

OUR VISION

DEVELOPING CONFIDENT, RESOURCEFUL, LIFE-LONG LEARNERS
KIA KAHA, KIA MAIA, KIA MANAWANUI

Tisbury
SCHOOL

Kids can do anything!
Just give it a go!

ANDREA JOYCE
PRINCIPAL

SABBATICAL REPORT
TERM 4, 2019

"Poutama Pounamu - Ako Critical Context for Change"
Our Journey

SABBATICAL PURPOSE:

The aim of this report is to document the impact of undertaking an 18month e-learning programme that promoted accelerated pathways of change towards equity, excellence and belonging for learners.

ACKNOWLEDGEMENTS:

Dr Mere Berryman and the *Poutama Pounamu Whānau Team*, Waikato University, in providing the opportunity to explore our school's practices to enable all students to be treated with equity, excellence and belonging. All material used in this report has been sourced via: <https://poutamapounamu.org.nz>

I also acknowledge and thank:

- 1) Tisbury School Board of Trustees and the Tisbury School Staff (teaching and support) who participated in this learning journey - without their input our journey would not have been as positive.
- 2) The Invercargill *Kāhui Ako*, again, without joining and becoming a member of the Invercargill *Kāhui Ako* we would not have travelled this pathway of discovery.

BACKGROUND:

Tisbury School is a semi-rural primary school that sits on the boundary of Invercargill. In 2016 the Invercargill Community of Learning/*Kāhui Ako* was established. Six schools (four primary and two secondary varying in roll size from 58 to 975) came together to seek ways to:

- Build and deepen genuine collaboration but maintain autonomy as individual schools.
- Strengthen interdependent relationships across and between the schools through shared understandings of pedagogical growth and development.
- Choose to work together to increase and strengthen teacher capability and adaptive expertise to raise student achievement.

Since 2016 the RTLB service, Southern Institute of Technology and Southland Kindergarten Association have joined the *Kāhui Ako*.

In developing the above understandings, the *Kāhui Ako* formed an agreed vision where:

100% of students achieving aspirational education outcomes as themselves.

In pursuing this vision, the following principles were agreed as the foundation of the *Kāhui Ako* working together:

- Have high expectations between us, as principals, teachers, students and whānau.
- *Manaakitanga*: work together to challenge, support and build each other as we continually improve teacher practice, systems and processes.
- *Whanaungatanga*: building a sense of belonging as we gather and genuinely engage with student, teacher and whānau voice and aspirations.
- *Mahi tahi*: work together on our achievement challenges and build a waka of work that will move us forward.
- *Ako*: understand that we all have things to add to our journey and build upon these strengths for the benefit of all our students, teachers and whānau.

In the process of clarifying the *Kāhui Ako*'s focus and purpose for Tisbury School, two main questions arose:

- 1) What did the *Kāhui Ako*'s principles mean for Tisbury School?
- 2) What did "students achieving aspirational educational outcomes as themselves mean" for students at Tisbury School?

So, Tisbury School's journey began.

METHODOLOGY:

Part of being in the *Kāhui Ako* provided the opportunity to develop our learning and understanding by being part of an 18-month e-learning course via Waikato University "*Poutama Pounamu - Ako Critical Context for Change*".

Poutama Pounamu aims to promote an accelerated pathway of change towards equity, excellence and belonging, where each learner's prior knowledge and experience provide the foundation from which new learning can build and potential is released.

Tisbury School's Board of Trustees, leadership team, teachers, support staff were all provided the opportunity to be part of this learning. The learning journey was totally voluntary. Three members of the board, all teaching staff and support staff opted to participate.

Initially in Term 3, 2017, two staff meetings were set aside per term for the learning. This was decided to ensure that it was seen as part of our professional development and not an additional expectation to an already busy school life. Nevertheless, with other pressures, it was agreed to reduce to one staff meeting per term for 2018 and 2019.

Participants agreed on a set *kete* from each module for discussion. There were three *kete* per module plus additional research readings available via the e-learning platform. All participants could choose to engage with the wider readings if they desired.

At the initial meeting the following was agreed:

- An agreed *kete* from each module would be identified for all to read.
- Pre-reading of set *kete*, not only would help with time management, but enable everyone to read it and if desired explore the other *kete* and research readings that supported the module.
- Participations also could note their two key ideas and possible actions for the discussion.
- All participants would be split into mixed groups for discussion, different groups each time.
- At the end of the discussion each group shared their agreed thinking with the others.

- Each participant given the opportunity to complete the *Akonga Reflection* email sent via the *Poutama Pounamu* e-learning platform.
- At the start of the next meeting a review of the summaries and a school wide action identified.

The Learning e-modules covered:

- 1) Agentic Responses to the Fabric of NZ Society.
- 2) Culture, Language and Identity.
- 3) Cultural Relationships for Responsive Pedagogy.
- 4) Educationally Powerful Connections.
- 5) Ako Critical Context for Change.
- 6) Critical Leadership.
- 7) Evidence to Accelerate.
- 8) Teacher Observations for Response Learning.
- 9) Reviewing School Systems and Structures.

UNDERSTANDINGS:

Poutama Pounamu:

Poutama - a staircase towards knowledge.

Pounamu - the most precious and highly valued greenstone.

Put together the name was gifted to an Education Research and Development Centre with Special Education Services 1995 by *Rangiwakaehu Walker*, an elder from *Tauranga Moana*.

The Centre, along with leaders from the University of Waikato, undertook research with schools and *Māori* communities for 20+ years before it was disbanded in 2010.

In reusing the name, it is acknowledged as a privilege by the group of academics and professional developers, working at the University of Waikato, as it encapsulates and promotes:

Atawhai ngā rito, kia puāwai ngā tamariki.

Ako i nā tamariki, kia tu tāngata ai, tātou katoa.

Cherish and nurture the shoots, so the children will bloom.
Learn from and with these children, so that we all can stand tall.



Ako - Critical Context for Change:

Ka Hikiatia: Accelerating Success 2013-2017 (Ministry of Education (2013)) states:

“Identity, language and culture are an asset and a foundation of knowledge on which to build and celebrate success (p.17).”

In providing an awareness of how the above could be captured, Durie (2016) applied the term “*Mauri Ora*”.

