**TE KAUHUA CASE STUDIES**

Prepared for the Ministry of Education

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*Te Kauhua* – *meaning* *supports on a waka. A metaphor for participants supporting each other on the same journey*

**Foreword**

The Te Kauhua professional learning model is an action research and development initiative that seeks to increase knowledge and understanding about the design of evidence based professional learning conducted in authentic practice settings. The action research projects undertaken, seek to strengthen effective links between whānau, families, communities and schools, in ways that maximise teachers’ opportunities to enhance their pedagogical practices and facilitate strengthened academic, social and cultural outcomes for Māori learners.

Schools’ projects are based on data collected about their Māori learners. Projects may be curriculum-specific and/or of another nature that impacts on effective teaching. Teachers are supported to create culturally appropriate and responsive contexts for learning in their classrooms that facilitate improved Māori student engagement and retention. The establishment of inclusive learning communities, strong participatory leadership, and productive partnerships with whānau are fundamental aspects of the Te Kauhua initiative.

Te Kauhua positions the teacher in the dual roles of both learner and teacher (ako) and producer and user of educational theory.  The conceptual underpinnings of Te Kauhua seek to recast teaching not so much as a discrete entity, but a unity nested within other unities such as the classroom, school, whānau and the wider community.

Since 2001, more than 30 schools and 350 teachers, principals, and communities have participated in Te Kauhua. [Phase 1: The pilot phase](http://tetereauraki.tki.org.nz/Te-Kauhua/Phase-1) was commissioned by the Ministry of Education in January 2001 and concluded in December 2003.[Phase 2](http://tetereauraki.tki.org.nz/Te-Kauhua/Phase-2) began in 2004 and was facilitated, managed, and evaluated in schools, for and by teachers, using action research models. Each school appointed a project facilitator/s for the 2-year project duration. [Phase 3](http://tetereauraki.tki.org.nz/Te-Kauhua/Phase-3) began in 2006, and in 2008 an evaluation of the project was commissioned by the Ministry. In 2009, a contestable research fund was launched for action research extension projects. Six proposals were successful, involving eight Te Kauhua schools in extension projects over the 2009 school year.

Nine of the ten case studies that are outlined describe the action research undertaken by schools in 2009. One study, from the second phase of Te Kauhua, describes an initiative that focused on a tuakana-teina reading model that yielded successful outcomes for Māori learners and the wider school community.

***Case studies***

The case studies seek to provide knowledge and guidance to inform the wider educational community about effective strategies for strengthening school- whānau relationships and Māori learner achievement outcomes. Each case study is organised under the following headings: school background information; the research question; impetus for the research; an outline of what was done and the impact on student learning and achievement; key learnings, challenges and opportunities encountered and some reflective questions for your school to consider.

 The case study schools and their research foci were:

[**Henderson Intermediate** 4](#_Toc319329165)

The development of ako-based positive relationships that enhance the presence, engagement and achievement of students, whānau and teachers

[**Chisnallwood Intermediate** 7](#_Toc319329166)

In what ways does the provision of a culturally connected learning context facilitate Māori student and whānau engagement in learning and teaching?

[**Hillmorton High School (cluster with Lincoln and Hornby High Schools)** 11](#_Toc319329167)

How, as part of a cluster arrangement, can a school foster the development of an effective professional learning community that is focussed on teaching as inquiry and premised on three underpinning principles: ako (reciprocal learning), culture counts and productive partnerships?

[**Lincoln High School** 13](#_Toc319329168)

[**Hornby High School** 15](#_Toc319329169)

[**Cobden Primary School** 19](#_Toc319329170)

How can a tuakana-teina reading programme enhance Māori learner literacy achievement and build teacher understanding of a Māori world view (te ao Māori)?

[**Taihape Area School (Project 1)** 24](#_Toc319329171)

What really makes a difference for Māori student achievement outcomes within a ‘place based’ educational context?

[**Hastings Central School** 27](#_Toc319329172)

In what ways does using aspects of tikanga, history and local resources in a “place based” (Heretaunga district) curriculum enhance our learning programme?

[**Ranui Primary** 30](#_Toc319329173)

What impact can parents have on their children’s reading when they are given knowledge and strategies to help their children read?

[**Taihape Area School Project 2** 31](#_Toc319329174)

The collaborative development of e-portfoliosto engage whānau in the student learning partnership.

**Henderson Intermediate**

***Background***

Henderson Intermediate School (HIS) is a decile three, West Auckland School with a roll of 512 students representing 34 different ethnic groups of which 27% identify as Māori. The school has been involved in the [Te Kauhua initiative](http://tetereauraki.tki.org.nz/Te-Kauhua) since its inception in 2002.

HIS used an action research approach for professional learning initiatives to engage teachers, students and whānau in teaching and learning decisions that would facilitate positive learning outcomes for Māori. This approach involved a shift from school initiated and driven interactions to a democratic partnership with whānau.

***Research Question***

In what ways can the development of ako-based positive relationships enhance the presence, engagement and achievement of students, whānau and teachers?

***Impetus for the initiative***

The impetus for the initiative arose from:

* The realisation that whakawhānaunatanga (developing and nurturing relationships) within a Māori tikanga (ways of doing things) context, is critical to the engagement and participation of Māori families, whānau and communities.
* Data indicated that Māori student attendance, stand downs, suspensions and literacy levels were of concern. Generic school endeavours to engage whānau in classroom learning and teaching processes had been unsuccessful.

***What was done?***

A whānau group was established that included a kaumatua, kuia, a BOT representative, Te Kauhua facilitators and the principal. This group brokered relationships between school and whānau.

*Wh*ā*nau as learners*involvedstaff sharing social and academic data of Māori students and ranking them against their cohort at HIS and against national norms. This awareness of Māori student achievement levels gave whānau a sense of ownership of their children’s learning and motivated them to act as advocates in their children’s learning experiences. Whānau then contributed to discussions on homework and absenteeism and on a new reporting structure. They also participated in planning and assessment of student work and provided expertise in classrooms. Whanau engaged and contributed in more meaningful ways about curriculum matters.  The home school partnerships showed a commitment to power sharing, ako (being both a learner and a teacher) and jointly constructed educational pathways.

A whānau engagement component was made mandatory in all long term planning, including action plans and teacher appraisal documentation. Syndicates were required to engage in action research that focused on an element of whānau involvement in planning and assessment.

***What was the impact on student learning and achievement?***

* Students whose parents attended whānau hui made significant social and academic achievement gains compared with students whose whānau did not attend.
* No children of attendee whānau were represented in stand down or suspension statistics.
* There was a 45% decrease in the number of unexplained absences of Māori students and an 8% decrease in the total number of absentee days for Māori students school wide.
* There was a significant decrease (26%) in the number of Māori students reading (AsTTle narrative writing) at level 2 or below.
* The average literacy level for students whose parents attended hui shifted two sublevels from 2A to 3P compared to one sublevel from 3B to 3P for children of non attendees.
* The average reading age of whānau hui attendee children was 12.2 years compared to 11.2 years for non attendee students. Both groups had similar reading ages before the hui.

***Key learning***

* Leadership is critical to developing partnerships with whānau. Leaders need to attend hui, listen and act upon whānau suggestions in a spirit of ako.
* Governance endorsement of policies and practices that promote whānau-school partnerships and resourcing to enable sustainable practices is critical to ongoing success.
* Sharing academic and social data of Māori students is a first step in whānau becoming informed learners.
* Whānau need to be informed so they can become advocates in their child’s educational journey and contribute to the curriculum.
* Teacher engagement with whānau at a classroom level is essential if meaningful interactions are to occur.
* High quality staff professional development is necessary for optimal outcomes.
* Schools must engage whānau on a level where they are able to work collaboratively to identify Māori potential and then jointly construct pathways that will enable that potential to be realised. The presence and engagement of Māori whānau in teaching and learning decision making is key to Māori students achieving their academic and social potential.

