



Tirohanga Whānui o Te Kaupapa Ako Whakamana

Tō ingoa tuatahi, ingoa whānau	Marama Reweti-Martin
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Wāhanga Tuatahi – He Tauira Mahi

He Tauira Mahi
Context <p>This example of professional learning and development practice took place in a Level 1 kura kaupapa Māori, catering for 75 students in Years 1 – 13. The kura actively supports the Te Aho Matua philosophy and is located in a rural township with a high Māori population. The kura had a new interim tumuaki who had come from a mainstream bilingual primary school. The kura was accommodated in a facility previously used for a mainstream school while new kura facilities were being built on the same site. Managing the complex demands of his new role was proving challenging for the tumuaki in terms of leading learning and managing systems, the building programme and relationships within the kura community. The intricacies of working in both primary and secondary contexts, while developing a cohesive school culture, further complicated the situation. We were not aware of any previous Professional Learning & Development (PLD) allocations to this kura.</p> <p>The tumuaki contacted the Ministry of Education for advice and support and was allocated two Māori medium contracts, both managed by one PLD provider. One contract was Assessment, while the other focussed on Specialist Teaching related to NCEA assessment. While I was not directly employed in either of these contracts, I was working with other kura in the region on the Tumuaki and Management contracts for the same provider. As I had previously been employed co-leading Māori medium Leadership and Assessment and am also a First Time Principal Mentor, the other two facilitators and I considered that a regional approach would be practical and that I could make a valuable contribution to this kura, not only for assessment, but to strengthen the work with a leadership lens and, where appropriate, provide any specific tumuaki support.</p>



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<p>WHAKAWHANAUNGATANGA As new facilitators to the kura and township, it was decided that a collaborative approach would be more realistic, cohesive and appropriate. Our first collaborative effort was to share our thinking about working in the kura/region. We discussed what pre-contact information we had available to us and identified that hapū and iwi information was paramount. Other sources included the school’s most recent ERO report, MoE data and personal, whānau and collegial information about the kura/region. We also refined our scoping tools and devised the strategy for undertaking the scoping, bearing in mind that there were both similar and differentiated questions for each contract.</p> <p>The Assessment facilitator arranged our initial visit which involved a whakatau process by the tumuaki. The significance of whanaungatanga to establish the relationship with the tumuaki, his school and community, as well as to share with him who we were and details about our contracts was crucial. In this case, two of us used our ancestral links through whakapapa and our mutual waka. We also wanted to identify the kura philosophies, values and needs in order to develop smart outcomes and a co-ordinated plan of action.</p> <p>MANA REO All initial and subsequent communications and conversations with the kura were carried out predominantly in Te Reo Māori. The tumuaki did indicate that while te reo was a key factor, his priority was to utilise our professional knowledge and expertise. Through te reo, tikanga and whakapapa, a solid first contact was generated and emerging trust initiated.</p> <p>HE WERO – TE MANA O TE KURA At the same time, our intentions were challenged, when we asked for student achievement data. This is standard procedure, especially for assessment provision, as the data provides an indication of future focus for improving student achievement. We were invited to withdraw if we insisted on Ngā</p>	<p>Whanaungatanga was the essence of working in this kura to build both personal and professional working relationships. It also helped to alleviate some of the tumuaki and kaiako perceptions about our intentions in providing MoE funded support.</p> <p>Developing the relationships was ongoing and fostered with each visit and interaction. This included celebrating manaakitanga by bringing food or hosting a staff meeting at a local café. We understood that after busy days teaching, staff meetings loaded with new information could be counter-productive.</p> <p>Most important, and definitely very exciting, was fostering professional relationships by presenting and exploring mātauranga Māori concepts on leadership, assessment and inquiry. This facilitated kaiako and tumuaki engagement with these kaupapa and resonated strongly with the Te Aho Matua philosophy. The intuitive wisdom that emerged released some of the pressure and confusion of following mainstream pedagogical practices.</p> <p>It also provided an approach which allowed them to understand quite quickly the key concepts within Tū Rangatira and Rukuhia Rarangahia and the integral connections between ako, aromatawai and pakirehua.</p> <p>Once some data was forthcoming we were able to commence development of evaluative capability of the tumuaki and kaiako. Developing an individual pakirehua allowed staff to make coherent connections from data analysis to evidence based planning and deliberate acts</p>	<p>This example provides an indication of how my facilitator practice aligns with each of the dimensions of the <i>Hei Raukura Mō Tōna Iwi</i> framework.</p> <p>Meiha 1: Te reo me ngā tikanga mātauranga (Tangata Whenuatanga) <i>Me tangata matatau ki te reo, kia rere te reo, kia Māori te reo, kia tika te reo.</i></p> <p>This dimension is addressed in my practice through:</p> <ul style="list-style-type: none"> • facilitating hui, workshops, classroom observations, feedback and feed forward sessions with kaiako and tumuaki in Te Reo (1,2) • presentation and discussion of new concepts in Te Reo from a Māori perspective (3)



