Connecting with Māori Communities:
Whānau, Hapū and Iwi

Mere Berryman and Therese Ford 2014

Whakataukī: Nā tō rourou, nā taku rourou
ka ora ai te iwi

Literal*: With your food basket and my food basket
the people will thrive*

Metaphorical: This whakataukī encapsulates the notion that while working in isolation might result in survival, working together can take people beyond survival and onto prosperity.

Similarly, when schools and their Māori communities (whānau, hapū, iwi) combine the skills and knowledge that are located within in both settings, there is greater potential to accelerate the learning of Māori students so that they can enjoy and achieve education success 'as Māori'.

In November 2013, Te Kotahitanga was recognised internationally with the conferring of an award from the World Innovation Summit for Education

New Zealand Government

Tribute to Te Orohi Paul

Taku whakanui i ā koe Te Orohi

Te Orohi, ko koe hoki he kōrari e pihi ake ana i te pā harakeke.
Te Orohi ko ō kupu kōrero i waiho mai
he waihonga hei whakatenatena i te korokī a te pōkai Tūī,
i te waiata a te hui Rearea,
arā te kākākura o Tūhoe Pōtiki e.

Waiho mai, kia tangihia koe e ō iwi.
Waiho mai, kia kōrerohia koe e ō iwi.
Waiho mai, kia whakarangatira koe e ō iwi.
Waiho mai, kia whai mai koe e ō iwi.

E korekore rawa koe e warewaretia.

Te Orohi, you are a flower stem that grows on the flax bush.
Te Orohi, your words you have left, will forever encourage the chatter amongst the assembly of the Tūī, and the singing
at the gathering of the Bell-Birds, alas you, the leading Kākā bird (spokesperson) of Tūhoe Pōtiki.

Farewell, to be mourned by your people
Farewell, to be spoken about by everyone
Farewell, so your people can remember your great achievements
Farewell, so you may be followed by everyone.

Lest we forget.

Overview

This module outlines key messages from research and literature that relate to schools connecting with their Māori communities, including whānau, hapū and iwi.

An analysis of the research findings reported in Chapter 7 of the School Leadership BES (Alton-Lee, Robinson, Hohepa & Lloyd, 2009), entitled *Creating educationally powerful connections with family, whānau and communities*, is also included.

This module begins by connecting with related principles from the Ka Hikitia strategy. It then provides the theoretical framework for developing effective educational connections between schools and their Māori communities.

This module contains video clips and transcript extracts from the narratives of experience of researchers, Māori parents, whānau and community members.

This resource is intended to support school leaders, teachers and staff with a process for considering (and reconsidering) reasons for connecting and developing collaborative home-school relationships with their Māori communities.

Additionally the module provides an opportunity to engage in some interactive activities and explore a set of resources for school leadership teams to promote the understandings and actions of their staff around a range of possible procedures for connecting with their Māori communities.

Although the resources are presented in a logical order, it is not expected that you will necessarily participate in them all, or do them in any particular order.

Ka Hikitia connecting with Māori Communities

Guiding principles of Ka Hikitia

- Treaty of Waitangi – ensuring Māori students enjoy and achieve education success as Māori is a shared responsibility.

- Māori potential approach – high expectations for Māori students to achieve.

- Ako – a reciprocal, two-way teaching and learning approach.

- Identity, language and culture count – Māori students benefit from seeing their experiences and knowledge reflected in teaching and learning.

- Productive partnerships with key stakeholders – ongoing exchange of knowledge and information and the involvement of parents and whānau.

All of these principles are essential when we seek to connect with Māori communities, whānau, hapū and iwi. Once we have effectively connected to these communities research shows that the benefits back to students and staff in schools can be highly significant.

For further information on Ka Hikitia, and how these principles have played out in other secondary schools, consider reading Adrienne Alton-Lee's report *Ka Hikitia. A Demonstration Report: Effectiveness of Te Kotahitanga Phase 5* (2014) which can be accessed through the link below.

Ka Hikitia. A Demonstration Report. Effectiveness of Te Kotahitanga Phase 5 (2014)

Key messages from Chapter 7 – School Leadership BES

Chapter 7 of the school leadership BES (Robinson, Hohepa & Lloyd, 2009) is entitled *Creating educationally powerful connections with families, whānau, and communities* (p.142). Within this chapter, Alton-Lee, Robinson, Hohepa and Lloyd draw from extensive research to provide three reasons which describe why school leaders should concentrate on developing partnerships and connections with family, whānau and communities. These reasons are detailed below:

1. Connections with family, whānau and communities have the potential to enhance outcomes for all students, especially those who have been underserved or are at risk. Certain kinds of school-family connections and interventions can have large positive effects on the academic and social outcomes of students.

2. However, some kinds of engagement with families and communities can be counterproductive. It is important that school leaders promote engagement that is effective.

3. By establishing educationally powerful connections, leaders gain access to a greater range and depth of resources to support the work of their schools.

Some of the research reported on in this chapter reflects the work of Dr Mere Berryman and in particular the findings from her research with Māori whānau and communities.

Dr Berryman discusses some of these findings in the following video clip.

Video 1: Connecting with the BES
Interviewer: Michael Deaker

Key thoughts

If we want to maximise the relationship that schools have with families, then families have to be part of determining that relationship. For too long in education we, as educators, have tried to define how communities will participate with us.

I understand the body of knowledge that sits within Māori communities and for too long that's gone unused, it's gone unrepresented.

Key questions

1. In what ways are families/whānau able to determine how they will participate in and contribute to your school?

2. How is the body of knowledge that sits within your Māori community acknowledged and represented in your school?

What kind of connections make a difference?

- In general, the largest positive effects were found when schools – usually in association with an external researcher – developed the capacity of parents to support the children's learning through programmes that were designed to teach them specific skills (for example, the skills that promote reading and language development).

- Joint parent/whānau and teaching interventions had the highest overall effect size (1.81). These reflected interventions that were designed to help parents or other community members support children at home and school, and that simultaneously provided teachers with professional development.

- Professionals, family, whānau and community members are taught how to use smart tools and their learning is systematically evaluated. The evaluations help the researchers refine the tools and ensure that the accompanying processes support effective, independent use of the tools at home and at school.

- The success of school-whānau connections, and the learning designed to support them, is dependent on the mahi tahi (collaborative) processes that foster relational trust.

- Helping to propagate a supportive and collective whānau-approach to parenting - parents and teachers a deliberate focus - paralleling the children's learning - and by creating effective models for facilitating adult learning.

- School leaders have an important role in aligning interventions with parents and teachers as such interventions promote the kind of home-school and community learning that enables effective educational connections.

- Design characteristics that appear to be important include:

  - having learning as a primary focus;

  - providing parents with information and training (for example, modelling and reinforcing appropriate strategies) that enhance their skills in a specific curriculum area;

  - supplying materials for use at home

  - helping families / whānau access resources such as books;

  - raising families / whānau awareness of the benefits of working with their children;

  - aligning school-home practices so that whānau and parents' actions support school learning

  - raising whānau and parents' expectations for their children's achievement;

- helping to propagate a supportive and collective whānau-approach to parenting.

Video 2. Purposeful interactions

Key thoughts

"Schools determined how families would engage with them."

"That's about schools actually seeing the potential in whānau not just seeing the use they want to make of whānau."

Key questions

1. Consider the ways in which your school currently engages with Māori whānau. Who determines this engagement?

2. How might you create a context in which Māori whānau wish to engage? Who else needs to be part of this conversation? How will you broker such a conversation?

3. "How do we provide a context where their students are seen as positive and full of potential?"

In summary

The meta-analysis summarised in Chapter 7 indicates that:

- proactive strategies to create and sustain educationally powerful home-school connections can have a significant impact;

- where schools do not provide leadership to facilitate such connections, business-as-usual may actually do educational harm (e.g. when parents try to help with homework and for whatever reasons their help inadvertently undermines achievement);

- with effective assistance, parents can promote the achievement of valued student outcomes in ways that support and resource the work of the school. This is true in both primary and secondary levels.

