

Sabbatical Report

To explore the connections between indigenous culture (arts and language) and the growth mindset of students



Te Pou Kāpua, Auckland



Reconciliation Pole, UBC, Vancouver

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Tumuaki

Akaroa Area School

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Kaupapa: Purpose

The overarching purpose of my sabbatical is to explore the connections between indigenous culture (arts and language) and the growth mindset of students.

Te Ara mahi me nga Kōrero whakamuri: Rationale and background information

'Titiro whakamuri, Kōkiri whakamua' - Look back, reflect so you can move forward.

I undertook research to build a wider understanding of global perspectives on Indigenous Education through exploring Indigenous Knowledge and its value. This involved investigating strategies to address achievement gaps between Indigenous and non Indigenous learners, identifying key aspects of Growth Mindset and how this connects with the benefits associated with Indigenous arts and integrated arts.

Tōku Whakapapa:

My whakapapa (cultural lineage) includes New Zealand Māori, Cook Island Māori on my mother's side and English, Scottish and NZ Pakeha on my father's side. In recent years I have developed a true appreciation of the challenges my parents faced being the oldest siblings of large families and entering into a cross cultural marriage in 1950's New Zealand.

My mother was part of the generation of Māori children who were scolded and beaten for speaking te reo Māori in the school playground. Unaware of this as a child I wondered why she often chose not to speak te reo nor encourage us to do so at home. In contrast, my father would playfully engage the three of us children in basic te reo Māori around the dinner table which we all enjoyed. He had previously been a sole charge teacher in rural schools before moving into social welfare and then into a central government role in Wellington. He was directly involved in developing policy that acknowledged and consulted Māori as tangata whenua. He had great aroha and respect for Te Ao Māori and believed it was essential to have some knowledge of Tikanga me Te Reo Māori. In Wellington my mother worked full time as a supervisor at a local biscuit factory enjoying the associated sports teams, the social club events and their trips abroad. She later joined the Kapa Haka and with it the opportunity to celebrate culture. She embraced new learning opportunities and creative challenges.

Despite very limited exposure to Te Ao me Te Reo Māori at school, I was blessed with strong whānau connections. I was also fortunate to study courses in Te Ao me Te Reo Māori (the Māori world and Māori Language) at tertiary level in combination with the cultural content as part of teacher training. These experiences certainly shaped my perspectives as a Māori, as a New Zealander, as an educator and leader. My affinity and aroha for Te Ao Māori me te ara ako o nga ākonga (the Māori world and the pathway of learning for all students) supports exploring how timely interventions and experiences can create positive future learning pathways. My personal disposition and passion for ako hou (new learning) has driven a lot of my pedagogical leadership whilst enabling me to follow my passion for arts, culture and language of indigenous peoples. *Haere tonu te huarahi ako- the learning journey continues!*

Tikanga: Methodology

The majority of this sabbatical was spent in Vancouver and British Columbia making connections with relevant agencies and communities, researching and reading, embracing indigenous arts experiences and visiting schools. Unfortunately these opportunities decreased with the gradual rise, then rapid escalation of the Covid 19 pandemic and a hasty return home under challenging circumstances. However, the following experiences contributed greatly to this inquiry.

Te Tini A Māui: The Many Descendents of Māui; Vancouver, BC.

During our time in Vancouver my daughter and I were fortunate to connect with 'Te Tini A Māui'(TTAM); the Vancouver based Kapa Haka. TTAM is a whānau (family) based Māori cultural group that was formed in 2009 for Māori living in Vancouver who wish to remain connected to traditional Māori language and practices through Māori dances and songs. TTAM supports organisations or events that promote Aotearoa, New Zealand as a destination and celebrate Māori culture. It is closely associated with Kahui Tautoko Consulting (to uplift others) and as their name suggests their mission is to build capacity with Government and indigenous organisations to enable them to contribute effectively and meaningfully to the development of their indigenous communities. TTAM also supports indigenous group events that celebrate indigeneity and tribal empowerment.

We were warmly invited to attend practices and felt very welcomed by the TTAM whanau. My daughter commented; *'I really enjoyed learning the action songs and the challenge; listening and watching carefully', 'it was hard learning all the words and actions,'*. She also expressed a strong sense of connection with the group *'coming together, working as a team and getting to know everyone else in the group was cool'* and *'it reminded me of home, I felt part of the group and felt good to be Māori'*. Needless to say we experienced 'the benefits' of Kapa Haka first hand and were both excited about performing as members of TTAM. Our first opportunity to perform was thwarted by Covid 19 as all major events with large gatherings of people were cancelled. My daughter has vowed to return to Vancouver and rejoin Te Tini A Māui as this was a major highlight for her (and for me!).

Git Hayetsk Dance Group: People of the Copper Shield; Vancouver, BC.

This Vancouver based dance group, formed in 2003, has shared songs and dances at ceremonial and public events throughout Canada and abroad. The dancers are bonded by their ancestry to the Sm'algyk speaking peoples with distinctions in their family ties to Haida, Tlingit, Haisla and Musqueam coastal nations. They share a strong conviction as to why they dance as it connects them with ancestors and their culture. The new generation of dancers are finding an inner balance through dance culture, tapping into their own legacies, honouring those who came before them and laying foundations for those to come. The Nax Nox songs in Sm'algyk language refer to supernatural power expressed through mask dances. It is a source of empowerment and healing. This is the main type of dance by the Git Hayetsk. It is not surprising that members of Git Hayetsk speak of the strong sense of familyness (whānaungatanga) and the confidence gained from all generations learning about their culture and language together (ako).

"When we dance, we are whole and stepping into our own power separate from what's done to us"
"Dance is just a connection with ourselves and with our ancestors in practicing our culture ... and, really, resisting against colonial violence,"
"When I'm dancing, I'm dancing for people that can't dance. I'm dancing for all of my relatives, relations, ancestors".

Their leader Mike Dangeli says " we honour our rich complex history of where we come from but we also honour the richness and complexity of where we are now as 21st century aboriginal people, teaching each other, moving beyond survival, of what has been forced upon us, and thriving".

Te Haerenga ki te Motu: School Visits, West Coast, Vancouver Island, BC.

I was very fortunate to be able to visit and work with the staff and students at Wickaninnish Community School in Tofino and Ucluelet Secondary School in Ucluelet. Both semi-rural schools are community hubs and embrace indigenous culture through district policies, school procedures and through the practice of specific staff.