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<p>Whanaketanga Rumaki Māori (NWRM) data. The kura had taken the stance, along with other kura kaupapa, not to send their NWRM data to MoE. Our response was to honour the school's wishes and reiterate that we were there to work alongside them, based on their circumstances and needs.</p> <p>WHAKAHĀNGAI I TE KAUPAPA KI TE KAUPAPA O TE KURA</p> <p>As the data was not forthcoming we realised that we would have to adapt our preconceived plan for using the data to identify priorities and co-construct our plan of action. Consequently our facilitation team and the tumuaki negotiated a broad perspective approach to assessment, informed by the Tū Rangatira and Rukuhia Rarangahia documents and using pakirehua/inquiry as the vehicle for change. The areas identified for supporting ākongā learning and achievement involved developing understanding of the principles of ako and aromatawai as well as creating responsive teaching and learning approaches with links to Te Aho Matua. In the wharekura the emphasis was on developing NCEA and vocational pathways. Key considerations were to provide inclusive PLD for all staff to build their pedagogical capabilities while also supporting the tumuaki to build his professional leadership capability in relation to assessment.</p> <p>The team finalised details of the action plan which included meetings with the tumuaki, staff meetings and workshops, classroom observations and feedback to all staff. Resources were identified and timeframes set. Two of us would work in the kura tuatahi while the third facilitator would work with the wharekura. Regular updates with the facilitator working in the wharekura were factored in to ascertain school-wide cohesion.</p> <p>KIA MĀTATAU KI TE KAUPAPA</p> <p>My role was to provide input for the workshops on Tū Rangatira, Rukuhia Rarangahia and pakirehua. Work with individual teachers included supporting them with their inquiries, undertaking classroom observations and discussing outcomes and next steps. Feedback to the tumuaki would not only focus on</p>	<p>of teaching which resulted in accelerated student achievement. An unexpected spin off of the process was the collegial and collaborative support which occurred spontaneously as staff shared their individual pakirehua progress. This struck a particular chord for the tumuaki who saw the school-wide potential to use inquiry in his leadership role as well as for the Board and students.</p> <p>As a facilitation team we also reaped the benefits of working collaboratively, not only in the administration of the work but also in ensuring that our practice could be responsive and adaptive to the kura needs as they arose. Our collaborative inquiry into pakirehua best highlights this not only for this kura, but also in terms of how we have subsequently researched and shared this with other kura and facilitators throughout the country.</p> <p>At the time I was completing my MEd and decided to research teaching as inquiry from a Māori perspective for my final paper, a literature review. In a sense the intention was to validate our thinking which we had tested with this kura. While there was considerable information available about teaching as inquiry in general, predictably there was very little research on a Māori perspective, inquiry being more implied as part of the knowledge building process. Some key ideas from my research were:</p> <ul style="list-style-type: none"> Western approaches to inquiry and knowledge production are inductive, that is, an idea is broken down into progressively smaller parts and the individual parts examined. 	<p>Meiha 2: Te whanaungatanga (Whanaungatanga) <i>Me tau te tangata i te mahitahi ki te Māori.</i></p> <p>This dimension is addressed in my practice through:</p> <ul style="list-style-type: none"> Using tikanga māori to make connections (mihi whakatau, whakapapa, kai) using waiaro māori (hūmarie, āwhina, ngākau māhaki) using tairongo, collaboration (mahitahi) and acknowledging individual and collective strengths and skills (whakamana tangata, ōna pūkenga me ōna pūmanawa) (4,5,6) <p>Meiha 3: Te mana o te kura (Tangata Whenuatanga) <i>Me tangata mōhio ki te hāpai i te kaupapa o te kura.</i></p> <p>This dimension is addressed in my practice through:</p> <ul style="list-style-type: none"> Using active listening to identify kura aspirations, needs and priorities, and co-constructing tailored, responsive support (7,8)