***Challenges and opportunities***

Time for collaborative planning and preparation is perhaps the single biggest challenge in developing effective relationships between school and whānau.  This requires ongoing commitment both in terms of people and financial resourcing, but the gains are immense.

***Reflective questions***

* How can we as a school, best share Māori learner social and academic data with whānau?
* What do whānau want to know?
* How could we find this out?
* How are we as teachers, engaging with whānau at a classroom level?
* What more could we do?
* In what ways is our school wide professional learning programme facilitating the building of teacher- whānau relationships that focus on learning?

**Chisnallwood Intermediate**

***Background***

Chisnallwood Intermediate School (CIS) is a decile five, urban Christchurch with a roll of 822 students, 17% who identify as Māori. The school has been involved in the [Te Kauhua initiative](http://tetereauraki.tki.org.nz/Te-Kauhua) since its inception in 2006.

***Research Question***

In what ways does the provision of a culturally connected learning context facilitate Māori student and whānau engagement in learning and teaching?

***Impetus for the initiative***

The impetus for this initiative was two-fold: one, based on whānau and teachers’ aspirations; the other on student expressed desires. The initiative enabled teachers to facilitate opportunities for Māori students to increase knowledge of their ethnicity (cultural learning), and also provided an opportunity for whānau to contribute to their tamariki’s (children’s) education.

For some time, the whānau of Māori students at CI had expressed a desire to better support their tamariki in their learning. They said for example: “I didn’t do very well at school and I don’t understand the new maths. I’m worried that I will teach them it all wrong.” Whānau wanted to help but felt that they did not possess, or have access, to appropriate skills or knowledge. Their low attendance at whānau hui and parent teacher interviews was symptomatic of the lack of equity in terms of whānau as contributing partners in the learning community. Teachers raised concern about a somewhat ‘faceless’ Māori community and their desire to connect with whānau and have conversations about Māori student’s achievement and successes.

During face to face interviews, students expressed a desire for increased opportunities to learn about themselves, their ethnicity and their language. They articulated their feelings of inadequacy to participate in a culturally connected environment. Many Māori students spoke of their feelings of cultural isolation as learners. They said for example: “if I can work with someone else I just work better, we can do it together and I do it better.” Students expressed a desire for increased opportunities to work in small groups. They did not wish to be the only Māori student within a group.

***What was done***

In an endeavour to meet expressed teacher, whānau and student needs, CI staff decided to focus their action research on the development of a culturally connected learning context based around whakapapa (Appendix 1). The vision was that students would have in-depth conversations with whānau which would reinforce their identity through linking their past to the present. It was anticipated that students would be able to make connections with one another - both Māori and Pakeha - through their shared oral and visual histories.

The whakapapa initiative was a schoolwide initiative involving over 30 teachers and 817 students (137 Maori). In addition, specialist teachers in art, ICT and wood technology were involved.

All teachers were given a copy of a proposed action plan (Appendix 2) to discuss at a syndicate level. The expected learning outcome was that students would present their whakapapa orally and visually. In preparing for this, students were required to interview members of their whānau. The aim was for teachers to modify the action plan for their class needs, using the key processes as a guide for ensuring the intended outcomes were met. These outcomes included:

* Engaging students in a culturally connected learning context.
* Involving whānau in student learning.
* Providing an opportunity for family to comment on their child’s learning.
* Planning a celebration of student learning.

All teachers incorporated the initiative in their classroom programme.  The depth of learning was somewhat dependent on the skill base within the varying syndicates and access to resources, including human resources (Appendix 3).

With the exception of two students, with the support of whanau and extended whānau, all tamariki returned their learning intention task sheet signed and completed by a parent and they prepared their oral and visual mihi. Teachers also completed their own whakapapa presentations. All teachers observed what became commonly referred to as the ‘buzz’ associated with student engagement/motivation linked to this initiative. Students articulated their newly discovered whakapapa connections not only to place and famous New Zealanders, but also to each other and staff. In this way the culturally connected learning context for the research enabled students to explore their culture and connect the classroom - a place of learning - to the knowledge and practices valued by Māori, both past and present. Teacher and whānau resources (Appendix 4) supported students in their learning.

***What was the impact on student learning and achievement?***

Teachers commented on the success of the learning celebrations, stating that they had never experienced such a high level of participation and attendance by whānau and in many cases extended whānau at previous school events.  Students were excited to share not only the work associated with this initiative but other examples of their work with family members. Students were proud to introduce their whānau and for many it was the first face to face (kanohi ki te kanohi) exchange teachers and whānau had experienced in the current year.

There was a shift in the power balance, whānau moving from being informed consumers to demanding constituents in their child’s learning. Whānau offered to help with class trips, sewing bees for the kapahaka uniforms and expressed a desire to be part of the focus group that the school has established for regular networking purposes with the Māori community. In addition, parents now ask teachers for suggestions on how they can better support their child’s learning in the home.

For many teachers, this was their first real experience of the theory that culture counts. The walls that isolate teachers from the community and students from their whānau, were disassembled as teachers opened themselves to whānau input on how to engage students and develop partnerships.

The data gleaned from the research revealed that students, teachers and whānau benefited.  The following data summarises these data.

*Students*

* Student voice captured and used to develop further programmes.
* Increased engagement during classroom lessons.
* Increased sense of identity and belonging.
* Increase in self esteem.
* Improved classroom relationships.

*Teachers*

* Baseline data collected to inform programme development.
* Increased understanding of Māori students.
* Use of community resources to enhance programmes.
* Improved classroom relationships.
* Teacher self-efficacy enhanced.
* Improved staff pronunciation in te reo Māori.

*Whānau*

* Whānau voice captured and used to develop further programmes.
* Increased whānau participation in student learning.

***Key learning***

* The development of a culturally responsive, localised curriculum is a pre-requisite to an effective education for Māori learners.
* Student voice is key to ensuring that teaching and learning opportunities are useful and valued by learners.
* Syndicate level planning that involves learners is important in ensuring students’ prior knowledge is scaffolded.
* Teacher role playing of responses to challenging cultural questions/issues alleviates anxiety.
* A culturally contextualised curriculum significantly increases the range and number of conversations amongst teachers, whānau and learners.
* ICT and art facilitate storytelling, personalised learning and collaboration amongst teachers, whānau and learners.

***Challenges and opportunities***

* Teacher anxiety about a lack of local tikanga knowledge, te reo Māori competence and/or understanding of how to construct a culturally contextualised teaching and learning programme.
* Teacher perceptions of whānau apathy towards classroom and school based activities.
* Lack of parental support for a culturally contextualised curriculum.

***Reflective questions***

* What context could we as a school utilise, to develop a culturally connected learning environment?
* How could we involve whānau and iwi in this?
* How could I work with my class to provide opportunities for Māori students to learn about their culture and language?
* How as a school, can develop increased competence in te reo and tikanga Māori?

**Hillmorton High School**

Three schools in the Te Kauhua initiative – Hillmorton, Lincoln and Hornby High Schools - opted to cluster together for purposes of their research inquiry. They worked from a common research question, but tailored their inquiries to their individual school contexts. The cluster schools met regularly over the duration of the project, sharing findings and challenging one another’s practice and thinking.  The following case studies highlight the approaches and findings of each of the three schools.

***Background***

Hillmorton High School (HHS) is a decile five, urban Christchurch school with a roll of 700 students of which 100 identify as Māori. The school worked in a cluster of three schools involved in the [Te Kauhua initiative](http://tetereauraki.tki.org.nz/Te-Kauhua).

***Research Question***

How, as part of a cluster arrangement, can a school foster the development of an effective professional learning community that is focussed on teaching as inquiry and premised on three underpinning principles: ako (reciprocal learning), culture counts and productive partnerships?

***Impetus for the initiative***

The principal of HHS acknowledged both a moral imperative and a professional responsibility to address Māori student achievement outcomes. This provided an impetus for the development of a professional learning community focussed on teaching as inquiry and premised on three underpinning principles: ako (reciprocal learning), culture counts and productive partnerships.

