LITERATURE REVIEW:
Innovative Teaching and Learning Practice for Māori Medium Education (2012)

Ministry of Education
Haemata Limited
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Introduction

"The emerging educational vision among Māori is the desire for an education that enhances what it means to be Māori, so simple and yet so profound." (Penetito, 2002)¹.

1. This literature review aims to create an evidence-based foundation for supporting the development of effective and innovative practices that can contribute to quality teaching and learning.

2. Five research questions form the focus of the review:
   i. What is meant by effective, innovative teaching practice in Māori-medium settings²?
   ii. What are the critical success factors associated with the development and implementation of effective innovative teaching practice in Māori-medium settings?
   iii. How can effective, innovative teaching practice contribute to quality teaching and learning, and valued student outcomes in Māori-medium settings?
   iv. What is the relationship between effective, innovative teaching practice and future-focused, transformative educational models for Māori-medium settings?
   v. What can be learned about improving student outcomes from analysis of effective, innovative teaching practice in Māori-medium settings?

Innovation – What is it?

3. Innovation can be defined as 'the process of making changes to something established by introducing something new'³ (cf. Research question 1). According to this definition, Māori-medium education by nature is, arguably, innovative.

4. Various definitions of innovation consistently include a notion of movement from, or development of, an existing structure, practice, process or model to an improved state. There is also reference to retaining some elements which acknowledge where the innovation has come from, ie past iterations.

5. Synthesising the literature identifies some common thinking about innovation in Māori-medium specific contexts and suggests that a theory of innovation for Māori-
medium education would necessarily include a discussion of: student-centred pedagogy, relationships, collaboration, te reo Māori and kaupapa Māori.

6. In line with this definition, the literature identifies language, culture, collaboration, and holistic pedagogy as indicators of successful Māori-medium education (cf Research question 2). These indicators are now also recognised in the literature on general education\(^4\) and other indigenous literature as elements of quality, effective teaching.

7. The review draws on Hawaiian and Native American examples where, like Māori-medium education, cultural and linguistic revitalisation are key drivers\(^5\). This is in contrast to non-indigenous education systems where a range of other motivators (for example resourcing, improved teaching practice, teacher recruitment, improved student outcomes are prioritised). As a result, even when the indicators of success and innovation in indigenous education are the same as those in non-indigenous education, in practice they tend to ‘look’ and ‘feel’ different.

Quality teaching practice and learner outcomes

8. John Hattie (1999:10) captures the key points found in the literature from general education regarding innovation, quality teaching, and the link between teaching practice and student outcomes:

“almost all methods of innovation [determine that] it is teachers that make the difference...it is clear that the structural and social influences are minor, what the student brings in terms of achievement and disposition to learn are powerful, [and the] teaching process is paramount...this must lead to the conclusion [that] teachers make the difference, but only teachers who teach in certain ways.”

9. Culturally responsive teaching practice is now recognised as central to quality teaching (cf. research question 3). Alton-Lee’s 2003 Best Evidence Synthesis on quality teaching for diverse students, the Effective Teaching Profile developed by Te Kotahitanga, and Tātaiako – cultural competencies for teachers of Māori learners (MoE, 2011) for example, contribute to a better understanding of what culturally responsive pedagogy means in theory and looks like in practice.

10. The literature suggests that quality teaching in Māori-medium settings also demands elements which reflect the uniqueness and special character of Māori-medium education. In addition to the criteria identified for general education, quality teaching

\(^4\) see for example Aitken G., & Sinnema, C., 2008; and Ministry of Education, 2011.
in Māori–medium settings not only requires strong pedagogical skills, but also strong content knowledge, linguistic skills and knowledge, and the ability to build strong relationships.

11. The review explores the literature in terms of success factors associated with the development and implementation of quality teaching practice in Māori–medium settings. Smith (1992) provides a useful framework for synthesising the key points.

Table 1: Effective teaching practice in Māori–medium settings: Success factors

<table>
<thead>
<tr>
<th>Smith (1992)</th>
<th>ERO (2008)</th>
<th>Other literature (including Tākao et al., 2010)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tino Rangatiratanga: the principle of relative autonomy</td>
<td>• high expectations and inclusion of the board aspirations&lt;br&gt;• commitment reflected in strategic direction&lt;br&gt;• effective self review&lt;br&gt;• professional leadership</td>
<td>• effective learning where elders are active in the kura and parents share responsibility for children’s learning with the class teacher</td>
</tr>
<tr>
<td>Taonga tuku iho: the principle of cultural aspirations</td>
<td>• programmes of learning include mātauranga Māori, te reo Māori and tikanga&lt;br&gt;• te reo Māori embedded in all learning programmes&lt;br&gt;• marae valued as a place to learn&lt;br&gt;• students’ sense of identity strengthened through Māori genre&lt;br&gt;• students experience mātauranga Māori in both traditional and contemporary contexts</td>
<td>• social and cultural context of the learning</td>
</tr>
<tr>
<td>Ako Māori: culturally preferred pedagogy</td>
<td>• commitment to high quality, excellence and student achievement&lt;br&gt;• holistic approach to learning&lt;br&gt;• a range of teaching strategies&lt;br&gt;• high quality resources</td>
<td>• a holistic approach to learning</td>
</tr>
<tr>
<td>Kia piki ake i ngā raruraru o te kāinga: the mediation of socio-economic factors</td>
<td>• students engaged in learning</td>
<td>• lower achievement by low socio-economic students is not inevitable</td>
</tr>
<tr>
<td>Whānau: the principle of extended family management</td>
<td>• links to marae and strong support from hapū&lt;br&gt;• whanaungatanga underpins all</td>
<td>• culturally-linked pedagogy&lt;br&gt;• relationships provide</td>
</tr>
</tbody>
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12. In a Māori–medium setting, innovative teaching practice requires a view of learners which encompasses their iwi, hapū and whānau. While quality teaching and learning lead to Māori learners achieving academic success as Māori in any setting, effective innovative teaching in Māori–medium settings acknowledges that Māori are not a homogenous group. Rather, innovation is based on the teaching practice facilitating “[iwi] achieving education success as [iwi]”. For a learner, say, of Tūhoe descent, this would mean “Tūhoe achieving education success as Tūhoe”. And for a learner of Ngā Puhi descent, “Ngā Puhi achieving education success as Ngā Puhi”.

