

It is more than food: moving from engagement to a relationship partnership with whanau.

NZEI Principals Sabbatical 2019 Term 4

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Resource People:

- Hapu representative (linked to sabbatical author's school) - Ngati Wairere - Wiremu Puke
- Maori Achievement Collaborative advisor - Anaru Morgan
- Principal Colleagues (interviewed)
 1. Henderson Primary – Tony Biddock
 2. Matamata Primary – Glenn MacPherson
 3. Nawton School – Rubina Wheeler
 4. Peachgrove Intermediate – Aaron West
 5. Te Aroha Primary – Kevin Johnson
 6. Te Atatu Flanshaw Road School – Cherie Taylor-Patel
 7. Thames South Primary – Kim Nikora
 8. Tokoroa Tainui Full Primary – Tania Morrison

Executive Summary

The title: “**It is more than food: moving from engagement to a relationship partnership with whanau**” identifies the problem with current thinking and practice, and suggests a shift to a better way of thinking about whanau involvement in children's learning and for school and whanau working together.

The sabbatical report is divided into two parts:

- a literature review (references provided) of thinking and ideas that have been published by highly respected education professionals and organisations from the New Zealand setting and beyond, provide a broad setting for the contribution of the principals interviewed. An interesting concept of “predicate pairing” is introduced from the computer programming world which has relevance for the way we think and approach the school / whanau relationship supporting children's learning ... and ...
- a report of on-the-ground effective strategies and activities used by principals from 8 different schools to build effective relationship partnerships in their schools. The 8 schools were selected because of recommendations and/or reputations of having highly effective relationship partnerships with whanau or having made significant shifts in that direction. The selection of schools was also shaped by a desire to have a range of schools that had two or three of the following attributes: innercity, high transience, high Maori population, high migrant population, students of year 1-6 / 1-8 / 7-8.

The effective strategies and activities identified by the principals have been collated thematically so as to group variations of similar ideas and to create a usable database of ideas.

The sabbatical report aims to provide a useful resource that prompts thinking and provides a range of ideas for building relationship partnerships with parents which support enhanced children's learning.

It is more than food:

- moving from engagement to a relationship partnership with whanau.

Food is important ! but sadly so often in the past schools have stopped there in terms of thinking about strategies to draw parents and whanau into engaging in school life and their child(ren)'s learning.

Providing food at events/occasions, especially in Maori culture, *is* important because

- o It nourishes and demonstrates caring – manaaki tanga – towards guests
- o It signals that this is a significant and important occasion
- o It creates a setting for relaxed community focus and relaxed collaboration

However, if all our other ways of doing things when we interact with parents and whanau stays the same, we will not achieve the end results we are looking for ... namely parent/whanau meaningful involvement in their children's learning and increased levels of learning and achievement for all children.

In worst case scenarios if approached in the wrong way interactions can be counterproductive and result in further distancing parents/whanau from school life and learning. There is a real need for schools to have a good understanding of what works and why, and only utilize clearly identified effective means of engagement (Robinson et al, 2009, p144).

OECD Report (2012) chapter 1 'Get involved' identifies "Reading books to children when they are just beginning primary school and talking with adolescents about topical political or social issues are shown to have a positive impact on children's learning. Even just reading at home benefits children, because it shows them that reading is something that their parents value". There is no doubt that these parent/whanau activities with children can make a positive difference in children's learning. However they are perhaps less indicative of the quality of a school/teacher-parent/whanau relationship, and more a parental-child relationship. Best Evidence Synthesis (Robinson et al, 2009, p144) identify parent engagement with their child learning as having only a moderate impact of influence on learning

- #5) Parent intervention = 0.63
- #6) Parent involvement = 0.47
- #7) Parent – child communication about school = 0.39
- #8) Parent volunteering in school = 0.35
- #9) Family-level intervention = 0.29
- #10) Good teacher-parent relationship = 0.29

The traditional measure of a 'good teacher' and 'good parent' being gauged by their fulfilling their respective responsibilities of homework being set, completed and marked has been shown to be lacking in the sense of a measure of a quality school-home interaction and an influence on learning. BES (2009, p114) identify the impact of homework as

- #4 Teacher feedback on homework = 0.81
- #11 Parent support for homework = 0.28
- #12 Homework general effects = 0.27
- #13 Computer in the home = 0.27
- #14 Time spent on homework = 0.23

The quality of the relationship of school with parents/whanau is critical. In this sense the term "engaging" is an inadequate descriptor of the type of parent/whanau involvement we are looking for, if we are to see real change and 'accelerated learning'. What we are really looking for is a partnership relationship.