Mauri - the vitality, integrity, uniqueness and energy that exists within every person.
Ora - one’s holistic well-being.

The result, *Mauri Ora*, well-being, can be shown by a spirit that is open-minded, a mind that is watchful and a body that is fit for purpose and free of pain, and with relationships that are encouraging and reciprocated.

Poutama Pounamu provides educators with the challenge to:

- 1) advance all student's academic progress by ensuring all students cultural identity is strong and secure. If educators are to achieve excellence, for all students, they must work to ensure each student feels they belong within the learning environment;

and

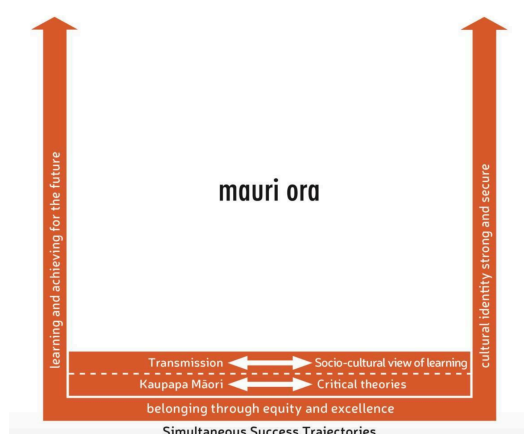
- 2) be responsive to the student's prior knowledge and experience and build new learning from these beginnings, which leads to equity (cultural toolkit - Bruner 1996).

To assist in working through these challenges the *Poutama Pounamu Whānau* developed a framework and a set of understandings. In achieving this, the *Poutama Pounamu Whānau* began by challenging current thinking within theory and pedagogy.

Using the covenants of the *Treaty of Waitangi* (partnership, participation and protection) and the lens of *Kaupapa Māori* and Critical Theory, it becomes evident that treating all people the same (equally) does not promote equity or excellence. These lenses highlight that equitable practices provide a more responsive approach where the needs and potential of individuals promote excellence for all students, particularly for *Māori* and other marginalised students. It was observed that students who achieved academic success also had their cultural identity strong, secure and visible within the classroom and school-wide.

Vygotsky (1978) views learning in a socio-cultural perspective where learning comes not from just traditional transmission or transactional practices, but from the relationships and interactions of students', colleagues and, in its wider scope, the relationships with *whānau*, the *Māori* community and the wider community.

Bringing all these perspectives together, the *Poutama Pounamu Whānau* developed the following diagram:

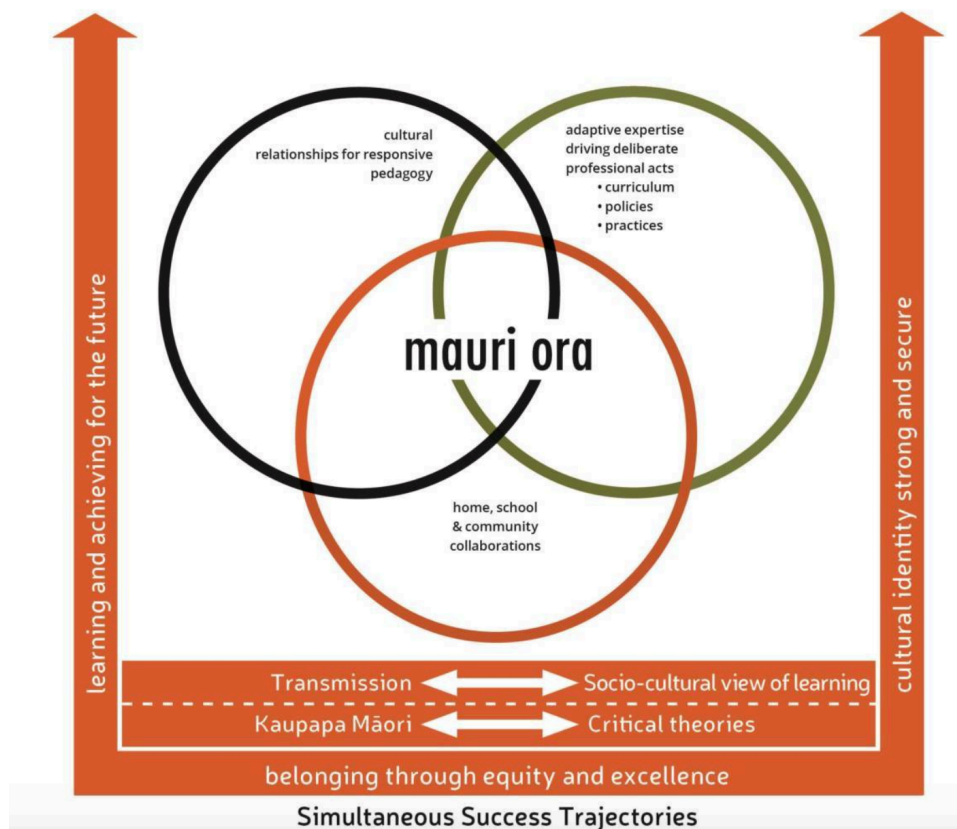


This diagram shows the interconnectedness of each aspect which makes up *mauri ora*. Together the elements form a strong, coherent theoretical and practice foundation upon which all students' belonging, learning and achievement in schools can be promoted, but in particular it is extremely strong from *Māori* students and other marginalised students to have success.

From all the above thinking the *Poutama Pounamu Whānau* arrived at three critical contexts that, when worked within the diagram's simultaneous success trajectories, provides success for students and improves their academic outcomes. However, for accelerated achievement for marginalised students, school leaders and teachers need to deliberately focus on all three contexts at the same time with harmonising and interdependent actions.

The critical context for change identified:

- Cultural relationships for responsive pedagogy.
- Adaptive expertise driving deliberate professional acts.
 - curriculum
 - policies
 - practices
- Home, school and community collaborations.



As Tisbury School's *Whānau* (Board, Leadership, Teachers and Support Staff) we had to be prepared to open up and become confident around being able to critically reflect, share new knowledge, understandings, resources and practices if we were set on making a difference.

LEARNINGS/PERSONAL DISCOVERIES AND UNDERSTANDINGS:

After each e-learning module *korero* participants were, anonymously, able to self-reflect and provide their next thinking and/or action. From the reflections and actions, a collective set of actions that could be worked co-operatively across the school were identified as the journey evolved. Some actions were repeated and added or grouped using similar themes.