***What was done?***

A range of action research projects focused on teaching as inquiry were undertaken in cross curricular teams of six or seven teachers. The aim was to facilitate the implementation of diverse pedagogical approaches and the realisation of ako across the school. The teams were led by staff and a facilitation team was appointed to ensure progression of the projects.

The foci of teacher action research projects included:

* developing clear learning intentions and challenging success criteria
* feedback/feed forward
* co-construction
* co-operative learning
* meta-cognitive strategies
* student self reported learning
* enterprising learning and teaching.
* Professional development support for teachers was integral to the success of the projects and post implementation data verified the value of this. Findings from the various action research projects were published and disseminated in hard and e-copy formats.
* Tutor groups of 12-15 students across the school were also established. These adopted a tuakana-teina model involving a tutor teacher, student, senior student and the student’s whānau, to develop student’s goal setting abilities and strengthen whānau-school partnership building.

***What was achieved?***

Post survey teacher data indicated that teachers have a much enhanced understanding of what teaching as inquiry feels, looks and sounds like in a culturally responsive context that values and practices ako. Whakawhānaungatanga (productive partnerships) across the school has been strengthened and whānau are increasingly engaged in the school community.

***What was the impact on student learning and achievement?***

* The number of Māori students achieving year 12 qualifications or higher has steadily improved with a shift from 21.7% to 50% over the past four years.
* The percentage of Māori students gaining year 13 qualifications has increased from 8.9% in 2004 to 22.7% in 2009.
* The percentage of Māori students leaving school with little or no formal qualifications has dropped significantly from 34% in 2004 to 18% in 2009.
* There are increased numbers of Māori whānau attending hui.

***Key learning***

* Responsive and accountable leadership is critical to improved social and academic outcomes for Māori students.
* Leader’s participation in professional development is fundamental to ‘teacher buy in.’
* Leader’s role modelling is critical e.g. a willingness to examine, listen to, and act upon Māori voice within the school.
* Distributed leadership creates individual staff responsibility for Māori student success.
* Working closely with whānau and runānga, building strong mutual partnerships is paramount.
* Board of Trustees full involvement is fundamental in any initiatives.
* Provision of personalised professional learning for teachers is imperative.
* A focus on whakawhānaungatanga and tikanga (culture counts) is key to enabling ako to permeate schools and their community. Relational trust and building a strong professional learning community is a core part of this process.

***Challenges and opportunities***

While HHS has held consultative and information based meetings with Māori students and whānau, the challenge remains around identifying mechanisms for actively engaging with these stakeholders in the creation and implementation of a curriculum that fully meets their needs.

Embedding cultural contexts into the curriculum, that affirm students’ identity and validates their cultural knowledge and the knowledge of their whānau, is an ongoing challenge that requires a concerted effort by the leadership team, with support from teachers.

Leading change can be a lonely challenge.  A team approach shares the load and a bi-cultural leadership team ensures a range of world views and perspectives underpin approaches adopted.

***Reflective questions***

* How can the leader of a large secondary school, with a primarily Pakeha staff, foster a sense of cultural responsibility and responsiveness, amongst staff?
* How as a school, could we grow whakawhānaungatanga in our community? Who do we need to consult with? Where will we start that process?

**Lincoln High School**

***Background***

Lincoln High School (LHS) is a decile nine, urban school located in the Christchurch area with a roll of 1425 students of which 10% identify as Māori, 82% Pakeha and the remaining 8% of mixed ethnicity. The school has been involved in the [Te Kauhua initiative](http://tetereauraki.tki.org.nz/Te-Kauhua) since 2007.

***Research Question***

How, as part of a cluster arrangement, can a school foster the development of an effective professional learning community that is focussed on teaching as inquiry and premised on three underpinning principles: ako (reciprocal learning), culture counts and productive partnerships?

***Impetus for the initiative***

Improving Māori student achievement outcomes is a Board of Trustees (BOT) strategic goal at LHS. The school’s methodology for realising this goal includes a co-opted iwi position on the BOT, active role modelling by the Principal, cultural leadership by the Assistant Principal and the utilisation of key Māori teachers as leaders, to alleviate overload on the Head of Te Reo. The BOTs strategic goal provided an impetus for the school wide inquiry.

***What was done?***

Staff formed cross curricular learning teams that had an inquiry based pedagogical focus e.g. involving students in their learning; co-operative learning; using technology to improve learning. Bishop’s Effective Teaching profile provided a framework for teachers to create culturally appropriate and responsive contexts for learning in their classrooms. A SOLO taxonomy was adopted as the whole school thinking skills model to guide the action research.

The aim for all teacher professional learning, was to help students achieve merit and excellence endorsements in NCEA. In addition to the teacher professional learning, the school consulted regularly with the rūnanga and this strengthened productive partnerships between the school and rūnanga.

Whānau –school interactions were also addressed as part of the LHS research focus.  These changed from traditional one way information events to more interactive, whānau driven initiatives. Te Reo Māori has been made more visible across the school through bilingual signage, staff professional development in Te Reo, the implementation of school waiata and principal adoption of te reo in formal settings and email.

***What was the impact on student learning and achievement?***

In 2003, only 23% of Lincoln Māori students passed NCEA Level 1. By 2009 this had increased to 89%. Māori students are staying at school longer and gaining increasingly higher qualifications. This turnaround occurred because LHS took responsibility for the unacceptable results and genuinely committed themselves to changing the ways they serve Māori students and whānau. Through a process of deliberate, slow steps, based on research and whānau input, the outcomes for Māori students have dramatically increased.

***Key learning***

* Endorsement from the BOT, to the strategic goal of strengthening Māori student achievement outcomes is necessary for ongoing commitment and prioritisation of the goal.
* Principal commitment is a top priority in ensuring successful outcomes.
* Selecting the right people to lead the process is a critical success factor.
* To ensure ongoing action and impetus, a time allowance needs to be factored in to the leadership and facilitation of the strategy.
* Working closely with whānau and the rūnanga is paramount.
* Learning from and with a cluster of schools is invaluable.
* Regularly celebrating small successes encourages all involved.
* Listening to student voice is critical to ‘getting it right.’
* Working with classroom teachers to help them build a repertoire of teaching and learning strategies and characteristics that have been shown to increase Māori student achievement, ensures action.
* Be focused upon tikanga in the school while working towards biculturalism. Ensure that Māori knowledge is accepted as both relevant and important.

***Challenges and opportunities***

* Māori students are dispersed thinly across the school and so there is not a focused concentration of numbers to facilitate a sense of urgency for action.
* Ensuring that all staff and students recognise the importance and value of culture in their curriculum planning and delivery.
* Working with staff to help them understand that they unconsciously ‘teach who they are’. Consciousness brings choice and the ability to consider the world views of those from cultural backgrounds different to their own. This is an ongoing leadership challenge.
* Building strong mutual partnerships with whānau, rūnanga, and iwi. Ensuring that their voices are listened to and acted upon is critical to partnership building.

***Reflective questions***

* What schools in our area might we partner with to develop our capability and capacity to build a learning community that is focused on the principles of ako, culture counts and productive partnerships?
* How can we strengthen our relationships with local rūnanga?
* In what ways does our school reporting system support interactions that foster productive partnerships with whānau? How can we further strengthen this?

**Hornby High School**

***Background***

Hornby High School (HHS) is a decile three, urban Christchurch school with a roll of 470 students of which 24% identify as Māori. The school has been involved in the [Te Kauhua initiative](http://tetereauraki.tki.org.nz/Te-Kauhua) 2007.

***Research Question***

How, as part of a cluster arrangement, can a school foster the development of an effective professional learning community that is focussed on teaching as inquiry and premised on three underpinning principles: ako (reciprocal learning), culture counts and productive partnerships?

***Impetus for the initiative***

Historical data at HHS evidenced that year 9-10 Māori rangatahi (students) leave the school in greater numbers than their non- Māori counterparts. These data provided the impetus for this research which sought to identify meaningful ways to engage with whānau and to foster Māori student success in learning so that they stay at school.

