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Milestone Report 12  
Contract #387-4622 to Victoria University from the Ministry of Education

**Evaluation of He Kākano  
Professional Development for Leaders  
in Secondary Schools (2011–2012)**

**Final Report**

Submitted by

Anne Hynds, Luanna H. Meyer, Wally Penetito, Robin Averill,  
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with Susan Faircloth



**JESSIE HETHERINGTON CENTRE FOR EDUCATIONAL RESEARCH**

*Te Puna Rangahau ki Ako Pai*



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## Tēnā koutou

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The project was situated in the Jessie Hetherington Centre for Educational Research (JHC) at Victoria University of Wellington, with rigorous quality assurance mechanisms including project management, budget oversight, peer review and ethical review. The evaluation project was led by Dr Anne Hynds (director, qualitative research oversight, and researcher) and Professor Luanna Meyer (co-director, overall evaluation research design expert and project oversight, and researcher). Other key members of the research team were Professor Wally Penetito (Māori research cultural expert), Dr Flaviu Hodis (survey design and statistical analyses of survey and student achievement data), Associate Professor Susan Faircloth (international expert on school leadership for indigenous students in mainstream environments to consult on design of measures and interpretation of results), Rawiri Hindle, Dr Catherine Savage, Pania Te Maro, Dr Robin Averill and Marama Taiwhati (joining the team on the departures of Catherine Savage and Pania Te Maro respectively). We are also indebted to Hemi Te Hemi for his wonderful support with carrying out case study visits with the team at several case study schools. Our team of Māori and non-Māori researchers, well-versed in Kaupapa Māori research methods and culturally responsive and bicultural educational perspectives, was key to our commitment that expertise in Māori research methodologies and Māori Kaupapa was respected and represented throughout.

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This national evaluation would not have been possible without the generous participation and engagement of our research participants. These participants have opened their classrooms and schools to us and trusted us with reporting their contributions to our findings with integrity and clarity. Our response to their extraordinary goodwill must be by ensuring that the information and ideas they have shared with us will not just be recorded in the pages of evaluation reports but will be put to good use. They and we share the same goal—to utilise evidence on processes, outcomes and people to inform and improve educational practice so that Māori students achieve and enjoy educational success as Māori.

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## Executive Summary

This evaluation investigated (a) the effectiveness of He Kākano in meeting programme goals and evidence of shifts against baseline data, (b) the effectiveness of the delivery and implementation of He Kākano, and (c) ways to strengthen the design and implementation of He Kākano. Other key objectives for this evaluation were to identify examples of effective school-based leadership practices and provide new learning about effective leadership and professional learning in secondary schools.

The evaluation developed agreed indicators in collaboration with the Ministry of Education, the professional learning providers, and with input from our National Evaluation Advisory Group. These included key indicators along with a schema for types of evidence including experiential knowledge (variable), statistics (verifiable data returns), and research and evaluation (quality assured).

This final report details the bicultural approach of the evaluation, methodology, data analysis, key findings, strengths and weaknesses, and recommendations for future school leadership professional learning programmes intending to promote educational outcomes for Māori student success as Māori.

### Methods Overview

The independent evaluation utilised bicultural perspectives—Māori and non-Māori—and mixed methods with both quantitative and qualitative data and analyses. The project evaluation team included an indigenous international scholar with recognised expertise in culturally responsive school leadership who participated in selected evaluation activities including visits to schools and conducted an independent review of the draft Final Report prior to final revisions and submission to the Ministry of Education (see Appendix 1). The evaluation procedures and measures, including all protocols for data collection, were reviewed and approved formally by the Victoria University Human Ethics Committee for Education. Multiple sources enabled triangulation of data towards valid interpretation of findings.

Data sources across all project schools included: (a) annual school and school leader surveys to analyse change over time in school leadership and wider school capability to engage in evidence-based inquiry to develop culturally responsive leadership practices, school processes (including governance) and other practices towards building success for Māori students; (b) document analyses including successive school action plans with a focus on goal setting related to Māori student educational and achievement-related outcomes; and (c) statistical analyses of NCEA achievement data across several school years to the latest MOE benchmark data available (2011) comparing selected outcomes of He Kākano schools, Te Kotahitanga schools, and schools nationally.

A nationally representative, purposive sample of nine case study schools was identified, and these schools were visited by the project evaluation team in each of the two project years for more intensive, on-site data collection evaluation activities. These included: (a) observations of culturally responsive pedagogies in classrooms (year 1); (b) observations of co-construction towards culturally responsive leadership in schools (year 2); (c) annual surveys of student attitudes towards their schools and their learning, analysed for Māori and for all students on factors including achievement motivation, teacher affiliation, cultural responsiveness, school safety, and discrimination; and (d) individual and focus group interviews with school leaders (principals, DPs/APs), Manutaki (Regional Coordinators), middle level school leaders (Heads of Departments, Deans), teachers (including a range of curricular areas and the Head of Māori), and Māori students and whānau. Two to three members of the evaluation team carried out each of the school site visits; at least one was Māori and fluent in te reo for adherence to appropriate cultural and language protocols.

To ensure that evaluation personnel had knowledge and understanding of the project approach, each member of the evaluation team attended at least one regional wānanga. Evaluation team members also met with key project personnel on several occasions at the project's Tauranga office, at the Ministry of Education, and at Victoria University in Wellington in conjunction with several meetings of the evaluation's National Evaluation Advisory Group.

### **Constraints**

This evaluation comprises a snapshot of ongoing project professional learning activities that occurred nationally and were conducted in schools across the two years of project activities. Data fatigue prevented comparison of some data sets. In the absence of baseline data and systematic comparison across similar schools, these evaluation results cannot be regarded as experimentally validated with the exception of the longitudinal NCEA achievement data where a quasi-experimental design was employed to analyse early trends in these data. Further, findings reported here cannot be attributed solely to the effects of He Kākano—whether positive or negative—as schools reported that multiple programmes were ongoing which could affect student educational outcomes. Finally, issues raised here are not necessarily specific to He Kākano schools or a function of He Kākano leadership activities but rather reflect the general context of school system factors affecting learning and teaching within secondary schools in Aotearoa New Zealand.

### **Key Findings**

Positive results indicated evidence of impact through increased participant perceptions of effectiveness and culturally responsive leadership for school leaders as a function of their engagement in the He Kākano professional learning programme. A comparison of the two School Leaders surveys (2011 and 2012) indicated that principals, deputy principals, assistant principals, heads of departments and deans reported increased awareness and enhanced understandings of culturally responsive schooling and leadership, and systems to support Māori students. These analysed survey results indicated improved perceptions of “effectiveness” across all groups’ improved optimism in terms of students’ achievement/success, and increased perceptions of school leaders’ use of evidence. Participants who responded in the two School Leaders surveys reported an increased use of statistical research and evaluation and experiential knowledge. Participants were still most likely to use experiential knowledge; however, other forms of data use have increased overall.

These survey results were supported by key themes that emerged from analysis of case study school interviews. School leaders across case study schools reported enhanced understandings of their own relational positions, values and beliefs towards Māori students and their communities; increased awareness of Māori students and their current achievement levels; shared responsibility for Māori students and their achievement; increased understandings of the need for goal setting, planning for improvement, collection and analysis of evidence/data related to Māori students’ achievement; and an increased awareness and focus on classrooms/goal setting through in-class observations, professional learning, and appraisal. These shifts in school leaders’ awareness are widely regarded as the foundation for effective school-based leadership practices.

Interview results also indicated that key processes aided a change in school leaders’ attitudes and perceptions. These included the impact of wānanga, and being together on the marae, and the relationships between school leaders and key project personnel.

There were, however, mixed results and contradictions across analysed data sets. Particular challenges included the variability of professional learning implementation and participant engagement as reported by school leader participants across case study schools. Related to this theme of variability was “picking, choosing and gate-keeping”. There was a sense that senior school leaders could pick or choose aspects of the model to implement which they believed most suited their school's context. Associated with this was a variability of engagement that also indicated that not all senior and middle school leaders had participated in the He Kākano

professional learning programme. A lack of engagement could prompt lack of ownership for change, and even resentment. There is a tension between the “one size fits one” model of programme design that focuses on context and flexibility and school leaders making decisions that limit the effectiveness of the He Kākano professional learning model and inhibit collective learning and agency. Evidence from Manutaki interviews indicated that these key project personnel viewed the project model as developing over time, partly due to its exploratory nature. Key reported challenges around their role had been the development of consistent processes and implementation requirements across schools. An operational challenge for evaluation of effectiveness was a change in key project personnel and change in emphasis for the professional learning and development (PLD) model for use in school action planning from the GPILSEO model in 2010 to the Culturally Responsive Leadership model in 2012.

### ***New learning about effective leadership and professional learning in secondary schools***

A key objective for this evaluation was to provide new learning about effective leadership and professional learning in secondary schools. There were key challenges and tensions that emerged from data analysis that have implications for effective leadership, professional learning, and change across secondary schools. Activities by well-intentioned school leaders and personnel focused on improving Māori student achievement may have highlighted challenges for students, rather than emphasising the challenges needed for school leadership and school change. Although there are constraints related to the overall representation of Māori students and whānau community members, interview evidence highlighted the presence of emphasised deficit messages about Māori students and their achievement levels. Analysed interviews from whānau members and Māori students also indicated perceptions of a lack of partnership and constraints on the development of relational trust between these Māori community members and school leaders. Key messages are needed that focus on changes to the school policies and practices that are currently responsible for *under-serving Māori students*. Otherwise, there is serious risk that schools are communicating primarily deficit messages that Māori students alone are responsible for continuing disparities and inequities in achievement outcomes.

Other key challenges emerged from data analyses that have implications for the development of effective leadership and professional learning in secondary schools. An analysis of observations of both in-class teaching (2011) and co-construction hui (2012) provided a “snap-shot” of dialogic and discursive teaching and leadership approaches used in classrooms and teacher meetings within case study schools. Overall, observation results indicated limited use of dialogic teaching and leadership practices across classrooms and teacher meetings. Interview evidence also highlighted variability of senior school leaders’ knowledge of culturally responsive pedagogies that have an evidence base and are known to be highly effective for Māori learners, as well as limited knowledge of effective appraisal and professional learning approaches and systems to support change in classrooms. This was particularly important for senior leaders as they are charged with conducting teacher appraisal and influencing the quality of professional learning systems for teachers across schools. Qualitatively analysed comments across the Principal, Deputy Principal and Assistant Principal School Leaders 2012 surveys indicated that these participants perceived staff as being a major barrier to the development of culturally responsive leadership. It is not clear that these leaders had interrogated the influences of staff resistance, questioned the effectiveness of existing professional learning systems within their schools for teachers or saw that they could influence the learning culture of their organisations through more effective pedagogical and relational leadership practices. Such evidence indicates that more needs to be done to create co-constructed, challenging and effective learning environments for students, their teachers, and school leaders.

Finally, a key challenge for effective school leadership is the ability to build relational trust and cultural competences across diverse student and teacher groups whilst ensuring safe and inclusive learning environments for all. This requires a shared vision of success as well as a valuing of cultural competency and leadership that is prompted within schools and across our society. Although the comparison of 2011 and 2012 student survey data was largely unremarkable, showing virtually no change on key survey factors across the two years for

Māori students, there was one statistically significant shift (more negative in 2012 than in 2011) for NZ European students on the *Mainstream Safety* or the extent to which European students reported that they felt safe in their schools. It may be that these students were responding to changes that they perceived across case study schools, including an increased use of te reo me ona tikanga and culturally responsive practices. Qualitative comments made in surveys by some NZ European students expressed negative views in the use of te reo me ona tikanga. Negative stereotypes, deficit views and prejudice towards Māori students were also reported in interviews with Māori students in four of the nine case study schools. Further research and professional learning is needed to ensure the development of relational trust between Māori and non-Māori student groups related to cultural competency and citizenship in Aotearoa New Zealand. This is needed for the provision of safe learning environments for all student and teacher groups across secondary schools.

