

Principal's Sabbatical Report

(July – September 2012)



Andy Morgan

**“E anga o mātou kanohi ki te ara angitu –
We search for the path to success.”**

Kihikihi School

Learners Today, Leaders Tomorrow

He tangata ako, he whanau ako

A Path to Success: Maori Medium Units in Mainstream Primary and Intermediate Schools. The Forgotten Schools

Acknowledgements

After 24 years in the teaching service and into my thirteenth year as a principal, I was very thankful for the space provided by the sabbatical I undertook in term three 2012.

I am reporting on people's beliefs and the experiences they have had. I agree with almost all of what has been said and feel the views expressed have value and reflect the truth for those who have shared their ideas. There is heed to be taken from these people as the principals and school leaders I have spoken to collectively have a vast amount of knowledge, experience and insight into our education system.

I too take responsibility for what I present in this report. I do believe that the Ministry of Education could have done more historically (as the Education Board) and since Tomorrow's Schools were begun as the MOE to support both Māori Education and in this instance the growth of immersion units in, for want of a better term, "mainstream" settings. I also believe that there are elements in the TKKM (Te Kura Kaupapa Māori) system who should take a look at themselves too as they have been less than supportive than some of them could have been with another effort and avenue to strengthen the learning and retention of Te Reo via Māori medium units. In saying that I personally thank Laura Hawksworth of Toku Mapihi Maurea for opening the doors to support us at Kihikihi School. I am well aware that this is a generalization as I am sure some kura kaupapa do provide support for immersion units.

There are so many others to also thank and acknowledge. Thanks to my partner Jane and all our children who put up with me being around more often. Whether this was a good thing or not, I am not sure.

I appreciate the support of all the listed people below who approved of, supported and contributed to my sabbatical.

I possibly undertook too much in terms of interviews, but I am very passionate about the taonga Te Reo Māori is for us all, both Māori and Pakeha and associated with this, the tikanga and essence of mauri that is embedded within this.

As such, "Aroha atu ki a koutou katoa. E mihi nui mō o koutou awhi. E mihi nui mo o koutou tautoko hoki."

- Kihikihi School Board of Trustees
- Cleonie Whyte – Acting Principal for the period of the sabbatical
- Staff of Kihikihi School for taking on additional roles.
- Whanau of Kihikihi School for supporting the sabbatical
- The listed principal's and kaiako who allowed me into their space for an interview.

Huræ White (Nawton School), Dean Langley (Arataki, Maunganui), Geoff Turner (Forest Lake, Hamilton), Kevin Ikin (Centennial Park, Te Kuiti), Cathryn Naera (Ngongotaha Primary), Brian Field (Bethlehem School, Tauranga), Andrew Sinclair (Kawaha Point School, Rotorua), Jan Tinetti (Merival School, Tauranga), Heeni Kokiri (Maeroa Intermediate, Hamilton), John Naera (Rotorua Primary), Judith Morice and Parehuia (Te Kura o Waikaremoana), Mike Lander (Thames South School), Neil Towersy (Te Puna School, Tauranga Moana), Richard Inder (Gate Pa, Tauranga), Sue Horne (Maungatapu School, Tauranga), Nicky Brell (Malfroy, Rotorua) Leanne Apati and Roimata (Kawhia School).

Naku te rourou, nau te rourou, ka ora ai te iwi.

I thank you, all the teaching and leadership professionals for adding your knowledge to mine, as collectively there is greater knowledge and we may all benefit from the sharing.

It was a humbling experience as all those I interviewed shared their personal journey and reflected on who they are and how they arrived where they are now and their aspirations for the future. The reflection was about what had been achieved in their kura, the immersion or bilingual programme, and goals for the development of their kura in the future. We all have schools, which are similar in some way, and are all working with boards, staff and whanau to achieve the best for our tamariki, both in the English and Māori mediums.

There are challenges in working within, leading and growing a dual medium language school, but our schools are very rich and diverse. The sense I got from those I talked with reflected the professional and personal enjoyment and satisfaction felt in working with the challenges and inherent rewards our schools pose.

Kevin Ikin of Centennial park School in Te Kuiti stated, “We are here I have no doubt to improve Māori achievement, achievement as Māori. Change is great, but it takes time and is very challenging. I had to extend my three year strategy to a five year reality check.”

Our education system has not worked for the number of our Māori students it should have. Māori medium education (no matter what the school type) is not the only way, but it probably provides the most holistic environment in which Māori can learn as Māori. I feel it is difficult to divorce this from the learning of language and especially Te Reo Māori. Some of the professionals I interviewed have very strong beliefs that as educators we must address these inequities.

As Mike Lander of Thames South School stated, “(I) have been in the game of Māori education, because I saw a real inequity for Māori and Pasifika. I believe there has been a real intent to keep Māori and Pasifika in the bottom – at least historically, based on what I have seen and research I have done.”

It has been a very interesting experience to listen to and learn from others with ranges of experience different to my own.

Once again, kei te mihi, kei te mihi kei te mihi ki a koutou katoa.

Rationale/Focus of the Sabbatical

The focus of the sabbatical is to study what schools who include mixed teaching mediums (Te Reo Māori and English) are implementing and using as strategies, principles and creative solutions to facilitate success for learners across the whole school. The purposes listed below outlined the broad reasons for the study, but in many instances the discussions diverged from these points.

Purposes of the Sabbatical

1. To review what school leaders and staff have learnt from the challenges met and mistakes made during the implementation and development phase of creating a bilingual school-learning environment. Bilingual in this sense indicates bilingual or immersion Te Reo Māori and English mediums.
2. To identify what school management and governance teams have done to staff these immersion units. The aim is to look at creative solutions used and how these schools managed staffing during the growth phases of Māori medium units in mainstream schools.
3. To highlight how the curriculum documents, The New Zealand Curriculum and Te Marautanga o Aotearoa are being utilised in mixed language medium schools to structure the learning of children in the school. The aim is to identify good practice and the rationale schools have behind the manner in which they are using the curriculum documents.
4. To identify the means by which Māori Medium Schools are catering for the Te Reo Pakeha component of Marautanga in the learning and programmes of learning for tamariki in Rumaki Reo units.

Key Questions used during the interviews

1. Ko wai koe? Who are you? Where are you from? How did you arrive here at this kura?
2. Alongside this what are your passions in education?
3. School type – History, reasons for opening an immersion unit, growth, decline, cohort school flight, decile range. Other key factors during the development of the unit.

4. a) How have you created success for the Māori medium area of the school?
b) How have you created success for the English/mainstream medium of the school?
5. How have all components of the school been able to be successful in a unified manner?
6. What challenges and mistakes have been made along the way?
How would you do things differently reflecting on this?
7. How have you managed to effectively staff a school with dual learning mediums? How was this done in the early phases of set up?
8. How are the curriculum documents used to develop programmes in the school?
9. How does your kura address the Te Reo Pakeha aspects of your Marau- a- kura?
10. Where to next for the Māori medium component of your kura?

Immersion Unit Establishment

Most kura have found the process of establishing Māori medium programmes and units a real challenge. It is something that needs to be done with a significant desire and belief that it is the right direction to take. It needs to have whanau support to succeed.

“Maori education in a school with Māori students, especially a majority of Māori students needs to be a passion if not the number one passion.” (Jan Tinetti, Merivale School)

Schools have to be very creative, resilient and resourceful to be able to establish and build a Māori medium class or unit in a mainstream school.

There may also be a form of reevaluation, stock take and eventually entrenchment as was done at Thames South School by Mike Lander and his team. This was where the immersion unit was placed in recess for a lengthy period to grow successfully. It now flourishes.

The MOE calculated staffing ratio with slightly lower numbers for level one and two is a support, but there is no ready support for the school, BOT and community from the MOE in the establishment of such units. These units are set up based on community desire. Some whanau really want this for their child, but they wait and see how the unit progresses.

Most schools have had to take innumerable risks to establish the unit.

This usually means beginning with small numbers in the “Māori Medium Unit”. This correspondingly increases the numbers in the English or mainstream section of the school during this growth phase.

With MOE staffing not confirmed until well after the start of the year, it is difficult to staff units with small beginning numbers. The smaller a school, the more difficult it is to manage a change to inclusion of a Māori Immersion component as the staffing required has an even greater impact on the school and the viability of establishing a unit. Many units are in smaller schools where the dynamics are profoundly altered with inclusion of bilingual or immersion programmes and classes.

A huge challenge is the pressure put on the kaiako who lead the establishment of a Rumaki Reo or immersion unit, which has not existed before. Richard Inder from Gate Pa School in Tauranga said, "I feel for whaea for all she needs to do, within her own culture and people who can support her. Thankfully she has built her own networks and has links with advisors.

From the BOT perspective, they are asking and looking at how we can support her more, as we know it can be very lonely in the position she is in. (The English medium) Junior team leader is very aware that she has to plan every curriculum area herself. We have said she has unconditional support. Whatever she wants she will get. It took ages for us to get resources we requested."

Also once the unit is established it can have peaks and troughs. There needs to be some flexibility in staffing and sometimes student enrolments and placement to ensure a unit is retained.

"To keep numbers up in the unit we have offered the opportunity of the year 5 and 6 bilingual to other students in the mainstream. (There are) 38 kids in the unit, predominantly year 1 to 4. (A) Full time kaiawhina supporting in the full immersion class. (We) have had about 12 students take up the year 5 and 6 bilingual option. (Dene Langley, Arataki Primary).

Historically there is little support or advice available from the MOE. This needs to be sought from peers in the sector. From the perspective of schools with dual medium learning, there is very little support available through the Kura Kaupapa network. The feeling is that these schools are generally, but not exclusively very insular and for a range of reasons do not offer or respond with support or guidance.

For some kura, the incorporation of a student uniform across the kura created a sense of kotahitanga, of being one. Powhiri, mihi and kapa haka for all in both language mediums also was used to establish a sense of commonality. Also frequent hui with whanau, kaumatua and community members assisted in receiving direction and guidance for the unit and kaiako.

Most units are established as a separate syndicate. In some instances the classes are attached to English medium syndicates.

For staff hui, schools use a range of methods. Some have alternate week hui where the whole staff meet one week and then syndicates meet the next week, the immersion unit in this instance being counted as one syndicate.

Other schools have a general meeting, which is short. This can be based on a concept such as based on a “Consent Agenda”, used by Rotorua Primary and other schools to ensure the business tabled in the agenda is dealt with quickly so teachers can move into team groups for the key and important business of dealing with student achievement as a syndicate/team.

Some schools have a school staff hui and a team hui on different days.

Others with dual medium set meeting schedules up so junior, middle and senior levels inclusive of English and Māori mediums can meet together at some points. At other times these groups split so the Māori Medium teachers meet together for their specific needs and English medium teachers meet with purposes specific to their requirements. It is all about communication and what works.

Us and Them

This terminology came up frequently in discussions. All schools that mentioned this bar one had either developed a culture; physical layout in terms of class placement and some form of shared planning and programme or aimed to break the “us and them” down. This was seen as a structural problem of the old system, ethos and way of doing things where immersion or bilingual units were in isolation. They were seen as islands or even a school within the school.

A difference in point is occurring at Kawaha Point School, where to enhance the development of the Immersion unit and try to move it to level one, the aim is to create some difference and delineation between the Māori and English mediums as the principal Andrew Sinclair feels they are so inclusive that it is inhibiting the development of the unit. He talks of creating an “us and them” focus (in a positive light) to build autonomy.

The concept is to generally now have the units within the main part of the school, not tucked away or out the back. The aim is to give the units enough autonomy so as not to inhibit or harm the development of the reo and tikanga, but at the same time encourage inclusiveness where this is possible and sensible.

It is my belief from my visits and discussions that to a huge degree the “us and them” has been disassembled or schools are working at improving this.

A feeling expressed by a number of dual medium schools is that the “us and them” perception also has existed between kura kaupapa and kura containing Māori Immersion units within an English medium school. These schools cited examples, hopefully now historic where “some” kura kaupapa and particularly the leadership of the kura, believe that Rumaki units are not proper schools or environments in which to develop Te Reo and Tikanga. Also cited were examples where some of the staff from Māori medium units were excluded from PD opportunities or left out for staff from TKKM schools.

Benefits of Being in a Dual Medium School

Whanau who enrol their tamariki in a Rumaki Reo Immersion unit generally want their child to have positive impacts and benefits from learning alongside English medium students in the wider context of the school and valuing each other.

Cathryn Naera, principal of Ngongotaha School expresses part of this feeling. “A benefit of being in a mainstream school is that they (immersion students) are getting the best of both worlds. Our results show the children are achieving well across the board.”

Cathryn also states, “Many leaders are developing out of Rumaki.” This was echoed by a large number of those I interviewed.

The specific aspect, which kura kaupapa will say is missing from the Māori Immersion unit, is being able to encourage Te Reo Māori in the playground environment. While this may be viewed as a weakness by kura kaupapa, it is seen as a strength and desirable to whanau in a mixed medium school.

There are extra curriculum benefits in terms of sports and EOTC along with other cultural activities for students in full immersion units in a mixed medium school. More options can be available because of the greater numbers.

Official Support and Recognition

In a country where we have two official spoken languages (and not to forget sign language), there needs to be more MOE support for the establishment and development of immersion units within the context of a wider English speaking school.

Neil Towersy, from Te Puna very vehemently expresses his beliefs about professional learning opportunities, which have been available. This is based on being let down on a number of occasions by providers. “There are some PLD opportunities that are really needed. We have been appallingly serviced by resource teachers of Māori (and) school support services. Absolutely abysmal. It’s been hard yacka getting quality PD for them (immersion unit staff). Reliable PD even. Schools with a Māori medium unit have missed out more than kura kaupapa.”

As Jan Tineeti of Merivale school states, “We are the forgotten Schools.”

Leanne Apiti at Kawhia really feels the isolation. It has a considerable impact at the school. They strongly believe, “It would be a good idea to put together schools with Rumaki/Māori medium units for PD for like needs.”

Many of these units are established based on community desire. There are often very limited options and the nearest kura kaupapa are too far away or

whanau are not as comfortable with the kura kaupapa philosophy of the schools which, are close enough for their child to attend.

The philosophy of the schools visited was similar in that nearly all espoused the importance of nailing one language first at school. This was of course Te Reo Māori. This was based on research done by these kura. John Naera's research base was particularly with the Welsh model. The difference in New Zealand is that Te Reo Māori is not always or even often the first language of home, but it is the language being developed at school in the first instance. Mixed medium settings are actually chosen by some whanau over the kura kaupapa and possibly kura-a-iwi schools as noted by a number of those interviewed.

One of the main findings is that everyone does things differently.

Criteria for Entry into Immersion Programmes in Dual Medium Schools

Most kura (School or Māori Medium Unit leadership) felt there needed to be a degree of gatekeeping in terms of student entry in to the Māori medium unit. This was based on concerns about the individual child being able to succeed. It was also seen as a way in which to protect the teachers from the considerable challenges of developing a child's language who came to immersion at a very late age.

"The thing we learnt from Waitara was about doing a bit of gate keeping. From my end I hadn't done that before. When a kid came in at year three and said they wanted to go bilingual, I said, "Oh yeah," and trotted them over there (to the unit). Waitara gave me the idea that we needed to have some criteria. This means it protects the teachers in the unit." (Andrew Sinclair, Kawaha Point). In essence the lead teacher of the unit must be involved in all enrolments.

Gate keeping is managed in a range of ways. Some kura would only allow children to enter who had been at Kohanga Reo for a set time and also had a native speaker at home.

Others were much more flexible and allowed entry for whanau who demonstrated and promised a commitment of support for their tamaiti. Other kura held beliefs that they had no right to be gatekeeping as it was not their right to inhibit a child's access to their language, which is rightfully theirs, no matter what their age, current reo ability or background.

As Hurae White stated when talking about the challenges of his first year and expectations the school held at that time about entry criteria to the Rūmaki, "It was a very difficult year and it challenged me and my thinking, because at that stage we had a very strict entry criteria into our immersion. If the tamaiti had not been to Kōhanga or was not supported at home, they were denied access. I turned one family away. I went to the team and said hey I've got this family here and the child hasn't been to Kōhanga, what am I to do? They said no but that didn't sit well with me. I was thinking who am I to gate keep when

I have families coming to me? They want what is rightfully theirs for their child but I'm stopping them at the door. I went back to them (the team) and said I'm really not happy to do that and I explained to them why I felt that way. We had quite a robust discussion around that and I said I am not going to turn away anybody. I'll give them 8 to 10 weeks in the programme and after that time I will reassess. I've never had to say to a family maybe mainstream would be a better option".

Hurae also reported that after two or three years in immersion, they, (the kaiako) were often unable to identify through achievement of tamariki which tamariki had been in kohanga and which tamariki had not.

Some kura also had "checkpoints" after a year in immersion where indications of noted difficulty were shared with whanau to determine whether whanau wanted the child to continue in the learning environment. There were no surprises as the conversation about progress had been ongoing.

Other kura take children with little or no Te Reo Māori up to year four. Most kura are loathe to enrol a child with little or no reo in an immersion environment beyond year four.

Curriculum Use And Development In Māori Medium Units

Kevin Ikin of Centennial Park stated, "It's a different ballgame in kura that just run NZC."

At Merivale, the school has developed the Marau as the whole school curriculum.