***What was done?***

HHS used a number of mechanisms to grow whānau-school partnerships.  One - the facilitated conversation model adopted by the three cluster schools to drive progress and change - was utilised as a tool for developing relationships between classroom teachers, students and their whānau. Heads of departments at HHS introduced hui to discuss departmental and classroom initiatives that could strengthen Māori student achievement outcomes. One of the initiatives implemented – the First Four Weeks for Year 9 Students –had two primary foci:

1. to grow whakawhānaungatanga – productive relationships with students and
2. to create a link between students and curriculum content through the utilisation of the local area/resources in learning and teaching activities.

A second initiative was the introduction of Rangitahi Awards evenings, held to celebrate the success and efforts of Māori students. Staff and Whānau Advisory Group members worked together to create and organise the Rangitahi Awards. This collaborative approach ensured the community was aware of the event and large numbers of whānau and rūnanga representatives attend the celebration. Career Services and a range of tertiary providers attend the Awards evening and were available to talk with rangitahi and whānau. This was a very practical example of the school working with, and recognising Māori students as part of a whānau.

Another initiative that HHS introduced in partnership with the Whānau Advisory Group, was a tuakana-teina programme with a local primary school. Students from HHS taught basic reo, waiata-a-ringa and tikanga to students from the primary school. The initiative was implemented at the primary school’s request and provided Hornby High students an opportunity to pass on their knowledge and expertise, thereby building cultural awareness within the school community. Whānau and rūnanga involvement was integral to the research phase and establishment of this programme.

***What was the impact on student learning and achievement?***

The key result from the research was the increased use of data to inform the school and whānau about the reality of students’ experiences at HHS, particularly Māori rangatahi.  Achievement rates in the school have traditionally been analysed in terms of ethnicity and gender. Ethnicity and gender data are now being analysed for a multiplicity of purposes including: student retention, subject choice, unit standard participation, achieved, merit and excellence endorsement, co-curricular participation, library borrowing statistics, Gateway and STAR participation and success, stand down and suspension, and referral from the classroom. This increased use of student data has enabled the school to work in evidence based ways with whānau and rūnanga to support Māori student retention and success.

***Key learning***

* In working with whānau, assume nothing, but be explicit about everything. Identify an issue and take this to a hui, but then:
* Ask how whanau see the issue. Is it in fact an issue? Are there other issues which are the real issues for them?
* Create a climate in which whānau values are honoured and their ideas and suggestions welcomed.
* Ensure the hui is not ‘swamped’ with school-generated ideas
* Ensure all participants/contributing people know and understand why a programme/activity is being undertaken.
* Small steps should be taken, with all key players being informed throughout the process to optimise success.
* Correct tikanga is vital for every step, be that be for hui or sending panui to the community.
* Follow through on actions/comments when they have been discussed openly. This will grow trust which is critical to the development of productive partnerships.
* Ensure students are invited to give their input and perspective on new programmes and initiatives. This will help them to understand what their role is in a programme.
* Use data as a guide to the next steps for development.
* Full staff professional development in teaching and learning strategies that support Māori student achievement is necessary, in conjunction with Head of Department involvement to ‘filter’ specific department goals.
* The identification of both long-term and short-term goals gives the school and leadership team a common focus/challenge that can serve as a guide throughout the process.
* For a hui to be successful, an agenda needs to be set and follow-up on actions needs to occur.
* It is important to involve whānau from the outset in any initiative. Seeking their opinions, advice and ideas is key to their involvement.
* A well-organised and passionate leader is a pre-requisite to productive partnerships between whānau and school.

***Challenges and opportunities***

* Building a ‘base’ of whānau so that traction can be gained in establishing and growing productive partnerships.
* Developing a sense of urgency amongst staff.

***Reflective questions***

* What are the learning behaviours – key competencies – that our community and school both value?
* How do whānau wish to be informed of their child’s progress in terms of these key competencies?
* How might our school benefit from a Rangitahi Achievement celebration? Is there another way we could celebrate Māori student achievement?

***Summary of cluster research***

Professional learning communities are broadly based on three precepts: ensuring all students learn; collaboration, and a focus on results. In the Te Kauhua work, Hillmorton, Lincoln and Hornby High Schools worked collaboratively as neighbouring schools that five years prior, had worked in competition with each other. The cluster research has shown that the attitude of school leadership, not decile level or percentage of Māori students, is what makes a difference to Māori student achievement outcomes.

The principals of the three schools fully accepted that the educational achievement of all students, and especially of Māori, is the responsibility and moral imperative of the schools, both individually and collectively. Principal belief in this moral imperative was a prerequisite to improving Māori student learning outcomes. Improving Māori student achievement also became a moral imperative of all teachers. This was premised on the belief that it is in classrooms that teachers have the locus of control and where their actions and beliefs affect Māori student achievement.

Each school worked collaboratively with their Māori students and whānau. The schools learnt much through asking for advice and listening carefully to the voices of their students and whānau. The strong partnerships that the schools continue to develop with whānau, rūnanga and iwi are imperative to improving educational outcomes for Māori students.

Having BOTs and principals believe in this moral imperative and working collaboratively with whānau, was not in itself, sufficient to change teacher practice. Resourcing an individual or a team to facilitate professional development for staff was a vital part of the success of Te Kauhua in the schools. Facilitation takes time and a dedicated time allowance to enable the work to proceed was an enabler for success.

 Through paying attention to whakawhānaungatanga (productive partnerships) and tikanga (culture counts), the cluster schools enabled ako (reciprocity, learning from and with each other) to begin to permeate through their learning communities. Relational trust was essential to this process which facilitated the establishment of a strong and professional learning community.

In each of the three schools, the results are clear: Māori student educational achievement is steadily improving. A classroom environment that evidences positive student – teacher relationships, and where expectations are high, sets the context for strengthened student achievement. It is imperative then, that the hearts and minds of teachers remain open to new learning.  As bell hooks (sic) said:

The teacher who can ask of students, “What do you need in order to learn?” or “how can I serve?” brings to the work of educating, a spirit of service that honours the students’ will to learn. Committed acts of caring let all students know that the purpose of education is not to dominate, or prepare them to be dominators, but rather to create the conditions for freedom. Caring educators open the mind, allowing students to embrace a world of knowing that it is always subject to change and challenge.

**Cobden Primary School**

***Background***

Cobden Primary School is a decile two school located on the West Coast of the South Island in Greymouth. It has a roll of 146 students of whom 24% identify as Māori. The majority of staff at Cobden School is non-Māori. Māori students however, comprise a quarter of the school roll. The school was involved in the [Te Kauhua initiative](http://tetereauraki.tki.org.nz/Te-Kauhua) between 2002 and 2006.

***Research Question***

How can a tuakana-teina reading programme enhance Māori learner literacy achievement and build teacher understanding of a Māori world view (te ao Māori?)

***Impetus for the initiative***

The impetus for the initiative was two-fold. First, there were identified gaps in teachers’ literacy pedagogical knowledge. Second, there were also gaps in teachers’ understanding, knowledge and practice of the principles underpinning te ao Māori. Teachers expressed a desire to better understand their Māori students and meet their learning needs.  They also wished to meet the aspirations of the Cobden Māori community.

***What was done?***

The school adopted a tuakana-teina approach to supporting literacy development and broadening teachers’ understanding of te ao Māori. Two professional learning workshops were held to help raise teacher capability in addressing the identified concern. The first workshop focused on growing teachers’ knowledge and understanding of te ao Māori principles and developing a shared understudying of what a Māori world view means.

The second workshop sought to develop staff understandings around the tuakana-teina approach to reading. Over an informal dinner, local community Māori personnel spoke about te ao Māori and the tuakana- teina concept. To establish some baseline data about teacher’s prior knowledge of the tuakana-teina kaupapa, teachers were given pre and post-dinner questionnaires to complete. This provided invaluable guidance for the following stages of the action plan.