## **Summary of Key Strengths and Challenges Associated with He Kākano**

### **Strengths**

- Principles of culturally responsive school leadership were generally clearly articulated and communicated to school leadership
- Project wānanga and school-based activities were well received by school leader participants, demonstrated also by high retention of schools participating in the project over time
- There was evidence of increased and enhanced awareness of school leaders' own relational positions, values, and beliefs towards Māori students and their communities
- There were improvements to school leadership monitoring of key educational outcomes for Māori students accompanied by implementation of more effective data systems which, over time, should enable schools to share data with school personnel, students, the wider school community, iwi, and whānau.

### **Challenges**

- An operational challenge for evaluation of effectiveness was a change in project leadership personnel along with a change in emphasis for the recommended model for use by schools in their action planning, shifting from the GPILSEO model in 2010 to the Culturally Responsive Leadership model in 2012.
- The tension between the project's promotion of "one-size-fits-one" and school leaders' ability to pick and choose aspects of the model for implementation, which can limit engagement of school staff and create resentment. The PLD focus on school leaders' attendance at the series of regional wānanga and input from the national project team for professional leadership development can be a risk to sustainability if individual schools become overly dependent on outside guidance rather than developing internal capacity and sharing of expertise across schools.
- The tendency for educational stakeholders at all levels to interpret school efforts to enhance educational outcomes for Māori through deficit perspectives about Māori student underachievement rather than the intended message that the project was about enhancing the effectiveness of under-serving schools to enable Māori students to achieve educational success as Māori.
- The variability of relationship between regional Manutaki and school leaders which could impact on the implementation of the model within each school. Manutaki needed advanced skills, knowledge and dispositions encompassing Māori cultural knowledge relevant to schools and their communities as well as secondary education expertise necessary for practical input for school implementation of principles of culturally responsive leadership beyond simply awareness of actions and school change.

## Key Recommendations from the Evaluation

For future development towards enhancing this priority goal nationally, our recommendations for delivery and implementation to schools are:

1. *Model Design:* An agreed model for Culturally Responsive Leadership is needed that is theoretically sound, supported by evidence (e.g., BES), is user-friendly for necessary understandings across key constituents, and that has direct links to policy and practices flowing from the model (i.e., not a stand-alone graphic but linked directly to school leadership policy, school systems change, and practice).
2. *Partnership with Māori:* The overarching aim of this professional learning programme for culturally responsive leadership is to enhance support for Māori students achieving educational success as Māori. This aim requires partnership with Māori throughout, including with students, whānau, hapū and iwi. Schools and school leaders will require additional support and advice to develop a meaningful partnership model that goes beyond the present strategies that are primarily information sharing.
3. *Aspirational not Deficit Messages:* Because of the tendency to interpret school efforts to enhance educational outcomes for Māori as being driven by deficit perspectives (as interpreted by students, whānau, and school personnel), clear (perhaps even scripted) messages are needed to reframe this discussion as aspirational and accompanied by high expectations.
4. *Professional Learning Components:* Components of the professional learning programme must be clearly identified and implemented reliably. For example, there should be clear expectations regarding which school leaders participate in various components and how their participation should result in key actions that are individually accountable.
5. *School Action Planning:* Schools should be provided with a template for reporting that is user-friendly and can drive aspirational goals for students alongside accountable, action-oriented aims for key personnel.
6. *SMART Tools:* Minimal data collection and reporting requirements should be enforced at the individual school level, within the regions, and nationally. Duplicative data collection should be avoided (data fatigue), and measures used must be psychometrically valid. This would not prevent a small set of appropriate measures being available to allow some school choice (e.g., different assessments of literacy), but the choices should be limited, not open-ended, so that national comparisons can be undertaken and longitudinal analyses can be carried out to examine impact.
7. *Student Outcomes:* Initiatives that have as their ultimate goal the enhancement of student outcomes should be required to report attainment of enhanced student outcomes (social and academic). A defined set of possible outcomes to be measured and monitored could be provided from which schools may choose, but there must be more rigorous implementation of monitoring student progress rather than continuing to deliver multiple initiatives while monitoring only process factors (e.g., participation by school personnel).
8. *Project Personnel Roles and Responsibilities:* Clear role descriptions should be in place for different project roles at both the national and school levels. There should be explicit expertise requirements for key roles, including the levels of knowledge of secondary education, cultural expertise, and professional learning approaches needed for a project such as this one. Where staff lack a particular aspect of expertise needed to do the job well, there should be additional training provided and required. Finally, individual key project staff must ensure that their PL activities are consistent with the agreed model and approach. Where supplementary activities are offered to schools, these must be of such a nature that they can be offered and delivered to all participants. If there is slippage regarding which are in fact the critical components of PL provided to participants because of additional personal provisions, the initiative cannot be costed and evaluated with confidence.



## Overview of He Kākano

*E kore au e ngaro he kākano i ruia mai i Rangīātea.*

I will never be lost, the seed which was sown from Rangīātea.

### The He Kākano Professional Learning Programme

He Kākano is likely to be perceived by Māori as being about development and about potential. The common proverb among Māori ends with the phrase, “the seed sown from the ancestral homeland of Rangīātea” (...*he kākano i ruia mai i Rangīātea*) and refers to the genealogical link of all Māori who derive from the ancient marae of Rangīātea in Hawaiki. The beginning of the proverb *E kore koe e ngaro...* (You will never be lost because you are...). With New Zealand’s agrarian preoccupation with seeds being things one grows in the soil, it is timely to be reminded that a seed is also how we all begin our lives. In Māori terms *te kākano* is the seed sown to begin life; from the seed comes *te kukune* (the conception), from conception is *te pupuke* (the swelling), from the swelling *te paku* (the breaking forth), from the breaking forth, *te pūawai* (the swelling), from the swelling *te paku* (the breaking forth), from the breaking forth, *te pūawai* (the blossoming), and from the blossoming *te puta mai* (the emergence).

The He Kākano professional learning strategy was designed and delivered through collaboration that combined the strengths and expertise from two tertiary institutions: The Centre for Māori Educational Research at the Faculty of Education, University of Waikato, and the Indigenous Leadership Centre at Te Whare Wānanga o Awanuiāraangi (2010).

2010 He Kākano programme documentation states:

He Kākano is a school based professional development strategy with an implicit focus on improving culturally responsive leadership and teacher practices to ensure that Māori learners enjoy educational success as Māori. The aim is to improve emotional, social, cultural and academic outcomes for Māori in secondary schools. (p. 4)

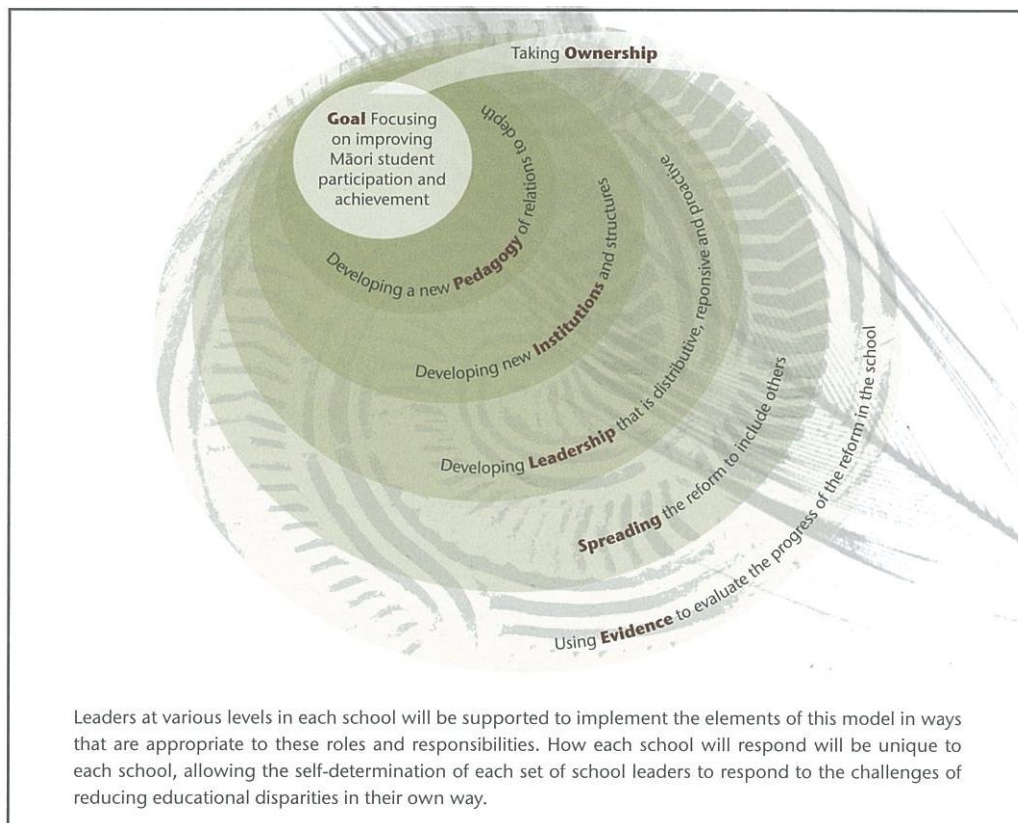
As spelt out in policy, He Kākano was a strategy to develop and strengthen culturally responsive leadership that aimed to result in systems change across secondary schools to enable Māori learners to achieve and enjoy educational success as Māori. It could be viewed as an exploratory professional learning and inquiry model that ultimately relied on partnership and relational trust between Māori and non-Māori stakeholder groups (students, teachers, leaders, whānau and other community groups). It required the development of a shared vision of success and collective agency towards change. In the following section we provide a description of the He Kākano professional learning programme and changes in emphasis within the model over time.

### Theoretical Underpinnings of He Kākano

According to the 2010 He Kākano programme documentation, the theoretical foundation of the project was based on:

That identified in Scaling up Education Reform – politics of disparity (Bishop, O’Sullivan & Berryman, 2010) that proposes that effective, sustainable educational reform sees leaders and teachers implementing seven elements of change in their schools in a supportive manner. These seven elements include goal setting, a Pedagogy of Relations that creates culturally appropriate and responsive classroom learning contexts, institutional reform that is responsive to classroom changes, a distributed leadership pattern that supports pedagogic leadership, spread to include whānau, hapū and iwi aspirations, preferences and practices, evidence-based decision-making and ownership by all concerned of the goals of improving Māori student achievement in its broadest sense. (He Kākano programme documentation, 2010, p. 9)

The 2010 He Kākano model of culturally responsive leadership is presented in Figure 1.



**Figure 1. 2010 Model of He Kākano Culturally Responsive Leadership**

As a programme for the development of culturally responsive leadership in secondary schools, He Kākano viewed leadership as a “call to a relationship” (He Kākano programme documentation, 2010, p. 15). There was a strong focus on inquiry processes, relationship building and responsiveness to the needs of school leaders and school-community context. In-school activities included co-construction activities, needs analysis, leaders’ configuration maps, surveys of student experiences and a range of other data, analysis, and planning activities. School leaders were supported to engage in professional learning activities by Manutaki (regional coordinators). There were six Manutaki across both the North Island and South Island, supporting 84 schools across the six regions: Auckland/Northland, Christchurch/Nelson, Otago/Southland, Taranaki/Whanganui/Manawatu, Waikato/Bay of Plenty, and Wellington/Wairarapa/Horowhenua (as of May 2011). Most Manutaki worked individually, but two worked together covering key regions across the South Island.

The aim was to develop school leaders’ relational understandings through an examination of “au” (self) within a collective social learning process: whakawhanaungatanga. This was an enactment of inter-relational rights and responsibilities embedded within leadership roles across broader educational communities. He Kākano aimed to develop and strengthen positive relationships of interdependence between Māori and non-Māori groups across school communities. Through strengthened leadership roles and responsibilities, school leaders would be supported to “create learning contexts wherein Māori students will be able to realise their potential and be able to do so as Māori” (p. 14). Co-construction hui were designed to facilitate collective agency, positive interdependence, problem-solving and goal setting, based on evidence and strong relational trust leading to improved outcomes for and with Māori learners.

