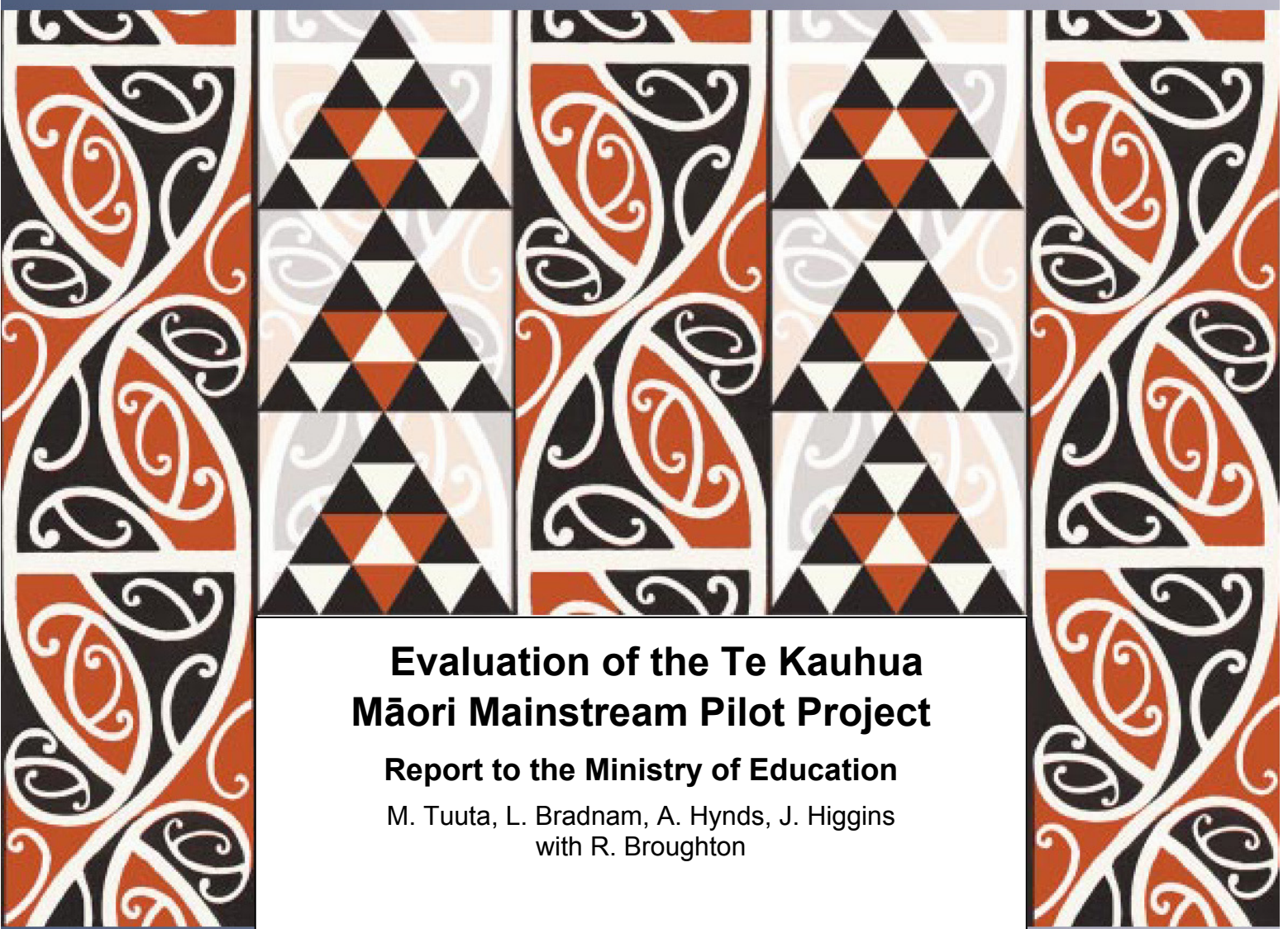




TE TĀHUHU O TE MĀTAURANGA
Ministry of Education

RANGAHAU MĀTAURANGA MĀORI

Māori Education Research



Evaluation of the Te Kauhua Māori Mainstream Pilot Project

Report to the Ministry of Education

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with R. Broughton

MĀTAURANGA MĀORI

WĀHANGA MAHI RANGAHAU



Research Division

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Kimihia, rangahaua nō hea te tīmatanga o te whakaaro
Nō wai te whakaaro
Nō tātou te whakaaro
Ko tātou te whakaaro
I ahu mai tātou mai i ngā āhuetanga o te tūhura, te rāweke
Ka whakahiato te ia o te wānanga
Ka wānangahia te kaupapa
Ko tātou te kaupapa
Ka rārangahia i ngā whenu o te ako
Kia herea ai i ngā taha rerehua
Ko te mauri, ko te mana, ko te wehi, ko te wana, ko te ihi, ko te wairua
Ka pā te ihu o te tangata ki te ihu o te tangata
Ka rongo ki te hā o te tangata
Ka tūtakitaki ki te mauri o te tangata
Ka kimihia, ko te tangata
Ka rangahaua, ko te tangata
Hui nuku, hui rangi, hui e
Taiki e.

E ngā mana, e ngā reo, e ngā kārangaranga maha, tēnā koutou katoa.
Ka hoki ngā whakaaro aroha ki a rātou te hunga okioki. Rātou i peke ki tua o te ārai.
Nō reira, koutou mā, haere, haere, whakangaro atu koutou ki a koutou.
Ka hoki mai ki a tātou te hunga ora.
Tēnā tātou katoa.

He nui ake te kaupapa i te tangata, heoi anō, ko te kiko o tēnei rangahau te mea ake. Ahakoa ko wai, ko wai rā hei kimi, hei rangahau i ngā kaupapa kōrero, i ngā kōrero mai i ngā tini tāngata, ka noho ake te kaupapa ki tōna hiringa. Ko te rangahau, me te pūrongo ka puta mai, kei te kitea tātou ki ngā ārero o te ako ki roto i ngā kura.

Kei waenga i te whakarāpopototanga o te rangahau i tau te hanga mauui ki runga i tētahi o ngā kairangahau, nā, ka rongo tātou ki ngā kōrero o mua, hinga atu he tētēkura, ara mai he tētēkura.

Heoi, ka uru mai he kairangahau anō hei whakakī i te taumata, hei tutuki ngātahi i te kaupapa, kia tau mārika te kaupapa. I tēnei wā ka pakari haere te āhuetanga o te tangata.

The research team would like to acknowledge the strength and courage of the facilitators within each cluster in this groundbreaking professional development exercise. We also greet and thank the participants for their contributions to the research evaluation, and the schools within the clusters for organising and setting aside time in order for us to conduct the research.

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*Ko te pae tawhiti, whāia kia tata
Ko te pae tata, whakamaui kia tina*

*Seek out distant horizons,
And cherish those you attain*

Executive Summary

The underachievement of Māori students in mainstream settings has been a priority of government, particularly given that over 85% of Māori students are currently in the mainstream or general school system rather than in Kura Kaupapa or other Māori medium settings. The New Zealand schooling system has continued to perform less well for Māori students. Research has revealed that mainstream teachers have had lower expectations of Māori children, have failed to effectively identify or reflect on how their practice impacts on the educational experiences of Māori students, and have had limited support to address these specific issues¹.

Te Kauhua/Māori in Mainstream Pilot Project (henceforward referred to as Te Kauhua) was about reframing the mainstream school experience for Māori students. It provided an opportunity for schools to work towards developing their own strategies for achieving this rather than imposing a “one size fits all” approach.

As part of Budget 2000, funding was secured from 2001-2003 to enable schools to “pilot new and innovative approaches to professional development to enhance teacher effectiveness for teachers working with Māori students in mainstream educational settings”.

Te Kauhua (meaning the supports on a waka and used as a metaphor for supporting each on the same journey) was an exploratory professional development pilot. It provided schools with the opportunity, in partnership with their Māori community, to explore professional development approaches that enabled teachers to improve outcomes for Māori students and work more effectively with Māori whānau.

The theoretical underpinnings of Te Kauhua were based on research evidence that productive professional development needs to give teachers a safe process for reflecting on what is happening for Māori students and enable the development of effective pedagogy and wider practices that challenge the deficit attribution theory amongst teachers. This approach required an intervention in the way teachers think about their world, their cultural identity, curriculum and cultural processes in the classroom.

The hypothesis underpinning the pilot was that Māori student outcomes will improve when they see themselves reflected in a curriculum, and when their teachers are supported to be reflective about their practice and to be agents of change for Māori students².

Each school cluster had a ‘teacher-leader’ seconded over two and a half years as a facilitator of the project. Their role was to facilitate professional development opportunities and assist with the development of school strategic plans for building teacher capability that would contribute towards improving Māori student academic and social outcomes. The key aims were to:

- build a professional learning community
- raise teacher expectations, and
- change teacher attitudes, skills and professional practice.

This report evaluates the impact of Te Kauhua/Māori in Mainstream Pilot Project in ten clusters of schools from Waitakere, Auckland in the north to Christchurch and Greymouth in the south. The schools included seven secondary and ten primary from a range of deciles and rural/urban locations, and had varying proportions of Māori students (less than 20% to 70%).

1 Quality Teaching for Diverse Students: A Best Evidence Synthesis (2003). Adrienne Alton-Lee, Medium Term Strategy Policy Section, Ministry of Education.

2 Alton-Lee, Nuthall with Patrick, 1993; Benton, 1988; Bishop & Glynn, 1999; Irwin, Davies & Carkeek, 1994.

Key Findings

- A range of models, elements, and strategies were put in place across the various clusters. The project allowed clusters to develop approaches to professional development which were unique, and which were seen as being highly appropriate by all parties and inclusive of their concerns, ideas, and identities.
- All the clusters made substantial progress in reframing the mainstream school experience for Māori students. The professional development engendered a great deal of participant involvement, collaboration and teamwork. It created much enthusiasm, better communication, better understanding, and a substantial leap in hope and belief in the possibility of improved educational achievement for Māori students among all concerned – teachers and principals, students and the Māori community. A key theme to emerge from the collected data was the importance of constructive learning partnerships or relationships of teachers with other adults in the school community (specialist resource teachers, Resource Teachers of Māori (RTM), Resource Teachers of Learning and Behaviour (RTLb), other teachers, Te Kauhua facilitators, Māori parents/caregivers, kaiāwhina etc).
- As a transformative process, changing attitudes and understanding took time and effort from all involved. The range of strategies employed included accessing expertise and resources, goal setting, monitoring and evaluation, team work, sharing ideas, problem-solving and risk-taking, principal leadership and support and a general willingness to participate in transforming practices. The professional development models, developed by schools within Te Kauhua, were embedded within the daily work context of teachers and principals in mainstream schools.
- The professional development was successful in addressing the concept of growth-in-practice. “*Growth-in-practice assumes that teaching is intellectual work and that professional development occurs when teachers have the opportunity to learn from theory and practice as part of their job*” (p.59)³. Many participants interviewed spoke about how the process of involvement within Te Kauhua enabled individual teachers and individual schools to grow more confident and become more effective at meeting Māori students’ learning needs. Facilitators spoke of growing through reciprocal learning opportunities created through engagement with teachers, and subsequently were able to improve their own confidence/effectiveness in their roles. Te Kauhua allowed aspects of existing school culture to improve, including teacher collegiality and collaboration, particularly between Māori and non-Māori staff members. This was viewed by these participants as encouraging teachers to improve their practice and better meet Māori students’ needs, by providing appropriate levels of challenge and support.

Now [the teachers] are growing skills that they need to meet the needs of their students ... and we are looking at consistent classroom practice throughout the school and up-skilling our teachers in areas of, just really effective use of resourcing and expertise and growing that in the year, challenging their beliefs and what they think a good teacher is. (Principal)

- Teachers’ self-efficacy or a belief in one’s ability to make change was a powerful mechanism by which changes that lead to raising Māori student achievement could be realised. In the early stages of the project the overwhelming response from teachers (91%) was that it was possible to raise Māori student achievement in mainstream education. A small percentage (3%) felt that it was not, and slightly larger group (6%) did not respond to this question. By the end of the project 11 of the 12 facilitators, and 125 (69%) of the teachers felt they had become better equipped at raising Māori student achievement through their involvement in the professional development.

³ Lieberman, A., & Miller, L. (1999). Teachers transforming their world and their work. New York: Teachers College Press.

- Throughout the project, across the clusters of schools, there was ongoing evaluation of existing classroom practices. There was a shift from early on in the project at which time only 51% of teachers reported they had made changes to their classroom practice. Towards the end of the project 70% of teachers reported that they had made changes.
- There was increased representation of Māori in schools. The representation included increased numbers of: Māori staff employed; Māori members of Boards of Trustees; Māori parents interacting in the school setting; past Māori students returning to the school as role models; and Māori tutors. In some clusters there was greater use made by schools of Māori expertise either through specialist teachers (Resource Teachers of Māori), kuia and kaumatua, and Māori educational consultants and researchers. Facilitators and schools continue to explore ways of engaging whānau more fully in their schools.
- Changing teachers' attitudes, skills and practice in relation to Māori students is a turbulent process. In many schools, teachers and principals took risks and experimented. Some participants reported feelings of anxiety and the need to overcome fears. Open communication and debate were seen as important improvement processes. Some participants reported that they needed to be better prepared for the process and felt they had received conflicting messages about the goals of the professional development. This highlights the need for certain types of skills that include an understanding of the change process (particularly for facilitators), the need to prepare participants, the need for team-building, an understanding of conflict resolution, data collection and problem-solving skills as well as a clear understanding of respective roles and responsibilities.
- There is still a great deal of debate about what educational achievement for Māori students really is. There is ongoing discussion about development of effective data collection systems to assess Māori student achievement.

Recommendations for Further Research

1. The aims of the project need to continue in a wider range of schools. Continued research will provide the Ministry with some specific data on the process of sustaining and developing teacher and school improvement and raising Māori student achievement.
2. More research is needed on the effect of using consultants in the professional development process and in guiding the change process.
3. Increased research is needed on processes that encourage or discourage teacher collegiality and their impact on school improvement and student achievement.
4. More research needs to be conducted on the quality of support, accountability and feedback mechanisms and systems in schools and their role in teacher and school development as well as how these processes impact on raising student achievement.
5. We need to know if Te Kauhua has had a positive effect on non-Māori students (and their families) regarding their attitudes towards biculturalism.
6. Further research is needed on partnership processes between Māori and non-Māori in schools.
7. Involving whānau is critical to raising Māori student achievement. Ways of doing this need to be explored further.

Chapter 1: Te Tīmatanga: A Kaupapa Māori Framework

*He kōpū puta tahi, he taura whiri tātou;
whiringa a nuku, whiringa a rangi, tē whatia e
Issue of one womb, we are a rope woven of many strands;
woven on earth, woven in heaven, it will not break.*

(Rev Māori Marsden in Metge 1995, p.79)

Introduction

The cultural framework offered in this chapter examines the environment, context and settings in which Māori/Pākehā schooling interactions occur both historically and contemporarily. At macro (national/universal) and micro (school/community) level, the impact of our colonial history and resultant intergenerational legacy are studied and Kaupapa Māori theory is used to ground and frame the discourse around Te Kauhua.

Additionally, an understanding of the environment would be incomplete without the inclusion of culture, identity and values. This is further examined in terms of interactions between schools and their Māori community and how they relate to Te Kauhua.

These interactions take place between principals, teachers, whānau and students. Understanding the macro and micro environments creates the backdrop to the possibilities for Te Kauhua schools to impact on Māori student achievement.

Understanding the schooling context is further explored through the Ecological Model (Bronfenbrenner, 1979), Bishop and Glynn's (1999) Power Relationships Model and the Transformative Praxis Model (Smith, 2002). These models offer a pathway whereby Māori student achievement can occur in a cultural framework that prioritises structural reform. The reform arises from challenging existing practice and leads to critical teaching, management and governance practice.

Within Kaupapa Māori theory an explanation of knowledge, pedagogy, discipline and curriculum in the Māori education context is offered as a starting point for reframing Māori student experience in mainstream schools. The models by Bronfenbrenner, Bishop and Glynn, and Smith make it possible to welcome 'problems' as exciting challenges for those schools that have been transformed and those that are in the process of transformation through Te Kauhua.

He Taura Whiri Tātou

We are a rope woven of many strands

Whānau, whanaungatanga and whakawhanaungatanga are three of the fundamental elements that contribute to and enrich the concept of Māori identity. These elements are embraced, enhanced, maintained, sustained and strengthened by shared traditional values.

Whānau is the basic building block of traditional Māori⁴ society and is inextricably linked to identity and commitment (Rangihau cited in King, 1975). Traditionally, whānau was based on kinship ties (whanaungatanga), the sharing of a common ancestor, and occurred in a natural environment that excluded contact with non-Māori. Within the whānau, responsibilities and obligations were shared and

⁴ For the purposes of this report, the word Māori is being used to identify the tāngata whenua of Aotearoa. Its use is in no way meant to replace the more accurate terms related to waka, hapū and iwi.

maintained (Durie, 1994 cited in Moeke-Pickering, 1996) in a background of traditions and values that strengthened whānau, hapū and iwi ties (Ministerial Advisory Committee, 1988).

Recent research shows that over time, whānau has been reshaped to include a variety of arrangements (Durie, 1994; Metge, 1995). One of those arrangements is the use of the concept of whānau as a management framework for organising and managing relationships (Walker, 1988). These are sometimes known as kaupapa whānau. That is, their existence is largely shaped around a specific need or purpose rather than kinship bonds.

When whānau classes are introduced, there is generally an assumption that some whakapapa whānau values will be present. The use of the word whānau symbolically acknowledges the whānau values to which the whānau aspire (Metge, 1995). These may include pōwhiri, taha wairua, taha tinana, mihimihi, aroha, manaakitanga, te reo⁵ and tikanga⁶. These shared values build a basis upon which strong whānau relationships can be built. Te Kauhua entered schools using notions of whānau as central to the professional development.

It is natural for Māori to function in the whānau context and to share their responsibilities and privileges with each other (Sharples, 1989, p.30). It is therefore not surprising that Māori in schools have chosen in some cases to operate within a whānau context.

They (teachers and schools) don't know about what it is to work with Māori, they don't know the union that makes it special and the extended family relationships around your community. (Facilitator)

Smith (1995) states that:

The cultural frameworks implicit within the concept of whānau provide an intervention 'potential' which is not only relevant to the school setting, it can be applied to mediate the wider social, economic and cultural impediments which have traditionally militated against Māori success within education and schooling (p.31).

Whānau are often established to meet the needs of tamariki Māori in schools and are most likely to occur when bilingual or immersion education is present (Irwin et al., 1994). Whānau may have advisory and support roles at classroom, management and governance levels within a school, and these roles may be formalised through policy and/or co-options onto the Boards of Trustees (Johnston, 1991; Broughton, 1997). This is the site at which power sharing may be present. Whānau at this site may also attempt structural reform.

The establishment of whānau in schools is valuable at a number of levels: it creates a network of Māori parents that reaches into the Māori school community; it creates a cultural environment in which Māori are happy to participate, especially if they see it as being instrumental in meeting their needs; it is a readily available forum that the school can access to create a working relationship and partnership and where Māori parents can express concerns with a view to problem solving. The presence of a whānau can also be an easily recognised expression of the willingness of the school to begin the process of power sharing and true partnership. Early on in Te Kauhua schools reported on the importance of creating relationships with whānau:

The relationship between the school and the Māori community has not been good ... if you want to get anywhere with Māori children you have to get somewhere with their families. (Principal)

5 te reo - language

6 tikanga - customs

The parent group as a result of the whānau group emerged from that hui. They reconsidered that they wanted a voice ... a formalised voice for their group so the whānau group was formed. They are on the School Council which takes representation to the Board of Trustees. (Facilitator)

However, Gloria Ladson-Billings (cited in Bishop and Glynn, 1999) warned against thinking that programmes that are culturally 'appropriate, congruent or compatible' would do more than modify cultural practices to fit the dominant culture. This has resonance in the Aotearoa experience of Māori initiatives in mainstream education.

Whanaungatanga

Whanaungatanga is closely tied with aroha and is kinship in its widest sense. It reinforces the commitment that whānau members have to each other but is also a reminder of their responsibilities to the wider whānau (Metge, 1995). Whanaungatanga speaks to the interrelatedness and oneness of all things (Pere, 2002). By describing themselves as such, kaupapa-based whānau also carry this responsibility and commitment (Metge, 1995; Smith, 1995).

Whakawhanaungatanga

The prefix whaka means to 'action', to 'make happen'. In this case it is the powerhouse of whanaungatanga. It demands action that will sustain, maintain and strengthen whanaungatanga. Bishop and Glynn (1999) call this 'spiral discourse'. This is an ongoing conversation upon which new conversations and re-conversationing is laid. This can be seen in the presence of co-operative learning and teamwork. Often this is new learning for at least some of the participant teachers. It is a phenomenon that occurs quite naturally.

Values – Whakaaro Nui

Values provide a set of ideals by which culture and world view are shaped. Ideals are important in that they set precedents as a guide to behaviour. For Māori these are called whakaaro nui, literally, grand thoughts. This indicates the esteem in which they are held (Metge, 1995).

Aroha

Aroha encompasses love of kinsfolk, the gods, pity, sorrow, sympathy, compassion, approval, pride in someone and gratitude (not sexual love) (Metge, 1995). It includes warmth, interest, closeness and affection. Pere (1991) further describes it as:

... unconditional love that is derived from the presence and breath of The Creator. (p.6)

In an environment of aroha, the Māori child develops in positive ways. Being influenced by negativity cannot but produce that which is less than perfect (Pere, 1994). Aroha is fundamental to the existence and wellbeing of whānau. The significance of expressions of aroha should not be underestimated:

I think the Māori students will work for you if they like you. (Facilitator)

I think the only teachers that are really struggling are the ones that haven't worked on their relationships with kids. (Teacher)

Taha wairua/taha tinana

Te taha wairua, the spiritual dimension is complementary to te taha tinana, the physical dimension. Together they acknowledge the interconnectedness of the spiritual world with the world in which we live (Barlow, 1991; Durie, 1994; Metge 1995). This is not always acknowledged in our schools:

Well, we tried to say karakia and he said that he didn't appreciate that...one day we had to come into our home room, which is like a sacred place where you take off your shoes and say karakia ... but he wouldn't take off his shoes and he said that he didn't believe in all that crap ... (Student)

And then he had an incident with a fellow student about wearing a moko and he told him to take that crap off. He is abusing our culture ... saying that it's all nonsense. (Student)

Pōwhiri

This is a traditional way of meeting that establishes the intent of the visitors. It incorporates elements that identify both visitors and hosts and establishes ground rules by which they will meet. Mihimihi is often part of the pōwhiri process whereby all visitors and hosts identify themselves and their relatedness both geographically and genealogically (Barlow, 1991; Dansey, 1971).