Merivale School Example

"The school turned to using the Marau as the base document three years ago. We had done a lot of work on the NZC, but something wasn't sitting right. The key competencies are good but something was absolutely missing and I think it was the Māori values were not coming through easily with the NZC. It wasn't fitting for the whanau. I went to the MOE and asked if there was any reason why I could not do this in the mainstream and they said no. You can use any curriculum you want to use". (Jan Tinetti)

"Reading, writing and maths are still being reported on against the achievement levels in the NZC. They said you could still do it the other way if you wanted, but it was too hard for my teachers at the time. Reporting using whanaketanga. What we have works for us. Everything comes out of Te Ao Māori". (A quote from Jan Tinetti, Merivale School Principal.)

At Te Kura o Waikaremoana, as with most dual medium schools, the NZC and Marautanga are both used.

"In the immersion class we use the Marautanga o Aotearoa and Tuhoe Marau. A mixture of both. We look at some of the same things (across the school) but take a different path to our learning. (Judith and Parehuia, Te Kura o Waikaremoana).

At Merivale the Graduate Profile in the English and Māori medium is very similar. It was developed first with the whanau from the immersion unit, and then it flowed into the “mainstream” section of the school. It allowed for a consistent and shared value set across the whole school.

There is a feeling from a number of leaders in Kura that the Marau Professional Development has really only been about the GP – Graduate Profile. The support has not assisted in building the full Marau as a school curriculum. The MOE is seen to need to support and help in addressing this. “We signed up for the PD about developing the Marau and Whanaketanga, but all we really got was the graduate profile.” (Cathryn Naera, Ngongo taha).

A number of the schools stated that children in the Rumaki unit were achieving better results than Māori children in the mainstream. Dene Langley of Arataki School supported this by stating: “We have always found that children who have four years in immersion were reading competently by the end of year six in English.”

A small number stated that this was not the case, but it was improving as they worked at overcoming the last vestiges of the “us and them” issues.

A fairly common feature of the Rumaki units in kura is that tamariki are immersed in years 1 – 4 in Te Reo and then formal English is phased in during years 4 or 5. If schools go to year 8 they appear to be phasing in formal English more commonly at year 6.

Te Reo Pakeha Programme

This is done in many different ways within kura.

In some kura the CRT teacher delivers the teaching for Te Reo Pakeha. In some the SENCO is the Te Reo Pakeha Teacher. In others a specialist teacher is used. In still others there is a strong belief that the best person to deliver the Te Reo Pakeha programme is the class teacher as the learning can be readily linked to the concepts and contexts for learning that are being used in the full immersion programme.

There is a feeling that the MOE needs to create support and guidelines on good practice to establish this component. Most kura talked to are only just starting to implement or reflect on how they will do this.

Rotorua Primary Example (John Naera)

We changed the programme to total immersion. We did it to improve their English. When we started English I didn't want to have the confusions. In the first year in year 4 they get 40 minutes a day. Year 5 it goes to an hour. Year 6 it stays an hour. Year 7 and 8 it is half a day each day – so (it) becomes bilingual. At the moment our year 7 and 8 teacher in the Rumaki does two and a half days in English and two and a half days in Māori. She finds it easier to do this way. She does exactly the same subjects, just in a different language medium. When they get to English teaching time, they all get out their English books, they read, write and speak in English. It is the classroom teacher who does this.

The teacher knows the concepts they have been learning in maths and other areas and can make connections to all other learning. They know what they have taught. As such, the Rumaki teachers have to be strong practitioners in English as well.

At Centennial Park the Reo Pakeha programme is being looked at. In essence, after the junior area of the Rumaki the literacy and numeracy programmes are taught in English to Rumaki students – a Te Reo Pakeha programme.

Quite often the kids who have been in an immersion environment know all the concepts and problems, they just don't know the equivalent English words. So it is important the classroom teacher who teaches them and knows them needs to do the English teaching. Each year it goes a little bit further.

A lot of our kids are being taught to read and write and do Maths in Māori. By the time they begin learning English in Year 4, they have taught themselves using the same skills they have learnt in Māori. In year 4 when we do reading tests a lot of the Rumaki children are already reading at their chronological age in English. (John Naera, Rotorua Primary)

Staffing Of Māori Medium Units

“A Māori advisor told me in hiring teachers, go for the good teacher first and develop their reo even if their reo is not as good as desired.” (John Naera, Rotorua Primary)

Nearly all school leaders reported this as being a real challenge. Many schools have “shoulder tapped” to get staff. Some have offered incentives such as units.

Other schools grow their kaiako, either encouraging excellent teachers in the making who work in the school as kaiawhina to study as teachers or by encouraging student teachers to return who have been on practicum at the school.

They support and encourage PRTs to stay and do what they can to retain these teachers.

It also appears that success is a draw card and also having Māori staff and an ahua Māori at the school creates an attraction for other Māori staff. Creation of an environment where being Māori feels comfortable and natural creates the environment where it is easier to find replacements and easier to retain staff. These schools engender a sense of things Māori. There is karakia before kai in staff rooms. Everyone is involved in whakatau and powhiri. Māori and English languages are a natural and comfortable part of hui and the staffroom.

Some schools reported that dependent on who runs the immersion or bilingual unit can dictate the numbers in attendance. This can be quite political and whanau based. If whanau thought a particular person should have got the position, they will vote with their feet. Schools who reported this did not wish me to disclose their school name through concerns at being identified.

“Staffing is a challenge. Having word of mouth around it. Word of mouth getting PD, support staff – support such as kaiawhina. No creative solutions to staffing. We have a couple of relievers who can release for CRT, sick days etc. If not available we share Rumaki classes amongst ourselves. The tuakana/teina model is used to support growth (Cathryn Naera, Ngongotaha).

Andrew Sinclair of Kawaha Point believes it is even harder to find quality staff at level two. He believes there is a perceived stigma for kaiako working at level two. The belief being that most capable teachers work at level one in kura kaupapa or Rumaki units.

Even prior to this, full school staff beliefs and attitudes have to be consistent and supportive. Geoff Turner of Forest Lake shared that, “When I started there was a clear separation between bilingual, rumaki and general classes. This was very evident. There was conflict between each of the areas in terms of its relevance, particularly from the general section. From the Rūmaki there was some conflict generated there too...

“I don’t see the relevance I don’t see the relevance of Te Reo Māori in terms of jobs,” was the belief, particularly from the general section. From the Rumaki there was some conflict generated there too... ‘...’Te Reo Māori is important as it is part of (our) culture and identity...’

It is an area we really focused on, to develop the culture here. We put lots of effort into changing the culture... What enabled us to grow and move forward was changing the culture here.

An action plan was set about what we wanted to achieve and we slowly chipped away at it. There is a sense of unity across the school, but if we relax and take our foot off, it slips.”

Impact on the wider Kura

Building and developing a Māori medium unit at a school is a catalyst for creating a greater awareness and capacity for understanding Māori learners right across a mixed medium school. It allows internal capacity to build, especially where schools have created an environment where the “them and us” concept has been turned into one of understanding, support and value.

We now talk with each other and there are a number of things and sharing done together. Some mainstream classes go across for karakia with Rumaki. We do our very best to preserve the integrity of the Immersion unit. It can be a bit of a balancing act. We are very supportive of each other. A staff meeting together and then separate team meetings. (Sue Horne, Maungatapu)

The initial impact is that class sizes in the English medium are often larger initially, though this does change as immersion units grow. Brian Field from Betlehem says this fluctuates. “When we started the unit, we knew we were going to carry them at times. At other times we wouldn’t carry them and they would provide a little bit towards staffing. It’s purely down to numbers. There can be times we have got to ten students, not the 1:15, but you have to have a teacher for these 10 kids. Then there are times you get to 18.”

Support Mixed Medium Schools Require

While not all mixed medium schools require the identified support, many indicated they require support in a number of the areas.

There was a strong desire from many of those interviewed about setting up an association for our type of schools separate to the Kura Kaupapa or Kura-a-lwi schools. This development of such an association could fall under the umbrella of already existing groups, but needs to be distinctly benefit dual medium schools.

Our schools do not fit the Kura Kaupapa, Kura-a-lwi or English Medium/Mainstream Schools models. We often find that Professional Development does not take into consideration the dual need of Marautanga and NZ Curriculum, as well as assessment requirements of Ngā Whanaketanga Rumaki Māori and National Standards.

This needs further investigation and is an area the MOE should put energy and thought into developing. There are clearly some pockets, which, do associate to a degree amongst themselves on a number of projects or focus areas. The Tauranga Moana area is one in point.

Accessing Support.

Mixed medium Kura find this challenging. It seems that if a kura gets a support person with strength in an area, they become a springboard to support in another area. As an example, Leeana Herewini who has supported a number of staff in Rumaki with pangarau has opened doors to other support.

It would be a good idea to put together schools with Rumaki/Māori medium units for PD and for like needs. (Leanne Apiti, Kawhia School).

It is a hope that pathways for children exiting Māori immersion units (and I assume Kura Kaupapa schools) offered greater choice. In many instances it is hard for whanau to access learning in the Māori medium beyond year 6 or year 8.

We need greater acknowledgement in relation to support, resourcing and professional development which is tailored to our specific needs.

Guidelines need to be created or designed by the MOE or appropriate educational sector group based on Best Practice Evidence in implementing

the Te Reo Pakeha Programme. This would include support in terms of release for staffing to cater for this. Cath Rau and team at Te Atamai Trust have been supporting a number of kura in establishing this. But I believe it needs some formal resourcing and commitment from the MOE.

Research needs to be done into the effectiveness of Rumaki Reo units/Immersion units to assess their success. It certainly appears that most are very successful in terms of student achievement information. This may be challenging to separate this from TKKM schools, as it could become a political issue for a range of reasons.

In conclusion

It is important to know there is a bigger world out there past the school gates. They can travel the globe and utilise what skills and talents that they have. If they have learnt more than one language hopefully the other language or languages includes Te Reo Māori. Just seeing the number of non-Māori people conversant in Te Reo Māori is exciting. We are not out of the woods yet. It is up to every individual to learn to speak the Reo. I think really that is our challenge and a way forward. I am not fluent, but before I depart this world I hope I can become so.

Each person has to look at where they stand. (Nicky Brell, Te Arawa, Malfroy School).

There are also benefits for teachers, staff and leadership in working in a mixed medium school. Jan Tinetti's statement very warmly expresses this concept.

"Teaching in this school is the best thing I have ever done and by far the best learning I have done."

Dual medium schools can be exhausting, but they are very rewarding as they have a depth and richness I have not experienced elsewhere.

A common theme is that there are very few support services out there for Māori Immersion or Rumaki units. The feeling I picked up from those I interviewed is that most of the energy and support has been given to kura kaupapa and developing the NZC. This is not to diminish the initiatives that the MOE appears to be aiming to develop in terms of targeted PLD, but to date dual medium kura have struggled to match needs to PLD availability.

There may be credence to schools with high proportions of Māori students utilising the structure of Te Marautanga o Aotearoa to build their school curriculum or Marau-A-Kura. This too needs further investigation.

There are many benefits in children attending a mixed medium language school. It is magic to see the way their language acquisition develops and it is clear that they are using two languages to help them process and learn in a full immersion environment. Non-speakers of Māori begin to learn and are influenced by Te Reo, Tikanga and kawa. There is a sense of excitement, especially when the school reaches a point of equilibrium where there is

comfort and acceptance of both languages. At this point I believe a school has built a very inclusive and strong culture, unique to itself.

My journey in term three 2012 allowed me to see, experience and hear about a great number of these schools from Te Kuiti to Hamilton, across to Tauranga Moana, through Rotorua and Ngongotaha to Waikaremoana. It was a very enjoyable and rewarding experience. I learnt a lot and it was very humbling to have the opportunity to share in the journey of a passionate and dedicated group of people. It would have been wonderful to be able to travel more widely and include experiences from Te Waipounamu to Te Reinga, but maybe that is for another journey.

No reira e hoa mā
Ko tēnei taku mihi ki a koutou.

Whakamoemiti ki te Kaihanga.
Ka mihi hoki ki ngā atua nui o te ao.

E kī atu ahau ki a koutou -
He aha te mea nui o te ao?
He tangata, he tangata, he tangata.

Appendices: Transcripts of Interviews

Andrew Sinclair: Kawaha Point School

Three classes in the bilingual unit. Level Two. Decile Four. An odd decile four as we have many decile one/two clients and a few Decile 9 and 10 students. Completely split. Few in decile 3 -8. An interesting mix here. About 56% Māori. 14 classes. Three bilingual. About 277 on the roll now. Usually finish about 320 or so. About 9% Pasifika, a small number of English kids and a smaller number of Asian.

55 in the bilingual class. Junior class is very good. Achievement of the children is very good. In past years, they have outdone their Māori mainstream peers slightly in English assessments. The issue is that the Te Reo has not been as strong. We have been teaching in English first, then sliding in Te Reo.

Some misunderstanding from high decile parents. Why don't they come in to interviews? Why don't they do that? Slowly educating everyone about how each other rolls.

From Te Awamutu. Trained at University of Waikato. Taught at Pekaerau. Then three years as an owner driver for Huttons.

Returned to education back at Pekaerau. Three years there, then started to loom around. Won a position as Mamaku as a team leader. One the principal's position out at Lake Rerewhakaitu School. Did four years there. Then the principal's position at Mamaku. About 18 months at Mamaku. Then principal here. Nearly been here for four years.

This has been a steep learning curve for me as I had not worked in a school with Māori medium unit until here.

The belief here is that we are for our community. If we do a good job for them they will come here.

The key for me is kids succeeding in an area where they can shine. Not just reading or writing or maths. We want to give kids to help children in areas where they are doing well. Easy to fall into the trap with National Standards of focusing on reading writing and maths. We need to provide kids with what they want so when we have stuff to share with them they don't want that we make it engaging for them.

I am quite eclectic. I want to have my finger in all the pies.

We aim to build capacity across the team. The staff are very stable.

The bilingual unit has been running for over 15 years.
Our oldest teacher has been in the unit for 15 years.

Four years ago there were two bilingual classes swimming in numbers. About 55 students. The following year we established another bilingual class. Level two bilingual is so hard to get right based on the research and asking around we have done. They are betwixt and between. Not many of our children come from a home with Māori as the main language, and nor have many been to kohanga. Our research is telling us they need to nail one language first. Usually it is their home language, and this is of course is English so we are starting from scratch. It's a hard row to hoe. Research is showing getting the one language nailed first, then things go better for the students.

We are level two. 50 – 80%. At the moment, currently they are using NZC. This means we have to report against National Standards.

We are moving to have immersion for the early years and the percentage lowering in years 5 and 6. There is not a great pathway for students from here into Intermediate for Māori medium, so we need to support in the development of English before they leave.

We are trying to give our bilingual group more autonomy. They were involved in cross grouping. We now do not involve them in cross grouping. When we have team meetings they would go off to junior, middle and senior team meetings, then moved off to their own team meeting at a different time.

Now we are trying to get out of these bad habits as you they an entity to themselves. The unit has been completely integrated into the rest of the school. There has been no ill feeling.

But now we are on this interesting journey where I suspect that I want to create a bit of “us and them”. We need that for them to have an identity. It's only in the last week, literally, that we have had signs made that would give you any indication that we have got a bilingual unit, or that anything different is happening in there than in any other part of the school. We need to strengthen the identity of our bilingual unit. It needs the autonomy to be able to do that.

Other schools have said there is a bit of an us and them thing. Well, we are trying to create that because otherwise its all “us” and is so inclusive it nullifies the culture. So we are currently heading towards this. I hope in five years we have not screwed it up. The bilingual unit is different by definition and different in a good way. So lets cherish that and not crush it under the planning that we do with everyone else. As a school we are heavily into SOLO (Structured Overview of Learning Outcome). They have been planning with the rest of the school. Crazy stuff. We went to visit Waitara East and that opened my eyes to a lot of things. I was looking for level two immersion units that were working well. Theirs was. They have a similar clientele to us.

For level two it is hard to determine what parents really want. There is no clear picture of what they want.

Whanau want two languages, with children able to show proficiency in both, at or above expectation.

We are heading towards developing immersion for our junior levels and then transition to bilingual for year 5 and 6.

The thing we learnt from Waitara, was about doing a bit of gate keeping. From my end, I hadn't done that before. When a kid came in at year three and said they wanted to go to bilingual, I said "Oh yeah and trotted them over there". Waitara gave me the idea that we need to have some criteria. This means it protects the teachers in the unit.

Finding quality teachers has been very hard. Damn near impossible at times. If you go into bilingual you are going to have to be prepared to work your buns off.

It is an employers market at the moment for the mainstream, but not for the level two bilingual classes.

Stigma attached to Level two. If you have Reo, you would probably choose to work in a kura.

The PD has been identical for the bilingual teachers with our mainstream.

We need to split this now with our change of direction and find PD valuable for the bilingual staff.

We just about can't get relieving staff for bilingual classes and that has really surprised me in this area of Rotorua.

I feel I have been slow on the uptake that the bilingual unit needs to develop its autonomy. I guess part of this was that a number of other things took precedence and the unit was going well, so if it's not broken, why fix it. The reality was it's always been broken and not functioning as it could or should.. Its just been like that for the last 12 to 15 years.

But I am working with it and moving on.