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<p>work being carried out with kaiako but also discuss how he could provide leadership and systemic support to kaiako and students for teaching and learning. This would involve making connections to the school charter, to appraisal processes and reporting systems, thus providing cohesion to the PLD support.</p> <p>MAHIA TE MAHI Following the initial whanaungatanga and scoping processes with the tumuaki, two workshops were conducted with kura tuatahi and some wharekura staff. These focussed on Tū Rangatira and Rukuhia Rarangahia, which were new documents for them. Again the whanaungatanga process opened the way to working with the kaiako.</p> <p>The session on Tū Rangatira not only explained the document, in particular the whenu and aho of leadership, but also advocated for each individual as a leader, regardless of their position in the kura. This approach created a shift for kaiako, in that, rather than viewing leadership as hierarchical, they were able to adopt a more inclusive perspective.</p> <p>Our second workshop on Rukuhia Rarangahia explored the concepts of Ako and Aromatawai. Being presented with a Māori perspective of Aromatawai was liberating from the mainstream concept of assessment. Kaiako were able to make connections to Te Aho Matua philosophy, as well as access their own intuitive understandings of these concepts. At this stage some achievement data was forthcoming from both the tumuaki and the kaiako. From Rukuhia Rarangahia they could see the relevance of data to what the next learning steps were for ākonga. Their trust levels in us to support them were increasing.</p> <p>KA TAKA TE KAPA – HE MĀRAMATANGA HOU In delivering our third workshop on teaching as inquiry we were less confident of the impact this would have, as our work in other Māori medium kura had identified that inquiry was little understood and was not a priority. En route to</p>	<ul style="list-style-type: none"> Māori approaches to inquiry and knowledge production usually involve looking outwards, developing relationships and connections (Durie, 1986) Whakapapa is the key methodology/tool for Māori to make sense of the world. Myth and legend is a complementary methodology The methodology was to recite the genealogy first then embed it in a narrative form “The genealogy was learned by rote and provided the frame or skeleton and the narrative form clothed it in flesh” (Royal, 1998) Kaupapa Māori methodologies involve knowledge-creation and knowledge inquiry which lead to transformation <p>As a result of this initial work and research we have used the approach in other kura with similar results in understanding of ako, aromatawai and pakirehua, as well as accelerated student achievement. Subsequently our work with pakirehua has been shared with both Māori medium and English medium facilitators and teachers.</p> <p>The following links illustrate the work on pakirehua: Impact Story http://www.tetoitupu.org/teaching-inquiry-using-m%C4%81ori-world-view</p> <p>Videos http://elearning.tki.org.nz/Maori-medium/Pakirehua-i-ro-akomanga</p>	<ul style="list-style-type: none"> Providing Māori theoretical perspectives and aligning with school and classroom practice to improve student achievement (9) <p>Meiha 4: Kia matatau ki āna kaupapa (Wānanga) <i>Me tangata matatau ki ōna kaupapa.</i></p> <p>This dimension is addressed in my practice through:</p> <ul style="list-style-type: none"> Knowledge and experience of Tū Rangatira, Rukuhia Rarangahia and Pakirehua is used to provide a platform for school support and accelerate student achievement (10, 11) Conducting personal research to support a hunch about inquiry from a Māori perspective and sharing the results with kura and facilitators in both Māori and English medium (12, 13)