Under the heading "What makes a difference" Best Evidence Synthesis (BES) (Robinson et al, 2009, p144) identified the three top influences of different kinds of school-home interaction on student achievement

- #1) Joint parent and teaching intervention = 1.81,
- #2) Teacher-designed interactive homework with parents = 1.38,
- #3) Strategy to access family and/or community funds of knowledge = 0.93

It is highly significant that the top three influences are ones which involve a school-home collaborative approach. Collaborative endeavours must be a priority.

Collaborative enterprise has a history of mixed success, so care is needed.

The Collaborating groups in education generally have two interconnecting purposes – “building skills and knowledge of teachers and students” and “working together to reach a common goal” (Sweeney, 2011, p18).

Collaborations in education which have been successful in raising student achievement have practices that can be grouped under the headings of “building skills and knowledge” and “building relationships” (Sweeney, 2011, p27).

It is worth quoting Berryman and Ford’s (2014, p19) adaption of Sweeney’s summary (2011, p41-43) which gives focus to collaborative practices relevant to home-school collaboration.

Characteristics of Effective Collaboration to Build Skills and Knowledge

- The group develops shared understandings, goals and a joint enterprise that is agreed upon by members. (Head, 2003; Katz, Earl, & Jaafar, 2009; Timperley, McNaughton, Lai, Hohepa, Parr & Dingle, 2009; Wenger, 1998)
- Continuous monitoring of group members ensures that people are being held to account. (Annan, 2007; Katz et al, 2009; Robinson, Hohepa, Lloyd, 2009; Timperley & Parr, 2010)
- School leaders share control, show vulnerability and seek ways to involve all stakeholders (Fullan & Hargreaves, 1992)
- Leaders and teachers shift from positions of authority to learners who investigate, experiment and participate in mutual sense-making (Head, 2003).

Characteristics of Effective Collaboration to Build Relationships

- Relational trust, mutual respect and good relationships are important features of effective collaboration (Bryk & Schneider, 2003; Katz et al., 2009; Timperley et al., 2009; Timperley & Parr, 2010; West-Burnham & Otero, 2004; Annan, 2007)
- Participants need to demonstrate commitment to common goals and be willing to extend themselves beyond formal requirements contained within a professional job description (Bryk & Schneider, 2003; Katz et al., 2009)
- There is clarity about the accountability of participants which is complimented by task focused challenges (Timperley et al., 2009)
- Participants share expertise effectively by engaging in challenging dialogue (Timperley et al., 2009)
- School leaders acknowledge the vulnerabilities of others and actively listen to concerns (Bryk & Schneider, 2003)
- It is important to manage tensions that arise as a result of collaboration to ensure that debate leads to knowledge growth, learning conversations enable recognition of differences and that guidelines allow participants to discuss these differences and possibly find common ground (Robinson & Lai, 2006).

In practice there are 4 themes in establishing effective collaborative practice with a schools Maori community (Berryman and Ford 2014, p19-26)

- o Identify who you are
 - Rituals of engagement such as powhiri and hui are important. Maori communities want to know who you are (not what you are), to connect with you at a personal level. This helps the community to determine their own connections with you and start the process of building trust
- o Build relational trust
 - You need to invest in relationships – the Maori communities are a network of interconnected relationships – you need to contribute before you take out. School leaders and teachers need to be prepared to accept that there are no boundaries between professional and personal worlds. Relationship with Maori elders is desirable as it is they who can bestow recognition of legitimacy within their community.
- o Listen to communities
 - Be good listeners and listen respectfully. If hosting, be a good host. There is a need to leave one's agenda at the door and listen to what is being said, and identify what the community wants of me as a leader.
- o Respond accordingly
 - It is important to allow parents/whanau space and time to consider whether or not they are interested, and/or want to take up the offer.

Underlying the often failure of schools to establish effective partnerships with parents/whanau has been the historical reality carried through to the present of a power imbalance between school and home, especially homes in the Maori community, which has contributed to the level of disengagement that is evident today.

School staffing and leadership have been primarily of the dominant pakeha culture, the terms and timing of engagement and the agenda of gatherings have been determined by the school, often in ways that have not respected the culture of families, and especially of the Maori community. The focus of gatherings has been on matters that reflect pakeha priorities in learning and have often come from a deficit perspective.

Characteristics of successful partnerships are where:

- 1) families are treated with dignity and respect
- 2) programmes add to family practices
- 3) structured, specific suggestions and ongoing support is provided rather than general advice
- 4) contact is in the form of supportive group opportunities as well as one-to-one

(Robinson et al, 2009)

How the establishment of the relationship is approached is critical.

OECD (2012) report identified that evidence indicated that schools appeared to be most likely to make contact with and seek to work with parents only after the child was identified as struggling with their learning.