...That challenged me – the kids want to know your family, your background and where you fit in. (Teacher)

Pōwhiri and mihimihi take place kano ki te kano, that is, face to face. Schools commented that more personal approaches got better results:

I found the phone call the most useful tool. Sometimes when they didn't have a phone you would go around home. (Facilitator)

Manaakitanga

At its most basic, manaakitanga is about hospitality towards visitors. Important attributes include an abundance of food, a place to rest, courtesy and an ambience of peacefulness (Barlow 1991; Dansey 1971; Durie 1994).

Māori students are unique, they are different. They value different things. Quite vocal too. (RTL)

Values contribute to the construction of world view. It is through this world view that different cultures identify, define and explain their existence both past and present. It is also the lens through which other cultures and world views are observed, examined, judged and experienced. In Aotearoa New Zealand, the dominant culture is Pākehā. It is the norm by which all other cultures are experienced.

Culture

Metge (1990) has defined culture as being beyond ethnicity and includes a set of values, beliefs and practices that are learned in the context of living and growing up with a group of people.

Every culture has commonalities with other cultures. We celebrate, meet, greet, share and care for our families and friends in our own ways. Some elements of our culture we take for granted. It contributes

to a world view that is sometimes seen as being 'natural' and 'normal'. This, however, becomes problematic when operating in a multicultural society.

At the level of school, cultural dissonance is not new. When cultural values clash it is inevitable that discord will result.

Establishing positive relationships with whānau and students in this environment could be difficult.

[We've] made an effort even in small ways to talk to staff that are anti and didn't really understand what was going on [but] there are some who won't have a bar of it. (Whānau)

Teachers sometimes find the culture shock difficult:

It's very hard because they [the teachers] need a safe environment. I think a lot of them feel scared of entering a Māori cultural environment and they're paralysed into doing nothing. (Teacher)

However there are those teachers who continue doing what they've always done:

I am always including Māori content into the lessons...just re-legitimising and incorporating Māori world views in a positive way. (Teacher)

For whānau, aroha means that warmth, interest and closeness are valued. Taking an interest in the teacher by asking questions indicates concern and creates a closeness upon which a strong relationship can be built. However, some teachers may find this intrusive.

I have always kept my family and history private ... I guess I'm more open now. I'm trying to let them enquire. When my children were younger if they were sick we were able to bring them to school. [I] reflect back on how the Māori girls especially took over, I just thought they were being motherly [but] it was important to them to feel part of my family. (Teacher)

For some Māori teachers this is just part of what they take for granted in the expression of whānau:

The families ring me at home ... we're not supposed to give out our home numbers but I do, and they contact me ... it's about collaboration and sharing and supporting the students. (Teacher)

Acquiring knowledge of culture and knowing the child psychologically are not the same. Pākehā teachers need to understand that they are not culturally neutral (Penetito, 2001) but are part of the dominant culture of the school and need to be open to the expression of other cultures, specifically in this case to Māori. Kaupapa Māori, a theory of resistance and transformation, offers a cultural framework to develop a theory for this change, specifically focused in this case on teacher professional development for raising Māori student achievement.

Kaupapa Māori – A Theory of Resistance and Transformation

Kaupapa Māori was generated out of the resistance initiatives of Kōhanga Reo and Kura Kaupapa Māori. It assumes the normality of Māori philosophy, action, practice and context (Smith, 1992). At a personal level, it means being powerful in your life and the lives of your whānau, hapū and iwi. It means being powerful in your history, your past, present and future. It includes a radical pedagogy that creates spaces by which:

Māori can be perceived as a distinctive group with skills and talents that can contribute usefully to the broad fabric of Aotearoa/New Zealand society. (Jenkins & Ka'ai, 1994, p.67)

Further, it includes the validation of language and customs, and encourages critical reflection while being actively anti-colonial (Pihama, 1994). A comment from a parent illustrates this:

...I do expect that Māori be recognised and valued and covered as much as possible. (Parent)

It is important that Freire's (1990) work on critical reflection and Nandy's (1983) anti-colonialism are recognised as being part of the Kaupapa Māori discourse thereby retaining the profound, radical and transforming nature of their theories and practice within this concept. Freire's (1990) critical reflection entails "praxis, reflection and action upon the world in order to transform it" (p.28). Nandy's (1983) anti-colonialism is a rejection of the concepts, processes and practices that emerge from the colonial experience.

Politicisation is a term in common use to describe the process by which people are made aware of the systems, institutions and structures that shape their world. The inclusion of these dimensions then makes visible the cultural, social, historical and political bases that include active resistance strategies to oppression and colonisation practices, and critical reflection as part of the concept and transformation potential of Kaupapa Māori. It is an extremely powerful anti-colonial and de-colonising mechanism. To resolve the antithetical positioning of oppressor/oppressed, the oppressed must confront reality critically whilst simultaneously acting upon and externalising that reality. Critical reflection means creating spaces for moving outside the comfort zone and for challenging beliefs and values. This is further discussed in the final chapter which presents a model of transformative praxis.

By de-pathologising Kaupapa Māori as theory, a strategy for resistance and transformation, it is possible to establish internal school relationships that will encourage Māori parents and students to participate in mainstream education and so improve opportunities and chances for Māori students to achieve. Te Kauhua has encouraged this practice.

Understanding the Context

A lot of people tell me they are scared of working with Māori. They say 'we might get it wrong'. Well, stiff. Get it wrong. But do it, because next time you might do it better. (Penetito, 2001)

At least one principal found the courage to accept mentoring through a process of powerful learning:

X took me into Māori parents' homes ... She taught me how to walk into a Māori whānau. As a Pākehā it was the greatest learning I could do ... Until our Pākehā teachers can feel comfortable ... the gap is beyond comprehension. (Principal)

In an ideal world, shared understandings through a myriad of shared values would create a climate where strong relationships needed only to be nurtured to be sustained and maintained. Our colonial history, however, has left an intergenerational legacy that sometimes creates barriers to this happening.

We knew there was huge deficit thinking here...we had a culture of 'go away'... [towards our Māori parents and whānau]. (Principal)

I was always concerned about the attitude of 'Māori isn't my/our personal culture so I don't really have to teach it. (Facilitator)

The teachers need to be more approachable...some parents are too scared to come to the teachers and say I'm worried about my kids... (Parent)

It's like two cultures coming together that have totally different communication ideas and it's really, really difficult. (Teacher)

I think the biggest barrier is the schools and the second is the curriculum. (Consultant)

These barriers have been identified by a number of academics including Ranginui Walker (1991) who says:

Māori educational failure and high unemployment are the concomitants of an unjust social order arising out of the colonial experience (p.2).

The colonial experience emerges from the process and practice of colonisation by which domination by the coloniser is achieved and maintained (Said, 1993). Within the colonising experience, the people's history and education are devalued and replaced with that of the coloniser. This often leads to the most destructive form of domination – that which happens in the minds of the colonised, the way in which they perceive themselves, and their relationship to the rest of the world (wa Thiongo, 1994). Thus Māori may devalue or distance themselves from their own culture. Intergenerationally this may also affect Māori students in terms of identity. Most destructive of all is the effect of this thinking on Māori students and parents about themselves. Māori teachers also may fall prey to attitudes and practices of colonised thinking which may be as difficult to change as those held by some non-Māori teachers (Stewart, 2000).

[At the start of Te Kauhua] some of the parents were quite reluctant at enrolment to be identified as having Māori ancestry. (Principal)

The monocultural and deficit educator and administrator therefore becomes a potentially dangerous and powerful person (wa Thiongo, 1994). Within the dynamics of the larger society in which Māori live, it is sometimes from this kind of educator that support must be sought to advance schooling achievement for Māori. One facilitator referenced the presence of colonisation and racism this way:

Colonisation and racism is very much alive so in order to combat that we must become educated. (Facilitator)

This kind of educator is produced by the colonial experience that creates, informs and sustains attitudes based on the deficit theory. This theory justifies, validates and accepts Māori failure and lowered expectations. It denies the value of the Māori world view and is monocultural in outlook and attitude. The deficit theory is also used to explain the disproportionate numbers of Māori underachieving through dysfunction. This theory was the basis upon which education policy was based for a number of decades. It birthed both the assimilationist and integrationist policies through to the more recent past (Smith, 1995) and grounds the cause of the education 'problem' in the students themselves and their families, their culture and social baggage. Comments from Te Kauhua participants included:

... drugs and stuff...whatever else may be affecting their thinking be it diet or not enough sleep. Not having pen and paper and books. Telling themselves they can't do it. (Teacher)

Our problem is that children are coming in with delayed development in many areas. (RTM)

One of the biggest barriers is the expectation of Māori students of themselves ... they expect too little ... (Māori Teacher)

... being Māori holds you back. That's a biggie. (Mentor)

The barriers are in place before they hit school, it will hold them down. It stems from the home and it is brought into the school and is ongoing. (Mentor)

The perception of the senior staff is that Māori students can achieve based solely on arts and culture and maybe sport ... when it comes to the classroom, well we don't expect much of you ... (Teacher)

Recent education policy is looking beyond the theories of the past to create a participatory model of education. One of the critical success factors identified by a number of clusters (4) in Te Kauhua, was that of Māori representation as staff, on Boards of Trustees and in other forums. The *National Education Guidelines* and *National Administrative Guidelines* highlight this change in official policy direction. While this is a step in the right direction, Smith (1995) would argue that for real structural reform to happen, it must occur at three major sites: power relations; socio-economics and ideology. Further, he says that the underachievement of Māori in schooling is not just a 'Māori' problem. He identifies an excess of causal problems that work against Māori achieving equality in a non-Māori dominated education system. These include control over knowledge and the curriculum, manipulation over resource allocation, exercising social and cultural preferences, all occurring within a societal context of unequal power relations.

The same socio-economic elements that have affected the inherent power of whānau also have a high correlation with the level of schooling and within the classroom. Ideological reform that responds to Māori aspirations including language and culture revitalisation is vital. There is also a need to stress the equal validity of Māori knowledge and frameworks and to critically engage ideologies that interpret Western knowledge (science) as being superior, more scientific, and therefore more legitimate (Smith, 1995). This world view appeared quite naturally in one interview:

I am pleasantly surprised how good Māori students are at problem solving ... always pleasantly surprised that it is a strength that particular Māori students have. (Teacher)

Māori/Pākehā relations are complex and theoretical understandings need to draw on hegemonic-state reproduction theories (Simon, 1990). These go some way to explaining the ways in which the dominant culture is reproduced from generation to generation. Resistance theories explain why state hegemony is being constantly challenged, and cultural reproduction provides an explanation of how racism and colonisation are transferred intergenerationally. An examination of all these facets provides a theoretical rationale of the environment in which school relationships are generated.

Within this theory of cultural reproduction, both parents and children are affected by the role that the school plays. Parents are also the recipients of cultural reproduction. In Aotearoa, part of the cultural capital of schools is undervaluing Kaupapa Māori and promoting consciously or unconsciously, racist practices.

I see heaps of racial issues going on. It's the truth these days. You see my fair skin? That always got a head start on anyone else. Like before anyone knows my name and knows that it's Māori. I got a head start at school. I'm always that little bit better off just because of my skin colour. I see how the other Māori students that really show Māori features, like dark skin and stuff and how they get treated. (Student)

It is confusing for Māori students to go from a warm and encouraging classroom to another where:

There are definitely teachers who have shown blatant racism and then there are others that are wonderful teachers ... (Whānau)

Power in schools is predominantly held in Pākehā hands. Because of the effects of cultural reproduction, it would be naive to think that Pākehā parents/teachers necessarily enter into interactions with Māori parents as neutrals. Human agency is responsible for the acceptance or rejection of Kaupapa Māori into mainstream schools at individual school level.

Making the Shift – Building Relationships

Hoani Waititi (in Metge, 2001) argued that Māori and Pākehā are bound together in one nation by the Treaty of Waitangi and by our shared history. He demonstrated how rewarding it was to work together for a common purpose. When Māori and Pākehā trust each other, recognising differences, we achieve our goals more effectively than we would alone, learn much that enriches us and have a great deal of fun in the process. His success in working together as equal partners and implementing the Māori Education Foundation was all the more remarkable because the official policy of assimilation was still largely in place (Metge, 2001). Mason Durie (in Capper, Brown and Ihimaera, 1993) warns that New Zealand's size precludes tolerance of too many diverse views and too much division. He supports Waititi's assertion that co-operation is the key at both national and international levels. Four clusters in Te Kauhua identified building relationships as being a critical success factor for improving Māori student achievement.

As a part of understanding the wider context of human interaction, it is essential that the discourse around issues that have arisen in the past and continue to arise, be de-pathologised. This makes overt what has been covert and validates experiences and states of being. De-pathologising in the context of Te Kauhua validates and normalises the storying of the research group, particularly Māori voices in a Kaupapa Māori context. The impact of creating spaces for a Māori presence and Māori voices is evident in the following quote:

Those parents have gone from sitting in the corner to actually moving to the staffroom and chatting and moving around the school. They're standing up tall and straight and talking to the teachers like colleagues now. (Facilitator)

Potential exists to co-operatively explore possibilities that are outside what Smith (2002) terms 'culturalist', 'sticking plaster' and 'ambulance at the bottom of the cliff' types of strategies. Such possibilities arise out of ecological and transformative praxis models.

The Ecological Model (Bronfenbrenner, 1979)

All factors that influence the learner must be taken into consideration if teachers are to improve their teaching practice (Glynn, Fairweather & Donald in Berryman et al., 2000). Berryman et al. (2000) use Bronfenbrenner's Ecological Model to support their interventions for Māori students. This model contextualises perceived problems in behaviour and learning within the child's immediate environment. The child is seen as being the centre of inter-related and concentric systems that impact on the child's development. The ontogenic system relates to the child's character, intellect, ability and competencies (Shea & Bauer cited in Berryman et al., 2000). The micro-system follows and links to the child's immediate environment including parents, teachers and other children. The meso-system encompasses the settings that the child is involved in, including the home and school. The exo-system relates to the systems that impact on the child which includes health, welfare, education and law enforcement. The final concentric layer is the macro-system which includes the components of culture: attitudes, values and beliefs (Bronfenbrenner, 1979). This model clearly identifies the levels at

which Te Kauhua operated. When viewed from this model it becomes clear why relationship building is crucial to success.

Berryman et al. (2000) see one of the strengths of the ecological model as being a whānau/child/classroom focused alternative to the deficit model. This is a consistent theme that emerges in Māori academic literature and research. This model locates the establishment of relationships in a culturally appropriate way as being essential to successful interventions and is crucial to meeting the requirements of the *National Education Guidelines* and the *National Administrative Guidelines*. This model provides a guide to schools that will continue to use Te Kauhua principles to meet professional development needs.

Transformative Praxis Model

While Bronfenbrenner's model (1979) focuses on the layers that make up the child's environment, the Transformative Praxis model focuses on the understanding/thought/action that generates the possibility of transformation. Smith (2002) has created a model for Māori intervention that rejects the Western lineal notions of conscientisation⁷, resistance and transformative action and the belief that they 'stand' individually. His model is cyclic and built on the belief that all components are important, all occur simultaneously and they all stand in equal relation to each other.

The *resistance component* is triggered by the recognition that there is something wrong, unfair or inappropriate that is happening. This could be whānau members saying, "It's not fair that we do not have a say in how pōwhiri are shaped in our school." Conscientisation may come about by seeking an historical, political or social explanation, that is, "How did it come to be this way?" Transformative action may come about by establishing a Whānau Advisory Group for the school where these issues can be discussed and resolved, that is, "I'm going to do something about it." All of these components may occur simultaneously and/or in any order.

Conscientisation is a powerful concept, the adoption of which encourages critical thinking. Teachers are encouraged to question the system, processes and structures that they take for granted as being inherent in mainstream schooling. It is at this level that teachers are expected to challenge their own monocultural and deficit thinking about Māori students, their culture and their whānau. A Māori teacher in the project had this to say:

if there's going to be any sort of conscientisation process in this school (we) need to see that there is support from those that make the decisions ... for those in opposition to know that opposition is futile...those in the centre ground if they see positive results they know they need to put work in ... If teachers think it's something that will fizzle out or isn't really supported they're not going to make the effort. (Māori Teacher)⁸

While there's been a lot of resistance, it's been breaking down over time and now teachers are like 'WOW' and they really see what's happening and they tell me 'we want to come in'. (Māori Teacher)

7 This is a Frietian term that refers to learning to perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality.

8 Māori teachers have been identified where known to provide the reader with additional information.

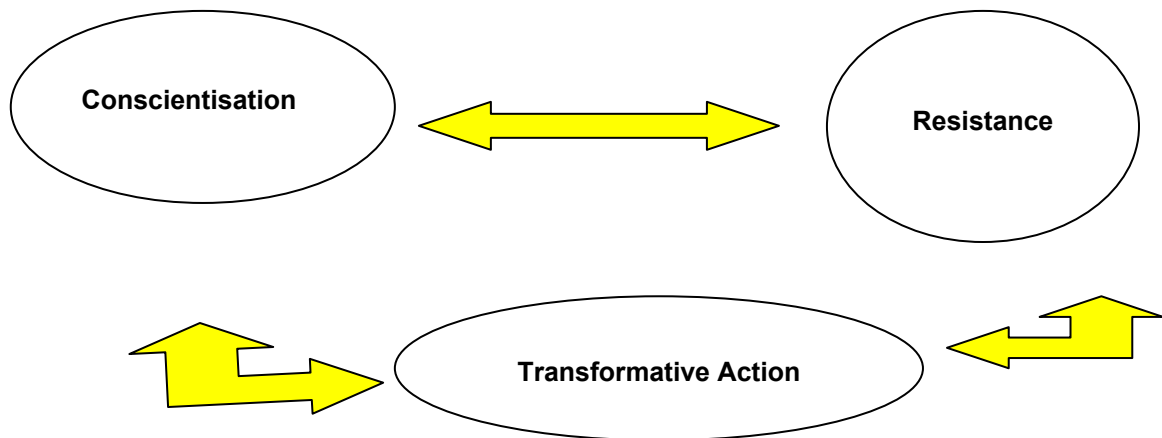


Figure 1: The Transformation Model (Smith, 2002)

This model appears to accurately explain the pattern of transformation for many schools. Each of the following quotes can find a space on this Transformation Model:

The hardest thing to change is mindset. (Māori Teacher)

There was a readiness there at staff meetings to challenge our own accepted practices. (Principal)

For me it is stepping quite a long way out of the comfort zone. (Principal)

Teachers are taking risks and the risk is to let someone else into their classroom because in teaching we often privatise that practice ... we walk in there and shut the door. The change in collegiality is that the teachers are talking to each other and giving each other feedback and that feedback is focussed on Māori student achievement. (Principal)

Māori parents being able to come into my room and have a cup of coffee ... I love it. (Māori Teacher)

It's just communicating with them and giving them a positive experience of talking ... they're being listened to. (Whānau)

Some of the hierarchy is changing – they're trying to change. (Whānau)

I've had teachers talk to me that haven't talked to me before. (Whānau)

Three clusters identified teacher empowerment and responsibility as a critical success factor. These are comments from principals:

The teacher who is hard to teach has been my biggest challenge. (Principal)

I suppose fighting the attitudes of some of the staff has been a real major or personal thing for me because I really have to do it on my own and I could have fallen flat on my face. (Principal)

We are in the process of quite tricky changes now. (Principal)

There must, however, be a word of caution that to instigate long term effective transformation requires structural reform rather than superficial modification (Ladson Billings cited in Bishop & Glynn, 1999; Smith, 2002).

Moving hearts and minds

Marsden and Henare (1992) differentiate between knowledge and wisdom. Knowledge relates to an accumulation of facts and is a thing of the head. Wisdom on the other hand, is a thing of the heart. It has its own thought processes and is the integration and use of knowledge at the centre of one's being.

It could be argued that this is an area of difficulty in that traditional mainstream schooling focuses on the imparting of knowledge with less emphasis on the effective use of that knowledge. This process flows on to the professional development in this project in that it may be easy to pass on relevant knowledge to our teachers but to have them take on the challenge and put it into practice through conscientisation and moral purpose poses many difficulties. It requires them to examine their own values and beliefs and is about moving hearts and minds. It is a personal challenge to what they truly believe. This challenge is acknowledged on a number of levels by a number of clusters in Te Kauhua.

A truly educated person is not one who knows about everything, or everything about something, but one who is truly in touch with his centre. He will be in no doubt about his convictions, about his view on the meaning and purpose of life, and his own life will show a sureness of touch that stems from inner clarity. This is true wisdom. (Marsden & Henare, 1992, p.7)

Evaluation of power/control relationships

The 'health and well-being' of power relations may be evaluated by Bishop and Glynn's (1999, p.55)⁹ Model for Evaluating Power Relationships.

