

Principal Sabbatical Report

Challenges to acknowledging
“Cultural responsiveness to indigenous students”

Or

“Challenges to Change”

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Principal

Ramanui School

Hawera

Term 2 2012

Acknowledgements

Thank you to

1. The Board of Trustees of Ramanui School for supporting my application for this sabbatical.
2. The Staff who stepped up and continued to support our vision at Ramanui School to raise Maori achievement as Maori.
3. Whanau for your comments, discussions, arguments and old fashioned debate of why we do things the way we do, and why we need to change.
4. The many teachers and parents who told it “as it is” and what it means to them when asked “What are you doing for your Maori children?”

Executive Summary

Ramanui is a decile 2 school with a significantly high Maori roll. Currently it is 87%. Consequently we are committed to raising Maori achievement as Maori. Our self review indicated that we “do things” differently from a number of local schools.

- ie. (1) Te Ao Maori is integral to our planning for curriculum delivery.
- (2) Te Reo Maori is a natural part of our daily life.
- (3) All staff are committed to upskilling in Te Reo me ona tikanga Maori.

In 2010 I was involved with the Experienced Principals Development Project. My focus was on Raising Maori Achievement at my school, particularly with regard to teaching pedagogy and knowledge of Te Reo Maori me ona tikanga and incorporating Te Ao Maori into our curriculum.

In 2011 as a Network Cluster Leader my focus has been ‘raising cultural awareness of local Principals, teachers and Board of Trustees.’

This has involved creating opportunities for knowledge building and discussion.

- ie. * Te Pumaomao Workshop at a local marae
- *Kanohi ki te Kanohi Hui for educators, whanau, students

My intention is to review what is “happening” in other schools out of our immediate area but specifically where there are significant numbers of Maori on the roll.

Purpose

My purpose is to:

- ❖ Define culture responsiveness through professional readings.
- and
- ❖ To look at the challenges to and successes of Principals to acknowledge “cultural responsiveness to indigenous students” in their school practice.

Through investigating current practice and the impact this has on staff, students and whanau

And

Challenges to change

Specifically, I want to observe, identify and review successful practice and use that evidence to support my leadership in developing staff cultural responsiveness to students and their whanau at Ramanui School.

Because of my current involvement in developing awareness of how to ‘raise Maori achievement as Maori’ in my school and through the Network Learning Cluster framework with fellow cluster principals’, the opportunity to do further research and to gather evidence of current practices, outside our area will enhance my professional knowledge.

Key Inquiry Questions

- Are they culturally responsive?
- What is the evidence?
- Do they consider being “culturally responsive” important?
- What opportunities are there for teachers to develop cultural responsiveness?
- How do they measure success of being “culturally responsive”?

From these questions my intention is to refine my practice and enable colleagues and my staff to reflect accordingly through professional dialogue around my findings.

Background and Rationale

Ramanui School is a decile 2 school in Hawera. It is one of seven schools that provide education for local children.

Of those schools, one is a Kura Kaupapa Maori, 2 are integrated schools and the remainder are state contributing schools.

Ramanui is funded to provide Level 3 Te Reo. The roll is 87% Maori and the remainder pakeha.

Since taking up the Principalship of Ramanui in 2006 the percentage of children enrolling who identify as Maori has increased from 46% to 87%.

Ramanui staff and whanau are committed to providing opportunity for all children to develop awareness and knowledge of te reo me ona tikanga Maori.

Te Ao Maori is incorporated into all aspects of the Ramanui environment. Unit studies reflect Te Ao Maori.

There is an explicit expectation that all staff, whanau and students will acknowledge the dual cultural heritage of our country and people.

Because the ethnic population of Ramanui has changed from 46% Maori in 2006

To 87% Maori in 2012

there has been an acknowledgement of this cultural capital in pedagogy and curriculum content.

Engagement of tamariki, whanau and the wider community has been positive and achievement in literacy and numeracy is evident.

Cultural responsiveness and acknowledgment of the cultural capital that students bring has been well recognised as factors that contribute to the success of Maori children in the education sector.

