

How to change a monoculture mainstream school to a dual medium school within 5 years and how this has improved the education outcomes for Maori students .

Proposal

I am a Pakeha woman who leads a mainstream school where 94% of students are Maori. I have a determined and active group of parents and whanau ,who are a strong force within the school , who wish their children to be taught in Te Reo Maori. Currently all mainstream classes have 3.5 to 7 hours of instruction in Te Reo Maori per week. I would like the opportunity to visit a range of other schools who are educating their students using Te Reo Maori and see what is best practice in this field. Our Rumaki class is brand new. The curriculum will be delivered 80% Te Reo ,20% English) I want to talk with other Principals and learn from their experiences. I want to find out some basic practical things like- how they deliver the curriculum, best resources, assessment practices, when and how they transition students back into mainstream secondary schools. I also want to know how successful they consider their Rumaki class to be for their students academically and culturally, and if not why. Part of my job now is managing the demands of two groups (mainstream Pakeha teachers and Maori teachers/tutors/ whanau) with two cultures and making them fit together in a school. This is a recognized conflict for Maori students. As the leader I work hard on this to keep our school whole and united. To make sure what students learn involves their culture and is at the heart of their learning. We are the first school in the Paeroa area to have a Rumaki class and there are no immediate options for secondary schooling. I want a chance to look at options for our area (do we work with the local College, do we try and do it our self, do we bus our children for 45 minutes away or more?) These are issues I will leading our community in and want the chance to research the options. I also want to have the time to read widely on these topics as well.

My report will be on how to change a monoculture mainstream school to a dual medium school within 5 years and how this has improved the education outcomes for Maori students . What I find out about setting up and having a successful Rumaki class will be part of this. What I learn about the Rumaki classes will have benefit for me and the job I do at our school.

Method

In Term 1, 2016 I visited 5 schools who had Rumaki classes and talked with the Principals, sat in classrooms and observed students and the teaching staff , and talked with teachers afterwards. These schools were mostly in the Waikato / Hauraki area but two were in Nelson.

Report

1.How to change a monoculture mainstream school into a dual medium school within 5 years.

This is Paeroa Centrals / Te Kura Tua Tahi O Paeroa journey.