Students at these schools are supported by local First Nation Teacher Assistants. These government funded positions are the result of study scholarships awarded to local first nation people who commit to studying their own indigenous language and culture to bring indigenous knowledge back into communities, schools and to the younger generation. In Ucluelet the language teacher took on the responsibility of learning the local Nuu-chah-nulth Territory language and proactively promotes the culture and language within the school. I was welcomed to both schools using the local languages realising there are dialectic differences only 30 miles away and completely different languages up and down the coast. I was impressed to see the effort students made in reciting their opening statements (mihi). At the elementary school in Tofino there was great enthusiasm for indigenous knowledge and the sense of the growth mindset attributes that support their learning. They enjoyed singing local first nation songs and relished the opportunity to learn about Te Ao Māori (ako hou) and fully engaged in Kapa Haka. The Ucluelet Secondary students were more restrained but inquisitive. They commented that the language class was one of their favourite classes because the learning context was 'our own culture' and the positive relationship they had with their teacher assisted this! They were interested in my whakapapa, asked delving questions about Te Ao Māori and, as expected, engaged but took a lot of encouragement and 'warming up' during the Kapa Haka session. They were keen for me to return!

Both schools and their students expressed a strong interest to re engage and further explore this inquiry. Follow up visits were organised and the possibility of connecting online with Akaroa students for a cultural exchange was enthusiastically received, with the intention to delve deeper and share perceptions of Indigenous culture, knowledge and learnings. Unfortunately, this did not eventuate due to Covid 19.



Historic West Coast Lighthouse, Pacific Rim National Park Reserve, Ucluelet, Vancouver Island, BC.

Te Rangahau me te Titiro: Research and Reading

Ngā Whakaaro o te Ao: Global Perspectives on Indigenous Education

To gain a better understanding of the experiences and challenges faced by indigenous peoples I looked at Michael Cottrell's 'Global Opportunities for Reimagining Schools' in which he comments on the educational experiences of indigenous peoples in Canada, the United States, Australia and New Zealand. Cottrell places urgent priority on closing the educational achievement gap between Indigenous and non-Indigenous learners as indigenous groups are amongst the most disadvantaged in terms of educational outcomes in all four countries.

In a brief historical account Cottrell outlines how these 'modern states are all products of European colonisation projects which marginalised Indigenous peoples' and placed them 'outside' or as the 'other'. Marie Battiste describes this as the 'inside outside approach'. Battiste (2016). The 'inside' is the preferred system where it is perceived that progress occurs, it is superior and therefore needs to be delivered to the outside, and everyone else should have it. On the 'outside', indigenous people needed transformation and assimilation to be brought 'inside' which Battiste likens to being marinated. Education was seen as a key tool in racially transforming Indigenous people at the expense of their culture, language, identity, beliefs, knowledge and imagination. Battiste describes this as cognitive imperialism; when indigenous knowledge and customs are taken away, and achieving well is dictated by the standards of someone else.

Nonetheless, in all four countries the strategy of reconciliation between Indigenous groups and the settler majority (and their descendants) against a backdrop of multiculturalism, has given rise to an increasingly powerful influence on educational policy by Indigenous people. Cottrell states 'in a post-colonial struggle they sought to reassert control over their children's education and to see their culture, knowledge and philosophies reflected in public educational institutions, curriculum and discourse'. Cottrell (2010). This is seen as a critical factor in closing the achievement gap between Indigenous and non-Indigenous learners. Battiste agrees that the change has begun but key features of cognitive imperialism need to be overcome. She believes that only when understanding of indigenous cultures is interwoven through all schools, campuses and communities will real change occur.

Dr Linda Tuhiwai Smith also sees the need to 'heal' across the world's indigenous peoples as a common priority; as for Maori the putting back the pieces, reconnecting the generations and finding identity through genealogy is key. Further, she says that for many indigenous people the world over, this is a complex process due to the 'continuously moving and dynamic context of life which includes many entanglements' like intermarriage, dislocation, disempowerment and what she eloquently describes as a 'lack of desire by some due to the dynamic history'. Tuhiwai Smith (2013)

Only in recent decades have all four countries adopted approaches in favour of embracing 'cultural congruence' and using evidence based-practice for educational policy with respect to Indigenous students as opposed to historical deficit approaches that problematise 'outside' cultures. These newer approaches based on research from 'schools in challenging circumstances' have provided valuable insights into developing School Effectiveness and School Improvement practices which seek to address the challenges of Indigenous students and Indigenous Education. These include;

- *the adoption of transformative models of school leadership;*
- *the provision of enhanced early learning opportunities and meaningful partnerships with parents*
- *the delivery of culturally responsive instruction by culturally alike, or "person-centred" teachers*
- *ensuring adequate time for learning*
- *ensuring smaller class sizes catering to diverse student groupings based on a Community School model*

- *creating governance models where Indigenous communities have meaningful control over their children's education*

Cottrell sees publicly- funded schools as having the greatest capacity to foster shared understanding and respect among different cultural groups in our increasingly diverse and multicultural societies. He states 'there is a unique opportunity for educators to reimagine how schools are constructed and operated, to challenge established curriculum practices, to confront our beliefs, opinions, knowledge and assumptions about teaching and learning whilst rethinking how schools relate to learners, families and communities'. Cottrell (2010). In the global search for improved indigenous education outcomes this level of reform and the great changes required will not be easy to achieve but the rewards will be worth the effort.

Mātauranga Taketake: Indigenous Knowledge

Puritia ngā taonga a ngā tūpuna mō ngā puāwai o te ora, ā mātou tamariki.

Hold fast to the cultural treasures of our ancestors for the future benefit of our children.

In her book, 'Decolonizing Education; Nurturing the Learning Spirit', Marie Battiste speaks of the positive thrust of today's 'indigenisation agenda' in Canada where indigenous people are acknowledged through the core values of Respect, Relationship, Reciprocity, Reverence; therefore further making visible and acknowledging that aboriginal people have been caretakers of the land for centuries. 'Indigenous Knowledge' is now an acceptable topic of conversation partly due to the work she and her husband did for the United Nations in 1996 on the Declaration of the Rights of Indigenous People. Key points from this work included Decolonising Structures, Affirmation and Support, Relatable Role Models and Challenging Current Norms and also focused on strength based initiatives to regenerate, restore, rebuild and recover indigenous ways of knowing.

He aha te wairua ako?

What is the learning spirit?

Battiste says educators need to nourish the learning spirit in ways that draw back to cell memories or access their lineage or histories. She challenges educators to think about how education can contribute to keeping young people connected and references the treatment of indigenous people (as per the inside outside model) that has created a sense of nihilism or meaninglessness in many indigenous youth. First Nation elders speak of coming into this world/body/place as a continuous learning process or a stage. The learning spirit reminds or guides purpose and the learning path to find inspiration. To their learning spirit, families and communities see themselves as active (power agents) for the change that needs to take place. Place based culture; connection to the land, climate, spirituality and ecology; is the basis for indigenous ways of knowing. This connection to the place in which we live also relates to a shared global connectivity of different world views, that makes for an interconnected spiritual relational way of being in the world; a foundation of difference.