An approach that recognises the ‘cultural, physical and intellectual diversity’ and where “relationships and values are defined by the institution’s social practices” (Wearmouth, McKinney and Glynn 2007, p196) impacts on the success of students.

The Treaty of Waitangi requires a responsibility to discuss implications of indigeneity and its impact on the learning and achievement of indigenous people.

“Maori have a reasonable entitlement to have needs, even when they are the same as the needs of others, met in a professional cultural context.”

..... Yet need can only be judged with reference to culture, which means that the cultural norms of another group cannot be the benchmark for the progress of one’s own.”

(O’Sullivan, D 2007, Pg2)

In the school setting, an acknowledgement of the cultural contexts of the group is necessary to raise achievement of the learner.

The New Zealand curriculum enables opportunity to develop a dual cultural heritage model.

It has enabled a move from a “tokenistic” acknowledgement of Maori cultural context to one where there is a commitment to the learner and his achievement in a cultural context that recognises and affirms identity and cultural capacity.

Methodology

- Review literature
- Reflect on current practices of New Zealand schools by interview and observation.
- Visit aboriginal school in Western Australia.

Due to flooding in North Western Australia my visit to an indigenous school did not occur however I was able to interview educationalists in Perth and discuss findings of a staff member who visited schools in Wales, Scotland and Ireland where an emphasis on indigenous language revitalisation was a focus.

Activities

- Review of literature.
- Discussion with iwi representatives.
Ngati Ruanui
Nga Ruahinerangi
Te Uri o Hau
Te Rarawa
Tuhoe
- Discussion with whanau of local schools regarding what they want for their children.
- Discussion of evidence collated from NLC Workshop and MFG rubric 5 from a variety of local schools.
- Observation of school practices.
- Review of charter documents to see evidence of strategic planning to raise achievement of Maori children as Maori.
- Discussion of teaching practice - Western Australian School with a significant number of Aboriginal children, Western Australian School with small number of Aboriginal children and a school in Hall's Creek with 99% Aboriginal children.

Findings - Readings

- ❖ Cultural responsiveness required a definition of indigeneity.
“Indigeneity is the responsibility of indigenous people to reproduce their social order with the responsibility of governments to assist them.” (Rowse, 1998, p95)
..... education profoundly influence the social order.” (O’Sullivan, D, 2007, pg2)

- ❖ ‘With the reclamation of lost history, language, tikanga and leadership will come a balance between the world of Te Ao Maori and Te Ao Pakeha and perhaps more importantly the ability to walk in those worlds”. (Te PaePae o Aotea N.R pg 5 education strategy 2011).

- ❖ Three step approach to removing stereotypical views about culture
 1. Increased educator knowledge regarding the cultural context that learners come from.
 - Know your students.
 2. Develop an awareness of the impact of Pakeha cultural influences on the educational system, especially on minority groups.
 3. Develop an increased awareness of the impact of their own cultural identities on how they teach within their classroom
(Bevan- Brown, J. 2003 - Cultural Self Review)

- ❖ Learner - Teacher relationships are fundamental to success in the classroom - for all students but especially for Maori. Connecting with students culture develops cultural responsiveness of the teacher which leads to cultural awareness and “an understanding of their own cultural bias”
(Pg 113 School Communities and Social Inclusion, Farlane, A, Macfarlane S, Chp 8.)

MacFarlane suggests that all teachers need to be aware of Maori culture in order to be “better prepared to teach and engage with learners in diverse classrooms”. (Pg 120)

- ❖ Everything within the socio-cultural contexts in which learners and teachers engage really matters.
..... intellectual and social development work independently.
..... Contexts ... provide the values, beliefs and behaviours that will shape the learner’s cultural toolkit (Bruner 1996)
(P53. Chp 4 2011, Berryman, M and Bishop, R)

- ❖ The reposition of Maori as a subject to be taught independently to Te Reo me ona tikanga Maori being observed as the norm in pedagogical practice.

“nga tirohanga Maori, nga wairua Maori, nga whakaari Maori.
Maori perspectives, Maori spirituality, Maori thought processes.
(pg 80 Rewi, T Chp 5 Kia tangi te titi.)