The following chart is a summary of the participants key ideas, actions and then the collective action defined.

What are two key ideas you are taking from this activity?	What actions do you and others intend to undertake as a result?	Collective actions moving forward (1 or 2 to keep life manageable).
Module 1: Agentic Responses to the Fabric of NZ Society: Kete 1: Conscious and unconscious prejudice.		
<ul style="list-style-type: none"> • Sometimes how we act, or what we say may be misinterpreted by others depending on their own past experience or culture. • Be aware that one size doesn't fit all when engaging with people from different cultures. • To learn to understand all cultures and important to get background information. • To try to understand from students prospective and how they perceive things and you. • It has made me look around at our students and try to walk in their shoes • I have realised I was very fortunate at primary school to be actively involved in all cultures but this was not available at secondary. I need to step up • We need to listen to what all children have to say and not stereotype them into groups. • We need to respect the different cultures and celebrate and learn from these children by encouraging them to show us some of their customs and the different ways they may need to learn. • No matter what you do always set high expectations and convince students they are owners of their learning. • We need to change their thinking and show them they matter. Build nurturing relationships with students, make them feel safe and build trust. • To act rather than talk about acting • What else can I do to help engagement? 	<ul style="list-style-type: none"> • As a board member moving forward keep this in the front of our mind when engaging in our community. Ensure we consider cultural sensitivity and difference in the ways that we choose to engage. • Be mindful of all students and their situations. Also, I do think that we as a school have a good grasp of cultural respectfulness and are currently doing a good job. • We shall continue on this new journey together • Maybe gave more time to share their family history and customs Shared lunch - eating food from the children's culture. Let the children teach us their language. Teach us any games from their culture. • We are still in discussion about what we are going to do in regards to this. There are already some things in place within the school/community already but how we will build on this is not yet known. • Address my belief system and figure out a way to implement change to preconceived ideas. Engage with others to assist with this and help them to do the same. 	<ul style="list-style-type: none"> • Review how we engage with our community/ <i>whānau</i> - ask them? • Build on our schools already positive cultural respectfulness through discovering what the students and their families would like to see.
<p>Facilitator Reflection: During the initial work-shop it was important for the participations to set an agreed meeting format. My thinking around this was that the participants would have ownership and be more open in their discussions. During the first <i>kete</i> discussion, it was interesting to have the three sides of the school (Board, Teachers, Support Staff) working and discussing their thoughts. Although there were no "heated" discussions there was certainly different thinking around what the makeup of <i>Aotearoa/NZ's</i> society. It was interesting to listening to the discussion around the belief that Southland would be completely different to the North Island, ie Auckland. However, this feedback: "sometimes how we act, or what we say may be misinterpreted by others depending on their own past experience or culture" summed up the feeling in the room. On reflection having small, mixed, groups worked well.</p>		
Module 2: Culture, Language and Identity: Kete: 1 Considering Culture and Identity		
<ul style="list-style-type: none"> • Improve and strengthen my own use of <i>te reo</i> so that the students and I can learn/work together in this area. Bring in other languages that are appropriate to students or their interests. • Become a more active listener and really taking notice about what they are saying. Respond more actively to aspects that seem to be important to them so as to understand them better. • Important to explore backgrounds of other cultures in order to make sense of current attitudes, thought processes etc. • Important to be hands on with experiences regarding other cultures. • Not everybody has background knowledge of their culture/heritage. • We as a community need to help our families keep their culture alive by taking the time to learn about it. • Be open to differences with regards to learning and our environment and be willing to make changes. • Keep developing the knowledge. • School may be the only opportunity children get to experience and learn Māori culture and language and for some that may be what sparks their love/interest. • Any effort is valuable in the eyes of children - they are not judging our attempts but rather applauding them and are grateful for the effort we put in • Understanding of children - <i>ko wai au?</i> Who they are - what they identify - understanding each other. Know what is in their <i>kete</i> - what they need to add to their <i>kete</i> to gain progress and to celebrate their successes as 	<ul style="list-style-type: none"> • Actively engage with those in the school who can assist with the improvement of my own <i>te reo</i> and them practice, practice, practice. • We are looking at different ways in which we can celebrate different cultures that we have within our school. • Talk more to the children about what their needs are with regards to how they learn. Consult more with families about culture differences, and ask what learning styles and what kind of environment they would like their children in. • set goals for our school/classrooms that we can support each other on - eg communicating with <i>whanau</i> more, increasing our use of <i>te reo</i>. • Be aware. Ask questions. Have discussions. Talk to families. Listen. 	<ul style="list-style-type: none"> • Find ways of increasing staff confidence and usage, in meaningful contexts, <i>te reo</i>. • Communication with <i>whānau</i> / students' what is working? how to improve? • What classroom practices could be changed to enable students taking the lead in their own learning?