OECD (2012) chapter 4 Get Involved at School because You Want to, Not because You Have to, recommends that when parents take the time to meet their child's teachers, or when they volunteer for activities at school, they signal to their children that they value education. The OECD (2012) research emphasises that "... parental involvement would be even more beneficial if it began well before it was considered to be necessary." Equally, a teacher invitation to the parent to work with the school while things are going well will send the message that the school genuinely values the child and parents (ERO, Nov 2015).

Pro-active collaboration and relationship building when things are going well means there is a positive and constructive foundation already in place prior to challenging times.

Predicate pairing:

In IT, programmers use a relational verification transformation technique called 'Predicate Pairing' which plays a crucial role in the verification of relational properties of two programs (e.g., program equivalence and non-interference). The result of 'predicate pairing' is to be able to transform two sets of clauses from different programmes into equisatisfiable sets of clauses with an assurance of increased effectiveness (Emanuele De Angelis et al. 2017a, Emanuele De Angelis et al. 2017b).

In education we need a 'predicate pairing' of home and school. We need a change in mindset which sees the current endeavours of two groups - home and school – seen as more effective and ultimately successful in supporting a child's learning when utilized as a 'predicate pairing'. Currently home and school are often on different pages, supporting a child's learning in ways that confuse or undermine, and in some cases attack and blame the other for lack of success. We (school leaders, teachers, parents, whanau, Ministry of Education) should never talk of either school or home endeavours as separate, isolated, or the responsibility of only one. Support for a child's learning should ALWAYS be seen as the inextricable endeavour of both 'home AND school' united as a 'predicate pairing', the endeavour of each being transformed into something more effective because of a built-up common understanding and the mutual support possible between the two highest stakeholders in a child's learning. Both home and school have something to offer / teach the other and therefore learn from the other. Only then will the child be the ultimate winner.

What is envisioned is a two way – Mahi tahi – working together relationship with the specific aim of supporting a child's learning, progress and success. The best examples identified were "whanau-like context" being "established in which parents, teachers and students all understood their rights and responsibilities, commitments and obligations – whanaungatanga – to help students succeed." ERO (Nov 2015). The relationship and activity of the school-home relationship must be based on mutual respect and trust.

For this to happen Schools (leaders and teachers) and home (parents and whanau and student) will both need to step up in order for a two-way learning relationship where perspectives and solutions from all quarters are shared and listened to.

Parents / whanau need to be well informed. Schools that have been successful have explained the child's need "in ways that made it clear that teachers and leaders knew they were responsible for student achievement and their accelerated progress, but also needed help from the parents and whanau" (ERO June 2014).

Establishing a relationship schools need to:

- o let go 'control' and not be in charge or dominate contact, but instead take on less powerful and more responsive roles, concentrating on listening and understanding
- o move away from a view that "teachers know best"
- o recognise that parents/whanau can contribute to better more effective solutions.
- o be open to learning from parents/whanau
- o invite parents to initiate relationship and determine on their own terms how they can and will contribute within schools

Together schools (leaders and teachers) and home (parents, whanau, and community) need to:

- o determine rituals of encounter and relationship
- o Provide opportunity for individuals and well as community groups to be involved
- o identify space for interaction to occur which affirms and is respectful of culture and identity, and where cultural practices/processes are validated and can take precedence. Space which says "you belong here, we want you here, we have some knowledge, we recognise that you have knowledge too and by working together we can be much more powerful" ((Berryman & Ford 2014, p27).

The focus of such should include

- o Discussing the child's interests to find contexts that would motivate and engage them.
- o Working together to develop home activities which support the school learning

- o Parents/whanau and their community need to provide opportunity and Schools need to empower parents
- o Schools need to be specific in their requests for parent and whanau support

(ERO June 2014).

Berryman and Ford (2014, p10-11) identify six Maori metaphors that can be used to support schools to reflect on their understandings and subsequent actions, and support developing effective ways of working in partnership and collaboration with their Māori whānau and community. The metaphors give insight into Maori Taonga Tuku Iho – ‘the collective treasures of the ancestors’ which hold the “Maori ways of knowing and doing” and patterns of relationships and interactions. These helpful six metaphors are:

- o *Mana whenua* – When recognition of mana whenua is acknowledged and respected active participation and commitment of the mana whenua to different groups occupying the lands, can develop a reciprocal relationship of support and strength.
- o *Kanohi kitea* – the importance of students and parents/whanau being seen and known to the partnership participants in their own cultural settings, rather than only in the school settings.
- o *Whakawhanaungatanga* -the process of establishing links by identifying in culturally appropriate ways, whakapapa linkages, past heritages, points of engagement, or other relationships. This can include people who are not kin whi, through shared experiences, feel and act as kin.
- o *Koha* – the cultural act of repaying obligation or contributing by gifting (koha).
- o *Mahi tahi* – is the unity of people working together towards a specific goal or implementation of a task in often a ‘hands on’ fashion. Mahi tahi often engenders a powerful solidarity in a group which can sustain itself well after the goal or task is achieved.
- o *Kotahitanga* – As a collaborative group each individual has a role to play, each person works towards achieving a common goal. The act of individuals uniting under the same objective makes it more likely the objective will be achieved.