- ❖ The arrogance of accepting that “we treat all our children the same” is detrimental to the learning and achievement of all children, particularly the minority culture is anathema to culturally responsive pedagogy.

Findings

- Of MGF Rubrics, initially done in 2011, and reviewed in 2012 through discussion with teaching staff and parent's observations, indicated generally, that there was little evidence of changed practice in schools A, B, C & D. School E had initiated te Reo me ona Tikanga Maori across the school and had appointed a tutor for Kapa Haka.
- Of 10 teachers surveyed 8 believe they were making an effort to become more familiar with Tikanga Maori, struggled with Te Reo Maori but were keen to upskill if resources were available ie language tutor / classes.

2 wanted to know 'what do we do with them?!' Deficit theory was evident in the conversation, with a presumption that Maori students lacked innate capacity to "keep up" and that extra support was needed to cope with "them". These teachers also believe that too much time was lost to tangi, whanau celebrations, religious commitments, Parihaka Days etc.

The lack of knowledge around what being culturally responsive meant and its impact on achievement was evident.

Of the 10 teachers 9 had not participated in any professional dialogue around meeting the 'needs' of Maori children during Term 1.

9 out of the teachers had used no Te Reo in class during Term 1 2012 or incorporated aspects of Te Ao Maori in their class ie Karakia, powhiri, behaviours such as not sitting on tables.

One teacher had had professional dialogue re pedagogy at Teacher Only Day but there had been no follow up during the term.

Within the school there had been attempts by teachers to incorporate aspects of Te Ao Maori but there had been little support from senior management (or direction).

- Resource Teacher of Maori had regularly contacted mainstream schools to offer support. Small rural schools had been proactive in requesting support. There had been no requests for support by urban schools despite a reminder of support being available at the start of year apart from a marae visit discussion. Despite this teachers interviewed knew that support was available if requested. Opportunities for learning Te Reo Maori were limited as was employing a Kapa Haka tutor. This presented significant limitations to developing knowledge of te reo, tikanga etc. Whanau engagement in all schools was seen as an area that could be improved. The effort required to engage whanau was viewed as excessive and at the expense of time and effort that could be used in planning, marking, sports practices, professional development opportunities. All teacher interviewed acknowledged that the partnership between parent, school and student was important but most viewed disengaged parents as a

'hindrance' to success and the effort to bring them on board, was often a 'waste of time'.

The Australian “Connection”

Although unable to visit the school intended due to significant flooding, I visited Perth and spoke with teachers from an urban school in Midland and an educationalist from Hall’s Creek, an aboriginal settlement in northwest Australia.

Teacher A - Midland made the following points regarding indigenous students:-

- Don’t want to be at school
- Language deficit so unable to be understood
- Australians, so why should we treat them any differently

Teacher B - Hall’s Creek

This school had an extensive history of failure of academic achievement, absenteeism, negative social behaviours eg. Drunkenness, drug abuse, unemployment.

During 2009-11 the community focus was to create a ‘dry area’ , and alcohol in the town environment became illegal. This reduced the extent of young people accessing alcohol, however absenteeism in the secondary sector was chronic.

An effort was made to employ indigenous teachers with a knowledge of the local tribe. A cultural and local context was introduced into the curriculum and its delivery. Absenteeism of primary age children was significantly lower than those in the secondary sector.

An arts focus was evident and celebration of cultural activity was ongoing. Storytelling, art, dance and drama was a means to develop confidence and knowledge of the history of the location.

The educator (indigenous) was positive about the children and believed in their ability to achieve.

Despite a harsh environment physical and emotional for many, the children who attended her school were happy and enthusiastic learners in the cultural context of their learning.

She believed that the acknowledgement of their culture was the key to their success. Her concern was “where to from here?” - that in the transition from Primary to Secondary (and further) the disengagement of students increases. She suggests that this is primarily the result of an education system that is challenged by indigeneity - that is the recognition of providing for indigenous children by teaching in a context familiar to them.

Implications and Conclusions

The literature, whanau aspirations for their Maori children, observation, Ministry documentation, all suggest that Maori children achieve best when their cultural identity and capital is reinforced through effective teaching programmes and pedagogy.