**Future-focused, transformative models of Māori-medium education**

13. A transformative model is one that seeks to completely change something for significant improvement. By and large, all Māori–medium educational philosophies seek to support models of education and pedagogies that are “essentially Māori”, innovative in approach, and which actively facilitate Māori student achievement in a way that is culturally and linguistically responsive.

14. While Māori–medium education differs philosophically from English–medium education, whether the model of education that is currently employed differs in substance, is debatable. It could be argued that the current ‘model’ of Māori–medium education is not far removed from a mainstream model because it operates within the confines of a mainstream education system, reflecting the same infrastructure and general approach to education. The review posits that a misalignment between philosophy and model may be a factor in why we are not seeing significantly better outcomes from Māori–medium education.

15. The literature would suggest that we can go further at a system level, to support the alignment of philosophy with the model of education. The following table attempts to capture the key themes and connections needed in a transformative model of education to support innovative teaching.

<table>
<thead>
<tr>
<th>Kaupapa: the collective vision principle</th>
<th>relationships</th>
<th>cohesiveness</th>
</tr>
</thead>
<tbody>
<tr>
<td>• comprehensive, collaborative programme planning</td>
<td>• Teacher collaboration</td>
<td></td>
</tr>
<tr>
<td>• student achievement information used to inform programmes and for reporting</td>
<td>• Common vision</td>
<td></td>
</tr>
<tr>
<td>• highly professional staff</td>
<td></td>
<td></td>
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</tbody>
</table>
Table 2: Transformative models to support success factors

<table>
<thead>
<tr>
<th>Success factors</th>
<th>Elements of transformative models</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tino Rangatiratanga:</td>
<td>Infrastructure reflects Kaupapa Māori philosophy</td>
</tr>
<tr>
<td>Taonga tuku iho:</td>
<td>Te reo Māori</td>
</tr>
<tr>
<td></td>
<td>Infrastructure that supports a culturally receptive and responsive environment</td>
</tr>
<tr>
<td>Ako Māori:</td>
<td>Collaborative pedagogy</td>
</tr>
<tr>
<td>Kia piki ake i ngā raruraru o te kāinga:</td>
<td>Collaboration</td>
</tr>
<tr>
<td>Whānau: extended family management</td>
<td>Whānau governance</td>
</tr>
<tr>
<td>Kaupapa: collective vision</td>
<td>Kaupapa Māori praxis</td>
</tr>
<tr>
<td></td>
<td>Strong leadership</td>
</tr>
<tr>
<td></td>
<td>Collaboration</td>
</tr>
</tbody>
</table>

**Improving learner outcomes**

16. According to the literature, the special character of Māori–medium education is exemplified through cultural context, relationships, collaboration, pedagogical practice and language. Six Māori–medium initiatives provide examples of these features in practice and their impact on Māori–medium learner outcomes:

i. Ngā Taiātea Wharekura as an example of holistic teaching

ii. Strategies for Biliteracy, highlighting innovative Māori–medium pedagogy to support literacy development

iii. Ngā Taumatua – Māori–medium teacher development which led to improved literacy outcomes for learners

iv. Tatari, Tautoko, Tauawhi – Māori preferred pedagogy to improve literacy learning

v. Teaching mathematics in a Second Language – recognising that effective Māori–medium pedagogy must develop both content knowledge and language knowledge.

vi. Te Poutama Tau – a professional development initiative aimed at improving numeracy outcomes for learners.

17. The findings and outcomes of these exemplars suggests that improving teacher subject content knowledge and language knowledge has the potential to impact positively on teaching pedagogy. Pedagogical practices that facilitate and build off collaborative and reciprocal learning are also likely to result in improved student outcomes for learners in Māori–medium settings.
Summary Discussion

18. Although Māori-medium specific literature is sparse, we are able to glean from the literature that is available, a definition of innovative teaching practice which involves: student-centred pedagogy, relationships, collaboration and te reo Māori.

![Diagram 1: Elements of Innovative teaching practice](image)

Teacher language competence that fosters the local dialect (reo ā-iwi), facilitate student learning (reo whakaako) and teach subject content (reo ā-maraū).

Reo o te kaiako (language competence)

Ahuatanga ako (sound knowledge and pedagogy)

Innovative, teaching practice in Māori-medium settings

Whanaungatanga/mahitahi (relationship building)

How Is Innovation Different From English-medium?

19. While many of these elements are also described in English-medium literature as indicators of successful, effective, innovative teaching practice, in practice they look quite different in a Māori-medium context. In a Māori-medium setting cultural validation occurs almost naturally where, normally, both the teacher and their learners are Māori, and ‘being Māori’ is a ‘given’. The difference in look and feel is heightened further by those elements which are integral to Māori-medium education, namely, te reo Māori, te reo ā-iwi and tikanga ā-iwi and the intangible features that accompany these elements.

20. The literature also suggests that affective, interpersonal, linguistic and cultural outcomes for learners in Māori-medium are valued alongside academic outcomes (Earl et al., 2009).
What does this mean for the sector?

21. Innovation occurs at the point of interconnection between the elements which define quality teaching. Transformative models which promote innovation will need to highlight this point of interconnection.

22. Māori-medium models of education need to reflect the philosophies upon which the sector was founded if they are to lead to improved outcomes for learners. This means models of education that engage whānau, embody the values, attitudes, and cultural mores of Māori, and which promote the overarching outcome of learners who walk comfortably and successfully within and outside te ao Māori.