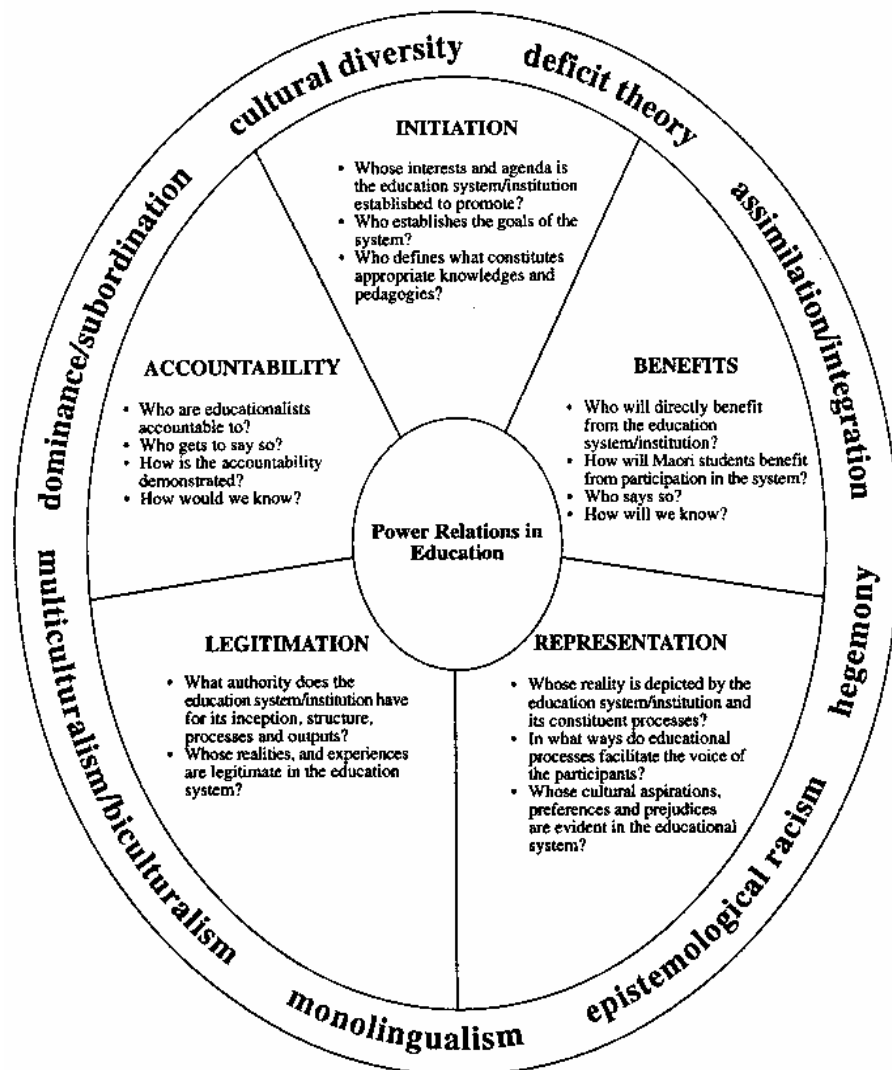


Figure 2: Model for evaluating power relationships (Bishop & Glynn, 1999, p.55)

This model identifies five key power issues: initiation; benefits; representation; legitimation and accountability. Under each of these issues, critical questions are posed. Further, the model acknowledges the environment in which these questions may be posed: cultural diversity; deficit theory; assimilation/integration; hegemony; epistemological racism; monolingualism; multiculturalism/biculturalism and dominance/subordination. At school level, this model may be used as a tool that assists in planning and monitoring success in reaching power-sharing goals. The need for such a tool is demonstrated in the following quote:

A key factor in the underachievement of Māori students that we are coming to understand is the marginalisation of Māori voices regarding projects about Māori. (Final Milestone)

⁹ Russell Bishop has worked with 3 schools and is reporting separately to Te Kauhua.

To overcome this, Māori parents are being encouraged to participate in their children's education at a number of levels and with state encouraged mechanisms including the *National Education Guidelines* and the *National Administrative Guidelines* (Ministry of Education, 2000).

Participation

The models discussed have the ability to promote the strengthening of whānau participation at a number of levels that may include the demand for greater participation in a number of areas including the promotion of the Māori world view of knowledge, pedagogy, discipline and the curriculum. In inviting participation by Māori school communities, schools must be prepared to begin a discourse around these issues.

The following discussion describes the Kaupapa Māori context most often seen in Kōhanga Reo, Kura Kaupapa Māori, Wharekura and Wānanga but also sometimes present to a greater or lesser extent in mainstream educational institutions.

Knowledge

Māori knowledge is considered to belong to the group or whānau. Individuals are repositories of that knowledge, in effect being 'libraries' for the group. The individuals therefore have obligations and responsibilities to retain and maintain the integrity and accuracy of the knowledge they are entrusted with and the spirit in which it is shared with the group. This, however, is antithetical to mainstream understandings around knowledge being for private good and viewed as a commodity for the exchange of credentials or capital (Smith, 1995). The free exchange of knowledge and information is sometimes viewed as not being in the interests of the information holder.

Pedagogy

In a Kaupapa Māori environment, core values of manaakitanga, aroha, pōwhiri, mihimihi and whakaiti¹⁰ are taken for granted. The Kaupapa Māori pedagogical framework includes tuakana/teina learning and teaching, recitation and ako. Co-operative and collective learning and teaching are practised (Smith, 1995). Māori pedagogy advocates that good teaching should promote values, be holistic, innovative, intergenerational, familiar and alive (Airini, 1998).

The informed and reflective teacher and policy maker must come to understand Māori pedagogy as nothing less than an innovative partner in mainstream education.

Narrative pedagogy (Bishop and Glynn, 1999) sits powerfully in the Kaupapa Māori framework that supports the concepts of ako and tuakana/teina.

Discipline

Respect for each other and for adults/elders/teachers is taken for granted and is expressed in the form of address of Matua/Pāpā (Father/Uncle), Whaea/Kōkā (Mother/Aunt). Teachers are seen as being part of the whānau and therefore are in a direct relationship with parents and tamariki. Whānau with its inherent values means that parenting becomes a whānau responsibility (Smith, 1995).

10 Whakaiti – humility: Kaore te kumara e kii ana ki tona ake reka. The kumara does not boast of its own sweetness.

Curriculum

Kura Kaupapa Māori parents have a measure of influence over what counts in the school curriculum and how it is shaped to better meet the interests of Māori students. The structures, processes and practices implicitly support whānau values and centralise and normalise Kaupapa Māori theory and praxis. The application of curricula in mainstream schools would be improved with the idea of planning with rather than for Māori students (Beane, cited in Bishop & Glynn, 1999).

Concluding Comments

To understand the complexities of Māori/Pākehā relations in Te Kauhua, this chapter has sought to provide a cultural framework using Kaupapa Māori as theory, resistance and transformative potential. Basic to understanding the relationships is an understanding of our colonial history and all its implications.

The levels of the Te Kauhua schooling context were explored and explained using Bronfenbrenner's (1979) Ecological Model, Bishop & Glynn's (1999) Power Relationship Model and Smith's (2002) Transformative Praxis Model. These models offer a pathway whereby Māori student achievement can occur in a cultural framework.

The teachers who participated in this professional development were faced with an epistemological challenge as they confronted the Māori world. There are aspects of Te Ao Māori which may appear foreign and difficult for them to comprehend but then at other times they may find them similar to their own beliefs. There are also those teachers who are more open to another world view and are therefore able to make the links to their own.

Māori student underachievement has been explained in a number of ways and the systemic responses to date have been unsuccessful or short lived. A new response and a new critical theory are required to underpin a radical approach to raising the achievement of Māori students - one that does not just 'tinker' with the system.

Te Kauhua is an innovative approach to teacher professional development that prioritises Māori student achievement. Kaupapa Māori as theory, resistance and transformative potential, provides a compelling theoretical framework for Te Kauhua.

Kaupapa Māori praxis is most relevant to all New Zealanders disillusioned by the ineffectiveness of previous intervention policies and mechanisms.
(Smith, 1995, p.34)

Chapter 2: Methodology

Te Kauhua sought to reframe the mainstream school experience for Māori students. It provided an opportunity for schools to work towards developing their own strategies for achieving this rather than imposing a 'one size fits all' approach.

Aim of the Investigation

This investigation examined the impact of Te Kauhua on participating principals, teachers, students and whānau with an increase in the professional knowledge of principals and teachers and increased levels of achievement for Māori students in the mainstream as intended outcomes of the project.

Design and Methodology

The approach taken in the evaluation comprised three components of analysis: milestone reports; evaluation of the impact of the professional development programme through questionnaires to facilitators, principals, teachers and kaiāwhina/teacher aides; and interviews with facilitators, principals, teachers, and any other staff (internal/external) involved in the professional development, consultants, whānau and students about the effectiveness of the professional development programme.

The following questions were addressed in the evaluation:

1. For all clusters, describe the models of professional development, and identify their commonalities and differences.
2. How effective are the models of professional development in achieving the stated goals? And why?
3. To what extent are the professional development models effective (through enhancing teacher effectiveness) in raising Māori student achievement?
4. How are effective home/school relationships developed?
5. Across the models, what are the elements (strategies) that work, and do not work, in providing professional development for teachers working with Māori students in mainstream?

Data-Gathering Process

During 2001 and 2002 data were gathered through participant interviews (on-site at cluster schools), questionnaires¹¹ and Te Kauhua documentation (milestone reports, e-mails etc). Schools and facilitators were invited to select representatives from groups of teachers, whānau and Year 9 & 10 students to take part in the interviewing process¹². Principals were also interviewed. Teacher, facilitator and kaiāwhina/teacher aide questionnaires were sent out to all cluster schools. Staff questionnaires have been received from thirteen schools.¹³ In line with Kaupapa Māori Research protocols, we have been able to feed back the emerging themes as part of an ongoing dialogue with

11 The questionnaires were agreed to in the original contract. They were sent out in November 2001 and October 2002. Before they were sent out to schools they were reviewed and amended by the Research and Curriculum sections of the Ministry of Education.

12 One of the limitations of the data collection was the lack of continuity with some participants, ie change of principals three times at one school.

13 Since questionnaires were sent out one intermediate school has been disestablished.

research participants to ensure results represent the various participant views. This relates to the principle of reciprocity as the feedback is intended as a koha.

Timeline for data collection:

Round 1 interviews	October/November 2001 – with all participant groups
Round 1 questionnaire	November/December 2001 – with all staff
Round 2 interviews	June/July 2002 – with all participant groups
Round 2 questionnaire	October 2002 – with all staff
Round 3 telephone interviews	November/December 2002 – with teachers, a student(s) (from their class), principals and facilitators.

In response to facilitator feedback, the timing of the second round of questionnaires was changed to better fit school systems and end-of-year timelines.

Table 1: Questionnaire Responses

Round	Group	Percentage return
Round 1	Teachers 180/414 ¹⁴	43%
Round 1	Facilitators 9/13	69%
Round 2	Teachers 182/229 ¹⁵	80%
Round 2	Facilitators 12/12	100%
Round 2	Kaiāwhina 32/51	63%

Kaupapa Māori Methodology

Setting up the data gathering for the Te Kauhua project

It was decided early in the evaluation, that in line with Kaupapa Māori research principles, the two Māori researchers (Marama Tuuta and Lynette Bradnam) would be responsible for conducting interviews within the clusters.

The investigation involved working with the Māori community to evaluate the impact of the professional development model on the relationship between the school and the Māori community it serves. Bishop (1996) notes a growing consensus that research involving Māori and Māori knowledge should be conducted in culturally appropriate ways. These ways should fit Māori cultural preferences, practices and aspirations. Including the Māori community throughout the research process in culturally appropriate ways can do this. This devolves power to the community from which the research originates which is consistent with Kaupapa Māori research.

Establishing relationships with the participants

Initially it was important to establish a relationship with the Māori community through Māori protocol. During the first visit to schools the researchers were often welcomed into schools through pōwhiri, taking a male speaker along to ensure that correct protocols could be followed. This was also an opportunity to share backgrounds and aspirations for Māori education.

Building relationships or whakawhanaungatanga was important in order to get a good variety of voices and the researchers were aware of the importance of developing trust with the facilitators and the Māori community. The researchers conducting the fieldwork and occasionally other members of the

¹⁴ Questionnaires sent to all staff members of all participating schools

¹⁵ Questionnaires sent to target group of teachers set up by principal/facilitator

research team attended Ministry of Education hui to continue developing a good working and personal relationship with the facilitators.

The interview process

Those interviewed included teachers, principals and facilitators. Students were interviewed in groups of two or three (particularly Year 9 and 10), so that they would feel comfortable in the situation and could feed off each other. Support staff were also given the opportunity to be interviewed.

The facilitators were asked to organise the interviews and to select the interviewees in consultation with the principals. It was stressed that it was essential to ensure the teachers' voices, the students' voices and whānau voices were well represented in order to cross-check the level of understanding between these groups. The interviews were structured around key questions, with many probes, which enabled interviewees to elaborate on their responses.

Bishop (1996) states that conducting hui with community groups is the most appropriate means of working with the Māori community, and this was the approach adopted in some cases. This often meant that there was a request to attend hui at night time when members of the whānau were available, even working in with monthly whānau hui times to accommodate the group. The Māori community or whānau included both immediate parents and extended whānau members, who were part of the student's life. Pere (1991) notes the main qualities of the hui as including respect, consideration, patience, and co-operation (cited in Bishop & Glynn, 1999, p.123). Following Kaupapa Māori research principles the whānau were encouraged to guide the process as to how the data would be collected, and what they felt comfortable in sharing and how it should be shared.

Table 2: Method of Data Collection and Numbers of Whānau Involved

	Interview 1	Interview 2	Method of data collection
Cluster 1	15	10	Hui
Cluster 2	0	0	Nil
Cluster 3	2	0	Interview
Cluster 4	10	2	Hui/interview
Cluster 5	12	10	Hui
Cluster 6	1	1	Interview
Cluster 7	0	1	Interview
Cluster 8	4	1	Interview
Cluster 9 ¹⁶	40	0	Hui
Cluster 10	0	0	Nil
Total interviewed	84	25	4 x Hui 5 x Interview

The data collection with whānau reflects the following:

- those clusters who already had a good relationship with their Māori community, and met regularly were often able to organise whānau hui with large groups for interview purposes more easily. Only two clusters were able to do this both times
- in following Kaupapa Māori research principles, we asked the facilitators to organise interviews/hui with the whānau group following their own protocols

¹⁶ Due to the fact that the research team were not able to visit at a time when the whānau would normally meet they were not able to be interviewed during the second round of interviews.

- it was made clear to facilitators we would be accommodating towards whānau in meeting them at a time that suited them. This meant meeting with whānau during the weekend or at night times when their regular hui might take place
- some whānau were already working in schools so it was easy to organise whānau hui/interviews.

The interviews with the principals, facilitators, teachers, kaiāwhina, support people and consultants working in schools were usually conducted with individuals unless they chose to be interviewed as a group. These interviews were taped and later transcribed.

Establishing trust with all of the groups of people who were interviewed often took longer than intended, but it was seen as important to listen to the whole story. There were three sets of interviews – the first two sets were within the school base and the final set by telephone. The final set of interviews did not include the voices of the whānau as the research team did not feel comfortable conducting an interview with the whānau unless it could be ‘kānohi ki te kānohi’ (face to face) in line with Kaupapa Māori research principles. It was decided that interviews would be conducted with principals, teachers and students.

Participants’ reactions to the interviews

Often there is a settling-in period expected when working with Māori. If visiting people in their homes it is polite to have a cup of tea and chat before settling down to the ‘business’. Unless the settling down or whakatau happens, there is a risk of getting little, if anything at all, from those being interviewed. This often took longer than planned, but people frequently saw this as a good opportunity to talk about events that had been happening in their schools. It was seen as important to have this warm-up period before getting to the interview questions, and the researchers had to be able to listen and show genuine interest. This was part of the relationship building, and generally people were really keen to share the information they had once the relationship had been established.

The researchers felt a keen responsibility that all voices would be represented in some way. Many participants opened up their hearts to them, and it is essential that they are acknowledged and their contributions valued. While their anonymity needed to be maintained, often the whānau wanted their contributions to be acknowledged – or their school or group – and this was something dealt with on a case by case basis.

Seeking permission

The evaluation received ethical approval from the Wellington College of Education Ethics Committee. All who were interviewed completed appropriate forms acknowledging that their permission had been sought and they had the right to withdraw from the project at any time. The identity of those interviewed and their schools was protected through the use of names relating to Maui to maintain confidentiality during the data collection process. These names were chosen because of the characteristics evident in the personality of Maui. These characteristics included being purposeful, steadfast, strategic and heroic, all attributes required within the project.

Kaupapa Māori research approach

Through their own research experience, Bishop and Glynn (1996) generated questions around major concerns that Māori have about research into their lives. These questions provided guidance for this investigation and needed to be uppermost from the inception of the research project to the final report, research findings and the distribution of knowledge. The questions relate to initiation, benefits, representation, legitimation, and accountability. In Kaupapa Māori research the wishes and directions indicated by the research whānau take precedence. During the process of data gathering, writing up the data, and compiling this report we have made efforts to adhere to the principles of Kaupapa Māori

research. This has not always been easy and there are some aspects where this has not been possible. Often projects like this are not initiated by Māori, but have involved Māori. This one was ‘for Māori and by Māori’. The people managing the project from the Ministry of Education are Māori, and the researchers out in the field are Māori. The researchers felt embedded within the research, sharing the experiences facing many of the people in the project.

Key findings were shared with the facilitators during the evaluation process at the facilitator hui. This provided opportunity for comment from the facilitators and any of their team who may have attended with them. The key findings for the final report were shared with the facilitators and some principals at the final facilitator hui. In the end, each cluster has developed its own solutions, and has had its own particular successes, challenges, and limitations. Our report is a summary for all clusters, but each cluster will have its own emphasis and focus, and each cluster will have its own way of building on the foundation which Te Kauhua has laid for improved Māori achievement.

The dialogue reported at this time reflects the amount of analysis we have been able to do to date. There is a significant amount of data that could be revisited for more in-depth analysis. It should be noted that the spiral discourse that the research team participated in reflects the very nature of the whole of Te Kauhua as a site for conscientisation and politicisation.

Chapter 3: A Foundation: Māori Student Achievement

Definitions of Achievement

The essential aim of Te Kauhua was to design a professional development programme within each cluster in order to raise Māori student achievement. The project was exploratory in that it allowed clusters to determine their own definitions of Māori student achievement. The process of defining Māori student achievement was informed by discussions at facilitator national hui of the multiple ways in which achievement for Māori students might be defined. Ministry personnel also coached and facilitated individual cluster groups as part of a process of defining Māori student achievement for themselves.

There is a strong sense of what achievement might be but there appears to be little consensus on the parameters. Some of the definitions of Māori student achievement from the literature incorporate a Māori world view. For instance the Education Review Office (1999) suggested that “While Māori learners recognise individual achievement, success by the whole group is also valued, and success and failure are shared responsibilities that often reach beyond the boundaries of the school” (Education Review Office, 1999). Hirsh’s (1990) definition similarly suggested “Achievement, in Māori terms, is co-operative and whānau based, encompassing physical, emotional, and spiritual as well as intellectual growth”. Graham Smith (cited in Hirsch, 1990) from the University of Auckland sees Māori achievement in terms of pursuit of excellence in the Māori world, through the Māori language and body of knowledge, and then excellence in the Pākehā world and English language too. Arohia Durie from Massey University sees Māori achievement in terms of knowledge of being Māori, of strength and pride in that identity. She states “to achieve excellence we must not forgo being Māori ... Māori people have a model of excellence too” (cited in Hirsch, 1990).

In official Ministry documents the term ‘achievement’ encompasses achievement in the essential learning areas, the essential skills, including social and co-operative skills, the commonly held values, attitudes to learning, and behaviours and other outcomes demonstrating the shared values (Ministry of Education, 1993). These are potentially broad enough to encompass outcomes such as cultural identity, well-being, whānau spirit, and preparation for democratic and global citizenship. While mainstream definitions of achievement, including retention and academic success, may be part of a Māori definition of what constitutes achievement for Māori students, Māori student achievement also includes other elements.

Ranginui Walker identified four factors that are relevant to Māori under-achievement:

- the predominance of monocultural Pākehā teachers
- the lack of relevance of school, as perceived by many Māori children
- the mono-cultural framework of the curriculum, and
- the limited definition of ‘success’ (Walker, cited in Hirsch, 1990).

Ranginui Walker’s comments would suggest that it is not enough to transfer the model of the definition of achievement of the dominant culture and measure the success of Māori students against this, or to mould them to fit a model that does not apply. Alton-Lee (2003) suggested that “desired outcomes [for Māori students] reflect the New Zealand Curriculum Framework, Hui Taumata Mātauranga, and the philosophy of Kura Kaupapa Māori” (p.7).

Beginning the Journey

The process of defining achievement

Schooling should include elements that are important to Māori and their whānau and which are based on their particular needs and aspirations. Stoll and Meyers (1998) point out that what educators perceive as important outcomes of schooling may not always coincide with the views of pupils, parents, governors, the local community, or national agencies. While there were a number of areas where schools and whānau agreed on important outcomes of schooling, there were also areas of difference. Senge et al. (2000) stated that “The shared vision initiative is powerful because it’s continuous. Parents develop a deeper understanding of the forces that drive the school and the ways they might get involved with the school.”

Several of the clusters focused on defining Māori achievement in workshop sessions with staff, and outside speakers were invited to address this topic. Two clusters had a joint meeting at which the late Dr Irihapeti Ramsden spoke.

[One of the] guest speaker’s ... [Irihapeti Ramsden’s] focus was on the need to change that warrior’s stereotype, not to change but to actually have different ones. That’s what especially our boys aspire to be, a warrior type, and yet if you look at our history that is only a very narrow definition because they only fought in summer and not every summer. So there are other models other than that warrior model. And that was the big thing trying to find other models to aspire to. (Facilitator)

... the school had a whole day out and they were presented with models of success ... [These included] what’s good for Māori is good for the school [and for] staff to reflect the student population, that means ... Māori staff at the class level. (Facilitator)

One of the principals in the cluster talked about how he used the Monday morning assembly to talk to students about the school’s vision of being a highly successful school.

We have Monday morning assemblies ... where we talk about goal setting. One of the phrases of the school is that ‘we are creating the leaders of the future, we are creating the leaders of x area’. That we want to be one of the top three schools in New Zealand by the end of the year.

In another cluster the facilitator outlined her strategic plan in which student success builds on itself creating a “really strong model of achievement”.

On the philosophy that success breeds success, those students [we’re currently working with] will become the seniors so we should begin a pattern in which students [adopt] with an attitude of achieving, supported by teachers who are working collaboratively. So we hope to set up a really strong model of achievement.

Continuing on at school until the seventh form was identified by some facilitators in secondary schools as an important part of Māori student achievement. A facilitator said she wanted them to “be here until the seventh form, that all of them will be doing an academic programme and that they will be confident in their Māoritanga”. As she was not teaching any of the students, she defined her role as “like a whaea who wants the best for them, and they get that message all the time from me”.

Views of achievement

At the commencement of the professional development participant groups within clusters all appeared to have their own views on the constituent parts of a definition of Māori student achievement. In some cases the whānau and students did not always play an active role in defining Māori student achievement within their cluster. A consequence of this was varied understandings about the notion of achievement for Māori and the extent to which it intersected with traditional notions of achievement in academic terms. Table 3 shows the various components that the different groups of participants within clusters highlighted as important for a definition of Māori student achievement. Common elements identified by all groups included setting goals, retention rates, and academic qualifications. Additional components identified by all participant groups except students were self esteem, and good citizenship. The table also demonstrates that teachers have many and varied ideas as to what constitutes achievement for Māori students.