According to Sean Wilson, expressing one's ontology (way of being), one's philosophy and research that is based on community and genealogy, contributes to the empowerment of indigenous people. When connected to community or place, the relational aspect of community, people, families and their context are the important elements in the search for knowledge and production. Knowledge gained through this holistic thinking incorporates the spiritual and physical worlds; through personal and collective experiences that may include ceremony, intuition, meditation, prayer, chant and other practices. This kind of knowledge reflects an indigenous perception of 'living in a sea of relationships' and therefore there is a subtle 'language of relationships'. My own experiences within Māori and Pasifika cultural contexts strongly reinforces this way of being and the relational connections that flow from ; whanaungatanga, kaitiakitanga and tangata whenuatanga (familyness, guardianship, place based connection)

Ka hikitia te kaupapa taketake!

Uphold the Indigenous cause - Anyone can be an 'Indigenist'.

Battiste describes the 'Indigenous Renaissance' as an action agenda for the present and the future. It is a time of 'reclaiming identity, languages, traditional knowledge, political systems, developing an organic consciousness that unfolds to meet the urgent crisis of today, animating indigenous humanities and sciences raising the potential opportunities for shared and sustainable life, articulating the principles of social and cognitive justice, respectful dialogue and a need to talk about the imbalance during colonialism'. Battiste (2013)

To capture this, the term "Indigenist" refers to a movement that works collaboratively toward Indigenous peoples goals of sovereignty, self determination, aboriginal rights, treaty, reconciliation; and Battiste emphasises this is not for indigenous people alone! Len Findlay's essay "Always Indigenise" states that non Indigenous people can adopt a critical stand aligned to the Indigenist agenda. The desired outcome will depend on who is listening, and how they understand and act on what they hear or have read. In her 'Indigenous Methodologies' Dr Linda Tuhiwai Smith refers to this as 'indigenising and indigenist processes (activated) through centering the consciousness on the landscapes, images, languages, themes, metaphors and stories of the indigenous world'. Tuhiwai Smith (2013)

Tuhiwai Smith states that all human societies seek research for knowledge. Indigenous people value knowledge and have a tradition of research and approaches that can benefit societies at local levels and upwards. Let us use powhiri as an example; a practice in many New Zealand schools, government departments, institutions and communities commonly seen as 'a welcoming ceremony'. On another level it is a ritual of interaction which moves through different spiritual realms (of Atua or departmental gods) challenging the intentions of the visitors and the rights and responsibilities of the hosts , moving from a state of tapu (sacred, set apart, untouchable) to noa (free from extensions of tapu) where manaakitanga (host responsibility) can unfold. Therefore people move through different spaces, their perspective changes and they come together in the spirit of reciprocity. For many 'ako' or 'learning' within this ancient Te Ao Māori ritual (Māori world) is realised through whanaungatanga (familyness), manaakitanga, whaikorero (oratory), waiata (song), aroha (kinship, warm hearts) and full bellies!

Mātauranga taketake, kia tipu ora?

Is Indigenous Knowledge surviving or thriving?

Looking back, the revitalisation of language and culture in New Zealand gained some momentum from the 1970's with the introduction of Māori (language) as a subject in schools. 1987 saw Te reo Māori given official language status and government departments consulting with Māori on protocol and policy. The creation of indigenous institutions (preschools, alternate schools, universities, health agencies, corporate, hotels, businesses) not only allowed Māori to look after themselves but contributed to indigenising others and provided more support for Maori. Belonging to and owning Te Ao Māori (Māori world) but also looking outward whilst building sustainable and memorable relationships in communities and institutions was an integral part of the indigenous healing process for Māori.

Tuhiwai Smith believes this collective intercultural and intergenerational understanding builds a sense of wellbeing over time and supports cultural rejuvenation, self determination and the return of a sense of sovereignty.

Tuhiwai Smith's Indigenous wellbeing matrix illustrates this point;



Tuhiwai Smith Lecture Series 2013

Monique Grace Smith (First Nation and Scottish descent) offers additional perspectives on wellbeing and how to build resilience and strength in Indigenous (First Nation) children. She refers to this as the 'Ripple Effect of Resiliency'. Research shows if a child develops social and emotional literacy; they can connect, express their emotions, show empathy, take on a perspective of others, think critically, which results in their potential for success being higher. Smith believes the root of learning and connectedness occurs when social and emotional literacy meet language and culture. She acknowledges that many indigenous children already have varying degrees of trauma. She states that resiliency through trauma is like the willow tree - it bends into any shape to survive in its environment but bounces back- like humans do, but like us it is changed forever. Referred to as blood memories (Battiste's cell memory) Smith stresses the importance of educators making space for young students to access blood memories passed down and to be able to bring their own world or stories to the learning context.

Smith refers to four essential blankets that build resilience, foster self determination and cover learners (and align strongly with Māori educational priorities;

- 1) Sense of Identity; Who am I, where do I come from, what is my role, what sense of identity do I bring?
How do we instill the belief that every child is/has a gift, how do we enable these? (*whakapapa*)
- 2) Sense of Family; families having a relationship with the school, the importance of emotional engagement (feeling), having elders present spreading their knowledge and aroha sparks learners minds differently- gentle men and women in education are important. (*whanaungatanga*)
- 3) Sense of Community; belonging and guardianship (*whanaungatanga and kaitiakitanga*)
Inter generational learning is so powerful; elders, babies, family, animals
- 4) Sense of Culture and Connectedness (*mana motuhake and tangata whenuatanga*)
Italics indicate connections to NZ based strategies in Te Kotahitanga, Ka Hikitia, Tataiako.

Te Reo me Te Ao: Language and Culture

Language (and culture) is seen as the most significant factor in restoration, regeneration and survival of Indigenous knowledge. Battiste suggests educators;

- need to make a conscious decision to nurture it; it's dignity, identity, integrity by making a direct change in school philosophy, policy, pedagogy and practice.
- to define what it means to teach in holistic ways and develop humanistic connections to local and collective relationships.
- make educational opportunities for students that nourish their learning spirit and build strong bodies, minds and spirits. Students (aboriginal) need a critical mass of peers, supporters, who will help them reach their own potential.

Battiste identifies two ways of decolonising and indigenising education;

Deconstruction:

- deconstruct the discourse of what indigenous people have been and stereotypes that are false and destructive, understand why this is still happening, examine and deconstruct how it continues and why we have to change this to expose that picture
- develop a critique of eurocentrism, racialised negative discourses, values and effects on everyone
- Resource people with collective knowledge and capability still reside in communities. Therefore ways to embrace this resource and build programmes around them need to be found.

Reconstruction:

- for teachers to realise principles of reconstructive pedagogies to engage and connect students. Young people are much more aware of identity in all its diversity and fluidity.
 - Refuse the deficit deprivation views; it is not because of culture.
- Teachers need to respect the narratives of indigenous people and rethink what distinctive means. Rethink what mainstream is (is mainstream is old stream?).