We do not really have a local marae for this area. We are going to do all the local marae as a two year stint to cover them all, as we take in kids from all over the lake. The first noho we did was at the marae at the Wananga. Had our first hangi here for the whole school this year.

Brian Field: Bethlehem School

Has been the principal at Bethlehem for 18 years.

The roll is now 485 – 490. The school turned on its head. Now 20 – 25% Māori. About 70 – 75% Pakeha. Quite a few British immigrants. Now a decile 8. Back when I started we were a decile three.

Back then, very high percentage of Māori students originally, about 75%, with a roll of just over 100.

A couple of groups of parents from Māori community came asking if we could do anything more for their children who had been attending Kohanga Reo. They wanted their reo extended into primary. Didn't take BOT long to decide that this is something we have to address with a 75% Māori population.

We went through a process of finding out what to do. I had already been through a process at Maketu School where they introduced and integrated a Māori medium class into the school. Unfortunately I left the year they began the class, but had been there for the consultation process.

At Bethlehem we were figuring out what level we were going to do. There were some policies in relation to English. We decided to go with year ones and twos first, started small. Finding a staff member was hard too. We had someone who was near the end of her career. Not as fluent as we may have liked. We appointed a Kaiarahi i te Reo.

A challenge is the classes are multi level. It was really down to the community desire.

Most of the schools I have taught at have had a large component of Māori students.

You could see this place was going to grow. It is an old school about 129 years old. When it was first started it was a Native school so it has always had a strong tie with the Māori community. It is seen in that light. Provided what was seen as Māori education.

There are three marae who contribute to the school. They are all in quite close proximity. We use the connection with marae as part of our vision for the school.

Three is significant for our school. We have the three marae. Bethlehem sits on a triangle, physically and the school itself is set out in a triangle shape. We had three syndicates when we were developing our vision and this is based on the three kete or baskets of knowledge. This is for what we want our children to acquire as they go through the school. Each kete represents a basket of knowledge, a basket of attitudes and values and a basket of skills. This flows through our mainstream and Rumaki.

We now have four syndicates. The Rumaki used to be part of each of the junior, middle and senior syndicates. It is only recently that we have established a separate Rumaki syndicate. Initially we set it up with Rumaki classes included within the syndicates so we ensured we did not create an us and them situation.

We had had some experience of this situation at a school where our children were attending. We didn't want the situation where a school within a school came up. That didn't lead to good relationships.

So we set it up classes so they would be affiliated to a junior, middle and senior syndicate. This is good as relationships are facilitated by having the Rumaki classes in a mainstream syndicate.

We were getting to the stage of having three or four staff members, teachers Kaiarahi Reo or kaiawhina. They needed time together as a learning community where they had the time for conversations and learning about things that affected them. So we set up the Rumaki syndicate.

But they are still part of junior, middle and senior school activities – sports, productions.

I have seen the dilemma with my teachers. They wanted their children to speak Te Reo when they went out into the playground, but they went out and straight into English. We have worked hard to break down the us and them thing. But it still occurs sometimes. I still hear from time to time, particularly the young kids talking about those Māori boys from that class. The reality it happens on occasion but I would like to think it is kept to a low level in the way that they see them as being different.

I firmly believe the more languages a child can learn the better. We are a multi cultural society with two official languages. There are aspects about the way Maori children are taught that we can learn from – integrated learning which we started to look at a number of years ago is the way the Rumaki teach and learn. They take a much more holistic approach to teaching and learning. Mainstream have tended to compartmentalize. Things we do here always consider the Māori perspective. A number of Pakeha families bring their children here because of what we offer.

Whanau here feel comfortable here as a comparison to a Kura Kaupapa, due to their own level of Te Reo. Kura kaupapa are limited in this area. This is due to an advisor who pushed this historically.

Wharekura had an official opening last week. It is hoped that this will grow. It is a great facility.

Demographics have changed a lot. We have had to keep working at things to ensure unity and a sense of tolerance on both sides. It certainly appears so with the older students. There are views at a small degree, which are negative.

We are lucky with the lead teacher of our Rumaki, as she has been with the unit for the last ten years, is a local and like a lot of teachers in immersion or kura kaupapa, the community like to have one of their own. That is one of the reasons we employed her in the first place. She has connection to local hapu. The other teachers we have had in have not been local, but they have been accepted. It's getting a good balance of age and other factors.

When we started the unit, we knew we were going to carry them at times. At other times we wouldn't carry them and they would provide a little bit towards staffing. It's purely down to numbers. There can be times we have got to ten students, not the 1:15, but you have to have a teacher for these 10 kids.

Then there are times you get to 18
With our additional funding at level one we have appointed and employed kaiarahi i te reo.

I report to the Board that these are the numbers in the immersion. This is what they generate in staffing and this is what they generate in funding.

We make sure and I justify to the BOT that funding received for the immersion classes is spent on staffing or resourcing for the unit. No more and no less. And staffing entitlement is used for the Rumaki. We currently have two teachers and two kaiarahi i te reo. One of the Kaiarahi is very experienced and came from Arataki School. She has basically become our reception class teachers. We have two full size classes and a much smaller reception class.

Sometimes our funding does not always cover our two kaiarahi i te reo. Reintroduction into formal English has become bigger in the last couple of years. There is not lots of research about reintroduction into English. I think it depends very much on the type of kids you have in your school.

We run two separate curriculum.

The semblance of the kete is valid for the immersion students.

Philosophy is that children need eight years (two in Kohanga and six in school) before they transition into English. It comes down to how immersed they are in Te Reo.

About 50% of Māori students are in the mainstream and 50% in the Rumaki. To be honest, the children are achieving better in the Rumaki than the Māori children in the Rumaki.

Issues for some of our kids are housing, diet, sleep and can be attendance, but we deal with the attendance.

Next for the Māori medium - it's a matter of working to go to three classes. The unit has very good learning space. The two classes have 80 sq metres. A dilemma is having space for three even sized rooms. The second room is 25Sq metres. This houses the part class of reception in the Rumaki at present. But this is not big enough as a full classroom.

Cluster wide PD for ICTPD has been with a core group of schools with Māori Medium units. This has meant connections for teachers from these units.

There are lots of trips outside the school for immersion students. Tangi, trips, situations where the children are able to talk, listen to and work with other speakers of Māori

Cathryn Naera: Ngongotaha Primary

We have a DP who is a fluent speaker, but due to her administrative abilities works as the DP across the school.

We have appointed a new teacher who was on the team that wrote the Marautanga document.

Issue is trying to get kids.

Three classes with multi levels. Goes to year 6.
Kaitao the school that Ngongotaha mostly go to.

Cathryn started her teaching career at Ngongotaha Primary. It was husband's childhood primary school.
Has a long history with the school. Travelled away for promotions and have come back.
In 2004 took over as the principal.

Sitting around 350 students now. Decile three. Māori roll is about 70%. The demographic is high and low decile families. Not many in the middle range. The achievement picture looks like this too.

The mix of children blends well. Being in a community makes a huge difference. There has been growth in Ngongotaha.

“I am passionate about the success of Māori children. My own children are Māori.”

The school started on a bilingual path. Classes were dotted around the school. There was no more than Taha Māori happening.

In 2004, we did a huge community survey. 85% wanted immersion. The result was from 2005 we started transitioning to immersion. We did it from year ones immersed, then the next year up to year two. We are at the stage where we now have students arriving at year 6 that have been right through immersion from the time of being a 5 year old.

Staffing was the biggest issue. Have been up and down with this.
We have made one of our APs the teacher in charge of immersion. This gives credence to the position and to the unit.

We had whanau hui last year and they wanted full immersion.

A benefit of being in a mainstream school is that they are getting the best of both worlds. Our results show the children are achieving well across the board.

We have had the talk here about recapitulation.
We are working from the Marautanga. We signed up for PD for developing the Marautanga and Whanketanga, but all we really got was the graduate profile.

We have three kohanga feed into the school.
We have a similar picture of low starting points in both mainstream and immersion.

Entry criteria has been a whole issue for development.

Support people around Rumaki are so limited. Very difficult. Few support services for Māori immersion/Rumaki.
15 classes altogether. Three rumaki.

We run a concept curriculum based on SOLO.

Staff is very cohesive now.
Our Year 5 and 6 Rumaki class is located with the year 5 and 6 mainstream area. So when they go to camp, they all go. There is a cross over. This year there are two teachers and two kaiawhina in a block together with one mainstream class. The teachers and kaiawhina are able to move freely between the rooms.
Things are working very well.

The rumaki classes run their assembly in Te Reo.
We also do sign language at assembly for three deaf kids.
Kids don't tend to speak Te Reo in the playground.
A kaiako we had did have really good reward system in place.

Many leaders are developing out of Rumaki. They know who they are. We develop leadership well,

Staffing is a challenge. Having word of mouth around it. Word of mouth about getting PD, support staff support such as kaiawhina. No creative solutions to staffing. We have a couple of relievers who can release for CRT, sick days etc. If not available we share rumaki classes amongst themselves. The tuakana/teina model is used to support growth.

A vision we have is that Māori medium teachers get together.

Your role as principal is harder as you need to know two documents well. The Board also have to have a reasonably good understanding of Marautanga as well as Whanketanga.

We have four marae. No issues here.

Kevin Ikin: Centennial Park, Te Kuiti

The roll was 88 in 2010 and is 112 now.
99% Māori.
There are Kohanga, a Kura Kaupapa/Wharekura.
Decile 2

I am not sure how people see schools like this. They see them as not really fitting in.
In relation to Rumaki being in a mainstream setting.

Keeping my head above the sand, feet on the ground, making sure that you are listening to what people say all the time instead of coming in guns blazing thinking you are going to change the world. It doesn't happen.
Hand break had to come on as things don't change as fast as you would like.
You have to consult, many don't like this change. Building a collective vision, but aspirations of others can be different.
We are here I have no doubt to improve Māori achievement, achievement as Māori.
Change is great, but it takes time and is very challenging.

Have had to extend my three year strategy to a five year reality check.

There were a few challenges.

We have established good relationships with the Kohanga, Early childhood centres and have developed good dialogue with the kura/Wharekura as well.
Consultation is new to the community.
National standards and whanaketanga coming in have actually helped the process and given hui a focus and a purpose.
Hui and consultation with mainstream has been completed. Have almost completed the process with the Rumaki whanau. Whanau are a little afraid of getting things wrong. There has been lots of communications and there have been some people who agree to disagree. Part of the consultation has been do we continue with years 1 – 3 in the Rumaki as being immersion. Then for year 4 to year 8 being bilingual and seeing what that looks like.
And then adopting the concept of whether pangarau, tuhituhi and panui being assessed in Whanaketanga or within NZC. And the rest of the curriculum being in Te Reo under Marau.

Not sure the teachers are comfortable with this. Things take time. Have asked for support from MOE. Asked in February and it is now July and we are still waiting.

I like the unique characteristic we can offer.
We need to make sure that our students leaving here at year 8 can succeed anywhere, in any environment.

A number of our students are showing up as the school leaders in the secondary school. Wharekura is new and is a new option and providing different opportunities for the graduates of our school.

Dialogue with high school has meant that they are now taking account of the fact that our graduates are almost able to sit NCEA level one when they enter college. Not being supported previously.

We are still looking at how we are going to develop and implement Te Reo Pakeha programme for our children.

An issue is that our successful Māori students are isolated at high school. They are successful, but as high achievers struggle as nearly all their peers are not and they are in a different place appearing to have lots of fun.

Dynamics between the Rumaki and mainstream prior to me starting were not good. Initially years ago there seems to have been considerable collaboration and links, but this died away at some point. To a point where when I started there was no dialogue or collaborative planning, or any collaboration going on at all.

Using “Big Idea” as an Enviro School has been one way to bring everyone on board. We can tick that box quite nicely now. We are all looking at how we can use everyone’s strengths and ideas in the mix.

Mainstream kids are involved in a number of aspects, which build a sense of being one. In kapa haka, participate in powhiri.

Uniform created a sense of us all being one.

In 1992 the Rumaki started here. Journey began with place for tamariki who were graduating Kohanga Reo.

Schools with Rumaki appear to become very much whanau orientated. The key for success is about commitment from whanau and sustainability. Sustaining things.

Cup of Tea session. Whanau come in and have a cuppa.

Environment a way and place of relaxing. Come in and talk about anything except for school. No cooking. Just a cuppa and a chat.

Staffing challenge is that you inherit them. The old dog new tricks scenario. ERO report focused on this. Considerable staffing issues. About lifting the game of teachers. Getting to All Black level, but they are still at King Country level. New appointments have been ones that have assisted with change because they demonstrate what things should look like. From this we have considerably improved organisation. We have a lot of expectation on our teachers. There is almost a bombardment of resources challenging teachers.

Different ballgame in schools that just run NZC.

The final development of the Marau draft is being worked on by whanau. Science – Putaiao focus from an immersion perspective. Unique – support specifically for the Rumaki. A pilot scheme. Links nicely with where we want to go.

Have developed the graduate profile, but still pulling everything together. Would have helped if the process, the consultation had started earlier, 5 or 7 years ago.

Student profile contentious part of development as what is the where to next?

It can be easy to offend people easily.. The rate of change I had hoped was a mistake I made. Have had to slow things down, do incremental steps to create by in by the staff. A lot of trust is required. When you have taken over from a person who has been here quite a while and made few changes it is a challenge to initiate change. They may have thought they were doing very well and some were in some areas, but what about the rest.

I found it easy to contact and visit parents, but just because you can do it doesn't mean they can in the same way. It is about listening a little bit more.

Expectations on all of us to perform by a certain time.

Two messages one from the community saying slow down and the other from the Ministry saying hurry up.

Sometimes you have to stop and think, “Who is this for?” Its actually for that little tamaiti over there.

We have been lucky, but we have not lost many if any during this process. It has been a total community effort.

Uses the “colour” of his office as a reminder to keep grounded. When everything else is right and the colour of things is right, then it will be the time to change the “colour” of the office. We are still getting there it is not time yet and the office is a constant reminder about what we are striving to achieve.

Some people love you, some people hate you. You can't please everyone all the time. My values family first. I do not expect teachers to begin and finish when I do, but I expect them to get the work done properly, to communicate openly. They are on salaries.

I am an opportunist, If I see an opportunity I try to capitalise on it.

Te Reo Pakeha. We are looking at the all or nothing component. Considering after juniors to have the literacy and numeracy area fully in English. Remainder of curriculum in Te Reo Māori. Probably Level 2? There will undoubtedly be some Te Reo used in part of the literacy component of the learning.

Arts Society.

Approached three retired ladies about using a vacant room. Offered for very cheap rate and asked that they come in for a week a month to work with groups on some aspect of arts.

All of them from different area, all Pakeha, senior citizens and some very well to do. None had been in this school. They had heard bad things about the school. They were pleased they were wrong that this was a place, a dump site for badly behaved kids not wanted anywhere else, poor achievement levels. It is leaving a positive legacy. The kids love them and they love our kids.

Communication has been the greatest success at school. This had led to behavior problems being very minimal.

Dean Langley: Arataki

Born and bred in Kawerau.

In Tauranga Principal's Association. But no specific links for schools including Māori medium.

Roll at the moment is 360. Decile two school. Very well presented.

The school started in 1963.

68% Māori, 12 – 13 % Pasifika and Asian, the rest are Pakeha.

A real community and family school.

Maori medium was running in 1993 when I came. The principal who was here had started the unit about three years before because of parental desire. There were a couple of fluent teachers who were here who started the unit up. One of the other foundation staff members of the school moved into the unit and took over the immersion part until she retired at seventy something. She is the school kuia who lives up at the marae.

Bilingual when it first started, then quickly changed to immersion. It was a three teacher unit for a long time. Year one to four were immersion, years 5 and 6 were bilingual as we had to get our kids prepared to go to intermediate as they had a bilingual class. But because the numbers have dropped, we have parents who want to now put the children in the mainstream.

We are down to two classes. Have some siblings in the unit and some in the mainstream in some cases.

To keep numbers up in the unit we have offered the opportunity of the year 5 and 6 bilingual to other students in the mainstream. 38 kids in the unit, predominantly year 1 to 4. Full time kaiawhina supporting in the full immersion class.. Have had about 12 students take up the year 5 and 6 bilingual option.

Just started using the Marautanga curriculum for the unit last year. Remainder of the school use NZC.

The unit is level two and level three in makeup.

The year 5 and 6 class work in with the year 5 and 6 classes for planning, even though they use the Marautanga document as their base.

There is no division. The school has always been together. The only discontent has been on occasion with kaiako in the unit having difficulties working together. At the moment the unit is running very well.

Trained in 70s at Waikato. First year teaching in Tauranga. Next 8 years in Tokoroa. From there I worked as a maths advisor. In the 80s I got a job here at Arataki as a team leader. Then I got a principal's job just out of Paeroa at a school called Tirohia. Then I came back to a DP's job at Gate Pa School (when it was called Tauranga

South). Then I went into the maths advisory as a facilitator for a little while then got a job as a DP in 1993. The principal retired. Second principal retired and I applied and got it and have been the principal here since 2002.

My passion was in maths.

My other real passion is in developing culturally responsive pedagogies in a school. Getting relationships working well with kids. Getting children to learn at their own pace and wanting to learn.

Another passion is developing leaders.

Have completed a thesis: Student Challenging Behaviour and the Classroom Culture.

We have a very good depreciation asset register and have created a very good budget surplus.