2012	2013	2014	2015	2016 Term 1
<p>Participation in Te Huia Te Rae/ Hauraki Curriculum Project. Consultation meetings of teachers, Iwi and whanau about what we want for Maori students</p>	<p>Change of charter goals to Ako/ learning, Matauranga/ knowledge, Te Taiao/ our environment, Whanaungatanga/ community whanau, Kaitiakianga/ guardianship</p>	<p>Whanau from the Taawhaki hapu approach the MOE about starting a Kura in Paeroa . Told this could take 5 years. Directed to approach their local school to start in 6 months.</p>	<p>Consultation meeting led by MOE- Taawhaki parents, local iwi, BOT chairperson MOE visit Principal then BOT meetings (2) Whanau huis (3) Planning meetings of Rumaki team. Visits to other Rumaki classes. 5 days extra release provided. Appointment of Kaiawhina 100% fluent to support English medium teacher transitioning into Rumaki class. First Rumaki class opens start of Term 3. 20 students Year 0-6. Finishes year with 26 and waiting list of 5. \$10,000 extra in budget from increased Maori Medium level. All classes in school reorganised to 3 year multi level. Roster of parents and grandparents working in the class everyday.</p>	<p>Second Rumaki class begins. Year 4-7. First class now has Year 0-3. Employment of second teacher from a Kura Kaupapa School. BOT funded. Extra \$11,000 from increased Maori Medium levels. 33 students now in Maori medium education.</p> <p>Professional development provided by MOE facilitators. Knowledge of the Maori medium curriculum –“Te Marautanga O Aotearoa” and Te Reo Matatini.</p> <p>Whanau hui Term 1, to develop graduate profiles and discuss, vision, principles and values.</p> <p>Purchasing of resources and ordering free resources from orders@the.chair.minedu.govt.nz as identified from use in other Rumaki classes</p>
<p>Te Reo taught in all classes twice a week. Often disrupted by school events or teacher relieving in other classes.</p>	<p>Te Reo taught by a teacher released by Principal for 3 afternoons per week. 3 classes. Senior class, Teacher aide Friday morning.</p>	<p>Te Reo taught by a teacher who was released by the teacher whose class she was teaching. 3 afternoons per week. Focus on pepeha and whakapapa.</p>	<p>Te Reo taught by a teacher who was released by the teacher whose class she was teaching. First half of year. Taught by Kaiawhinas second half in afternoons.</p>	<p>Te Reo taught by own teacher – senior class English medium and Kaiawhina 2 other English medium classes on 3 afternoons. Supported by MOE facilitator and PD-Te Reo Maori in English medium. Use of Te Aho Arataki Marau mo te Ako i te Reo Maori- Kura Auraki document.</p>
<p>Kapa Haka Friday afternoons. Optional whole school.65% involvement. Tutored by a teacher. Entered in Hauraki Festival . Won best float in town parade. Performed at Waitangi celebrations</p>	<p>Kapa Haka Friday afternoons. Optional whole school. 75% involvement. Tutored by ex pupil age 19 and friends. Supported by her whanau. Best wahine and 3rd overall Hauraki Festival. Weekend noho at local maraes. Dress</p>	<p>Kapa Haka Friday afternoons. Optional whole school. 85% involvement. Same tutors as 2013. Winners of Kaitaataki Tane and 2nd Whaikorero. 2nd in Hauraki overall. Weekend Noho every second weekend at local maraes Term 2/3.</p>	<p>Kapa Haka Friday afternoons. Optional whole school. 90% involvement. Tutored by local whanau, one family 3 generations. Performances at local marae, Hauraki Festival. 3rd overall and winner of Whaikorero Tane.</p>	<p>Kapa Haka Friday afternoons. Optional whole school. 90% involvement. Tutored by local whanau, one family 3 generations. Work toward Hauraki Festival and community performances.</p>

	rehearsal performance at Ngahutoitoi Marae. Hangi held as well prepared by Year 7/8 students	Senior students speaking at school Powhiri.		
2012 continued	2013	2014	2015	2016
Carving classes Year 7/8 boys at the College once a week. Garden Gateway created.	Carving classes Year 7/8 boys at the College once a week. Second Gateway created.	Enviroschool Electives Term 2 and 3 Thursday afternoons include Harakeke weaving, establishing a Rongoa garden and carving led by whanau and teacher.	Enviroschool Electives Term 2 and 3 Thursday afternoons include Harakeke weaving, making crèmes and lotions from plants in the Rongoa garden, painting pou around the Rumaki class, creation of a pottery mural of waters journey in Hauraki and understanding local history.	Sabbatical by Principal, Term 1, to visit other Rumaki classes and see what best practice looks like.
Two school powhiri held . Done by whanau	Winners of the area Ki Orahi sports tournament	Harakeke weaving exhibition where students are models and Kapa Haka group performs. Woven garments made by whanau of students.	Visit to marae by Kapa Haka group, students and teachers for tangi of a netball coach	Te Reo lessons for parents. Held at local marae. Tutor provided by the Wananga.
Te Reo lessons for staff Friday morning 8am optional	Bi-lingual playgroup opens. Te Puna O Manawa Ki Paeroa Waenganui. Two mornings per week.	School Art exhibition at Society of Arts. Artworks contain Maori patterns, harakeke weaving, model marae	Bi-lingual play group Te Puna continues. Attendance of 16 tamariki. Links with Kohanga Reo beginning.	
	10 parents contest the 5 places in BOT elections.	Whole School Big Idea— Whakanuia/ Respect	Whole School Big Idea- Manakitanga/ hospitality, sharing,caring	Whole School Big Idea Change