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<p>the workshop we reflected on our delivery of the first two workshops using Māori frameworks. We wondered if there might be a Māori perspective of inquiry. Surely there must have been, otherwise how could Māori knowledge have been created if our people had not been curious? How could they have traversed the oceans and adapted to new lands and changing times? I wonder what would have been the first Māori inquiry? Our response to that was like a bolt of lightning – the creation story of Ranginui and Papatuanuku. By extension we could also see pakirehua in other traditional stories.</p> <p>After some discussion we decided to adapt our planned presentation to include our old yet innovative Māori perspective of inquiry. Incredibly when asked what the first Māori inquiry was, the kaiako response was the same as ours. They also made links to their own local traditions. Understanding inquiry could not have been easier.</p> <p>DELIBERATE IMPACT FOR STUDENTS</p> <p>Another issue we faced was how we as facilitators could have a more direct impact on teaching and learning and student achievement. Even though we were having interesting and productive hui with kaiako, how could we have greater influence on what was happening in their classrooms? Had we developed a sufficiently trusting relationship with them to venture into their classrooms? Once we had completed the pakirehua session however, we had no difficulty in making links back to teaching and learning and the role of inquiry to develop their teaching practice. Using a simple template of questions related to the inquiry process we were then able to support each kaiako to use their data to develop an individual inquiry.</p> <p>Subsequent sessions with kaiako involved reviewing progress on their inquiry. The change in professional culture was clearly evident at our first feedback meeting. Staff were enthusiastic about their inquiries. They shared their information confidently, including research they had undertaken, and supported each other with ideas, further information and encouragement. It seemed a</p>	<p>http://elearning.tki.org.nz/Maori-medium/He-aha-teni-mea-te-pakirehua http://elearning.tki.org.nz/Maori-medium/Pakirehua-me-te-whakapapa</p> <p>Webinar</p> <p>https://docs.google.com/presentation/d/1iHufr8zJZrfUpLP13V_24JkDnf14Ge_0BFxy6p1zeAk/edit#slide=id.p4</p> <p>Literature Review</p> <p>https://drive.google.com/drive/u/1/search?q=directed%20study</p> <p>Considering the overall situation of the kura I think that how we worked together and what we achieved in this year was significant for both the kura and the wider educational community. Although a plan was co-constructed early on, the content of each follow up visit was negotiated with the tumuaki and staff who then knew what to expect. While we as facilitators had certain expectations of what was possible through the PLD, we were guided by the readiness and willingness of the kaiako and tumuaki to engage, while at the same time being prepared to delve into our kete mātauranga to enhance the support. Hence any changes would be totally dependent on the responsiveness of the tumuaki and kaiako.</p> <p>The strength of the professional relationships and learning during this year were further developed the following year as I continued to work with the tumuaki.</p>	



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<p>natural step therefore to support the progress of the inquiries in their classrooms. We carried out classroom observations using an observation format I had aligned with the Tū Rangatira dimensions. Written and oral feedback, with a coaching and mentoring component, were presented to each kaiako, followed by group discussion. All sessions with kaiako were underpinned by the foundational work on Tū Rangatira, Rukuhia Rarangahia and inquiry. Feedback was also provided to the tumuaki and links made to the school charter, the appraisal system and reporting procedures.</p> <p>Facilitation approaches included:</p> <ul style="list-style-type: none"> • active listening • allowing opportunities for discussion • reviewing appropriate and relevant literature • support to review policies and the raft of tools to gather data. <p>TE ANGA WHAKAMUA</p> <p>In the latter stages of the PLD our focus was on supporting the tumuaki to gather end of year data, to collate and analyse for schoolwide reporting to the BoT and for setting goals and targets for the following year. Because of the progress made during this contract the tumuaki felt that he would benefit from further specific leadership support. This was approved by MoE and I was able to continue working with him the following year.</p>	<p>http://tetoitupu.org/tumuaki-leadership-and-student-success</p>	



Wāhanga Tuatahi – Pūkenga

Ki ōu whakaaro menā kāore i raua katoatia atu ō pūkenga ake ki ngā taurira mahi o runga nei, tēnā tuhia ki te taurira e whai ake nei:

Kaupapa motuhake	Whakaahuatia te pūkenga ake	Taurira poto
Performance Management	Principal and Teacher Appraisal	Supporting a kura to develop and implement appraisal policies and processes which aligned with the kura charter, targets, inquiry, graduate profile and Te Aho Matua. Working with the tumuaki and team leaders to conduct staff appraisals.
Personnel Management	Review of personnel procedures	Supporting tumuaki to understand and manage personnel requirements including appointments, appraisal, competency, collective agreements, salary and increments, SUE reports, banked staffing, personnel records
Governance	Charter	Supporting a kura to undertake self-review and consultation and using the evidence to inform charter, strategic and annual planning and setting targets.
	Policy Development	Supporting a kura to consult with whānau to develop and implement a policy for their bilingual unit. This lead to the appointment of a Team Leader for the bilingual unit.
Curriculum Design	Graduate Profile and Marau ā-kura Development	Supporting a kura to develop their Graduate Profile and Marau ā-kura through planning, consultation, drafting and final documentation
Financial Management	Budget development and management	Supporting tumuaki to understand what is involved in developing a budget, in ongoing management of the budget and understanding monthly and annual financial reporting



Wāhanga Tuarua – Te Tirowhakaroto (Aromātai waiaro)

Whakamahia te taura e whai ake nei ki te whakamōhio i ngā paearu/tohu kua whāia kētia e koe i ō taura mahi kia mōhiohia ai ki hea whakauruhia ai he kōrero anō. Ko te tikanga ka tirohia tēnei e te pae whakamana inā arotakehia ai, whakamātautauwhitia ai tō tono.

Tangata Whenuatanga					
Meiha 1: Te Reo me ngā tikanga mātauranga <i>Me tangata matatau ki te reo, kia rere te reo, kia Māori te reo, kia tika te reo.</i>			Meiha 3: Te mana o te kura <i>Me tangata mōhio ki te hāpai i te kaupapa o te kura.</i>		
E āhei ana ki te: 1. kawe me te wānanga i ōna kaupapa ki roto i te reo	E āhei ana ki te: 2. mahitahi ki te kaiako kōrero Māori	E āhei ana ki te: 3. whakarata anō i te tangata ki roto i te reo Māori, kia aro mai ai ia ki te kaupapa.	E āhei ana ki te: 7. hāpai i te kaupapa o te kura	E āhei ana ki te: 8. whakahāngai i tōna kaupapa ki te kaupapa o te kura	E āhei ana ki te: 9. tautohu i ngā hiahia ako o ngā kaiako kia hāngai ai ki ngā aronga matua o te kura.
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Whanaungatanga			Wānanga			
Meiha 2: Kia matatau ki āna kaupapa <i>Me tau te tangata i te mahitahi ki te Māori.</i>			Meiha 4: Kia matatau ki āna kaupapa <i>Me tangata matatau ki ōna kaupapa</i>			
E āhei ana ki te: 4. whakarata tangata	E āhei ana ki te: 5. whakamana i te tangata	E āhei ana ki te: 6. kawe i āna mahi i roto i te wairua Māori	E āhei ana ki te: 10. whakaako i te reo matatini o tōna kaupapa	E āhei ana ki te: 11. whakatairanga i ngā kaupapa o <i>Rukuhia Rarangahia</i> (arā, ko te ako, ko te aromatawai, ko te whakamana i te ākongā)	E āhei ana ki te: 12. whakapakari haere i ōna ake pūkenga.	E āhei ana ki te: 13. whakaatu i tana maramatanga ki tōna kaupapa.
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Wāhanga Tuatoru - Paearu/tohu kāore anō kia kōrerotia

Whakamahia te taura i raro nei hei whakarārangi i ngā paearu/tohu kāore anō kia kōrerotia, ā, tuhia he kōrero poto mō ngā mahi papai e whāia ana e koe i ō mahi, ērā kāore anō kia kōrerotia.

Criteria/indicator not yet covered	Statement
Not applicable	