ERO (Term 3 2019) when examining the differences in success levels of different types of schools found that decile 1-3 schools that were bucking the trend, were more likely to be Kaupapa Māori or state-integrated religious schools, in other words, schools with a particular philosophical underpinning or approach. ERO identified that they

- o they appear to better cater for Māori and Pacific students,
- o have strong links to the community and
- o provide for greater opportunities for parents and teachers to meet regularly.
- o School leaders also appear to know their students’ families better and vice versa, which appears to strengthen the relationships between the school and the community.
- o In the case of Whare Kura it may also reflect that these learning environments enable Māori learners to enjoy teaching which strongly affirms language, culture and identity.
- o Also these schools have a greater proportion of their roll compared to non-integrated schools where enrolment is a deliberate choice and as such may be able to attract parents/whānau who are more focused and more supportive of their child’s education.

For state schools where parents have not made a deliberate choice to enrol (due to zone or whatever other factors) there will almost certainly be benefit in ensuring that these parents/whanau can be involved in other choices relating to their child’s learning.

A useful framework to prompt thinking and shaping action are the ERO Evaluation Indicator Domains:

Domain 3: Educationally powerful connections and relationships

Domain 3: Indicators and examples of effective practice	
Evaluation indicators	Effective practice
School and community are engaged in reciprocal, learning-centred relationships	<p>Parents, whānau and the community are welcomed and involved in school activities as respected and valued partners in learning.</p> <p>Taking a strengths-based approach, leaders and teachers recognise and affirm the diverse identities, languages and cultures of parents, whānau and the community, and actively broker engagement and participation.</p> <p>Leaders and teachers actively participate in whānau and community activities.</p> <p>Parents, whānau and the community participate in school activities and contribute constructively to decision making in a variety of productive roles.</p>
Communication supports and strengthens reciprocal, learning-centred relationships	<p>A range of appropriate and effective communication strategies is used to communicate with and engage parents, whānau and community.</p> <p>Students, parents, whānau and teachers have shared understandings of curriculum goals and the teaching and learning process, and engage in productive learning conversations.</p> <p>Parents, whānau and teachers work together with students to identify their strengths and learning needs, set goals, and plan responsive learning strategies and activities.</p> <p>Students, parents, whānau and teachers know the different pathways, programmes, options and supports available and participate in decision making at critical transition points.</p>
Student learning at home is actively promoted through the provision of relevant learning opportunities, resources and support	<p>Parents and whānau receive information and participate in learning opportunities that enable them to constructively support their children's learning.</p> <p>Any homework assigned is carefully designed to promote purposeful interactions between parents and children, with teachers providing timely, descriptive oral or written feedback.</p> <p>Leadership and teachers enable parents and whānau to support their children's learning by providing them with materials and connecting them to community resources.</p>
Community collaborations enrich opportunities for students to become confident, connected, actively involved, lifelong learners	<p>Teachers, parents, whānau and community engage in joint activities and interventions to improve learning and/or behaviour.</p> <p>School and community work together to support students to make effective transitions at critical points on their educational journey.</p> <p>The school proactively identifies and draws on community resources to enhance student learning opportunities, achievement and wellbeing.</p>

Domain 2: Leadership for equity and excellence (selected indicators shown)