The graph below is Figure 24 from the school leadership BES (Robinson et al, 2009, p.144) - Figure 11 in the BES Ka Hikitea report:
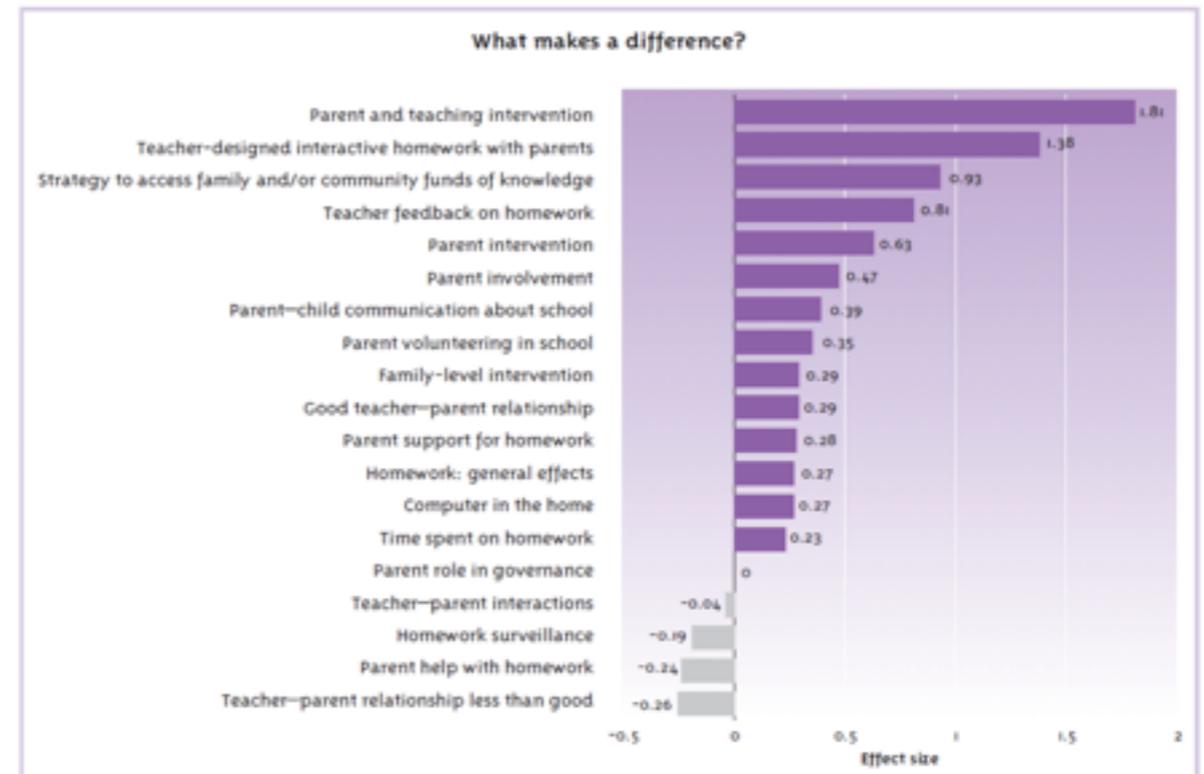

Figure 11. The relative impacts of different kinds of school–home interaction on student achievement

Key questions

1. What sense do you make of this graph?

2. What do you find surprising or challenging?

Key messages from the Family and Community Engagement BES

Successful home-school partnerships are characterised by:

- families being treated with dignity and respect;

- programmes adding to family practices – get an insight into our boys, not undermining them;

- structured, specific suggestions and ongoing support rather than general advice; and

- supportive group opportunities as well as one-to-one contact (especially informal contact).

Consider how these four points relate to the Māori metaphors used in the making metaphors meaningful discussion that follows.
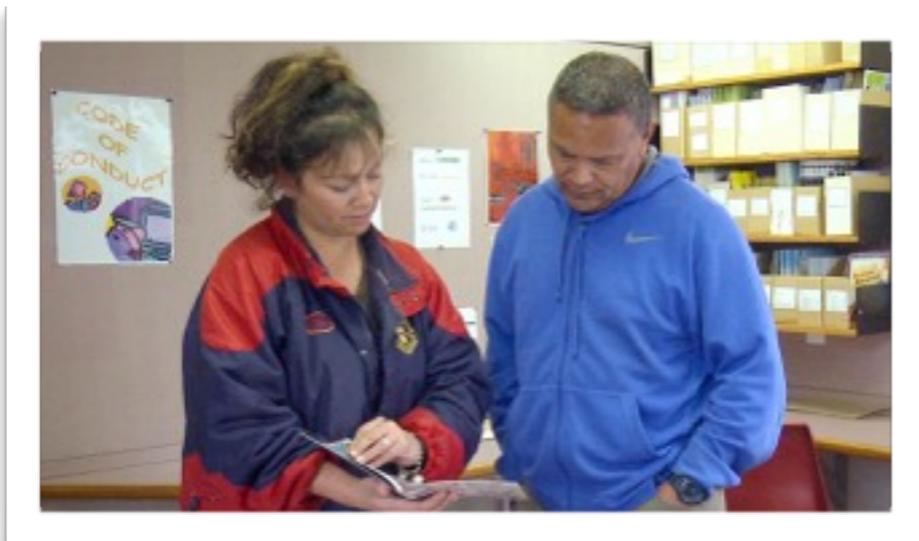
Making Metaphors Meaningful [Resource 1]

Metaphors assist us to consider and reflect upon our understandings (theorising) and subsequent actions (practice). We have incorporated into this module some Māori metaphors to provide a framework for you to consider how you work in partnership and collaborate with your Māori whānau and community.

We explain each of these metaphors briefly below however, members of your staff are probably well able to provide examples and more detail.

What do you understand by these metaphors?

Taonga Tuku Iho

From a Māori worldview, taonga tuku iho literally mean the collective treasures of our ancestors. In a metaphoric sense they refer to the accumulated knowledge and cultural aspirations Māori have for themselves and for their future generations (Smith, 1997).

Within these treasures or aspirations are the very kawa or epistemologically-based principles and pre-determined patterns of relationships and interactions that have both guided the way we do things and monitored the actions of research-whānau members.

Within taonga tuku iho, Māori knowledge, language, culture, indeed Māori ways of knowing and doing are valid, legitimate and normal (Bishop et al., 2007). The six metaphors important to this activity are listed and briefly described below.

Mana whenua

From one iwi to the next, the mana whenua are recognised as guardians of the land. From a Māori perspective their worldly power and prestige as guardians and holders of the land, must continue to be acknowledged and respected. When this happens, the active participation and commitment of the mana whenua or local people, to different groups occupying these lands, can develop a reciprocal relationship of support and strength.

Kanohi kitea

The whakataukī, he kanohi kitea (the seen face), suggests the importance of being seen and known to the participants in their own cultural settings, rather than only in school settings.

Whakawhanaungatanga

Whakawhanaungatanga is the process of establishing links, making connections and relating to the people one meets by identifying in culturally appropriate ways, whakapapa linkages, past heritages, points of engagement, or other relationships.

Establishing whānau connections is kinship in its widest sense. Whakawhanaungatanga reinforces the commitment that members of a whānau have to each other while also reminding them of their responsibilities and obligations to all (Berryman et al., 2002).

In a metaphoric sense, Mead (2003) asserts that whanaungatanga reaches beyond actual whakapapa relationships and includes relationships to people who are not kin but who, through shared experiences, feel and act as kin. Within this type of metaphoric whānau relationship, while one may receive support from the collective, be it whānau or otherwise, there is a responsibility to contribute your support in return.

Koha

Koha is the cultural act of repaying obligation or contributing by gifting (koha). Traditionally koha came in the form of food and other resources, today koha are more likely to come in the form of money. While there is no obligation to provide koha, there is also no obligation to accept koha. Bishop (1996) identifies koha as an appropriate metaphor to describe the research relationship.