Table 3: Outcomes of Achievement Across Participants

	Students	Facilitators	Kaiāwhina/ RTL	Principals	Teachers	Parents
Retention	***	***	**	*	*****	*****
Attendance		*				
Academic qualifications	*	*	*	*	*	*
University/higher education	*****	*				*
Reaching full potential					*****	
Raised reading levels					***	*
Raised oral language levels					*	
Self-belief		*	*	*	*****	*
Goal setting	*		**		**	*
Culture				*	***	**
Knowledge of te reo					*	
Pride in Māoridom					****	
Equality				*	***	
Partnership Māori/non-Māori				*		
Good citizens		*		*	*	
Communicate effectively						*
Respect others						*
Enriched through literature					*	

Note: A star represents the number of comments by individuals for the categories of Facilitators, Kaiāwhina, Principals and Teachers. For students and parents a star represents comments by groups of participants.

The elements in the table above and the quote below reflect the complexity of defining achievement and are evidence of the confusion that exists around terms such as achievement, outcomes, and the purpose of schooling.

I think the school has a fairly broad view of success. I think they are hoping it will include a more academic success ... I believe that the view of success the school has is that they stay at school, so we retain a good proportion of them ... I think the school views success as that kids are positive about school so I am not sure that is entirely academic but for me there is certainly a sense of it's really great these kids are staying on but it would also be great if they did maths, science ... (Teacher)

From the outset, one of the difficulties experienced within each of the cluster groups was the varied view of what constituted Māori student achievement, and the difficulty in arriving at a shared definition of achievement. In many cases this made it difficult for the professional development to have a focus that was understood by all of the participant groups.

Factors contributing to the underachievement of Māori

At the beginning of the journey clusters thought about achievement in terms of identifying factors seen by participants as contributing to the under-achievement of Māori. This initial stage appeared to be important as it provided participants with a process for working through beliefs about under-achievement that were based on external factors that needed to be changed. There were a number of common themes that emerged from the first interviews, some of which could be classed as deficit theorising and practice. These included comments about the home, diet, drugs, socio-economic status, negative peer influence, poor behaviour by fellow class members, lack of sleep, lack of resources (pens, paper, books in homes), low parental expectations, lack of parental support, poor attitude of student, and poor oral language, the small number of Māori teachers, and racism.

I think that there are a lot of external influences over them that we don't have any control of. I think a lot of that centres on home ... I suppose we could but we don't have control of what they are putting in their stomachs or what they are smoking on the way to school. (Teacher)

I suspect that a large number of them are successful academically anyway and are very bright and there are a number of kids in the class who hamper that by being really loud and not fitting into a style of learning that the bulk of the class do. (Teacher)

Drugs and stuff. Along that line whatever else may be affecting their thinking be it diet or not enough sleep. Not having the pen and paper and books. Telling themselves they can't do it. (Teacher)

The lack of language in the home. The experiences that go with it. You have to provide that when they come to school. Books being read. Unless they have that language they don't learn to read. (Teacher)

Teachers' attitudes were frequently identified or perceived as a potential barrier to student achievement or its recognition.

I think the expectation of staff is very low of Māori students. I think they expect Māori students to be in the non-academic subjects when they hit the seventh form. I think it is a real issue. (Teacher)

If they don't get a teacher on the same positive wave-length. Controlling rather than encouraging them to be responsible for their behaviour. (Whānau)

The small number of Māori teachers was identified as a systemic problem.

I do believe we need to have more Māori within the school. (Adviser)

Then when they get to school for a school like ours I guess we don't have enough Māori staff to make them feel like they are in a place that is truly theirs. (Teacher)

Racism from outside the school was identified as a barrier.

One thing we really struggle against is [non-Māori] children bringing their parents' attitudes into school. Children parroting back what their parents have said. Some really racist stuff has been said. (Teacher)

Teachers' views on the likely success of the project

Teachers' self-efficacy or a belief in one's ability to make change is a powerful mechanism by which changes that lead to raising Māori student achievement can be realised. In the round 1 questionnaires the overwhelming response from teachers (91%) was that it was possible to raise Māori student achievement in mainstream education. A small percentage (3%) felt that it was not, and (6%) did not respond to this question. The most commonly mentioned ways of doing this (20%) were through challenging the beliefs, assumptions and practice of teachers in working with Māori students. Typical comments included:

With increased staff understanding of the issues, challenges, research and practical steps to raise staff awareness. (Teacher)

If we are aware of their particular learning style we may be better equipped to pitch our teaching to these. (Teacher)

The next most commonly mentioned means (16%) was through building effective partnerships between whānau and school, and the teacher and the student. Responses included welcoming whānau into school, and building a shared vision for Māori student achievement with whānau.

With the commitment and involvement of school staff and community working toward a shared vision and the same goals. (Teacher)

Empower Māori parents and ask them what they want for themselves and their kids – Don't assume. (Teacher)

Community interaction – building links with whānau to help educational literacy experience in the home. (Teacher)

Responses also included providing support for students through role-modelling, mentoring, and peer tutoring and improving the ways in which teachers and students worked together.

Working positively to make the students know that you accept them in a positive relationship, by forming good learning relationships with students. (Teacher)

I think Māori students will respond positively to staff if they feel that there is respect for who they are and for their culture. This will generate more respect for the teacher so that productive learning can take place. (Teacher)

I think there has to be a mutual understanding between teacher and Māori students, it is not a one-way process. (Teacher)

Students' hopes and dreams

It was evident during the round 1 interviews that all secondary school students interviewed had aspirations for further tertiary study and were clear about the kind of career they planned to pursue. Their hopes and dreams recognised the need to remain at school and complete their academic qualifications in preparation for tertiary education. They saw the need to equip themselves with the skills necessary for the type of employment on which they had set their sights. Many had subsequent plans to go on after completing their tertiary education to help Māori in a variety of ways. For example:

I would really like to be a lawyer. To go to university because I really want to help in particular Māori adolescents when I'm older and when we go to court and fight for our land rights back. I've wanted to be that ever since I can remember. (Student)

Such hopes and dreams were not always communicated to teachers. When asked if they shared their hopes and dreams, students thought that nobody at school would be interested. They did discuss them with whānau.

No. No one talks about things like that to us [about our hopes and dreams], or to me not at school. (Student)

No, I don't think they would be that interested. (Student)

Why would we tell them [the teachers] what we want when nobody listens to us? (Group interview with secondary students)

There were many instances where the teachers appeared to presume that the students had no hopes and dreams, putting this down to low self-esteem.

I think one of the biggest barriers is the expectation of Māori students of themselves, I think they expect too little of themselves. I think their expectations are not high enough. How to get that expectation up I don't know but I think one way to start it is instilling in them some self-belief and I think with some of them it starts with instilling them with a notion of self. If they are Māori then that is part of them and who they are. Once you are confident in who you are you can tackle the challenges that come at you. I think the expectation of staff is very low of Māori students. (Teacher)

The process of involving whānau

In the early stages of the project, many schools often excluded the whānau. Sometimes they had not developed effective means of communication, and sometimes they had not thought to involve them. In many cases visions and strategic plans for the project were developed without consultation with the whānau or students. This provided little opportunity to discuss a definition of Māori achievement. When asked about how the school could work with the Māori community to find out about the aspirations of the whānau, the latter had good suggestions as to how this could be achieved. Whānau were waiting to be included in the decision making process but recognised that the schools were often working out ways to do this.

I would like to see teachers talking to whānau. I would like to see some more talking to begin. I would like to see them come out of the office and sit with us. (Whānau)

They [the school] need parental input. [The school] is finding ways to bring them in, opportunities. (Whānau)

Come and visit the home. Parents go to the school. Involve parents in the school activities. We have our maraes for our wānanga. Get teachers involved in our marae. (Whānau)

Far better communication which we're working on ... I mean there is a big lack of communication between staff, between board and between the wider community and parents. [Teachers] need to be a bit more approachable ... because some of us parents do want to help our children but ... some parents are too scared to come to the teachers and say I'm worried about my kids. (Whānau)

All of the above comments underscore the importance of involving whānau as critical in the initial process of the professional development.

On the Journey

Schools tried many and varied ways to encourage participation by whānau, some more successful than others. By the second round of interviews and questionnaires whānau were more aware of the aims of the project. Teachers reported a greater awareness and a change of attitude about issues relating to Māori student achievement. This perhaps reflects the conscientisation process that the teachers had experienced in the professional development.

The following comments by participants in the second interview and second questionnaire were typical.

There is a change of focus in our school – more awareness by the majority of teachers in the project of how different and varied teaching styles have a positive effect on Māori students' learning. (Teacher)

Yes, I have made changes to seating plans in my room. I'm also much more relaxed with students – wanting to work in groups – more confident in the use of te reo – Māori visuals on the walls and signs around the room. (Teacher)

It's an awareness in the whole school that they are engaging with the kids that they teach. (Principal)

Students also reported changes. They commented in the second interview that teachers were making a greater effort to get to know them; that teachers were using a greater range of strategies; that there was greater inclusion of things Māori; and that there were more opportunities to engage in activities such as kapahaka, and performing arts for Māori.

The strategy of setting goals

Through the professional development programme clusters developed strategies to raise Māori student achievement. Setting goals for Māori student achievement was one strategy that teachers, students and whānau used and this was useful for developing a shared focus. Goal setting processes require a system that is clear for all participants, with outcomes that demonstrate positive achievements.

The teacher sits down at some stage with the child and says "Okay we need to set some goals for what you are going to do over the next 10 weeks" ... During that 10 week time records are kept. At the end of the ten weeks, the

student does a powerpoint presentation of their achievements in relation to the goals that have been set. Then the children will lead that appraisal and walk through, "these are the goals I set, this is where I have met them". New ones are set for the next 10 weeks. It is a time of celebrating achievement. For me the magic is that the Māori parents come. I have seen in other schools the Māori parents don't come to parent-teacher interviews.

... every term we have a different focus where the parent, teacher and child come in every Thursday. Twelve week goals [academic, personal] are set. In the 12 weeks you work on those goals and then you reflect back on those goals and set new ones. (Teacher)

There is a teacher goal, a student goal and a parent home goal. It has to be school related though. Like watch the news with my children or read for 15 minutes at night. (Whānau)

The strategy of building up the students' identity as Māori

Many agreed that an important part of raising Māori student achievement was through building up the students' self-esteem by establishing their identity as Māori.

But also she really focused on ... self esteem ...you can't have self-esteem if you don't have iwi esteem ... If you want to improve Māori achievement it doesn't need money, building, just change your attitude. It's an attitudinal shift ... (Facilitator)

A principal talked about the reluctance of some families to identify as Māori, with some parents taking the view that their child had a better chance in life thinking of themselves as "brown pākehā".

At the start of the project ... some of the parents were quite reluctant at enrolment to be identified as having Māori ancestry ... So it took us quite some time to get those families' confidence to identify their children as Māori. ... We have a kapa haka group [which] has helped families feel more confident. It is good for other children to see others identify themselves as Māori.

One facilitator talked about her surprise at the reaction of her students to going to a wānanga as a strategy for building students' identity as Māori.

The wānanga that we went to at the beginning of the year was about following Kaupapa Māori and practising Kaupapa Māori. I remember that first hui that we went to, they were really unsure about what we were doing and why we were there and whether they wanted to be Māori. ... I do an amount of pastoral care in that whaea role ... So I'm picking up on the kids...who aren't making it, things aren't right, so I talk to them about that and I really try to come from it, from a Māori perspective [such as] talking about mana.

Evidence of change

In round 2 of the questionnaires (October/November 2002) the facilitators (92%) and teachers (65%) were confident that Te Kauhua had made a positive difference to Māori student outcomes. Key improvements were seen in students' confidence (25%), their cultural knowledge (22%), their social skills (15%) and their academic achievement (14%).

Table 4: Facilitator and Teacher Perceptions of Improvements

	No. of comments facilitators N = 12	No. comments teachers N = 182
Confidence	11	107
Cultural knowledge	8	96
Social skills	3	65
Academic achievement	2	63
Ambitions	7	50
Retention at school	1	49
Reading skills	-	3
Other	3	4

The Journey Continues

A number of outcomes for the project can be identified in terms of defining Māori student achievement. These included greater Māori representation and participation, and collecting data on shifts related to Māori student achievement. Over half the clusters reported greater Māori representation in schools through increased numbers of Māori on Boards of Trustees; and through schools employing more Māori staff. All clusters reported greater Māori participation. Examples of this with whānau were establishing or widening a whānau group; improved communication with whānau; establishing a whānau home room; meeting whānau of feeder schools; home visits; ongoing informal meetings between whānau and staff; system of interviewing parents; and whānau creating a plan for Māori student achievement. Activities within the school that led to greater Māori participation included establishing kapahaka groups; establishing a mentoring programme; and including parents as in-class tutors.

Data gathering about achievement appeared to present a challenge to clusters. Schools worked on collecting data to show a difference in Māori student achievement. Some of this data was quantitative. Schools also explored ways in which qualitative data could be gathered and used. The following table presents the outcome measures chosen by different clusters. Some quantitative measures such as attendance, suspension and retention rates were only applicable to specific schooling levels. Other measures such as literacy and numeracy were possible through schools' participation in other professional development projects.

Table 5: Outcomes from Final Milestone

Outcome	Total number of clusters	Number of clusters reporting change
Literacy levels raised	12	9
Goal setting occurred	12	4
Numeracy levels raised	12	5
Engagement improved	12	6
Academic qualifications achievement raised*	7	4
Attendance*	7	3
Suspension reduction*	7	3
Retention*	7	4

* Secondary schools only

... I believe that there are signs already and that the two most significant things that I have seen change in this year already is the students from the beginning of the year work really well as a cohesive group ... The teachers, from the beginning of the year to now, their attitude towards the students has changed because they know the students, at the beginning of the year, some of them were like 'why are they in the upper band, a couple of kids in here have behaviour problems'. Now they talk a lot more positively about them, and that's all part of the plan really. We want them to think of these kids as good kids, great kids that can achieve. (Teacher)

Concluding Comments

Cluster groups had difficulty in defining Māori student achievement, and took time to realise that they needed an inclusive process not only to arrive at a definition but to find a way of stating and arriving at a common interpretation of that definition. Such a process would almost certainly include elements that are important to Māori students and their whānau, based on their particular needs. We have suggested that this could include goal setting with the school, parents and students all participating and setting appropriate and commonly understood goals. This, of course, is not peculiar to Māori.

... a shared vision effort in schools should begin by calling people to come together to think and act, with the power they already have, about the things that are important to them ... (Senge et al., 2000)

Many of those we interviewed were not asking for anything more than this, although clearly it would need to be done in a way that was seen as appropriate, relevant, and attractive to whānau and Māori students.

... people wanted to see Māori having much more real say in decision making at the school level and the planning level, in designing curriculum and resources, in managing research – in virtually every aspect of education so that it is no longer a matter of what is being done for Māori people by Pākehā alone, but by Māori for themselves (cited in Hirsch, 1990).

While the project did not aim to define Māori student achievement, the local and participatory nature of the project enabled schools to work at a collective set of indicators for achievement of Māori students at their school. By the end of the project participants were clearer about ways of going about defining achievement. Many schools in the project appeared to have laid a foundation for enhanced Māori achievement by recognising that all participants had to be involved in defining that achievement.

Chapter 4: Models of Professional Development

Growth-in-Practice: A Kaupapa Māori Approach

We need another model of professional development, one that is based on the idea of growth-in-practice. Growth-in-practice assumes that teaching is intellectual work and that professional development occurs when teachers have the opportunity to learn from theory and practice as part of their job (Lieberman & Miller, 1999; p. 59).

The professional development models, developed by schools within Te Kauhua were exploratory and embedded within the daily work context of teachers and principals in mainstream schools. A key theme to emerge from the collected data was the importance of constructive learning partnerships or relationships of teachers with other adults in the school community (specialist resource teachers, RTM, RTLB, other teachers, Te Kauhua facilitators, Māori parents/caregivers, kaiāwhina etc).

Educational improvement and effectiveness in any context appears to be dependent on people working collaboratively for a shared kaupapa - with the emphasis on raising student achievement (Bishop & Glynn, 1999; Fullan, 1999; Stoll & Fink, 1996). Fullan (1999) argues if we are thinking about improving learning processes and outcomes for significant numbers of students, this requires collaborative endeavour. Teacher collegiality is increasingly highlighted as an important 'cultural norm' in school improvement literature (Fullan, 1999; Stoll & Fink, 1996) and one which can sustain continuing teacher 'risk-taking' to improve classroom/school practice and ultimately raise student achievement (Darling-Hammond, 1997; Lieberman & Miller, 1999). Teacher collegiality is needed in order for teachers to critically examine current practices and enact changes collectively (Fullan, 1999; Hynds, 2000; Lieberman & Miller, 1999; Stoll & Fink, 1996). The school improvement literature also emphasises the need for teachers and schools to develop effective learning partnerships with students and their parents/caregivers if the desired goal is one of raising student achievement. The development of collective responsibility for improved student learning is an important cultural norm of improving schools.

Lieberman and Miller (1999) also note that the new social realities of teaching require teachers to move from norms of individualism, isolation and privatism to emerging norms of collective responsibility for student learning, openness and trust. These new norms require teachers to plan, research and 'learn' together with colleagues, and to form effective learning partnerships with parents/caregivers and those outside of schools. These 'new norms' of teaching may be difficult to enact (Darling-Hammond, 1997) due to the amount of teacher isolation and individualism within schools (Hynds, 2000).

Many of the professional development models developed through Te Kauhua mirror elements of Lieberman and Miller's (1999) model of professional 'growth in practice'. Lieberman & Miller (1999) argue that the new 'social realities of teaching' need a different model of professional development than conventional in-service programmes. The models developed were unique in their use of kaupapa Māori contexts that enabled the participation of Kaumatua and reflected tikanga Māori.

All clusters created a foundation for continued improvement of programmes more responsive to the needs of Māori students. This chapter describes the different components of this foundation and their necessary interaction. There were factors within each cluster that set the context for the professional development.

The teachers need to understand that professional development about Māori things, Māori values, delivery and customs should be intrinsic to what is

done in school. To allow that to happen is to come through management and then it filters through to the teachers ...The school really requires that professional development buy-in firstly by the Board of Trustees, school management, and making sure there is a process in place for teachers.
(Teacher)

The above quote highlights that the professional development associated with Te Kauhua is distinctive in terms of locating the processes and strategies within a Kaupapa Māori cultural framework for mainstream teachers. Embedded within the Te Kauhua professional development framework was a need for cross-cultural professional development. The professional development was not aimed solely at Māori or non-Māori staff, rather teachers and principals working in mainstream schools. Some of the narratives reflect the struggle teachers and principals experienced on a number of levels. This struggle centred on challenging deficit thinking about Māori student achievement and prompted participant awareness and honesty around examining such beliefs.

As a new principal to the school I could say that the school was in huge deficit as far as meeting the needs of Māori students, as well as other issues ... It had been a school dominated by white, middle-class women who held themselves very highly in a professional sense and didn't know what they didn't know. (Principal)

Schools varied in the extent to which they opened themselves up to critique from within as well as externally. The degree of their exposure reflected varying levels of courage, risk-taking and associated turbulence in order to make a difference in classrooms and schools for Māori students.

An ability to be open and honest about what was currently happening for Māori students in schools proved challenging for some teachers and principals.

The biggest risk [for me] has been around challenging teachers, challenging what we know about things and having to go out on a limb and say this is the way we are going to do it, we are going to be open. For me it is stepping quite a long way outside of the comfort zone. (Principal)

Across the clusters there were different external and internal conditions in which each professional model was shaped and implemented. For example, some of the data revealed varying degrees of robustness in schools' systems and structures concerned with teacher performance, school-whānau communication and relationships and data processes concerned with Māori student achievement. These sets of conditions formed the context for each cluster's professional development.

There wasn't any kind of peer appraisal (here before Te Kauhua), it is not the culture of the school ... When we first suggested that it would be a good idea to tour the school and have a look at classrooms, there were teachers who said, "Nah you're not going in my classroom, no I refuse to allow you in, or if you really insist on going then I'm not going to be there. (Facilitator)

Context for action

While acknowledging that the clusters were of different sizes, covered different sections of the compulsory schooling years, and were rural and urban, there were other factors within the school setting that constituted the context in which the professional development was actioned. These factors included participation by clusters in other professional development initiatives such as literacy leadership, numeracy, and suspension. For some principals these experiences provided an impetus to participate in Te Kauhua as a means of improving outcomes for Māori students.

We were having a big success with our Māori parents, huge numbers signing up to be literacy tutors, getting big turn-outs to student appraisals, nearly

100%, things that didn't normally happen so we were encouraged to be part of [Te Kauhua].

The importance of having a vision of how a school might better respond to Māori students was another important contextual factor for involvement in the project. A facilitator talked about her vision for how the school and the community might work together.

My dream would be the teacher on the side of the class and the community in there with the students, the community seeing themselves as a valuable part of the children's education ... so that you start breaking down those barriers so that [whānau] feel free to come and go through classrooms and the teachers actually start talking to the parents and realise that they are just ordinary people who belong there. (Facilitator)

The context also included other factors within the school setting. In all clusters there was some indication of principal ownership of the project. However, this ownership was sometimes complicated by a number of factors such as change of a principal in a school; the number of principals involved within a cluster; the nature of the working relationships between the principals within a cluster; the nature of the working relationship between the principal and the facilitator; and a change of a facilitator in a cluster.

Environmental factors such as financial constraints within a school, and industrial issues amongst teachers around workload may present challenges within the school setting that risk being a distraction. Sometimes the school history of unsatisfactory participation in pilot projects was an inhibiting factor. Māori representation within a school (including the number of Māori staff, the number of Māori Board of Trustee members, and the proportion of Māori students) was important as was the overall ethnic mix of the school. The stability of staff and student transience were also crucial contextual elements.

Components Common Across Clusters

The settings for the professional development were varied and are summarised in the table below. Hui occurred at both macro and micro levels such as in the school-wide setting and when facilitators met with individual teachers. Between the early and later stages of the project there was consistency of in-school workshops, in-class support and whānau/marae hui and off-site workshops and seminars.

Table 6: Setting for Professional Development (from Round 1 and 2 Facilitator Questionnaires)

	Number of comments Round 1 N = 9	Number of comments Round 2 N = 12
In-school workshops	8	12
Presentations by outside consultants	-	12
Staff meetings	-	12
Whānau/marae hui	7	7
In-class support	7	10
Off-site workshops/seminars	5	8
Email/electronic communication	3	3
Other (pānui, phone calls, te reo classes) (hard copy, one to one discussion)	2	2

Access to ideas useful to improving practice for Māori students came in two main forms; through the written word and through people. Teachers' and schools' access to the literature took the form of resources, professional readings, and research narratives. These were important in the ways in which they enlightened people's perceptions of colonisation, strengthened their understanding of the Treaty of Waitangi, and highlighted their relevance to education.