23. The findings of the review have implications for the sector in a range of ways, including the design of professional learning and development models, Māori-medium initial teacher education programmes and Māori-medium resources. We need to attract, train and retain Māori-medium teachers who are skilled in reo Māori, tikanga Māori, pedagogy, subject content and collaborative teaching practices. In-service professional learning and development needs to address the key elements – teacher subject content knowledge, teacher language proficiency, teaching pedagogy and collaboration.

24. The literature identifies a number of enablers of innovation and conditions for education success. The implications of these factors at a system level are that:

- Māori-medium education will need to be resourced ‘equitably’
- Māori-medium teachers will require the highest level of professional development
- Alternative models of education will need to be available which align with the philosophies of Māori-medium education enabling whānau to be genuinely involved in the learning of their children
- Initial teacher education models and inservice professional learning and development design will need to support the development of the necessary skills and attributes to be an innovative and effective teacher in Māori-medium settings.
- The unique contribution that Māori (and Māori-medium) teachers make to the education success of Māori learners needs to be understood and recognised.
Innovative teaching and learning practice for Māori-medium education: Annotated Bibliography


An effective pedagogy can be achieved through the practice of ‘Teaching as Inquiry’. Evidence-based, this synthesis of best practice identifies a model of inquiry which recognises elements of connection, alignment, community and interest and their interrelationship as contributors to a holistic learning experience for students. The report concludes that this type of inquiry model provides a sound basis for student centred pedagogy which is conducive to practices of cultural responsiveness and, therefore, is effective in raising Maori student achievement.


This best evidence synthesis explores the concept of 'diversity' and difference as an essential focus within the notion of quality teaching. The scope of diversity requires teachers and teaching to be responsive in all scenarios of diversity. The research shows if teaching is responsive to student diversity then the impacts are positive. Ten research based characteristics of quality teaching are listed in the research that attribute to quality teaching and learning.


This study was undertaken in a community primary school where Māori–medium students were finding the transition into an English–medium secondary school contextually and culturally difficult. Measures were taken by the kura to better support their rangatahi through the transition to secondary school, which included a 10–week reading and writing transition programme in English. The programme was implemented in their final year at primary school, just prior to transferring to high school. The results showed incremental success in preparing the students for academic instruction in English.

This synthesis of best evidence produced comprehensive and complex findings about how community and family impact on student achievement and claims that the influences of families/whānau and communities as key levers for achieving high quality educational and social outcomes for children. The findings of the report are analysed in four key fields of influence – family attributes; family processes; community factors; and centre/school, family and community partnerships. The evidence presented suggests that effective centre/school–home partnerships can impact positively on children’s learning. The report also identifies various forms of partnership, and concludes that not all partnerships result in positive outcomes. To be effective, partnerships need to respect parents and children, be socially responsible, and be responsive to families/whānau and the social conditions that impact upon them. The report concludes by identifying a number of positive and negative impacts, of varying degrees, on children at early childhood and during compulsory schooling years. In terms of pedagogical considerations, the report identifies that providing a range of quality experiences, and genuine collaboration between home and school as elements which have major positive impact on outcomes for children.


This study of Māori–medium teaching sought to identify effective teaching practice, effective teaching materials, and the ways in which teachers assess and monitor the effectiveness of their teaching in Māori–medium reading and writing programmes. Based on a sample of 13 ‘effective’ teachers, the project aimed to gather information about teaching and learning strategies effective for developing literacy in Māori–medium primary classrooms. Effective teachers were defined as: teachers who were working in a professional manner to make a positive difference for Māori children and their families. Effective teachers also understood what they were doing and could explain why they were doing it. Further, they had competency and ability in te reo Māori and in cultural practices. Findings of the study affirm the elements of pedagogical approaches and home and school relationships as central to effective teaching practice.

This research project undertook in-depth interviews with a cross-section of approximately 60 Māori students in Years 9 and 10 (aged 12–15 years) in order to investigate what was involved in improving their educational achievement. Students came from a range of schooling types including state secondary schools, Māori boarding schools, wharekura and a whānau-based centre for early school leavers. Three themes were identified through the study that related to respect for cultural knowledge and aspirations, student engagement and involvement in learning, and outcomes of positive relationships. The project concludes that deficit theorising by teachers, resulting in low expectations of Māori learners, is the major determinant of poor educational achievement for Māori student.


Bourdieu’s theory of cultural reproduction is concerned with how education is used to determine the status and privileging of one culture over another. The online site provides an overview of the critical perspective on culture and human habitus. Cultural reproduction looks at how cultural capital and the status of one's culture is inherited, and in turn shapes one's social standing.


This report provides the findings of the consultation process undertaken in conjunction with the rollout of the draft *Ngā Whanaketanga Rumaki Māori* – national standards for Māori-medium settings. The findings were drawn from the written feedback received in the consultation phase, and identify the key themes emerging from the qualitative responses. Results show understanding of the intent of Ngā Whanaketanga Rumaki Māori, concerns and areas for improvement, implementation barriers, and supportive roles that whānau can undertake in engaging with their children’s education. Feedback showed that 70% of participants agreed with the expected progress of students in Māori-medium through years 1–8.

This report is based on a research project to address initial concerns regarding the educational programmes offered in Māori-medium secondary schooling environments. Wharekura environments are unique in that there is an expectation that whānau will have input into key decision-making in education. This report provides an insight into the compromises that are made in regard to curriculum decisions to accommodate Māori cultural aspirations and social preferences, and acknowledges the personal sacrifices parent have made in pursuit of regaining the birth right of language proficiency in te reo Māori and Māori cultural knowledge for their children. The research project found that an innovative environment that supports a pedagogy conducive to academic success and which also enables one to be grounded in their language and culture is an ideal that wharekura whanau aspire to.