 It describes the offering of the research project as a maioha (gift) to the participant/s such that it is their choice to accept it or not.

Cram (2001) suggests that if they decide to enter into a relationship then the relationship will be seen as ongoing with "no boundaries or time constraints" (p.43).

Mahi tahi

Mahi tahi is a term used to describe the unity of people working towards a specific goal or the implementation of a task often in a 'hands-on' fashion. Whereas kotahitanga is the state of being united, mahi tahi is the act of carrying out the task or activity for which you have come together in a common purpose.

The solidarity that mahi tahi engenders in a group of people is powerful and this kind of relationship is known to sustain itself well after the goal has been fulfilled or the project has been completed (Berryman et al., 2002). The philosophy of mahi tahi comes from traditional times.

Working together was vital for activities such as construction, food production, child rearing and warfare.

Kotahitanga

As a collective, any group has the potential to pursue their own goals. Each individual has a role to play, each person works towards achieving the common goal, thus when all individuals unite under the same objective it is more likely to be attainable.

Video 3: Sharing the knowledge

Key thoughts

We thought we would take our staff to the marae so that they could learn about where the boys come from.

If we showed teachers te ao Māori, from our boy's perspective and from their whānau perspective, then they would get a better insight and understanding into how they live and operate in te ao Pākehā as well as operating in te ao Māori.

Our staff were grateful and honoured to receive the four workshops with the tikanga that go with such sensitive kaupapa.

We do that with our teachers so that they can have that connection with our students and get in insight in our boys and the whānau and family that they come from.

Key questions

1. What are the benefits of this form of engagement and professional learning for:

   • Māori students;

   • non-Māori students;

   • Māori whānau and community members;

   • teachers;

   • school leaders?

2. Consider your own school and suggest what processes might need to be undertaken to create a learning opportunity like this for your own teachers? Who might be approached and/or involved in making this happen?

Use the framework provided on the next page (Resource 2) to unpack what you know about your Māori whānau, hapū and iwi.

Consider the critical questions and, in response to these questions, identify answers, implications and possible actions.

Making Metaphors Meaningful Activity [Resource 2]

Use the framework provided to unpack what you know about your Māori whānau, hapū and iwi, consider the critical questions and in response to these questions identify answers, implications and possible actions.

What do you understand by these metaphors? Are there experiences where they have applied?	With these understandings in mind what are the most critical questions? What other questions are relevant?	Answers & Implications	Possible Actions and Timelines
Mana whenua	How well do you know the land upon which this school is built? What do you know of its historical custodians? What are the links to your Māori students? ... to other iwi?		
Kanohi kitea	How often are you seen by local iwi at their functions? Why is this? What functions do you know about? What functions do you attend? Why?		
Whakawhanaungatanga	What opportunities have there been/are there to begin to develop formal cultural connections with these people?		
Koha	What does your school currently provide as your koha to these communities? What could/should you be providing as your koha?		
Mahi tahi	How has your school collaborated with local/ other iwi? How are you currently collaborating with local hapū and iwi/other iwi?		
Kotahitanga	How do/can the goals and aspirations of the school align with those of the whānau, hapū iwi? What will it take to get a more aligned approach? What benefits might this bring?		

A framework for partnerships/ collaboration

Two terms that are widely used to describe the concept of home-school connections are partnership and collaboration.

Brooking (2007) suggests that home-school partnerships "refer to ideas and initiatives schools have implemented that involve parents, families and whānau in their children's learning, in an effort to form closer relationships between schools and homes" (p.14).

In describing the concept of collaboration McNaughton and Glynn (1998) propose that collaboration implies an interdependence between parents and teachers and these authors are quite specific about what will be shared between the home and school partners.

In our view collaboration ideally entails shared expertise between educationalists and family caregivers. That expertise requires shared understandings about goals of teaching and learning, and about processes of teaching and learning. It requires also shared actions relating to goals and understanding.

This sharing is not unidirectional, but reciprocal, so that agents in each setting are able to learn from and complement each other. In our view this does not undermine the expertise of the teacher. Indeed, the modification of teachers' expertise required by shared understanding with caregivers enhances professional expertise (p.4).

Both partnership and collaboration as described above infer a degree of power-sharing, therefore schools need to consider what this means in terms of engagement with Māori whānau and communities.

This is particularly important given that historically in education, partnerships between Māori whānau, communities and schools have been determined and dominated by the school (Bishop & Glynn, 1999).

Video 4: Literacy a koha for whānau

Key thoughts

"It was never seen as something schools would hold on to and determining how it was going to be used…schools should be offering it to their community, offering the training, the feedback to the community and let the community be self-determining about how they will use it.

When you really get whānau determining how it will be used then you'll really be lighting the candle and spreading the flame of literacy at that level and when you can get it going in both settings, get it happening at schools and community, then you're going to double the effect of literacy learning."

Key questions

1. What potential benefits do you see in working alongside your whānau and community with a literacy intervention?

2. Who else needs to be involved?

3. How might you create a context where whānau can be self-determining about how literacy or any other koha will be used?

In examining power relations in education, Bishop and Glynn (1999) propose a framework that encompasses five issues associated with power, namely; initiation, benefits, representation, legitimation and accountability (IBRLA). They utilise the IBRLA framework to suggest a model for planning and evaluating educational activities in schools and classrooms in relation to the Treaty of Waitangi principle of partnership (p.199). This framework can be adapted and applied to be used by schools as a means of discussing, planning and evaluating how they engage in the process of developing educationally powerful connections with Māori whānau and communities.

Use the framework provided on the next page in Resource 3 to discuss and consider how the IBRLA model applies in relation to home-school partnerships with Māori whānau and community. Detail current practices and possible alternative practices that you might explore.

Framework Activity [Resource 3]

Initiation	Who initiates home-school and/or community-school interactions?
	How are the relationships established?
	Whose interests/experiences are paramount?
	How is power-sharing initiated?
Benefits	Who will benefit from power-sharing arrangements?
	In what way will our Māori community (whānau, hapū, iwi) participate in power-sharing?
Representation	Whose cultural reality is current?
	In what ways do interaction processes facilitate authentic 'voice'?
	In what ways will our Māori community (whānau, hapū, iwi) share in the co-construction of and across the curriculum?

✉ **Email**

Legitimation	Whose realities and experiences are legitimate?
	What authority does the relationship have?
	How do we know this?
Accountability	Who are the participants (teachers, school leaders and Māori communities) accountable to?
	How is this accountability demonstrated?
	How do we know this (what is our evidence)?

What are the connections between the Making Metaphors Meaningful activity in Section 3 and this activity?
How do these connections already apply in your school?
What benefits would emerge if more were to apply?

Leaders can promote educationally powerful connections between home, school and community by utilising opportunities that arise out of the core business of teaching and learning.

Culturally responsive pedagogy of relations

Evidence from Phase 5 schools in Te Kotahitanga has demonstrated that when a culturally responsive pedagogy of relations is embedded in classrooms and across the school, Māori students are more likely to experience education success (Alton-Lee, 2014).

When considering home and school relationships and interactions with Māori whānau, hapū and iwi members it is useful for school leaders and teachers to evaluate themselves in relation to a culturally responsive pedagogy of relations. This requires being able to contemplate the extent to which their own school reflects a context:

- where power is shared between self-determining individuals within non-dominating relations of interdependence;

- where culture counts;

- where learning is interactive, dialogic and spirals;

- where participants are connected to one another; and

- where there is a common vision for what constitutes excellence in educational outcomes (Bishop et al., 2007).

Culturally Responsive Pedagogy of Relations Activity [Resource 4]

Consider and discuss how do these principles play out in your current relationships and interactions when engaging with whānau, hapū and iwi?
How is power shared between self-determining individuals within non-dominating relations of interdependence?
How do you demonstrate to your Māori community that their own culture counts in your school, and in your relationship with them?
In what ways is learning (between the school and the Māori community) interactive, dialogic and spiralling?
How are participants (school leadership and Māori whānau, hapū and iwi) connected to one another?
What is the common vision for what constitutes excellence in educational outcomes? How is this understood and shown by both groups?