Out-of-school activities included regional wānanga (learning hui). The stated aim of wānanga was “to bring leadership teams together in a consciously cultural space” (p. 15). Wānanga

were held at a local marae in each region. These marae experiences aimed to develop school leaders' relational understandings through an examination of au (self) within a collective social learning process; whakawhanaungatanga that was place and community based. Leadership was viewed as an interdependent process that engages broader educational communities through whānau, whānaunga, whanaungatanga and whakawhanaungatanga. Schools were also supported to use resources provided on the He Kākano website and kept informed about key learnings and events associated with the project over time through regular pānui (newsletters).

The He Kākano programme documentation (2010) stated that the strategy or model of He Kākano professional learning:

...also links leaders with a core Māori value and concept [that] are incorporated within the professional learning programme, such as mana, mana a ki atu, mana a ki mai, manaakii and manaakitanga (pp. 14-15). He Kākano aims to develop and strengthen positive relationships of interdependence between Māori and non-Māori groups across school communities. Through strengthened leadership roles and responsibilities, school leaders will be supported to “create learning contexts wherein Māori students will be able to realise their potential and be able to do so as Māori. (p. 14)

In accordance with the statements above, “the primary mechanism for the in-school intervention” was co-construction hui (2010, p. 18). Co-construction hui were designed to facilitate collective agency, positive interdependence, problem-solving and goal setting, based on evidence and strong relational trust leading to improved outcomes for and with Māori learners.

Programme documentation explained that a “series of co-construction meetings between He Kākano staff and school leaders” will be held to establish professional learning communities at a number of levels within the school” (2010, p. 18). Co-construction hui, as explained in the 2010 He Kākano programme, were conducted across different school levels, and included department or class-based meetings. Identified participants at these various levels included:

- School level – Principal as chair, BOT chair, Senior Management Team members, other senior staff
- HoD/HoF/Deans level – chaired by principal HoD/HoFs/Deans in turn
- Departmental/Class based level – chaired by HoD or appropriate delegate and teachers in departments.

Manutaki also had involvement in co-construction processes, with the level of this involvement determined by individual school principals' assessment of needs.

The following table identifies key components of the 2010 He Kākano professional learning model as well as the structure and process.

**Table 1. Key Components, Structure and Processes Involved in the He Kākano Model**

<b>Key Component</b>	<b>Structure and Process</b>
Core design and aim	<ul style="list-style-type: none"> <li>Professional learning for secondary school leaders with an explicit focus on pedagogical and relational understandings</li> <li>School-wide evidence-based inquiry to enable Māori learners to achieve educational success as Māori</li> </ul>
National expertise and coordination	<ul style="list-style-type: none"> <li>High profile research expertise on culturally responsive leadership to provide oversight and guidance</li> <li>University of Waikato/Te Whare Wānanga Awanuiāranga-based national coordination team</li> </ul>
Development of outcome indicators for ensuring Māori students achieve as Māori	<ul style="list-style-type: none"> <li>School-wide goal setting of student achievement targets as part of GPILSEO model</li> </ul>
National professional development on culturally responsive leadership	<ul style="list-style-type: none"> <li>Regional wānanga (learning hui designed to assist school leaders understand and develop culturally responsive leadership practices across schools and departments through the embodiment of whakawhanaungatanga (enacting of relationships) and GPILSEO model</li> <li>Website support</li> </ul>
Specialist regional role with cultural and school leadership expertise	<ul style="list-style-type: none"> <li>6 Manutaki across key regions nation wide involved with 84 secondary schools (as of May 2011) Regions: Auckland/Northland, Taranaki/Whanganui/Manawatu, Waikato/Bay of Plenty, Wellington/Wairarapa/Horowhenua, Otago/Southland, Christchurch/Nelson</li> </ul>
Common resources and validated tools/measures	<ul style="list-style-type: none"> <li>SMART goals and tools</li> <li>School-based needs and readiness analysis</li> <li>Survey of student experiences</li> <li>School profile of Māori students</li> <li>Leaders' configuration maps</li> <li>He Kākano school implementation plans</li> </ul>
In-school co-construction at multiple levels	<ul style="list-style-type: none"> <li>School level – involving principal (chair), BoT chairperson, Senior Management Team, other senior staff. Term by term problem-solving and goal setting pertaining to progress of Māori students towards schools' AREA goals (attendance, retention, evidence, and achievement)</li> <li>HoD/HoF/Deans' level – Using evidence of Māori student performance in their classes, teachers co-construct ways that they can change their teaching so that Māori students can more effectively improve their learning and outcomes</li> </ul>

### **Changes in Emphasis within the He Kākano Leadership Model Framework**

Analysed data from different data sources indicated that there were changes in emphasis within the He Kākano Leadership model framework over time. There were also changes in project leadership and personnel. Project Director Professor Russell Bishop and Professional Development Mentor Dr Mere Berryman (University of Waikato) left the programme in 2012. Associate Professor Russell Yates from the University of Waikato joined the He Kākano national project team in 2012. An adapted model of He Kākano was presented to the National Evaluation team in 2012, and this is presented on the following page (Figure 2).

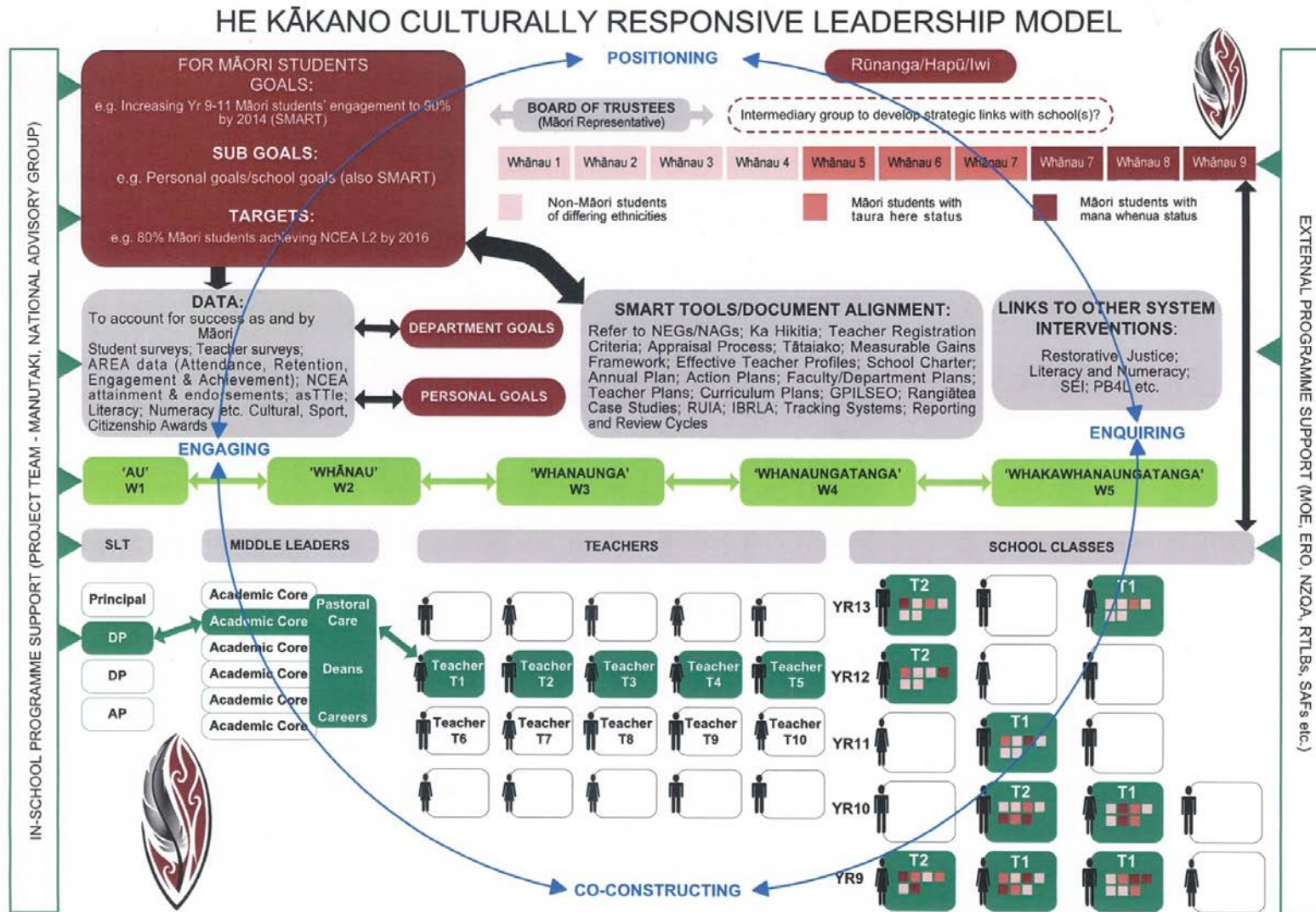


Figure 2. 2012 Model of He Kākano Culturally Responsive Leadership

A comparison of the 2010 and 2012 models shows significant differences in emphasis. In 2010 GPILSEO was viewed as the *theoretical foundation* of the model (p. 9), whereas in 2010 it was identified as a SMART tool/document alignment. In 2012 there is more explicit detail and attention to four key processes including positioning, engaging, co-constructing and enquiring. The 2012 model also identifies various and different Māori stakeholder groups, including rūnganga, hapū, and iwi, Māori representatives on the BOT and different whānau groups. Other key identified stakeholder groups also included Māori students with both taura and mana whenua status, whilst recognising that schools also teach non-Māori students of various ethnicities. We consider that the clarification of the model of He Kākano relies on partnership relational trust and responsiveness to school-community contexts. School leaders could create whānau advisory groups that are not representative of these different community groups.

Evidence from three separate Manutaki interviews conducted in 2012 indicated that these project personnel viewed the project model as developing over time, partly due to its exploratory nature. A participant explained that a key challenge for Manutaki had been the development of consistent implementation processes across schools:

One of the challenges has been that this is very new exploratory work in secondary schools and we have always said that in some ways we're building the plane (He Kākano) and trying to fly it at the same time which is what new projects are like and I think we would have to admit to that.... I think some of the challenges around our roles as Manutaki are the development of consistent processes and implementation of our process, the He Kākano process, what would be the must dos that you have to have? (Manutaki, 2012)

The challenge of implementing a one-size-fits-one inquiry and development approach across secondary schools was the degree to which the model of culturally responsive leadership fitted with each school's existing culture and tradition according to this Manutaki:

I think originally He Kākano, in its intent, was to look at developing culturally responsive leadership in mainstream secondary schools across New Zealand. So, in my view, it involves quite a lot of different aspects to it. Now it's come out of Kotahitanga, Kotahitanga being focused on classroom interventions, changing pedagogical approaches that are more closely aligned with Māori students and He Kākano was set up to deliver culturally responsive leadership. Now across the leadership area we've learnt a lot from Te Kotahitanga as well as learning about what's going on within the schools themselves. So for this school [here] it's very much a historical grammar type of school, certainly what's been implemented at this school is certainly a lot different [to other schools] so that metaphor, one-size-fits-one, certainly fits within it. (Manutaki, 2012)

Over the course of time, there were also changes of personnel at the National Director level and the provision of professional learning. These changes were noted by this Manutaki:

Ok, so with external professional development we did have (one of the Waikato University He Kākano directors) at the beginning, giving external PD, or were they internal PD? At that stage they were still working with He Kākano weren't they? And we did have people from Te Kotahitanga come in to present to us (Manutaki) at the beginning, not present, but work with us as well. But we did have changes... (2012)

## Summary

This section provides a description of the He Kākano professional learning model and key in-school and out-of-school components important for implementation activities. Analysed evidence from He Kākano programme documentation and Manutaki interviews indicated the model of culturally responsive leadership changed over time, partly due to its exploratory nature and changes in key project personnel.

## Methodology

The following section provides a description of the evaluation methodology and key constraints. It is important to note that more detailed descriptions of data collection and analysis activities are also included in other sections of this report as appropriate.