Domain 2: Indicators and examples of effective practice	
Evaluation indicators	Effective practice
Leadership collaboratively develops and pursues the school's vision, goals and targets for equity and excellence	<p>Leadership seeks out the perspectives and aspirations of students, parents and whānau, and incorporates them in the school's vision, values, goals and targets.</p> <p>Leadership sets and relentlessly pursues a small number of goals and targets that relate to accelerating the learning of students who are at risk of underachievement.</p> <p>Leadership uses a range of evidence from evaluation, inquiry and knowledge building activities for the purposes of selecting, developing and reviewing strategies for improvement.</p> <p>Allocation of resources (for example, staffing and time) is clearly aligned to the school's vision, values, goals and targets.</p> <p>Leadership buffers and integrates external policy requirements and initiatives in ways that support achievement of the school's vision, values, goals and targets.</p>
Leadership ensures an orderly and supportive environment that is conducive to student learning and wellbeing	<p>Leadership establishes clear and consistent social expectations that are designed to support teaching and learning.</p> <p>Leadership ensures that efficient and equitable management routines are in place and consistently applied.</p> <p>Leadership identifies and resolves conflict quickly and effectively.</p> <p>Leadership involves students in the development of an environment that supports their learning and wellbeing.</p> <p>Leadership provides multiple opportunities for students to provide feedback on the quality of the teaching they receive and its impact on their learning and wellbeing.</p> <p>Leadership ensures that policies and practices promote students' wellbeing; confidence in their identity, language and culture; and engagement in learning.</p>
Leadership ensures effective planning, coordination and evaluation of the school's curriculum and teaching	<p>The school curriculum is coherent, inclusive, culturally responsive, and clearly aligned to <i>The New Zealand Curriculum</i> and/or <i>Te Marautanga o Aotearoa</i>.</p> <p>Leadership ensures that community and cultural resources are integrated into relevant aspects of the school curriculum.</p> <p>Leadership actively involves students, parents and whānau in the development, implementation and evaluation of curriculum.</p> <p>Leadership ensures that the school's teaching programme is structured so that all students have maximum opportunity to learn and achieve at or above the appropriate standard.</p>
Leadership builds relational trust and effective collaboration at every level of the school community	<p>Leadership actively involves students, parents, whānau and the community in reciprocal and collaborative learning-centred relationships.</p> <p>Leadership builds trust with students, parents, whānau and the community.</p> <p>Leadership builds strong, educationally focused relationships with other educational and community institutions to increase opportunities for student learning and success.</p>

In all that has been said to this point, Amie Roberts comment rings true over and over again “The only way to have relationships with true integrity is to have time – because relationships take time and community is built on relationships (Ako, Winter 2019, p9).

How time is given will differ from school to school and from one school sub-community to another.

Insights and activities voiced by principals of 8 schools and my own Whitiora School's hapu representative for the supporting establishing and maintaining a relationship partnership with parents / whanau.

What is a relationship partnership with whanau?

Cultural awareness was strongly evident

- In our multi-cultural communities we need to meet each of the students and their family in *their* culture
 - Correct pronunciation of names
 - Awareness of the cultural background of each student
 - Acting upon cultural understandings and practices
 - Incorporating authentic cultural opportunities and contexts for learning
 - Be open to learning from students/parents/whanau – especially cultural perspectives and understandings
- Maori Cultural concepts that were repeated many times include:
 - Ako - utu - reciprocity and duality, learning from each other, willing to give away power to gain it.
 - Puku aroha = empathy.
 - Manaaki tanga - being welcomed and treated as a valued family member
 - Kotahitanga – everyone has a known role to play, with everyone working towards achieving the common goal of learning success
 - Mahi tahi – working together – a unity - hand-on working together for a specific goal. There is a synergy, a solidarity that mahi tahi builds in a group which is powerful. The unity lasts.

Trust was common to all – multifaceted and deep ... respect / integrity / listening / two way

- Parents being comfortable in the school and knowing they will be listened to and likewise for the school. That we are there for them able to guide and advise them, and likewise they are there for us
- Having trust, built through commonality and are we providing commonality so they want to participate. Listening to individuals and groups - aspirations and providing it. Engaging at non-school level. More than just telling - it is two way communication
- Having a relationship, conversation, and skills shared – a coming together so we make sense and become whole ... different for every setting and pairings. It is Listening - really listening to the words and the intent, without pre-determined decisions, honesty with love, a privilege to be honest, getting to the heart of the matter, and it is finally being flexible - trying multiple way different ways. It is always about the relationship - about Trust, that you are genuine and caring
- Standing shoulder to shoulder – using their voice when needed for justice
 - A fondness and integrity
 - Enrichment of learning
 - Celebrating of our people and success

Working together – strength coming from collaborative enterprise – with a focus on the child and learning

- The focus has to be on the child and their learning and supporting them to be successful
 - Supporting the child and supporting the parent ... with empathy and positivity – no deficit thinking
 - Identifying goals – big goals and immediate goals ... and then ways to work together to make success ever more likely
- Ongoing informed relationships, about us supporting their child at school, being able to have dialog about their aspirations for what school can do for their child. About mahitahi - both working together and everyone's plays a part complementary roles.
- It is about supporting each other by sharing knowledge and skills – teaching and learning from each other

Who we are as people is important

- Having culturally intelligence / awareness / responsiveness
- Being warm welcoming open to all individuals and groups
 - Puku aroha = empathy
 - Giving time to people and relationships

- Being willing to give away power to gain the best results.
 - Being open to learn from others
- The Principal's comportment impacts how others on staff relate and parents/whanau relate in return

The Principals interviewed identified the following approaches and activities as furthering effective relationship partnerships. They have been collated thematically so as to group variations of similar ideas and to create a usable database of ideas.