For implementation purposes, senior class students buddied up with junior class students as tuakana – teina pairs, with the exception of one class. Because of an odd number of classes, one class did tuakana-teina pairing within the class. That teacher buddied up younger children with older children in the class.

Much of the initial implementation time was used organizing the tuakana and teina, leaving minimal time for reading. However, teachers recognised the need for buddies to build relationships so that they would feel comfortable reading with each other. Teachers found that the most successful tuakana-teina pairings were those who developed a positive relationship from the start. In order to help younger teina remember who their tuakana was, teachers gave each child a photograph of the buddies working together.

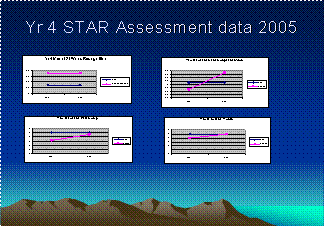
Once children were settled in the tuakana-teina pairs, teachers worked to address off task behaviour by making the reading sessions more structured. The development of buddy reading cards and strategy strips helped with this structure. The cards gave the tuakana and teina an idea of what was expected of them in the reading sessions, and modelled the kind of questions or comments they could use.

Four Māori students from each class were tracked for data gathering purposes. Teachers recorded their observations, weekly reflections and student reflections in their action research logs.  STAR results were reviewed and analysed and there were ongoing discussions amongst colleagues as well as with students about the achievement data.

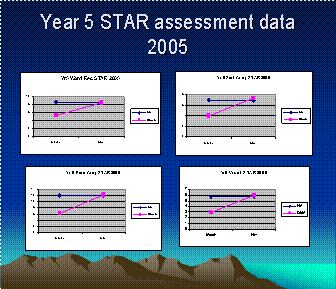
***What was the impact on student learning and achievement?***

* The data highlight the development of relationships and interactions between tuakana and teina. Concurrent with this was an increase in student’s learning and confidence: “*My tuakana teina has helped me by making me more confident when reading out loud.”*
* Comments from year 8 students about their teina, exemplified the reciprocal nature and benefits of the relationships: *“I think tuakana - teina is a great thing and I love to go down and teach my teina.”*
* STAR results evidenced a marked improvement in student’s vocabulary and comprehension levels. Tables 1, 2, 3, 4 and 5 highlight the shifts between the March 2004 to November 2005 data. The blue line shows the national mean and the pink line the Cobden mean.

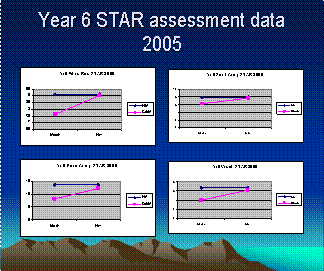
**Table 1**



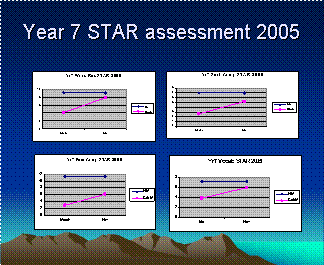
**Table 2**



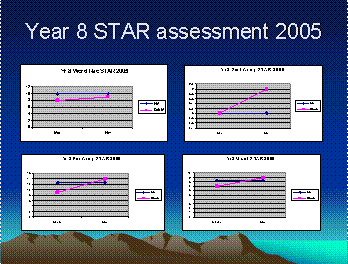
**Table 3**



**Table 4**



**Table 5**



***Key learning***

* In order for teachers to become effective ‘agents of change’ it is necessary for them to learn new approaches to teaching. eg. peer and group learning, an understanding of Te Reo Māori and tikanga to facilitate enhanced relationships with Māori learners.
* Student co-construction of learning, the provision of feedback and feed forward and building positive and effective relationships with Māori students, is key to their success.
* Professional development needs to be regular and focused to effect sustainable change.

***Challenges and opportunities***

* Staff changes and maintaining momentum when individualised professional learning is needed, particularly with foreign teachers.
* Ensuring the focus stays on quality learning and relationships rather than quantity.
* Encouraging staff to move beyond their comfort zones can be threatening and create dissonance that needs to be carefully managed.

***Reflective questions***

* How can I as a leader, help identify the specific gaps in teachers knowledge and understanding of te ao Māori and ensure appropriate professional learning is provided to strengthen their practice?
* What role couldwhānau have in supporting the cultural development of staff?

**Taihape Area School (Project 1)**

***Background***

Taihape Area School (TAS) is a decile four, year 1-13 school with a roll of 404 students of which 60% identify as Māori. The school has been involved in the [Te Kauhua initiative](http://tetereauraki.tki.org.nz/Te-Kauhua) since 2005.

***Research Question***

Taihape Area School worked on two research projects. The first of these was the development of a Mōkai Patea curriculum. The specific question that underpinned this research was: What really makes a difference for Māori student achievement outcomes within a ‘place based’ educational context?

***Impetus for the initiative***

The impetus for the initiative arose from an expressed desire by whānau and iwi for a place based curriculum. Both whānau and iwi wanted the opportunity to be involved in defining how each of the curriculum vision areas - confident, connected, actively involved, lifelong learners - relates and is dependent on that which comes from ‘te ao Maori’ and more specifically Mokai Patea.

To initiate the process, Mōkai Patea Iwi accepted a tono from TAS to develop a framework and structure for productive partnerships. The intention was to consolidate iwi endorsed Mokai Patea knowledge, skills and attitudes within the TAS curriculum and create a process that was transferable to other schools.

***What was done?***

TAS and Iwi worked together to co-construct a Mōkai Patea curriculum. The focus was on teachers building their knowledge of tikanga so they could affirm Māori student’s culture and support their learning and success. Iwi and whānau wanted the local context to be embedded in student’s learning.

Staff learned alongside whānau - in the true spirit of ako – to create a curriculum that was reflective of four Māori values that reflect the key competencies in the curriculum. These tikanga or values included:

*Rangatiratanga:* self affirmation, efficacy, the characteristics of the leader - in order to increase leadership opportunities

*Manaakitanga:* acknowledging, affirming stakeholders - in order to strengthen relationships

*Whānaungatanga*: a team approach, shared roles and responsibilities – in order to plan succession

*Wairuatanga:* acknowledging the spirit behind the face/action – in order to build intrinsic motivation

Te Reo:  This was identified as being ‘te mauri o te mana Māori.’ It was acknowledged that building te reo capability would affirm “Mōkai Patea-tanga” and Māori-tanga.

Iwi, whānau and the school agreed to develop the curriculum through two major initiatives: Te Ara Pounamu and wananga. Te Ara Pounamu was a whole school production that involved the development of shared understandings of the four values, and the collective pursuit of actions that would see them reflected across all levels of the school.

Iwi-whānau-staff two day wananga were held at local marae. Staff learned about mana whenua, local history, tupuna and landmarks, as well as about the four Māori values and their impact upon tikanga. Participants learnt waiata and mihi and Iwi tutors worked with staff to develop programmes and resources that supported whānau and teacher learning throughout the wananga. This professional learning enabled all contributors to the Mōkai Patea curriculum to develop shared understandings and learnings.

***What was the impact on student learning and achievement?***

* PAT math data reveal a positive shift for Māori learners. For example, Year 4 Māori student data reveal significant shifts in the numbers of learners progressing up stanine levels[[1]](#footnote-1).

|  |  |
| --- | --- |
| **Year 4 Māori students** | |
| **Term 1** | **Term 4** |
| 33 % critically below | 8 % critically below |
| 42 % below | 50 % below |
| 25 % at | 17 % at |
|  | 25 % above |

* The number ofMāori students achieving NCEA numeracy has increased dramatically.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Year** | **2006** | **2007** | **2008** | **2009** |
| 11 | 5% | 83% | 70% | 96% |
| 12 | 35% | 64% |  | 93% |
| 13 | 22% | 29% |  | 80% |

* Teachers reported positive changes in student behaviour and higher levels of student engagement. They attributed this to students having an increased sense of purpose about what they are learning.
* Students in junior classes exemplify a sense of pride in who they are as Māori. There is evidence of increased te reo Māori korero.