The evaluation research approach was mixed-methods, involving both quantitative and qualitative methods comprising multiple data sources, which informed one another and allowed triangulation of findings (Creswell, 2009).

This evaluation contributes to the evidence base on effective professional learning and leadership development in secondary education and the knowledge base on how schools can improve performance to enable Māori learners to succeed as Māori. The report provides a clear picture of the effectiveness of He Kākano delivery in schools, identifies shifts and changes against baseline data, and provides findings and recommendations for future development of professional learning programmes for school leaders in secondary schools to impact on the success of Māori learners.

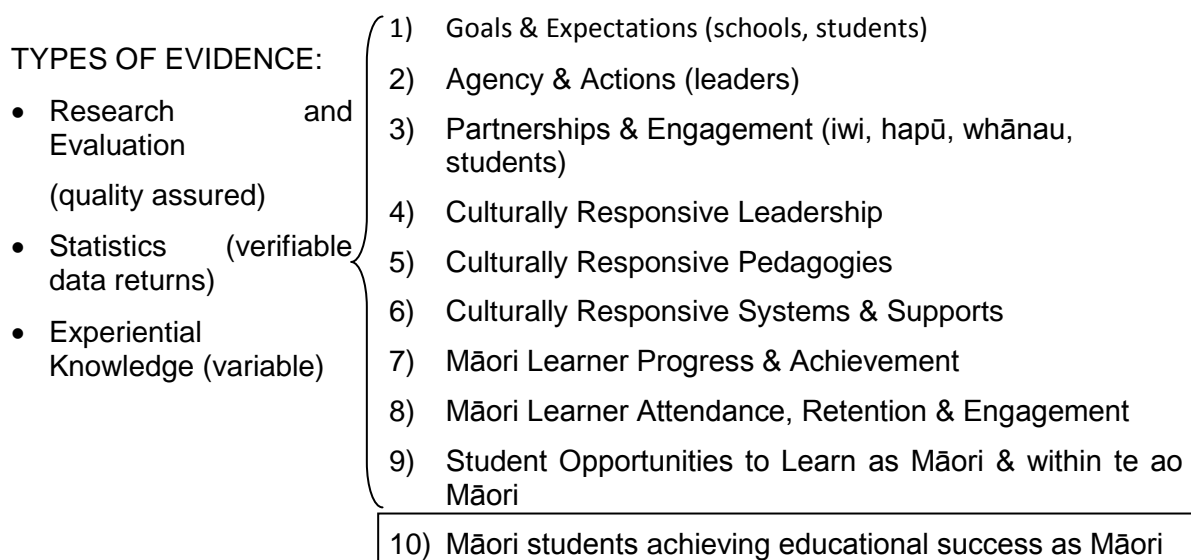
### Scope of Evaluation

As stated in the *RFP*, the national evaluation:

- developed a range of indicators as the basis for gathering baseline data and monitoring programme delivery. These are featured in Figure 3;
- utilised appropriate and valid mixed methods evaluation research approaches to gather and analyse data sourced from the provider, school leaders, teachers, students and other stakeholders in order to report findings in ways that support practice and enhance programme impact on the achievement of Māori learners; and
- reported evaluation findings on: (a) effectiveness of He Kākano in meeting programme goals and evidence of shifts against baseline data; (b) effectiveness of the delivery and implementation of He Kākano; (c) ways to strengthen the design and implementation of He Kākano; (d) examples of effective school-based leadership practices; and (e) new learning about effective leadership and professional learning in secondary area schools.

### Development of Indicators for the Evaluation

The evaluation Effectiveness Indicators were developed in collaboration with the Ministry of Education and the professional learning providers. Our National Evaluation Advisory Group also gave input into these. All data collection and analyses were designed to reflect information related to these identified and agreed Effectiveness Indicators.



**Figure 3. Indicators for Effectiveness of He Kākano**

The evaluation was both formative and summative in nature. We fed back emerging results to both the He Kākano national project team and the Ministry of Education at regular intervals over the course of the evaluation. In 2012, we conducted a separate analysis of data for the national project team as a koha (gift). This information was confidential to these groups and is not included in this report.

### **Bicultural Dimension of the Evaluation**

Our evaluation team represents both expertise in evaluation research as well as the necessary understandings of evaluation underpinned by principles of Māori potential and the centrality of culture, identity and te reo Māori to Māori learners' success. The bicultural composition of our team and understandings by everyone on the team were critical to our ability to carry out this national evaluation in a manner respectful of research involving Māori which—while endeavouring to reflect Māori cultural values—is carried out within “mainstream” schools and under the direction of evaluation requirements from the Ministry of Education rather than being driven solely by Māori and for Māori. Given this focus and scope, our evaluation research was conducted in adherence with the principles of biculturalism and our team encompassed cultural expertise as well as other expertise required for evaluation research. To achieve this, six key points were pertinent:

1. The cultural composition of our team includes Māori and non-Māori members within the VUW research team as well as being represented by an international expert experienced in cultural pedagogies and independent Māori researchers contracted in the regions of the schools participating in the project;
2. The research team affirmed Māori cultural protocols during school visits and in communications with schools. These included formal powhiri and less formal elements of mihimihi, hongī me te harīru, waiata, and karakia when appropriate;
3. Whānau group meetings were informal but included whakatau, karakia, sharing of kai, and poroporoaki. Each of these meetings was led by one of the Māori researchers with another member of the research team responsible for taking notes. Meetings with students were more formal and constrained by time, but also included Māori cultural elements whenever possible. We checked back with whānau, students and others to confirm the accuracy of our notes with what was said;
4. For those occasions when Māori teachers and whānau members felt more comfortable commenting in te reo Māori, we ensured that at least one of the researchers present was fluent in te reo including ensuring that researcher pairs assigned to the case study schools included one researcher who was fluent and who could reciprocate in kind;



5. It was anticipated that the mixed method approach of quantitative and qualitative research would be generally welcomed as it was in the Te Kotahitanga evaluation. Teachers in particular were familiar with the data collection and analyses of formal school assessments but could also appreciate the need to elicit other kinds of data such as those derived from observations and interviews. On every occasion, we endeavoured to ensure that Māori teachers, students and whānau members were comfortable and felt safe sharing with us what they knew and understood about He Kākano, what they knew about constraints in the schools, and what they thought was needed to address issues of Māori schooling achievements.
6. Finally, we employed a national advisory group which included Māori knowledge, expertise and experience that provided further input and fresh eyes in reviewing key aspects of the evaluation plan and interim findings. We also sought advice regularly from others who had relevant expertise and experiences on aspects related to the evaluation such as school leaders and PPTA representatives who were both Māori and non-Māori.

### **Ethics Review and Approval**

As this research involved direct contact with and gathering data from and about school personnel, whānau, school-aged students, and Manutaki, appropriate and rigorous procedures for participant consent, data collection, and protection of privacy and confidentiality were followed. These consent protocols, information sheets, and letters distributed to participants to gain their consent are included in Appendix 1. Participation in observations and interviews was voluntary, according to the evaluation research requirements.

The proposed data collection approach, data collection measures and questions, and processes for obtaining consent and protecting the privacy of natural persons (and the identities of the individual schools) were comprehensively reviewed and fully approved by the Victoria University Human Ethics Committee. Our ethics protocols guaranteed confidentiality to individual participants from the schools, including that their identity would neither be revealed in our reports, nor would their schools be able to associate data with particular persons. Even for very small groups where there is a risk that someone's privacy would not be protected (e.g., a BoT chair or the principal), we have attempted throughout the report to disguise those identities so that they cannot be traced to individual schools and thus identified to others.

All data are kept according to strict ethical guidelines in locked and password-protected files at the Jessie Hetherington Centre for Educational Research at Victoria University. These will be kept for a prescribed period of time as required, and raw data will be destroyed after 5-10 years depending on the nature of the data.

### **Data Collection**

Evaluation data were gathered across 84 participating schools. Details and description of different types of data collection and analysis that involved these 84 schools will be presented in other sections of this report. These different types of data included:

- Annual school and school leaders surveys to analyse change over time in school leadership and wider school capability to engage in evidence-based inquiry to develop culturally responsive pedagogical leadership practices, school processes (including governance) and teaching practices that build Māori learner achievement success;
- Document analysis, including school action plans and school goal setting related to Māori student achievement; and
- Data on Māori student success and achievement collected from schools through direct measures administered by our project, and national databases (MOE, NZQA).

This has allowed us to gain an in-depth understanding of specific practices, policies and processes in the secondary education sector, which influence leadership development and professional learning that both enable and/or constrain Māori learners to succeed academically and socially as Māori.

Following identification of the 84 secondary schools participating in He Kāhano, a purposive sample of 10 schools, across a range of school contexts, was selected to investigate factors related to enabling and constraining factors on developing leadership and professional learning practices, policies and processes. There was a mixture of school decile, single sex and co-ed (mixed) higher and lower proportions of Māori students, and geographic region. The case study schools were selected to allow investigation of school change in depth over time through participation in longitudinal case studies. The overall school sample reflected all regions across New Zealand, and it was important that the case studies were nationally representative across these regions. Schools were selected purposively in collaboration with the professional learning provider and the Ministry of Education, with a view to identifying key factors that both enabled and constrained the development of culturally responsive leadership within and across secondary schools.

As indicated above, initially 10 case study schools were selected to undertake more in-depth data collection and analysis activities. However, there were a number of delays in establishing the final list of case study schools. Firstly, the earthquakes in Christchurch were a regional and national disaster and presented significant disruptions for schools across the South Island. The evaluation team worked closely with the Ministry of Education and with nominated case study school principals to establish entry into schools affected by the earthquakes. Another delay occurred when one school withdrew from the evaluation a week before field work visits for data collection (August 2011) which was too late for us to recruit a replacement school. As a result, nine case study schools participated in the national evaluation over the course of two years (2011-2012). General locations of the schools are provided in Figure 4.

Each case study school was assigned two core members of the research team towards whakawhanaungatanga across the three years of case study participation. Pairs always included one Māori member fluent in te reo who had knowledge of Kaupapa Māori research and a second researcher who had expertise in other areas relevant to the research. Case study visits were conducted in mid 2011 and 2012 and ranged from a minimum of two to three days depending on the size of the school as needed for data collection.

The purpose of gathering data from case study schools was to investigate developing leadership and professional learning practices and processes within a selection of participating schools. We collected data through:

- student surveys;
- interviews; and
- on-site observations.

This has allowed us to gain an in-depth understanding of specific practices, policies and processes in the secondary education sector that influence leadership development and professional learning that both enables and/or constrains Māori learners to succeed academically and socially, as Māori.



Figure 4. Map indicating general location of case study schools

## **On-site Observation Procedures (case study schools)**

Two different types of on-site observations were conducted as part of the He Kākano national evaluation. These were in-class observations of teaching practice (2011) and observations of co-construction hui (2012). We had intended to conduct in-class observations in 2012, but had been requested by the Ministry of Education not to do so.

### ***In-class observations of teaching (2011)***

A classroom observation data sheet was based on the observation schedule designed for the national evaluation of Te Kotahitanga. It included the following information:

- *Basic demographic information:* an observation record number (assigned at the end of observations prior to coding); school; teacher name/ethnicity; class level; number of students including, if available, numbers of Māori and non-Māori; curriculum area; the lesson topic; name of the observer; and date of the observation.
- *Room environment:* the observer drew a diagram of the classroom including furniture, seating, whiteboards, location of materials, teacher positioning, student seating/grouping, visual display on the board of aims for the day's lesson, and where the observer was situated. Teacher movement during the period was recorded (e.g., movement from "front and centre" to groups). Space was also provided to include description of visuals related to Māori culture and/or Māori icons (required if present) plus a record of classroom changes and/or comments regarding teacher position and movement.
- *Lesson Narratives:* a running record was made of the first and final five minutes of the lesson, including how the teacher greeted students, whether and how expectations were set, references to Māori culture/names etc, and how the lesson was concluded including checks for student understanding of the learning outcomes. Space was also provided to record Māori curriculum content (if evident) including use of Māori intellectual knowledge in the substance of the curriculum at any time during the lesson.
- *Effective Teaching Profile (ETP):* Space was provided to record evidence and examples of the six major dimensions comprising: Manaakitanga (caring for students as culturally located individuals); Mana motuhake (high expectations for learning); Whakapiringatanga (managing the classroom for learning); Wānanga (discursive teaching practices and student-student learning interactions); Ako (range of strategies to facilitate learning); and Kotahitanga (promote, monitor and reflect on learning outcomes with students).
- *Teaching and Learning Types:* After each 10 minute interval, all types observed during that interval were ticked including teacher presentations with different types of questions, group work, individual seatwork, project activities, student-led presentations, and non-academic and transition times.