There were four primary schools at the Mount. Now there are seven primary schools.

A lot of families here have the grandparents in the main house and the rest of the whanau in other houses. Numbers have diminished as the grandparents still have the main property and all the children and grandchildren have grown up and moved on. The area has become very densely populated on much smaller sections.

Also a number of houses have been bought out by developers.

The transition is working well. Part way through year 4 they are having some English in preparation for the year 5 class.

Greatest difficulty this year was for the bilingual class teacher this year as we had almost two classes running for a while. This was because half the class came from the year 4 immersion and the other half from year 4 and 5 mainstream. There is slightly more English used in this class.

We have always found that children who have four years in immersion were reading competently by the end of year 6 in English.

The Mount Intermediate bilingual class finished years ago. We were forced to develop our bilingual programme as we did as there limited options for where for our Māori speaking children can to go. Some of the children now go to the Wharekura. Buses are running for them. Some did go to Tauranga Intermediate, which has bilingual classes.

There is a Māori aspect across the school. It is more the culturally responsive aspect, the pedagogy. Not lots of Te Reo spoken, but not tokenism.

This place was called “Arablacky”. Not so much now. But those elements exist.

There is good iwi and hapu support coming form the families who have always been here. We have a main kuia and kaumatua. There are two Kohanga Reo who

contribute to us. Not all the Kohanga children go into our unit. Some into mainstream. Once a while ago when the unit was larger, the criteria previously was that the children had to have been at a kohanga. The criteria has to be relaxed now. If they are fairly bright or the parents support it, they do pick up well on Te Reo. Sometimes not a lot of support from some parents. It's like the mainstream. Kids go to school and that's it for the whanau.

Whanau hui are supported well at times, but generally not many come up.

The Māori medium unit can create a lot of work. The staff do not know what goes on behind the scenes.

It has been very hard work to get teachers for the unit at times. It has become word of mouth now. I have got frustrated at times where the lead teacher has said no we can't have that one, or that one, or that one. So I have said, well you find the teacher and delegated it on.

As release and relievers it is OK. Lucky at the moment, but has been very hard. Have used some reasonably fluent relievers.

A challenge and disappointment is the parent involvement. It is something we should maybe have pushed some more. Looked at developing further. Depending on who is running the immersion class decides whether or not some whanau stay. They drift between here and Matapihi.

Next year we could end up with one class. Have a number of whanau who come to enroll their child and when you say it is full immersion, they say we'll put our child in the mainstream then.

Maybe if we offered level two or three bilingual we might get more five year olds enrolling.

Rā Whakangahau Kapa Haka festival held here. About 40 groups performing. A huge event which cost \$30,000 to put on.

5 – 7 year olds reading where they should be in immersion unit. Doing well in numeracy.

Getting disillusioned with what this government is doing.

Geoff: Forest Lake

Run both the Marau and NZC at Forest Lake. When the Rumaki class began the bilingual unit was used to feed into this.

Start of the Māori medium unit was in 1987 – bilingual. In 1995 Rumaki was already established and the bilingual disestablished in 2000. Slowly transitioned.

A lot of parents at the time of the establishment of the Rumaki were doing Atairangi and learning the language. It seemed to be a drive in Māoridom at the time. A revival of the language with a number of whanau/parents involved. Lots of parents who put their children into the Rumaki class were doing Atairangi.

Buses stopped going from Templeview to Hamilton West. Used to be a bilingual unit there at Hamilton West. For a while we were running BOT subsidised taxis, partially funded from Templeview for whanau who were bringing their children to Forest Lake to attend the bilingual unit.

When I started there was a clear separation between bilingual, Rumaki and general classes. That was very evident. There was conflict between each of the areas in terms of its relevance, particularly from the general section. From the rumaki some conflict generated there too.

One side would be saying I don't see the relevance of Te Reo Māori in terms of jobs and so forth. The other saying that Te Reo Māori is important as it is their culture and identity. This stood out at the start.

It is an area we really focused on, to develop the culture here. We put lots of effort into changing the culture. In changing the culture we had to encourage some teachers to maybe look at another career, other options, another school maybe. This was a difficult and delicate situation to deal with. What enabled us to grow and move forward was changing the culture here. Looking at each area as being important in its own right. From there we went down the track of how do we bring the two groups together. There were staff changes for the better. An action plan was set about what we wanted to achieve and we slowly chipped away at it.

There is a sense of unity across the school, but if we relax and take our foot off it, it slips.

We have a senior, a middle and two junior classes in the Rumaki.

Whanau support is there. They roll in and out. They are very happy with what we are doing.

Curriculum development is based on looking at running two curriculum. We have done some PD based on the Marau and what it means. Rumaki teachers have been the start point. We have developed a graduate profile, which has been a process of its own. Surveys of whanau, collating this and taking it back to whanau. The draft of this is completed.

There are a few other areas we need to look at such as affiliation to marae. We are still trying to sort this.

Some say Ngati Mahunga, some say Ngati Wairere. Kaumatua are saying different things.

Two sub tribes are from the same whanau, but the boundaries are not clear. We may eventually affiliate to both.

We have criteria for entry to the rumaki in terms of students enrolling in the later years. We will take a child from preschool with no Māori. We will take children with little or no Māori up to year four.

The Te Reo Pakeha component is based on children reading at a level of proficiency. If tamariki are reading at kete Pingao. At this stage they transition into English. Generally year 5 or 6. Some year 4 occasionally do. Benchmarks are taken from kete panui.

Other DP, from the English staff takes groups for 1.5 hours for three days. 4.5 hours a week. Focus is on reading. Minimal writing.

The aim is that by year 8 they are fluent in reading in both languages. Many at the point of transition are already close to their chronological age when tested in English.

Big picture view we would like to grow our numbers.

There are always things you can go back to and do better. It has been exciting. We have struggled to sustain three classes.

Our year eights go to Nga Taiatea. They used to go to Rakaumanga.

Staffing has and is a struggle. It is a challenge either teaching or kaiawhina.

Staff do not always begin with the skills, abilities we require. Use PD, particularly internal support to grow them. If you get a good one you hang onto them. The biggest thing the kaiako like here is about the culture and the way we all relate and interact with each other. An open and relaxed atmosphere.

What we are finding now is that even in the staffroom if there is Māori spoken, others are picking up on words and what is being said.

I find that teachers that come in as beginning teachers even in mainstream and student teachers are coming in with more Māori.

Leanna Herewini is a great support in Pangarau, but she is also our access to other support.

Only just this year being supported by RTL. The very first time we have been supported.

Transcripts from Sabbatical Hui Interviews

Hurae White

It began way before my time. It started with Georgina Quinn. She was instrumental in the development of the bilingual first and then the movement towards the Rumaki. Newton School has always been synonymous with supporting Maori culture.

...our jubilee was a prime example, when one of our older teachers brought out one of the very first kapa haka uniforms from way back when the school was sort of first started. Back then the population of Māori students was around about thirty percent. Today we are over 70 percent. So over the past 55 years there has been quite a big change to the demographic of our kura. We can maybe attribute that to the strength we have now with a big core immersion unit and another big bilingual unit. But it hasn't always been like that as you know. I think from remembering what Whaea Quinn talked about was developing a core group of colleagues who have a shared vision about where the school needs to go. So I jumped on the waka in 2000 when I came here as a student teacher. I had a six week practicum with Georgina Quinn. She has a legacy as a tutor teacher for people such as Michael King and others. She mentored some really fantastic people that have gone on to have careers and still be in education. And I was very lucky. I was the last of the teachers that she mentored before she passed away. A huge loss for us all.

I am Hamilton born and bred. But I have strong links back to Ngāti Pīkiao, Ngāti Mahuta and Ngāti Maniapoto. My grandfather is Ngai Tahu. My mother was born in Invercargill because my grandfather was in the airforce so they were very mobile - Ohakea, Helensville. Then when he had done his time in the airforce he moved the family to Hamilton. So, I have only ever been to two schools in my schooling. I went to Saint Columbas and then to St Stephens on the Bombay Hills.

Mum and dad chose St Stephens as at that time they didn't have a lot of faith in what secondary schools in Hamilton could provide, particularly for Māori boys. So that was our secondary schooling up at Tipene on the Bombay Hills.

Did I aspire to be a teacher? Actually it was my second choice. An architect was my first choice, a principal my second. However, I had a careers adviser Christine Ford at secondary school. When I had my meeting with her and she asked me what I wanted to be when I left secondary school. I told her an architect. She frowned and snarled a little bit. She stated, "No, no, not architecture, how about architectural drafting?"

I must have been quite impressionable back then so I took her advice and didn't apply for the architectural school in Auckland. I applied to go to Polytech. I got UE, but I didn't apply to go to Auckland. I spent a week at the Waikato Polytech and had a very very bad week. The lecturers were awful, they assumed we all knew nothing. It was very condescending. One came right up to me. He had asked the whole class to take out a set square. He came right up to me and asked

me if I knew what a set square was. I was sitting there thinking mate I could take this class and I could run it so much better than you are right now. So I just sat there quietly, politely, thinking I'd give it my best for a week to see if it got better. What the lecturer didn't know, or hadn't bothered to find out is that I had aced my years right through from third form through to seventh form. To be spoken to like that really put me off. Unfortunately the week got worse so I applied to have my fees refunded.

I got a phone call from my aunty who had a home based Kōhanga Reo, Te Amokura, and she said she needed to have me there. This is where you need to be. So I spent the next three years in Kōhanga Reo. That provided me with a really solid base to go and start my teacher training. It was the whānau that said to me you have a passion and a flair for learning and teaching, we want you to go and train to get that qualification. But rather than do the early childhood where you would be limited as to where you can teach we want you to do the primary training and then come back and run the Kōhanga. So away I went and I absolutely loved teacher training. I loved the practicums at the schools. Before I had finished my third year I got a phone call from Georgina who said, "Hurae we've got a position here for you. We won't take no and we won't take anybody else."

So here I am 11 years later.

Passions - What are you very passionate about?

It's being able to share. In my very first year I was brought in as the new entrant teacher, I was then the fourth in the Rumaki unit in 2002.

The vision was to increase the number of classes across the school. We went from three classes to four. The school used the Māori language, MFF funding to fund my position, because the staffing ratio did not allow for another teacher. So they did invest a lot in me. I was oblivious because I was a beginning teacher. By the end of term two I had about 18 students in my new entrant class. By the end of the year I had 24. Somewhere in that year I was offered a permanent position. I didn't know the significance of that. But in retrospect it was quite a milestone really. But I was just busy doing the best job I could for the students that I had in front of me. By no means was it easy. It was a very difficult year and it challenged me and my thinking, because at that stage we had very strict entry criteria into our immersion. If the tamaiti had not been to Kōhanga or was not supported at home, they were denied access. I turned one family away. I went to the team and said hey I've got this family here and the child hasn't been to Kōhanga, what am I to do? They said "no" but that didn't sit well with me. I was thinking who am I to gate keep when I have families coming to me? They want what is rightfully theirs for their child but I'm stopping them at the door. I went back to them (the team) and said I'm really not happy to do that and I explained to them why I felt that way. We had had quite a robust discussion around that which resulted in me saying I am not going to turn away anybody. I'll give them 8 to 10 weeks in the programme and after that time I will reassess. I've never had to say to a family maybe mainstream would be a better option. The success and strength of our programme is that after two to three years it is very difficult to tell which children came from kōhanga reo and those who did not attend.

Discussion around recapititation is ongoing. First talked about in 2002, then 2006 and just last year (2011). It is something the whānau are looking into now. The whānau like the way the tamariki are nurtured and supported at Nawton. They

like the continuity. We talked with Ngā Taiātea to see if they would consider taking year 7 and 8. However this is not a priority at this stage. Feedback from their tumuaki, Watson Ohia is that they are really focusing on getting the Wharekura established and really working at providing the best possible programme for their seniors before considering year 7-8's as it's really difficult to staff with high quality teachers with subject specific skills and Te Reo Māori. It's a two edged sword really as Whaea Quinn was also instrumental in establishing the rumaki at Maeroa Intermediate. It is a delicate position. Our students who go on to Maeroa and then to Ngā Taiātea are achieving very well.

15:40

The school is always pushing the envelope.

We have made the students and colleagues feel safe and secure.

In my early years as BT I had some very negative feedback from mainstream colleagues. Speaking Māori was frowned upon by some who held archaic ideas about language and identity. Some assumed because you were speaking Māori you were talking about them. Had some very overt comments made.

I don't back down. I don't care. Well I did care. It rattled my feathers, but I had a right to be speaking my language, in fact our language to whoever I wish to speak Māori to. Whaea Quinn very supportive of this.

Culture of the school has absolutely changed. Te reo Māori is part of the vernacular of our school. Mainstream students enjoy singing our waiata in the playground. Tamariki from unit speak a mixture of language in the playground, depending who their audience is. They know who speaks Māori and who doesn't. In my second year we moved down to room 17 from the old Māori Resource Room. When we moved, one of the young students queried the fact that this room was one where English was spoken. This child had developed an idea of domains of language and where Māori was and was not spoken..

We have tamariki that are coming into our programme that are curriculum level two for reo ā waha. There is more language at home now. More competence being developed at Kōhanga Reo. Still a real mix of student's ability which is an exciting challenge.

Staffing of the unit. What has been done at Nawton is pulling people in as support staff, seeing a little flair and then sending them off to do their teacher training. They start as Kaiarahi reo, kai āwhina, we are a breeding ground for kaiako. Rumaki staff here tend to stay so while it is sad to see their strength (kaiawhina etc) move on, it is a good thing.

A number of our teachers have helped build and develop programmes elsewhere.

We take on beginning teachers. Fantastic, energetic and willing to learn and bring an array of skills and attributes. Develop them. Many of the team started here as beginning teachers.

Some kaiako need more support than others with Te Reo. We offer to fund kura reo programmes.

We have a responsibility. Beginning teachers are a taonga and it is important we wrap as much support around them as possible. We want them to develop a love and a passion for the profession. I know that our school caters very well for beginning teachers.

126 in Rumaki programme and 84 Reo Rua.

We know and our community know because we share this with them that the most effective form of immersion education is level one immersion. It produces true bilingual students and with a good reo pakeha programme, bi literate students.

Back in 2004 we actually transitioned all the students from reo rua to rumaki because of what the research was telling us. But in the following year the community did tell us they really did want reo rua programme, not to produce bilingual students, but to give them taha Māori. To have the core curriculum delivered in English. All kaiako in Reo Rua are second language learners of Te reo, they are all able to speak in Māori, and that is important. They wanted to increase the level of immersion in those classes to level two, but whānau wanted it at level three so that is why we have level one and three immersion.

So core curriculum in Reo Rua is NZC and National Standards, and in the Rumaki it is Marau and Ngā Whanaketanga.

There are linkups. The Reo Rua join us as part of the daily programme. We have karakia. It is combined. We have shared time where we are as one, even down to themes for learning. Reo Rua do all that we do, the language of delivery is different. Very strong connection.

An example – kaupapa across the whole school is tāonga.

Three graduate profiles. Developed the whakapapa of the Rumaki first. Out of this the Reo Rua whānau developed theirs and then the mainstream saw what was happening and have begun developing theirs.

The use of two curriculum beside each other is seamless basically. There is never contention or fighting. Mutual respect. An awareness of kaiako about the curriculum documents.

One of the lecturers of a colleague's daughter at university stated that there is one and only one New Zealand Curriculum. There is clearly a lot of work to be done out there. Even University lecturers are unaware about the Marautanga. For me, this simply is not good enough.

Group developing Ngā Whanaketanga aimed to have whanaketanga reflect the essence of the Marau.

With students entering a mainstream English programme you can assume they have had 5 years of development in English. You cannot assume the same with a child who enters an immersion Te Reo Māori programme.

Research from Kia Atamai Educational Trust is showing that to get best results for transitioning students from Te reo Māori to English it is best to wait until they are at Pingao or the top end or Miro because basically to be strong in one language is to be strong in another. If reading with comprehension at top end of pingao or into miro, it is a really good time to transition them. We have tested that theory as traditionally our Te Reo Pakeha programme started at the beginning of year six where they would automatically be enrolled in our Te Reo Pakeha programme. However when thinking about message form Cath Rau, we transitioned them across as well and it has proved absolutely correct. Have heard of some programmes starting as young as year four. Sometimes this appears to cause confusions between the two. Leaving it until year 5 or 6 when students demonstrate readiness creates accelerated learning. 7/20 on the programme this year are already age appropriate at the end of term two.

The core is pānui with a little bit of tuhi. Spelling list words. Many are reading chapter books. The children are getting a real buzz. They have an innate sense of what it is to be a good learner. (Hurae takes the Te reo programme) For me, a child who reads a text in English and retells it in Māori is the pinnacle of comprehension. We run the programme in the afternoons in half hour blocks. Guided reading being the main focus of instruction. Each group has half an hour a day for four days. We use the MFF funding to run this.

Strategic direction. Want to share our success at Nawton with other kura. I am happy to help. Four teachers from Whaingaoa came here recently. Four teachers from Te Puna, Teachers from Oparure (Wharekura). Seen as important.

PD

Supporting the refresh of an oral language resource, Aromatawai Reo ā Waha, Hana Pomare Ltd. Will go out to all level one kura. Participated in the development of a handbook Māori Medium Literacy Handbook with Nawton examples. Tuakana/Teina reading support programme has been developed, Tatari, Tautoko, Tauawhi (Pause, Prompt, Praise).