✉ **Email**

Collaboration – theory and practice

The concept of collaboration in educational settings is not clearly defined within the literature. One academic (Hynds, 2007) even goes so far as to suggest that the literature has resulted in "competing definitions" (p.11) and a "confusing array of terms" (p.12).

In her Masters thesis, Sweeney (2011) investigated collaboration within and between schools suggesting that it was possible to gain clarity about the concept by focusing on the purposes of collaborative practices.

Based on her review of the literature, she proposes two broad and interconnected purposes for effective collaboration in education, namely: "for teachers and students to learn and improve" and "for those working together to reach a common goal" (p.18).

She further suggested that collaborative groups that have been successful in raising student achievement are characterised by particular practices that again, fall into two broad categories: "building skills and knowledge" and "building relationships" (p.27).

While Sweeney's research is specifically focused on collaboration between educational practitioners (i.e. teachers, school leaders and professional development providers), the collaborative practices identified within the literature can be expanded to encompass family and community members and applied as indicators of effective collaboration between home and school stakeholders.

In summarising the literature, Sweeney has developed a table of specific indicators of effective and ineffective collaborative practices associated with building skills and knowledge and building relationships.

The table on the next page details indicators of effective collaborative practices that are relevant to home-school collaboration and is an adaptation of Sweeney's summary (p.41-43).

Sweeney's summary

Characteristics of Effective Collaboration to Build Skills and Knowledge

- The group develops shared understandings, goals and a joint enterprise that is agreed upon by members. (Head, 2003; Katz, Earl, & Jaafar, 2009; Timperley, McNaughton, Lai, Hohepa, Parr & Dingle, 2009; Wenger, 1998)

- Continuous monitoring of group members ensures that people are being held to account. (Annan, 2007; Katz et al, 2009; Robinson, Hohepa, Lloyd, 2009; Timperley & Parr, 2010)

- School leaders share control, show vulnerability and seek ways to involve all stakeholders (Fullan & Hargreaves, 1992)

- Leaders and teachers shift from positions of authority to learners who investigate, experiment and participate in mutual sense-making (Head, 2003).

Characteristics of Effective Collaboration to Build Relationships

- Relational trust, mutual respect and good relationships are important features of effective collaboration (Bryk & Schneider, 2003; Katz et al., 2009; Timperley et al., 2009; Timperley & Parr, 2010; West-Burnham & Otero, 2004; Annan, 2007)

- Participants need to demonstrate commitment to common goals and be willing to extend themselves beyond formal requirements contained within a professional job description (Bryk & Schneider, 2003; Katz et al., 2009)

- There is clarity about the accountability of participants which is complimented by task focused challenges (Timperley et al., 2009)

- Participants share expertise effective by engaging in challenging dialogue (Timperley et al., 2009)

- School leaders acknowledge the vulnerabilities of others and actively listen to concerns (Bryk & Schneider, 2003)

- It is important to manage tensions that arise as a result of collaboration to ensure that debate leads to knowledge growth, learning conversations enable recognition of differences and that guidelines allow participants to discuss these differences and possibly find common ground (Robinson & Lai, 2006).

Collaboration in practice: conversations with Mere Berryman and Ted Glynn

In two separate interviews about home-school collaboration, Mere Berryman (2010) and Ted Glynn (2011) responded to questions about how schools should make connections to and engage with Māori communities.

From these interviews, four common themes emerged. These themes are:

- identify who you are;
- build relational trust;
- listen to communities; and
- respond accordingly.

An explanation of each theme and some strategies that schools could implement to address these four themes are detailed as follows.

1. Identify who you are

Whether you are a school leader, a researcher or a teacher, Māori communities want to know who you are – not necessarily what you are, but who you are.

Rituals of engagement such as pōwhiri and hui provide powerful opportunities for Māori to see who you are. Knowing who you are in part helps the community to determine their own connections with you and to also assist them to begin to ascertain where you are coming

Video 5: Identifying who you are

Key thoughts

Māori communities want to know who I am not what I am. What do I bring to the whānau context, am I a parent, a grandparent, (an aunt, uncle, sister, brother), they want to connect at a personal level so that they can start to build some trust with me.

This is who I am – this is what I have to offer, how can we work together?

Key questions

1. What are the benefits of connecting with your Māori whānau and community on a personal level?

2. Why do some people prioritise identifying 'what' they are over 'who' they are and what are the implications of this when connecting with Māori whānau and communities?

2. Build relational trust

Māori communities often exist within a complex network of interconnected relationships. It is important to understand that you need to invest in these relationships – you need to contribute before you take out.

The development of good relationships between the school and Māori elders is also desirable because these people can provide school leaders, researchers and teachers with legitimation within Māori communities.

Video 6: Building relational trust

Key thought

I have my elders...and I go through rituals of engagement – pōwhiri...and I ensure that I have people with me who can help, legitimate not only myself, but the work that we want to do in those communities.

Key questions

1. What processes or – rituals of engagement are currently provided at your school that enable school leaders and teachers to build relational trust between themselves and the Māori community?

2. Consider the relationship that your school has with your local Māori elders - kuia and kaumatua:

   - Who has the relationship?

   - How does the school invest in the relationship and build relational trust?

   - How do elders benefit from the relationship?

   - How does the school benefit from the relationship?

School leaders and teachers who want to work with Māori communities need to be prepared to accept that there are no boundaries between professional and personal worlds.

In the following video clip, Ted stresses the importance of understanding the collective and more specifically the role the school leaders and teachers have to play within the collective.

Video 7: Connecting professional-self with personal-self

Key thoughts

You can't just say well that's the personal stuff let's just carry on with the professional stuff…you can't just conveniently retreat behind the professional image… you can but people see through that really quickly…it's actually living your life a completely different way and it's also understanding the collective.

When you go to a hui and you find that perhaps two hours goes and they're still doing the whakawhanaungatanga they're still going around and you know that there's been a big change in yourself when you think - yeah that's okay.

Key questions

Ted is suggesting that some repositioning is required by non-Māori in order to build relational trust with Māori communities.

1. What are the implications of not making a personal commitment to relationships with Māori communities?

2. What are the challenges associated with this and how might those challenges be overcome?

3. Listen to communities

Whenever you engage with Māori be good hosts, follow tikanga and listen respectfully to what they want to say. Listen so that you can work with, and not against Māori communities.

Historically non-Māori tend to focus on taking from a hui messages that meet their own agenda rather than listening to what is being said and considering what they can put in. In the following video clip Ted describes an example of his non-Māori colleagues becoming frustrated in situations where they have not been required to speak but rather listen.

Video 8: Be ready to listen rather than expect to speak

Key thoughts

My Pākehā colleagues they get invited to the hui and they go there assuming their expertise is what's required and they get frustrated, they think I took my harp to the party and nobody asked me to play.

What they don't appreciate is that by going there they're showing a willingness to listen and they've actually done a lot of good.

Key question

1. What sense do you make of the messages that Ted is suggesting in this video clip?

In the following video clip, Mere shares her insights into listening and responding to Māori communities.

Video 9: Listen to Māori communities and respond accordingly

Key thoughts

I listen to what the community wants of me...together we learn, together we move on, together we become more powerful.

We've got to create spaces in our education system where Māori can engage on their own terms.

Māori by in large really want to engage... if we can ensure that our education settings are creating that successful context for their children, the parents will engage.

As educators we need to listen to what communities want

Key question

- Consider the occasions when your school engages with your Māori community:

  - Who determines the terms of engagement (for example; the venue, the time, the agenda, who will participate)?

  - Who does the most speaking and who does the most listening and what are the implications of this?

  - How might you provide opportunities for the Māori community to have a greater level of self-determination in terms of their engagement with the school?