The in-class observation data sheet is included along with instructions for recording exemplars of the ETP (Appendix 3). The observation form was trialled through practice observations carried out by members of the team independently coding observations of two lessons (1 social studies and 1 technology) in another educational setting (not one of the project schools). Team members compared and discussed their results following observations to reach consensus on procedures for future observations. A formal training session was conducted with the observation team as a whole prior to the first day of observations during school visits, and periodic de-brief discussions were held away from the schools at the end of the day during the time of school visits.

The observations from across schools focused on the extent to which classroom teaching and learning reflected implementation of the ETP. Classroom observations were coded as High Implementation, Implementation, or Low Implementation of the ETP. High Implementation and Low Implementation (including missed opportunities) were coded as specified below, and "Implementation" was coded for observations that did not fit within either the High or Low categories as follows:

### *High Implementation*

- Some evidence of at least 5 of the 6 ETP dimensions
- Strong evidence for at least 2 ETP dimensions
- Must include evidence of culturally responsive pedagogy
- Must reference learning outcomes/objectives/aims
- Evidence of positive teacher-student relationships
- Positive classroom management supporting learning

### *Low Implementation*

- No evidence of any of the ETP dimensions observed
- Alternatively, weak examples or missed opportunities
- Misconceptions or inaccuracies/wrong message
- Mismanagement of the classroom disrupting learning

These three categories were defined through earlier analysis of Te Kotahitanga in-class observations. Similar procedures were adopted to analyse He Kākano in-class observation data. Once consensus was reached on the coding criteria, different pairs of researcher coders were assigned to code each observation, making sure that no-one was coding an observation that he/she had done personally and ensuring that researcher coders were paired with one another for at least some of the data. Observations were assigned to one of the three quality categories where the two independent coders agreed on the category. Where there was disagreement, a team of 3-4 researchers discussed the observation and reached consensus regarding how it would be coded.

### ***Observation of Co-construction Hui (2012)***

Observations of co-construction hui were conducted during field work visits at the nine case study schools between July and October 2012. We had asked all nine schools to schedule in co-construction hui during our visits. We were invited to attend and observe co-construction meetings at five case study schools. These meetings were formally observed through recording meeting interactions on an observation data sheet. Meetings were also digitally recorded which resulted in individual meeting transcriptions. The completed observation data sheets were matched up against the transcriptions to analyse material.

The observation data sheet included the following information:

- *Basic demographic information:* an observation record number (assigned at the end of observations prior to coding); school name; name and position of facilitator or chair of the meeting; number of participants attending the hui including, if available, numbers of Māori and non-Māori; meeting topic and focus; name of the observer; and date of the observation.
- *Room and seating environment:* the observer drew a diagram of the meeting room including furniture, seating arrangements, whiteboards, location of materials, facilitator or chair positioning, participants' seating/grouping arrangements, and where the observer was situated.
- *Hui narratives:* a running record was made of the first and final five minutes of the hui, including how the meeting started, whether and how hui expectations were set, references to Māori culture/tikanga etc, and how the hui was concluded including checks for action points/specific goals. Space was also provided to record mātauranga Māori, including connection to Māori aspirations, intellectual knowledge, and evidence related to kotahitanga (developing unity, shared vision of Māori students achieving and enjoying educational success as Māori) in the substance of discussion at any time during the hui.
- *Meeting interaction types:* After each 10-minute interval, all interactions observed between meeting participants during that interval were ticked including identifying the

person who led questions or activities, the presentation and/or analysis of evidence, the inclusion of Māori students, whānau, hapū, iwi goals, aspirations, practices and preferences, verbal input from Māori members of the hui, goal-setting activities, action planning, problem-solving/reflective activities, and transition times.

Evaluation team members reviewed He Kākano programme documentation individually in order to develop a set of criteria for the dimensions of co-construction hui. These criteria were discussed at team meetings and a final set of dimensions was agreed on. These formed the basis of an observation tool. This observation tool was trialled through practice observations carried out by members of the team independently coding observations of two separate meetings in other educational settings (not one of the case study schools). Team members compared and discussed their results following observations to reach consensus on procedures for future observations. A formal training session was conducted with the observation team as a whole prior to the first day of recording observations during school visits, and periodic de-brief discussions were held away from the schools at the end of the day during the time of school visits. A copy of the co-construction observation tool is provided in Appendix 4.

#### *Description of participants attending observed hui*

The number of participants attending co-construction hui varied depending on the purpose and level of the hui. The following table details information on participants attending observed co-construction hui.

**Table 2. Participants Attending Observed Co-construction Hui in 2012**

	School 1	School 2	School 3	School 4	School 5
Participants in first co-construction hui observed	Principal DP Manutaki HoD Māori 6 other HoDs A note taker	Whole staff meeting	6 teachers who shared a Year 10 class Facilitator / with school responsibility for He Kākano	5 HoDs 1 SMT (with school responsibility for He Kākano)	4 Teachers from one department  HoD (of same department)
No. of participants who identified as Māori	3	6	1	1	0
Participants in second co-construction hui observed		SMT Leader, School Student council (9 students)			
No of participants who identified as Māori		4			

One co-construction hui involved the principal, deputy principal, Manutaki, HoD Māori, six other Heads of Department and a note taker. Three participants at this hui identified as Māori. Another co-construction hui involved the whole school staff. Six participants identified as Māori at this school hui. A second co-construction meeting observed at this same school involved a Senior Management Team (SMT) Leader and the school council (9 students). Four of the students at this hui identified as Māori, including the chair of the school council. A co-construction hui was observed at a different school. Six teachers from across different curriculum areas, who all shared a Year 10 class, participated. They had just been observed by the facilitator of the meeting. One of the six teachers who was

present at this hui identified as Māori. At a different school there were six participants. All participants were Heads of Faculty and the meeting was facilitated by a School Leaders' Team (SLT) member who had major responsibility for He Kākano implementation. One participant identified as Māori. Finally, at the last school five participants attended a co-construction meeting. There were four teachers from the same department and the meeting was chaired by the Head of Department. This was the only hui observed where none of the participants at the meeting identified as Māori.

### Case Study School Interviews

Semi-structured interviews were conducted with a range of Māori and non-Māori school stakeholder groups across nine case study schools in 2011 and 2012. A copy of interview questions from 2011 and 2012 are included in Appendix 5. Data analysis from the 2011 interviews informed the development of follow-up questions that were asked in 2012.

Ninety five interviews were held with 230 participants in 2011. The following table provides a description of participants who took part in interviews at case study schools in 2011.

**Table 3. Description of Interview Participants in Case Study Schools in 2011**

	Participants						
	Male	Female	<i>N</i>	% out of total	# of Focus group (FG) interview	# of Individual interview	Total # (FG+Individual interview)
HoDs\ HoFs	10	16	26	11%		26	26
HoD Māori	9		9	5%		9	9
Deans\ YLC	14	19	33	14%	7		7
Principal\ Deputy P.	5	4	9	4%		9	9
SLT\ SMT *	14	11	25	11%	9		9
BoT Chair <sup>a</sup>	4	4	8	4%		8	8
Manutaki <sup>b</sup>	3	3	6	3%		6	6
Students	36	39	75	33%	9		9
Whānau <sup>c</sup>	6	31	37	16%	12		12
<b>TOTAL</b>	<b>101</b>	<b>127</b>	<b>228</b>	<b>100%</b>	<b>37</b>	<b>58</b>	<b>95</b>
<b>Average <i>N</i> of FG/Individual interviews per HK school</b>					<b>4.1</b>	<b>6.4</b>	<b>10.5</b>

Two hundred and ninety four participants took part in case study school interviews in the latter half of 2012 during the months of July, August and October. Table 4 provides information on these participants interviewed across the nine case study schools in 2012.

**Table 4. Description of Interview Participants in Case Study Schools in 2012**

	Participants						
	Male	Female	N	% out of total N	# of Focus group (FG) interview	# of Individual interview	Total # (FG+Individual interviews)
HoDs\ HoFs	18	28	46	16%	11	16	27
HoD Māori	5	0	5	2%		5	5
Deans\ YLC	18	20	38	13%	10	2	12
Principal\ Deputy P	5	7	12	4%		12	12
SLT\ SMT *	14	12	26	9%	9		9
BoT Chair <sup>a</sup>	3	5	8	3%		7	7
Manutaki <sup>b</sup>	3	4	7	2%		5	5
Students	41	75	116	39%	18		18
Whānau <sup>c</sup>	8	28	36	12%	9		9
<b>TOTAL</b>	<b>115</b>	<b>179</b>	<b>294</b>	<b>100%</b>	<b>57</b>	<b>47</b>	<b>104</b>
<b>Average N of FG/Individual interviews per 1 HK school</b>					<b>6.3</b>	<b>5.2</b>	<b>12</b>

### ***Individual interviews***

Individual interviews at case study schools were conducted in a private space involving only the interviewee and the researcher conducting the interview. All interviews were digitally recorded using small, high quality, digital recorders, generally positioned on a table or chair close to both persons; note-taking was not done so that the flow of conversation would be personal and uninterrupted. Individual interviewees were given the full list of questions at the time of the interview. Most interviewees had not seen this list in advance, but they indicated knowledge of the evaluation focus and they had either previously signed consent or did so at the time of the interview. The choice of interviewer was influenced by scheduling logistics, but whenever possible certain interviews were carried out by particular members of the research team (e.g., most principal interviews were done by one of the two project co-directors, and Māori whānau and student interviews involved at least one Māori interviewer).

### ***Focus group interviews***

Focus group interviews were also held at a location that was separate from other activities; these were conducted by two researchers using digital recording and note taking. Following introductions, one researcher served as facilitator to introduce the questions and would begin by reading out all the 4–5 focus group questions to the group then returning to the questions one at a time to allow for group responses. This group facilitator gave full attention to group responses including making decisions along the way regarding the need for probe questions or examples for clarification. The second researcher assumed a listening role that was focused on taking detailed notes to record verbal responses in writing. Immediately after the group indicated that they had made all comments considered relevant to each question or issue, the note-taker read out the recorded responses to the group to allow for additions and edits and to check for accuracy. This process encourages focus groups to take an active role in listening to input from everyone in the group (one at a time rather than speaking all at once) and ensures that all voices are heard rather than allowing domination by one or a few members. Pairings of researchers conducting the focus groups was influenced by scheduling



logistics (e.g., ensuring that one researcher was not taking notes—an intensive task—for two back-to-back sessions) as well as other key factors such as ensuring that all Māori student and whānau focus groups were led by a Māori facilitator to use te reo and adhere to Māori cultural protocols.

### **Interview Transcription, Coding and Analyses**

All interviews were typed into Word document transcriptions by experienced transcribers, with a sample of all interviews checked for accuracy by specific researcher interviewers; where questions arose, researcher interviewers were asked to clarify text in the transcription. Members of the team reviewed printed transcripts and met to review possible codes to identify themes in the interview data based on their experiences from carrying out the interviews.