Battiste believes that Indigenous knowledge should be 'amiable to all people', to draw on it's vitality and its dynamic capacity to solve contemporary problems, with its values enhancing health, well being, and ongoing livelihoods. She identifies and affirms the Maori as leading the way in bringing indigenous knowledge to a wider range of contexts locally and abroad, with different world views that embrace spiritual forces or phenomena.

Tuhiwai Smith certainly believes Indigenous methodologies may contribute to solving the world's big problems and wider agendas for research. She writes: 'indigenous peoples have philosophies which connect humans to the environment and each other, which generate principles for living life which is sustainable, respectful and possible'. Tuhiwai Smith (2013).

In the current global context of transformation and uncertainty this may be very relevant!

Tūngia te ururoa kia tupu whakaritorito te tutū o te harakeke.

Set the overgrown bush alight, and the new flax shoots will spring up.

Ngā Rautaki Ahurea: Strategies of Cultural Congruence

Te Kotahitanga

This action research project was designed to support Māori succeeding as Māori across the curriculum in 'mainstream' schools. The research and professional development intervention reached 54 secondary schools and iwi and whānau between 2001 and 2013. Led by Māori expertise, Te Kotahitanga accelerated improvement for Māori student achievement and wellbeing, and had significant positive effects for non-Māori.

This was accomplished using a 'Kaupapa Māori' perspective of proactive theory and practice that promoted the revitalisation of Māori cultural aspirations, preferences and practices, and an examination of appropriate Māori cultural metaphors.

Educators were supported to develop 'Culturally Responsive Pedagogy of Relations'(CRPR) and create learning contexts within their classroom:

- where power is shared between self-determining individuals within non-dominating relations of interdependence
- where culture counts and is acknowledged,
- where learning is interactive, dialogic and spirals;
- where participants were connected to one another through a common vision for what constitutes excellence in educational outcomes.

Two key understandings for teachers were the need to explicitly reject deficit thinking as an excuse or means of explaining Māori students' educational achievement levels and taking on a position of agency by expressing their professional commitment and responsibility to bringing about change in Māori students' educational achievement by accepting professional responsibility for the learning of their students. These two central understandings were demonstrated by implementing the Effective Teaching Profile (ETP) within their classroom.

1. *Manaakitanga* – teachers care for their students as culturally located human beings above all else.
2. *Mana motuhake* – teachers care for the performance of their students.
3. *Nga whakapiringatanga* – teachers are able to create a secure, well-managed learning environment.
4. *Wananga* – teachers are able to engage in effective teaching interactions with Māori students as Māori.
5. *Ako* – teachers can use strategies that promote effective teaching interactions and relationships with their learners.
6. *Kotahitanga* – teachers promote, monitor and reflect on outcomes that in turn lead to improvements in educational achievement for Māori students.

The *Effective Teaching Profile* was implemented in the classroom of participating teachers in 2004 and 2005 (and beyond for Phases 3-5) by means of the Te Kotahitanga Professional Development Programme. This programme moved from initial hui into the classroom, which included a term-by-term cycle of formal observations, follow-up feedback, group co-construction meetings, and targeted shadow-coaching. Other activities that supported this programme, such as new knowledge, new teaching strategies and/or new assessment procedures were introduced on a "needs" basis.

Nga Kitenga o Te Kotahitanga: Feedback and Findings:

From the student interviews they learned that when Māori students have good relationships with their teachers, they are able to thrive at school. Good relationships were based on teachers embracing all aspects of the ETP and using a wide range of classroom interactions, strategies and outcome indicators to inform practice.

The teachers' interviews indicated effective Te Kotahitanga teachers had undergone a philosophical shift in the way they think about teaching and learning. Anti-deficit thinking, agentic positioning, and the six elements of the ETP were the essential threads in this new approach to teaching (CRPR). Te Kotahitanga teachers also reported that their understanding of the kaupapa of the project, to improve Māori student achievement, and the support they received within their schools, was directly related to improving Māori students' outcomes. In addition an increased percentage of students from all groups gained NCEA level 1 in both Te Kotahitanga and non-Te Kotahitanga schools. But the increase for Māori and students from Te Kotahitanga schools was much greater, indicating that the programme was having a long-term positive impact on these students in addition to its immediate positive impact across the student body

Ka Hikitia: A Demonstration Report on Effectiveness of Te Kotahitanga Phase 5 identified seven critical success factors that contributed to the success of the long term programme. Interestingly, these success factors are closely aligned with strategies proposed by Cottrell, Batiste, Smith and by Fullan below.

1. Indigenous educational expertise driving culturally responsive provision for Māori
2. Whakawhanaungatanga driving the "how" of improvement
3. Effective teaching: developing culturally responsive pedagogy
4. Effective professional development: building school-based expertise
5. Transformative educational leadership: institutionalising deep change
6. Educationally powerful connections based on a cultural pedagogy of relations
7. Collaborative R & D cycles driving accelerated improvement to scale.

Teachers were overwhelmingly enthusiastic about the value of the professional development, Māori students felt overwhelmingly good in classrooms of Te Kotahitanga trained teachers, Te Kotahitanga schools were retaining Māori students at a much higher level than comparison schools; academic results in earlier phases were starting to appear; and teachers as well as principals saw these changes as a direct result of the Te Kotahitanga programme.

Te Kotahitanga also set the foundation for guiding principles and the two critical success factors for Ka Hikitia Accelerating Success 2013 -17. These are:

1. Quality provision, leadership, teaching and learning, supported by effective governance makes the biggest difference 'in education' to student outcomes across all parts of the education sector.
2. Strong engagement and contribution from students, parents and whānau, hapū, iwi, Māori organisations, communities and businesses have a strong influence on students' success.

Te Kotahitanga also significantly influenced and informed the development of 'Tataiako; Cultural Competencies 2011 for Teachers of Akonga Māori'. For educators who used these strategies to take action it reshaped our professional expectations. It showed that culturally responsive strategies are a powerful educational tool to effect positive change and improved outcomes for Māori students and students of cultural backgrounds.

The following table shows the obvious alignments between the strategies including direct links to the professional values and commitments in Our Code, Our Standards.