4. Respond accordingly

Developing relationships and responding respectfully within the context of these relationships is critical when working with Māori communities and whānau. It is important to allow whānau space and time to consider:

a) Whether they are interested in what you are saying/offering;

b) Whether or not they would like to take you up on the offer.

Video 10: Connecting with Māori communities

Look before you leap, listen before you speak and put in to the network before you take something out.

Key question

1. What are the implications for school leaders of not carefully considering how they initiate and engage in relationships with their Māori communities?

Consider your own school context and how you engage with Māori communities. What messages in this video clip do you find reaffirming and/or what messages are new to you?

If schools genuinely allow whānau to be self-determining, then they need to be open to the possibility that Māori communities might not necessarily accept what the school is offering. If the offer of an initiative is not taken up by a whānau or the wider Māori community it is important that the school remains committed to working together to find a solution or course of action that is mutually acceptable.

When school leaders and teachers create the conditions where the relationships between themselves and their Māori communities are characterised by reciprocal respect and care, there is greater likelihood that the Māori community will seek and provide support on their own terms.

Key thoughts

This community group had come in and had carved this table for us to show that they know about all of the successes in the school and the mahi that we are doing and they wanted to support that.

It doesn't matter if we're praised or if we are not – when we are challenged, we're a whānau and we'll do whatever it takes to protect students and ensure that they succeed.

Key questions

1. What sense do you make of the key thoughts above and actions of the community presented within the video clip?

2. What questions would you want to ask this school and their community? Why?

In summary

This collaborative story identifies a number of important considerations that schools need to engage with, both prior to and throughout the process of building collaborative and educationally powerful partnerships with Māori communities:

- To maximise the relationship between schools and their Māori communities, Māori communities need to be part of determining the rituals of encounter and the relationship.

- Historically schools have defined how Māori parents and whānau can and will participate and the whānau themselves have not been allowed to determine on their own terms how they can and will contribute within schools.

- Schools need to provide spaces (metaphorical and physical) that allow whānau and the school to talk together and work together for the benefit of Māori students. This important work should not be delegated to just one person.

- The creation of such spaces can be mutually beneficial. School leaders and teachers can be informed about the community in which they serve and they can also have access to a body of knowledge within the Māori community that has been traditionally 'untapped'.

- The spaces also present an opportunity for the school to build the capacity of the Māori community to contribute to learning.

- The spaces need to reflect a context that say to whānau – "you belong here, we want you here, we have some knowledge, we recognise that you have knowledge too and by working together we can be much more powerful".

- Māori parents engage in schools in settings where their children are successful (kapahaka and sport). Therefore, schools need to ensure participation and achievement reflect the same successful contexts (including classrooms) for Māori students as this will encourage parental engagement.

Understanding power and partnerships

The link below enables you to download a paper entitled *Partnerships with Indigenous Communities: Modifying the Cultural Mainstream* (Glynn, Berryman, Walker, Reweti & O'Brien, 2001) to read, share and consider. You will see that our kuia whakaruruhau, from Te Kotahitanga; the late Rangiwhakaehu Walker and the late Mate Reweti were authors of this paper.

In this paper the pōwhiri provides a powerful analogy of the process of inclusion based on respect for differences. The pōwhiri provides us with four guidelines for establishing relationships with indigenous people that are based on mutual respect and trust.

1. The relationship needs to be initiated by the indigenous people, with people from the dominant culture taking the less powerful, responsive, role. They are not in charge. They are visitors in someone else's space.

2. Interaction needs to occur within cultural space over which indigenous people have control. This is to ensure that indigenous languages, metaphors and cultural processes are validated, affirmed and take precedence.

3. Majority culture members need to demonstrate respect for the cultural space and cultural context in which they find themselves. They need to adopt the less-powerful position, concentrating on listening and

understanding, and not on controlling and directing the proceedings.

4. Proposals for new initiatives, or for collaboration on a new project, however important they may seem, should not be presented unless or until these prior processes have taken place. There is a further parallel here with a personal relationship. It is the less-powerful partner, (in this context the indigenous people), and not the more-powerful partner, who determines whether any such initiatives are appropriate and effective.

> **Partnerships with Indigenous people:**
>
> **Modifying the cultural mainstream**
>
> Ted Glynn
> School of Education
> University of Waikato
>
> Mere Berryman
> Rangiwhakaehu Walker
> Mate Reweti
> Kaa O'Brien
> Specialist Education Services
> Poutama Pounamu Research and Development Centre
> Tauranga

Email

Partnerships with indigenous people: Modifying the cultural mainstream (Glynn, Berryman, Walker, Reweti & O'Brien, 2001)

Activity

Consider and discuss how these guidelines from pōwhiri relate to a culturally responsive pedagogy of relations?

Narratives from Culture Speaks [Resource 5]

Narratives from whānau contained within Culture Speaks (Bishop & Berryman, 2006) provide some valuable insights into Māori parent's experiences of engagement or lack of engagement with schools. Use these five extracts and discussion frameworks across your team. Compare and contrast the findings from each one and consider what you have learned about connecting with Māori communities: whānau, hapū and iwi.

Extract 1:

It is about respect and relationships. Respect and relationships between the staff of the school and the families whose children come here. At some primary schools, the Pākehā teachers have had to make space for Māori kids and their parents because we need to rely on each other in these small places. We need to know each other well and that means at school as well.

Secondary schools have hardly done anything to involve parents, even Pākehā parents because secondary school think they know what is best for the education of the children there. They don't want parents to be part of it really. They don't want to be accountable to us. They want the kids there from 9 to 3.30 and if the kids don't learn

then it's everyone else's fault but the school's. Like 'they come from low socio-economic homes', 'the parents can't control the kids', 'they aren't fed right', 'drugs', 'wagging', 'their friends', 'no gear', etc. Anything else but the relationship and respect between the school and the students and the school and the parents (Parent, School 2).

Key questions:

1. What barriers for home-school connections has this parent identified?

2. How can these barriers be addressed and overcome?

3. How is a culturally responsive pedagogy of relations relevant/not relevant to the situation described above?

Extract 2:

The Europeans, when they came to New Zealand, were of British stock. The British Empire was expanding across the globe, and we soon understood that they thought of us as ignorant, that we were savages, and that we were arrogant. The world-view of the British at that time was that they were superior.

They were arrogant you know, it was kind of white supremacy in a sense at that time. So that was their prevailing point of view at the time and – so how did that affect us? Well, by the way they interacted with us at the very beginning. They tried to sow the seeds of a sense of

unworthiness in us, in our very foundations, you know in our interactions, and in our relationships. We had to deal with the repercussions of being told that we are unworthy to the roots of our whole system, our society.

And that's what we are still trying to do today with the Treaty of Waitangi and all that. That's how it all still impacts on our kids. It's all these things. It's kind of why it's still happening in our society. That's what I believe. We are trying to talk about the kid's education, but actually, to me, the issues are a lot deeper or bigger, yeah.

It's really the value system. I think the question we should ask them is not what we have to give up to get ahead for him or her. You know, what is our desire, what is our greatest desire, together with education? You know, what is going to drive us and motivate us to be there? (Whānau member, School 5).

Key questions:

1. What things would have to be evident in your school to convince whānau, hapū or iwi that you understood this position and were committed to ensuring their tamariki could enjoy educational success as Māori?

2. How could this narrative be used as a resource and incorporated into student learning, from staff and leadership professional development?

Extract 3:

They fail academically, and then schools give the message that Māori only do well in kapahaka [performing group] and some sports. You know, if you are Māori, you can sing and play the guitar, that kind of mentality.

Some other examples of this mentality are that the kapahaka group is good enough to be pulled out for visitors, for prize-giving but not good enough to be part of the curriculum. The school says when and where they want the kapahaka group to perform. The kapahaka tutors aren't paid, and the girls have to practise mainly out of class time. What does that say about the importance of Māori?