<p>a class, as a school, as a family and as a community.</p> <ul style="list-style-type: none"> Know what is in their <i>kete</i> - what they need to add to their kete to gain progress and to celebrate their successes as a class, as a school, as a family and as a community. 		
Module 3: Considering Cultural Relationships: Kete: 1 Cultural Relationships for Responsive Pedagogy.		
<ul style="list-style-type: none"> First key area is to understand the learner by finding out more about them, their family, likes, interests, and what will engage them with their learning. Second key area is looking at myself and what I can do to make the learning experience have greater value/grab for the learner. This could be the physical or emotional environment and also look into the delivery of the classroom programme. Important to build relationships Allow everyone to share their culture/background if they wish Turning negatives into positives so that children see success not failure. Celebrate all successes of children whether they be small - only completing 1 thing or finishing the whole task so children see the positives and feel they are achieving. The students know that the classroom is a safe place, their teacher is there for them, she takes the time to notice small changes in their behaviours and lets the students know that she is there for them if they want to talk about it. She doesn't tolerate and bullying of other students in the class which gives the children in her class a safe place to express themselves and share their ideas and give things a go without fear. The students look happy and are enjoying her class and seem to have the opportunities to put their own personality into the classes. She values having her teaching monitored and believes that in order for her students to succeed they need to know how to do that and where they are going, how they can achieve it. She believes in celebrating every success and that even a small success is valued, any progress is important to that child. She doesn't set them all to the same standard but looks at them as individuals and that they all have something to offer. She notices the value those small successes have on the student and their confidence and drive to do better and she builds on the helping them to achieve/ advance their learning. 	<ul style="list-style-type: none"> Set up and talk to students regarding their family, likes, interests, and what will engage them with their learning. How they see themselves as learners, and how they think that they could learn best. Get feedback from students of their thinking, aspirations, anything that will make the learning more engaging. Self-reflect on, and listen to the different environmental factors that may have an influence on the effectiveness of student learning. Continue to add things to the kete not take out. Acknowledge that all children are not the same and engage more with the children at their levels. This will lead to understanding each other's feeling which will in turn lead to better communication. It is important to allow all students the opportunity to have their culture valued and we need to make sure our students see culture as being important and respected in the classroom on a daily basis so they have the confidence to then share their culture with their class. It is also important for students to understand how they can achieve/advance their learning no matter where their learning journey is at, that every advance is seen as positive, giving them the drive, confidence and desire to continue to learn and do better. 	<ul style="list-style-type: none"> How are we setting the school up for meaningful relationships between teacher/ student/whānau? How do students learn? Is there discourse in meaningful learning contexts for students that include and celebrate cultural equity?
<p>Facilitator Reflection: As the modules have progressed it is great to see the participants become more relaxed in their interactions with each other. During the first two to this one, there is a noticeable change in the discussions happening. Participants have become more open less restricted and even the quite (listeners) have started to partake in the discussions. It was also interesting at this point to hear participants who identified as <i>Māori</i> believed that it is also <i>Māori</i> who have to take ownership of their own direction.</p>		
Module 4: Educationally Powerful Connections Kete: 2 Considering Resources		
<ul style="list-style-type: none"> First key idea is to get more conversation happening both with students to adult, and student to student to build an environment that is safe for all to have their say. For all to realise that everyone's thoughts and opinions matter. To encourage active listening so that engagement is real and purposeful, and what is important to an individual is recognised and acknowledged. Second key idea is the greater understanding of getting parents involved in the learning of students and working to realise what is important to them as far as their child is concerned. Let the school community be self-determining in how they want to engage with schools. Contribute to relationship before taking anything out. Let there be common goals, ensure education settings are creating successful context for children. 	<ul style="list-style-type: none"> Work on getting Seesaw up and running so that there are regular connections made between what is happening at school, and parents. Set goals with students and parents so that they have a connection and an influence/part in this as well. Connections with family!!!! 	<ul style="list-style-type: none"> Parent/Whānau involvement - a re-occurring theme? Positive Behaviour for Learning - how can we work with this to develop a safe school environment for all students to have a voice?
Module 5: Ako Critical Context for Change Kete: 1 Considering Theory of Change		
<ul style="list-style-type: none"> Self-reflecting on how students are taught, which methods are most effective and address the inclusiveness of all students. Through this, thinking about changes that will enhance this inclusiveness and build on what is already happening. 	<ul style="list-style-type: none"> Build on home-school relationships and give caregivers greater access to the achievements of students and giving the caregivers the opportunity to respond to these achievements so that students see that every little bit is valued. 	<ul style="list-style-type: none"> Parent/Whānau involvement - a re-occurring theme?

<ul style="list-style-type: none"> • There is a need to have greater links with the home so that families get involved in their students learning. • I am open to deepen my knowledge and learn from others. • Experiencing knowledge being used in class more often has been very beneficial to increasing my own knowledge • Continue to include whanau in all learning and learn to include their customs in our classrooms. • Continue to keep working on strategies to increase knowledge of our students and whanau needs • To be aware of students' cultures and the prior knowledge they bring to the school environment. • To be willing to change the environment to suit students, their knowledge and their needs. • It is crucial to be aware of and use children's prior knowledge and experiences in the classroom. We need to develop relationships and work with children's whanau in order to help children be successful. • As teachers, we are constantly reviewing and monitoring children's achievement. It is important to be responsive to children by adapting our practice to ensure we get the best from them. 	<ul style="list-style-type: none"> • We need to be aware what is happening around us in our community, families and ourselves and be open to change • Keep moving in the direction of including students and whanau in respect to culture learning needs • Continue to be aware of it and reflect on my practice constantly. • Continue on with the Poutama Pounamu learning and continue to work as a collective to make changes to our teaching practice and school culture. 	<ul style="list-style-type: none"> • Self-reflection on how what we are doing in the school and classroom practice. Are they providing equity or equality?
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Module 6: Critical Leadership Kete: 2 Considering Resources

<ul style="list-style-type: none"> • The fact that we have much of this practice already embedded in school/classroom routines, the reality is that we can take these actions to the next step. • Giving students options and ownership to a greater extent than what is already happening. This is both within the classroom setting and outside the classroom setting. For this to happen the students need to be taught how to implement this, and what this looks like. • student ownership - students having the ability to choose. The importance of this and also acknowledging what we are already doing. • Steps of leadership - sharing responsibility. • The importance of students being encouraged to take ownership of their learning through reflection, feedback and encouragement. • Choice for students is important. • OWNERSHIP - When we give children more ownership we are able to co-construct learning with children and see greater results. With more student voice, we will have more engagement and more sense of achievement. In giving children more ownership and choice in their learning we are also developing the relationships with children. • CHANGE - If we do not see children benefit from changes we make in our programme then it is just change for the sake of change. However, if we see progress then it is IMPROVEMENT. If we change something - something else has to give - you can't do it all. 	<ul style="list-style-type: none"> • Assist and guide students in different environments so that they understand what this might look like for them and how, as a partnership, it can be achieved by them. Further improve our understanding and awareness of the students and how they learn, what will help them maintain a positive attitude to the world around them, and be positive citizens of the future. • Reflect on my own practice and the autonomy I give the students in the classroom in each learning area/time. • Continue to encourage students to take ownership of their learning. • Continue to endeavour to give children more voice and choice in the classroom. 	<ul style="list-style-type: none"> • Self-reflection - what are we doing in the school and classroom practice (equity or equality & excellence)?
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Module 7: Evidence to Accelerate Kete: 1 Considering Acceleration