<p>Te Kotahitanga: Culturally Responsive Pedagogy 2005-13: Effective Teacher Profile</p>	<p>Tātaiako: Cultural Competencies 2011 for Teachers of Akonga Māori</p>	<p>Ka Hikitia: Accelerating Success 2013 - 2017 Guiding Principles</p>	<p>Our Code Our Standards 2017 Code of Professional Responsibility Values</p>
<p>MANAAKITANGA:</p>			<p>MANAAKITANGA:</p>
<p>Teachers care for their students as culturally located human beings above all else</p>	<p>Showing integrity, sincerity and respect towards Māori beliefs, language and culture.</p>	<p>Identity, language and culture count Students do better in education when what and how they learn builds on what is familiar to them, and reflects and positively reinforces where they come from, what they value and what they already know. Māori students are more likely to achieve when they see themselves, their parents, whānau, hapū, iwi and community reflected in learning and teaching. Productive partnerships start with the understanding that Māori children and students are connected to whānau. Parents and whānau must be involved in conversations about their children and their learning</p>	<p>Creating a welcoming, caring and creative learning environment that treats everyone w Ko te ngākaunui ki ngā hapori whānui Commitment to the Teaching Profession Ko te ngākaunui ki te Umanga Whakaakaranga</p>
<p>Mana motuhake – teachers care for the performance of their students.</p>	<p>Tangata Whenuatanga: affirming Māori learners as Māori. Providing contexts for learning where the language, identity and culture of Māori learners and their whānau is affirmed</p>		
<p>Nga whakapiringatanga – teachers are able to create a secure, well-managed learning environment.</p>			
<p>AKO:</p>			<p>AKO:</p>
<p>Teachers can use strategies that promote effective teaching interactions and relationships with their learners. Educator and the student learn from each other in an interactive way</p>	<p>Taking responsibility for their own learning and that of Māori learners.</p>	<p>Two way teaching and learning process, grounded in the principle of reciprocity where educator and student learn from each other and recognises that the student and whānau cannot be separated Tiriti o Waitangi; collaboration with Māori to support Māori achieving as Māori.</p>	<p>WHAKAMANA: empowering all learners to reach their highest potential by providing high- quality teaching and leadership. Commitment to Learners Ko te ngākaunui ki ngā Ākongā</p>
<p>WHANAUNGATANGA:</p>			<p>WHANAUNGATANGA:</p>
<p>Kotahitanga – teachers promote, monitor and reflect on outcomes that in turn lead to improvements in educational achievement for Māori students Wananga – teachers are able to engage in effective teaching interactions with Māori students as Māori.</p>	<p>Actively engaging in respectful working relationships with Māori learners, parents and whānau, hapū, iwi and the Māori community Wānanga: participating with learners and rohe in robust dialogue for the benefit of Māori learners’ achievement.</p>	<p>Māori potential approach-every Māori student has the potential to make a valuable social, cultural and economic contribution to the wellbeing of their whānau, their community and New Zealand as a whole. Students who are expected to achieve and who have high (but not unrealistic) expectations of themselves are more likely to succeed. Students, parents, whānau, hapū, iwi, Māori organisations, communities, peers must share high expectations for Māori students to achieve.</p>	<p>Engaging in positive and collaborative relationships with our learners, their families and whanau, our colleagues and the wider community. Commitment to Whanau Ko te ngākaunui ki ngā whānau</p>

Kia ngaro te Āputa ako: Closing the Achievement Gap: Ontario Leadership Strategy 2012

Closing the Achievement Gap is a resource guide of best practices by expert principals across Ontario working to “close the gap” in achievement among groups of students. It is designed to give principals and other educators support and ideas to use as a basis for conversation on closing the achievement gap in their own schools. Whilst the resource is significant in its progress toward catering for the needs of a diverse student population there are specific challenges faced by aboriginal students that need to be addressed. Based on a ‘theory of action’ working with expert principals over a three year period, Fullan identified five big ideas that were most effective in closing the gap in achievement.

In the table below shows the ‘five big ideas’ from the OLS aligned with the Effective Teacher Profile from Te Kotahitanga ETP and Tataiako: Teacher Competencies

Closing the Achievement Gap:OLS Leadership Strategies for Teachers	Te Kotahitanga. ETP Elements
	Tataiako: Cultural Competencies for Teachers
<p><i>Build teachers’ capacity for the change</i> needed to support improved student outcomes, especially for those students who are most at risk. Building trust and providing resources to support teacher learning and improve confidence before attempting to influence their beliefs and attitudes</p>	<p><i>Mana motuhake</i> – teachers care for the performance of their students.</p> <p><i>Ako-</i> Taking responsibility for their own learning and that of learners.</p>
<p><i>Acquire and deploy resources in creative and strategic ways</i> to ensure that people, time, and other types of support are in the right place at the right time to provide the most leverage for positive change.</p>	<p><i>Nga whakapiringatanga</i> – teachers are able to create a secure, well-managed learning environment.</p> <p><i>Manaakitanga-</i> Showing integrity, sincerity and respect towards beliefs, language and culture.</p>
<p><i>Keep the focus on student outcomes at all times,</i> bringing a wide range of data to the discussion and ensuring that teachers become deeply involved with the collection and analysis of this data</p>	<p><i>Kotahitanga</i> – teachers promote, monitor and reflect on outcomes that in turn lead to improvements in educational achievement for students</p> <p><i>Wānanga-</i>participating with learners and communities in robust dialogue for the benefit of learners achievement.</p>
<p><i>Build a productive culture with teacher collaboration at its core.</i> Be clear about the vision and goals, and help staff to get on board so that they assume joint responsibility for student achievement and well-being.</p>	<p><i>Manaakitanga-</i> Teachers care for their students as culturally located human beings above all else</p> <p><i>Wananga</i> – teachers are able to engage in effective teaching interactions with students</p>
<p><i>Look to parents and the community as resources that can help students to succeed,</i> knowing that tapping into these resources may be difficult work that requires flexibility and a spirit of willingness to adapt, but that it is always worth doing.</p>	<p><i>Whanaungatanga-</i> Actively engaging in respectful working relationships with learners, parents, family and the community</p> <p><i>Tangata Whenuatanga:</i> affirming learners Providing contexts for learning where the language, identity and culture of learners and their whānau is affirmed</p>

Te Ako hōhonu: Deep Learning

To further broaden my understanding of the relationship between effective pedagogy and deep learning I also looked at 'Going Deeper' in which discusses concerns about increased disengagement, disconnection and anxiety for teenage students (which can lead to underachievement) and approaches to address these issues which I think are aligned with strategies already mentioned by Cottrell, Batiste, Bishop and the Smiths.

Fullan, Gardner and Drummy refer to this as 'the new moral imperative' that puts learning, purpose and well being as top priorities. They assert 'Deep learning' or 'learning and connectedness' is the way forward and includes; critical thinking, working collaboratively, empathy and connection with others and being ready to face the challenges the world is leaving for the next generation. To support this type of learning educators need to fundamentally change 'how and what students learn as well as broaden the purpose of what students do'. Fullan et al (2019)

In a recent in depth study by Jal Mehta and Sarah Fine titled *In Search of Deeper Learning* they found pockets of deep 'learning in the margins' of school life such as in drama, sports and co curricular activities with few examples in classrooms as well as distinct differences in teacher practice;

<u>Traditional Teacher</u> <i>Knowledge as certain</i> <i>Cover the content or material</i> <i>Student as receiver of knowledge</i> <i>Ethos of compliance</i>	<u>Deep Learning Teacher</u> <i>Knowledge as uncertain</i> <i>Explore and do the work of the field or domain</i> <i>Student as creator of knowledge</i> <i>Ethos of rigour and joy</i>
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They concluded that the 'richest and most consequential learning' happens when learners have opportunities for:

Mastery; developing knowledge and skills,

Identity; when they come to see themselves as vitally connected to what they are learning and doing,

Creativity; opportunities to enact their learning by producing something new or unique.