What are the real signs that being Māori matters at this college? Is it that we have a kapahaka group? Is it that parents, we have to resurrect our own whānau support group to support our daughters, or is it that the school runs a Māori Achiever's group that supports the Māori students who are already achieving? Who does that work for? (Parent, School 3).

Key questions:

1. What are the real signs that being Māori matter in your school?
2. What is culturally appropriate about this situation and what would be more culturally responsive?

Extract 4:

Things Māori are not much in the syllabus. I mean they aren't valued as much as western stuff is. Māori stuff is studied as something separate. It's not part of everyday school. Simple things like how kids move on mats. Sitting on tables.

I guess some of the teachers need to have a greater experience of things Māori. Not just one night staying on a marae [cultural meeting space] because they have to. What would be of more use would be some longer time on a marae with the parents for exchange of ideas. I guess teachers need to experience our discomfort so that they will become more aware of how monocultural the education at this school is. Not a 'them and us', but I think, first time, I'd like to be in a place where I'm comfortable [laughter]. It needs to be where we can have our kids as well.

A place where our kuia and kuamatua [Māori elders] could guide us, and we could eat and work as partners (Parent, School 2).

Key questions:

1. How does your school currently meet the aspirations of this parent?
   - In the classroom:
   - In the wider school context:
2. What do you need to do in order to meet the aspirations of this parent?

Extract 5:

Whānau expressed a desire for school to be more accessible:

It's only this year that I have actually felt that I could walk into a school ground, be in the midst of teachers and actually feel they're just like me. You know I'm 35, and it's only this year! I've got nine children counting the one at college now. Six of them have been to college, and three are still at primary school, and it's only now, this year, that I felt that the teachers were – just people. There doesn't seem to be a wall there anymore!

What made the difference?

I'm respected for who I am (Parent, School 1).

If you received a letter saying you could visit the college next week to see your children's classes, would you come?

I don't have a problem with that.

Neither do I.

I'd probably be a bit shy.

It's impersonal when you get a bit of paper. No, I don't think I'd come (Parents, School 1).

What might help you to come to school?

Last year the Parent's Support group came to our door. They were starting a whānau group. We had a chat. We knew them, but apart from that, they told us what they'd like to do and what they were about. It wasn't just once, you know it was several times. They'd pop in or ring up and come and have a chat. 'Do you want to come to a meeting?' It was making the school more accessible. We went together. They told me that hopefully, one of the outcomes from this study will be to make the school more accessible for whānau so that we have some say in our child's education (Parent, School 1).

Key questions:

1. What options are available for parents access your school?
2. What other options have/would you consider?

Interrogating your Whānau, Hapū, Iwi Relationships [Resource 6]

Activity

The research detailed in this module reports on studies that have been undertaken over the past two decades and highlights the benefits of connecting with Māori whānau. Another important consideration for schools in this era of post Treaty of Waitangi settlements, is that many iwi have worked alongside their whānau and hapū to develop strategic education plans that are focused on advancing educational outcomes for their Māori students.

Consider the following questions as conversation starters for interrogating the status of the relationships that currently exist between your school and your Māori community.

What do you know about the Māori community?   *Who are the kuamatua, kuia hapū and iwi?*
Where are you at now?   *Describe the relationship that your school has with this Māori community (whānau, hapū, iwi):*   *How was this relationship arrived at? Whose role was it to broker these relationships?*   *What are the implications of this? For the school? For Māori?*
Where do you want to go? Describe successful school – Māori community relationships.
What do you need to do to get there? Outline the actions, personnel involved and the timeframe.

✉ Email

The importance of partnerships in the process of transitioning

It has been nearly forty years since kōhanga reo (pre-school Māori language nests) first emerged as an alternative education option for Māori whānau, hapū and iwi.

Throughout the past four decades the availability of Māori medium language education options for primary school students has steadily increased and while some parents have chosen to send their children on to wharekura (Māori immersion secondary schools) when this is an option, others have made the decision to send their children to mainstream, English medium secondary schools.

Students transitioning from Māori medium langauge settings to English medium schools represent a group of students who need careful consideration as failing to recognise the impact of transition to English on the lives of students who have been immersed in and learned through the medium of Māori language can be undermining and detrimental; to te reo Māori, to the students themselves and to their whānau. Recently we found evidence to show that unwittingly, this situation is occurring in Te Kotahitanga schools.

Many school whānau are concerned about the lack of consistent application of transition practices, active monitoring and evaluation of specific transition practices, and informed sharing of information between home and school. For example, what impact does transition to English have on the lives of the students and their whānau? Are current transition practices effective, or even adequate? How have students benefited from these types of practices? How can we do things better? The school in this video clip has made a koha of the Pause Prompt Praise reading tutoring strategies to the parents of some of these students. In turn these parents are working with iwi to spread the koha further.

Video 12: Easing the transition

Key thoughts

One thing that schools need to do is to identify these students early. One thing that I would recommend for these students is to not receive the same barrage of tests as everyone else because that will give a deficit picture of where they are. It might mean asking the previous school what their proficiency was in Māori language.

We didn't want him falling into the gaps and be one of their statistics... I need him to have a good life... it's really important.

Key questions

1. What are the challenges for Māori students as they transition from Māori medium contexts? What does your school currently do in order to address these challenges?

2. Partnerships between schools and whānau and between schools and contributing schools support students to transition successfully from Māori medium education settings into English medium education settings.

   - How does your school work with the parents of students who are transitioning from Māori medium schools to facilitate successful transition into English medium education?

   - How does your school work in partnership with contributing Māori medium schools to facilitate successful transition into English medium education?

Home-School Partnership configuration Map
(after Hall & Hord, 2006; Bishop, O'Sullivan & Berryman, 2010)

Configuration maps have been used previously in the Te Kotahitanga professional development as a means to analysing the effectiveness of leadership and institutions. In such cases school leaders have reflected on their leadership practice and the institutions that exist within their schools and have plotted themselves (and the institutions) in relation to GPILSEO along a continuum of 5–1.

We have developed and included in this module a configuration map for home-school partnerships. While we would encourage school leadership teams to reflect on their practices within the dimensions of GPILSEO and plot themselves along the continuum, we suggest you first consider the configuration map from the perspectives of the school partners – Māori whānau, hapū and/or iwi.

Prior to completing the configuration map, we recommend you view the following video clip which is entitled "...You're welcome to come here". In this clip the father of a Māori student describes his experience of having a school principal making a personal contact to him to invite him along to the school assembly to watch his daughter receive an award.

Video 13: You're welcome to come here

Key questions

1. How far are members of your school willing to go to initiate relationships with your Māori whānau and community?

2. How 'welcome' are whānau in your school beyond the traditional, school determined parent-school events?

3. What systems and structures exist in your school that create barriers (intended or otherwise) between the people inside the school and those outside of its gates?

Home - School Partnership Configuration Map [Resource 7]

Activity

Mapping:

1. Consider current practices within the school and plot yourselves on the configuration map.

2. Consider the configuration map from the collaborative perspectives of five Māori whānau or iwi members that **you know well** and plot yourselves according to where you think they would position you if they were given the map.

3. Consider the configuration map from the collaborative perspectives of five Māori whānau or iwi members that **you know less well** and plot yourselves according to where you think they would position you if they were given the map.

Evaluating:

- Compare the three maps discuss the commonalities and discrepancies.
- What implications has this highlighted for you?
- What opportunities / possible courses of action could you consider so that if you did issue the map to Māori whānau – there would be some consistencies between where you plot yourselves and where Māori whānau or iwi would plot you?