This report investigates the potential causes of educational achievement disparity between Māori and non-Māori. The driver for the report was to identify was to close the gap in the labour market performance between Māori and non-Māori. The study was founded on the proposition that Māori were more likely to earn less or be unemployed, than non-Maori, and earn less than non-Maori. Determining the causes of the educational achievement gap between Māori and non-Māori may provide insight into how to address the employment and earnings gap evident between Māori and non-Māori. The findings of the report conclude that there is not one reason for the education gap. However, the research does provide evidence of a socio-economic disparity between Māori and non-Māori and posits that financial background is a key reason underpinning the education gap between Māori and non-Māori.


This evaluation project was commissioned by the Ministry of Education to run alongside Te Poutama Tau professional development initiative. The review aimed to evaluate the impact of the programme by exploring the impact on student learning, teacher knowledge and linguistic issues. This professional development programme
for kaiako in Māori medium education aimed to raise students’ levels of achievement in numeracy. The findings identified language proficiency as a significant factor impacting on students’ progress. The programme put high demands on the both teachers’ and students’ language use, and language proficiency in some instances became detrimental to student achievement.


This report documents a subsequent evaluation of Te Poutama Tau professional development initiative for teachers’ teaching maths (pāngarau) in Māori-medium settings. The pilot programme commenced in 2002 and was based on an English-medium Numeracy project. Findings of this report determine that explicitly teaching strategies to address the learning needs identified in the 2002 research data resulted in improved student achievement.


In this recent work by Cummins, he supports a move away from clinically and staunchly separated language domains and promotes using bilingual instructional strategies which help learners transfer knowledge already developed in their heritage language (first language) to support their understanding of a second language. Cummins claims it is important to explicitly teach for transfer across languages and to explore bilingual instructional strategies for teaching bilingual students rather than assuming that monolingual instructional strategies are inherently superior.


This longitudinal study includes 111 Māori students from kōhanga reo and kura kaupapa Māori and is claimed to be one of the first in-depth research projects of kura kaupapa Māori students, their educational and social environments, and their learning. Effective teaching in kōhanga reo and kura kaupapa Māori, requires kaiako to have fluency in te reo Māori and a Māori vocabulary that includes technical language relevant to the national curriculum. The study found that children who had greater exposure to high quality reo Māori through kōhanga reo, kura and their home environments were more likely to perform better than other children on assessments developed specifically for this project.

This Ministry of Education project, Quality Teaching Research and Development, was built on the principle that effective teaching is one of the key enablers of improved student achievement. This exploratory study focused on the development of professional learning opportunities to help teachers improve outcomes for Māori and Pasifika learners. The summary report highlights successes and challenges from the research that involved nine Hubs, three languages, and over 100 teachers over a two semester timeframe. The project has highlighted a number of conditions which enable more effective teacher professional learning to occur for Māori-medium teachers. These include teachers having competence in te reo Māori, being teacher ready, the opportunity for teachers to practice what they learn, the ability of initial teacher education programmes to accommodate practicing teachers, and the ability for teachers to gain credits while attending professional development courses.


This ERO report was prepared in response to a request by the Ministry of Education for information on quality teaching within kura Māori. This request was in the interests of informing policy development relating to Māori Medium education. From a review of 76 kura Māori reports, strengths and challenges were identified and categorised into three groups as indicators of successful kura, satisfactory kura, and kura struggling with student learning and achievement. The review found that high performing kura were focussed on supporting their students to learn and achieve well; satisfactory kura had ongoing challenges in terms of providing good education; and least effective kura showed low levels of performance that were linked to governance and/or management issues.


Ngā Taiātea Wharekura is a Māori-immersion secondary school located on the outskirts of Hamilton. In this supplementary review report, the Education Review Office acknowledges the benefits and outcomes of the holistic approach to student learning that is a high priority in this kura. The design of the school’s physical structures and the teaching pedagogy enables a place for the kura whānau in the teaching and learning programme and in the wider aspects of school life. Students
are supported in their learning through individual education plans (IEPs). The evaluative review notes the positive student outcomes resulting from the holistic approach to education with high levels of achievement in NCEA results.


This report advises the Ministry of Education on innovative ways in which to achieve and provide a strategic direction for e-learning in the tertiary sector. Findings of the report acknowledge significant changes in the learning needs of students. The report advocates for the use of digital technologies to support the development of a knowledge economy. Tertiary students manage work, family, and financial and education commitments, therefore, a more flexible way in which to learn is required. E-learning provides for flexible learning that can be utilised as a quality teaching and learning tool in the context of Aotearoa.


This journal article declares that the online community of teaching and learning is not immune to cultural etiquette. Specific pedagogical approaches involving reciprocal teaching and learning that is underpinned by tikanga Māori, identified in the article as Ako, can be used to successfully engage Māori students in online discussion forums and information sharing. The study reports that student participation in the online forums resulted in improvement in their use of te reo Māori, tikanga, academic awareness and confidence.


The work of Freire provides a critical base for theorising and localising the position of Māori cultural understandings and practice in the lived world. His concept of ‘banking education’ alerts indigenous communities to be more aware and proactive in all social constructs.


This paper discussed a project that funded schools to train a home-school liaison worker (either a school staff member or a community person) to assist schools in developing a working partnership with the students' parents or whānau. This paper
reports on data across the nine schools from a group of 70 Māori students in English-medium education. Two sample groups were formed where participants either received support in reading and writing procedures implemented at school; or from the home and school partnership procedures implemented by their school’s liaison worker and the research team. In general, the study identified greater gains in reading and writing of students in the home and school group. However, the findings were inconclusive, with contrasting data suggesting that a number of students in several schools did achieve gains through the school program and in some cases were equivalent or better than those achieved in the home and school program.


This booklet advocates for a parent–teacher partnership to facilitating children’s literacy development. Suggested strategies for parents and whānau to use at home have been proven to be favourable in the development of children’s Māori language reading skills. The tutoring procedures outlined for parents to use at home have been found to result in marked improvement in reading at school.