The AIMHI Report (Hawke, 1996) after sampling 100 Maori parents, stated:-

“Maori are tangata whenua and as a foundation culture of Aotearoa, parents want to be supported by our education system. There has been a clear call from these parents for a return of their children to Maori cultural values and beliefs in order to provide a base to rebuild self esteem, self image, confidence, pride, and ethnic and personal identity.”

(Hawke 1996, p4)

The inclusion of the concerns and interests of whanau by schools translates into the provision of more effective and culturally appropriate programmes of learning and teaching that enables holistic achievement for Maori children.

To enable programmes to be effective the following points were identified:-

- Knowledge of the cultural context of the learner.
- Challenged teacher assumptions and an honest desire to develop cultural competency.
- Whanau engagement.
- Implementation of Ka Hikitia at all levels.
- He Taitako developed in performance management / appraisal of teachers.
- A genuine acknowledgement that “one size education” is unacceptable practice.
- Integral to success is proactive leadership to lead, challenge, expect, ensure, demand etc. etc. to build a consistent and shared understanding of the expectations required from teachers to enable effective learning and achievement for Maori learning as Maori.

Professor Mason Durie, in 2001 at the Hui Taumata Matauranga in 2001 articulated these aspirations for education.

To live as Maori
To actively participate as citizens of the world
To enjoy good health and a high standard of learning.

(Durie, 2001, pp 4,5)

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Network Learning Cluster Meeting Evaluation

Pre-Meeting materials were concise and helpful and appropriate to the goals of the cluster	No 1 2 3 4 5 Yes
I was well prepared for this meeting	No 1 2 3 4 5 Yes
<p>The meeting agenda</p> <ul style="list-style-type: none"> • Was useful in guiding conversation • Clarified the purpose • Kept us on task 	No 1 2 3 4 5 Yes
The issues covered today were relevant to education	No 1 2 3 4 5 Yes
I participated actively in critical conversations / open to learning conversations	No 1 2 3 4 5 Yes
The meeting achieved its goals?	No 1 2 3 4 5 Yes
When I disagree I actively listen to other members perspectives and openly disclose my own view without foreclosing or restraining other views	No 1 2 3 4 5 Yes
In this meeting I was largely proactive rather than reactive	No 1 2 3 4 5 Yes
What or who helped this meeting achieve its goals?	
What or who hindered this meeting from going well?	
Date:	Name:

Kanohi ki te Kanohi Hui

Whakahau, whakamana, whakahihi

This hui had a specific focus

- ❖ To enable a diverse group of people to discuss issues for Maori in the education sector.
 - Principals and Teachers
 - Whanau
 - Students

- ❖ To present the Ministry of Education document Ka Hikitia

- ❖ To begin the process of reflection and review of what is happening currently in 'my school' using the Measurable Gains Framework 3.2

Presenters:

Ngahina Transom

Nicola Chase

Tiri Bailey-Knowell RTM

Kaareen Hotereni RTM

Wiki

RTM

Structure of Day

Karakia

Welcome

Ka Hikitia Presentation

Group Discussions and Feedback

Panel Discussion

Where to for my school

Closure

A question box was available for queries etc. to be answered later in day.

A variety of resources were displayed - Appendix 1

A number of quotations were around the room as stimulus for discussion - Appendix 2

Participants were requested to sign in - Appendix 3

Outcomes

Question Box

1. Our school statistics show Maori boys are highest at risk.

Why boys and not girls?

What cultural differences and gender differences cause this?

Important to teach everybody – recognising the individual differences, instead of teaching all the same.

2. Why do people here not already know about our maunga and how we feel about us as Maori?

3. Why is Te Reo not compulsory? With the National Curriculum Guidelines.

4. A joint South Taranaki Kapa Haka group. Somehow get all South Taranaki Schools together Y0-8 to bring our tamariki together with a common focus and enjoyment. Any volunteers?

We already have strength within some schools so why not bring all our resources together?

Whanau are available to teach Kapa Haka – shoulder tap, ask.

The Ramanui Festival is yearly along with Tatarakihi.