Home - School Partnership Configuration Map (after Hall & Hord, 2006; Bishop, O'Sullivan & Berryman, 2010)
Developing collaborative home- school relationships with Māori whānau and Māori communities has the potential to significantly improve the learning outcomes of Māori students

Schools	5 Schools that have developed collaborative home-school relationships with Māori communities demonstrate the following:	4 Schools that are developing collaborative home-school relationships with Māori communities demonstrate the following:	3 Schools that are beginning to develop collaborative home-school relationships with Māori communities demonstrate the following:	2 Schools that have not yet begun to develop collaborative home-school relationships with Māori communities demonstrate the following:	1 Schools that do not see a need for developing collaborative home-school relationships with Māori communities...
Goal	The full range of school goals, decision-making and educational activities are enhanced on a regular basis throughout the year, through Māori whānau and community participation	Our school is in the process of developing a range of school goals, decision-making and educational activities that can be enhanced on a regular basis throughout the year, through Māori whānau and community participation.	Our school is beginning to encompass active participation and/or decision making by Māori whānau and community in the development of school goals, decision-making and educational activities.	Our school goals, decision-making and educational activities do not yet encompass active participation or decision making by Māori whānau and community.	We do not see the need for including active participation or decision making by Māori whānau and community into our school goals, decision-making and educational activities.
Pedagogy	Our school's pedagogical practices and curriculum implementation are enhanced through the regular representation of Māori whānau and community experiences and ways of knowing.	We are engaged in the process of developing and enhancing our school's pedagogical practices and curriculum implementation by ensuring that Māori whānau and community experiences and ways of knowing are represented.	We are beginning to provide opportunities for including Māori experiences and ways of knowing within our school's pedagogical practices and curriculum implementation.	Our school does not yet provide opportunities for including Māori experiences and ways of knowing within our school's pedagogical practices and curriculum implementation.	We do not see the need for including Māori so that Māori experiences and ways of knowing are represented in our school's pedagogical practices and curriculum implementation.
Institution	Our school has developed systems and structures that enable Māori whānau and community to define their contribution and access the school's resources.	Our school is in the process of developing systems and structures that enable Māori whānau and community to define their contribution and access the school's resources.	Our school is beginning to develop systems and structures that enable Māori whānau and community to define their contribution and access the school's resources.	Our school systems and structures do not yet enable Māori whānau and community to define their contribution or access the school's resources.	We do not see the need for the school's systems and structures to enable Māori whānau and community to define their contribution or access the school's resources.

Leadership	Leadership across the school maintain relationships with Māori whānau and community that have resulted in Māori engaging regularly and on their own terms to promote and lead collaborative endeavours.	Leadership across the school is developing relationships and strategies that will facilitate regular engagement with Māori whānau and community on their own terms in order to promote and lead collaborative endeavours.	Leadership across the school is beginning to develop relationships and strategies that will facilitate regular engagement with Māori whānau and community on their own terms in order to promote and lead collaborative endeavours.	Leadership across the school does not yet regularly engage with Māori whānau and community on their own terms in order to promote, guide and lead collaborative endeavours.	We do not see the need for leadership to regularly engage with Māori whānau and community on their own terms in order to promote and lead collaborative endeavours.
Spread	We ensure that at all levels in the school representative Māori voices and decision- making contribute when decisions about Māori are being made.	We ensure that at some levels in the school, representative Māori voices can contribute when decisions about Māori are being made.	We are beginning to provide opportunities for representative Māori voices to contribute whenever decisions about Māori are being made.	Māori voices are not yet representative or able to contribute whenever decisions about Māori are being made.	We do not see the need to ensure representative Māori voices are able to contribute to decisions being made about Māori.
Evidence	We ensure that achievement data is disaggregated, fed-back to Māori and used as the basis for collaborative learning decisions. As a result of this collaboration Māori students are achieving across the full range of school activities.	We are developing our capacity to disaggregate participation and achievement data to provide feedback to Māori and use as the basis of collaborative learning decisions. As a result of this collaboration Māori students are achieving across a range of school activities.	We are beginning to disaggregate participation and achievement data to provide feedback to Māori and use as the basis for collaborative learning decisions. As a result of this collaboration Māori students are beginning to achieve across a range of school activities.	Participation and achievement data is not yet disaggregated, fed-back to Māori and used as the basis for collaborative decisions in regards to future programming and learning.	We do not see the need to ensure that participation and achievement data is disaggregated, fed-back to Māori and used as the basis for collaborative decisions in regards to future programming and learning.
Ownership	School ownership of Māori representation across all dimensions of GPILSEO has resulted in the development of a full range of educational initiatives that benefit from the knowledge, skills and energy of Māori whānau and community.	We are developing Māori representation across the GPILSEO dimensions. As a result of this development we have some educational initiatives that benefit from the knowledge, skills and energy of Māori whānau and community.	We are beginning to include Māori representation across the GPILSEO dimensions. We are seeking ways to develop a range of educational initiatives that benefit from the knowledge, skills and energy of Māori whānau and community.	We have not yet included Māori representation across the GPILSEO dimensions, therefore our educational initiatives are yet to benefit from the knowledge, skills and energy of Māori whānau and community.	We do not see the need to include Māori representation across the GPILSEO dimensions consequently our educational initiatives do not access the knowledge, skills and energy of Māori whānau and community.

Implementation Plan [Resource 8]

Activity

Use the framework provided to consider home-school relationships with Māori whānau, hapū and iwi with regard to: 1. Your current knowledge and practices; 2. Where you would like to get to and finally; 3. What bridges would you need to build to get there.

Implementation Plan for Connecting with Māori, Whānau, Hapū and Iwi

1. Where are we at now?	2. Where do we want to get to?	3. What do we need to do to get there?

Creative connections

While school assemblies, parent interviews and generic community surveys may be an adequate means for communicating information, or gathering the perspectives of the wider parent community, feedback from school leaders and teachers in Te Kotahitanga schools indicate that these forms of information exchange have not always been successful in engaging high numbers of Māori whānau.

This has prompted schools to consider nonconventional alternatives to traditional forms of communication and consultation that specifically focus on Māori whānau and community members.

The community dinner captured in the following video clip represents an example of how a Phase 5 school took a creative, but very targeted approach to engaging with their Māori whānau and community.

Video 14: Seeking whānau direction

Key thoughts

"… A concert … a sit down dinner…strategically placed teachers at each of the tables … we had questions that we asked parents just while we were eating …"

"That process was about celebrating success together but also about getting a little creative so we could get some meaningful feedback from our whānau and community."

Key questions

1. How does the event demonstrate the idea of schools building 'non-dominating relationships of interdependence' with Māori whānau and community?

2. How might this idea be transferred into your own school? What would be the challenges? What would be the benefits?

Building Bridges: seeking collaboration with a Māori community

The following thesis entitled *Building Bridges. Seeking Collaboration with a Māori Community* reflects a research project conducted by Deborah Hohneck who at the time the research was undertaken was a Te Kotahitanga facilitator and Deputy Principal in a mainstream Phase 3 Te Kotahitanga secondary school.

The thesis describes how Deborah worked in a variety of ways to establish a responsive and dialogic relationship with her Māori community.
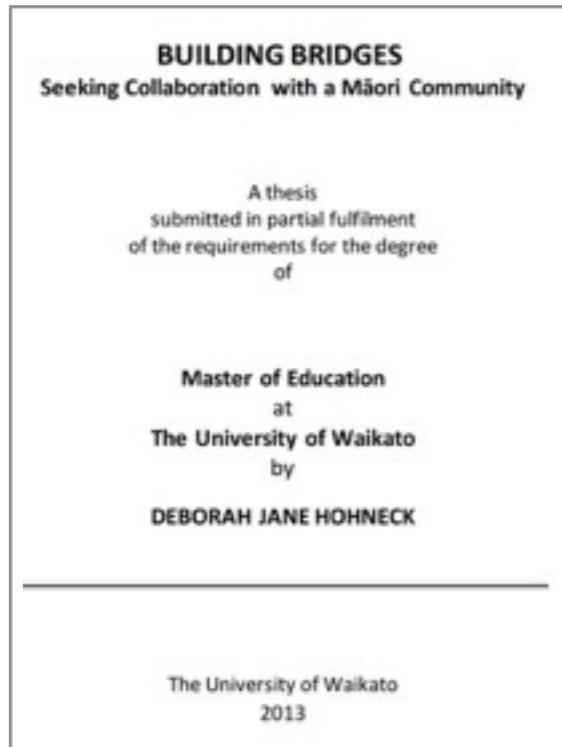
Building Bridges. Seeking Collaboration with a Māori Community (Deborah Hohneck)

Māori whānau, hapū and iwi survey

We have developed a survey that you can use with your Māori whānau, hapū and iwi (see following page).