This study was a preliminary investigation of how a parallel programme for Māori-medium learners known as Tatari Tautoko Tauawhi was implemented with seven tuakana–teina pairs of students. Some interesting language literacy developments are revealed of the twenty two learners who participated. Seven tuakana had been identified by kaiako as competent readers of te reo Māori and had been in Māori immersion classes for six years, having previously attended kōhanga reo. The other seven ‘teina’ were identified as needing additional support in the development of their reading of te reo Māori. A comparative group was set up of ākonga who were progressing well in their reading abilities in te reo Māori but they were not tutored using the tuakana–teina paired group model. The study concluded that ‘Māori preferred pedagogical practices’ involving reciprocal learning between tuakana and teina resulted in better literacy outcomes for both tuakana and teina.

In this inaugural speech, Hattie questions professional teaching practice and explores what is known about ‘what leads to positive impacts on student learning.’ He reproduces a comprehensive collation of data and results of interactions between the student and their learning environment. The studies referred to attribute student success and achievement outcomes, to teachers who can teach in ways that are responsive to the conditions of the learning environment. Hattie advocates for teachers to be informed evaluators and consumers of teaching methods, who set challenging goals and seek feedback on the effectiveness of their teaching and who constantly seek improvement.


In this overview of innovation for economic growth, Ijuri and Kuhn posit that that innovation is important to growth and success of an organisation. The term innovation is still without a consistent, agreed–to definition in the business world. However, in a business environment innovation seeks to improve the system that already exists and provides benefit to the end user. Ijuri and Kuhn make the distinction between invention and innovation, stating that invention is what is created from a new idea or concept, and innovation occurs in the way in which these ideas or concepts are implemented towards something that is better.


This international study examines methods and practices of educational effectiveness and innovation across seven countries. The research builds on previous multinational studies examining characteristics of high–performing school systems and the role of ICT in the classroom environment. While ICT is becoming more prominent in teaching, students’ use of ICT in their learning does not feature highly in many of the schools involved in the study. The study concluded that innovative teaching practices were more likely to occur when teachers worked collaboratively; when teachers were engaged in professional development; and where a collective vision and new methods of teaching were part of the school culture.

This research undertaken for the Australian Government investigated theories of adoption and diffusion of innovations, and how to actively embed innovation into e-learning. The research highlights some generic indicators of innovation and strategies that are essential for a comprehensive approach to embedding a new innovation. The study found that e-learning innovation requires both individual and organisational commitment. This entails understanding that an innovative e-learning practice requires a better understanding of e-learning pedagogy, and organisational systems and services which provide the infrastructure required to support those practices. Furthermore, the research found that diverse strategies and different approaches are required for creating, adopting, diffusing and embedding e-learning innovations.


This journal article provides a self review of a practicing teacher’s journey of reflective practice and development. In using a student focused pedagogy and Hawaiian culture in the teaching and learning, Kaiwi provides a powerful statement of ‘indigenous being’. The 'root' of all learning in this environment is through the cultural underpinnings of being Hawaiian. Students who, initially, were not interested in literature, became engaged in the writings provided to them that were relevant to their cultural context. This strategy and pedagogy developed their reading and writing which led to self efficacy and achievement.


This thesis provides some key insights and progressive understandings of youth development. Keelan uses the whakatauākī of Sir Apirana Ngata ‘E tipu e rea’, and through an analysis of the words in the whakatauākī provides a model for youth development. The model proposes a culturally-based pedagogy inclusive of cultural morals and values. The study shows that youth were more responsive when they felt they were treated as equals and acknowledged as young adults.

This bulletin highlights innovation in non-formal education and seeks to dispel the myth that schooling is the only true education. The bulletin’s editorial posits that in order for any teaching and learning process (formal or non-formal) to be considered a complete education it must meet four conditions: accessibility, relevance, effectiveness and efficiency. In order for these conditions to be met, education providers have to be committed and innovative. The bulletin goes on to provide examples of innovation in non-formal education provisions in Asia and the Pacific.


This article provides an overview of a study trialled in a Māori immersion language unit within an English-medium school to develop students' literacy skills. The study sought to identify ways that the students' English literacy knowledge could be used to improve learning outcomes in Māori. Classroom teachers set about making explicit links between English and Māori, referring to the learners' prior knowledge of English to support their learning of te reo Māori. Learners were also introduced to specific literacy strategies in English and then taught to transfer those strategies to help their learning of te reo Māori. Students reported that transferring literacy strategies they had learnt in English first to learning te reo Māori, made the learning easier and more effective. Results showed significant improvements in student reading outcomes in both Māori and English. AsTTle Pānui test results showed that 'all but four students made between four months' and four years' progress.' The most gains were made by the weaker readers. The study concluded that teaching complex strategies in the first language initially and then teaching learner how to transfer those strategies to their second language makes for more efficient learning.


This article reports on the disproportionate results between Māori and non-Māori NCEA student achievement. While there are some achievement gains for Māori students in NCEA physical education and te reo Māori, students in bilingual and immersion settings have even more positive NCEA performances. However, there is still a very high proportion of Māori students who are not achieving. The report outlines a variety of factors that are impeding the achievement of Māori. Differences
between high achievers and low achievers are reported to be due to a student’s socio-economic status and their home environment. The report concludes that schooling which benefits Māori students has the potential to benefit all New Zealand students.


This article written by John Fox in The Northland Age reports on comments by Russell Bishop and his views on statistics that show Māori underachievement. Research undertaken by Bishop and others is reported in the article as being able to trace the scope of the problem and to provide some possible solutions. A collective approach in supporting student achievement, cultural responsiveness and adapting curriculum to the context of the student is a step forward.