Nawton gets approached to do a lot of things. Building capacity within colleagues is very important. Two in training to be pangarua facilitators. All about succession planning.

One Unit Bilingual when it first opened. Now 6 permanent Rumaki staff, 4 reo rua teachers, one kai āwhina and one kai ārahi i te reo.

Principal important in progression and development of Māori medium.

Jan Tinetti

Jan is completing a Masters degree and had hoped to take a years study leave to complete the thesis for this. With the DP resigning this has been deferred at this point. Thesis focus will be connected to Māori student achievement. Jan is part of NZEI Principal's Council.

“We are the forgotten schools”.

Have had informal principal's meetings about Marautanga.

A Pakeha principal in a Māori medium setting.
Jan grew up in a very pakeha context, but grew up in grounds of a psychopaedic hospital. This has been a big part of Jan's life.

The context of diversity in disabilities clearly helped me to identify and feel comfortable with a wide range of people.

I have felt for a long time that there are gaps around Māori student achievement and we were making no gains in this area. We only had a few Māori students in my last school, but we were not making any gains for these children.

It has been a big learning curve coming into Merivale School. I have had the strongest and best learning I have ever done and I have absolutely loved it. No regrets. Have been here six years now.

School was painted white in colour. Thought was it was easy to paint out as there was lots of graffiti. Since community chose the new colour the school has not been targeted. There has been graffiti all around.

Six years ago when I came here the children were very unsure about who they were, who they were as Māori. Very much seen as the Māori school of Tauranga. Lowest decile (Decile 1). Was termed Māorivale and would still be so with “redneck” elements around. They themselves, community and children would not call it that now.

Belief was - Don't worry about the Māori context because they are urbanized and it is not important to them. How can believe who you are is not e important to you. It is important to me, even though I have moved to the north island, the fact I am from the south island is very important to me. That has been so proven to be wrong. Watching children from here. You see them out playing touch at lunchtime and they break into a haka. Who they are is very important to them and who they are.

When I first came here people asked me, “Can't you get a job anywhere else?” It gave me a surprise that people thought about race like that.

Teaching in this school is the best thing I have ever done and by far the best learning I have done.

When I first arrived, don't really want to put down the past as it creates who you are now, but it was a school in anarchy. I spent the first year in absolute shock. Many kids did not want to be here. Was quite violent in a range of ways. A number of these kids had no respect for their teachers, themselves or their culture. Or no or little respect. The kids ruled the school. The teachers didn't believe in the kids. I'd have teachers saying to me, "You're saying we should be teaching kids in groups for reading, you can't do that, you don't know, you've come from Southland. These kids need whole class teaching, these kids can't even learn. There's no point these kids are going to be driving tractors or whatever.

I had teachers who were the bottom of the food chain in relation to their ability to teach. We had teachers who would hit kids. I had a couple of teachers who lost their jobs over incidents to do with kids and I was the first person to take them to task over this.

Because there was that deficit thinking lots of funds had not been spent. We had lots of funds available to do things.

We were trying to build the kids up while all around them people were knocking them around.

Eventually we were able to turn the tide.

It's only this year that I can say wholeheartedly we are 100% turned around. We have made big changes along the way. Even last year we had a core group of children still holding the school to ransom and I still had a group of teachers who wanted punitive stuff to happen all the time. This year it is a different sort of school. It has taken us 5 ½ years. Part of that is that I have enrolled every single one of the kids here now.

Kids come now into our culture, which has turned things around.

Three existing staff members. One and a bit still teaching in the classes. Staff that can't cope with the focus of things Māori then they have left.

Māori education has become the number one passion. I like to see equal opportunities for everyone and I don't like to see deficit thinking and minds about any child.

The bilingual unit started at Merivale in 1989. It was one of the first in Tauranga Moana area. Set up by a pakeha teacher who was a speaker of Māori. She created a very good culture with great whanau connections. The next kaiako had the language, but not the ability as a teacher and it wasn't working so well. The unit did all things Māori for the school. You couldn't see it was a Māori school by what was going on in the school. You could only see this by the brown faces. Staff told me, they do that they are the bilingual unit.

ERO visit not long after I came. They said, the ERO reviewer with specialization in Māori units the teacher is a beautiful person, but the unit is not really being run as a bilingual unit. It had the bilingual title, but all core learning was done in English.

We were losing a lot of children from the Kohanga Reo on our site to other kura as the bilingual unit wasn't catering to what whanau wanted.

We upped to a full immersion five years ago. We created a senior classroom with a second teacher .a speaker on site. We did this. The first teacher went to Australia and the second to Murupara. Two teachers were appointed who did not work out. Then I went shoulder tapping and have a couple from a wharekura. Very competent teachers.

So, now stunning teachers.

They were in a prefab, but are now in the main block. We now have children busting to get in there, into the unit. Difficult kids from the mainstream go in there and we don't hear from them again. They end up really standing up and do well as leaders. Children with learning needs in mainstream go there and succeed.

Unit fluctuates between two and three classes. Hard to find someone of the same calibre. Whanau would rather it stayed as two classes slightly larger than compromise quality.

It is level one for juniors and high end level two for the seniors. The whole curriculum is based on Marautanga assessed by Whankaetanga. School and teachers have a good reputation now.

Five year reviews don't happen for low decile schools and things can change too quickly in low decile schools for this to be successful in terms of accountability and review.

There is a fix it yourself attitude with staffing – shoulder tapping.

Good relationships between staffing across the dual mediums of the school. Used to be run as separate. The whanau did not want this as all sit under the same roof of the whare. Idea that we had to sit down with representatives from both/all parts of our school and come up with shared values and goals about where we are heading. We spent a year of hui. On marae, in whanau homes, you supply the venue we supply the kai. We covered probably 98% of our whanau in the year.

Had every person with great ideas knocking on the door with programmes to save these kids. We had all these add on programmes. We even had people coming in to teach values. Some kids only in classes in front of teachers for about five hours a week. I thought why can't you teach values yourself.

So what we did was to develop "Key Entrustments". Everything we do must fit within these key entrustments. And they are to educate and they are based on national curriculum. We want our children achieving on par with a national level, connotations of that aside, both in the Māori medium and in English.

We have to educate, develop Māori potential, welfare and well being as you cannot separate that out of a decile one school. We have the uniqueness of the Merivale culture. To feel proud of who they are about living in Merivale.

If things don't fit in with key entrustments we don't even look at it. From this we, including whanau determined our values of which there are 14. From there we all developed our learner profile. Our curriculum is based on Te Marautanga not NZC. Only literacy and numeracy ion the mainstream are based on NZC. We do not have the key competencies, we have our graduate profile, or our learner profile we call it.

The whanau said to me, we understand the whare tapa wha, Mason Durie model, why can't we do it for education. I asked them how and they created this where each corner of the whare is as important as the other. Spirituality, wellbeing, learning and whanau are all as important as each other. It is our key document of the whole school.

The school turned to using the Marau as the base document there years ago. Had done a hell of a lot of work on the NZC, but something wasn't sitting right. The key competencies are good but something was absolutely missing and I think it was the Māori values were not coming through easily with the NZC. It wasn't fitting for the whanau. I went to the MOE and asked if there was any reason why I could not do this in the mainstream and they said no. You can use any curriculum you want to use.

Reading, writing and maths are still being reported on against the achievement levels in the NZC. They said you could still do it the other way if you wanted, but it was too hard for my teachers at the time. Reporting using whanaketanga. What we have works for us. Everything comes out of Te Ao Māori.

At the time we had about 98% of our children as Māori, now we have about 90%. Mainly Pasifika, and some Pakeha. Other cultures are coming because they want to be part of the journey as well. When you have 98% of our community why would you not go in the direction we did with our curriculum.

We get many special needs children enrolling because we are the school who will take them. They are basically turned away by other schools. His mother who said the principal had stated to take him there and when he is fixed up bring him back enrolled a recent child with behavior and learning issues.

We will take all comers and work with all comers. We get good support from the MOE etc.

We have siblings sitting in both parts of our school.

We have a bit of criteria around entry, but really push parent/whanau commitment. To start with your child won't feel comfortable in here because they won't understand the language. You need to be committed even if you cannot support with the language at home. Students will go between the two parts of the school.

I used to have the children go in and come out of the unit, but now they must remain for a period. Majority of students come from the Kohanga Reo on site and even from the early childhood centre. Discussed with them why they haven't gone to Kohanga. Have a small, but growing number of pasifika families and will need to look at what we are doing for these children.

Te Reo Pakeha programme.

We do ours through a variety of ways. MOE have not had a lot of thought or advice around that in our area. The CRT teacher goes in and does this aspect in both the classes. One hour a week. Choir in school. Kids coming out of unit couldn't read the words and upset. Te reo pakeha teacher will do some things such as read the waiata in English. We have started to test our tamariki in the English standardized tests as

well and they are achieving at if not higher than their mainstream counterparts do in English.

Most students in the unit, 90% come from English as first language at home.

Bilingual isn't great for kids, it is tough for them.

Kids going out to the wharekura from here are doing very well. Some of these are from very dysfunctional backgrounds, but are succeeding.

Have thought more of recapitation for our mainstream kids. They are the ones who go away and struggle and get into problems. Mainstream success is a critical area of Māori achievement that is going down the drain.

The last year is the first time I have heard children articulate their dreams about the future.

Challenges about trusting staff members, part of the team, but choosing the wrong person for a position.

Need to do homework better about staff.

Some issues with how to deal with student assessment from the Māori medium unit. Where to next? Our overall data is improving. Initially when I started, only about 5% were achieving at or above in reading in the mainstream.

Our next steps are to keep focusing on that. These are the biggest next steps. Also coming to terms with how Whanaketanga works properly. Teachers didn't have a good understanding of assessment.

The culture of the school was the biggest change. We are now working on the teaching and learning more. Have improved and modernised the classroom environments. We have not hooked into Enviroschools. Want to do things the way we want to do it. The pou, our community came up with and drove this idea.

John Naera: Rotorua Primary

We don't take children that haven't been in Kohanga Reo, or they need a Māori speaker at home.

That is the entry criteria into our school. It makes it black and white for when parents come in.

Because of our programme, ERO liked how precise we are with our programme. How much consultation did we have with our Māori programme about developing our programme? We developed the programme and told whanau them what it would be. That was our consultation.

I said to ERO we are the educational experts and our programme is based on university studies in Europe. That is the programme we have developed and we report it to our community like that.

Our Rumaki whanau community wants their children to be fluent in Māori, but they want the English component as well.

They are parents who do not want their children to go to a kura kaupapa, but want their kids as fluent as kids in a kura kaupapa.

I went on fellowship with a travel grant to look at bilingual education. I went to Wales, Holland and Germany and Switzerland. One of the things we found using the Welsh theory from their studies was that in that country they did their first language up to about 7 or 8 years.

In Switzerland we met teenagers who could speak 4 or 5 languages. From the age of 7 or 8, as you gain competence in a first language at this point, they then introduce a second language then another a couple of years later and so on.

The kids there could flick in and out of languages. There was no waiting time like those learning a language and needing time for processing.

In a café a young girl started off in Swiss. When she found out we spoke in English she switched into English then went to the next table spoke in German, went to the next table spoke in French. We sat there for an hour and watched her. When we spoke to her she could speak five languages.

In a country like ours, we are an island. People don't understand how good it is to be bilingual. So when I came back, we had a bilingual programme where the children from 5 years were being taught to read and write in Māori and in English. The difficulty was that kids were going off to high school we were told by the high school they were really struggling in Māori and English.

We changed the programme to total immersion. I did it to improve their English. When we started English I didn't want to have the confusions. It was funny because we are an unusual school. We have a lot of professional Māori parents who bring their kids here. They work in town. In our mainstream side we are pretty much decile one and in our Rumaki we are a decile 5. You add them together and we are a

decile two. So from that point of view you have quite bright kids with supportive parents coming into our Rumaki. Which is different from a lot of schools where the Rumaki is often the lower decile part.

A lot of our kids are being taught to read and write and do Maths in Māori. By the time they begin learning English in Year 4, they have taught themselves using the same skills they have learnt in Māori. In year 4 when we do reading tests and that a lot of the Rumaki children are already reading at their chronological age in English.

Based on Nga Whanaketanga, most at and above. The English results for reading are very similar. It is really interesting that the kids who have been in school right through are doing well in both mainstream and rumaki.

We are deciding whether we report on transient children separately. A large percentage of these are below in Whanaketanga and National Standards.

Best Māori speakers, native speakers are in the years 1 -3 classes. Still level one from year 1 – 8. English is taught as a subject.

When I started, the Māori, bilingual teachers were the experts or role models in Māori and the teacher of English was separate.

Reo Pakeha – English Component.

In the first year in year 4 they get 40 minutes a day. Year 5 it goes to an hour. Year 6 it stays an hour. Year 7 and 8 it is half a day each day – so becomes bilingual. At the moment our year 7 and 8 teacher in the Rumaki does two and a half days English and two and a half days in Māori. She finds it easier to do this way. She does exactly the same subjects, just in a different language medium. When they get to English teaching time, they all get out their English books, they read, write and speak in English. It is the classroom teacher who does this.

The teacher knows the concepts they have been learning in maths and other areas and can make connections to all other learning. They know what they have taught. As such, the Rumaki teachers have to be strong practitioners in English as well.

Quite often the kids who have been in an immersion environment know all the concepts and problems, they just don't know the equivalent English words. So it is important the classroom teacher who teaches them and knows them needs to do the English teaching. Each year it goes a little bit more.

We find that the majority of children reading in English do exceptionally well. Had no year 8s below national expectations in English.

Graduates from the rumaki go to schools all over the area. Western Heights are the only school with Māori medium. We have to set them up to succeed wherever they go. The graduates are not taking time to transition at high schools any more. We used to under the bilingual programme, but not since changing to the Rumaki programme. In contact with the high schools over the last few years, our children have transitioned really well and most go into English programmes. More than a third of kids in these years have gone into accelerant classes from the rumaki classes here.

Our kids level of reo is very high. It comes down to the quality of your teachers. A Māori advisor told me in hiring teachers, go for the good teacher first and develop their reo even if their reo is not as good desired.

Rotorua Primary is iwi based on Ngati Whakaaue land.

Use the Marautanga in the rumaki and NZC in mainstream. But we do a programme right across the school.

A few speak Māori in the playground. True bilingualism is switching back and forth depending on who they are speaking too. Wanted to set it up so it is natural. Have had siblings in the mainstream and in the rumaki, but not now. Have had parents who want to shift their rumaki child across to the mainstream in say year 6.

We also have an exit policy. If their level of Reo is low and the kids are not making progress at the end of one year they have to report this to parents and they also make a recommendation that maybe the child should be in mainstream English. At the end of two years they definitely recommend to parents what should be happening. At the end of two years it can't come out of the blue to the parents. It has to be documented along the way. The reality is if they are well behind in Te Reo they will probably be well behind in English. Academic areas are a struggle no matter what language. At the end of two years teachers make these recommendations backed with data, anecdotal information, whatever they have to the parents. In the end we do leave it to the parents to make the final decision. The parents have to give their reasons for why they are moving their child from the Rumaki.

A reason for one girl being in the rumaki is that she is being schooled in the reo for being a leader in the kitchen on the marae. That is her whanau aspirations for her. At school she organises the teachers. She has the ability to lead in a business. But will probably end up possibly on a benefit running the marae kitchen, unless she rebels against the direction her parents want her to take.

Parents have different reasons for their children being in the rumaki.

The school makeup is 5 rumaki and 5 mainstream classes. Roll will be close to 200 this year. The kohanga is completely full on site at 33. National Kohanga Trust hold them up as a kohanga who develop the reo.

Our junior roll is growing well.

Kaiarahi reo in class. Next year we are looking at taking out the Kaiarahi Reo and having a sixth teacher. Possibly a sixth classroom.

High 20s in year 7 and 8 class. Would prefer it to be about 23. RTM based on school grounds and until change to service we had an RTLB Māori at school. Have a teacher aide who speaks reo. Have a teacher who does all the release for the Rumaki. She is a Māori speaker. So currently we have 8 Māori speakers at the school. Some schools offer monetary incentives to get Rumaki kaiako to their schools, but we do not need to here because of the wide range of support available. Some schools when there are only one or two teachers they can feel like islands. Here, there is a range of people to go to for support.

The kura in this area here handpicks kids. They select extremely bright kids with no behavior issues. A place where whanau want their kids. A system where there is little bullying, focused learning. The only thing a parent needs to look at is what is the quality of the teacher like.

Have had a parent who enrolled with us and told the teacher the 5 year old was only here until his Reo improves. They told the mum to bring him down here because his reo is not good enough.

I said to the mum, "How do you feel about a school, a kura kaupapa whose sole job is about developing your child's reo and then they tell you to take him down to us to develop him before they will take him in?"

She said I never looked at it that way.

But the school also does Spanish and they go to Mexico for three months. They take year 8 up. They are Year 1 to Year 13.

Principal there has very clear ideas. Very definite ideas.

DP is in charge of the Rumaki and the AP is in charge of the mainstream.

Both AP and DP are retiring here soon. One in 2 ½ years the other in 3 ½ years. I have told the BOT I will stay here to appoint and then will be retiring from this position.