We are a school of approximately 90- 100 students in a small rural town. On reflection this looks like a gradual process of change, with each year building on the next. In reality it was a change that gathered momentum , and the creation of the Rumaki class was intense and disruptive. Three terms on we are still moving forward and learning. This change would not have been possible if there hadn't been a change of attitude in the whole staff, however gradual. The school also has an open door policy-“everyone welcome as long as we respect each other”. The increased involvement of whanau both voluntary as sports coaches, supporting Kapa Haka roopu , and taking an Enviroschool elective, or paid as a Teacher aide or Kaiawhina has seen delivery of the curriculum being taught by parents and whanau as well as teachers. This is a power shift. What is being taught in the school has changed to include local knowledge , delivered by real people in our own environment. It reflects our community's values, and history. To do this involves having key link people within the staff , trust and the valuing of the contributions of all to the school. As a leader I have had to listen and try to provide balance and stability. Sometimes I have had to be firm and strong in the face of criticism. Managing change is always challenging if you value a united school. We were well supported by the Ministry of Education advisors and worked together as a whole community to make it happen.

2 What does best practice look like in Rumaki classes?

For students to succeed in a Rumaki class, there were three main elements needed. Good teachers, a strong structure, and involvement of whanau and local Iwi.

GOOD TEACHERS. Many of the Rumaki class teachers I met, had transitioned from English medium classes from within their own school. They had taken this opportunity when Rumaki classes opened in their schools. Others had worked in Maori Medium Kuras and had qualifications that were specific for this. All teachers had done professional development provided by the MOE. When asked what they found most useful, all schools talked about the PD around the curriculum document - Te Maurautanga o Aotearoa, as the most useful. They explained that this PD had helped them organise their planning, assessment and reporting. It had made them aware of supporting resources like Literacy Learning Progressions/ He Ara Ako i te Reo Matatini which clearly explained what levels students be at in Reading and Writing according to Year level. Most classes had Kaiawhina/ teacher aides working in the class with small groups of students. Collaborative learning groups, hands on activities like making flax rope, card games for maths, action chanting circle games, strong classroom management and behaviour control were all observed. Worksheets, maths games on the iPad, and daily story writing were also seen. Teachers spoke about the importance of only using Te Reo in the classroom and the support around students who enter classes with lower levels. That they learn from osmosis and with support. All teachers were fluent in Te Reo. I observed the Cultural Competencies as stated in the Tataiako document in action. There were “respectful working relationships with Maori learners and their whanau, hapu and iwi which enhanced Maori learner success” Page 8. Learning environments were all desks and whiteboards with a large shared space for sitting on the floor. I saw no flash furniture and modern learning environments being incorporated. Charts on the wall contained vocab, maths concepts, duty rosters and whakatauki. Student artwork was tied to pepiha with it being Term 1 or self portraits. Lots of free Maori Medium resources were evident and being used. Eg dictionaries Tirohia Kimihia, Te Raurau Kupu, Te Kete Kupu. Writing resources-Ka Rere te Manu ki te Ao Tuhituhi, He Kura Tuhituhi me he Manu Taketake. Te Pukapuka Aratohu ma te Kaiako, Ka oho te Manu ki te Ao Tuhituhi. Reading- Whatukura, Te Huinga Rakura. Atakura. Amokura. Maths – Nga Tau –Taumata 2-3, Te Tau Pukapuka Tuatahi, Te Tau Pukapuka Tuarua. Assessment – Literacy Learning progressions/ He Ara Ako I te Reo Matatini

A STRONG STRUCTURE.