This research project reports on an indigenous model of teacher professionalism and community engagement called ‘promising practice’. The model uses a 360 degree approach to view, place and understand the whole child, the whole curriculum and the whole community. The long–term goal of the model is to prepare indigenous Native American students to participate fully in their home communities and as citizens of the world. Student achievement is promoted through developing student well–being, and their academic and cultural identities.


This evaluation report provides findings on the review of Ngā Taumatua, a teacher professional development initiative to support the teaching of literacy in Māori–medium settings. Participants in the programme reported significant gains in the development of their professional knowledge of literacy development and teaching practice, which in turn, resulted in improved literacy outcomes for their young learners. The evaluation also found there is still a need to develop professional and research knowledge in areas of early literacy teaching and learning in te reo Māori, assessment and relationships between reading, writing and oral language.

This project sought to gather information around the relationship between language and learning in relation to the teaching and learning of maths in a Māori immersion setting. The study was carried out with learners in a kura kaupapa Māori during the period 2005–2006 and acknowledged that process these learners were engaged in involved not only learning mathematical content, but also the language required to understand the mathematical concepts and strategies. The study has contributed to understanding how Māori immersion programmes can better support students’ learning of mathematical content by scaffolding and modelling language and mathematical content.


This research draws our attention to the impact of teacher language competence on curriculum delivery in Māori immersion settings. Focusing on the teaching of mathematics, the study found that learning is inhibited if language proficiency of the teacher or learner prevents the learner from engaging effectively with mathematical content. In this situation mathematical ideas, strategies and processes get “lost in translation”. The challenge is not for students alone, but also for teachers, tutors and the wider community and so, collaboration is an essential feature in addressing the issues. A tension arises in Māori–medium settings where maintaining an immersion environment is seen as paramount to achieving the aim of language revitalisation but may be contrary to achieving the desired educational outcomes.


This online article provides an example of how the Nicaraguan education system has undertaken to provide a formal education that accommodates the unique needs of their indigenous children through its new curriculum development. This newly developed curriculum enables appropriate adjustments and additions to be made to the curriculum to include local knowledge, Mayangna language, knowledge and culture. The curriculum development is supported by the UNESCO–LINKS programme which has worked alongside Mayangna education professionals to develop materials and pedagogical tools required for the implementation. The objective of reinforcing
culture, knowledge and language transmission across and within the generations ensures the crucial role indigenous and local communities have traditionally played in biodiversity conservation.


This report to Parliament proposes greater alignment among educators, school resourcing, leadership, and students. Combined with excellent classroom teaching and family and community support, the report claims that these elements are the key contributors to raising student achievement.


This research report is a compilation of papers presented at the Language Acquisition Forum held in 2003. The evidence-based papers provide a platform for further discussion on the theories, models and provision of bilingual and immersion education in Aotearoa. The range of language acquisition–related topics covered in the report signal the key elements affecting student achievement in bilingual education, and more widely in education. Those topics include: relationships, language experience of learners, language and culture, teacher expectations, effective practice and success factors. The report acknowledges language as the main tool available to teachers to enhance learning.


The Māori Education Strategy sets out specific outcomes, priorities for action and targets over the five–year period of 2008 to 2012 to realise Māori potential. ‘Māori achieving education success as Māori’ is the coined phrase of Ka Hikitia and this is used to evaluate and determine the cultural responsiveness of educational policy, curriculum, philosophy, structures, environments and teaching and learning practices. Primarily, Ka Hikitia aims to create system level change by influencing the thinking, policy, practice and services of the Ministry of Education and government agencies responsible for education.

This report on the compulsory schooling sector shows that, in general, the New Zealand education system is performing well. However, while some students are having success, there are others for whom the system is not working well. These learners need focussed and sustained support. The report also finds that the better students are engaged in learning, the more likely they are to be successful. Achieving better student outcomes is also reliant on the provision of quality teaching and high-quality school leadership. The model of leadership espoused in this report is one of collaborative partnership between the school, the local community and the government.


This annual report on Māori education, prepared by the Ministry of Education, provides an overview of progress of the education system in catering for Māori learners. The report captures progress at each level of the education system as well progress in Māori language education and by the Ministry of Education at an organisational level. As well as identifying what works for Māori in the education system, this report also highlights the challenges currently and into the future. For example, in Māori language education the report highlights the ongoing teacher supply issue of teachers proficient in te reo Māori.


*Tātaiko* is a framework of cultural competencies for the New Zealand teaching workforce. The framework is underpinned by a notion of cultural location and reinforces the education sector focus on language, culture and identity. Five competencies are outlined: Ako, Whanaungatanga, Tangata Whenuatanga, Manaakitanga, and Wānanga. Each competency is defined through behavioural indicators at four stages along the teaching career pathway - on entry to initial teacher education programmes, graduating from initial teacher education, registered teachers, and leaders. The competencies apply to teachers and leaders in the early childhood and schooling sectors. While not compulsory, the competencies have been developed for use by schools and initial teacher education providers to support the growth of cultural competence amongst the teacher workforce.

An official organisational document, this Statement of Intent sets out the key areas of focus for the Ministry of Education as it works to deliver on the Government’s current education priorities. The statement identifies key target groups – Māori students, Pasifika students, students from low socio-economic areas, and students with special education needs. With a strategic focus on improving education system performance the statement, the organisation’s vision is to create “A world leading education system that equips all New Zealanders with the knowledge, skills, and values to be successful citizens in the 21st century.” In order to achieve this vision the Statement of Intent outlines sector priorities (for the early childhood, primary, secondary and tertiary sectors) as well as Ministry priorities. Underpinning those priorities is the goal of Māori achieving education success as Māori.


This consultation document was prepared as part of a reorganization process undertaken with the kura whānau at Te Kura Kaupapa Māori o Wairarapa. The document presents a model for teaching and learning where three principles are used to guide the implementation of the model: principle of tino rangatiratanga, principle of informed whānau, supporting the goal of improved student achievement. In this model, part of a teacher’s role is to manage the learning pathway for a student from the time they start at the kura until they leave. In conjunction with this role the teacher is also responsible for keeping whānau informed of progress and involving the whānau in the learning process. Learners are able to progress at their own pace, moving to the next curriculum level when ready, rather than at the start of a new year. The principles of the model provided space for innovation in teaching practice and greater student engagement.