We recapitated about the 4th year I was here. Intermediates without consultation zoned us out of their zones and neither have any consistent bilingual or immersion programmes.

All the rumaki classes are part of two syndicates. As an example, the junior syndicate and then their whanau syndicate. (The Rumaki Auraki) Once a fortnight they have syndicate meetings and the alternative fortnight they have whanau meetings.

Senior staff meetings are held before school. I also have a senior management meeting before school. Our staff meetings involve a "consent agenda". Cuts the meeting time down hugely. Use it in BOT as well. You get rid of all your administration stuff in 5 minutes. Can be Googled off the Internet. Gives you all the details about how to run a meeting. Our general business is always student achievement data.

The chair sends BOT info out a week before.

Goes down the list and asks if anyone has anything to discuss. Someone might say I'd like to discuss one aspect of the budget. What is it? I'd like to talk about such and such. This is moved down to general business. Once the chair has got all the way down to the bottom the chair says, "I would like to move the minutes, statement of finances, the principal's report, etc to be approved." It's all done in the first five minutes.

It must go out a week early and everyone has to read it. When it was started he'd ask questions about it. He went round the Trustees and you were found out if you didn't read it. It made the trustees read the information. He'd ask a different BOT member questions on different aspects. After 3 or 4 months each BOT member was reading it.

The same thing is done with our staff meetings. We met in the morning as a lead team. The info for the staff meeting is typed up and out to teachers before morning tea. All staff get it to read before the staff meeting. First thing asked is there anything on the agenda/minutes that needs clarification? These items are added to the general business. Then you end up spending a lot more time on core business such as student achievement data. This data is presented, discussed and recommendations come from this.

The BOT go through a set of questions ask about clarification and then ask, what can we do to help?

BOT meetings are never longer than 1 ½ hours. An hour of that would be looking at student achievement data. Nothing else is discussed. The previous Board would discuss the previous minutes for 30 to 40 minutes. The importance was that everything was accurate.

Our staff meetings last for 10 – 15 minutes, then they go off to their syndicate meetings for 45 minutes to an hour. We have data walls, which we use for discussion. Teachers come to these in groups and share with each other. All these children in red, what are they doing? What is happening for them? The good thing is that teachers of older kids have input and suggestions and vice versa for the children. As they progress and end up in the older classes, they are aware of the progress and needs of children before they even get them.

The thing with Māori parents is they have long memories. When Māori whanau walk away from a school it takes a long time to recover. Māori parents show their loyalty, belief etc by moving with a teacher they see as good. They vote with their feet. New DP started from another school. He had a class of 24 and 16 turned up here.

School was not in a good place financially when I took over. But over the years was able to build a good reserve based on RSNs. Able to retain all their travel grant.

Targets are easy to do now.

Eg “Reading for the mainstream: To increase the number of students achieving at or above the National Standards.”.

So you don’t have to set a percentage of students achieving at or above etc.

You reflect on the aspects such as transience.

“To increase the number of rumaki students achieving at or above in whanaketanga.”

League tables are going to show no matter what we do that we are achieving below the likes of the high decile schools. ERO review comparing us and a decile 10 school who were reviewed at a very similar time. They were recommended for a 4 – 5 year review which they did not get due to moderation.

Students began with a 92% success rate in reading national standards. On exit this had increased to 95%.

Our school went from just over 50% to 85% plus. Who made the greatest achievement?

Judith and Parehuia: Waikaremoana

Two classes in the mainstream and one immersion class.

The roll is 28 total. A number have gone to Australia. Roll has dropped. Has slowly declined from 56 over the last four years.

Gaining a few from Kohanga, but not really replacing those year 8 who are leaving.

In the Immersion class we use the Marautanga o Aotearoa and the Tuhoe Marau. A mixture of both.

We look at some of the same themes, but take a different path in our learning.

The whanau want their children in either mainstream or immersion.

Went through a period where some whanau were pulling their child out of the unit in year 3 and putting them into mainstream. We discussed the problems that this would cause.

Old School was on the tennis court. Had it's Centenary in 1998.

Many of the older whanau have tragic memories of the school.

Modern school looks great, but is not functional and practical.

We still love it.

Years one to eight.

Eight or nine years ago the school was established. I came here four years ago.

Parihuia connected to Whanau Pani. Affiliate to two marae, Puha and Waimako.

Some children from Whakatohea, Te Arawa and the rest local.

Have discussed the introduction of Te Reo Pakeha, but this has not been implemented. There was some whanau antagonism about it.

We are normally staffed at 2.5 FTTE. We have two class teachers and I do the release. I have been off quite a bit. Having the second teacher has been a real bonus. Doing more teaching now than when I came as the roll has dropped. Currently my position is under salary protection until the end of the year.

Staffing will become a problem if we drop to one teacher position. MOE idea is that we employ a part time teacher of Reo for the morning and then they go and do art etc in the afternoon without reo.

Whanau support is good across the kura.

Most children don't come in with reo. Mostly there are younger parents enrolling their children. Support from the whanau is generally from the more extended whanau.

Younger group in Rumaki in general.

We do a lot of PD through TEA and some through Gisborne. Writing with Cath Ngata. There is some specific PD for immersion. Isolation is the biggest problem. Becomes prohibitive for costs.

We have an RTM who comes sometimes. The RTM also supports in the mainstream class here.

There is an ahua Māori running through the school.

DOC is an employer, Genesis, a few on benefits, seasonal workers, family and children go off and come back – Watties seasonal pickers.

For release we have one person we can use. If we get in real trouble we can call in the chairperson just as cover. It would be very hard to replace Parehuia with anyone for the immersion class.

A challenge with a single class is that we have years one to eight in one room. We made a mistake four years ago. The numbers were getting very low, so we put the years one and two mainstream children in there to make it professionally stimulating. We thought we could make the whole school bilingual, but whanau didn't like it. A year long trial that didn't work. Having two languages in our classroom.

Have been able to tweak things with the learning in the rumaki by finding what has not worked well for the older students and improving it for the younger students.

Started collating our oral language with kaiako from Tuhoe schools in March. Using "Kia Tere". But we were using Hopokina here right from our juniors, even though it is supposed to be just for the seniors.

Language was good. Moderation needed work.

Have started using Whanaketanga.

Our kids only use Te Reo at school. Even at home they don't. It's funny, but when I ring home the parents know their kids are talking to me if they answer the phone because the switch into Māori.

The where to next is to consolidate what is being done now. Would like to get more reo in the mainstream and head to bilingual. I think it can happen and maybe will. I think kids should be learning Te Reo.

There is a change in attitude in the 30 years I have been in New Zealand. Pare - There are more opportunities for people now. The concern used to be who would want to employ someone unless their English is good. Whanau worried about this. Now there are opportunities.

It is cool that over the years you hear more and more Reo in media, around communities, which are generally mainstream.

A number of our ruma rumaki students are showing up as leaders at college. Some switch to mainstream at college. Some misbehave and go off the tracks a bit.

Some siblings in our school are or have had siblings in the other part of the school.

Have even had one in each class and one up the road at the school, which was more Pakeha.

This school closed in 2004. Traditionally Waikaremoana was set up as the Native School. Tuai was set up for the power workers. Māori kids were not allowed in there. Was separatist then.

Children have the option of sending their kids to Wairoa as we have the college bus. There are three primary Schools in Wairoa, the College and a Kura Kaupapa.

Issues around ERO visit. A concern was that no reviewer who could communicate in Te Reo was sent.

Was originally Kokako School. Changed to Te Kura o Waikaremoana.

Leanne Apiti and Roimata: Kawhia

Demographics have really changed Kawhia School. WINZ focus stopped families living here in relation to shifting into the area if they do, as if they were not local and shifted in.

Rumaki has been at Kawhia for a long time.

Have a graduate profile across the school. Level one immersion and level four.

One hundred percent Māori.

The school is from year one to eight. There are currently one mainstream and one full immersion class. The ones at year four now are the only ones who started with Māori literacy. The year eight students are in their fourth year of immersion.

The older kids are fluent readers and writers of English and whatever they can say they can read or write. In their tuhituhi, if they can say it they can write it. They have to do a lot of processing to be able to do that.

Outside the classroom they are not speaking Māori. Because there is no Kohanga Reo feeding in, we do not have the luxury of having entry criteria. If we did that we would not have an immersion programme. We are working at what is the right trade off. We are still working out what is the right solution. What is our priority? Sometimes the priority is straight reo then you get hit with the other bits, the curriculum. You can't just have that priority and push it aside a bit. You end up not doing the a-waha stuff enough. It's getting that balance really right. Give the reo a real push and everything else has to be left behind.

Had a year eight boy who has come in with no reo. It's not sensible in some ways.. However he whakapapas to here and it might be the only chance he gets to do things in te reo. His whanau want it. We support his English learning at the same time.

We have been pushing the English for 150 years or so and it hasn't worked for many Māori. Are the tools we use for measuring working? They don't appear to be.

Would be a good idea to put together schools with Rumaki/Māori medium units for PD and for like needs.

If not being fed from a Kohanga, not having kids coming in with a reasonable level of Te Reo, it is very hard.

Making up own rules. Trying to work and see what works best. As an example if I assess the year 8 boy on whanaketanga he is well below. So I am trying to assess him in English as well. Using a range of both. He is already a reader, in English. Ahakoa tewhea te reo...

Some basic readers can be used to whakapakari te reo for older students.

Some of the older students are having moments of rebelling against the reo. Such a difference here between a year 6 and a year 8.

Roimata came here because of Wairua. Had enough of working with adult students. Found a job at Kawhia. Strengths in Te Reo and tikanga. My father is from here so whakapapa to here. Thought it would be great, strong Māori community. Different to what I expected. Wairua has told me to stay.

There is no Māori medium school for them to move onto. They move into mainstream colleges. Very limited opportunities for them to move on to. Too many of Māori children from immersion are fed into schools where they cannot continue in the Māori side.

Dilemma has been about setting targets for Māori medium.

We do whole school professional development. We have similar targets. Professional support person can only work to support half of our target group.

Moderation of writing very hard to do in a small isolated school.

Mike Lander: Thames South School

45 years in teaching. Product of Teachers College in Hamilton in the sixties. First year teaching at Awakere, Whakatane.

Went to Allandale in Whakatane as a year two. 70% Māori. Prepared all these things I thought the kids would be excited about, I found that I was excited about them but the kids did not own them. So I found out the hard way that I needed to educate myself about rural NZ and especially Maori NZ. The journey really began then with the support of other Māori on staff. I had friends living next door who took me for my first time onto a marae, their marae. This whole world just started to open up. I learnt I had a lot of rethinking to do. I had to in essence undo a lot of the learning that had come through my family and my schooling. There was another side to it. That was the personal journey, or the start of it.

The professional journey has been quite varied.

I went back to Wanganui to my first sole charge school. Most of the community were well heeled, farming background. There was one Māori boy in a very Pakeha school who stood out. I got an academic scholarship to Hato Paora in Fielding for this boy and then had a delegation of parents come to the schoolhouse and really have a go at me for gaining him this advantage.

This boy was actually one of the brightest boys I had taught and he deserved more, deserved the opportunity. The prejudice surrounding this opened my eyes. From there to DP at Centennial Park, in Te Kuiti. Parents of kids at the school came from all over. It was hard to get the kids to connect back to their roots. Many of the families were ex Hydro dam workers who had come there from other places. Their whanau had no connections to local marae. And now you assume Māori have connection to their roots. At this time many did not.

The thing I learned from here was that in my view, Māori needed to have a better understanding of who they were and where they were from. An understanding of who they were culturally. There were some Pakeha who had kids at the school, one a businessman who had his children there because in the future he knew he would be employing a number of Maori and needed his boy to be able to relate to and work with the Māori kids. He was empire building for the future. He wanted his kid to be at school with these kids.

Then I moved my family to Mahia Peninsula, Opoutama School – now closed. My kids were the only Pakeha kids at the school. It was a gem of a place as the kaumatua were heavily involved in the school. Kuia were in the school every day. No problem with truancy or lateness. It gave me an insight into what worked for Māori kids. A poor but hard working community who wanted the best for their kids.

Each year we achieved getting a number of academic scholarships for the children to attend boarding schools, first 8 then 10 and in my last year 12 academic scholarships.

I applied for a job as a rural advisor to Māori schools up north, based in Whangarei in 1980s because I was dissatisfied with the way advisors supported us prior to this.

I wasn't prepared for working in Māori communities so I wanted others to be more prepared. I worked on this as part of my journey of learning. Have been in the game of Māori Education, because I saw a real inequity for Māori and Pasifika. I believe there has been a real intent to keep Māori and Pasifika in the bottom – at least historically based on what I have seen and the research I have done.

Climate of the 80s very much about Equity in education for women and for Māori. A hiatus during the 80s which started to fall away in the 90s.

After 7 years in Advisory, I took on the roll of DP at Tikipunga Primary. I had the experience of running this very large school while the principal had a term on leave. I had a magical time at Tikipunga.

Then I won a position in the Advisory Service in Hamilton as a senior advisor in Māori Education. Eventually the advisory was swallowed up by the university.

In my sabbatical year I went to a school in Papakura soon after Tomorrow's Schools. We got the Rumaki unit going and some partial immersion classes. I was there a year but these initiatives faulted the following year with the appointment of a principal who did not believe in it.

Then I went back to the Advisory Service in Hamilton for a year. I came to advise Thames South School with Joe Harawira for BOT support of a school establishing Māori medium components. We found a board who wanted to support this initiative but a senior management and Principal who didn't know what to do. I had come in to help weave a way forward. Part way through the process they asked me if I wanted to run their school. Really the personal commitment was not there from the top and it is needed for it to succeed.

To cut the story short we brought in a management team, two fellow advisors came as a DP and senior teacher and a fluent speaker, teacher from Te Ara Rima came to help set up the Rumaki unit. All of us were ready to go. The whole school got hit by that senior management team 18 years ago.

My passion is around Māori achievement and the injustices of things. It is not through lack of intelligence that the left hand side of the bell curve is made up of much higher percentages of Māori. Health wise, employment wise every otherwise – it's just totally wrong. Successive governments for generations have fostered this. The answer when challenged about this is -Well someone has to fill these positions.

Decile three school currently.

Roll at Thames South was 22% Māori and 160 kids 18 years ago. For the first ten years we ballooned out to 350 kids and up to just under 70% Māori. We have dropped back and leveled out at a roll of 220 and 62% Māori.

We went through an interesting phase (Thames is a town of about 7,000 people) Toyota plant closed – about 600 jobs lost - and a number of support businesses closed.

People saw us as a school that was really moving forward creatively. We created paired, shared teaching, which utilised teacher strengths. It was magical for about 5 years and this is when we ballooned out but we started to lose the essence of what we were about. Parents were just dropping kids off. Called a brainstorming meeting of the BOT. We needed to stop other schools enrolling their child here as a year 8 ready to go with a peer group to college together. We found that these students brought a different culture to the senior part of the school. We put the word around about having an enrolment zone. We were also getting lots of behavioural problems, major problems. We decided that we needed to keep the role under 300. If you get caught in growth you can be taken away from your core business. Your values, your philosophy and I have seen some Boards and principals get caught up in this.

We felt as a team we were losing our soul, and narrowed the curriculum, so a visit to a school as a team made us realise we needed to work on the key things we believed in, the things we had been before.

Every year there is a new challenge and it keeps me going. Always learning curves.

After starting the rumaki class we ended up with a third of the school calling itself a bilingual unit with one really neat teacher leading that unit of over 100 kids, but we also had staff who were quite destructive. We did some things really well, kapa haka nationals and fundraising bigtime. We had got to a stage where we had forgotten the parents a bit and experienced some stuff with staff. Should have been on the crest of a wave, but because of the infrastructure, parents were not as involved and committed and there were personnel issues. I had to say 'Is this really good for the kids?' in terms of learning and teacher relationships, parents and their relationship weren't humming and basically I didn't think the kids were getting a good all round education. Yes they were getting the Reo. So I put my head on the line and we pulled the plug. We shut it down for four years. I resurrected it after four years and made sure the infrastructure was right and the staff in there were right. We had to have that down time. Now we have another system running which leaves the other for dead. We have also a different system operating which is bilingual. Reo has rocketed but we have also introduced other languages like French and Spanish. We call these the Dual Languages Classes ie Te Reo Maori and our other languages.

Our Rumaki class has stayed a similar stable but medium size because we only have two kohanga contributing. To enrol the criteria is that kids must have two years kohanga experience because it is 100% in Te Reo. As they move up to years 6 – 8 they move to the language classes in preparation for the local high school as they have to move into English competency.

I want all kids in the Languages unit comfortable in both languages.

This year we have taken on an English teacher from the UK, part of this has been to show others up, to get comfortable in the Reo. She is not a speaker, but her pronunciation and the basics are growing rapidly. All our mainstream teachers should be able to say more than just "kia ora", they are the models

I am not fluent and I don't pretend to be. I can speak and am comfortable on the Marae but my aim is not to show Māori up in their own language. I try to mix both languages. I don't want to put them down in their language.

A number of my colleagues try to prove themselves the other way. I have become fed up with some Pakeha mates of mine who compete to have the biggest and best whaikorero. They treat it like a game of golf saying I'm better than you.

The challenges have kept me interested, and I am equally passionate about our Pakeha kids, I am passionate about Kiwis succeeding no matter what culture.