While schools can decide if, how and when they might use this survey, it may provide a good starting point to gather some baseline data that reflects Māori community perspectives of home-school relationship in your school context and would be suitable to use during a communal gathering such as the school community dinner detailed in the video.

Te Kotahitanga Māori, Whānau, Hapū and Iwi Survey [Resource 9]

Circle the response you think goes best with the statement above.

Email

In this school:

...my child/children feel(s) good to be Māori.

        Never   Hardly ever   Sometimes   Mostly   Always

... my child/children has/have opportunities to do all of the things that I want them to do.

        Never   Hardly ever   Sometimes   Mostly   Always

... I am aware that my child and other Māori students are achieving.

        Never   Hardly ever   Sometimes   Mostly   Always

...I am provided with opportunities to contribute my knowledge and experiences to the school.

        Never   Hardly ever   Sometimes   Mostly   Always

Connections with the classroom:

...teachers know me and my child/children and I know who they are.

        Never   Hardly ever   Sometimes   Mostly   Always

...teachers respect me and my child/children and we respect them.

        Never   Hardly ever   Sometimes   Mostly   Always

...teachers know how to help my child/children to learn.

        Never   Hardly ever   Sometimes   Mostly   Always

...teachers listen to my ideas and those of my child/children.

        Never   Hardly ever   Sometimes   Mostly   Always

...teachers care about my child/children.

        Never   Hardly ever   Sometimes   Mostly   Always

...teachers expect that my child/children will achieve.

        Never   Hardly ever   Sometimes   Mostly   Always

...teachers know how to make learning fun.

        Never   Hardly ever Sometimes   Mostly   Always

...teachers let Māori students help each other with their work.

        Never   Hardly ever   Sometimes   Mostly   Always

...teachers talk with me and my child/children about their results so that they can do better.

        Never   Hardly ever   Sometimes   Mostly   Always

Something I would say about my child's/children's learning at this school is:

Connecting with Māori whānau, hapū and iwi communities: strategies for leaders (GPILSEO)

- Find out - who are the mana whenua and then what other hapū/iwi are represented in your school? Consider introducing this aspect into the demographic data your school collects.

- Attend and be present at Māori community activities.

- Seek advice and consider introducing kaumatua whakaruruhau into your school leadership/governance team. Who might be most appropriate? Given that many of the most appropriate people are busy and elderly it might be a group.

- Make connecting with Māori whānau, hapū and iwi communities a priority. Focusing on the activities in this module will ensure that the leadership team can also begin to see this as a priority. Consider introducing some of the activities to staff.

- Seek answers and advice from within your school. Identify Māori staff members who might be able to contribute.

- Consider communicating/networking with contributing and surrounding schools about their connections and strategies for connecting with Māori communities.

Connecting with Māori whānau, hapū and iwi communities: strategies for teachers

- Ring and talk with the parents of your home-room students in the first month of school. Introduce yourself and say something positive about their child.

- Provide opportunities for your students to know you and for you to know them by respectfully asking questions about their kaumatua, kuia, whānau, hapū, iwi.

- Incorporate the local area and people as part of the curriculum resource. This may mean more learning for yourself in the first instance.

- Re-read the whānau chapter in Culture Speaks. What are the implications for you as a classroom teacher?

Gnarly issue – Bus stop activities [Resource 10]

Gnarly issue – bus stop activities are a way of utilising the expertise of all the people at the table in order to further understand some fairly recognisable issues that may be present in the school and then, most importantly, seek new possibilities and solutions.

Working in this way can sometimes help to practise for a challenging conversation with self and/or colleagues. These activities have proven useful in Te Kotahitanga professional development since Phase 3 and you may consider utilising them within your own school.

In this module there are four based on issues to do with connecting with Māori whānau and communities for your consideration and use. You might also want to develop some with more direct relevance to your own school setting.

Preparation

You will need large envelopes, a pen or marker and a different gnarly issue for each bus stop. In each envelope you will need one sheet of A4 paper for each team that will be visiting that stop. Each gnarly issue is written on a separate envelope.

Organisation

Divide staff into teams of three or four and delegate each team to a gnarly issue - bus stop.

Indicate a time allowance, five to eight minutes is usually sufficient; you want people to think outside the square; you don't want people to over think their responses; and you do want people to cover all questions so providing time prompts throughout is important.

At the end of the allocated time, each team puts their team-response back in the envelope and moves to the next stop. The process is repeated. The last team visiting each stop is allowed to take all of the responses out of the envelope. It is then their task to synthesise the responses down to provide the most effective solutions.

This activity also has implications for classroom learning as when it is conducted effectively it involves all of the elements of relational and culturally responsive pedagogy

- Interactions emerge from relationships: this activity builds from existing relationships
- Within relationships of interdependence individuals are self determining and power is shared

- Culture Counts: everyone's cultural toolkit, their prior knowledge and experiences are valued and able to be utilised

- Pedagogy is responsive and interactive

- Learners/teachers/leaders are connected through a common purpose/vision and reciprocal responsibility.

Initiating engagement

Scenario 1

Sharon is a Māori parent whose Year 9 daughter has just completed her first term at a mainstream secondary school.

While Sharon's daughter was at primary school she had regular conversations with her daughter's teachers, and had numerous opportunities to contribute her knowledge and expertise to the school in sporting, cultural and academic contexts.

To date she has received a monthly newsletter and she has accessed the school website and calendar online.

Without any personal contact and opportunity to engage Sharon is unsure about the school and about how she as a Māori parent can participate within it.

1. What are the implications for Sharon's daughter?

2. What are the implications for Māori students and their whānau when they are unsure about how or if they can participate within the school 'as Māori'?

3. What are the implications for the school when Māori whānau are unsure about how or if they can participate within the school?

4. If Sharon were a parent at your school, what opportunities would she have had to engage by the end of term one?

Scenario 2

Beginning of the year literacy and numeracy assessment results have identified students who are achieving below expectations. An analysis indicates that the proportion of Māori students in this group is higher than the proportion of Māori students across the cohort.

The notion of somehow involving Māori whānau in improving this situation has been suggested, however, previous experiences have demonstrated that invitations to large group meeting via newsletters or phone calls has not always been a successful way to initiate a relationship around school learning.

1. Who in the school has responsibility for coordinating initial contact with Māori whānau in this situation?

2. Given that in the past newsletters, phone calls and large group meetings have not been an effective means of engaging Māori whānau, what other avenues for engagement might be explored?

Developing the relationship

A school has a strategic goal of working with their Māori whānau in a coordinated way in order to accelerate learning. This school has worked in different settings and has provided a range of opportunities for Māori whānau to engage around the learning of their children.These conversations are now focused around how we can move these intentions forward into practice.

1. While there may be suggestions around tools and interventions that whānau can use, how can the school demonstrate that they also value the knowledge and experiences of whānau?

2. In light of question one, what might a non-dominating and reciprocal relationship between Māori whānau and school look like?

Maintaining and sustaining the learning relationship

A month ago the coordinator of a home-school literacy initiative had a conversation with a Māori mother who had participated in reading tutor training sessions with 19 other parents.

The mother indicated that although she now had more effective strategies to help her son to improve his reading and that the resources that were being sent home were suitable, she still was not totally confident.

1. What processes for support (feedback / feedforward) might be suitable for this mother?

2. Given that 20 parents attended the training session, what are the implications and considerations for the other participants?

3. What else does this coordinator need to consider in terms of monitoring the impact of her practice (and the practice of the parent tutors) against the reading outcomes for the students?

4. What support (including feedback / feedforward) might this coordinator need and who is best positioned to provide this within the school and/or external to the school?

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