This journal article questions the claim of the professional development initiative, Te Kotahitanga, that student achievement has improved as a direct result of reducing deficit thinking amongst teachers as part of the professional development programme. The commentary questions the interpretation of Te Kotahitanga data and posits that there may be more powerful influences on student achievement than teachers’ expectations.

This unpublished thesis provides the origins to the development of kura kaupapa Māori Te Aho Matua and concepts of kaupapa Māori. Nepe provides insights into the development of initial Māori education interventions and their developments. Through the thesis, Nepe strongly advocates for a kaupapa Māori intervention that interlinks Māori knowledge and te reo Māori that in turn can address Māori educational issues and ensure the survival of Māori language.


This is the official version of Te Aho Matua mandated under section 155 of the Education Act 1989 as the philosophical base of kura kaupapa Māori established under this same section of the Act. An explanation in English is also provided. As a philosophy of education, Te Aho Matua is the basis for teaching and learning in kura kaupapa Māori. It presents six areas of focus which identify what is considered important in kura kaupapa Māori education and provide the parameters for curriculum design and planning. Those areas are: Te Ira Tangata; Te Reo; Ngā Iwi; Te Ao; Āhuatanga Ako; Te Tino Uaratanga.


In this external evaluation report, NZQA identifies some key factors that inform Māori teaching and learning practice. The report provides a favourable review acknowledging the importance of valuing cultural knowledge and heritage in learning. Learning is steeped in cultural ways of knowing infused throughout the formal and informal structures of learning. Teaching and learning environments that are student–centred provide for opportunities for favourable learning interactions.

The review found that the teaching and learning pedagogy of Te Kōhanga Reo is unique to the movement and is based on the concept of ‘Ako’ involving the entire whānau. The pedagogy of whānau learning is a collective and collaborative learning and teaching style which embodies the values of wairua, manaakitanga, aroha and atawhai through the practice of whanaungatanga to support the ākonga to achieve their educational and personal goals.

Te Wānanga Takiura o ngā Kura Kaupapa Māori o Aotearoa Incorporated is an initial teacher education provider which acknowledges Te Aho Matua a its underpinning philosophy. In this external evaluation report, NZQA notes that the environment created in this setting enables students to engage with their cultural beliefs and practices through the curriculum. Further, the language and the cultural knowledge imparted on these students assist their commitment to be kaiako within Māori-medium environments.


This article journeys the reader through the historical undermining of Māori in research and education. Penetito determines that the mainstream schooling system is not doing enough to address the educational needs of Māori. Penetito argues that the compulsory schooling must do much better to understand Māori aspirations and to incorporate Maori knowledge into the curriculum and pedagogies. Minimal progress has been made by the New Zealand schooling system to introduce a Māori context for learning into mainstream schooling. Although the Education Amendment Bill has advocated for schools to raise their commitment to consultation and delivery in Māori communities, Penetito argues that there needs to be more discussion and clarification of what this means in practice.


In this discussion paper, Penetito outlines his thinking on the development of cultural standards for the New Zealand teaching workforce. Penetito poses that notion of “place-based” education, suggesting that culturally responsive teaching practice requires the teacher to engage collaboratively with the community to develop a curriculum and pedagogy that reflects local values. Mutual benefits arise when the teacher is able to learn and experience first-hand what the community values and the community is able to see and experience what it values as being an integral part of the school curriculum.

This study of literacy achievement in low decile schools concludes that there needs to be greater alignment between the culture of the school and the culture of the home. Moreover, teaching practice in the classroom needs to be conducive to enhancing student learning. The report proposes that literacy teaching and learning is more effective when the classroom practice acknowledges and uses a child’s home language, which the child brings with them into the classroom) to engage them in learning. This study provides evidence around the significance of cultural connection to a definition of quality teaching.


This literature review on kaupapa Māori provides an overview of kaupapa Māori principles and practices as the basis for Māori educational pedagogy. Kaupapa Māori principles theoretically position one as being Māori and presuppose that being, thinking and speaking Māori are givens. Kaupapa Māori practices are based on tikanga Māori in the ways in which they are implemented. A kaupapa Māori pedagogy actively legitimises and validates te reo Māori, mātauranga Māori, tikanga Māori and āhuatanga Māori.


This research examined and compared the Māori language literacy skills of groups of students involved in Level 1 (80–100%) Māori-medium programmes over two periods, 1995 and 2002-03. Findings were based on data gathered through a range of literacy assessments including, letter identification (Te Tāutu), concepts about print (Ngā Tikanga o Te Tuhi Kōrero), word recognition (Te Whakamātautau kupu), writing vocabulary (Te Tuhi Kupu), hearing and recording the sounds in words (Whakarongo, Tuhia, Ngā Tangi o Roto i ngā Kupu) and text reading (Te Pānui Pukapuka). The report claims that an improvement in student data between 1995
and 2003 is due to a range of factors, including increased resourcing of Māori-medium programmes since 1998. This resourcing included the development of Ngā Kete Kōrero (a basal reading framework); improved instructional material in te reo Māori; increased awareness of Māori-medium contexts; increased provision of Māori-medium-specific professional development and dedication and commitment of Māori-medium teachers.


This conference paper offers the raw draft of terminology, philosophy and ideologies now referred to as transformative praxis, critical kaupapa Māori theory, and kaupapa Māori. Educational intervention strategies such as kōhanga reo and kura kaupapa Māori, and innovative thinking by Māori have led to a social rethink and reconstruction of Māori cultural value in education and the economy. Educational success for Māori, Smith states, is borne from kaupapa Māori theory.