People with expertise in different fields were used in all clusters. These people included those from the community such as kaumatua and kuia; those from the educational community such as consultants, advisers, and guest speakers; those from specialist educational services such as the RTLBs and RTMs; those working in schools as support people such as kaiāwhina (teacher aides); and Māori parent helpers.

There were a number of common components across clusters. These included:

- professional readings
- access to experts/specialist knowledge
- focus on te reo Māori/tikanga
- classroom pedagogy
- Māori and non-Māori collaboration.

Facilitators were asked in both round 1 and round 2 of the questionnaires to identify the type of professional development experiences offered to participants in the project, including the topics covered. In round 1 they were also asked who was involved. While there was a range of participants mentioned the majority of participants were teachers. In the first questionnaire the most common forms of professional development identified by facilitators were in-school meetings or hui and in-class support. By the second questionnaire the extent and focus of professional development had widened and changed to also include in-school workshops and presentations by outside consultants. The most common topic covered in round 1 was the Treaty of Waitangi. This suggested the beginning of a process of conscientisation which was an important part of the transformative praxis model which is explained fully in the first and the final chapters.

The facilitators indicated that the following areas of professional development were offered to participants. Most of the professional development focused on pedagogy (17%), te reo and tikanga (16%), observation (14%) and professional reading (14%). The facilitator suggested that the professional development that had had the most impact on teachers' practice and/or beliefs within their cluster, was the development of pedagogy and in-class observation.¹⁷

In round 2 eleven of the 12 facilitators said that the professional development had resulted in changes to the teacher's classroom practice.

Much greater emphasis on learning versus teaching. Greater attention to individual student needs. Questions are used in a more sophisticated way.
(Facilitator)

Yes, improved classroom management, increased focus of "feedback" and "feed-forward", increased teacher-to-teacher dialogue around learning.
(Facilitator)

In both rounds 1 and 2 all the facilitators felt that the professional development had inspired teachers. The aspects they felt had been the source of that inspiration included practical ideas for classroom

¹⁷ Higgins (2002; 2004) similarly reported that in-class modelling and observation by facilitators in the Advanced Numeracy Project were key to changing teacher practice.

programmes, and the opportunity for the teachers to reflect with colleagues on the extent to which their classroom programmes served Māori students.

Teachers were also asked to identify the topics that were covered in the professional development.

Table 7: Components covered in Professional Development (Round 2 Teacher Questionnaires)

	No. of comments
Pedagogy/teaching strategies	123
Professional readings	112
In-class observation	98
In class modelling	81
Te reo/tikanga	77
Treaty of Waitangi	56
Mentoring	46
Other (restorative justice, conference/seminar, goal setting)	11

A Focus on Pedagogy

Changes to classroom practice

An important aspect of raising Māori student achievement is enhanced classroom practice. Different models included an emphasis on teaching strategies. This emphasis included:

- feedback and feed-forward techniques
- co-operative learning
- questioning techniques
- wait time
- reciprocal teaching
- peer coaching
- paired activities
- sharing of lesson objectives with students
- co-construction
- student questions
- one-to-one assistance

Towards the end of the first year of the project, half the teachers (51%) reported that they had made changes to their classroom practice as a result of Te Kauhua. Some (32%) said that they had not¹⁸ and 17% of respondents did not answer this question. A strong theme in the responses (48%) of those who had changed their practice was developing ways of communicating more effectively with their students. These changes enabled the teachers to show greater respect for their Māori students. Specifically they commented on their use of te reo, and tikanga Māori protocols in class. They gave examples of using mihimihi and taking greater care to pronounce Māori students' names correctly.

¹⁸ This response is perhaps indicative of the ways in which respondents interpreted different sections of the round 1 questionnaire.

More effective communication also enabled them to convey their expectations for their Māori students to achieve to higher levels. This included taking opportunities to listen to Māori students and talking with them about their lives outside of school. Some responses included references to giving better feedback to students and changing teacher questioning techniques.

I've become very aware of making sure that I don't lower my expectations of Māori students compared with others. (Teacher)

I am attempting to use more te reo and plan to integrate this throughout curriculum areas. (Teacher)

As a teacher aide I have noticed an increase in te reo. (Kaiāwhina)

By the end of the project asked if they had made any changes to classroom practice as a result of Te Kauhua, over two-thirds of the teachers (70%) suggested they had. The teachers commented on the changes they had made.

Teaching more focused – more goal setting. Children more aware of their goals and when they have achieved them.

These co-operative learning strategies work!! They have the potential to change not only Māori student achievement – but achievement for all. Secondary schools need to take this on board. This MMP [Te Kauhua] has been the most effective programme for me as a beginning teacher.

Yes, I have made changes to my classroom practice as a result of Te Kauhua – using the co-operative learning strategies in my classroom teaching and the development of further learning strategies and resource-based learning.

Some teachers (22%) felt they had not made changes to their classroom practice and 8% were unsure or did not answer this question.

Challenges in incorporating tikanga Māori in the day-to-day life of classrooms may arise from the extent to which these are accepted by the non-Māori teachers, students and community members.

[The main challenge is] having Pākehā teachers and students comfortable/familiar with Māori approaches. It is still 'us' and 'them'. (Teacher)

[The main challenge is] reflecting the changing nature of school without alienating non-Māori families. (Teacher)

Between the first questionnaire early on in the project and the final questionnaire (October 2002) facilitators and teachers talked about how they felt they had become better equipped through their involvement in the professional development. Eleven of the 12 facilitators, and 125 (69%) of the teachers thought that the professional development in Te Kauhua had led to teachers being better equipped at raising Māori student achievement, although many felt that more time and an increased mastery of skills were needed.

Use of Observation

The professional development models frequently emphasised observation as a strategy for becoming more effective teachers of Māori. Some schools adopted this as a strategy early on in the project with other schools having much less emphasis on observation as a technique at any stage of the project. Teachers in fifteen of the seventeen schools (who responded in the second round of questionnaires)

indicated that they had been involved in in-class observation and feedback. Of these fifteen schools there was a considerable range of numbers of teachers involved in the observation technique. The highest reported number was seventeen at one secondary school with the lowest reported number being one teacher in a primary school. Two schools did not appear to use observation and feedback. The purpose of observation was used to provide a teacher with feedback on their classroom practice. Teachers were encouraged to set goals, work together, and experiment to find out what worked well for Māori students. Teachers set goals through a mentoring or coaching process frequently with follow-up support. In-class modelling was used alongside observation and feedback. Observation was used in both a general and structured sense. An example was the RTLB system of ecological style observation used in an instructional setting. Part of the strategy in one cluster included the work of the kaiāwhina alongside the facilitator and RTLB in the classrooms. In this type of collaborative working relationship it is also important to clarify roles and responsibilities (Timperley & Robinson, 2002).

Developing Collegiality through Te Kauhua

The process by which the professional development took place was equally important as the content. In some clusters the process reflected elements of a Kaupapa Māori approach as evidenced through a whānau of learning amongst participants. An important component of the process in some clusters was a shift in participant perception from congeniality amongst participants at the beginning of the professional development process to improved collegiality or collaboration by the end of the process.

There is no one way to accomplish this ethic of collaboration. It often starts with a few teachers who decide to do something together. There are many entry points for teachers to become colleagues. Doing something and learning from it is probably the most important way to start the process (Lieberman & Miller, 1999, p.65).

Good cross-cultural teaching is seen as both ‘necessary and impossible’ (Jones, 2001). Jones reports that although effective communication processes, particularly ‘dialogue’, are emphasised within international literature on multi-ethnic teaching, achieving effective cross-cultural sharing and communication within educational settings is fraught with issues of power and control (p. 31).

Within international literature, teachers in reforming schools, concerned with improving aspects of their practice, have reported experiencing internal conflict as part of their improvement journeys (Fullan, 1999; Lieberman & Miller, 1999; Stoll & Fink, 1996). Challenge and conflict often accompany change, and conflict could be viewed as a ‘friend’ in any improvement process (Fullan, 1999; Stoll & Fink, 1996).

Conflict is inevitable in any major change effort. In schools where practice and belief become topics for public conversation, teachers often find out things about their colleagues and themselves that they never suspected ... (and later). This level of conflict often surprises staff that have been congenial in the past. But congeniality and collegiality are not the same thing (Lieberman & Miller, 1999; p.24).

Teacher collegiality and collaboration is now openly encouraged in professional development literature (Bishop & Glynn, 1999; Fullan, 1999; Lieberman & Miller, 1999; Poskitt, 2001). However, as part of an investigation into the impact of a collaborative inquiry project on individual teachers’ professional learning, Hynds (2000) found that teachers could experience considerable difficulty in giving and receiving specific, honest and constructive feedback particularly when challenging colleagues’ biases and beliefs about the learning and behaviour of individual students. Although the teachers involved in Hynds’ study could challenge one another to extend their practice when attempting to implement simple co-operative learning strategies (i.e. think-pair-share, numbered heads

together), they found it more challenging to talk about and challenge one another about teachers' deficit thinking. The quality and nature of peer feedback and its impact on subsequent teacher performance were highlighted (Hynds, 2000). Although the teachers in the study were engaged in their own collaborative inquiry, the potency of individual feelings of 'self' responsibility for individual student learning made it difficult to generate further collegial support. The fear of over-burdening colleagues, feelings of isolation, of failure, the changing nature of the inquiry process, reduced feelings of efficacy, fear of conflict, competing school roles and demands, all presented negative influences on the teachers' own collaborative investigation (Hynds, 2000). This highlighted the need for skill building that focused on giving and receiving constructive, honest, specific feedback. Overcoming teacher individualism and isolation provided a challenge to developing teacher collegiality in a school.

... you see teachers in many schools can if they wish be quite autonomous and quite isolationist ... Once they are in their class and shut the door they can do what they like. So to break down that (thinking) ... and those barriers you have got to develop a strong (learning) culture at school. (Consultant)

Clarifying Roles and Responsibilities

Clarifying roles and responsibilities presented a challenge to participants. Round 1 facilitator questionnaires revealed that the most common advice one facilitator would give another facilitator starting on a similar project was the need to clarify roles and responsibilities (5 out of 9 facilitators said this).

I felt as soon as I was involved it was all up to me to take over. No one knew what I was to do or how I could help but they were glad someone was there ... I was not clear from the beginning of my role. I was told I would work with staff on te reo and cultural issues. I informed our principal that I do not have a lot of knowledge in these areas. His reply – “You're the only one in our school who is Māori”. (Facilitator)

Getting the teachers to say how best the facilitator can help them was a difficulty in some clusters, particularly when the roles and responsibilities of those working with teachers had not been tightly defined. Here one co-facilitator explained her dilemma in trying to work towards substantive change in a classroom rather than her suggestions becoming a one-off occurrence. In this example the co-facilitator gave the teacher the opportunity to take responsibility for making changes to classroom processes.

I can't go into teachers' classrooms, they need to tell me what they want first. I said to them “I am not going in there to be a Māori-speaking teacher's aide. I am not going in there to take disjointed one-off lessons once a week”. (Co-facilitator)

The elements of collegiality identified in Te Kauhua included being a colleague in terms of opening up the classroom for others to observe classroom practice, giving and receiving feedback (frequently based on observations as well as appraisal), sharing ideas with colleagues about improving practice, reflecting openly and honestly about trialled strategies, and a willingness to work with others. Discussing beliefs out-loud, joint work such as planning or decision-making, and mentoring colleagues were ways in which teachers came to see themselves as a member of a community rather than as an individual teacher with individual responsibilities.

The one thing that I have taken out of this very much is that if you get teachers working together rather than little islands and they do ask the hard

questions when they talk about raising achievement [of Māori students].
(Principal)

We have a group of teachers now ... three Māori amongst a group of eight teachers ... they work as a team and they support each other ... we met with them on Monday night and one of them didn't have his classroom up to scratch and the others got onto him and said, "You know you are letting the side down here, let's improve it, we will all come and help you." That's now the sort of collegiality that is in that group. (Principal)

It was also important that teachers developed ways of challenging someone's view and learned how to accept challenge. This process calls for openness and honesty, but also has the potential of generating conflict. Developing staff's capacity and capability to learn from conflict is important.

Forming Relationships

Underpinning the development of collegiality was a recognition of the importance of forming relationships between different stakeholders (non-Māori and Māori teachers, Māori parents, caregivers, and whānau, and Māori students). Participants identified the focus of these relationships as encouraging Māori students to succeed, and creating the conditions for optimal learning and for optimal participation for other participants in the project.¹⁹ The role of professional development in helping participants understand not only the importance of the relationships, but also how to go about forming them was crucial.

The importance of relationships is not surprising. Successful stakeholder relationships or partnerships centred around the task of raising student achievement is highlighted in school improvement literature (Fullan, 2001; Stoll, Fink & Earl, 2003; Timperley & Robinson, 2002). Bishop and Glynn (1999) have found that when participant groups work together effectively the conditions for optimal reciprocal learning between teachers and Māori students are enhanced. Bishop (1996) defines, "the process of weaving people together ..., which brings together those who can help solve a problem, rather than working with an exclusive group" (p.233) as 'whakawhanaungatanga'.

... I try to make the process [of working with a teacher] as positive as possible ... It is not about me going in and saying "I'm surprised you did that.." ... It's like "have you considered doing it this way". It is definitely about establishing relationships with teachers. I think that is vital.
(Facilitator)

Timperley and Robinson (2002) point out that while partnerships between different stakeholder groups involved in education are crucial, relationships must be developed in ways that serve rather than undermine the common goal. This includes establishing shared understanding about roles and responsibilities when working together for a shared kaupapa. Fullan (2001) notes that specific features of relationships may be necessary for achieving a common goal.

Collaborative (organisational) cultures, which by definition have close relationships, are indeed powerful, but unless they are focusing on the right things they may end up being powerfully wrong. Moral purpose, good ideas, focusing on results, and obtaining the views of dissenters are essential.(p. 67).

¹⁹ Participants identified the importance of relationships when they were asked to identify effective teaching approaches which would encourage Māori students to succeed and overcome barriers to success. Participants often had a variety of interpretations as to what counted as Māori student achievement. These interpretations are discussed in Chapter 3.

Concluding Comments

Many participants interviewed spoke about how the process of involvement within Te Kauhua had enabled individual teachers and individual schools to grow more confident and become more effective at meeting Māori students' learning needs. Facilitators also spoke of growing through reciprocal learning opportunities created by engagement with teachers, and subsequently being able to improve their own confidence/effectiveness in their roles. Some participants described how involvement in Te Kauhua allowed aspects of existing school culture to improve, including teacher collegiality and collaboration, particularly between Māori and non-Māori staff members. This was viewed by these participants as encouraging teachers to improve their practice and better meet Māori students' needs, by providing appropriate levels of challenge and support.

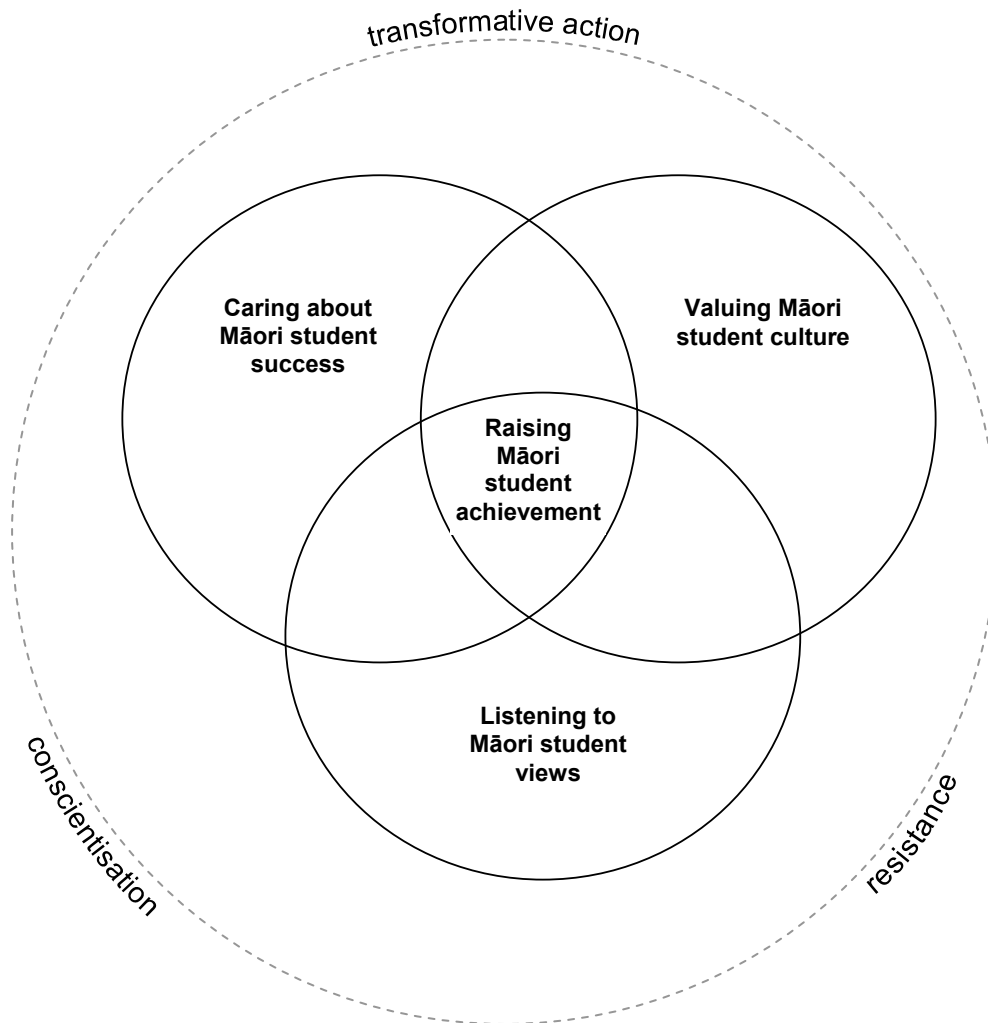
Now [the teachers] are growing skills that they need to meet the needs of their students ... and we are looking at consistent classroom practice throughout the school and up-skilling our teachers in areas of just really effective use of resourcing and expertise and ... challenging their beliefs and what they think a good teacher is. (Principal)

Chapter 5: A Foundation for Improvement: The Dispositions of Teachers

Through participating in the professional development programme in their cluster, details of which were reported in the previous chapter, teachers were given the opportunity to question their beliefs and attitudes about Māori students. For some teachers this resulted in challenging deficit thinking through a focus on classroom pedagogy, and the incorporation of te reo and tikanga into their classroom programmes. The focus on teaching and learning was informed by professional readings and observation and feedback on practice. This chapter explains three key dispositions that teachers appeared to develop through the course of the professional development. These dispositions of caring about Māori student success, valuing Māori student culture and listening to Māori student views encapsulate the essence of the transformation of practice that appeared to occur for large numbers of participants on the project.

Dispositions of Teachers

Dispositions of teachers were an important component of a foundation for improvement. An examination of the complexity of the teacher-student relationship provided evidence of the ways in which teachers were disposed to responding to Māori student needs. Three key dispositions emerged from the data. These were caring about Māori student success, valuing Māori student culture, and listening to Māori student views (see Figure 2). Taken together they appeared to dispose teachers towards raising Māori student achievement.



**Figure 3: Dispositions of Teachers Towards Raising Māori Student Achievement
Adapted from The Transformation Model (Smith, 2002)**

The components of the teacher-student relationship typified by these dispositions are interdependent and multi-faceted and taken together describe a set of constructive partnerships that create optimal conditions for learning and participation.

Through the relationship teachers are provided with opportunities to engage with students about factors that impact on student learning. For example teachers need to know something about Māori students' backgrounds, their culture, their lives outside of school, and their strengths and weaknesses in order to assess their learning needs. An important aspect to gathering this information, participants argued, was the need for teachers to have open communication with Māori students. Unless teachers were able to gather relevant data on Māori student needs it was unlikely they would be able to adapt classroom programmes in ways that were relevant to individual student needs and monitor student learning effectively.

A number of teachers, kaiāwhina and mentors identified important communication characteristics:

- listening and talking to Māori students about their class work in order to monitor their understanding and provide guidance;
- asking questions about their class work and enquiring into their hopes and dreams and their lives outside of school;
- communicating an enthusiasm for their teaching subject;

- using effective teaching feedback; and
- communicating a respect for Māori students and for te reo and tikanga Māori.

Participants often highlighted the lack of such communication between teachers and Māori parents, caregivers, and whānau. In order to have good working relationships with Māori parents, and involve them more actively in school life and in their child's learning at school, teachers and schools needed to have open communication with them. However, some Māori students (particularly at one high school) indicated during the third set of interviews that they acted as 'gate-keepers' to communication between school and home, particularly as they assumed most teacher/school communication was negative.

Establishing positive relationships with Māori students often meant letting them see the teacher as a whole person - with a life outside school - and allowing them to enquire and to ask questions of the teacher. Participants interviewed highlighted the importance of reciprocal learning where the teacher was willing to learn about the student's culture and things that were important to the student, and allowing students to find out what was important to teachers. Teachers needed to be prepared to model the types of behaviour they wanted from Māori students. This helped form the basis of a mentoring relationship between teacher and student. Effective mentoring relationships embodied aspects of Tuakana Teina, including goal-setting, planning, and monitoring progress. It was important for teachers to demonstrate their willingness to work with Māori students and to ensure classroom programmes encouraged more active Māori student involvement. Participants spoke of the need to encourage Māori students to make choices and take responsibility for both their learning and behaviour.

The formation of good relationships between different stakeholders in Te Kauhua was a key theme that emerged from the data collected from the first round of interviews. The key, as identified by participants, was the effect on encouraging Māori students to succeed, and on creating the conditions for optimal learning and participation within the pilot project.

The importance of relationships emerged from the first set of interviews with Māori students, Māori parents and caregivers, non-Māori and Māori teachers, professional development facilitators, kaiāwhina, principals and non-Māori and Māori specialist school staff, Resource Teachers of Learning and Behaviour, and Resource Teachers of Māori. Many participants interviewed commented on the importance of constructive relationships in order to raise Māori student achievement.

The following were mentioned many times by all participants in the project:

- constructive teacher-Māori student relationships in encouraging Māori student success and achievement in the classroom and in school
- constructive relationships between teachers/the school and Māori parents, caregivers and whānau, and
- constructive working relationships within the school (teacher-teacher, teacher-support staff, teacher-facilitator, student-student).