For our Maori community – tikanga and honouring the Treaty of Waitangi is important

Tikanga

- Researching and the honouring manu whenua tikanga
- Manaakitanga - powhiri welcome ... this says where I come from ... god is part of the process!
 - What is the tikanga? It should nourish the body and spirit
 - how we do it and in right order corporate is important – karakia etc ... to providing kai
- Taking time
- Food is important for signalling the importance of the occasion and being a respectful host
- Full Sch Powhiri each term,
 - and scaled down paepae in classrooms between times, with conferences the week after
- Ongoing hui 2x per year with Maori
- Weekly Whanau Time - one pm per week teaching our vision / values ie HEART
- Write a school haka and waiata - send out a plea for help to whanau and hapu.
 - Releasing a teacher for cultural groups - giving / showing importance
 - Resourcing - costumes etc
 - School pays for Language Nut (\$1,000)
- Build relationships with local marae is very important
 - There can be many distractions and frustrations (which we stay clear of) – worth persevering !
 - Localised curriculum establishment supported by hapu elder(s)
 - Identify the school story with graphics support with meaning (supported by marae)
 - To be endorsed and made into murals
- Created our own whanau family relationship for the school
 - Every year “who am I” and pepeha
 - Developing in our children the ability to welcome others - powhiri and just friendly empathy welcome
 - Reinforces this is their place, safe place
- Physical environment is culturally welcoming
 - Welcome space (shelter & seat) - carvings ... all donated by local businesses
 - Bilingual signage
 - Values graphics designed with support of whanau and hapu
 - Visual mural of school story – from a cultural perspective
 - Te Reo Maori visible in the classroom

Normalising Te Reo Maori

- Focus on normalising Te Reo Maori ... a non-negotiable
 - School Level 4: daily reo and tikanga
 - Each 2 years expectation that children will be up a level in Te reo
 - Language weeks - kupu cards for using te reo (headphones as a reward)
 - Two trophies for encouraging things Maori - te reo / tikanga
 - As Principal / teachers greet children and parents in Te Reo Maori
 - Each block/hub/Learning Centre a good te reo language person

- Teach critical histories, new karakia and waiata, and Whakatauki
- Each Teacher give own pepeha ... kids each do the same – part of morning routine
 - Digital korowai ... Principal & every teacher has own
 - About 5 pages
 - Title / Family background/ family / educational quote
 - Children make their own (new idea from our discussion)
- Karakia start & finish of day ... and start and end of lunch
- Powhiri welcome in each class for special visitors
 - A shared class paepae
- Different language weeks supported for all
- Cultural responsiveness
 - Brigham Riwai-Couch ... catching tuna, not the same so different techniques to catch them!! ... same for teaching and learning
 - Correct pronunciation is important
 - One size fits one (not all)
- Acknowledging birthdays
- Gifted and talented art programme

Culturally Responsible student management approach

- Consider Ta Ara Whakamana (TAW) ... the Maori version of PB4L !!!
 - Supports a Maori system of holistic wellbeing
 - It comes down to mana
 - Also Te Whariki (ECE curriculum)
 - TAW focuses on - Strengths, what going well, before touching on incident
 - Ako solutions provide for parents and school working together in collaboration
 - “Free-range” kids
 - Overcome deficit thinking
- Value cards
 - Red to gold
 - English to bilingual
 - Graphic with values on them
 - Student & parent name
 - Tick next to value
 - Explanation of child action on back
 - Once every 2 weeks draw
 - Scholastic books, balls, other items, lunch with Principal or DP
- Whakawhanaungatanga Days or linking into the curriculum
 - Crafts, cooking, weaving, art,
 - Specific parent skills utilized for children’s learning - bike repair, martial arts, (whanau strengths), dance, gymnastics, car maintenance, gardening – growing herbs and vegetables
 - Whanau group rotations once a week, or a weekly event with each whanau group in rotation
 - Kapa Haka ... leading to competition
 - Hangi
- Whanau picnics or evenings - Fun games build sense of community
 - School community games & sports for families as good as food, ie softball, touch
 - Matariki & outdoor cinema movie ‘Moana’
 - Make most opportunities on an event sidelines
 - Whanau Action Group
 - Not fundraising
 - Rather community building event each term
 - Pool party
 - Disco

- Food festival
- Kids scavenger hunt
- Amazing race with parents with picnic to follow
-
- o Every year have a Maori and Pasifika Passion Committee
 - Develop a term by term plan
 - Engagement themes ... dance / games / crafts
- o Hapu committee
 - Teachers / leaders