Connectedness; (Fullan added) ways to shape the world around them through social connectedness, therefore deep learning is a group or human phenomenon. Source:Mehta and Fine (2019, p351)

In addition the Global Deep Learning Competencies or '6Cs' assist teachers and students with understanding the desired learning outcomes and what it is to be a deep learner. The core learning elements assist teachers in creating more meaningful learning experiences for students.

6Cs: character, citizenship, collaboration, communication, creativity and critical thinking.	Core Learning Elements: new pedagogical practices, learning partnerships, enhanced learning environments and digital skills.
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Deep Learning is 'quality learning that sticks'. It connects to purpose and passion, involves teamwork on something worthwhile, has an emotional connection to the task and makes a difference to the community and beyond.

Aligned with Cottrell's summary in relation to closing the achievement gap for Indigenous learners, this paper also supports a major change that is required to commit to the 'new moral imperative of deep learning'. It goes against the grain of traditional schooling and moves away from command, control and ordered change in favour of systems supporting teachers and students in owning their learning and taking it in whatever direction it goes. Integrated 'learning and connectedness' can help students find greater meaning and purpose in school and in the world.

Te Hinengaro Tipu: Growth Mindset

Robert Sternberg said 'Despite what people start with (genetic endowment) it is clear that experience, training and personal effort takes them the rest of the way'. The passion for sticking with it, stretching yourself, especially when it's not going well is the hallmark of Growth Mindset. Therefore true potential is unknowable, unforeseeable if we are open to what can be achieved with toil, passion and training.

Howard Gardner (Extraordinary Minds) believes that exceptional individuals have a special talent for identifying their own talents and weaknesses; those with a growth mindset seem to have the same talent along with the ability to convert life's setbacks into future successes.

Dweck says 'Growth mindset is about learning and improvement' supported by a full set of strategies and focus. True self confidence is in the ability to grow, to be open to ideas and change and to make a contribution to others growth - rather than validating egos at the expense of others (superior vs inferior).

According to Dweck people with Growth Mindset character ;

1. find success in the learning and improving
2. find setbacks motivating, informative, a wake up call
3. take charge of the process that brings success- and maintain it (adapting to change and learning or developing new skills).

This table summarises the two mindsets;

Fixed Mindset: Intelligence is static Desire to look 'smart', so may tend to	TWO MINDSETS	Growth Mindset: Intelligence can be developed Desire to learn, therefore may tend to
Avoid challenges	Challenges	Embrace challenge
Give up easily	Obstacles	Persist in the face of setbacks
See effort as fruitless or worse	Effort	See effort as path to mastery
Ignore useful negative feedback	Criticism	Learn from criticism
Feel threatened by success of others	Success of Others	Find lessons and inspiration in the success of others
May plateau early and achieve less than their full potential	As a result.....	Reach ever-higher levels of achievement

Nō hea ngā hinengaro tipu? Where do mindsets come from?

Dweck believes as educators we must take responsibility for creating growth mindset friendly environments, where students feel safe from judgement, where they know we are totally dedicated to collaborating with them on their learning; 'We are in the business of helping them thrive, not finding reasons why they can't'. It is very important to praise effort, strategy, resolve, mastery and the learning process not ability and talent. Educators need to teach children to love challenges, be intrigued by mistakes, enjoy effort and seek new strategies. Dweck (2016)

The key question is -What have we learned from this? This builds a lifelong way to repair our own (and others) confidence. We still need to maintain high standards but enable students to reach them or unleash their minds so that learning takes place.

How do we pass the Growth Mindset on?

1. Praise the learning process and effort
2. Address setbacks as next step opportunities for learning (FAIL: First Attempt In Learning)
3. Teach for understanding, give feedback to deepen this, allow for reflection, this develops belief in their ability to develop.

Fixed Mindset controls our internal monologue and validating these traits may be the main source of self esteem, it offers refuge from the discomfort of losing sense of self and is the need to rack up the

validation numbers. For all of us and especially educators we need to realise that changing mindset is not a smooth and easy process, it is about seeing things in truly different ways; it is a change from 'judge and be judged' to 'learn and help learn'. Dweck (2016)

The following table is my perception of the strong connections between culturally responsive practices, deep learning competencies (and practice) and qualities of growth mindset (for enablers and learners). It reinforces my perception of educators as 'enablers of learning and growth (mindset)'.

Te Kotahitanga: ETP	Deep Learning Core Learning Elements 6 Competencies	Growth Mindset
Tataiako: Teacher Competencies		
Mana motuhake – teachers care for the performance of their students. Manaakitanga - teachers care for their students as culturally located human beings above all else	Ethos of rigour and joy Mastery Identity Connectedness	Intelligence can be developed
Ako - Taking responsibility for their own learning and that of learners.	Knowledge as uncertain Student as creator of knowledge Character, Creativity,	Desire to learn
Nga whakapiringatanga – teachers are able to create a secure, well-managed learning environment.	Explore and do the work of the field or domain New pedagogical practices enhanced learning environments	Embrace challenge
Manaakitanga - Showing integrity, sincerity and respect towards beliefs, language and culture. Tangata Whenuatanga : affirming learners. Providing contexts for learning where the language, identity and culture of learners and their whānau is affirmed	Learning partnerships Identity Creativity Connectedness	Find lessons and inspiration in the success of others Persist in the face of setback
Kotahitanga – teachers promote, monitor and reflect on outcomes that in turn lead to improvements in educational achievement for students	New pedagogical practices Communication Collaboration	See effort as path to mastery
Wānanga -participating with learners and communities in robust dialogue for the benefit of learners achievement.	Enhanced learning environments and digital skills. Collaboration Critical thinking	Learn from criticism
Wananga – teachers are able to engage in effective teaching interactions with students	Learning partnerships Communication Connectedness	Reach ever-higher levels of achievement
Whanaungatanga - Actively engaging in respectful working relationships with learners, parents, family and the community	Learning partnerships Citizenship Communication Collaboration	

Nga Hua o Kapa Haka: The Benefits of Kapa Haka

In 2014 'Ngā Hua a Tāne Rore' research project was undertaken by the Te Manatū Taonga and Te Matatini (Ministry of Culture and Heritage and Te Matatini Kapa Haka Aotearoa) to gain empirical evidence of the significant contribution that kapa haka makes to Aotearoa New Zealand society, in terms of cultural, social, educational, health and economic outcomes. There was also the view that the value of Kapa Haka was not fully understood or acknowledged within Aotearoa New Zealand.