Participants identified the importance of constructive relationships when they were asked to identify effective teaching approaches that may encourage Māori students to succeed, and overcome barriers to success. It appeared that participants often held different interpretations of what counted as Māori student success. However, being disposed towards learning through a relationship with students enabled teachers to adapt their programmes to better suit Māori students.

Caring About Māori Student Success

Schools and teachers demonstrated that they cared about Māori student success and achievement in a variety of ways. For instance, teachers' approachability and willingness to mentor and assist Māori students, and to provide general encouragement were important factors. Caring about Māori students meant that teachers showed that they wanted the very best for them (including academic success and their retention at school), and communicated a belief and expectation to Māori students that they could achieve. This type of relationship needed to provide the right pressure and support for change and for reciprocal teacher-student learning to occur. It appears from the data as though the teacher-Māori student relationship becomes 'effective' only when there is more improved communication and feedback to the teacher on student learning, and if the teacher then takes steps to alter their teaching. When relationships were centred on achieving improved Māori student learning the teacher was likely to:

- relate effectively to Māori students, to understand and assess their individual learning needs
- involve Māori students in the learning process (whether this be for improved learning or behaviour)
- develop a critical stance to their own teaching practice and use this information to alter their teaching practice. In a sense teachers model learning for Māori students, and are not afraid to share their learning with Māori students
- take time to learn about Māori students' needs. Participants highlighted the importance of time for effective teacher-student communication to occur, for monitoring of Māori student learning, and for actioning the necessary changes.

The quotes from all participants that follow illustrate how teachers and principals conveyed their concerns about Māori student success through their words and actions. An imperative for Māori students was that school systems were responsive to their needs. Māori students needed to see that teachers took their concerns seriously, that steps were taken to address them. It was also important that teachers demonstrated their belief that Māori students could succeed at school.

Basically we have to do something, the needs of Māori students are not being addressed in our school and we thought, "Well Te Kauhua here is a good starting point" ... We knew there was a huge deficit here ... in thinking towards Māori student achievement and towards Māori parents/whānau ... We needed to reculture our school, we needed to bring the Māori community in, the Māori parents and say, "We value you, we value your opinions, we want you in here" ... You know in your heart that any parent no matter the circumstances want the very best for their children. We had a culture here of "Go away, we know what's best for your children", so people were almost frightened to come in, whereas now they are coming in, they are smiling, they are having input into what they want for their children. (Principal)

I am always including Māori content in the lessons and half of the classes aren't Māori but just re-legitimising and incorporating Māori world views in a positive way. Reinforcing and showing that I care. ... I think it is just them knowing they are valued. I respect them and I am proud to be Māori. I really believe they can succeed. (Teacher)

Caring about Māori students' success at school also meant that teachers needed to be willing to challenge Māori students to keep achieving. Participants talked about the need for teachers to demonstrate their care for Māori students by having high expectations and demonstrating their belief

that Māori students could succeed. An effective teacher-student relationship balanced the right amount of pressure and support.

I am talking about [teacher-student] relationships and also helping them [Māori students] to reach their potential, sometimes you do it by gentle persuasion, sometimes coercion, all children need that extra, 'you can do it'. I have expectations in my class and I know it scares the parents but as I say I never expect the child to do more than they are capable of but once they get there I will shift the boundaries so all the time we are moving a little bit further. Extending themselves really. (Teacher)

Teachers needed to be willing to make time to learn about Māori students' needs, interests and backgrounds in order to adapt their classroom programmes and overcome any barriers to Māori student learning. Being seen to take time to find out these things demonstrated that teachers were willing to 'go the extra mile'. It demonstrated to Māori students that their teachers cared about their classroom and school success.

One of my Social Studies teachers goes that extra mile to do stuff. Like we needed something for a different subject and it wasn't to do with the unit for social studies and she would go and get it for us in her own time. Those are the best teachers. (Year 9 Student)

The significance of effective teacher communication skills was also emphasised by a teacher who spoke of the importance of positive teacher-student relationships and the use of appropriate facial signals or body language. Teachers needed to communicate to Māori students that they were welcome in their classes, teachers valued them and were approachable. It was also important that teachers communicated a passion and enthusiasm for their teaching subject. This also helped to motivate and inspire Māori students to succeed. It was vital that teachers communicated effectively with all their students and were not seen to have favourites. Effective teacher feedback was also important to help Māori students achieve. Teachers needed to help students who were experiencing problems.

For me I just want my daughter to do really, really well at school [in terms of school qualifications] ... I have high hopes and expectations and I just want to prevent the type of education I was brought up in ... because I left in 5th form with no school certificate. I am starting my own qualifications again next year so I want it to be a growing experience for both of us... As a parent, I want a voice everywhere in the school. (Parent)

There are specific teaching strategies and pedagogies that enable Māori students to succeed and achieve in mainstream classes, and many of these have come through the interview data. The ability to work in partnership with Māori and non-Māori peers and adults including Māori teaching staff, parents and caregivers, and RTMs, was an important strategy. Also key was the willingness to re-evaluate teaching school practice and set new goals, and experiment in class based on data from in-class observation (including the work of RTLBs), videos of practice, and feedback from Māori students, Māori staff, and facilitators. Many teachers gained experience and skill in working in a team with a shared kaupapa of improving existing classroom and school practice to better meet Māori students' needs through discussing and debating issues around Māori student achievement with colleagues at school.

Valuing Māori Students' Culture

Establishing positive relationships between the teacher and Māori student meant that teachers needed to understand and relate positively to the cultural backgrounds of Māori students. This meant demonstrating a respect for and a valuing of Māori students' culture including teachers modelling appropriate behaviour. Students needed to develop a sense of belonging within the classroom and at school. Participants felt it was important for Māori students to feel comfortable, to see teachers having pride in their success, and that Māori students sensed their input was valued by teachers.

Well number one that their teachers can pronounce their names properly. It all starts with the name. That there is some sort of identification of pride and belonging to this school. I think that is reflected by the manner in which teachers in particular treat them ... For me I would love to see a cultural balance ... If the school doesn't value their culture and their cultural needs then how can they in turn value others. (Teacher)

If the teachers understand more about the Māori world then they will be able to help Māori students. Pronounce kids' names correctly. It is about language, about values etc. If the teachers understand, the students will feel more comfortable and ... A welcoming valuing classroom will encourage them. (Parents)

It was important that Māori students were able to set goals for themselves.

I think around here [my hopes and dreams for our Māori children] is to have some confidence. Be able to set some goals for themselves instead of waiting for others to decide for them. (RTM)

Teachers needed to know their Māori students' strengths to actively encourage their participation in class.

[The Māori students] are the ones I turn to for help if I make a mistake [using te reo or tikanga]. They are allowed to laugh with me but not at me. So we have established that. They are aware of their own native tongue and are checking that we are doing it correctly. I ask them if I make a mistake please tell me. I think it is making them more aware too of their own culture and special language. I was excited about it because I have always wanted to do it. (Teacher)

This reciprocal learning and feedback between the classroom teacher and Māori student was important to strengthen their relationship and helped to encourage more open dialogue around learning.

Taking the time to understand individual Māori students' needs and interests, as well as adapting classroom programmes, was an important feature of an effective teacher-Māori student relationship. Participants stressed the importance of teachers *actively using* the information they gathered on Māori students' background and culture, learning needs and interests by adapting their classroom teaching and/or programmes, and continuing to monitor student understanding. The willingness of the teacher to use this information to ensure curriculum programmes were relevant and interesting for Māori students, and actively involving them in their learning was seen as important for encouraging Māori students to succeed at school.

At a personal level I feel I have been challenged in that I want to be more confident in te reo to be able to speak to groups in te reo and take part when I attend these hui, I want to do it naturally and understand it. A challenge for me is to engage Māori in meaningful dialogue where I can sit down and talk and understand Māori issues and I am learning about that all the time.
(Principal)

Another principal spoke of the need for teachers to learn to address 'the gap' between their own backgrounds and the backgrounds of some of their students. He believed teachers needed to learn to feel comfortable in working with whānau, who may come from different socio-economic backgrounds or situations to that of the teacher.

Where I am coming from is my background ... A totally pākehā background, I went to a school with virtually no Māori students. Then I went and taught at a college where there is 2% Māori population. Then I came here and someone took me into a few Māori parents' homes. She taught me how to walk into a Māori whānau in this community ... As a pākehā it was a huge learning curve ... That is the gap ... that is one of the things we are doing taking them on to the marae ... Until our pākehā teachers can feel comfortable ... The gap is beyond comprehension. (Principal)

Involvement in Te Kauhua brought more Māori parents and caregivers into schools. A principal described how teachers involved in setting up a hui had to try a variety of methods for ensuring Māori parents felt welcomed and encouraged to attend. These teachers spoke te reo learned through their participation in the Te Kauhua professional development programme, and it was the first time staff had used mihimihī with whānau.

It was a really good night, parents brought some food, we had a bit of a shared dinner and the staff were good too. They came down and presented themselves to the whānau. These were teachers that would never have done it before, did their mihi and everything like that. It was really good to see that for me and for our kaiāwhina because we had never seen that before because we didn't realise those people would have come down to support us.
(Principal)

Listening to Māori Student Views

The ability to communicate effectively with students to gather data for programme adaptation was identified by Māori students as an important teacher disposition. Other essential communication skills included the ability to enquire and listen to Māori students about their aspirations, and to identify any challenges or dilemmas students might be experiencing at school. Effective communication was important for identifying barriers to Māori student success in the classroom or at school. When asked the question, "What do you think teachers at school need to know to help you achieve your dreams?" Māori students spoke of the need for teachers to be effective communicators and listen to their views. It was crucial that Māori students felt they could approach teachers for help. Students also spoke of the need for teachers to understand the students' needs and interests, and their thinking about instructional material. It was essential that teachers took time to identify any problems a student was having with classroom material and address that difficulty. Teachers needed to follow up on students who were experiencing problems to ensure any changes were made to improve matters.

Firstly [teachers] need to talk one to one with the student, they need to get them so they are really confident and then teachers need to work with them on a day-to-day basis to see how they are improving. (Year 13 Student)

Talking, a lot of talking, breaking the barriers down, making them feel comfortable, trusting, a trusting relationship, forming a bond. There are a lot of things I didn't realise I did so much until I started talking about it. Reading but mainly letting them air their views and seeing what I can do for them. I ask them what can I do for you, how can I help you? (Mentor)

Teachers needed to be approachable in order for Māori students to share any concerns or dilemmas they were experiencing at school. Teachers with a sound knowledge of tikanga Māori could relate to these dilemmas from a Māori perspective, as well as being able to mentor students through difficult decisions or situations at school.

So I'm picking up on the kids...who aren't making it ... some things aren't right [at school], so I talk to them about that. And I really try to come from it from a Māori perspective. And yesterday I was trying to convince this girl not to have a fight, and after talking to her it came down to shame for her, being cool to her friends and shame, ... so we talked about 'mana'. [I said] 'You know you have mana and no one can take that away from you' ... so in the end they didn't fight ... So we gave her some choices, "Here's what I want ... you have to decide what your going to do." And I asked her if I could ask the kids in her class whether they thought she was cool or dumb [for wanting to fight]. And none of them said 'she's cool'. So she got that message. (Facilitator)

Some teachers talked about the importance of 'sharing' strategies with Māori students in the classroom, and how important it was for teachers to be open and receptive to Māori student feedback. This encouraged more open and constructive relationships with Māori students, acknowledged students' own expertise and strengths, and demonstrated to students that learning was for everyone.

Participants interviewed spoke of the need for teachers to relate effectively to Māori students in order to understand Māori students - their backgrounds and culture, their learning needs, their interests, and strengths. This was needed to develop a thorough understanding of Māori student needs and was an important prerequisite for curriculum and programme adaptation. Māori students who were interviewed spoke of the importance of teachers using a variety of teaching approaches or strategies to increase student understanding. Participants felt that teachers needed to get to know their Māori students well to assess their strengths and expertise. This information was needed to better utilise Māori students' knowledge in the classroom and to help students make useful connections in learning.

I try to build a personal relationship [with Māori students] to encourage them in other fields as well. Just like what are your favourite subjects? Are you working hard in them? ... I try to relate it [to their school work]to something they are good at... like one of my students is really good at rugby and he never misses a practice and that's what I say to him about reading ... It is all about, practising, that is what maths is about ... Whatever subject you like you have to practise that. They seem to cotton on to that sort of angle. (Parent Tutor)

Adapting classroom programmes around student interests and life experiences helped to encourage Māori student motivation and participation in classroom activities. Being able to employ a range of teaching strategies to increase student understanding and participation in lessons was considered a desirable teacher quality. One teacher felt that knowing the students was an important part of 'leading them' and that the process of developing understanding was shared between teacher and student.

I treat everyone in my class as an individual and respect them for what they are and where they are coming from and I think as teachers we need to take everybody from where they are at and lead them. If we speak specifically about Māori children then I need to find out about the child, they need to know about me. (Teacher)

Understanding Māori students' strengths and interests was an important prerequisite for encouraging student participation.

[Teachers] need to know [Māori students'] background ... who our kids are, where they come from... I think they need to speak to the kids on their own level, otherwise it puts the kids off ... recognising every kid has different boundaries. Individuality is a good thing ... knowing the kids have knowledge that can be used as well. It is like a teacher gave me a poem he wanted to be translated into Māori today. He teaches B, he has a lot to do with B and B came to my class because she hadn't got anything to do so I said here B translate this and she did a beautiful job of it and it was lovely, but he hadn't thought to ask her. He hadn't thought that she could. He just sees her as a student. (Whānau)

Teachers needed to relate to and understand Māori students' needs as well as actively involve them in the learning process.

Well, I think some of our staff might be focusing a bit more on the fact that Māori learners can and should achieve and that they should find ways of bringing that achievement out in them, that they should be looking to relate to Māori learners and involve them, and sometimes changing their style to a method that has them relating more closely to the student or where there is success for them, bringing out the best in them. (Principal)

It was important that teachers see Māori students as young men and woman with lives outside of school. When asked the question, "What do you think teachers need to know to help Māori students to achieve their hopes and dreams?" a kaiāwhina replied:

Being a teacher is all well and good and giving [Māori students] English skills, maths, science, but sometimes taking two minutes out to understand the young man will make a difference to him and that makes the teacher's class a lot smoother. (Kaiāwhina)

Teachers could improve their relationships with Māori students through sharing new experiences together, outside the normal classroom environment. It was important for teachers to broaden their understanding of Māori students by seeing them in different contexts and situations. This could help both teacher and student overcome previous communication barriers in a more comfortable environment, other than the classroom.

Learning about Māori students and their families outside the classroom was significant to the outcomes of the project.

[It was] great being on the marae ... Just getting to know the kids and spending more time with them, ... meeting their parents was lovely, in a relaxed atmosphere. (Teacher)

It gives you that human face to see them outside of the classroom. I have a close relationship with my boys and I think it is because of what I do outside the classroom. I go and watch their kapa haka or their touch games. I try to be involved with things not just be all about class. (Kaiāwhina)

Some participants believed it was essential that teachers were prepared to learn about, and understand their Māori students' individual backgrounds, their interests and strengths, and their lives outside of school. Participants felt that this was important information for teachers, which would help them ensure their programmes were more relevant and interesting to individual Māori student learning needs. This information was also important to ensure teachers enabled Māori students to make useful connections in their classroom learning.

Concluding Comments

The mechanisms of support, accountability and feedback were powerful factors in developing teachers' dispositions to raising Māori student achievement. These mechanisms are discussed in the next chapter. Together the dispositions and mechanisms represent the foundation within the context of each cluster for the ongoing improvement of the education of Māori students.

Chapter 6: Translation into Action: Embracing the Turbulence

A Kaupapa Māori approach underpinned the professional development process. This is reflected in the encompassing circle (see Figure 3) that is about developing the right conditions for learning to occur. The vision of the process is to achieve the task of raising Māori student achievement. The process includes teachers, principals, Māori parents and caregivers, whānau and Māori students.

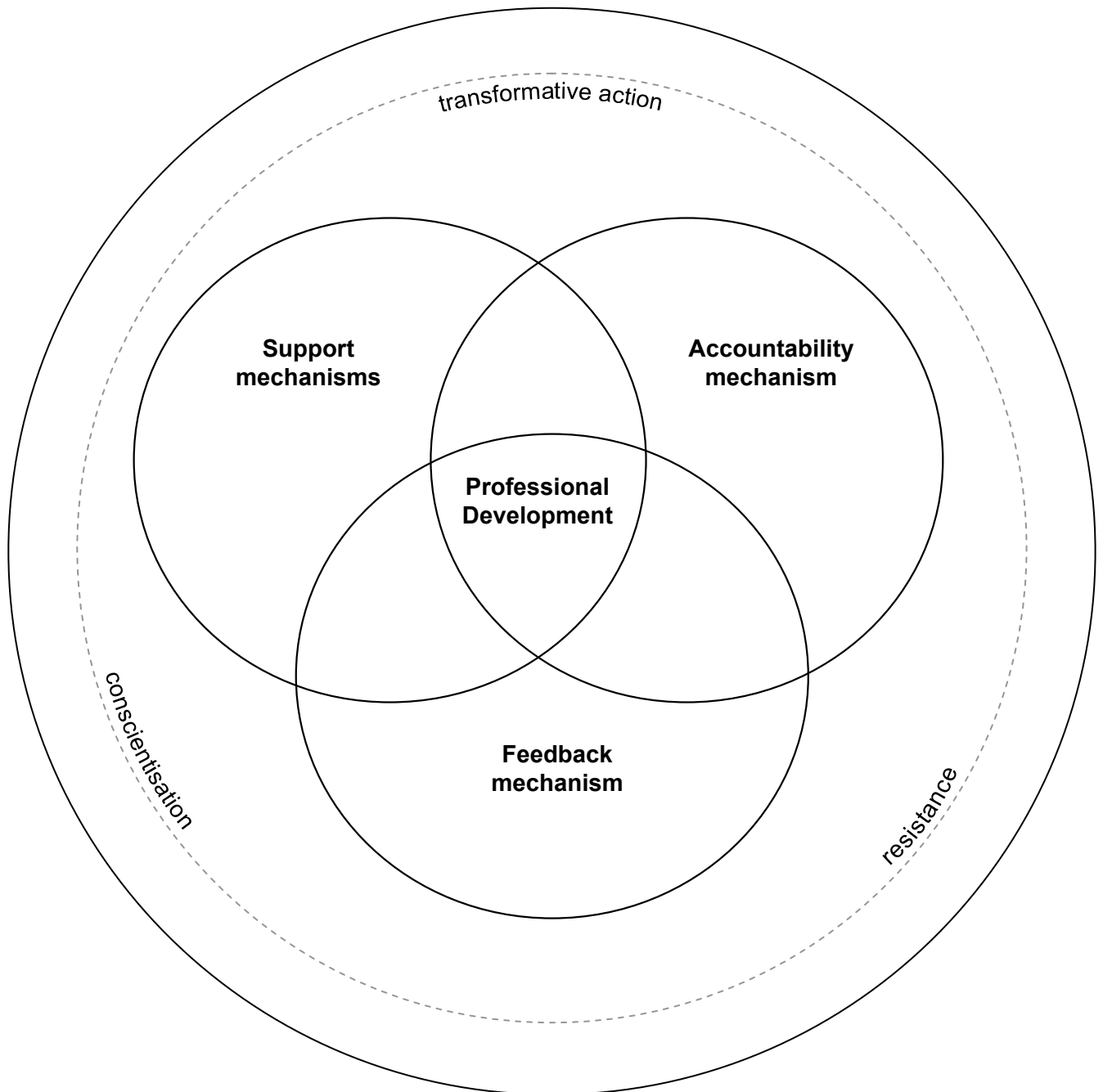


Figure 4: Translation into Action: Kaupapa Māori Approach
Adapted from *The Transformation Model* (Smith, 2002)

Developing a shared vision of Māori student achievement means including the voices of key stakeholders in the education process. Many of the initial strategic plans devised by the schools were changed once consultation with the community had taken place. For some schools this consultation represented an increase in communication with Māori parents or caregivers. Students included elsewhere in the report, commented that this enabled the school to be more responsive to their needs. Wide consultation with all those involved in the school reflects the core values and beliefs (as explained in Chapter one). One cluster described the process by which the set of interrelated factors informed the professional development model.

With an emphasis on whanaungatanga - the classroom as an inclusive learning community, teachers are supported through professional development to be critically reflective of their practice. Underpinning the professional development model is: teachers' identification of their own professional development needs through goal setting, teacher adoption of an action research approach to planning, development, implementation and modification processes in their professional development; peer support and collaboration to motivate and sustain change, a supportive principal and environment that fosters risk-taking and innovation and access to current, relevant research that fosters discursive pedagogy. (Final Milestone)

Another cluster saw these interrelated factors as encompassing not just school but all social institutions.

Those embarking on a project designed to develop teacher effectiveness leading to the improved outcomes for Māori students, must accept and be committed to addressing the concept that we share a society in which considerable inequity of opportunity for Māori exists and is manifested through our social institutions including education. (Final Milestone)

The important factor is that the key outcome of the professional development was raising Māori student achievement through a good fit with the needs and perceptions of Māori students.

*In looking at the effectiveness of programmes in these areas then, it is important to look at how they address students' experiences and their perceptions of its relevance and usefulness in their **own** lives. (Final Milestone). (emphasis is writer's own)*

Support Mechanisms

It is important that the right support mechanisms for learning, risk-taking and experimentation to occur are in place. Evidence of this support being in place includes the willingness of teachers and principals to open up their classrooms and schools for critique of existing practice. It also includes a willingness to involve teachers, whānau and students in a professional development process that analyses the needs of teachers, and data on what is currently happening for Māori students in classroom and schools. A facilitator describes how the teachers they were working with became involved in planning the professional development through conducting a needs analysis.

... We are looking at the questioning skills and positioning of kids in the classroom ... we are looking to take a picture of what is actually happening in the classroom ... to share areas of commonality, where there may have been problems of identifying areas of strength and then that will be discussed at pod level ... so that there can be that sharing and coming up with action plans ...to perhaps make this work better in my classroom. From that I give support readings. We are going to do that twice a term, in class observations (Facilitator)

A teacher in a different cluster talks about setting her own professional development goal as part of the appraisal process.