<ul style="list-style-type: none"> • Grow knowledge and expertise by sharing and working together with students, staff and the wider community. • Provide continued support to all learners at all levels so they can accelerate and improve their learning and make it sustainable. • Practices need to be school wide and across all levels of staff to be successful. • Relationships and knowing the learner is essential. • To work on engaging students in their learning. • To use te reo and tikanga māori in an authentic way in the classroom. 	<ul style="list-style-type: none"> • Continue developing relationships with students, staff and the wider community through direct involvement and clear communication. With these relationships' we hope that students can achieve higher success which can be sustained. • Look at own ideas and values and how we see these reflected in our classroom pedagogy and relationships. • See above 	<ul style="list-style-type: none"> • Student voice, choice and relationships. • Positive Behaviour for Learning (PB4L) - where are we and what needs to be improved?
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<ul style="list-style-type: none"> Consistency is important for us to help children achieve. We all need to 'be on the same page' across the school - same expectations, rules, routines, consequences. 	<ul style="list-style-type: none"> Continue to enforce PB4L behavioural expectations. Continue to develop relationships with children and whanau. Continue to be consistent with routines in the class so children become familiar with these and feel safe and are then ready to learn. 	
<p>Facilitator Reflection: A challenge has been a change in staff and the Board members commitments changed and were unable to continue attending the sessions. With the change in staff, it was important for them to be provided the opportunity to join the journey of which they did. However, giving them the back ground and opportunity to review and look at the modules from the start was a bit daunting. They felt more comfortable just joining in at the module the rest of the group were at. Keeping the momentum going with the participants was the hardest from my perspective, if it wasn't part of staff PD I'm not sure if we would have got through to the last module.</p>		
<p>Module 8: Teacher Observations for Response Learning Kete: 2 Considering Data</p>		
<p>Combined staff discussion - one reflection: due to time constraints staff completed a combined reflection for this module.</p> <ul style="list-style-type: none"> Kate 1 considering teacher observations. - be clear what the observation is about and for.' - have a clear set of understandings around the observation. - Is the observation around people's actions, behaviours rather than how is the teacher helping the students. Kate 2 considering data. From the reading - Leaders' use of classroom evidence to understand, evaluate and reform schooling for indigenous students. Key ideas: - The importance of teachers talking to students about their learning. - Don't mark something wrong with out working with the student to help them get it right. The importance of forming relationships with students that allow for a co-constructed and mutual engagement of the learning direction. - Teachers need to listen and learn from students - where both take the responsibility to be equally committed to creating a learning context that establishes educational excellence. 	<ul style="list-style-type: none"> As a staff start the pedagogy learning journey using the Rongohia Te Hau tool. 	<ul style="list-style-type: none"> Work with the Kāhui Ako across school teachers to develop and understanding and establish a co-constructed max for classroom observations.
<p>Module 9: Reforming School Systems and Structures - Kete 3: Considering Collaboration</p>		
<p>Combined participant discussion: Kete 3</p> <ul style="list-style-type: none"> Having the understandings that for many student's identity with, or marginalisation and alienation from, school will have the longer or deeper effect than failing to master to formal education. In a community of practice the importance for all members of the community to understand the roles and responsibilities that each have in achieving the goal of raising Maori student achievement. - That the notion of interdependence and coherency found in communities of practice might be described as Maori metaphors: "everyone in the wake paddling in the same direction"; "all singing the same waiata". Shared Practices ensuring that there is a common body of knowledge that the practitioners in a community of practice know. understand and action. Is there common language, documents, tools, frameworks that reflect and support the implementation of these common practices. Transformative leaders work with others to develop and utilise the understandings from above to embed and sustain culturally responsive and relational practices. Monitoring and reviewing the above knowledge and community practices against evidence of outcomes for Maori students will they know if they are eliminating disparities. 	<ul style="list-style-type: none"> Review our own practices, tools, documents to see if we are on the same waka. What are we monitoring and reviewing in relation to Māori succeeding as Māori. 	<ul style="list-style-type: none"> Define what our common roles are within our school's community of practices and look at how leadership is supporting change? How do we monitor Māori succeeding as Māori? What is our leadership - is it transformative?
<p>Facilitator Reflection: It's over. By the end staff were happy that this project was completed. It was a long but a worthwhile journey. However, if we had not included it within our professional development plan I am unsure if all staff would have completed the journey. The journey has really provided the school with a better understanding of equity and excellence and now as the journey continues the challenge is to keep the momentum from the learning moving forward</p>		

OUTCOMES:



This *whakataukī* asks one to look back, to move forward and this was our starting point. Using the *Ako: Critical Contexts for Change* elements (set within the *Māori Ora* framework and the simultaneous success trajectories) as the lens, our participants looked at what were already doing and then considered where we needed to go. Each *Ako* element provided a focus point that helped with the korero, remembering that for the most impact all three elements needed to be considered at the same time.

- Cultural relationships for responsive pedagogy:
 - How are we ensuring cultural relationships and responsive praxis across our actions, decisions and attitudes?
- Adaptive expertise driving deliberate professional acts:
 - What are the deliberate professional acts and/or strategies for transformative leadership that we are undertaking? Are we adaptively responsive to situations so that we make informed decisions about when, or where, or how we will apply these?
- Home, school and community collaboration:
 - How do we ensure respectful collaborations with whānau, iwi and other Māori communities to both provide leadership within school?

The following chart is a summary of using this process with the action areas that were identified:

This chart is a summary of the collective actions and the journey the school is on to make that difference:

Focus Question/Action:	What were we doing?	What action did we take?	What was the impact?	Where to next?
<p>How do we engage, communicate with our community/whānau?</p> <p>How are we setting the school up for meaningful relationships between teacher/ student/ whānau now and for the future.?</p>	<p>School Newsletter - paper copy.</p> <p>3Way Conferences. (One per term - of which there is a 95% attendance rate).</p> <p>Surveys for consultation -Hui for:</p> <ul style="list-style-type: none"> - <i>Māori Whānau</i> - Support around ICT - Discussions around strategic planning. <p>1to1 Conversations -generally around behaviour issues.</p> <p>Board Newsletter after each meeting.</p>	<p>Revamped the newsletter to include a Board Chair sections each fortnight.</p> <p>Consultation moved to talking with whānau during 3Way conversations. Consultation questions advertised via board section of the newsletter to enable people to have time to think and develop their responses.</p> <p>Share positive aspects about students with whānau on a 4:1 ratio in line with PB4L thinking.</p> <p>Accessed Skool Loop app for communication purposes.</p>	<p>Circulation of newsletter has expanded to reach all members of students whānau with it now in an electronic format. It can be accessed via, Skool Loop app, the school's web page, and emailed to families.</p> <p>Consultation: in the past, we were lucky to get 15 to 20% return via a paper or an on-line survey. Attendance at a Hui was anywhere between 2 to 10. Moving to having the consultation as part of the 3Way conferences has ensured all families have had the opportunity to voice their thoughts. In doing it this way we have a higher engagement rate of around 50%+ of families. An example from consultation was that parents would like to see the formal report before 3Ways as it would give them time to think of those questions that often come after they have met the teacher.</p> <p>Sharing positive aspects about students in a real- time basis saw the school move to use See-Saw app. Students get to upload their work, photos, which is shared with whānau in a real time - whānau can choose to share the app with their wider family, ie grandparents, separated families, one example: one of the student's dad lives in another town, for the first time he is now receiving information about his child's work and life at school.</p> <p>Skool Loop has enabled whole school, class, or sport/art groups messages to be sent directly to parents' cell phones.</p>	<p>2019: summative reports available via a school student management system before formal 3Ways. Feedback on how this was for families will be undertaken in 2020.</p> <p>2020: Using See-saw as a more "real time reporting" tool for parents.</p> <p>Collaboration with our wider community, local iwi and wider Māori communities - 2019 four staff members attended 'Te Ahu o te Reo Māori — Fostering education in te Reo Māori. Through this we have connected with Ngāi Tahu with an education facilitator coming to work with the school 2020.</p> <p>Continue to make those four positive to one negative sharing with whānau using a variety of communications, for example:</p> <p>1to1 : at the gate before or after school. Text : whānau using class cell phone. See-saw : share work, play, school positive rewards. School's Newsletter: share positive comments about what is happening in the classroom environment. Message via Skool Loop.</p> <p>The important aspect is that the Teacher and Student share the positive communication, do it together, through which they will build their relationship.</p> <p>2020 and part of reviewing and developing Tisbury School's local curriculum, introduce and use the Ministry of Education² "Relationship for Learning Tool Kit guide" for the Board, Staff to develop an action plan.</p>

Note: words in italics are Māori words.

<p>Build on our schools already positive cultural respectfulness through discovering what the students and their families would like to see happen around school.</p>	<p>The school had developed a “family” feel where older students are encouraged to watch out for younger students, like big brothers and sisters.</p> <p>School daily hui - starting the day with the whole school coming together, opening the day with the school’s karakia, singing and sharing our PB4L focus for the week.</p> <p>School Kapa Haka group strongly supported by whānau.</p> <p>NCER Yearly Well-being survey for students has been monitoring student voice in how they relate in and around Tisbury School.</p> <p>Positive Behaviour for Learning, Tisbury School has been part of this for three years. PB4L has been a strong driver around how positive relationship with students has developed over the past three years.</p>	<p>2018 we asked our whānau what they would like to see around the school, what is important to them for their children to learn.</p> <p>Overwhelmingly the response was about building their child’s well-being, mental health, and providing them with more strategies on how to handle peer pressure and bullying.</p> <p>As a team, we reviewed our PB4L information and our NCER Yearly Well-being and it was decided to have Monday as “Health day.” Where we would specifically teach positive ways of interacting with peers using:</p> <ul style="list-style-type: none"> -101 Skills Programme. -Play is the Way - games by Wilson McCaskill⁶ -Revamped our WITS walk - a process where students address “child” sized problems with the support of the teacher with the person who has hurt or offended them. The revamp introduced specific steps, sentences, that children can use when on the wits walk. -Continue to monitor our PB4L information and adapt teaching focus to respond to what is being highlighted. <p>Staff also attended professional development sessions around child development and how the brain works by Nathan Wallis, a neuroscience educator.</p>	<p>Monitoring our PB4L information. Watching for trends and patterns. This is ongoing and as a staff we review this every four weeks and adapt teaching to meet the trend or need.</p> <p>Continue to undertake the NZCER Well-being Survey and compare results from one year to the next, looking for areas that we need to work around. 2019 results are very similar to 2018/17. The Chart, Appendix A, Table 1, highlights our Māori student’s comparative information over 2018/19.</p>	<p>2020 - work on how to inform whānau without being negative.</p> <p>Idea suggested: Section in the newsletter around supporting students’ well-being? Further conversation around this with whānau and students - what do they want to hear, see, know.</p> <p>Share the NZCER results with whānau via the school’s newsletter.</p> <p>Collaboration with our wider community, local iwi and wider Māori communities through the connection with <i>Ngāi Tahu</i> with their education facilitator coming to work with the school 2020.</p>
<p>Find ways of increasing staff confidence and usage of, in meaningful contexts, te reo.</p>	<p>Te Reo used through teachers’ knowledge and expertise.</p>	<p>New Staff member joined the team who naturally intertwined Te Reo and English Within her daily practice. She asked if she could introduce a word a week via school hui - where all staff and students would be expected to practice and use.</p> <p>Four staff members attended a 13-week professional development opportunity <i>Te Ahu o te Reo Māori — Fostering education in Te Reo Māori.</i></p>	<p>Impact was amazing, you started to hear the words being used by students as you wondered around school. Some parents would feedback saying that their child/ren were bring the words into their home.</p> <p>Staff were developing their usage of Te Reo along with students. Some of our students who we know speak Te Reo at home, were now more open in using their language at school - but still in a quiet reserved manner.</p> <p>Staff who attended are now more confident in wanting to use and learn more Te Reo and are to be supportive and mentors for those staff that did not attend.</p> <p>Connections made with local iwi.</p>	<p>Collaboration with our wider community, local iwi and wider Māori communities - as noted above four staff members attended <i>Te Ahu o te Reo Māori — Fostering education in Te Reo Māori.</i> Through this we have connected with <i>Ngāi Tahu</i> with an education facilitator coming to work with the school 2020.</p>