For the purposes of this study, I have selected the benefits and comments that strongly align with education strategies already discussed.

Mana Motuhake: (self determination) - the power of kapa haka as a potent expression of Māori identity, pride, its intrinsic link to culture, a significant contribution to New Zealand's national and international identity.

Whānaungatanga: (familyness) - building relationships, networks and connectedness on local, national and international level, a gateway into the culture for Māori who are disengaged from marae/hapu/iwi.

Waharoa (gateway) - providing a gateway for non-Māori to engage with Māori culture in an accessible way, and the relationship-building that results from sharing that cultural experience, an effective platform for creating meaningful connections with other nations and peoples.

Tikanga (protocol) - a medium for fostering a richer, more cohesive and inclusive society in Aotearoa New Zealand, adds value to many forums, both formal and informal, embracing Māori cultural protocols as a normal part of New Zealand's social fabric.

Ako (reciprocal learning) - a vehicle for the revitalisation and retention of te reo, tikanga, ritual processes and histories, providing a positive, disciplined, strength-based learning environment for rangatahi (youth).

Improving educational outcomes- Several participants were teachers or educationists who had strong convictions about the benefits of kapa haka within school environments, and the connection between kapa haka and improved learning outcomes. They highlighted leadership potential, the learning value of group participation and the potential for developing viable career pathways. They also identified some barriers to realising those improved outcomes; a need for schools and the Education sector to gain a deeper understanding of the value of kapa haka within an educational context by mining the untapped potential of kapa haka as a vehicle for promoting academic success, personal development and growth for young people. A major challenge within education is to have kapa haka recognised as a legitimate subject area in its own right.

Respondents Comments: *'Kapa Haka is a way of gathering people together as...New Zealanders, it's the key to uniting all New Zealanders together to celebrate our unique culture'.*

'I am pleased to see so many of our children at primary school learning to do the poi or symbolic kind of haka or something, [in] mainstream. I'm really thrilled about that because even though it is really tokenistic at this stage, somehow it embeds an interest, hopefully, or an acknowledgement, or there's an essence that becomes integrated into that person's wellbeing'.

In her article 'Benefits for non-Māori students: Kapa haka in mainstream schools', Alice Patrick says that creating opportunities for kapa haka is one way that schools can increase their cultural responsiveness to Māori students. It is also a way for teachers to demonstrate some of the cultural competencies in Tātaiako (and Our Code, Our Standards). Teachers who are open to participating in kapa haka alongside their students are successfully enacting 'ako'. The teacher may be less experienced as a kapa haka

performer, in the position of learning from some of the students. The traditional power dynamic of the classroom is completely altered – and the teacher becomes a learner. The challenge for schools and teachers is to transfer the learnings from kapa haka to the classroom creating a culturally-responsive learning environment where Māori language and culture is valued and validated by all and Māori students can achieve as Māori.

Te Mahi Kainga: The work at home

The ongoing work within our own schools and communities provides a foundation on which this inquiry is based. I have been fortunate to be directly involved in the following.

CASA Tikanga me Whānaungatanga (Canterbury Area Schools Association)

Akaroa Area School is fortunate to be a long standing member of the CASA whanau. This group has extended its connections to form our Kahui Ako aptly named 'Tipu Maia' which includes thirteen schools from the rural Waitaha (Canterbury) area. The long standing CASA connection has allowed us to develop and grow 'Tikanga me te reo Māori' embedding this into our cluster and Kahui Ako events. Working and connecting with tumuaki (principals), kaiako (teachers) and akonga (students) there is noticeable growth in our cultural competencies, engagement and respect for Te Ao me te Reo Māori. Notable examples are CASAFest and CASA Kapa Haka where the focus is on whānaungatanga, manaakitanga, tangata whenuatanga and kotahitanga. The preparation for these events takes many weeks of hard work by teams of kaiako (teachers) and ākonga (students) embedding cultural practices through indigenous performing arts. Students from varied cultural backgrounds participate and show immense pride during their performances which are always enthusiastically acknowledged by the CASA whanau. Students comment about these events as being the highlights of their school year.

'Te upoko nui o Te Wai Pounamu' is a reference to 'the head of the South Island' during whaikorero at the annual NZASA National Tournament. It describes the Top of South Island or TOSI team of one hundred or more area school students from Canterbury to Tasman selected to compete in their sports disciplines. The South Island teams have a history of feeling challenged by the unity and ferocity of our North Island Area School whanau in their team haka or waiata at the tournament powhiri. In the last five years there has been a concerted effort to strengthen our team presence in this domain by learning haka specific to Te Wai Pounamu. This has proven to be empowering and unifying for our South Island teams who proudly represented their school and community, TOSI, Te Wai Poumanu and the spirit of the tipuna, Tahu Potiki, through haka. The tuakana (older siblings) now uphold a legacy that will be passed on to those coming through in future years.

Akaroa Area School: 'Kotahitanga, Embrace the future'

For many years Akaroa Area School has gently embedded Tikanga me Te reo Māori into 'our way of being' within school and within our community. We are blessed to have a very close relationship with our local runanga at Onuku Marae and consider ourselves as whānau. In addition, all students have Te reo Māori and Te reo Wivi classes (Māori and French languages) from Years 1-10. Kapa Haka is integrated with Te reo Māori in the junior school learning hub and is timetabled as a separate subject for Year 7-10. For major events this time is increased or whole school practices are scheduled. Strong links between Visual and Performing arts and Indigenous arts are embraced. Integrating the arts disciplines in a culturally responsive way builds confidence, teamwork, leadership and unity alongside the grit needed to improve performance skills. Culturally competent staff collaborating with community (expertise) resource people in an intergenerational learning context are key elements. In this inclusive and supportive environment, opportunities for challenge are taken, deep learning occurs and the attributes of growth mindset can grow. The (Indigenous) arts provides 'a bridge' for all of our

ākonga to develop ‘a way of being’ that appreciates, acknowledges and celebrates our unique cultural history (and knowledge) and in turn encourages them to express themselves creatively.

Despite the challenging circumstances over the last few months, I was privileged to be able to put my new learning into practice and reconnect with Akaroa ākonga (learners) through the indigenous arts. The focus was on how to engage all learners in a way that acknowledges, values and preserves indigenous knowledge connecting them with place based identity, how to build grit and focus through the discipline of KapaHaka and how to support the development of growth mindset through ‘ako’.

The following table is a recent snapshot of student responses that reflects a wider kaupapa or purpose. Whilst this reflects current thinking, it has evolved over many years and continues to grow.