We are having an appraisal this term and that was one of my goals ... to use it in a more effective and competent and confident manner ... so when M comes in to do my appraisal hopefully that is one of the things she will pick up, that I am talking to the kids in Māori. I guess if you come and look at one of my walls. I have a Māori wall which I didn't before. It changes with what we are learning. (Teacher)

In another cluster a facilitator describes how a shadow coach provides in-class modelling of lessons for teachers.

... Arrangements for the shadow coach are made. The shadow coach session may mean that the coach models a lesson; takes the lesson for the teacher so that they may visit another practitioner in action, supervises a group of students within the classroom while the teacher trials a new strategy; or helps with planning the lesson. The basis of the shadow coach session is dependent on what is negotiated between the teacher and their coach and stems from the work completed in the 'teachers' co-construction group. (Final Milestone)

Support mechanisms also ensure the provision of safe learning environments for Māori students, teachers and principals. It is important that such environments include challenge as well as pressure. For some participants the challenge is to overcome their sense of fear. This fear might be about having one's classroom practice judged by others, or the sense of fear might be about going into the unknown, or it might be fear not being able to communicate in Māori or not knowing about Māori culture.

... for the staff to actually move outside their comfort zone and I think some of them found it a little bit threatening ... it's a learning curve for everybody and I think that some of them probably felt a little uncomfortable and it probably took almost an hour to sort of slowly break down that sort of barrier ... Whereas there wasn't any sort of agenda or anything like that so the staff didn't actually know what they were going to. (Teacher)

... because it's a learning curve for us as teachers and it's professional development for us as teachers, no one on the staff can actually speak Māori so it's a little bit intimidating for us that when you are spoken to in Māori that you don't actually understand. (Teacher)

Supporting participants through the provision of a safe learning environment can help to build up trust amongst participants. Through this trust it is possible to get more people shifting their practice to be more responsive to the needs of Māori learners.

... We need to identify what is actually happening. So let's audit what is out there, through class observation, looking at the instructional environment ... Basically if you are going to get any shift with teaching staff you have to have a relationship with them that is built on trust and empathy over a long period of time. So what we do is come in from their needs ... and we just plan from there.

For some the supportive environment has helped participants to develop confidence. This developing confidence has often been around speaking Māori.

To develop a comfortableness about saying Māori children's names, about having a mihi, about waiata, about history and about their curriculum area ... Looking at relationships between Māori children, where Māori children place themselves in the class? What are their peer relationships? What are their relationships with teacher and Māori children? What do we see that is different for them? What are the literacy needs of those children? What is in this room that says, has literature a Māori dimension here? Often we go into a classroom and can't find a Māori word. We look at all of those things and then we meet with that teacher ... (Facilitator)

By providing support through professional readings teachers have a common point of discussion with their colleagues. This is helpful in overcoming teacher isolation and in developing a collegial spirit through exploring different teaching practices.

It has become an important element of staff meetings where we have professional readings for them, because previously they were not reading professionally. We have another folder there for them to share, five closing activities, to begin to share ideas. That had been knocked out in the past 5-10 years, teaching had become competitive, people were not in that collegial state of mind. These elements of PD we are trying to bring back to the school and making it safe for them to do the doable and riskable things without feeling in anyway threatened at all. (Principal)

We had a number of RTLBs coming through doing classroom observations so they fed back on that. Talked about strategies we could use in class. (Teacher)

Support can also be drawn from colleagues and the community. Evidence of this mechanism for support encompassed the notion of working closely with someone and learning through the relationship. Such relationships included those that teachers have with Māori students, whānau, peers, Māori and non-Māori staff. On a school level this enabled staff to work together as a team, solving problems arising in school processes that may have been counterproductive to providing a learning environment in which Māori students flourish.

I was at the three-day hui, easily the best part of my PD career was being part of that, I was staggered at the enthusiasm, the speakers we had. It was great for me to be out of my comfort zone. I have had some one to one PD stuff ... to do with planning for the future. T has asked us ... 'what do we do with our kids that might be different?' She has collated it into a book with everyone's suggestions and ideas of what they do. I think the RTLBs come in and look at it. She will also do an off-task/on-task analysis of some students and how to keep them focused. (Teacher)

RTMs, RTLBs and kaiāwhina were important sources of support within the school and classroom. They helped the school and teacher to access appropriate resources, as well as mentoring staff and providing in-class modelling. They also provided links with universities, and links with kaumatua, and kuia. Many clusters used kaumatua to guide them through the professional development process.

A key factor in the achievement of Māori students that we are coming to understand is the marginalisation of Māori voices regarding projects about Māori. As a result we are clear that in seeking to form relationships with the community it must be meaningful and ongoing. In terms of this particular project we are involved in, a kaumatua was approached at the very beginning of the project from the area. The agreed to agenda between the

kaumatua and staff was to keep the team culturally safe in their endeavours to establish and improve relationships with the community, in order for us to work together to better provide for Māori students within the schools in our cluster. (Final Milestone)

Some clusters also formed partnerships with experts outside the school who acted as consultants.

The expertise of educational consultants provides impact, knowledge and credibility when attempting to change teacher practice. From the onset of the project such people should be identified and contracted to ongoing relationships with your staff. (Final Milestone)

Support mechanisms were critical to the turbulence that commonly occurs in professional development that shifts people's thinking to the extent that Te Kauhua has done. In such a situation support mechanisms can ensure that the balance between pressure to change, the challenges of making these changes, and being accountable for the changes is kept. Throughout the data participants made reference to the importance of developing skills such as conflict resolution necessary to a constructive debate on issues of equity. It is important that these sorts of debates take place in strong communities of practice.

I think that the project has been a catalyst and I think that it's awoken some people and it has got some people to talk about pedagogy rather than about content. Which I think in secondary schools is quite a shift.

It's very hard ... you know like with this consistency ... like you know one or two teachers in each department pushing to raise Māori student achievement and then you have got others who are not willing. I agree that it does need all teachers working together on that part. (Teacher)

There was variation in the playing out of issues of equity across the clusters.

Our children find it really difficult because they have been taught one thing and then another teacher comes in that does those things they have been told not to do, ... and I think to start off with they have to learn basic tikanga and practise it all the time. A lot of teachers do this and our Māori children hate it and that is sitting on the tables. They don't know why but they have been told that. I explain to them why they shouldn't. I suppose just respecting. If the children see they respect their tikanga they do anything you ask of them. It boils down to the teacher not respecting our Māori children half of the time. (RTM)

I think for this project to succeed long term I believe there needs to be an understanding that teachers don't deliberately ever discriminate or not understand children in their classes. We understand there are differences between how we treat children but it is about getting them to understand that ... I was in the hall once and greeted W. but I was growled at for my pronunciation, something which should never ever happen. I found after that I didn't greet my bilingual class ... I feel embarrassed. (Principal)

It's having to validate what you believe in, that's a big risk in itself. I've got to actually prove that ... Māori is okay. And, yeah, it's been a seven-year job for me ... It has been a big risk because sometimes you're putting your mana on the line and people are trampling on it. And do you jump up and down and fight? Or do you hope that over a period of time they will see where you are coming from ...? Sometimes you're letting your own mana be trampled on. (Facilitator)

Principal leadership was also part of the support mechanism, particularly through the modelling of behaviours needed from teachers in making shifts in their thinking about equity.

The challenge for me as a principal is getting things right. Is acknowledging in the right way. I guess that I am a very sensitive person and I would hate to think that I have offended anyone and I have discovered that it can be very easy to offend and that is something that has probably kept me back over the years from not putting myself forward to learn. But this pilot programme has certainly given me that licence I guess to be able to step forward and you can make a mistake. (Principal)

[The biggest challenge] Perhaps admitting as a principal that you don't know much about this and that you have to come in as a learner ... It is about being open to new ideas even when all else has felt bad and uncomfortable and hard. It is not giving up. Being prepared to hang on in there, to give you an example, we had a tough time when the whole racist thing was a big thing here, I knew it was coming from a certain person and I didn't know what to do with it at all. It was hard to stand back and let someone else deal with it the Māori way. There was a hui and it was an intensely emotional time where a lot of issues were raised. (Principal)

Accountability Mechanisms

A key factor in the implementation of the professional development was the robustness of the mechanisms for accountability. To be effective these mechanisms needed to create pressure for change as well as providing challenge. The accountability mechanisms often took the form of appraisal and performance management procedures. The data collected as part of the accountability process as well as its analysis raises questions in an evaluation about what counts as evidence, whose views are represented, and who benefits? In some clusters there was consultation with whānau on their views of what constitutes Māori student achievement. Such evaluation also provided an opportunity for celebrating the successes arising from the professional development of Māori students and teachers. The use of surveys of Māori parents and whānau and students was a mechanism for collecting candid comment that had frequently been previously hidden and therefore unexamined. This source of data was a powerful means of stimulating change.

One of the most important features has been the direct knowledge of contemporary parent opinion and experience has dispelled many deficit-based beliefs of teachers. The act of conducting a personal visit by school personnel to homes has affected positively school-community relationships and subsequent changes in the school have reinforced the relationship by showing visible responsiveness to parent concerns and suggestions. Parents expressed gratitude that the school had taken the trouble to go into their homes and seek their opinions and experiences. In particular the parent-school interface has improved. (Final Milestone)

Key factors in accountability that emerged from the data were through establishing:

- a shared vision of change and of learning
- individual accountability of teachers
- changes to job descriptions as a mechanism of accountability
- robust school systems such as teacher appraisal
- demonstrations of accountability within the school.

It appeared from the evidence collected that all schools had made changes to school structures and systems that enabled increased evaluation of practice. Teacher reflection was often mentioned as an important part of goal setting and as a means of providing evidence of change. This is summed up well by a group of staff in one school.

...We need to keep coming back to two issues, ... how do we know [the professional development] is working and is it being locked into the culture of the school?

Feedback Mechanisms

At both the school and the classroom level clusters developed various feedback mechanisms to enable them to be responsive to students' learning needs. These are an important means of finding out the classroom reality for Māori students, as well as the whānau perceptions of the schools. This was also a way of identifying how best to help teachers to provide a programme that was responsive to the identified needs of Māori students.

Throughout the pilot, teaching staff, students and the Māori support whānau regularly filled in evaluations. These evaluations allowed us to look critically at strategies teachers were using in the classroom and around the school and to make changes where necessary. Having a large whānau support group has meant a greater number of responses giving us information that in most scenarios would not have been available. Being able to give feedback to this whānau support group has made them feel included and valued, something some of them have not had the opportunity to feel before. (Final Milestone)

Concerns identified through the feedback process sometimes centred on issues of participation and representation for all participants. The following quote from a facilitator highlights the complexities of these issues.

Work first on improving relationships. It is critical to have strong leadership from the principal and management. Use data to help you set your goals and evaluate your progress. Access all resources and expertise to ensure the PD process is delivered by the best available people. Focus on developing a school culture of learning. Ensure your structures and systems match the pedagogy. Get some of these things sorted out before you start the PD. Know you are on a journey and have the courage to persevere. (Final Milestone)

Putting in place feedback loops enabled some clusters to be more responsive to Māori student needs. For some clusters this was an effective mechanism for creating opportunities for students to become active partners in the processes used by their school.

As a result of evaluations received from the students and a feeling that attendance at school was not only compulsory, but unwelcoming, discussion led us to work with the students on looking at how effective our school rules are. On the first day back for 2003, all Year 10, 11, 12 and 13 students met in the school hall en masse. After a brief discussion they separated into levels and then social groups to discuss what they would like the school to adopt as the rules for the year. There were three parts to the school rules that were not up for discussion: drugs and alcohol, smoking and school uniform. After further discussion, each year level returned with what they considered they would like as their set of rules and nominated two representatives to put their case. A group of ten students and two staff met and formulated a set of rules with the two deputy principals as ... recorders.

A school protocol was the end result. This was sent back to the staff asking for their support. The protocol was then circulated to all parents and guardians, the whānau support group and the wider school community. By the end of February we had a new set of school protocols that would be trialed for terms one and two. The evaluation at the end of term one was very positive. The main focus of the new protocol is "students taking responsibility" and this came through in 85% of evaluations received." (Final Milestone)

Teachers and principals once introduced to feedback through the professional development became aware of its power. However they also recognised that both the giving and receiving of feedback was a potentially delicate process requiring skill and well-thought through procedures.

Excellent, I wish that I had had that kind of PD in all my classes. Just that feedback is incredible, just having someone say have you noticed you do this. Or you raise your voice here, here are some suggestions, have you tried this technique? So from a PD point of view the project has been awesome for all my classes. L has just been doing some te reo lessons with me which have been very helpful. (Teacher)

The RTLBs ... their critical, constructive feedback. So I guess it's like a comprehensive approach really, it's different things.... I thought it was really good. It was constructive in that ... they would deconstruct the lesson but provide positive feedback, so it was affirming the positive again, and then, offer alternatives as well and actually ask me to come up with alternatives, so it's sort of coaching: "what else have you done?" So I was able to feel good about what I had done, but also walk away with new strategies that I could implement the next time as well. So that was a positive process ... (Teacher)

Concluding Comments

The mechanisms described in this chapter ensured that the right conditions were in place in schools to allow them to embrace the turbulence that is part of transforming practice.

Curricular content alone will not make a difference in student learning; there must be a process that makes teacher learning important, focused, and continuously supported. We have observed that schools that press content without a process for discussion, action and reflection make superficial and cosmetic changes that do not last. Nor can lasting changes be made when the effort focuses endlessly on process discussions. Finding the balance is the key to organizing for change. (Lieberman & Miller, 1999, p.87)

Chapter 7: Korero Whakamutunga: Conclusion

Te Kauhua: A Model of Transformative Praxis

The core values and beliefs underpinning the professional development are based on the elements of Kaupapa Māori as explained in the initial chapter of this report. The kaupapa approach used in all the clusters created the right conditions for participant learning as is evident in the quotes. Embedded within Te Kauhua is a sense of moral purpose. Fullan (1999) reminds us that “At a micro level moral purpose in education means making a difference to the life chances of all students ... At a macro level, moral purpose is education’s contribution to societal development and democracy” (p.1). We believe that Te Kauhua was different and unique from other curriculum development initiatives, and presented a special challenge to teachers and principals in mainstream schools. The kaupapa or purpose of the professional development is strongly linked to themes of equity and addressing diversity in schools as well as issues of social justice and democracy. The transformation emerges out of a struggle of examining core biases and assumptions and taking action.

The three distinct groups of participants - the students, the whānau, and those in the schools were brought together through the mechanisms of support, accountability and feedback. These mechanisms enabled all groups to be active participants in the process of reculturing the schools with the aim of raising Māori student achievement through being more responsive to Māori student needs.

The support mechanisms centred on classroom practice and included access to ideas known to be effective with Māori students either through resources or through experts. Teachers found support through working together using a team approach when they were trying something new. This helped to ensure the development of networks within schools and clusters. Mentoring was an important way of providing support for teachers. Role-modelling by those in leadership positions was also helpful. Allowing time for support mechanisms to be embedded in the school culture was crucial. This component of the model encapsulates the notion of partnership embedded within the Treaty of Waitangi.

The accountability mechanisms were important for goal setting and for creating a shared vision of successful schooling for Māori students. Again this mechanism as with mechanisms of support and feedback ensured that all players were involved in the process. For teachers accountability may have been in the form of appraisal. This mechanism links to the principle of protection in the Treaty.

The feedback mechanisms were an important part of the communication channels in schools and helped ensure that many voices were represented in the professional development process. This component of the model reflects the Treaty principle of participation.

Key to the success of the project is the intersection of the various mechanisms (see Figure 4). The intersection between support and feedback ensures that strategies, and data arising out of the feedback process and in-class observations, are shared between participants. The intersection between accountability and feedback provides data for evaluation enabling changes to become visible to participants. The intersection between the support and accountability mechanisms enabled all involved to participate in discussion and debate about needs, and the planning and decision-making arising from this analysis.

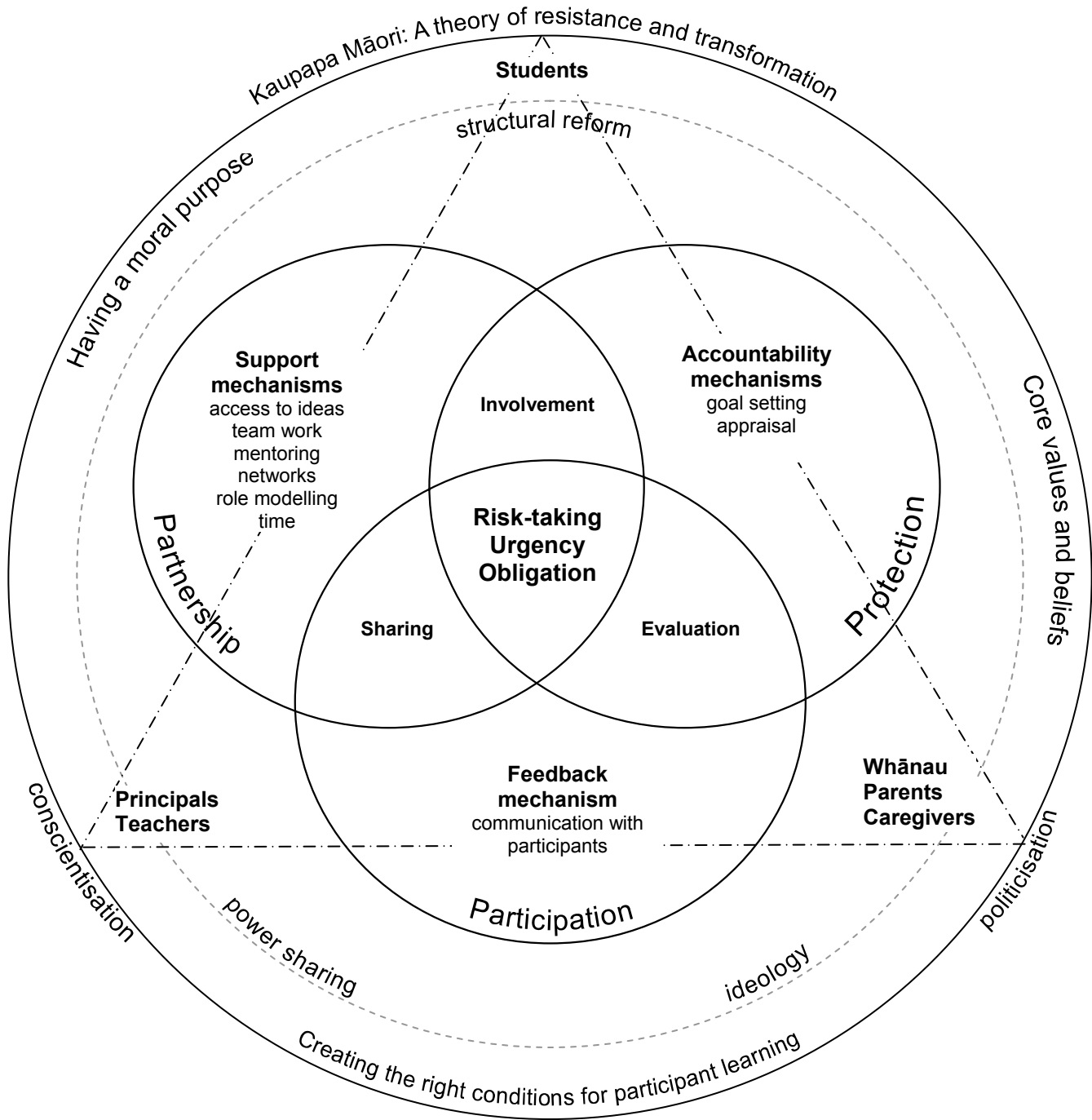


Figure 5: Te Kauhua: A Model for Transformative Praxis

Adapted from The Transformation Model (Smith, 2002)

- 1 The term *politicisation* has now replaced the term *resistance* as in Figures 3 and 4 to reflect the macro context of Figure 5 impacting on different stakeholder groups within a school.
- 2 The theoretical foundations of Te Kauhua are explained in Chapter 1.

The heart of the diagram, that is the intersection of all three mechanisms operating within an environment reflecting Kaupapa Māori principles, provides all participants with the possibility of becoming active agents in the professional development process. This involved many participants in risk taking, which can be seen through the participants' ownership of the project, and the sense of urgency and obligation they feel towards Māori students to make improvements to current practices. The voices of three participants sum this up.

So it's that linking that creates the ideas and the support enables things to flow through. Now that that's been established it comes back into the school and the teachers are talking together about what works and what doesn't work. (Principal)

If we can develop more student-centred classrooms and developing student ownership of their own learning, we must retain them because it must be more needs satisfying if you are more involved. Then you're not just supposedly shovelled information at. That comes back to really simple things like involved in planning in a classroom, how are we going to address this topic, let the children be part of the doing rather than have things done to them. (RTL)

I will endeavour to do this for the rest of my teaching career to balance that power out in the classroom and hand it over to the kids and somehow let them take over their learning, take on the responsibility for their learning. I mean that when I say that like ... not just words. What does that mean? But try and co-construct with them on what they are doing and where they are going and put meaning into what they are doing and why they are doing it. (Teacher)

In very broad terms, the key themes of this project can be summarized in seven main points.

1. The project allowed clusters to develop approaches to professional development which were unique, and which were seen as being highly appropriate by all parties and inclusive of their concerns, ideas, and identities.
2. The professional development engendered a great deal of participant²⁰ involvement, collaboration and team work, a great deal of enthusiasm, better communication, better understanding, and a substantial leap in hope and belief in the possibility of improved educational achievement for Māori students among all concerned – teachers/principals, students and the Māori community.
3. There was increased enquiry and evaluation of existing practices across clusters. At times the robustness of communication and feedback systems and processes affected the learning process.²¹
4. There was increased representation of Māori in schools.²²
5. Some participants reported experiencing a great deal of turbulence in the project. In many schools, teachers and principals took risks and experimented. Some participants reported feelings of anxiety and the need to overcome fears. Open communication and debate were

20 It should be noted that teachers and principals (as a participant group – see Figure 4) appeared to have more active involvement across the clusters in the project, with whānau members having some input and Māori students being less represented in the process.

21 This may be individual as in the case of the teacher who was videoed teaching and then had his video shared with a group of teachers. He was not aware that this was to be the process and he had some reservations about this. This could also relate to robustness of schools systems, as students often acted as 'gate-keepers' to communication between school and home because they did not believe such communication was in their best interests.