5. Why do New Zealand Asian students succeed? We don't treat them differently at school.

They still have a strong cultural base – language, customs – dominating their country and it has been intact for generations, being the dominant culture of their land.

So our situation is different where for generations the decolonisation process has instilled a lot of negative connotations on our people.

6. Why do Maori not like to look people in the eye?

To look into the eyes is to look into the soul of people and take their mana.

For many this is still a practice.

It can also be viewed as being contemptuous 'ie' eyeballing.

Ka Hikitia Presentation

Main message - We have a responsibility

- To nurture Maori as Maori
- To recognise the cultural context and cultural resource Maori bring to their learning.

Group Discussions

Whanau

Key Question

What do you see as important for your child?

- That our child is confident and expects to succeed as Maori.
- To feel part of the classroom – not having to leave their 'Maori' outside.
- They are visible
- Self developing
- Sense of belonging and who they are
- Learn about others and their culture / reo
- Whakapapa
- Maturanga Maori – well rounded, informed and educated – BOT, Staff, parents and community
- Have self esteem, confidence, proud of being tangata whenua.
- Acknowledging my child's culture whatever the iwi / hapu / ethnicity
- Know my child's interests, triggers
- Learn about Aotearoa
- Global, national, community awareness
- That success is 'normal'
- Whanaungatanga
- Being accepted as a valued member of school and classroom
- Seeing whanau involved at school ie grandparents day, whanau r□
- Access to other HR people ie peer support, SWIS
- Pride
- Involvement in all activities

- Stronger collaboration between whanau and school
- Whanau hui
- Bilingual
- Dual cultural concepts being expressed by students, whanau

What do you see as contributing to success for Maori tamariki?

- Teachers being great role models
- Knowing they are valued
- Maori students performing academically and sportwise
- Good health
Good living environments
- Mana wehi
Mana ihi
- Valued confidence, self worth
- Being comfortable who they are
- Goal setting for their future
- Positive tautoko
- Enjoying going to school
- Correct resources to address our children's needs
- Not having to explain about being Maori
- Guided, happy
- Enjoy the love of learning
- High expectations
- Able to make choices
- Parent participation
Whanau involvement
Helping with their tamariki's mahi

Expectations of Parents

- Excellence in Education, health and the Social sector
- Becoming decolonised
- Having pride as Maori
- Having acceptance as Maori
- Have the tools to have options in life
- Financially literate
- Being healthy and having long life
- Enjoying and having access to whanau ora

How do you see schools to be?

- Stifling culture / te reo
- Don't have idea of Maturanga Maori
- Huge lack of Maori knowledge
- Should be a place to grow a healthy child / mind
- Silences parents
- Stressful place for teachers
- At times unsafe for staff and students
- Bloody exciting !
- Foreign
- Changing roles
- Bring back corporal punishment
- Respect for whanau
- More open communication needed
- Should be an 'extended whanau'
- Academically threatening
- Constant mispronunciation of my child's name
- Children not always valued
- Kapa Haka seen as the "Te Reo" fixit for the school curriculum

What would you like to see in your school?

- Beginning of each year hold a wananga for iwi / whanau / MOE / school to develop relationships
- Maori seats on the BOT
- More fathers involved
- Cater for indigineity
- Culturally responsive / sensitive staff
- Karakia, waiata, reo, wananga
- Understanding of our Maori children
- Inviting, safe learning environment
- Food for kids
- Breakfast in schools
- Fruit in schools
- Community involvement with everyone responsible
- Courses for parents / whanau to introduce our culture
- Treaty of Waitangi
- Parent skills
- Schoolwide responsibility for our Maori children, not just in the Maori teacher's box

- Whanau in at all levels – shoulder tap, whanau liaison
- Being leaders of learning
- Open door policy
- Appointment of staff
- Performing arts, sports participation
- Whanau parenting courses
- Matauranga Maori - tamariki
 - Whanau
 - Iwi

Student Groups

Students were from a number of Primary, Intermediate and High School.

They participated initially in a variety of games and were then sorted into mixed groups with a senior student recorder.

They had 2 focus questions.

What does it mean to be Maori? What's great about being Maori?