In 2011, the Word documents were coded using NVivo by experienced coders with advanced training and experience using NVivo with similar interview and focus group data. In 2012-2013, due to the specific focus on participant experiences of co-construction activities and other key professional learning components (such as attendance at wānanga), individual team members took responsibility for analysing interview material. To identify codes, each researcher from the Victoria University-based team reviewed a set of interview transcriptions to identify possible codes and themes. Deductive top-down analyses were used to identify codes and themes related to the evaluation focus questions, particularly the impact and implementation of the He Kākano programme and evaluation indicators. Inductive bottom-up analyses, reporting stakeholder understandings and actions were also used.

Key qualitative themes that are presented in this report were those that were most represented across case study school interviews. Due to the nature of semi-structured interviewing, not all questions were asked or answered similarly in all interviews. For this reason and due to the nature of qualitative interview analysis, qualitative findings summarise the range of viewpoints rather than report quantities or percentages.

### **Constraints**

There were different constraints that impacted on the National Evaluation of He Kākano and the overall findings. These included:

- Data fatigue
- The presence of other professional learning programmes within schools
- Contradictions across data sets
- Issues related to representation
- Gaps in the evidence base (2011 and 2012)
- The timing of the national evaluation
- Changes in the He Kākano professional model over time.

### ***Data fatigue***

Issues related to data fatigue had negative impacts on our national evaluation as confusion over the source of surveys impacted on completion of national evaluation surveys. In inquiry projects such as He Kākano, whereby schools, professional learning providers and national evaluators are all collecting data, it is important that agreements are made “up front” as to the timing and purpose of data collection activities. We alerted the Ministry of Education and He Kākano professional learning providers to the dangers of data fatigue early in the project, when one of our case study schools did not administer and return their student surveys. This apparently occurred because the principal at that school was relying on other staff who were away on extended medical leave, so that at the time the surveys from our team arrived, there was confusion at this school about the surveys sent by our VUW evaluation team and student surveys that had been distributed by the He Kākano professional learning project team. In 2011, three electronic surveys were administered to schools. These included the two School Leader surveys (Principal/ DP/AP surveys and HoD/Deans). A school survey

was also administered to be completed by the person in charge of He Kākano implementation at each school. We worked hard with He Kākano programme providers to alert participants to the need to complete surveys. In 2012 we ensured participants had both electronic and hard copies of the surveys. However, while participants completed the two School Leaders surveys, only six School surveys were completed and sent back to us by January 2013. Phone calls made to Dr Anne Hynds during 2012 from school leaders indicated continued confusion over national evaluation surveys and other He Kākano programme provider surveys that were being administered to teachers and school leaders. The loss of data was unfortunate and meant that comparative analysis could not be made across all data sets. The evaluation team was also concerned that participating schools were receiving multiple requests for similar data, giving them an unmanageable workload. Participants may have been over-surveyed, thus influencing the nature of the data, and the overall integrity of the independent evaluation. We recommend clear agreement at the start of any future professional learning programme as to the type of data that will be collected, for what purposes, and when and by whom, and that there is a clear communication strategy to schools about this.

### ***The presence of other professional learning programmes within schools***

It was difficult to ascertain the impact of He Kākano from analysis of interview data because of each school's history with other projects, particularly projects aimed at improving school or teaching practice for Māori learners. A number of participants, particularly members of the school's senior management team, were quick to point this out:

It is hard to identify impact [of He Kākano] you know, because we have worked hard on a number of projects related to improving Māori student achievement and those projects they weave into each other ... it's hard to separate. (Principal, 2012)

I think you've got to be careful with [identifying impact from He Kākano] because I think there's a lot of things we're doing, like we've got a "Mana" project going this year, which is completely separate to He Kākano but it's about Māori kids, it's about Māori worldviews, it's about achieving success as Māori, it's about whānau, hapū and iwi and it's completely as a result of other connections within the community and I think they all cross over and while I think it's a temptation to say that's He Kākano, it's because we are a Māori community. (Deputy Principal, 2012)

I am heavily involved in He Kākano but I am also part (just completed) of the Leadership and Management PD through Ako Panuku focusing on: Raising Māori Student Achievement. (Assistant Principal, 2012)

We are also involved in Starpath, for example, and that is about academic mentoring ... for example it involves a 20 minute conversation, 20 minute interview, we've just had a round of them with students, during our school exams where each of us, or even the senior leadership had 6 students and we had a 20 minute interview over that and we asked them, how's it going, what's your favourite subject, why didn't you [write that]... what's your attendance like? Teachers gave estimated grades of what they were likely to get by the end of the year and we talked about those. Those things are about changing the pedagogy but what it is also is the heads of departments have been given PD around setting up those individual plans and the teachers have been given around how to use that data now. So what are we going to use it for, how are we going to use it and so on, so there's been communication and there's been PD around that sort of thing as well. So there are overlaps between He Kākano and Starpath. (Assistant Principal, 2012)

So we'd already worked a fair bit in a "schools making a difference" programme, a school improvement project [Te Kauhua] where we had a Māori element to it. All staff, teaching staff, have had to set one of their professional learning goals around cultural responsiveness ... so we've been working in different groups from the Effective Teacher Profile, that was Te Kauhua where we staff did a self analysis on the Effective Teacher Profile so, as part of Te Kauhua, we had a facilitator and she developed a self assessment tool, everybody did that and then we said, ok, where are your, the areas that you think you need to improve on and then we had a whole range of PD groups around that. (Principal, 2012)

Analysis of interview data revealed each school's history with other similar initiatives, particularly projects aimed at improving school or teaching practice for Māori learners. During interviews participants talked about being involved in professional learning initiatives such as Starpath, Principal Leadership programmes, Te Kauhua and others aimed at improving practice and outcomes for students.

### ***Contradictions across data sets***

We have highlighted key changes and evidence of impact as sourced through School Leader survey responses and interview data. Although we have emphasised these participants' perceptions of change, it is important to note that overall analysis of stakeholder interviews showed mixed results. It has been very difficult to triangulate participant perceptions across different stakeholder groups, particularly with the perspectives of Māori students and whānau. Only two focus interviews with Māori students confirmed other evidence from senior and middle school leader interviews and we have included these Māori students' perspectives. Contradictions across different data sets also highlighted a lack of impact, issues with implementation, limited evidence of spread, and a lack of senior and middle school leaders' knowledge and understanding of culturally responsive leadership as outlined in the He Kākano programme.

### ***Issues related to representation***

It is important to note that for interviews there were issues of representation. This was particularly evident in presenting the perspectives of Māori stakeholder groups, particularly Māori students and whānau. Māori participants who were interviewed across schools told us that they did not speak for other Māori within their respective communities. Māori participants emphasised the diversity of Māori students and their whānau across schools. It was not clear that the participants we spoke to were representative of these different student and whānau groups or had attended school events associated with He Kākano. We left it up to school leaders to decide which school community members (Māori students and whānau) they wanted us to talk to. Issues related to communication between school and whānau were obvious to us across the interview process. At times participants turned up to interviews, not knowing the purpose of our hui and/or what He Kākano was about. In one instance, whānau turned up for an interview, believing that they had been called in for a disciplinary meeting about their child. Once we explained the purpose of our hui, these whānau members wanted to take part in the interview but were clearly frustrated and angry at the school's lack of communication with them. At another school, whānau members asked us to bring up important issues directly with school leaders, as they felt current school processes created barriers to whānau voicing their concerns about the quality of teaching te reo me ona tikanga. Māori students and whānau whom we spoke to wanted their voices to be heard within the National Evaluation. They particularly wanted to know more about He Kākano and the project's process for engaging whānau within the work of school leadership change.

### ***Other gaps in the evidence base***

There were other gaps in the evidence base, particularly in comparing 2011 and 2012 data. The national evaluation team initially conducted in-class observations of teaching practices in case study schools in 2011 as part of a baseline data set to ascertain impact on school leadership of pedagogical practices over time. We considered the observation of teacher practices at base line to be important as He Kākano had both relational and pedagogical dimensions. We were asked by the Ministry of Education not to conduct in-class observations again, and so it was decided to focus observations in 2012 on co-construction hui. Analysed interview data (2011) also indicated a lack of teachers' knowledge and engagement in co-construction activities.

We endeavoured to interview the same school participants at each case study school over 2011 and 2012. However, it was clear that some schools had experienced major staff turnover and changes during this time. In one case study school the entire senior

leadership team, including the principal, two deputy principals and the person in charge of the He Kākano programme school implementation had left. In other case study schools, particular heads of departments and/or deans were not able to be interviewed again in 2012 as they had left their schools.

Finally, although we focused on data collection and analysis activities from 2011, through to late 2012, the programme itself has continued for a third year (2013). Further changes may have been made across schools; however, as the National Evaluation has been completed, we are unable to account for these. We have made specific recommendations to the Ministry of Education about further data collection that would enable more conclusive evidence of impact, particularly in relation to student perspectives and outcomes.

### **Organiser for Presentation of the Evaluation Findings**

This evaluation investigated the (a) effectiveness of He Kākano in meeting programme goals and evidence of shifts against baseline data, and (b) the effectiveness of the delivery and implementation of He Kākano. Other key objectives for this evaluation were to identify examples of effective school-based leadership practices and provide new learning about effective leadership and professional learning in secondary area schools. We summarise our findings for these two key foci and a list of ongoing challenges. These will be used to structure our narrative regarding the third evaluation focus (c) ways to strengthen the design and implementation of He Kākano.

The following tables (Table 5 and Table 6) present an overview of evaluation findings. It is important to note that while the tables summarise results against key evaluation questions, the findings are inter-dependent and multifaceted. Table 5 presents results related to the effectiveness of He Kākano in meeting programme goals and evidence of shifts against baseline. There are two goals related to the first evaluation focus, one regarding enhanced understandings of culturally responsive schools, and the other regarding enhanced support for Māori students' educational success as Māori. Table 6 summarises our second focus, that is an overview of findings related to the effectiveness of the delivery and implementation of He Kākano.

**Table 5. Effectiveness of He Kākano in Meeting Programme Goals and Evidence of Shifts Against Baseline**

Goal	Goal Attainment	Sources of Evidence	Ongoing Challenges
<ul style="list-style-type: none"> <li>Enhanced understanding of culturally responsive schools and schooling across school leadership</li> </ul>	<ul style="list-style-type: none"> <li>Positive results indicate enhanced awareness evident for selected school leaders (including principals, DPs/APs, HoD and Deans)</li> <li>Evidence of impact included improved perceptions of effectiveness across all group. Improved optimism in terms of Māori students' achievement/success and increased perceptions of different types of evidence (statistical research and evaluation and experiential knowledge)</li> <li>School leaders reported enhanced understandings of their own relational positions, values, and beliefs towards Māori students and their communities</li> <li>Shared responsibility for Māori students and their achievement</li> <li>Increased understandings of the need for goal setting, planning for improvement, collection and analysis of evidence/data related to Māori students' achievement and an increased awareness and focus on classrooms/goal setting through in-class observations, professional learning and appraisal</li> </ul>	<ul style="list-style-type: none"> <li>School Leaders surveys, 2011-2012</li> <li>School Leader interviews, 2011-2012</li> <li>Comparative interviews undertaken with senior and middle school leaders across case study schools (2011 and 2012)</li> </ul>	<ul style="list-style-type: none"> <li>Mixed results and contradictions across analysed data sets including lack of impact and lack of leadership</li> <li>Ongoing need for understandings across school leaders and other personnel about characteristics of culturally responsive schools</li> <li>Need for more specific goals for school leaders to support culturally responsive schools (including goals in curriculum area statements, appraisal, etc.)</li> <li>Need for school systems and strategies for whānau, hapū, iwi, and student involvement in culturally responsive schools</li> </ul>