Mainstream is a "flat" term. So this year we have added "Adventure classes" to our repertoire. Run by adventure teachers, I wanted kids challenged and pushed out of their comfort zones inside and outside the classroom. We now have a year 5 and 6 after starting with a year 7 and 8 class. It is for the mainstream kids. These kids also get a fair dollop of Te Reo as well. Initially it is outside their comfort zone. They can all participate in and lead powhiri etc. They can do mihi and they all performed at our recent Cultural Festival. They are confident and comfortable. Parents are seeing later on what they had taken for granted what their kids were learning.

We are building group cultures within Thames South School.

Marautanga is used in the Rumaki class. NZC is used in the rest of the school. Whaea did some testing in English for her Rumaki kids and we were all blown away.

Our Dual Language Unit is not entered until year 4.

Children in the Rumaki come from Kohanga. Kindergarten children go into mainstream. They do not start the dual language class until year 4 when they have cemented their first language.

There is a problem with a number of children who go into the Rumaki classes in general who do not come from Kohanga and do not have any Reo, I question this as they do not have the language base. It is not the language of home. They should first learn in their home language and make this strong.

The Kohanga contribute but we also assess the children. If the kiddie hasn't got enough reo and understanding I believe it is too tough on the kids. It's the same for kids strong in Te Reo to be dropped into an English speaking class.

There is comfort about things Māori on the staff too. But all staff are expected to continue their learning.

There is a high degree of respect across the school and the different units in the school.

You can't get change in a school without the principal taking it on board. It depends on the leadership team and on staff quality. At Thames South, a number of the team have come from the secondary sector.

Sent a survey to find from a wide range of Maori teachers, what Māori in the system think. What are the best environments for kids learning, not for teachers, not for whanau, but for kids.

Majority are interested in Kura Iwi as they are not seeing kura kaupapa as being so successful. Getting the information in now.

Have attempted to encourage great parent support in the school training them in PPP and even training 30 plus to be fully qualified teachers under Waikato's MMP. These teachers have proved their worth as they are from the community, have juggled family and computers to finish their training and are great teachers to continue the philosophies of our school. People that come in do not necessarily have the feel nor can develop the feel for this area. We need to do those things to keep this thread going. Our whole culture could change with a change of principal and BOT.

The changes from the government are really damaging our schools. It just gives fodder to parents who will use white flight from schools based on assumptions. League tables and other competitive initiatives are damning. They haven't worked elsewhere so why assume that they will work here. We need to learn from each other as to what is best for our Kiwi kids.

Neil Towersy: Te Puna

Level one full immersion, three classes.

5 years as the principal at Te Puna.

The unit started off about 25 years ago. Started with a core group of parents. It has never been bilingual as far as I can tell. Began as an immersion class. Pirirakuranga has been strong out in this area. A fiercely protected cultural identity. First and foremost the children will learn Pirirakautanga kaupapa and tikanga and everything else gets layered on, on top of that.

Pirirakau the local iwi.

There are four Marae. Paparoa just across the railway line. Two just further down, Tu Teranga and Poutu Te Rangi and then on other side of the state highway, Tawhirinui.

The school links to all four but more strongly in recent times to Paparoa and Tu Te Ranga. Tu Te Ranga is the larger marae.

This school began in 1896, just one school building back up towards the state highway. In 1918 – 1926 it was dragged by horse and cart to here.

Rumaki is called Te Puna Matauranga, TPM.

Full school is 230 at the moment. Eight years ago in Te Puna's heyday the roll was about 300 before the property price market went nuts. Roll has stayed around 220 for a long period of time now.

The school is a decile 8 school, though we have some genuine decile one and decile ten students. Not much between. There are 43% Māori students across the whole school.

If we offered bilingual it is likely the immersion numbers would drop considerably. The reason it has been immersion is historical. It has been strongly defended and held. The BOT are going to have to look at this as some whanau are stating to indicate this as a preference. Children from the unit have tended to move to Boys College and Girls College after graduation, Otumoetai College. Tricky as there was not an immersion environment for them to go into until there was a private school set up. An ex parent from here set it up. It's out on the road to Te Puke.

The achievement for the Rumaki children – data from predecessor was limited as she was fighting fires on other fronts. When I started the Rumaki was operating like a school within a school. It was quite separatist and not interested at all in integration. Data kept to themselves. Present the bare minimum to leadership

team and present the data to the BOT themselves. The data was coming across as reasonable. There were staff changes, a change in leader in the unit and then a picture began to come out about kids were not doing so well particularly in numeracy.

We have some pretty awful looking numeracy data. Reading is OK. Most kids are reading at or just below where we would like them to be. Numeracy 100% just below or well below.

The staffing change in the Rumaki has been a great instrument of change. The staff are better able to see how the Rumaki classes fit within the big picture of the school. They are not coming it from a kura kaupapa perspective where they are their own school and have no responsibility or regard for the rest of the school. There has been a huge turn around in the relationships between the rest of the school and the unit and the unit and the rest of the school. It has made a big difference. The kids in the playground are just kids in the playground. It has been quite a journey.

It is quite eye opening. It is only further down the tracks that you look back and see the dynamics of what was actually happening. There are some awesome people in the unit. Kids are lovely, families genuinely want the best for their kids. They are prepared to do what they need to do if they are given an honest picture. We have a wee way to go. There are some PLD opportunities that are really needed. We have been appallingly serviced by resource teachers of Māori, school support services. Absolutely abysmal. It's been hard yacka getting quality PD for them. Reliable PD even. They all get in their cars and traipse all the way over town and "Aroha mai dear, it's not happening today. Aunty's gone here. Meanwhile you have three relievers in the school. It's been very bad. Schools with a Māori medium unit have missed out more than kura kaupapa.

People who are most pro bilingual are English speaking. They have chosen to have their children in mainstream. They want the bilingual for a cultural perspective.

By and large the children have gone from here, even high achieving and they generally crash and burn. The feeling being shared about the Wharekura is that it is very political.

My goal here is to sharpen up the urgency a little bit and stick with the immersion model for now, but it really depends on whanau.

NZC for mainstream. Marautanga for the immersion unit. Implementation documents have been aligned across the two documents. The delivery of the curriculum is quite similar looking using school wide themes. Differences in targets set.

We have taken everything from our charter and the profiles are in the Charter. Te Reo Pakeha programme. For the children who are ready for it is happening. We have very few kids at this level. A small group being taken out and supported by our SENCO.

School was in Statutory Management when I came in.
The chance for change came when some key personnel left.

Discussions need to be had around the bilingual desire. Need to find the research. Need to get this good quality information through to whanau, BOT and staff so quality discussions can be had.

The next steps for the unit, need to sharpen the focus and challenge some of the things we are doing, just because we do them. We need to make sure they are educationally justifiable for the kids. There is over half an hour a day given to karakia and mihi. It may be justifiable educationally, but if we are bringing in people to do 20 minute oral language focus groups, wouldn't that 20 minutes be better used for this. There are a lot of things we need to carefully unpack and question without having predetermined judgement on what is going to happen. Numeracy and pedagogy around that. Good classroom practice. It is not right that we have that many kids underachieving in maths in the Rumaki unit. The remainder of the school is going really well. The reason is historical and based on teacher quality.

Kei te pai, it'll be all right is not all right. Things will come right with the staff, but it will not happen overnight. We need to make sure we have the structures in place. To make sure that there is the right level of accountability in there. It's tricky.

Working with a SAF. Has not really worked. I was so hopeful it was going to be really good.

Still trying to finalise the action plan 6 months later. Constantly being sidetracked to the community focus. The focus was for writing in the mainstream and Numeracy in the Unit. Told data too good in mainstream writing.

Change is glacial.

We have not even had Whanaketanga training yet.

Getting sense out of the MOE is nigh on impossible. Getting very frustrated with the position.

Nicky Brell: Malfroy Primary School

I'm from Rotorua, Te Arawa. I was born in Ohinemutu, Tunu Hopu Te Marae, Ko Te Arawa te iwi, Ngati Whakaue, ngati Pikiau, Ngati Rangitihi nga hapu. I went through the local schools here.

In 1975 I went to Hamilton Teachers College. Most of my career has been in the intermediate system here in Rotorua.

2007 was my first principalship here at Malfroy. In education and upbringing I have a close affinity to things Māori. On mum's side she is Maori and English. My dad is Māori and also a Cook Islander. The name Brell actually comes from Germany.

I have five sisters and one brother. He is also in education.

As such we have been immersed with Te Reo Māori, Tikanga. My wife is Māori.

Our kids have been immersed in Te Reo Māori as a second language and Spanish as a third language.

It is great our children have that opportunity that was not available in our day.

Having not been in a primary school for a long time I was very interested to find how enthusiastic the young students, 5 year olds who came into the system are, compared to a number of the intermediate kids whose attitudes had changed over time for a number of reasons.

This primary school is particularly supportive of a lot of initiatives to help students. That's not only in the academic sense, but also in the holistic sense. Because if you get the well-being right then the other things fall into place. We do a lot of work around the curriculum, but we do a lot of work around the individual as well.

In recent times if I look back on the views that were cemented in the early days with experienced teachers, the key messages that came through which student teachers are immersed in already is to be well prepared, know your curriculum and be able to relate to as many children and people as you can. To make the delivery as exciting as you can. So I learnt a lot about the preparation and delivery. We had the opportunity to work with Russell Bishop and Te Kotahitanga. Back in the early 2000s I was at Mokoia Intermediate then. I was in that professional development for about five years. There were four others from our intermediate school. We were the only Intermediate School in the country at that time that were allowed to be part of the PD. What I learnt there was being more collaborative and co-constructing with your Māori kids whereas before perhaps it was a bit more directive. While they brought a range of experiences to the school setting that may not have been openly canvassed to use in the classroom setting. So we learnt a lot about relationships. A lot about inclusion. So if I do have a passion it is making sure the quality of what we do in schools embraces the needs of every individual student no matter what background they come from and try to do the best for them to help them enjoy the experiences that school offers. We know the challenges we face, socially emotionally and economically. But teachers have a knack of getting through and the ingenuity of teachers assists (with this). You know sometimes you don't have a lot, but you can make a lot. In that

sense it is knowing that these kids can see their pathways, make the right choices be supported, encouraged and go from there.

Sports is a passion that we have been involved in since we have started and the natural talent we have seen in students of all ages, but particularly at intermediate level, knowing that some of them could become All Blacks or represent New Zealand at the Olympics and Commonwealth Games. That's what drives the passion to know that you could do anything that you want to do so long as you have those support systems in place and a belief in yourself and a belief in success. That's what drives me in knowing that you have got to work collegially with your staff because you can't do it on your own. In that sense trying to set up the best teams of people that can help you deliver that.

We are decile three and it's been like that for a number of years. We have just over 350 students. We have 16 classrooms. One Rumaki, which caters for years one to three a senior bilingual class, which caters for year four to six. Both at level one and then we have two Montessori classes, a junior class and a senior class. The senior class goes to year 8. We also have onsite a special needs satellite class which is part of the Kea Street School and so we are in a sense a special character school, with options for parents to choose from.

All our classes, particularly our mainstream is very inclusive. We have a particularly strong special needs programme. As such, we have a dedicated SENCO and ESOL teacher. We are also tied to the Gifted Kids Programme. So we cater for that end of the spectrum and then in between we have a lot of sports teams driven by a lot of parent coaches. We have kapa haka, choir and we enter in local competitions with other local schools. There is a range of things in the context of what we do here that include everyone.

Look at our personal statement up there. "We strive to do our personal best and strive to make a happy, caring school". That's what our teachers do. It's not unusual for them to put their hand in their pocket and pay for certain things when they really don't need to. That's what they will do. We have a very strong support staff group. We are a practicing Restorative Practice School. We are a Sunsmart accredited school and we are the eighth school in New Zealand to be Cornerstone Values accredited. We are on our Bronze accreditation for Health Promoting Schools. We run home/school partnerships in "Reading Together" and in numeracy.

There is a lot happening.

The makeup of the school is about 70% Māori and a smaller percentage of Pasifika, about 7% and the rest are European, with some Indian and some Asian. The majority of course being Māori.

There are 14 currently in the Rumaki class. In the senior bilingual class we are on 24 students. Good numbers considering that when we decided to change the status of the junior bilingual class to Rumaki, we had a consultation hui and it wasn't clear cut. There was a significant number of parents who wanted to retain the bilingual status, but the majority went for a Rumaki. So when we did the change back in 2009, in the first week we had 5 or 6 kids start in the Rumaki. By the last term this had grown to

15. The same pattern has emerged each year with growth from about five to term four with about 15.

We don't actively go and promote ourselves, so we don't offer a bus and van service. We are in a cluster of schools that have close proximity. But we do put a lot of emphasis on delivering programmes that meet the needs of the Rumaki and Bilingual classes. So in that respect we take up the opportunities when they are offered by the Ministry or PLD.

The rumaki students we began with have started filtering into the bilingual class. This is going well. They had their first year this year as year fours. The transition is interesting because they probably have got more Te Reo in the Rumaki than they get in the bilingual, but what they do is the two teachers meet regularly in the week and they have tuakana/teina programmes. We also meet as a group on Wednesday where we have two tutors who take kapa haka. It is mandatory for them to be part of that group. So the content of the reo is still paramount, but in terms of specialisation in curriculum, that falls down to the capabilities of each teacher. Our Rumaki kaiako is a native speaker from Tuhoe and our other teacher in the bilingual class has second language acquisition, being very fluent as well, having successfully completed a scholarship last year at Otaki. She chose that establishment to immerse herself in the reo in a year long course. We are very fortunate that she made that commitment.

The bilingual and Rumaki follow the Marautanga and Whanaketanga. There are aspects that the senior class take on board related to National Standards. Really it is trying to find a balance with what's the smartest way to deliver the reo first and foremost, but also meet the requirements of National Standards and now Whanaketanga. In the sense that if you are going to use the New Zealand Curriculum document a lot more than you have to obviously assess with National Standards in the English medium. Alternatively in the Rumaki they will use the Marautanga so they will assess using Ngā Whanaketanga. We are fortunate that we were accepted last year in the leadership assessment PLD with Te Toi Tupu. We did two strands. One for English medium for the senior leadership group and one for Māori medium where our two teachers had support there. So they had a couple of hui last year with a mentor. This year it is a different format. We have just recently confirmed PLD in Māori medium for pangarau and are also looking at the Marautanga document again. That will take us through until the end of this year and into next year.

In addition to that just extending from your question we run a school wide Te Reo Māori programme. This year they launched the He Tupu Ora programme. Just today we confirmed with Te Toi Tupu that we will look for some professional development for our mainstream teachers in 2013 to embed that. Prior to that programme being launched we had our own Malfroy School Te Reo Māori school wide programme.

In clarification the Rumaki work totally from Marautanga while the bilingual class use parts of it. The reasoning behind that is that not a lot of the children are fully fluent in that respect. Some of them have transitioned out of mainstream to go into that class. The reality is it is difficult for the teacher to try and deliver Māori medium programme in te reo knowing that there are a percentage of students unable to understand this.

They use part of reading in both languages. It is very specific in relation to the term assessments that they put out. We use running record using Probe and PMs for the juniors. For writing we use the national exemplars. Our older groups use eAsTTle. In maths we use GLOSS. Supplementing those assessments still in mainstream we are using PAT in reading comp, listening and maths. This helps us with OTJs. With the Whanketanga That we started last year it has been an ongoing journey to develop and embed the understanding, not only for the teacher but also for the students. Its is really just building that core group. With 14 kids in there we will be able to achieve that over the next couple of years and be fully immersed in those three areas of reading writing and maths.

We role model the reo and the tikanga. Karakia for instance is done in nearly every classroom each morning. Waiata and himene are used when we go to school assembly. Next Thursday morning we have professional development for them of about half an hour. So we come together as a staff for karakia and himene. At that level we symbolically embrace the inclusiveness of Te Reo and Tikanga across the school.

When you see examples of kids around the school of children sharing or developing their reo and tikanga it's natural, it's not forced. Anyone can join the kapa haka and we do have a lot of the mainstream kids come into that. We have a junior and senior kapa haka group as there are just too many children to have in one. We have a Kia Maia group essentially it is our boys who need more physical activity. It is run by our tutors so there is a group for each team, juniors, middle and seniors.

I think from a parent's point of view, they know when they come into this school that the office staff, myself will greet in Māori. When I go on the intercom I will greet in Māori. There are examples around the school, imbedded if you like as part of practice.

2008 was when we had our consultation regarding the Rumaki. Prior to that it was bilingual level one.

The bilingual had already been established as two classes before I came. In the early early days there was one Rumaki class. There had been in previous years a commitment by the administration and Boards to bilingual education. Where we find ourselves now is quite an advantage as we have two dedicated teachers. We spend part of our Ops grant on the two tutors who come in and do Kia Maia and the kapa haka. We also have a support staff member who is a Kaiarahi Reo for the Rumaki class. Plus we have very fortunately at least three other staff in mainstream who are either fluent or near fluent. So there is a succession plan in place if we have a teacher leave.

My wife is a trained art teacher. For release although she speaks English, they relish the chance to do this.

We get funded in the Level One and level 4a for the mainstream part of the school. We were last verified for our levels in Te Reo in 2009 by the Ministry. The verifier came in for a day, interviewed staff and did observations.