All Rumaki classes were strongly supported by their Principals. Some of the Principals were members of professional learning groups like WAIMAC which is a Maori Achievement Collaborative pilot scheme that exists in the Waikato. Several Principals were fluent in Te Reo and others had participated in Te Reo lessons to upskill themselves. Boards of Trustees also had to support the classes as most schools spoke of putting extra funding into Rumaki classes for Kaiawhina or teachers salaries as they tried to keep class sizes small or had only one class in the school with less than 20 students. All schools had held consultation meetings on the setting up of their Rumaki classes and had created founding documents with visions and graduate profiles included. One

school spoke of the difficulties that this had gone on to produce with time with conflict over dialect and use of macrons. Others spoke of a formal agreement of families from different Iwi and Maraes to work together without conflict. Composition of the classes also differed between schools. Most went from Year 0 to 8 which was the same as their English medium classes. One went from Year 0 to 6 and then students went back into English medium classes. This was because there was no Maori Medium College in their area. In another school students started in Year 3 after they had mastered reading and writing in English.

INVOLVEMENT OF WHANAU AND LOCAL IWI.

This was done in a variety of ways. All schools met with whanau but the frequency differed. Some met once a month. Some met once a term. The content of the meeting differed too. Some hui were about what was happening in the classes, and some were more strategic with visioning and opportunities for whanau to have input into the planning. One school held Pa Wars which were games contested between families. Most hui involved shared kai. Several schools also spoke about a formal meeting with whanau when students entered a Rumaki class. In this interview they talked about a long term commitment to their child being educated in Maori medium, and the disadvantages of swapping between English and Maori medium on their child's learning. In some schools students spoke about learning harakeke weaving from whanau in their classroom. There were also photos displayed of a marae visit at another.

3 Transition to College

Some schools had Kura Kaupapa Colleges in their areas and students just moved onto them easily. In other rural areas the choices were not so easy. Students could bus to a city usually for more than an hour but not all families chose this. These schools incorporated Te Reo English as a subject in Year 7/8 and students were prepared to transition back to local English medium Colleges. It was not because they wanted to but because their local College wouldn't continue with education in Te Reo. They wanted to prepared their pupils for a future in a monocultural secondary school. Principals discussed with me the possibility of opening satellite classes from a Kura Kaupapa College and several Rumaki classes in nearby towns feeding into it in the future.

4 Managing the demands of Dual Medium Schools.

Schools can be full of individuals with egos and agendas. Add to this restricted budgets and cultural divisions and the workplace can become an unhappy and divisive place for teachers. For Dual Medium schools to work there needs to be trust, fairness and respectful communication between staff. All schools spoke of conflict. Some of the answers used were

- A shared curriculum specific to the school with Maori Medium and English Medium written side by side and the actions in each tied to a shared goal. This had involved consultation, endless staff meetings and required “buy in’ from everybody including new or returning teachers who hadn’t been involved in the creation process.
- Whole school events that were well planned and thought about before the day so there were no surprises on the day eg school speech competitions, parent interviews formats.
- Combined groupings of classes from both mediums at the same year level for camps, sports and shared events
- Social gatherings for the whole staff , like a dinner.
- Clear communication and strong directions from the leadership team. Both at Principal, DP and Syndicate leader level.
- At staff meetings recognising what is relevant for the whole school and what is appropriate for each medium. Eg a discussion on National Standards is a waste of time for Maori Medium teachers as they use a different reporting system-Nga Whanaketanga Rumaki Maori (NWRM). Being organised and not being afraid to split into two groups made staff meetings more relevant .
- Having a longer consultation process than my own school did prior to opening the class . All teaching staff did professional development of courses such as Te Ara Reo or He Papa Tikanga which helped them understand our country’s history and move on from a monocultural perspective. Some did these courses with whanau which helped them grow together. During the consultation process to create a Rumaki class, these schools looked at a total package which involved whanau, BOT, all staff , policies that needed to be adopted, strategic plans, and a total buy in from all involved was expected.