Goal	Goal Attainment	Sources of Evidence	Ongoing Challenges
<ul style="list-style-type: none"> <li>Enhanced support for Māori students achieving educational success as Māori</li> </ul>	<ul style="list-style-type: none"> <li>Limited evidence of achievement goal setting in school action plans utilising measurable outcomes</li> <li>Minimal participant understandings of the meaning of “educational success as Māori”</li> <li>Analyses reveal existing trend of increasing achievement outcomes for several years prior to project, but project impact on student achievement outcomes cannot be compared without analyses of 2012-2013 data</li> <li>No change to Māori students’ self-reported achievement aspirations across 2011-2012 project years; 2013 data needed to evaluate for project impact</li> <li>No change to Māori perceptions of school cultural responsiveness across 2011-2012 project years; 2013 survey data needed to evaluate for project impact</li> <li>One significant shift (more negative in 2012 than in 2011) for NZ European students on mainstream safety or the extent to which European students reported that they felt safe in their schools</li> <li>Student and whānau interviews report limited to no change in schools</li> </ul>	<ul style="list-style-type: none"> <li>School He Kākano action plans (2011-2012)</li> <li>Interviews with school leaders and others</li> <li>Benchmarks MoE data analyses of literacy, numeracy, UE, and NCEA from 2005 to 2011 (baseline only available)</li> <li>Student surveys of achievement aspirations (2011-2012)</li> <li>Student surveys of cultural responsiveness at their schools (2011-2012)</li> <li>Student focus group interviews (2011-2012)</li> <li>Whānau interviews (2011-2012)</li> <li>School Survey baseline data (2011)</li> </ul>	<ul style="list-style-type: none"> <li>MOE benchmark data availability time lag limits ability to examine He Kākano impact on student achievement, which was already showing upward trends across time prior to project implementation. Our analyses establish baseline trends but 2013 data needed for conclusive evaluation for He Kākano impact on achievement outcomes</li> <li>Interview data from whānau and Māori students suggested these participants did not perceive overall change. This suggests that key constituents were unaware of new school strategies or how to be involved in the work of change</li> <li>A third year of data collection for the two student surveys (achievement aspirations and school cultural responsiveness) needed to provide conclusive evidence of project impact after three years of school participation</li> </ul>

**Table 6. Effectiveness of Delivery and Implementation of He Kākano**

Component	Goal Attainment	Sources of Evidence	Ongoing Challenges
<ul style="list-style-type: none"> <li>• Professional learning for school leaders delivered by national project team at regional marae-based wānanga</li> <li>• Professional learning and leadership advice from national project team</li> <li>• Culturally responsive leadership model</li>   <li>• Regionally organised Manutaki advice and in-school support each term</li> <li>• Project newsletters and website</li> <li>• School action planning and SMART tools</li> <li>• Co-construction hui within schools</li> </ul>	<ul style="list-style-type: none"> <li>• Leadership model framework changed mid-project from GPILSEO (2011-2012) to He Kākano Culturally Responsive Leadership Model (2013)</li> <li>• Key project processes aided change in school leader attitudes and perceptions. These included the impact of wānanga and being together on the marae and the relationships between school leaders and key project personnel</li> <li>• The changing model and one-size-fits-one approach promoted by the project left many school leaders uncertain about how to action their new understandings of culturally responsive schools</li> <li>• Individual PL activities delivered by national team were not systematic but provided to some schools only by request, complicating evaluation of contributions of the model to school change</li> <li>• Manutaki skill set uneven across need for knowledge of secondary education, cultural expertise, and professional learning support</li> <li>• No evidence that these were viewed as helpful</li> <li>• Action plans relatively modest with low level goals and limited evidence of SMART tools</li> <li>• Co-construction not well understood and variability of effectiveness observed in school meetings</li> </ul>	<ul style="list-style-type: none"> <li>• Comparative analysis of He Kākano documentation on the leadership model framework (2010-2012)<sup>1</sup></li> <li>• Analysis of whānau and Māori student interviews (2012)</li> <li>• School Survey (2011)</li> <li>• The comparison of student outcomes</li> <li>• Co-construction observations in case study schools</li> <li>• Interview analysis with school leaders and Manutaki across case study schools</li> </ul>	<ul style="list-style-type: none"> <li>• Involvement of Māori in goal planning and aspirations for students is major need</li> <li>• Unambiguous focus on high expectations and aspirations for Māori achieving educational success as Māori may need to be scripted to schools to avoid deficit approaches and messages about Māori student achievement</li> <li>• Model for delivering regional support needs refinement (e.g., schools would like more cross-school peer advice and collaboration)</li> <li>• Components related to effectiveness cannot be identified if they are unspecified</li> <li>• A school change project such as this needs to have a clear model of culturally responsive leadership and agreed outcome measures that can be used by schools and interested parties for support, to guide project activities, and to evaluate impact</li> </ul>

<sup>1</sup> Changes to the He Kākano leadership model framework were noted earlier in this report. Refer to p.11.

## **Evidence of Impact**

We analysed various data sources to investigate evidence that the He Kākano project and school leadership model were effective in developing enhanced understandings of culturally responsive schools and schooling across school leadership. The following section provides an overview of our findings with respect to a comparison of 2011 and 2012 data sources that involved the perspectives of senior and middle school leaders.

The first set of results were analysed from three main data sources:

- the comparison of the School Leaders survey made available to all schools for principals, deputy principals and assistant principals conducted in 2011 and 2012;
- the comparison of the School Leaders survey made available to all schools for heads of departments and deans conducted in 2011 and 2012;
- comparative interviews undertaken with senior and middle school leaders across case study schools conducted in 2011 and 2012; and
- document analysis, school He Kākano action plans 2011 and 2012.

## **Findings**

Positive results indicated evidence of impact through increased participant perceptions of effectiveness and culturally responsive leadership for school leaders as a function of their engagement in the He Kākano professional learning programme. A comparison of the two School Leaders Surveys (2011 and 2012) indicated that principals, deputy principals, assistant principals, heads of departments and deans reported increased awareness and enhanced understandings of culturally responsive schooling and leadership, including effective leadership, culturally responsive learning contexts, and systems to support Māori students. Analysed survey results indicated improved perceptions of effectiveness across all groups, improved optimism across groups in terms of students' achievement/success and increased perceptions of school leaders' use of evidence. Participants who responded in the two School Leaders surveys reported an increased use of statistical, research and evaluation and experiential knowledge. Participants were still most likely to use experiential knowledge; however, other forms of data use have increased overall.

These results were supported by key themes that emerged from analysis of case study school interviews. School leaders reported enhanced understandings of their own relational positions, values and beliefs towards Māori students and their communities, increased awareness of Māori students and their current achievement levels, and shared responsibility for Māori students and their achievement. These shifts in school leaders' awareness are widely regarded as the foundation for effective school-based leadership practices.

Results also indicated that key project processes aided a change in school leaders' attitudes and perceptions. These included the impact of wānanga and being together on the marae, and the relationships between school leaders and key project personnel.

Challenges were also noted within our analysis of 2012 interview data. There was also evidence of a lack of impact, and lack of leadership associated with variability of school project relationships, variability of implementation of He Kākano school activities, and variability of participant engagement.



## Comparative Analysis of the Two School Leaders Surveys

Two School Leader surveys were made available to all participating schools. One School Leaders Survey was directed at the principal, deputy principal and assistant principal and the other School Leaders Survey was directed at heads of departments and deans. A copy of both of the School Leaders Surveys are included in Appendix 6.

These surveys were based on the key indicators of our evaluation and asked participants for their perceptions of the effectiveness of He Kākano activities, their own roles, examples of distributed leadership, and actual activities and personal reflections (through both ratings and open-ended comments). In both School Leaders surveys, participants were asked to identify data sources used to substantiate participant judgments.

### Analysis of responses

Data were analysed in SPSS and Excel (e.g., frequencies, mean comparisons). Qualitative comments were also analysed across the two School Leaders Surveys in 2012, to identify leader perspectives of barriers to the development of culturally responsive leadership.

### Response Rate of the Two School Leaders Surveys

The following tables present information related to participant response rates in 2011 and 2012.

**Table 7. Response Rate to School Leaders Survey 2011**

Responses 2011		Principal/DP/AP				HoDs & Deans			Response rate %	
Region	Total N of schools in region	Max N of responses in 1 school	Total N of responses	N of schools responded	Max N of responses in 1 school	Total N of responses	N of schools responded	Principal/DP/AP	HoDs & Deans	
<b>TOTAL</b>	<b>84</b>	<b>10</b>	<b>80</b>	<b>26</b>	<b>37</b>	<b>127</b>	<b>19</b>	31.0%	22.6%	
Nelson/Canterbury / Westland	17	3	3	1	11	14	3	5.9%	17.6%	
Northland /Auckland	13	7	22	6	7	9	2	46.2%	15.4%	
Otago/Southland	13	3	8	4	18	31	4	30.8%	30.8%	
Taranaki /Whanganui / Manawatu	15	4	12	5	1	2	2	33.3%	13.3%	
Waikato/Bay of Plenty	14	5	17	6	37	43	3	42.9%	21.4%	
Wellington/Wairarapa/ Horowhenua <sup>2</sup>	12	10	18	4	11	28	5	33.3%	41.7%	

<sup>2</sup> One school not participating in the evaluation

**Table 8. Response Rate to School Leaders Survey 2012**

Region	Principal/DP/AP		HoDs & Deans		Response rate %				
	Total N of schools in region	Max N of responses in 1 school	Total N of responses	N of schools responded	Max N of responses in 1 school	Total N of responses	N of schools responded	Principal/DP/AP	HoDs & Deans
<b>TOTAL</b>	<b>83</b>	<b>4</b>	<b>81</b>	<b>47</b>	<b>17</b>	<b>110</b>	<b>26</b>	56.6%	31.3%
Nelson/Canterbury/ Westland	17	2	12	8	8	24	5	47.1%	29.4%
Northland/Auckland	13	3	13	8	12	16	2	61.5%	15.4%
Otago/Southland	13	4	15	7	5	13	5	53.8%	38.5%
Taranaki/Whanganui/Manawatu <sup>1</sup>	14	3	13	9	17	29	5	64.3%	35.7%
Waikato/Bay of Plenty	14	1	6	6	1	2	2	42.9%	14.3%
Wellington/Wairarapa/Horowhenua <sup>2</sup>	12	4	19	9	7	24	7	75.0%	58.3%

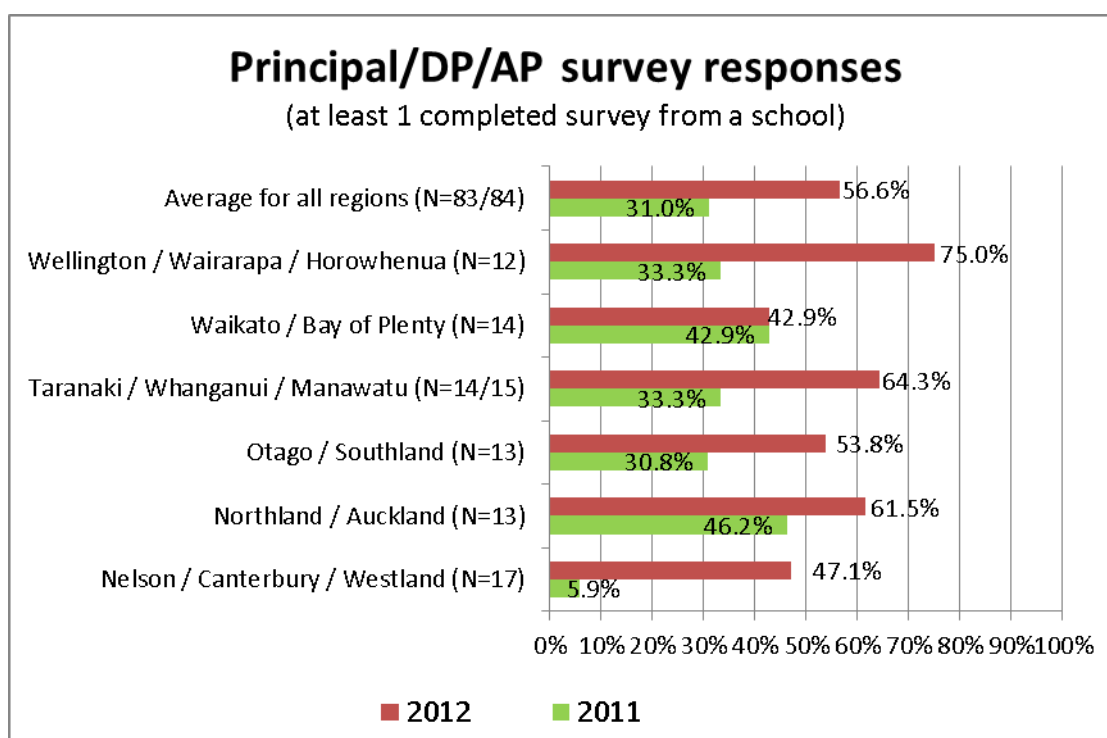
Note. Schools in each region as listed on HK webpage.