Means of establishing and sustaining relationship

• Communication

- o Use See-Saw / Dojo (parents and ch can comment on the posts),
- o face book / school app (with alerts),
- o news letter attached digitally and available in paper
- o About being visible and accessible
- o Build relationships on the good days so when issues arise there is a supporting relationship foundation already in place

• Consultation

- o More than just telling - it is two way communication
- o Involve - staff as scribes for the whanau in consultations
- o Cheryl Doig's framework of collaboration
- o "World cafe " ... consultation framework - people tell own story on paper before sharing
- o BoT wear matching T Shirts - slogan encouraging people to approach and talk
- o
- o 3way conferences - the student takes the lead , even 5 year olds, coaching at early stages, teacher has to ensure the child has all the info. No conversation from adult to adult ... all through the child
- o Have Conferences open – for multiple parents booked at one time in a block
 - can book private time
 - having hangi kai pre ordered
- o Less formal gatherings / conferences
 - Blokes breakfast
 - Mother's morning tea
- o

Equipping / empowering parents in their role

• Many Maori parents don't understand what their child is learning

- o Parents invited to come and see their child's learning ... ie enviro learning meal
- o Provide parent gatherings titled :
 - "How to support your child ... reading / writing / maths / grow in the key competencies
 - and "What is ... Learning Through Play? ... Inquiry Learning? ... Homework Challenge?"
 - visiting speakers for whanau identified topics – digital safety, club sports, career pathways
- o Parents have a welcome to their children's space korero informed how it works, opportunity to contribute,
- o Next step looking to establish a parent portal on an App
 - Video (we create) of how to read alongside child
 - Maths in every day learning
 - Suggestion place
 - Learning activities they can download

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Active Involvement

• Involving parents in practical ways

- o We go out and ask for their help ... they won't volunteer
- o Partnership around academics are the most difficult to achieve (see above 'empowering')

- o Focus on things they know “with eyes closed” so no threat
- o Acknowledge the parents who support
- Try to involve parents in areas they can feel confident in
 - o Hangi, poi, flax weaving
 - o Kapa Haka (for all)
 - o Reading groups
- Open to doing things differently with whanau Hui
 - o Taking them by the hand supporting them
 - o Swiss - intervention meetings, to bring child to meeting
- Assemblies are a celebration and an opportunity to ...
 - Demonstrate how we engage with children
 - Need to see that we care our manaakitanga
 - Show we are “above the line”
 - Perception is reality
 - We can control perception to a degree
 - Whanau receive a phone call
 - Assemblies have a performing 2x each term a couple of songs each time (becomes a norm)

Enrolment practices and Supporting iwi relationship and links

- Support transition
 - o Prior to enrolment get to know the different ECEs and build a relationship with them
 - o Arrange weekly pre-enrolment visits for the up-coming 5 year olds
 - o Arrange twice a term meetings for the soon to be enrolling 5 year old’s parents and whanau
 - On enrolment identify iwi
 - o If they don’t know try to help
 - o invite other students of the same iwi to come the office and welcome the new student
 - Map the school whanau
 - o Identify different levels of relationship
- Tick spreadsheet where appropriate
- Pre enrol / Sports events / Conferences / Whanau hui / Camps and EOTC / Etc
 - o At Enrolment we probe - assessing their capacity as parents and what support we might need to give - whakapapa of parents, relatives, who know, and about student what good at, friends, context
 - o Developed a database of occupations and skills
- Use Melinda Webber Survey as homework for the children
 - o Strategic hw tasks, about engaging parents - eg whakapapa - who help(s/ed) you (the parent). Parents answers questions and child brings back the responses
 - See HCC land records for original names

It is about learning

- Success primarily through children & their programme of learning
- Build on the existing ECE relationship (see pre enrolment)
- Identify when parents can be teachers
 - o Each Term - Games & Kai gathering,
 - inform parents/whanau what the coming term’s learning theme will be –
 - Focus on what is important ... and simplify !
 - Ask: what do you know? how can you help? who do you want children to see? where do you want to go?
 - Tap into community knowledge
 - Establishing authentic learning connections with whanau
 - Supporting parents be the leaders/teachers especially culturally