22 Since Te Kauhua began many clusters have reported increased representation of Māori in schools due to employing more Māori staff, increased representation of BOT, increased community and whānau involvement in schools. It should be noted that some Principals spoke of the difficulty they experienced in attracting and retaining qualified Māori teachers.

seen as important improvement processes. Some participants reported that they needed to be better prepared for the process, and felt they had received conflicting messages about the goals of the professional development. This highlights the need for particular types of skills particularly for facilitators. Some of these include an understanding of the change process and the need to prepare participants (particularly teachers), the need for team-building, conflict resolution, data collection and problem-solving skills as well as a clear understanding of roles and responsibilities.

6. For a number of reasons – systems, time and a lack of agreement on measures – clusters were not able to provide the research team with hard data on improved student achievement (at the final stage of data collection). It should be noted that some clusters provided data to the Ministry of Education on improved Māori student achievement, in their final milestone reports, a summary of which is presented in Appendix 3.
7. There is still a great deal of debate about the appropriateness of standard measures of educational achievement for Māori students.

A range of models, elements, and strategies were put in place across the various clusters. The ways in which these evolved and are being used are shaped by the contextual factors unique to each cluster. Each model needs to be treated as context specific. This means it is more useful to outline the elements of the models and the strategies employed rather than try to synthesise any one best practice. Endeavours to raise Māori student achievement in future can then make an informed choice in the selection of components that would make up an effective model for their context.

All the clusters made substantial progress in reframing the mainstream school experience for Māori students. Overall whole schools appeared engaged in the project and staff members were well informed.²³ Strategies have addressed school and classroom processes as well as enhancing home/school relationships. Evidence includes changes to support mechanisms, accountability mechanisms and feedback/communication mechanisms across clusters. Other changes can be seen in the embedding of visible and invisible cultural aspects using Bishop's construct of Culture/culture. Evidence in the form of Capital C (more visible evidence) was through the inclusion of icons, kapahaka and greetings, and in the form of small c (less visible evidence) was more suitable teaching and learning contexts for Māori students and their teachers.

Changing attitudes and understanding takes time and effort from all involved. The range of strategies employed included accessing expertise and resources, goal setting, monitoring and evaluation, team work, sharing ideas, problem-solving and risk-taking, principal leadership and support and a general willingness to participate in transforming practices. It also included a need to adapt or develop existing school structures and mechanisms to continue supporting growth and development.

The overwhelming response from teachers (91%) was that it was possible to raise Māori student achievement in mainstream education. Key strategies included the use of te reo, tikanga Māori, curriculum planning and pedagogy. Such strategies and elements as teacher goal setting, classroom observation and feedback, mentoring, in-class support and evidence-based teaching helped teachers to refine their classroom practice to give Māori students greater learning opportunities.

Challenges remain for many involved. Facilitators and schools in some clusters continue to explore methods of engaging whānau. There is a need to involve greater numbers of staff in the project.

Future professional development should consider that all the evidence to date underscores the importance of strong working relationships amongst all participants in the project. Such relationships

²³ In some clusters understanding evolved over time, as communication about the aims of the project became clearer. In some cases the direction of the pilot changed in schools due to principal and facilitator changes. Some facilitators reported that they felt the emphasis on the project from the MoE changed over time (to a focus on pedagogy and working with whānau).

are vital to any process schools and teachers use in working towards raising student achievement. However, we are mindful of the need for effective relationships. Timperley and Robinson (2002) stress the importance of clarifying roles and responsibilities towards achieving the task at hand, each partner adopting a learning orientation to the process of working together and ensuring appropriate support or training if necessary.

More research is needed to determine which mainstream schools are sustaining improvement in Te Kauhua, and whether Māori student outcomes are raised. This research project allowed a snap-shot of participant lives inside of schools and more research clearly needs to be done to raise Māori student achievement.

Challenges

Teacher collegiality

Although the establishment of effective learning relationships for teachers and principals was a key theme to emerge from the collected data, there are gaps in the data as to the kind of relationship processes which will sustain teacher learning. Lieberman and Miller (1999) draw the distinction between teacher ‘collegiality and congeniality’. Teacher collegiality refers to the quality and impact of professional relationships whereby teachers openly and continually investigate and critique school/classroom practice with a view to improvement. Hynds (2000) reported the need for teacher skill development in this area. In contrast teacher congeniality may refer to the ‘comfortableness’ of teacher relationships whereby the nature of the relationships may be more social. Lieberman and Miller (1999) remind us that “Collegiality is more complex than previously portrayed” (p.90).

Not all teachers were on board with the professional development initiative and there is some evidence that principals may struggle with performance management issues related to teachers who are ‘culturally unsafe’ for Māori students. A number of principals also expressed some concern about what to do with teachers who did not appear to ‘come on board’ with the project. More research needs to be done on the quality of support, accountability and feedback mechanisms and systems in schools.

Target teams

Some cluster groups chose to start with a key group of teachers, working together with a focus on improving classroom practice. Although this may be a useful starting point, we are mindful of the dangers of ‘projectitis’ (Lieberman & Miller, 1999), when the pilot projects do not extend to include everyone and ultimately dissolve. Some facilitators faced considerable resistance from teachers in individual schools, because teachers felt frustrated at being involved in just another ‘pilot project’. Some participants did not believe the projects would continue without the continued support of the facilitator. This is problematic and raises the issue of clarifying roles and responsibilities in the project, between principals and facilitators, particularly if the facilitator is not a member of the staff. Ultimately more research needs to be done in this area.

Facilitator and participant training

A number of facilitators talked about the need for better preparation for this type of work in schools. Many facilitators felt unclear about their roles and responsibilities. As this is an exploratory project it is difficult to determine what specific skills are needed in advance of engagement with the field.²⁴ Many facilitators believed the ongoing facilitator hui provided them with positive mentoring support, access to resources and continued guidance. However there are gaps in the research on facilitator

²⁴ Schools were also starting in different places in relation to Te Kauhua.

training in collaborative research projects. Reason (1994) emphasised the training of facilitators as an issue in participatory or collaborative inquiry methods.

Roles and responsibilities in collaborative work

Establishing effective collaborative research relationships can be fraught with difficulty and challenges (Hynds, 2000). Some of the data suggest that the definition of roles and responsibilities of those working collaboratively was not always clear.

Use of consultants

Some clusters appeared to access considerable support from outside consultants. Consultants appeared to be used for a number of purposes including help with strategic planning and visioning, designing in-school professional development processes with a focus on classrooms.²⁵ A key question that remains is the effect these consultants had on individual school development and in guiding the change process. Did consultants work as ‘critical friends’ to schools? More research is needed here.

Influence of context

A few clusters faced particular challenges. These are:

- addressing wider community concerns regarding the kaupapa of the project, and in particular the focus on Māori student achievement
- specific difficulties regarding high staff/principal turnover and Māori student/whānau transience
- school’s financial situation
- geographical isolation for facilitators
- Māori families not identifying themselves as Māori.

A key challenge of the research team was trying to address changes in the cluster schools. Some schools appeared better prepared for change due to:

- principal leadership and ownership of the process
- robust existing school, support, accountability and communication feedback mechanisms
- their involvement in other professional development and/or improvement initiatives.

More research needs to be done regarding the external influences on professional development initiatives, as well as the influence of whānau involvement in schools and the impact on Māori student achievement. This includes investigation into how Māori students’ views on teacher and school development can be better represented in the literature.

Other Impacts on Te Kauhua

We would recommend further investigation is conducted to see if Te Kauhua has had a positive effect on non-Māori students’ (and their families’) attitudes towards biculturalism and the related development of citizenship in a bi-cultural society. This raises issues about the purposes of education and the wider contribution of a project such as Te Kauhua. We would also recommend further research on the issue of non-Māori and Māori participants working together for a common purpose.

²⁵ The credibility, experience, knowledge and skills of some of the consultants was considerable.

Hearing the Karanga ...

As a research team we are mindful of different challenges many participants have faced and the privileged position we have been afforded in listening to and recording their stories. Many participants have spoken honestly and with a sense of real urgency around their need to improve existing mainstream school practices in order to address and be more responsive to Māori student needs. The urgency is based on the prospective future for Aotearoa New Zealand and for our development as a bicultural society. The main research themes highlight the importance of working together effectively to the best for our tamariki mokopuna (to do less would be uncaring). The value of aroha is embedded within the expectation of only the very best for our children. This same value needs to be included in the engagement of teachers, students and parents in learning.

Caring teachers expect all students to do well; they do what it takes to the best of their abilities to help each pupil achieve. The same principle of caring that engage pupils in their learning apply equally to caring for teachers, for parents, for important ideas, and for organisations like schools.' (Stoll & Fink, 1996, p.192)

The data has afforded a unique opportunity to view the effectiveness of some existing mainstream school systems and processes, which should protect the rights of Māori students and their whānau towards accessing quality education. This requires collective endeavour.

Ehara taku toa i te toa takitahi, engari he toa takitini.

My strength is not that of a single warrior but that of many.

(This whakataukī applies equally in any situation where the combined efforts of many are needed to complete a project)

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Appendices

Appendix 1: Critical Success Factors and Recommendations for Securing Success

School	Critical Success Factors	Barriers	Recommendations
Cluster A	<ul style="list-style-type: none"> • Management units • Developing school rules and protocols with students • Homework sessions • Regular evaluations • Valuing things Māori • Professional development strategies for teachers • Student goal-setting 	<ul style="list-style-type: none"> • Staff - for some teachers their focal point is the delivery of the curriculum. • Students - the school recognises that students come from many different backgrounds – some students unwilling to accept other cultures... • Parents - view school as a place they have to visit because of problems the school is having with their child 	<ul style="list-style-type: none"> • Staff - schools need to be creative in their approach to professional development and look at engaging staff with challenging scenarios - to deliver good practice • Students - schools need to look at their practices, their culture, schools need to work towards having staff and students side by side, appreciating shared aims and goals • Involvement from whānau, from the outset is imperative if there is any hope of success (p.14) • Community expectations
Cluster B	<ul style="list-style-type: none"> • Budget - teacher release • Kapa haka group • Panui • Mentor for facilitators • Communication with Ministry of Education • Principal involvement is crucial to success • Staff involvement 	<ul style="list-style-type: none"> • Time • Misunderstandings • One size fits all – professional development • Communication breakdowns • Change of facilitators 	<ul style="list-style-type: none"> • Principal consultation of project expectations, budget and aims • Facilitator expertise • Communicate regularly so project is monitored by all • Performance agreement • Involve students • Work together
Cluster C	<ul style="list-style-type: none"> • Teachers trained in action research • Re-culture school • Community consultation - data needed • Unqualified support and leadership of principal • Change takes time • Locate key personnel • Staff stability • Flexibility in strategic plan • Incorporation of change into school systems 	<ul style="list-style-type: none"> • Pre-existing beliefs and values • Trying to do too much at once • Inadequate systems • Staff changes • Poor communication • Deficit theorising • Data collection and analysis systems 	<ul style="list-style-type: none"> • Develop a shared belief to form foundation of teaching and learning • Pathway is painful - takes time • Practise action research • Regular and ongoing data collection • Sometimes most useful data comes from unexpected places

School	Critical Success Factors	Barriers	Recommendations
Cluster D	<ul style="list-style-type: none"> National Facilitator Hui for project team HOD - training days Use of local expertise Financial resources Increased Māori representation - teachers Articulation of goals regularly to staff Team approach - problem solving Feedback on staff performance Overcoming teacher isolation Parents more comfortable in school Integrated te reo Māori through curriculum Celebrate Māori student and teacher success 	<ul style="list-style-type: none"> Lack of time Whole school change - full time facilitation needed - where change is locked in Deficit theorising Lack of clarity Maintaining balance - meeting the needs of Māori students and general public expectations Some staff continue to resist Must be well planned 	<ul style="list-style-type: none"> Accept and be committed to addressing the concept that we share a society in which considerable inequity of opportunity for Māori exists Must be a strategy to ensure accountability of every staff member BOT, advise BMT must embrace kaupapa of the project with sincerity Assess school willingness Involve all stakeholders Facilitator mana and expertise Collegial model Expertise - consultants - essential Principal and facilitator must ensure significant Māori representation in planning, evaluating and implementing project
Cluster E	<ul style="list-style-type: none"> Community hui enabled school to forge links with Māori parents/whānau Responsive to Māori parent demands for classes in ICT Budget - release time for teachers Teacher commitment Improved school culture - high expectations Actively engaged school leader Role modelling of principal School teacher appraisal changed BOT support 	<ul style="list-style-type: none"> Lack of articulation of how success is defined/measured Culture of existing context/school important to consider 	<ul style="list-style-type: none"> Appoint a bicultural team of facilitators Ensure facilitators have prerequisite skills, knowledge, experience Access to professional development for facilitators - mentors for facilitators Principal support Need to clearly articulate goals of the project with key stakeholders Participants need to be fully aware of responsibilities and accountabilities Prioritise regular timetabled communication meetings and ensure any stakeholder representatives are there
Cluster F	<ul style="list-style-type: none"> The right context Budget to provide teacher release Commitment from teachers Support Māori and non-Māori to take responsibility Change management and leadership Consultant expertise Broader community participation Building capacity for sustaining project Professional development for pedagogy Ownership of project 	<ul style="list-style-type: none"> Took time to develop a clear and shared understanding Goals initially too general Racism – structural and personal Cynicism – just another pilot Industrial disputes Need more guidance on data gathering School's own financial situation 	<ul style="list-style-type: none"> Work first on improving relationship Critical to have strong leadership from principal and SMT Use data to help set goals and evaluate progress Ensure systems and structures match pedagogy Access all resources and expertise – professional development process delivered by best people Know you are on a journey and have courage to persevere Get some things sorted out before you start

School	Critical Success Factors	Barriers	Recommendations
Cluster G	<ul style="list-style-type: none"> Budget Expert facilitators – literacy Whānau support Staff willingness Increased teacher receptivity and acceptance of the aims of the project as it progressed (p.16) 	<ul style="list-style-type: none"> High staff turnover High numbers of transient students 3 principal changes since project started 	<ul style="list-style-type: none"> Clearly articulated direction of project and guidelines Principals must be heavily involved – prepared to work with facilitators Facilitator training Access support – local kaumatua RTM Consultation with staff from initial stage Ensure project is school priority Access to current research
Cluster H	<ul style="list-style-type: none"> Increased representation of Māori staff Increased Māori representation on Board of Trustees Reading programme – results Whānau support Students grateful for opportunity to have input into teacher professional development Increased reading resources 	<ul style="list-style-type: none"> More active involvement of principal and SMT needed Staff changes Large numbers of teachers One-off staff meetings Short timeframe How do we get Māori parents/caregivers on board 	<ul style="list-style-type: none"> Principal and SMT involvement Entire staff being informed of project Principal and SMT need to demonstrate an active commitment Recruit contractors with necessary expertise Need for case studies Need for appropriate funding and time Team approach
Cluster I	<ul style="list-style-type: none"> Facilitator training Budget – resources Inclusion of kaumatua Celebrate success Māori representation Leadership behind project Time to identify barriers A sense of humour Tools to support shifts Staff willingness 	<ul style="list-style-type: none"> Data collection and analysis School environment not reflecting the importance of Māori enough Student attendance Communication links Systems of consultation Traditional professional development models Teacher confidence and practice skills 	<ul style="list-style-type: none"> Inclusion of whānau/community is vital Data systems Facilitator and principal communication Needs priority in school Celebrate success – ensure participants feel heard Facilitator – select carefully Model what you want
Cluster J	<ul style="list-style-type: none"> Consultation with Māori central to success of the project Full and open communication with principals from the outset Taking an inclusive approach Kanohi ki te Kanohi Treating teachers and principals like professionals Regular team project meetings to review, plan, assess success and challenges 	<ul style="list-style-type: none"> Sustaining the focus (post pilot project) on professional development Geographical distance Workload of local Māori resource people Workloads – teachers Prolonged industrial action – 2002 Lack of Māori advisers – expertise at local School Support Services Teachers lacking in te reo and effective teaching strategies 	<ul style="list-style-type: none"> Fund/support Te Kauhua model of teacher professional development in clusters in the geographical area Establish two primary and secondary school Māori adviser positions – a Pouwhakataki and RTM Review and audit teacher training institutions for quality te reo Provide professional development for all School Support Services advisers Work on strengthening relationships with rangatahi Māori, whānau and hapu/iwi

Appendix 2: Data Tables

Table 8: Difficult Situations Faced by Facilitators (Round 1 Questionnaires)

	Number of comments (13 facilitators)
Teacher resistance	4
Lack of communication (between co-facilitators, facilitators and principal, parents and staff)	4
Parent anger	2
Principal non-co-operation	2
Lack of direction/guidance for facilitator	2
Lack of shared goals	2
Teacher anger/resentment	1

Table 9: Sources of Support for Facilitators (Round 1 Questionnaires)

	Number of comments (13 facilitators)
Senior management	4
Own whānau	3
Staff	2
Community	2
Target staff	2
Principal	2
Māori staff within school	2
Other education professionals	1
HOD Māori	1
Board of Trustees	1
Kaumātua	1

Table 10: Ongoing Challenges Identified by Facilitators (Round 2 Questionnaires)

	No. of comments (12 facilitators)
Improving school/whānau relationships	4
Leadership issues	4
Teacher attitudes	3
Funding	2
Relationships (teacher and students)	2
Sustaining momentum	2
Employment of qualified Māori staff	2
Ongoing PD	2
Improving school systems/structures to help sustainability	2
Ownership	1
Time	1
Accountability	1

Table 11: Sources of Support for Teachers (Round 2 Questionnaires)

	No of comments by teachers (182 teachers)	
Facilitator	79	(43%)
Māori Staff	47	(26%)
Principal	33	(18%)
Staff	30	(17%)
Senior management	20	(11%)
TeKauhua team	19	(10%)
RTLB	9	(5%)
BoT	7	(4%)
Do not know, no-one	5	(3%)
Other (NgaTira Hou fac, Te Arawa, Māori parents, consultant team, learning support, students.)	15	(8%)

Table 12: Changes in School Structures as an Effect of Te Kauhua

	Comments Facilitators (12) Round 2	Comments Teachers (182) Round 2
More staff discussion and debate	10	133 (73%)
Increased use of te reo/tikanga	9	113 (62%)
Increase support for Māori students	6	108 (59%)
Increased teacher experimentation	7	99 (54%)
Increased teacher goal setting	9	97 (53%)
Increased in-class observation	5	77 (42%)
Increased principal involvement	4	62 (34%)
Increased employment of Māori staff	4	69 (38%)
Increased in-class support for teachers	4	68 (37%)
Increased specialist support (RTLB)	4	58 (32%)
Increased parental/caregiver involvement	6	55 (30%)
Other (in class surveys, prominence of Māori activities, improved uniform standard, student goal setting, more reflective student appraisal)	4	7 (4%)

Table 13: Teachers' Comments on the Leadership of Te Kauhua (Round 2 Questionnaires)

	Comments by teachers (182 teachers)
Facilitator	105 (58%)
Māori staff	64 (35%)
Principal	60 (33%)
Senior management	40 (22%)
Staff	35 (19%)
RTLB	8 (4%)
BoT	2 (0%)
No-one	2 (0%)
Other (PRT, Consultant, Nga Tua fac, Special needs co-ordinator)	8 (4%)

Table 14: Training for Future Facilitators (Suggestions from Facilitators in Round 2)

	No. of comments (12 facilitators)
School improvement facilitation	10
Teacher observation	10
Data collection	10
Conflict resolution	9
Milestone writing	9
Mentoring	9
Community consultation	7
Other	3

Appendix 3: Indicators of Māori Student Achievement as Reported in Schools'/Cluster Final Milestone Reports to the Ministry Of Education

Student Attendance and Retention

- Increase in retention rates
- Improved attendance
- Increased retention of target Māori students
- Fewer stand-downs and suspensions than non-target Māori and non-Māori
- Reduction in number of suspensions and Year 9 enrolments increased
- Reduction in number of suspensions, stand-downs and truancy
- Overall number of students at Year 13 has increased in the last year by 29%

Student Attitudes and Classroom Participation

- Systematic mentoring programmes in place for our mainstream senior academic boys
- Student engagement in learning activities
- Increased Māori student engagement rates
- Increased Māori student contributions in class
- Students supporting each other more in their learning
- Students have more confidence and do not feel whakama about standing and sharing their ideas
- Māori male student absences fewer than those of non-Māori
- Students increasingly leading own appraisals and articulating their knowledge and skill development in achieving their goals
- Growth in student-led appraisals rather than teacher-led appraisals
- Appraisals academic rather than behaviour focused
- Student self and peer assessment widely practised
- Fewer behaviour difficulties but more absenteeism
- Mentoring programme resulted in students being able to discuss their challenges with adults
- Improved self-esteem, confidence and attitudes to reading
- Improved attitudes and values

Student Academic Achievement

- Benchmarking and national success in terms of Māori student achievement
- Achievement in NCEA (2002) compared with other colleges that have 40+% Māori students
- Increased enrolment of target Māori students in academic courses at Year 11
- Improvement in reading age
- Increased Māori student achievement in numeracy
- Improved understanding and skills in literacy and numeracy
- Students at Year 11 received more than the amount of credits necessary for literacy and numeracy requirements at Level 1 NCEA
- Greater gains in Numeracy Project
- Increase since 1999 in number of students participating in senior qualification examinations
- Students increasingly able to articulate their achievement in meeting 10-week goals
- Students increasingly independent using PowerPoint
- Significant improvement in reading comprehension, reading vocabulary and mathematics in PAT tests
- Increased reading level by 6 months and vocabulary (Supplementary Test of Achievement in Reading (STAR))
- Achievement in NCEA mathematics
- Data shows improvement on standardised testing
- Increased number of Māori school leavers with a Year 13 qualification

- Māori students achieved by gaining credits is 81% as against 79% for non-Māori

Teacher Practice

- Student and teacher goals becoming SMART (specific, measurable, achievable, realistic, time-bounded)
- Achievement data management systems developed resulting in improved accuracy of Māori rolls
- Incorporate Te Kauhua goals in teacher job descriptions/appraisal documentation
- Increased student evaluation of existing teacher practice
- Increased Māori student evaluation of existing teacher practice

Community/Whānau Involvement

- Improved literacy outcomes of low-achieving students using the parent/tutor structure, thus increased parent involvement

Te reo Māori me ona tikanga

- Marked increase in numbers of students taking te reo
- Students prepare and deliver mihi
- 400 students participate in te reo and tikanga lessons
- Kapa haka groups supported the 3 schools
- Students learned 2 new Māori songs
- Increase in positive attitude to te reo and kapa haka
- Increase in number of students in kapa haka
- Increase in number of students in ra whakangahau
- Increased knowledge of Māori dance
- Awarded best original performance using kapa haka Māori theme
- Students participating in annual kapa haka festival