5. Student Achievement

I began by comparing National Standards data for 2014 of Maori students in English medium schools to the results of Maori students who were in Maori Medium Rumaki classes and Kura Kaupapa schools . Maori Medium classes and schools are assessed against a different set of criteria-Nga Whanaketanga Rumaki Maori, with Pangarau Maths broken into three strands and an extra subject, Korero, is also reported on. The comparisons showed the levels of success being achieved by Maori students within the New Zealand education system.

2014 National Standards results by Ethnicity- Maori		2014 Nga Whanaketanga Rumaki Maori results	
Reading	68.6% At or Above the Standard	Panui-Reading	67.2% At or Above the Standard
Writing	61.2% At or Above the Standard	Tuhituhi- Writing	57.7% At or Above the Standard
Maths	61.2% At or above the Standard	Pangarau –Te Ini Me Te Ahuahanga	55% At or above the Standard
		-Te Tau Me Taurangi	61% At or Above the Standard
English Medium-National Standards		-Te Tauange Me te Tuponotanga	56.5% At or above the Standard

		Korero	59.1% At or Above the Standard
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In my visits to schools , there were two schools who had very similar numbers of Maori students in both their English Medium classes and their Maori Medium classes. They both had been Dual medium classes for more than five years and one had three Rumaki classes and the other had four. This in their 2014 data,

School Number 1				School Number 2			
English Medium-National Standards 53 students		Maori Medium-Nga Whanaketanga Rumaki Maori. 46 students		English Medium-National Standards 69 students		Maori Medium-Nga Whanaketanga Rumaki Maori. 62 students	
Reading	66% At or Above	Panui/Reading	67.4%At or above	Reading	62.6% At or Above	Panui/Reading	66.7% At or Above
Writing	66% At or Above	Tuhituhi/Writing	43.5% At or Above	Writing	47.8% At or Above	Tuhituhi/Writing	33.9% At or Above
Maths	77.4% At or Above	Pangarau/Maths	No data available	Maths	59.4% At or Above	Pangarau- Te Tau me te Taurangi/ Number /Algebra	64.5% At or Above

Conclusion.

Statistical data seems to show that Maori students are achieving similar levels of academic success in New Zealand schools. Academically the Medium and language it is delivered in does not seem to be making a difference. What I did see during my Sabbatical, was a very high level of engagement and enjoyment by Maori students in Rumaki classes, in a range of schools. I saw confidence, commitment and courtesy. I saw Maori students succeeding as Maori which is one of the key goals of the Kahikitia document. In all schools I observed an education system that involved the whole child, their culture, and their wairua- not just their ability to read, write and do maths. One medium sized low decile school spoke of a component of 30% transient students in their roll but it was practically non existent in their three Rumaki classes (only two students in a year). These higher levels of attendance occurred in other schools as parents also had higher levels of accountability and were contacted and expected to attend regular hui. I saw a higher level of commitment and involvement by students and their whanau. As parents and whanau became more involved in the education of their children, they also valued learning more. Maybe the big educational gain will be seen at College level with students staying in the education system longer and leaving school with a higher set

of qualifications. Rumaki classes are education through a Maori lense, delivered by Maori to Maori students. On my Sabbatical I saw only a change for the better.

Finally, this is a note for the Ministry of Education. All Dual Medium schools spoke about isolation, and not fitting in the English Medium system anymore or the Maori Medium Kura system either. Our own school has two senior advisors with the MOE- the English medium one we have always had and now a Maori medium one too. Dual Medium schools are an emerging force and the way of the future. They are a very real answer to New Zealand's problem of underachievement and failure with regards to Maori students. They are the answer for rural areas who don't have the population base for a Kura Kaupapa Maori school . They are also an answer that Maori parents want. The Ministry of Education needs some specialist advisors, who form a network and support teaching staff with professional development and professional learning groups. There is no extra funding for Dual Medium schools to help them with Kaiawhina or a way to access the support that Resource Teachers of Maori, based at Kura Kaupapa Maori, provide for at risk students. Each Dual Medium school felt they were on their own. We need to be recognized as a separate identity and change needs to happen at Ministry level.