- Encouraging and empowering
-
- o Projects work Context - working parents ... know your families
 - Committed task and duration ... tag parent and ask for specific support
 - Publish a book of the school story
 - MAC book which parents can take home to read then return
 - Within School leader and whanau prepare history info of area
 - Teach a waiata or cultural dance
 - Social aspect
 - Run a quiz night
 - BBQ & juices – with additional aspect of sales raising funds for projects
 -
- o Cultural week/days through the year (link to language weeks)
 - Cultural events where parents are the experts ... can lead to a show of performance
 - Teach on rotation
 - They design the activities
 - ie Diwali- henna, Bollywood food, games
- o Enviro school , good for engaging some parent - interests, skilled variety
- o Follow kids at sport ... leadership / teachers / Board / parent groups
- Live TV studio - fluent teacher kōrero with other teacher (all have a turn), provide Te Reo lessons via our TVs in classrooms - builds both students and teachers' reo
- Try not to ask for money ... to often schools are always asking for something
 - o MoE \$150/child instead of donation ... \$100 Per term per child for one or two trips (up to each LC & can't ask for more from parents!) balance \$50 for whole school ... (?can ask for transport support?)
- Big ticket privileges
 - Head boy and girl representing the school
 - Overseas trips
 - AIMS games
- 3 prize givings
 - Maori ... achievement T3
 - Pasifika ... cultural costume and performances T4
 - Other ... Full school
 - "Pride values" are cross cultures
 - Culturally specifically imppt
 - Identified by school & community
 - School life - within & beyond
- Themes - authentic appropriate culturally, socially, developmentally, responsive cycle
- Cultural lense for learning and being
 - 7 Principles of Learning
 - Key competencies
 - Whakatauki
 - Values
- Every child has their own mana, wairua and mauri life force ... Whakatauki ... we can whaka mana them
 - Connection to the visible and invisible - god, life force, spiritual forces, ancestors
- Knowing - prior knowledge
- Maslow hierarchy of needs
 - Breakfast lunch free milk
 - Sense of identity and that they belong

About leadership

- As principal it is about my comportment ... impacts how others relates

- Visible professionalism, caring and empathy
- As principal we can't have a bad hair day every minute of every day ... respect ... be kind
- Have systems in place ... to consult ... to respond to concerns ...
- Align everything to the vision & values & key competencies
- Decisions and initiatives need to build sustainability which builds confidence
- Listening - really listening to the words and the intent, without predetermined decisions, honesty with love, a privilege to be honest, getting to the heart of the matter
- Being flexible - trying multiple way different ways
- Principled Principals
- Purposeful
- Takes time to build powerful partnerships
-

Digital Learning

- o ipads 1-1 with headphones (ch buy their own)
- o Phone apps are more accessible for many families
- o Few apps, lexia
 - Directed and managed, yet flexible
 - Simple but effective

Supporting families (discreetly)

- Policy no child goes hungry ... then able to learn ...
 - o Breakfast and or lunches provided if needed
- Support for families - washing machine, clothes, food – breakfast and / or lunches
- Uniforms and team fees covered
- Christmas packs
- Camp concessions

Supporting staff

- Teacher released to meet parents (in past Mutu korua (AP role 0.6FTTP) project)
 - o explaining how assessment works, explaining where child is at,
 - o how they can help their child at home - providing support,
 - o explaining how NZ schools work, and
 - o how school and parent can work together, how student and parent can work together
- Support staff to feel confident to consult and talk with community
 - o Involve - staff as scribes for the whanau in consultations
 - o Provide coaching for Conferences
 - ... and provide Care packs re conferences - water & sweets/chocolate
- Drill all the time to staff make parents feel welcome
 - o Positive communications
- Have a quiz for teachers about their students - holistic perspective - expect the teacher to know about their child ... this challenges teachers' concept of what it is to teach ... need to be caring for students - multi dimensional ... results in teachers connected to the community
- All teachers required to do a co- curricular activity - sports, mine craft, art, language, EOTC, Inter-intermediate events, positive perceptions of the school, identifying pasifika groups identified individually (goodwill can be lost by grouping)
- Diverse interests for teachers sparks teacher higher levels of involvement

Other resources

- Book: Mauri ora - Maori wisdom
- Use Melinda Webber Survey as homework for the children
- Te Ako Ki Paramoa - Bruce Jepson
https://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=12210181
- Code Avengers App <https://www.codeavengers.com/guide/curriculum/nz>
- Paula Jaimeson – play, make, create with resources link to picture book
<http://www.paulajamieson.co.nz/play-make-create>

- **Ruia web site** ... powerful partnerships
<http://partnerships.ruia.educationalleaders.govt.nz/Educationally-powerful-partnerships/Principles>
- Health Promoting Schools (Lorraine Tafa)
- Mutukaroa - (Silvia Park) tailored approach to share data with whanau (worth investigating - see TKI - video) <http://elearning.tki.org.nz/Beyond-the-classroom/Engaging-with-the-community/The-Mutukaroa-project>

Conclusion:

The ideas, strategies and activities expressed in this sabbatical report are many and varied, but also merely touch the surface of what is possible. I am heartened by the observed desire-in-action to improve what we do to support children's learning and especially in the realm of growing effective relationship partnerships with whanau. The challenge is before us - Kia Kaha one and all.

Thank you once again to all who have made the gathering of these ideas and this report possible.

Paul Cooper

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