- Kapa Haka
- Teachers try and make us feel good about ourselves
- Unique
- Our culture
- Like being recognised
- Like doing Maori singing
- Karakia
- Our food
- Whanau reunions
- Whanau hui
- Learning about our heritage
- Celebrate special occasions ie. Matariki, Puanga, unveilings

What do you want to see in your kura?

- More Maori in everyday learning
- Want to feel a part of the school
- More Maori teachers
- Be treated the same as everybody else
- Get recognised more
- Not being made fun of – racist people
- Learn about our history and where we came from
- Say our Maori names properly
- Don't feel missed out
- More Kapa Haka
- More Te Reo classes
- No naughty kids that don't want to learn Te Reo
- More Maori art and knowledge
- Bush walks to learn about how we lived
- Maori games
- Tikanga Maori
- Explore our culture
- Good tutors
- Respect for others and our culture
- Make us comfortable around people
- Maori books
- Let you be who you are
- Teach us about Maori events – Matariki
- Respect for who I am
- More te Reo lessons
- Maori art opportunities
- Speeches in Te Reo
- Whole school start and finish with karakia
- Art work around the school
- Teachers not sitting on tables
- Respect for our tikanga
- Maori mahi
- Learn about our ancestors
- Learn more Maori vocabulary for everyday things
- Go to the marae often and learn the history
- Share our language and culture with others

Comment

Throughout the student discussions it was evident that learning to speak Te Reo and acknowledging tikanga as an everyday aspect of their day ie karakia and learning about their culture were important to all students.

Discussion around pronunciation of their names, or the desire to shorten them because no one would say it correctly was heated.

Most students felt undervalued and perceived themselves as less worthy.

They were confused as to why they were having to 'fight' for their 'right' to be Maori (High School students x 3).

Although one group of students acknowledged that their school was doing 'heaps' to teach Te Reo and teach about things Maori they could not understand why other students were not. They also fear going to Intermediate of High School because they perceive things will be different and they will only learn "Pakeha" (sic).

This latter comment was also discussed by whanau in their group.

Panel Discussion

A diverse group spoke about their experiences within the education sector.

Key Points

- Whanau supported enrolment at a Maori Secondary School. Learned Te Reo, Tikanga, a firm background in Te Ao Maori. Encourage into leadership roles that supported others. Expectations to succeed were whanau and school driven. On return to local high school there was a huge shift in expectation. Prefects supervised "picking up rubbish". Few role models.

- Success was whanau expectation. A long line of successful academic students but little knowledge of Te Reo me ona Tikanga.
- Influence of peer pressure, low academic status.
Realisation that successful future meant making the right decisions.
Kapa haka and art enabled success and direction for the future.
Te Reo became important.
- We lived in the Maori world at home and had to speak pakeha at school.
Strapped for speaking Te Reo at school.
Strapped for speaking pakeha at home.
Many lost there Reo.

High school students currently

- Hang around together. We can be Maori.
- Little evidence of Te Reo me ona Tikanga anywhere at school.
- Feel displaced
 - Undervalued
 - Disengaged
 - Ignored
- Get our names right. We shorten them or change to 'nicknames' because it embarrasses us to hear you say it wrong and we are embarrassed on your behalf.
- Have high expectations for us instead of expecting us to be failures.
- Learn about us, be interested.
- When we are away at hui, tangi etc, we are also learning about our culture.

Why did we use the hui approach?

It was important to put these key focus questions into a cultural context for two reasons:

- ❖ To give credibility to the process of hui as a vehicle for non-threatening discussion.
- ❖ To use a cultural context to enable whanau to feel acknowledged.

Using a culturally responsive context also empowered educators to reflect and review their own approaches when engaging whanau.

The ability to have “genuine, educationally powerful conversations with stakeholders about what constitutes effectiveness for Maori learners” was empowering.

Particularly for students and whanau as it gave them a voice in the review process of what is “done” to them or their tamariki.

Evaluation by Participants

Where to next?

- Collation of MGF 3.2 and 3.5
- Review of strategic goals
- Review achievement in literacy and numeracy for Maori students
 - Y 0 – 6
 - Y 7 – 8
 - Y 9 – 13 NCEA Levels 2010 and 2011