This dissertation poses an indigenous perspective on theoretical concepts which position Māori thinking, values and beliefs at the centre of all thought and action. The key point is the simple act of 'being Māori, as Māori'. Kaupapa Māori positioning validates and legitimises Māori cultural values, processes and knowledge, and considers Māori language and culture as "givens". This theory provides the foundation from which indigenous groups can validate their cultures and platform learning from their own mātauranga.


A re-adaptation of his previous works, Smith, in this keynote address, claims that indigenous people are in an educational crises and indigenous educators and teachers must be trained to be what he has identified as 'change agents'. Through developing a 'radical pedagogy' which is a teaching approach for change, teachers develop transformation in adverse education environments to positive outcomes for students. Critical questions are broached by Smith in tasking teachers as change agents who not only inform our teacher education approaches but also ensure the 'buy in' from the communities they are purporting to serve.

This scoping report provides an evaluation of labour market programmes and through the literature the writers found that Māori were adversely impacted upon due to a lack of suitable cultural models in either the provision of the employment training service provided or in the evaluation of the programmes. The development of a kaupapa Māori framework was seen as a potentially useful tool to culturally align programmes and for programme auditing purposes. The report promotes kaupapa Māori as a transforming agent to address Māori social, economic and educational issues.


This investigation sought to identify elements that determined the success of a kura. Five kura kaupapa Māori were selected to participate in the research which was guided by the principles and philosophy expressed in Te Aho Matua – the guiding philosophy for kura kaupapa Māori established under s155 of the Education Act 1989. The study revealed the importance of elements such as culture, language, community, relationships, and collaboration to strengthen a positive teaching and learning environment. The research found that teachers who have a holistic view of the child and are able to reflect the learner in the curriculum are more effective at engaging the student in learning. The study also found that the cultural context of kura kaupapa Māori promoted teaching and learning from a mātauranga Māori and kaupapa Māori basis which provided cultural alignment between home and school.


This press release from Te Taura Whiri i te Reo Māori (Māori Language Commission) describes a milestone for te reo Māori – the launch of the Māori interface of Google, acknowledging te reo Māori as an online language of communication.

This literature review was purposed to further inform the Ministry of Education on the use of VLE within the context of te reo Māori and kaupapa Māori education. The scope of the review was widened due to a void of research undertaken in kaupapa Māori settings. The review structured the literature into three sections; teaching and learning practices associated with VLE; e–learning in kaupapa Māori environments; and e–learning in indigenous contexts. The synthesis of all the literature in the three sections found emerging themes across the literature pertaining to the importance of the learning environment; quality relationships; cultural understandings; and challenges to pedagogical practices. The review also found that in kaupapa Māori environments, e–learning use in teaching and learning was reliant on the confidence of teachers. As teachers become more confident and familiar with the use of technology, the use of e–learning pedagogies also increased.


This paper reports on the analysis of 2006 data from the Māori–medium numeracy project, Te Poutama Tau. The primary aim of the project was to improve student performance in pāngarau (mathematics) through improving the professional capability of teachers. Overall the study recorded positive and reasonably consistent results including positive longitudinal trends between 2003 to 2006 in most areas of the Number Framework. While longitudinal trends had identified some areas for concern, a targeted teaching approach in those areas resulted in improved student performance. This outcome highlights how responsive student outcomes are to improved teaching.


This report provides an evaluation of Te Kauhua – a pilot project implemented in seven secondary and ten primary schools from a range of decile rankings and a mix of rural/urban locations. The hypothesis underpinning Te Kauhua was that Māori student outcomes would improved with a change in teacher perspectives and practices. The project focussed on raising teacher expectations of Māori learners, and embedding reflective practice into the teaching pedagogy. Te Kauhua supported schools to develop their own strategies in these areas. The evaluation found that while there progress was made in terms of repositioning a mainstream experience for Māori students, it took longer to transform teacher attitudes and understandings.

This report emphasises the importance of cultural diversity in the areas of languages, education, communication and new media development, and creativity and the marketplace. This information is based on data and examples collected from around the world. The report proposes that a coherent vision of cultural diversity be embraced and for cultural diversity not to be seen adversely as it can be beneficial to the international community.


Vizenor presented a collection or works from, eighteen scholars around the themes and practices of survivance. Vizenor coins the term survivance to capture the experience of the indigenous peoples of North America in relation to the survival and endurance of their cultures. Native cultural survivance manifests itself in the stories, traditions, customs of the people, as well as in personal traits seen in individuals of that culture. This publication provides insightful discussion on the origins of the concept of survivance, and examines a variety of contexts in which the concept may be applied.


This online article provided by Washor, discusses the American school context and claims that in these settings knowledge use, teacher–student relationships, and time allocations and use of time are ineffective but taken for granted. Washor stipulates that young people are not gaining from what he calls ‘regularities’ in the current schooling system. Learning is fragmented into grades and subjects, where learning is validated by the number of students present. Washor argues that innovation and creativity are needed to reframe the ‘regularities’ of the educational system. Students would then have the choice to determine their learning in a real-world context. Innovation is defined as a different way of doing things that result in different, if not better, outcomes. Innovation means to question the proverbial ‘box’ in which we operate and to also to find ways to operate more effectively both inside and outside the ‘box’.

This paper looks at the process of tutoring where a more knowledgeable person assists someone who is less knowledgeable in developing the skills needed to complete a particular task. One example in this interventionist study of scaffolding looked at adults who tutored young children to build a pyramid structure from interlocking blocks. The task at hand for these children would normally be beyond the capability of a 3, 4 or 5 year old child. Each child was provided individual tutoring and the tutor followed guidelines, but provided just enough direction for the child to move on. By gaining the interest of the child, providing specific simple tasks, guidance and direction, as well as controlling frustration and demonstrating ideal solutions enabled learners to attain competence. The scaffolding support was reduced as progress was made to enable the learner greater control.