What we would like to do is we would like to assist the mainstream teachers not only in how to do it, but also about why they are doing it. In 2007 there was a request

about how we equip our teachers with confidence in the reo. Through our contacts with Te Wananga o Aotearoa we have had PD. Even our Board members and parents came in for the school-based programme.

We have had a number of even our non-Māori teachers enrol in these programmes.

Challenges. The first thing in terms of the curriculum is knowing what to leave out. It is so crowded with so many requirements. We had until 2010 to prepare for full implementation of the NZ Curriculum. Ka Hikitia came after that, then Teacher Registration Criteria.

Ta tai Ako has now come in. There is never a let up to take stock of what you are doing. One of the challenges is work load and how you cope with that. The well being of your staff and your students and your parents need to be considered.

Communication is important across all those levels of stakeholders. Understanding how you define what you represent and what you try to aspire to. By way of trying to deliver a curriculum which meets the needs of every student. We have latched onto the terminology that the Ministry used last year when reporting the Charter and identifying “underserved” students. The real challenge when you get through the nuts and bolts is making sure that you are not glossing over anything here. What really has to happen in classrooms is to essentially engage every student so that you are giving them the best, highest quality of activities that are relevant, meaningful, that they can connect with so they can work out which pathways they are going to go on so that they retain that enthusiasm that they came in with as a year one.

We want them to show the enthusiasm that they will take on anything and having that enthusiasm in year six. But also seeing the self becoming a responsible citizen and embracing the values that run alongside the curriculum. I think that’s really important particularly with the negatives that we see in communities and society. Schools can sometimes be the punching bag if you like for ills and seen as the solutions. We try to simplify the complicated. (These) are probably the challenges that we face and the mistakes we have made in that we haven’t communicated clearly and simply enough what we are about and what we are trying to achieve. As a result of that it is trying to engage all your parents and the catch cry is sometimes, “I wish I had the parents who need to be here”. (To discuss their child).

As much as we admit to the mistakes that we make, at the end of the day we are doing our best. Your intent is to do the best. We just need to know that we are supporting the staff so that they have got the best in place.

We have one whanau hui a term. The expectation is that every parent, caregiver, nanny, koro, brother sister attend in the Māori immersion unit. We have never yet had 100%. We have never had a no show, We always have a small core group. In that respect it is dependent on the reasons or purpose you bring them in for. We try to give a report on student progress and student achievement and we also give them a report on the well being of the children. Last year two teachers with parent support organised a week trip and stay at Wellington. It was the furthest place that any school group from Malfroy had ever gone. They worked for the whole year fundraising. Hui were well attended for this year.

It has provided a blueprint for how we can further engage our parents.

There are no specific Kohanga who feed to our school. The kaiako goes to a range of Kohanga and lets them know who we are and that we are here. But not a huge push.

We have a transition preschool class every Wednesday. This involves children for each area. Mainstream, Rumaki and Montessori.

Entry criteria for Rumaki. They must have attended a Kohanga. They must have access to a speaker in their home or in their whanau. There must also be commitment from their whanau during the time at Malfroy they will be attending. That they attend the hui. We are quite firm with that.

We use the criteria to make sure we have the right kids with the right support behind them. Rather than putting a child in the situation where they don't have that support. We try to keep to these criteria.

We are having to put an enrolment zone in place next year. One of the compromises the staff make is that while the Rumaki class starts at about 5 and they can be over 20 or close to 30. That's the trade off.

We have also made it clear that of the reality, that if we can see there are no children coming in, that we cannot staff the unit and will have to change the status of the classroom. It would be unfair to try to resource this on so little numbers and expect the other classes to be large for a long period of time.

We have an adopted kaumatua – a staff member's husband who works for the MOE. He can stand on any marae in Te Arawa. The only people that we can ask to come into that role, as most of them are too busy.

We are mindful of not overusing what we have.

Where to next?

When you look at us we are a bilingual and multicultural society. Here in Te Arawa we are very fortunate because you go that way you go to a marae, that way you go to a marae, they are all around us. So this block of land has historical links to our tipuna. When students come here, its is knowing who you are first, your pepeha and your whakapapa, because that's how you connect to people. Its finding turangawaewae so when you come to this school you have a place to stand and to belong to. We want to retain those values, that sentiment, the kaupapa. So when the children leave this school, that one they have had an enjoyable experience they can look back on in time and perhaps their children will come here. We get generational enrolments coming through.

It is important to know there is a bigger world out there past the school gates. They can travel the globe and utilise what skills and talents that they have. If they have learnt more than one language hopefully the other language or languages includes Te Reo Māori. Just seeing the number of non-Māori people conversant in Te Reo Māori is exciting. We are not out of the woods yet. It is up to every individual to learn to speak the Reo. I think really that is our challenge and a way forward. I am not fluent, but before I depart this world I hope I can become so.

Each person has to look at where they stand.

Richard Inder: Gate Pa

Resources, getting books has been an issue.

I am from Christchurch. Shifted to Bay of Plenty. I have taught at Ruatoki, Opotoki, Te Teko.

Lots of very low Decile schools.

Also taught at Kawerau.

First principal's job was at Otomaraka.

Pongakawa School.

Took up position at Gate Pa in 2000.

All my family still in Christchurch.

Gate Pa is a Decile 2 School. When I arrived it was named Tauranga South School. Took over from a resigned BOT, Two commissioners and a principal who had hung in there until the bitter end. The school was in a poor financial position.

It was a school of about 550. Now we get to about 350. Has changed through flight, but lots of change is demographics.

We have 18% of the roll as Pasifika. Samoan and Tongan. We celebrate this.

Have the largest Pacific roll in Tauranga area.

51% Māori. Highly transient roll. Enrol about 150 to 160 students a year.

Good reputation for supporting kids. Have a large number of children with needs.

Parents by and large leave us to work with their kids. Have some challenging behavior from kids but not really parents.

Have a great range of talents on the staff.

12 to 16 different cultural groups here.

Passion is that teachers and principals make a difference. In primary the range of academic skills and other areas are so important. Performing arts is very important for these kids. I enjoy the diverse nature of NZC.

Relationships is the key for our school and always has been. Modeling of behavior, positive relationships, adults to kids, to parents, based on respect and smiling. Staff here work hard on this. A number of kids here have been let down by adults in their lives in a number of ways.

Low decile schools require a very special breed of teacher.

Only two staff members that are here that were here 12 years ago. Critical role to get the appointments right. For the nature of the school. Also needed a principal who would stay for a longer period to improve stability.

Rebranding the school significant. As gate Pa. It is more symbolic and significant. It has been a way of embracing Māori history, our history.

Rumaki, Māori immersion started this year. Pakeha principal. In the 11 years here I had had no one come through the door asking for some sort of bilingual option, though we do have a 51% Māori population.

As a BOT last year it was a strategic goal of the board to explore the support and interest for a bilingual option of some description. This was a focus all of last year. We had a series of quite informal hui in terms one to three. Had a range of advisors come in. We had a variety of our parents come in. They were interested, but would they support it?

Needed parents to be motivated about wanting such an option.

At the end of term three we put a line in the sand and followed the advice of others, start with a junior rumaki and make it full immersion.

We have the challenge of being an inner city urban school with no affiliated marae. There is no one marae which says we are Gate Pa. We also have no Kohanga Reo. We have a range of 20 – 30 children in the junior school whose families were interested. So we advertised. Have gained a kaiako from Rotorua area. She has helped lead us in many ways too, about how it should begin.

Started with 15, have closed the roll at 21.

Have a kaiawhina who supports the kaiako in the mornings.

We have a number of cultures as mentioned, but mainly European.

Now we are in the process of exploring next year and what next year will look like.

We would ideally in the next 3 – 5 years have three classes offering the Rumaki/bilingual environment.

The class is named Matariki, the first star. Maybe next year we will have Matariki Two in the middle area of the school. At the end of the day it is up to our whanau. I am really pleased that so far it is working well. It is the staff appointment that has enabled that start.

The challenge is we want to have fluent speakers, high calibre, but they are not readily available.

Our children mainly will go to Tauranga Intermediate. They have four bilingual classes there, so there is some flow on for the children from here. There is a Wharekura which is a possibility. Tauranga Boys has a unit too.

It is a real journey we are on that the staff are excited about. We knew we had to do more for our Māori students. Culture, Te Reo etc, but we never had the internal capacity to do so.

We are slowly tweaking changes. To start the year we had a powhiri. Sadly we had never had a powhiri prior to this. We now as part of review include more and more Māori dimensions in our school procedures and processes.

I feel for whaea for all she needs to do, within her own culture and people who can support her. Thankfully she has built her own networks and has links with advisors. From the BOT perspective, they are asking and looking at how we can support her more, as we know it can be very lonely in the position she is in.

Junior team leader is very aware that she has to plan every curriculum area herself. We have said she has unconditional support. Whatever she wants she will get. It took ages for us to get resources we requested.

Our resource manager is used to sort the resources that come in.

I/we really want it to work now for our school. It has added a different element to our school.

Marautanga is used as the curriculum. We have theme teaching, which whaea embraces in a manner, which suits. Whaea wants to protect her kids from focuses, which stop her children speaking Māori. Very mindful of not making it an “us and them” scenario. The rumaki is in a class in the main block amongst mainstream classes.

We have to keep on spreading the publicity about the unit. Some whanau are still not aware of this.

We have a beginning teacher who is Samoan and fluent in Samoan. We want to grow her and who knows. Maybe a Pasifika class may develop.

The challenge for us with our relievers is finding a release person for her. So far we have been lucky and have been able to locate relievers fluent in Te Reo Māori.

Permutations and concerns for next year. At this point we are aware the MOE will staff us low due to the previous staffing proposals. Fall back for us will be that Matariki is a year 0 – 3 class. The hope is that we will have two classes next year.

In first few weeks, whaea was shocked about student knowledge, what they didn't know. It really started at about 50% to 60% in Te Reo. Whaea had to start at the level of kohanga and she had to use English at times to help with a transition. One out of 21 has come from Kohanga Reo.

We probably didn't communicate or indicate early enough about the immersion and what the implications of that would be. We had a number of transition meetings, but even then the parents did not really get the implications of an immersion programme. What it would look like, homework, books coming home...

We had one parent who came and expressed this is not what they had thought and withdrew their child.

Should maybe have got parents to sign a contract about their child remaining in their for a year. A couple of others came worrying about their child, learning, homework... Directed them to the kaiako to have the conversation.

Ideally it would be great if the children were fluent in a number of languages.

Whanau hui are showing us that the parents who share this do not have the ability and knowledge of the language. The immersion students are going home to speak in English.

Pacific students however go home and speak in Samoan or Tongan.

For reporting for students in Rumaki, whaea has used the MOE templates to report to parents.

Lunch break. When children come out at 12.30 to 1.30pm, they go and play. Then for last 20 minutes they sit down eat their food and calm down before going back into

class. It has worked so much better. Other low decile schools do the same. Some locally have even shortened the lunch break.

We have fruit in schools so kids are grazing all through the day.

Sue Horne: Maungatapu School

Has done a Culturally Responsive Leadership Sabbatical.

At Arataki was where I really made the connection with Māori learners. It was where I could see a pathway for teaching and learning with Māori children.

470 currently on the roll at Maungatapu. It had been late 300s when I was here as the DP. We got up to 568 in 2006 – demographic reasons. Put in an enrolment scheme. Dropped back a bit.

Whanau shifting to Australia. A number of less well off Māori families have shifted to more affordable areas like Paeroa, Whakatane.

Decile 5 school, but a huge mix. We have a bit of everything. The haves, have nots and a large middle group who go up and down the spectrum according to the economy.

1991- 1992 Based in Arataki School working in special needs arena. Fore runner to RTLB service.

Missed the classroom. DP position at Maungatapu came up. Arrived at Maungatapu as a teaching DP. At this point very much formal top down leadership.

DPs position came up back at Arataki. Felt I would like to go back and work in another environment. I was there for a year. Made a connection back with the community. A joyous quality at the school.

2003 began as the principal at Maungatapu.

Rumaki started or was established in about 1989. It was a vision that came from the community. Maungatapu School was a native school in 1881 further down the peninsula. Because of that there is still a strong connection with the Māori community. The family names of children on our roll are the same names that were here when it was established.

The local Māori community had wanted a school of their own. It was set up. The native school closed about 10 years after it was set up. It reopened again and was a native school, which was disestablished in 1969.

The idea for the unit, a bilingual unit came from the community. Parental and community request. When I came in as a DP it was operating as a bilingual unit (1993). Became known as the whanau unit. As a teaching part of the school we felt they were one of us. I don't recall separate PD. They did what we did. They did have another curriculum which I/we did not take much notice of. Now as a principal here I am extremely aware of Marautanga and NZC which are not translations of each other and that both parts of the school need professional development pertinent to the context of their teaching. There is the challenge.

Originally set up in the junior part of the school. Now set up in the older, historical part of the school, right in front of the school.

It was full immersion when I came in as the DP.

It is named Puwhariki. Named after the block of land it is sited on.

People who make enquiries we ensure they know it is full immersion. Three classes.

Junior, middle and senior. Three teachers, a 0.5 teacher and a 0.8 Kaiarahi i te Reo.

Ratio with three teachers is about 1:24. This is the reason the 0.5 teacher position was made to help with difficulties, hot spots.

It is very difficult to staff.

50% Māori at Maungatapu. Love all kids, but especially love what Māori kids bring to school. They bring a naturalness, which you want to bottle at times.

We are focusing on what will work with Māori learners across the mainstream. We have the tail. We are just about turning ourselves inside out trying to improve this.

At Maungatapu we are asking what is stopping us from supporting our Māori learners.

In many instances, the staff are looking at the language, not the learner. A hang up on not knowing the Māori language.

Teachers feeling a little bit under pressure to reach targets.

Single cell classrooms seen as an issue. Māori learners tend to do much better with cooperative learning.

Maori unit come together and establish their wairua, pathway and connection for the day.

A move here driven by teachers towards cooperative, shared teaching – not open plan, but team teaching.

Leadership team focus. Group of unit holders – their job is to support tikanga and te reo Māori right across the school this year. We decided we would structure it during staff meetings. Let's not be PC, let's put it out on the table and say what is stopping "us" from being effective in improving achievement of Māori learners. People able to say, I am scared of getting it wrong, scared of getting laughed at.

Setting up buddy classes.

Vision flows right across the whole school.

Whanau of Rumaki are currently developing their pupil graduate profile.

The success of the curriculum depends on the teacher teaching it.

Current leader of Rumaki is new. She is mainstream trained, but has worked at Kura in Hamilton and then Wharekura in Bethlehem.

Graduate profile kind of put together a few years ago, but not with real community involvement and by in. Not really consultative hui.

Asked whanau, including BOT what attributes etc we wanted for the tamariki.

What's in it for the kids.

We call it, "Pushing the reset button". This came after the whole unit just about imploded.

Not looking at working towards Te Reo Pakeha aspect. We have established a change team through SAF support. SAF is working just with the Rumaki.

It is one thing that will come through from the change team.

When whanau enrol their children here it is with the understanding that it is full immersion and the responsibility for the English, reo Pakeha is with the parents. The request coming from the parents is that, "We need a bit of help". They have asked, could we have a section of the library set out for us to borrow to help our children with English reading at home.

Most of ours go to Tauranga Intermediate. They take a few months to transition.

We find that kids who come in from a bilingual have a mix of not much.

The concern, how much will the children be speaking Te Reo in the playground? Set up a reward system.

Warmth and richness in these mixed medium schools. Some powhiri, more often whakatau.

Wider staff are almost possessive of the Māori medium staff. There was a them and us situation. There was not a lot of knowledge sharing across the two mediums. People went off and did their own thing. We thought we were doing well, but we were probably all talking past each other.

We now talk with each other and there are a number of things and sharing done together. Some mainstream classes go across for karakia with Rumaki.

We do our very best to preserve the integrity of the Immersion unit. It can be a bit of a balancing act. We are very supportive of each other. A staff meeting together and then separate team meetings.

A feeling that in Tauranga Moana, we have really missed out on PD for our Immersion staff.

Sometimes it is like running two schools on one site. PD is definitely not one size fits all. You have two curriculum. There is a requirement for PD for the Rumaki kaiako that links to their context. It's not fair when the Rumaki staff have to go back and translate PD they have learnt in a mainstream context.

Have two marae we affiliate to. Maungatapu and Hairini. Sometimes we have some dissent. At the moment things are great. The new kaiako has had two nohos one at each.

At a whanau hui one evening, something raised by the floor, so left field. DP and I looked at each other and raised eyebrows, rolled eyes as we both thought where did that come from. A parent we implicitly trust came to me later and said, "You know when you rolled your eyes, that was picked up by the community that we were almost looking down on the suggestion."

I thought wow. That is a lesson for us. Don't show any reaction to left field ideas.

I learnt how much Māori value an apology. We thought we had made the best appointment. Caused some ructions, but you could tell there were unresolved issues. At another hui I said that we don't always get it right. We try our best and I am sorry

for the angst caused. Suddenly people came up to hug me and cried. That was the most powerful thing you could have ever said.

There is a spiritual quality that is grown in the rumaki. This does not grow in the same way in the mainstream.

I am excited about the appointment of Alana. The lead kaiako. Local community think differently from principals. Sometimes they think anyone especially whanau with fluency would be great. But they don't always have this in terms of management and leadership.