***Key learning***

* Open discussion about values/tikanga and reflection upon personal values and beliefs,is a starting point for mutual understanding amongst staff, whānau and iwi in building a locally contextualised curriculum.
* For whānau and iwi to be active contributors to the educational partnership, leaders must ensure that the school curriculum reflects the values of iwi and tangata whenua.
* On-going teacher and leadership professional learning is necessary to maximize Māori learner success.  Noho marae/wananga with staff, whānau and iwi are useful mechanisms for fostering cultural understandings.
* High expectations for student achievement and the notions of ‘excellence’ and ‘curriculum coherence’ are promoted through: changes to curriculum structure and timetabling; learner-centred programme design that promotes concepts rather than contexts, and development of greater subject choice for students.
* A locally contextualised curriculum provides multiple opportunities for manaakitanga, whānaungatanga, wairuatanga and te reo Māori to be embedded in classroom practice and the wider school culture.
* A co-constructed curriculum provides opportunities for open communication and participation by teachers, students, parents, whānau and iwi in decision making around learning and teaching. Stakeholder confidence and ownership of outcomes are facilitated when curriculum development processes are transparent and shared.

***Challenges and opportunities***

* Schools need to recognise that iwi maintain rangatiratanga (ownership) over any knowledge shared in the process of localised curriculum development. They have the right to disallow the use of any cultural resource or knowledge, should misuse or culturally unsafe practice occur.
* Ensuring adequate and appropriate support is given to teachers, ancillary staff, BOT members and whānau who have little or no experience of Māori tikanga, when planning noho marae.

***Reflective questions***

* What do you as a teacher know about the school community in which you work?
* Does teacher knowledge about the community the school serves make any difference to student learning?
* Assuming that teacher knowledge about the local community does make a difference to student learning, what sorts of knowledge are the most valuable? Why?
* How can a relationship between school whānau and iwi be initiated and maintained in your community?
* How can a school negotiate a co-constructed curriculum when there are multiple iwi in the community?
* What are the pre-conditions to establishing productive partnerships with whānau and iwi?
* What factors might weaken or break a relationship?
* What are the indicators of an effective partnership?
* How can school leadership motivate and encourage perseverance amongst staff in pursuit of increased understanding of tikanga and te reo Māori?

**Hastings Central School**

***Background***

Hastings Central School (HCS) is a decile two school with a roll of 181 of which 56% identify as Māori. The school has a highly transient population. It has been involved in the [Te Kauhua initiative](http://tetereauraki.tki.org.nz/Te-Kauhua) since 2006.

***Research Question***

In what ways does using aspects of tikanga, history and local resources in a “place based” (Heretaunga district) curriculum enhance our learning programme?

***Impetus for the initiative***

The impetus for the initiative arose initially from the New Zealand Curriculum document statement: “schools need to design and shape their curriculum so that teaching and learning is meaningful and beneficial to their particular communities of students.” In seeking to meet this goal, HCS staff, whānau and iwi agreed to work collaboratively to develop a ‘place-based’ curriculum that expressed the school’s unique character and took into account its specific location, community, resources and student needs.

Staff and whānau perceived value in developing a curriculum that encouraged children to: understand their heritage, landscape and culture, value it and utilise this knowledge to grow and achieve in their world. Stakeholders sought to ascertain if a localised curriculumwouldfacilitate productive whānau-school partnerships and impact positively on student achievement, attendance and behaviour. 

***What was done?***

The research was carried out in four stages. Stage one, involved teachers and a whānau member collecting data from the Māori community, students and staff, to establish the history of curriculum topic planning over the previous two years. Information was also sought from students, whānau and staff about their level of local history and resource knowledge.

Stage two focused on development and implementation of the place based curriculum plan over a period of one term in two classrooms. The curriculum included broadening students’ knowledge and understanding of tikanga, local legends, significant people and historical sites etc. School community representatives met with Ngati Kahungunu Iwi once the curriculum had been drafted and sought comment and advice from them concerning further development before implementation occurred.

Stage three centred on stakeholders’ reflections of the trialled curriculum. Stage four involved analysis of data and participants’ attitudes to ascertain whether the initiative warranted school wide implementation – it resoundingly did.

During the implementation phase, each child shared their whakapapa.  Information for preparing whakapapa was gathered both at school and with whānau. A tuakana teina relationship was established between students in the two trial classes. This relationship provided a mechanism for students to share their mihi in a non-threatening way.

The sharing of whakapapa and mihi fostered the development of more culturally inclusive classroom climates that acknowledged and valued the unique history of each student. The Hastings Central School website encouraged whānau to record their own mihi and share it with their children. At the parent teacher student conferences, each child from the trial classes shared their work with their whānau.

Whānau visited classrooms to share their knowledge of local Heretaunga landmarks and history, as well as a brief historical overview of early New Zealand history. In this way whānau were integrally involved in supporting the place based curriculum.

After four weeks, the implementation plan was reviewed by teachers and whānau and adjustments were made to the programme. An evaluation of the place based curriculum trial was presented to the Board of trustees who fully endorsed the project.

***What was the impact on student learning and achievement?***

Children in the trial classes evidenced ease in explaining their heritage, acknowledging their ancestry and using that knowledge to talk with their whānau and classmates. The place based curriculum impacted favourably on students’ confidence both in their class and the wider school community. It also had positive effects on learner achievement, attendance, behaviour and promoted the formation of strong relationships between students and teachers.

Prior to the implementation of the place based curriculum, a large proportion of the students in both trial classes were unaware of the iwi that they belonged to and had little understanding of what iwi is. Similarly, their knowledge of Māori history prior to the Pakeha was very limited. The place based curriculum approach supported students’ knowledge acquisition and facilitated a growing pride in them as individuals and as class members.

The students in the participating classes articulated that they viewed their peers through new lenses - seeing each other as important, valued and special. Student voice data clearly evidenced that students’ sense of working together as a team had significantly increased by the end of the study.

Shared planning and “buddy classes” were an important experience and will continue to be used in other study work. Relationships established between children in the buddy classes extended into the playground, promoting positive interactions – evidence that a tuakana - teina relationship is effective in a ‘family sized’ community such as HCS.

***Key learning***

* Support from staff and the principal is crucial to the success of this approach to curriculum planning and implementation.
* To optimise the success of a place based curriculum and reflect the uniqueness of a school community, it needs to be included in the school vision.
* Tangata whenua have a wealth of knowledge about their local area that can be shared in the classroom. Manuhiri in the community can learn beside their children.
* Consultation with Ngati Kahungunu was affirming and provided a strong foundation for a continuing relationship.
* A place based curriculum approach fosters relationship building amongst teachers, students, whānau and iwi and is especially important in supporting the development of whakawhanaungatanga at the beginning of each year.

***Challenges and opportunities***

* HCS transitory population necessitates an ongoing cycle of whānau relationship building and little opportunity for in-depth building of productive partnerships.
* There is a danger in relying on a small whānau group in curriculum planning.  HCS needs to continue to widen the net of whānau relationships to avoid over burdening a faithful few.
* Resources and information about the local district need to be continually updated. Continued contact with the resource teacher of Māori and Iwi can facilitate this.
* New staff members need to participate in place based curriculum professional development to ensure ongoing sustainability of the work.

***Reflective questions***

* What do you do to affirm the diverse cultures in your school?
* How does your curriculum reflect the cultures of students in your school?
* How are whānau involved in curriculum planning and professional development?
* What are your agreed indicators of productive teacher student whānau partnerships?
* In what ways as a school community are you working to achieve these indicators?

**Ranui Primary**

***Background***

Ranui School is a decile two, West Auckland School with a roll of 496 students of which 40% identify as Māori. The school has been involved in the [Te Kauhua initiative](http://tetereauraki.tki.org.nz/Te-Kauhua) since 2006.