<p>What classroom practices could be changed to enable students taking the lead in their own learning and build positive relationships?</p>	<p>Classrooms organised in mixed year levels and students moved to a new classroom and teacher each or every second year. Staff questioned if this was the best practice in developing relationships?</p> <p>Students voice and choice in what they were learning had little input from them or their whānau. General themes were identified from students' interests. Whānau were consulted on what they wanted their children to be taught. As noted above, it was strongly around health and well-being, dealing with peer relationships - academic if reading writing and maths were mentioned but it was also noted that parents wanted this learning to be in more meaningful contexts, ie outside, local community, global needs (pollution, caring for our environment).</p> <p>Teachers were moving away from rows, groups of desks to more flexible sitting arrangements.</p> <p>Teaching mainly through ability groups for maths, reading and writing.</p>	<p>2018 Principal Undertook some readings around the benefits of students developing relationships over more than one year with the same teacher. ⁴Matt Barnum - March 2018 ⁵Ellen Ullman - October, 2005</p> <p>2018: Staff Professional Development around: Learner agency with Bek Galloway⁷ Play-based learning and intentional teaching⁸ Core Education workshop: Play to Learn⁹ Longworth Education - e-learning workshop on play to learn¹⁰</p>	<p>2019 Realigned the school into four class, two 1/2/3 and two 4/5/6. With one foundation class that feeds into the either of the year 1/2/3 class. Comments from teachers, especially with the year 4's. that in they noticed it has taken to the end of term two for the year four students to really feel settled and part of the classroom and that they are just getting to understand them and their ways of learning. Some parents had reservations around this idea but agreed to give it a go.</p> <p>Reviewing how classroom practice can incorporate more play based learning where student voice and choice is more prevalent in developing the rich learning experiences.</p>	<p>2020 and part of reviewing and developing Tisbury School's local curriculum, introduce and use the ³Ministry of Education "Guidance for Coherent Pathway" tool kit to develop key transition vision statements that capture our vision for what ākongā should know and be able to do at key transitions in their learning.</p> <p>Continue to develop and embed Tisbury School's way of play to learn through "exploration".</p>
<p>Work with the Kāhui Ako and the across school teachers to develop an understanding and establish a co-constructed max for classroom observations.</p> <p>How do we monitor Māori succeeding as Māori?</p>	<p>Initial teaching staff meetings to develop the understanding of the tool "Rongohia te Hau"¹¹. Develop a co-constructed criteria matrix on what a culturally responsive curriculum would be using a five-step process.</p> <p>NZCER Student survey since 2016. Introduce the Rongohia te Hau whānau and staff survey.</p> <p>In the past, we monitored student attitude to having Te Reo, Kapa Haka and anything of a Māori nature that students participated in. It was either a positive or negative attitude recorded.</p> <p>Also, <i>Māori</i> achievement information within all curriculum areas was reported to the board and community.</p> <p>Over the years our <i>Māori</i> student academic information indicates that the majority achieve within or ahead of expectations.</p>	<p><i>Rongohia te Hau</i> survey undertook the initial survey observation of classroom practice - this is to be repeat yearly.</p> <p>NZCER Survey - compare <i>Māori</i> student information over 2018/2019 - same cohort to see what changes.</p> <p>The academic outcomes that our Māori students are achieving provide one insight to the positive school environment - the challenge is to keep developing our culturally responsive environment.</p>	<p>2018 Initial classroom observation: averaged 2.8. Staff were very unsettled by the observation as there is no feedback to them on their practice. Two areas were identified by staff to work on to improve our responsiveness - student voice, 2:1 (to hear two students voice to one of the teacher) and increase the use of Te Reo within the normal classroom practice.</p> <p>2019 Second Year observation: averaged 3.15 which has shown there is growth.</p> <p>To ensure we are having real growth, and part of the Rongohia te Hau practice, Year 4/5/6 students, their whānau, and classroom teachers completed an online survey covering: relationships and pedagogical practices. Refer to Appendix A, Table 2 for results.</p> <p>NCER Information noted in Appendix A, Table 1.</p>	<p>2020 Review the matrix to ensure staff are all on the same waka and 1) consolidate learning from 2019 and 2) identify next target on the matrix to be developing.</p>

	<p>Māori Students Outcomes: English - over all strands: 2019 End of year: Within/Ahead: 83% *Within at Risk: 7% Below: 10%</p> <p>Maths - over all strands: 2019 End of Year: Within/Ahead: 80% *Within at Risk: 10% Below: 10%</p> <p>*indicates student is working within the expected curriculum level for their year level however they need support to make continued progress.</p>			
<p>Define what our common roles are within our school's "community of practices" - and looking at how our leadership is operating within this?</p>	<p>The idea of "community of practices" was new and as a staff have never looked at school through this lens.</p> <p>However, one of the big community practice roles is working within the Kahui Ako since 2016. Areas that have been developed:</p> <ul style="list-style-type: none"> • Stewardship Team • Management Team • Across Schools Teachers • Within Schools Teachers • Achievement Challenges • Workshops and collaboration with teachers from across the Kahui Ako. 	<p>With so much else going on in the past 18 months, this action was put on hold. Nevertheless, as a starting point, staff undertook an NCER survey:</p> <p>Teaching, School, and Principal Leadership Practices Survey Tool - He Rauemi Uiuu mō te Mahinga Kaiako, Mahinga Kura, Mahinga Tumuaki¹²</p> <p>Focus areas:</p> <ol style="list-style-type: none"> 1. Teaching Practices - He mahinga kaiako 2. Teacher Workload and Morale - Ngā utanga mahi kaiako, me te hihiri 3. School Practices - He mahinga kura 4. Principal Leadership - He aratakinga tumuaki 5. Teacher CoL Participation - Kāhui Ako 	<p>All areas of this survey were shared and discussed with staff.</p> <p>Of interest was the results of:</p> <p>No.5 Teacher CoL Participation, refer: Appendix A Table 3.</p>	<p>2020</p> <p>To take one focus area and review the outcomes with staff in more detail - what drives the responses to find out what it is that they believe needs to be developed or changed.</p> <p>Work more closely on developing the Teacher CoL Participation with our within school teacher taking the lead and learning and using Shadow Coaching for classroom observations.</p>

CONCLUSION AND MOVING FORWARD:

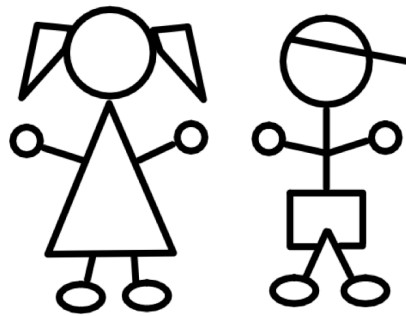
There is an old saying, “you are never too old to learn”. That is what I believe this journey has been about and through the learning develop and make the connections to the *Kāhui Ako’s principles (high expectations, working together, having a sense of belonging and continue to build the journey)*.