Class Survey Discussion	Years 4-6	Years 7-10
Why do we have Te Reo Māori/ Kapa Haka classes?	To learn and respect Māori culture, because it's good to learn the language language of our country, in case we need it in life, so you can speak it with other people	To learn about where we live, about the culture of NZ, to keep te reo alive, learn waiata and to perform in different schools, to embrace local culture and different peoples culture,
What are the benefits for you? for our school? for NZ?	Learn new things like lots of cool Māori words, how to use our MLB (Māori Language Brain)- to stretch our brain, if you learn Māori it's easier to learn other languages too KH: for exercise and it's cool	To learn Māori heritage, te reo, learn about the local history, we live in a country that partly speaks it To learn new skills, , teach others and future generations what we have learnt through our school
What would you like to learn about most in Te Reo Māori/ Kapa Haka?	history, local and NZ place names and what they mean, Māori food and how to cook some hāngī, kapa haka, waiata and what they mean	To cook Māori kai, how to do hangi and boil ups, Kapa Haka moves, taiaha, poi, Learn about local historical places
What have you learned most in Te Reo Māori/ Kapa Haka classes?	Songs, the days of the week and months and how to say it, cool Māori words, songs and haka, my mihi, Matariki,	Maori words, how to kōrero better, Leadership and confidence Whakapapa, Waiata, haka properly,
Should we have more or less Te Reo Māori/Kapa Haka? Why?	More- Learn everything in Māori, more TRM (te reo Māori), include Māori in school work, hāngī's, art. more KH cos it's cool	We should do more throughout the week, more as it could become rare, it's very good for welcoming people, Less- we can't use in other countries!

To support this kaupapa, over many years Akaroa Area School staff have brought key aspects of ‘Te Kotahitanga’ into our practice, we have aligned our school strategies for ākonga Māori (and all learners) to ‘Ka Hikitia’ and have focused on building our competencies through ‘Tataiako’ . Building positive professional relationships with students and whanau creates a caring environment of high expectation where cultural diversity is celebrated. We continue to develop our own school programmes to further enhance whānaungatanga, kaitiakitanga and turangawaewae (familyness, guardianship, the right to stand). Our ‘Whānau ora’, ‘Tuākana, Tēina’, ‘Tūhono’ and ‘Te Arawhiti’ programmes are examples that build this wairua (spirit) within our school.

Ngā Kitenga me ngā whai wāhitanga

Findings

Possible Opportunities

<p>Improved indigenous education outcomes require great changes to confront our beliefs, opinions, knowledge and assumptions about teaching and learning whilst rethinking how schools relate to learners, families and communities. Public schools have the greatest capacity to foster shared understanding and respect among different cultural groups in our increasingly diverse and multicultural societies</p>	<ul style="list-style-type: none"> -adopt transformative models of school leadership -provide enhanced early learning opportunities and meaningful partnerships with parents/community -create governance models where Indigenous communities have meaningful control over their children’s education
<p>Indigenous Knowledge and Methodologies have much to offer modern society with different worldviews, principles for living life which are sustainable, respectful and have the capacity to solve contemporary problems, with its values enhancing health, well being and ongoing livelihoods</p>	<ul style="list-style-type: none"> -Be an Indigenist- adopt a critical stand aligned to the Indigenist Renaissance or agenda - make a conscious decision to nurture Indigenous Knowledge; it’s dignity, identity, integrity by making a direct change in school philosophy, policy, pedagogy and practice
<p>Culturally Responsive Pedagogy and Cultural Competencies build teacher capacity, reset perceptions of professional expectations and standards, and are key factors that positively engage indigenous learners and improve their achievement and that of all learners</p>	<ul style="list-style-type: none"> -Embed cultural competency and culturally responsive “person- centred” practice as the new ‘normal’ -Define what it means to teach in holistic ways and develop humanistic connections to local and collective relationships.
<p>‘Language, Culture’, ‘Social and Emotional Literacy’ and ‘Integrated Deep Learning’ provide rich opportunities for learners to be more connected to and in charge of their learning - so that it ‘sticks’</p>	<ul style="list-style-type: none"> -Develop an authentic connected curriculum using approaches that give agency to enablers and learners -Realise principles of reconstructive pedagogies to engage and connect students.
<p>-Strong alignment exists between Cultural Responsiveness, Core Learning Elements (of Deep Learning) and Growth Mindset attributes (for enablers and learners) supporting the idea of educators as ‘enablers of learning and growth (mindset)’</p>	<ul style="list-style-type: none"> -Use culturally responsive practice to build essential competencies; character, citizenship, collaboration, communication, creativity and critical thinking -focus on learning and improvement to build growth mindset attributes
<p>-Indigenous Arts (and Knowledge) provide a myriad of benefits for all learners (of all generations). The connection between kapa haka and improved learning outcomes is very strong but its potential is yet to be fully explored and realised within the education sector</p>	<ul style="list-style-type: none"> -Build a deeper understanding of the value of kapa haka within an educational context by mining its potential as a vehicle for promoting academic success, personal development and growth that will benefit all young people. - What are the challenges within education to have kapa haka recognised as a legitimate subject area in its own right.

<p>Kapa Haka requires teamwork and unity, builds grit and determination, increases discipline and focus and boosts hauora. It is inclusive, embraces 'Ako' (reciprocal learning) therefore is mutually supportive and challenging within the context of whānaungatanga.</p>	<p><i>-Invest time and resources into building capacity and developing intergenerational learning opportunities and connections.</i> <i>- transfer the learnings from kapa haka to the classroom creating a culturally-responsive learning environment</i></p>
<p>Integrated Performing Arts and Indigenous Arts provides a 'bridge' into 'Language and Culture' for less experienced learners (and teachers) that acknowledges and builds understanding. It is expressed through emotion, imagination, hope, the senses, the body and spirit</p>	<p><i>-Provide opportunities to collaborate and connect learning across the arts disciplines through real (and project based) learning experiences within the expressive arts that provide more connectedness for students</i></p>
<p>Indigenous arts and culture encompasses all the attributes of Growth Mindset in both an individual and collective way; a desire to learn, embracing challenge, finding lessons and inspiration in the success of others, persisting in the face of setback, seeing effort as path to mastery, learning from criticism, reaching ever-higher levels of achievement</p>	<p><i>-take responsibility for creating growth mindset friendly environments, where students feel safe from judgement, where they know we are totally dedicated to collaborating with them on their learning</i></p>
<p>Wholeschool strategies that support Cultural Responsiveness, celebrate Cultural Diversity, embrace ako, whānaunatanga, rangatiratanga and kotahitanga (learning, family, leadership and unity) and empower agentic learners and set a foundation for developing Growth Mindset through Indigenous Arts</p>	<p><i>-Review wholeschool cultural responsiveness practices and competencies for the benefit of all learners take responsibility for creating growth mindset friendly environments, where students feel safe from judgement, where they know we are totally dedicated to collaborating with them on their learning</i></p>

Nō reira, atawhaitia ngā rito, kia puāwai ngā tamariki.

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

Therefore, cherish and nurture the shoots, so the children will bloom.

Learn from and with these children, so that we all can stand tall.

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