***Research Question***

What impact can parents have on their children’s reading when they are given knowledge and strategies to help their children read?

***Impetus for the initiative***

The impetus for the initiative arose from a request by some whānau members for support to help their children’s reading at home. These whānau expressed a desire to learn about effective strategies for reading with their children and then facilitate professional development programmes themselves with other whānau.  The project was premised on the belief that children learn better if their whānau are involved in their learning and when whānau are empowered with the skills and knowledge to support them.

***What was done?***

Jean Biddulph’s *Reading Together*programme was purchased by Ranui Primary School. Three *Reading Together* courses were offered in 2009. The first programme was facilitated by teachers with support from a parent. The local librarian, school literacy support person and whānau representatives helped facilitate the second programme, and whānau - with support - facilitated the third programme. Students involved in the programme were sons and daughters of the whānau participants.

Participants learned a range of skills to support reading at home with their child and they trialled these at the workshop sessions. They then implemented the strategies at home in between workshops.

After trialling the *Reading Together*programme, whānau were unanimous in their decision to tailor a ‘Ranui’ parent education programme to meet the needs of the local community. A new reading programme named *Kahikatea* was developed by the school and whānau in partnership. The goal of the programme is to raise the literacy levels of Ranui Primary School students through parent support. This tailored reading support programme is being trialled in 2010 at the school.

***What was the impact on student learning and achievement?***

All students involved in the *Reading Together*programme now find reading at home a positive experience. A student commented: “*Mum used to growl when I didn’t know the words but now we talk about the pictures*.”

The reading data of nine students whose whānau attended the *Reading Together*workshops, revealed that only two students moved bands from reading below national expectations, to at or above national expectations.  Each child involved however, made significant individual gains of between 4 and 12 PM benchmark levels from March 2009 to November 2009, with an average shift of 7.5 levels.  The three students with the lowest scores in March made the greatest gains.

In March 2008, the reading data of the total Māori student cohort at Ranui School showed that 68% were reading below national expectations. By November 2008, this figure had reduced to 32% and by March 2009, only 29% of Māori students were reading below national expectations and 53% were reading above expected expectations.

***Key learning***

* Whānau are more likely to participate in supporting their child’s learning – both in and outside school – when they feel confident about their role in supporting their child’s reading at home.
* Whānau are more confident with the concept of ‘reading together’ than ‘listening to reading.’
* Parent professional development is most successfully run during school hours when child care facilities are more readily accessible.
* Practical ideas for reading together at home are particularly valued by whānau.
* Co-construction of a place-based reading together programme is a natural progression from a “pre-packaged” professional learning programme. A school needs to be receptive to the ideas whānau have about tailoring initiatives to their needs.
* A focus group of whānau members who contribute to the direction of any professional learning programme is key to ensuring their ‘buy in.’

***Challenges and opportunities***

* Finding a time that is suitable for the greatest numbers of whānau participants to engage with the programme.
* Ensuring that a reading programme is relevant for whānau – there is a much increased likelihood of learning being implemented if the content is relevant and meaningful.
* Accessing whānau who are prepared to serve as tutors in a professional learning programme.

***Reflective questions***

* How can our school initiate a programme like Kahikatea? What data might we need as a starting point?
* What skills and knowledge would a whānau facilitator need, before assuming leadership of a programme of this nature?
* What could you as a teacher/leader/ literacy expert do to support whānau in their role?

**Taihape Area School Project 2**

***Research Question***

The second research project that Taihape Area School undertook focused on the collaborative development of e-portfoliosto engage whānau in the student learning partnership.

***Impetus for the research***

The Mōkai Patea Iwi Education Forum and TAS leaders agreed to explore ways of strengthening whānau-school productive partnerships. Whilst student learning conferences had been implemented across all year groups as a step towards developing these partnerships, Iwi and TAS were eager to maximise the opportunity the conferences provided for further strengthening relationships. Together, they identified that the conveyance of quality, readily understood information towhānau through the learning conference medium, was the next stage of development. As a result, portfolios were developed and technology integrated via the implementation of ‘e-portfolios’

***What was done?***

Hui were held with key stakeholders who contributed to a draft of what e-portfolios should look like at different levels across the school. Contributors, including teachers, students and whānau were invited to comment on: how the e-port folios should be shaped and what information they should include, what should be discussed at student learning conferences and how best to work in partnership with whānau to strengthen learning conversations. These initial hui secured buy-in from all stakeholders who agreed to once per term student conferences using the e-portfolio as the key reporting mechanism.

A ‘meet and greet’ barbeque was organised to facilitate informal introductions amongst teachers, whānau and students. This served as a positive starting point for building relationships prior to the more formal student conferences.

Staff attended technology training with a particular focus on e-portfolio professional development and use of Knowledge Net. Teacher quality learning teams were a useful platform for discussion and critique of the e-portfolio ‘roll out’ and for suggesting modifications to the process.

The BOT and Iwi approved the provision of computer and internet access to all TAS families. This enabled e-portfolio accessibility by all and ensured equity in terms of technology access.

Whānau co-construct learning goals with their child/ren and these are included in the e-portfolio. Teachers use Knowledge-Net to provide regular updates to whānau about their child’s progress. This facilitates student motivation and also supports whānau with strategies for supporting their child’s learning. Whānau can log on and view their child’s work and make comment via their e-portfolios.

The year 10-13 Dean and an assistant are responsible for managing the learning partnership with students and whānau at a personal level. Year 1-9 students have a home room teacher with whom they and their whānau build a relationship.

***What was the impact on student learning and achievement?***

* Relationships between teachers and the whānau of year 7-8 students have developed positively. *“Thank you whaea for all you have done…I am happy with*[my son’s]*achievements at school and will try to help in any way I can…”*
* For year 10-13 students, dialogue between teachers/deans, students and whānau has become more focused on celebrating learning successes, the provision of feedback and feed forward, goal setting and NCEA credit attainment status.
* The number of whānau attending student conferences has risen by 10% since their inception, from 65% Māori whānau attendance across years 1-9 in 2008 to 75% in 2009.
* Students across all year levels are motivated by the e-portfolio cumulative learning record and are synchronously taking increased responsibility for their learning. The celebration of learning at the whānau teacher student conference is valued and enjoyed by all participants and provides a potent impetus for ongoing goal achievement.

***Key learning***

* Technology literacy is a pre-requisite to e-portfolio success in building whānau-school partnerships.  Prioritisation of staff technology literacy professional development is critical.
* Student data – evidence - must be readily accessible to teachers, students and whānau.
* The purpose of each learning conference needs to be explicit to teachers, students and whānau to enable meaningful participation.
* Students are competent to articulate their learning and celebrate their success when guided in the process. ‘Managing self’ is promoted when students are able to negotiate learning programmes that enable them to 'establish personal goals, make plans, manage projects, and set high standards' for themselves (NZC, p.12).
* Whānau can support their child’s learning by having input into their goal setting and by sharing their knowledge and expertise.
* Some scaffolding may be needed to maximise the learning opportunities of e-portfolios.
* Flexibility in terms of conference appointment times and venues is necessary to ensure optimal whānau attendance.

***Challenges and opportunities***

* Team leaders involved in ‘rolling out’ an initiative of this nature, need this to be their focus of responsibility to ensure traction and sustainability.
* Inconsistency of teacher’s reporting at student learning conferences can create confusion for whānau. The co-construction with whānau, of a pedagogy for e-portfolios, helps to address this.
* Teachers’ perception that preparation of e-portfolios is too time-consuming. Once they include e-portfolio development into daily planning, this challenge is alleviated.

***Reflective Questions***

* What should an e-portfolio contain for a year 1-13 student? Consider the different information the port-folio should contain for different year groups? Should national standards reporting be part of the e-port-folio? How might this best be done?
* What do whānau know that can contribute to their child’s e-portfolio?
* What do whānau want to know?
* What do whānau need to know?
* What does the school need to know about whānau?
* What constitutes regular communication with whānau?
* How can you best communicate with whānau? What is their preferred mode of communication?