Life is ever changing and in education you cannot afford to sit by and not adapt or change. Learning for students we have in front of us today, is to enable them to have success in meeting tomorrow’s world. The way we learn, and what we learn, must provide all students with the capacity to find their place in society. To do this, all students, particularly students who are *Māori* or marginalised, need to have 100% success as themselves. They need to have that strong sense of belonging in their identity, culture and language.

From the learning that we as a school, staff, board of trustees, have taken from this journey so far, the number one priority is not to stop learning. Always be working to achieve equity and excellence for our students as we are the providers of their foundation in education that is outside their *whānau* families teaching.

Tisbury School’s moving forward actions are primarily about developing ‘relationships’, with students, *whānau* families, as staff members, board of trustees and members of the *Kahui Ako*. Relationships are the most significant element that will make a difference. With strong relationships the three *Ako* - Critical Contexts for Change, pedagogical practices, adaptive expertise driving curriculum and policies and home school and community communications and collaborations will grow stronger, not only in meeting *the Kāhui Ako* principles and aspirational vision, and the NZ Curriculum’s vision¹³ but, more explicitly, our own school’s vision:

DEVELOPING CONFIDENT, RESOURCEFUL, LIFE-LOG LEARNERS KIA KAHA, KIA MAIA, KIA MANANWANUI



which will enable our students to “*achieve as themselves*”.

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Our vision is for young people - “who will work to create an Aotearoa/NZ in which Māori and Pākehā recognise each other as full Treaty Partners, and in which all cultures are valued for the contributions they bring”.

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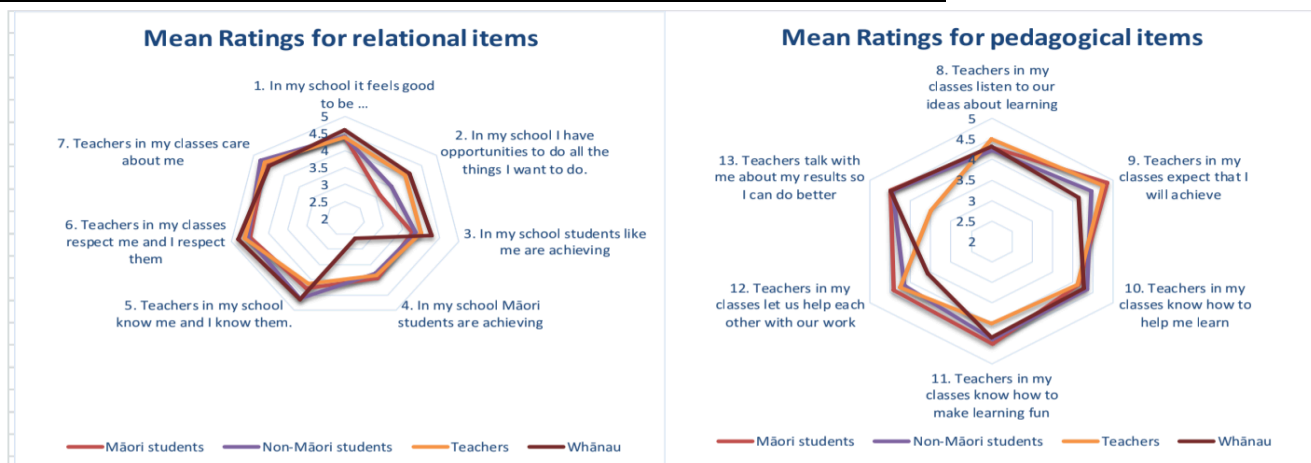
APPENDIX A:

Table 1: NCER Well-being Survey : Tisbury School's Māori Students

Focus areas for students:	Time Frame 1 - 2018		Time Frame 2 - 2019	
	Strongly Agree/ Agree	Disagree/Strongly Disagree	Strongly Agree/ Agree	Disagree/Strongly Disagree
School Wide Climate and Practices	96%	4%	95%	5%
Relationships with teachers and learning	98%	2%	100%	-
Community Partnership	92%	8%	100%	-
Pro-social student culture and strategies	93%	7%	97%	3%
Aggressive student culture	Never to 1/2 x /Year 90%	Monthly/Weekly 10%	Never to 1/2 x /Year 83%	Monthly/Weekly 17%

This graph followed the same group of students for two years. The significant drop in 2019 for the aggressive student culture can be identified quite clear to an arrival of a student that had an adverse effect on the students within a particular class. However, from 2018 to 2019 when there has been a significant focus around relationship building with students and whānau and the change in classroom practice, of more voice choice for students in their leaning, the results would indicate that we have made good progress in creating a more culturally responsive environment.

Table 2: Waikato University Rongohia te Hau Collated Survey Results 2018:



These graphs support the NCER student survey in many respects. There are a couple of outliers, 1) the Whānau scoring low in relation to understanding and knowing if Māori students are achieving and 2) in pedagogy teachers scoring low around informing students how to do better. When drilling down to analyse specific information gathered, in 1) Whānau were honest in saying they just did not know. And in 2) the teachers were just too hard on themselves, after a discussion, they felt that should have answered that particular question higher as they share and talk to students about expectations and how students can improve on their outcomes.



Table 3 - Survey Completed June 2019

**Teacher CoL Participation
Kāhui Ako**

How well is your CoL participation giving you opportunities to collaborate with other teachers?



How well is your CoL participation strengthening your own teaching practice?



How well is your CoL participation supporting your capacity for inquiry?



Note: words in italics are Māori words.

In discussing these result with staff, staff acknowledge that they are enjoying the opportunities to collaborate with other teachers. However, at that point in time they did not see how it was strengthening their own practices and the combined teaching as inquiry was not fully working for them.