

Vygotsky in Education in Aotearoa

**Exploring the possibilities of weaving
Mātauranga Māori / indigenous thinking
with Vygotsky's Theory of Development
and how the two theories can co-exist**

**Mā te areare o ngā taringa,
ka rongo**

Mā te rongo, ka mōhio

Mā te mōhio, ka mārama

Mā te mārama, ka mātau

Mā te mātau, ka ora

**From listening comes knowledge,
From knowledge comes clarity,
From clarity comes wisdom,
From wisdom comes life everlasting.**

Tēnā koutou.

Ko wai ahau?

**Kāi Tahu / Kāti Mamoe /
Waitaha**

Te Ati Awa / Ngāti Mutunga /

Te Hauiti Pakeha

Te Waipounamu / Hokianga

Daughter / Mother / Wife

Teacher / RTLB / SEA



Dobro došli



Who am I?

Edward Said

Internationalist counter articulation

The most important challenge of today is to show how cultures always have and always will live together. To show how important they are to each other.

Vygotsky's theory is a contribution to this challenge.

Development is Social - not Biological

Two levels of Psychological Functions

- 1. Lower level-Natural-includes: elementary perception; basic memory; basic attention**
- 2. Higher level – Cultural includes: abstract reasoning; logical memory; language; planned attention; decision making; planned memory**

Higher Level Psychological Functions develop in Two stages

- First between people – outside the person in the relationship
- Second internalised – by using cultural tools

Education leads development through internalisation of cultural and social relationships.

Te Ao Māori is traditionally a group culture based on whānau, hapū, iwi

- **where the collective benefited through the transmission of knowledge**
- **where vibrant Māori communities share collective energies and a collective sense of well-being**
- **which celebrates the human / environmental union**
- **where human well-being is inseparable from the natural environment**
- **who are indigenous to this country**

Māori Theory of Learning

Knowledge is transmitted through daily experiences of relationships and wānanga

Poutama – visually depicts the concept of a *staircase* for learning where learning is a continuous process.

Ngā Kete o te Wānanga (Three baskets of knowledge)

Durie principles: which states Māori should be able to: Live as Māori

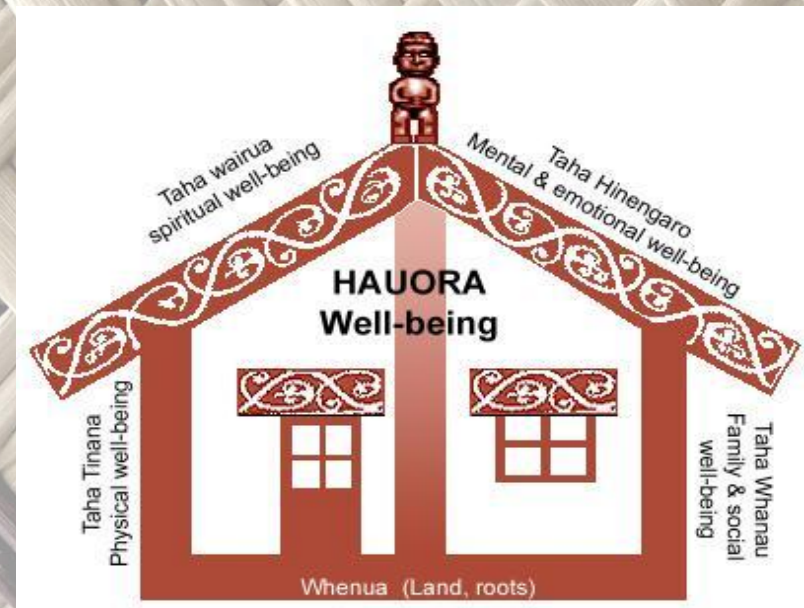
- Enjoy good health and education
- Be global citizens

Ako mai - Ako Atu

The learner is a teacher and the teacher is a learner

- Knowledge belongs to the group
- Recognition of individual's strengths promoted
- Tuakana / teina encouraging learning alongside others within the community of learners

Holistic approach to learning
eg. Te Whare Tapa Whā



By relating to the child as ahead of themselves teachers become co creators

Learning becomes joint meaning making-

Development as tool and result of developmental activity

Shared activity where the knowledge is created in the process, not given- relationship is indivisibly linked with this process

Example: Similar to all development and learning, our thoughts are never complete without a relationship.

Te Tapu o te Tangata

Māori Perspective of Disability

It is not the disability that is the issue but the disabling factors in our society – drugs/alcohol/poverty/colonisation/land loss...etc

Jo Kingi

Te Wheke Model – “children are born unique with a great sense of knowing and unconditional love”

Dr Rose Pere

It is us, and how we perceive the child (as belonging to learners', or learning disabled community) that determines how the child develops higher psychological functions.

The focus should be on intensification of cultural engagement, the strengthening of higher psychological functioning, the quantity and quality of communication with people, and the social relationships with the community.

Stepping Up

Students who can't "see" themselves in their educational context and have no established relationships are most likely to be less engaged, less likely to learn and more likely to fail.

Respectful relationships between

- **teacher / student**
- **Teacher / school / whānau**

Use tools and knowledge to optimise all children's learning experiences.



Hutia te rito o the harakeke

Kei hea te kōmako e ko?

Ki mai ki ahau

He aha te mea nui o te ao?

He tangata

he tangata

he tangata!



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