**APPENDICES**

**Appendix 1 Whakapapa Template (Chisnallwood Intermediate)**



**Whakapapa / Identity Story**

Name:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

My Ta Moko / Visual Mihimihi represents:

|  |  |
| --- | --- |
| |  | | --- | | I chose to use these patterns / symbols to represent: | |

My son/daughter/grandchild…. Discussed this project with me/us, asking a series of questions and was able to complete the mihimihi task and the composition/ visual mihimihi.

Comment about the project in relation to the success criteria:

Name:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_  Sign:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Student:**

Comment about the project in relation to the success criteria:

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Appendix 2     Action Plan**

***Proposed Action Research***

* Action research is directly related to your educational values. These must be shared and decided upon before you begin your action research.
* A.R is used to address any concern and can be used in many different contexts as you will see in the readings.
* There are six steps to follow when conducting action research.

***Plan/Template***

1.     Educational values. (I/We believe …). This must be addressed first as these values will underpin your entire research.

2.     What is your concern? In relation to your focus.

3.     Why are you concerned? Evidence /reason.

4.     Actions, address the concern! What are you going to do and how will they be done.

5.     Who can assist and how?

6.     How will we know improvements have been made? How will this be collected and who is going to collect it?

**Appendix 3     Student work**

**Reflection and Assessment on the making of the – “Personal Hoe”**

Below are the “key” questions that were asked in the assessment of the students artworks. Students reflected on their work and discussed questions with peers and verbally responded sharing their thoughts and experiences. An assessment sheet was completed for their Technology portfolio.

The following responses are from a range of students from different ethnicities.

**What drawings have you placed on your Hoe to reflect your identity?**

* Koru patterns, kowhaiwhai, flaxing. (Steven rm18)
* I made a claw shape for my cat and a squiggle shape for my fish. (Jarrod rm18)

**Explain the symbol you have used to represent your family.**

* Koru pattern represents me and my family and all the flaxing represents my Grandad. (Steven rm18)
* The bigger the koru shape the more I love them. (Jarrod rm18)
* I put my brothers together because I really need them in my life…..          (Bailey rm18)

**What did you consider most when placing your symbol and patterns on the Hoe?**

* I did the flaxing at the top with my Grandad because that is what he does. I put the korus at the bottom because they are all my brothers and sisters. (Steven rm18)
* Oldest first and then the youngest and then my cat and fish. (Jarrod rm18)

**There were four parts to creating the Hoe:**

* *Investigating your heritage*
* *Creating symbols and patterns to reflect your identity*
* *Painting*
* *Displaying and sharing your completed Hoe*

***Which parts of this unit did you enjoy the most and why?***

* To show my parents and family. I enjoyed learning how to paint like blending colours. I enjoyed learning so much about my family.
* I showed my dad but he didn’t really get what I put. Then I explained it to him and then he got what it meant. I enjoyed painting the whole thing.
* Real fun!!!!! Knowing all about my family and I could talk to everyone about it. Planning it out was awesome!!!! Showed my mum, brothers and sisters. My brothers and sisters like pointing to it and showing off where they are….
* Painting and designing because it was fun and I could express myself.
* Taking it home and sharing it with my family. They appreciated it and hung it on the wall.



**Appendix 4     Teacher Resource**

**Tā Moko – A history on skin Teacher resource**

***Curriculum area***

Social Studies

***Strand/strands***

Identity, Culture, and Organisation   
Continuity and Change

***Cross curricular links***

The Arts - Visual Art

***Achievement levels***

Levels 2 - 5

***Suitability***

Years 3 -10

***Values***

Excellence, Innovation, inquiry, and curiosity, Diversity

***Key Competencies***

Thinking, Relating to others, Participating and contributing

***Achievement Objectives***

Students will gain knowledge, skills, and experience to:

* Understand how cultural practices reflect and express people's    customs,   traditions,      and values
* Understand how cultural practices vary but reflect similar purposes
* Understand how people pass on and sustain culture and heritage for different reasons and that this has consequences for people
* Understand how cultural interaction impacts on cultures and societies

***Learning outcomes***

* Students will understand the cultural context of tā moko practice
* Students will understand how this practice has changed and developed over time
* Students will understand how many cultures have used varying forms of body adornment
* Students will understand the resurgence of body adornment amongst many cultures

***Post and pre-visit activities***

* Investigate the traditional context of tā moko - students can then share what they have found out.
* Investigate how tā moko differs from tattoo.
* Investigate the different patterns and designs used for tā moko and their meanings.
* Invite a tā moko and/or tattoo artist to visit and talk to students.
* Investigate the different tools used by tā moko artists and how these have changed over time and the impact that these changes have had on tā moko design.
* Invite a member of the school community who might have tā moko to visit and talk to students about the significance that tā moko has for them.
* Investigate different cultures' approaches to body adornment - compare and contrast patterns, styles, and significance.

There is a famous saying about the art of tā moko: Taia o moko, hai hoa matenga mou. Only death can deprive you of your moko. It will be your ornament and your companion until your dying day.

Te Uhi a Mataora is a national collective of tā moko artists formed in 2000 to preserve, enhance, and develop tā moko as a living art form. Many of these highly skilled artists come from a carving background, while others specialise in design. They share a depth of understanding of traditional forms and designs.

Te Uhi has developed a strong kaupapa (set of fundamental Māori principles) for the practice of tā moko. This kaupapa provides boundaries and guidelines: respect for traditional customs and practice; care for physical, spiritual, and emotional well-being; and utmost care for the health and safety of the person receiving the moko.

Tā moko belongs within Māori communities and Te Uhi works to strengthen the knowledge of the art in whānau (family), hapū (sub-tribes), and iwi (tribes). But there is also strong international interest in Māori moko design, through the tattoo industry. Te Uhi continues to address pressing issues concerning the intellectual property of tā moko and to make sure it is always practised with integrity.

On the one hand, Te Uhi strives to uphold the traditions of the past. On the other, it looks to the future, as the art of tā moko continues to evolve.

**The Origins of Tā Moko**

The origins of tā moko lie in the ancient story of Niwareka and her husband Mataora. They lived at a time when the art of chiselling the skin was not known and designs were painted on the body. One day, Mataora mistreated Niwareka who fled to her father’s people in Rarohenga, the underworld. Mataora pursued his wife, wanting to persuade her to return. But when he reached Rarohenga, the designs painted on his face were smeared with sweat from his exertions. Seeing his appearance, his wife’s people laughed at him - their faces were marked with permanent incisions.

Ashamed, Mataora begged his wife's forgiveness and asked his father-in-law to teach him the art of tā moko. Niwareka eventually forgave her husband and returned with him to the world above, taking with her the art of tāniko, a delicate and intricate form of weaving. Mataora brought with him the knowledge of moko. In that way, knowledge of these arts entered the world.

The first Europeans to document the art of moko were artists who travelled with Captain Cook in 1769. Later European visitors and settlers, such as Christian missionaries, regarded tattooing as savage and vulgar and encouraged Māori to abandon the practice.

By the early twentieth century the art of tā moko had almost disappeared. But towards the end of the century there was a revitalisation of its practice that continues to this day. More Māori are choosing to have moko carved on their bodies, and pride in this art form is growing.



Tene Waitere of Ngāti Tarawhai, a hapū (sub-tribe) renowned for its carvers, was commissioned by the Colonial Museum in 1899 to show examples of the art of facial moko. Waitere carved this piece featuring three faces, two men with moko kanohi and one woman. The oblique face of the woman subject (at the centre bottom of the panel) marked a departure from traditional carving.

1. Common Scale (Stanines) New Zealand Council of Education Research

   Outstanding           Stanine 9 Above Average        Stanine 7 – 8

   Average                   Stanine 4 – 6 Below Average         Stanine 2 – 3

   Low                         Stanine 1 [↑](#footnote-ref-1)