<sup>1</sup> One school not participating in HK in 2012

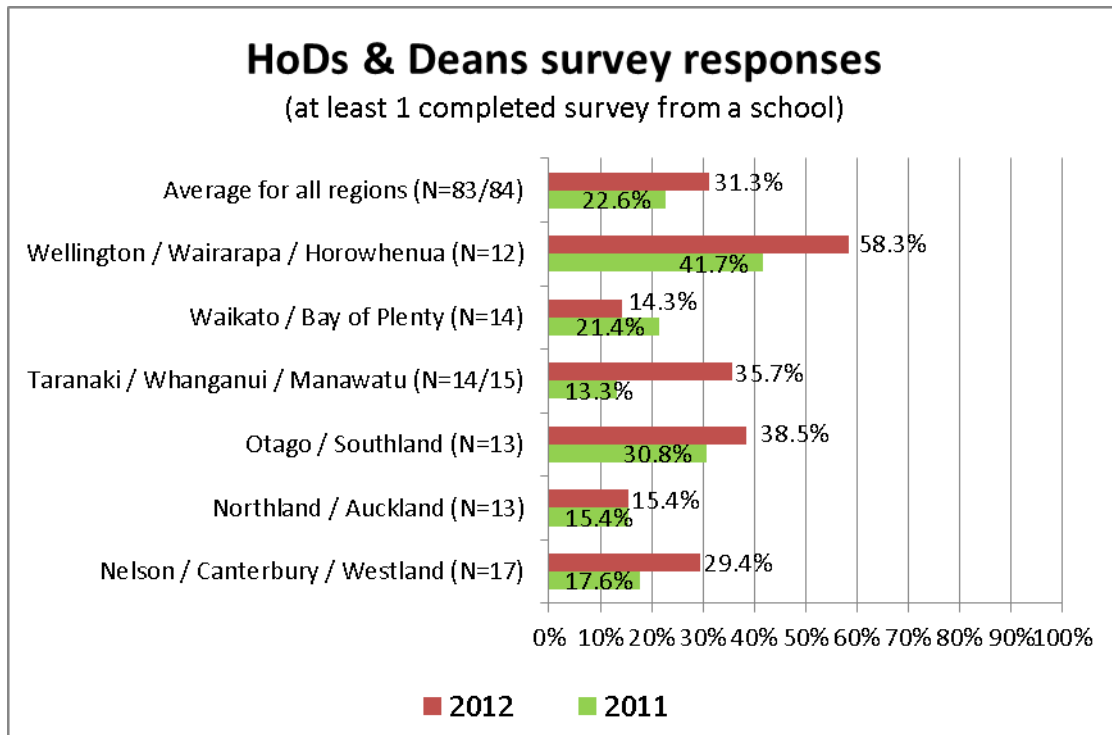
<sup>2</sup> One school not participating in the evaluation

**Comment**

In 2012 we can see an increased spread of schools that have responded to the surveys. This is especially evident for the Principal survey (see Figure 5). Comparing 2012 responses with 2011, we can see that there were more responses for the HoD/Deans survey in 2012 (refer to Figure 6). However, this is mainly due to certain schools responding in high numbers to the survey (e.g., there were 37 responses from one school for the HoD/Deans survey in the Waikato region in 2011, while only 3 schools in total responded from that region).



**Figure 5. Comparison of Principal/DP/AP Survey Responses 2012–2011**



**Figure 6. Comparison of HoDs and Deans Survey Responses 2012–2011**

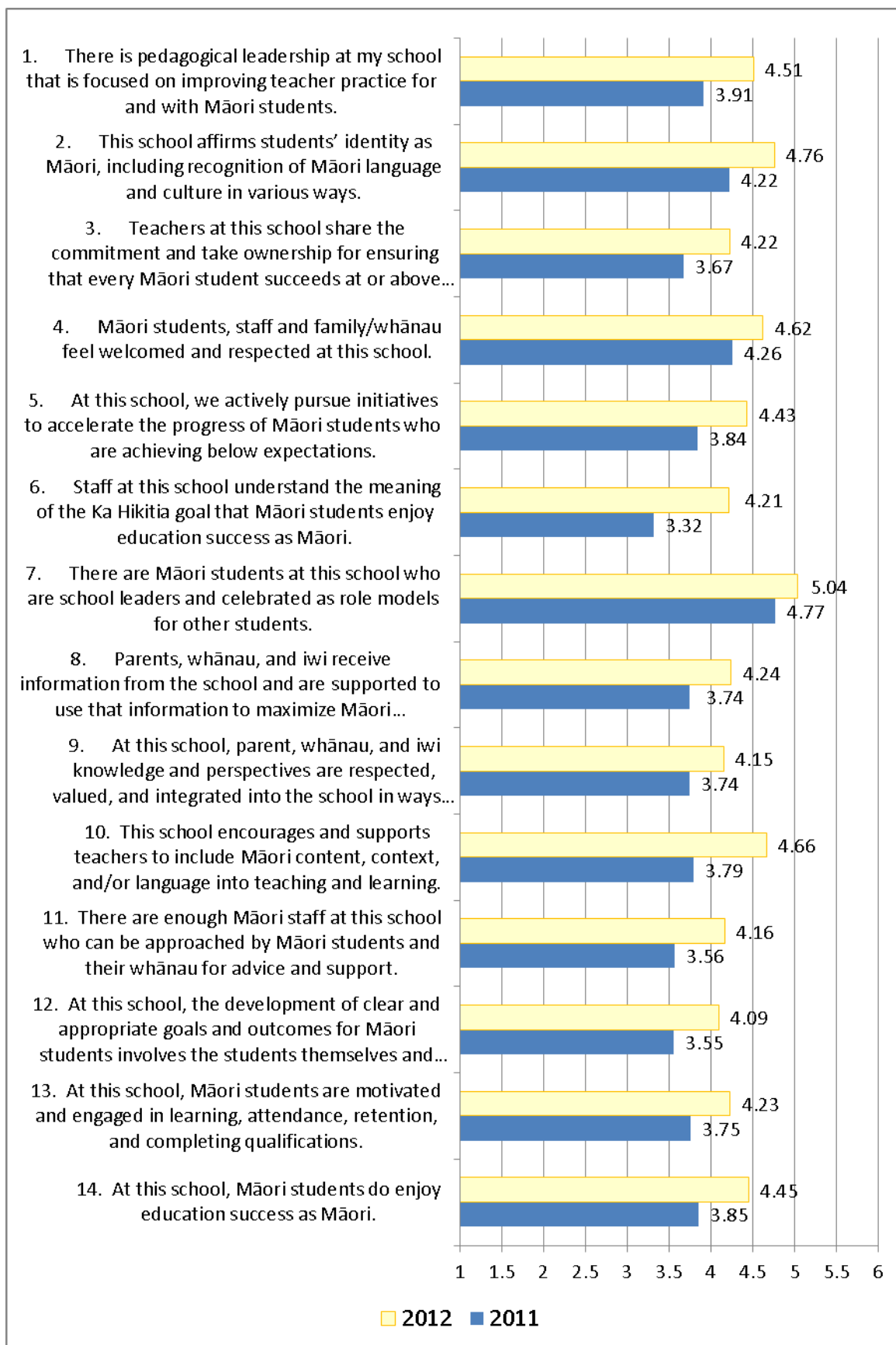
The following section provides evidence of impact related to school leaders' perceptions of change as a result of their engagement in the He Kākano professional learning programme. Tables and figures in this section provide comparisons of participant perceptions from survey data gathered in 2011–2012. Results from the comparison of survey data indicated enhanced perceptions of effectiveness for culturally responsive leadership and schooling across senior and middle leaders.

**Table 9. Comparison of Principals'/Deputy Principals'/Assistant Principals' Responses 2011–2012 (Questions 1–14: Effectiveness)**

	2011					2012				p-value
	N	M	SD	D/N & N/A N (%)		N	M	SD	D/N & N/A N (%)	
1. There is pedagogical leadership at my school that is focused on improving teacher practice for and with Māori students.	78	3.91	1.02		81	4.51	1.07		< .000	
2. This school affirms students' identity as Māori, including recognition of Māori language and culture in various ways.	77	4.22	1.00		80	4.76	1.03		< .00	
3. Teachers at this school share the commitment and take ownership for ensuring that every Māori student succeeds at or above their peer level.	78	3.67	0.95		79	4.22	1.06	1 (1.2%)	< .000	
4. Māori students, staff and family/whānau feel welcomed and respected at this school.	74	4.26	1.07	4 (5.0%)	78	4.62	1.01	2 (2.5%)	< .05	
5. At this school, we actively pursue initiatives to accelerate the progress of Māori students who are achieving below expectations.	76	3.84	0.98		80	4.43	1.02	1 (1.2%)	< .000	
6. Staff at this school understand the meaning of the Ka Hikitia goal that Māori students enjoy education success as Māori.	69	3.32	1.12	8 (10.0%)	81	4.21	1.17		< .000	
7. There are Māori students at this school who are school leaders and celebrated as role models for other students.	69	4.77	1.03	7 (8.8%)	80	5.04	.95	1 (1.2%)	n.s.	
8. Parents, whānau, and iwi receive information from the school and are supported to use that information to maximize Māori students' potential.	73	3.74	0.96	4 (5.0%)	79	4.24	.95	2 (2.5%)	< .01	
9. At this school, parent, whānau, and iwi knowledge and perspectives are respected, valued, and integrated into the school in ways that benefit Māori students' education.	74	3.74	1.07	3 (3.8%)	79	4.15	1.03	1 (1.2%)	< .05	
10. This school encourages and supports teachers to include Māori content, context, and/or language into teaching and learning.	76	3.79	1.12		80	4.66	1.01		< .000	

	2011					2012				<i>p</i> -value
	<i>N</i>	<i>M</i>	<i>SD</i>	D/N & N/A N (%)		<i>N</i>	<i>M</i>	<i>SD</i>	D/N & N/A N (%)	
11. There are enough Māori staff at this school who can be approached by Māori students and their whānau for advice and support.	75	3.56	1.28	2 (2.5%)		77	4.16	1.39	1 (1.2%)	< .01
12. At this school, the development of clear and appropriate goals and outcomes for Māori students involves the students themselves and their parents/whānau in this process.	74	3.55	1.11	3 (3.8%)		78	4.09	1.18	1 (1.2%)	< .01
13. At this school, Māori students are motivated and engaged in learning, attendance, retention, and completing qualifications.	77	3.75	1.20			78	4.23	1.03	1 (1.2%)	< .01
14. At this school, Māori students do enjoy education success as Māori.	73	3.85	1.10	4 (5.0%)		76	4.45	.96	2 (2.5%)	< .01

*Note.* % is calculated out of total *N* = 80 in 2011 and *N* = 73 in 2012. Means are calculated for items with scale ranging from 1 to 6 (1 – students are disadvantaged because teachers don't have enough knowledge; 2 – there has been some discussion, but teachers don't really know enough; 3 – teachers know only the minimum; 4 – teachers are effective; 5 – some but not all teachers are highly effective; 6 – all teachers are highly effective. D/N – “Don't know” answers are not included in mean calculations). “*p* – value” indicates whether the mean differences between 2011 and 2012 scores are statistically significant.



**Figure 7. Principals' Ratings of Effectiveness in 2011 and 2012**

**Table 10. Comparison of Heads of Department and Deans' Responses 2011–2012 (Questions 1–11: Effectiveness)**

	2011					2012				<i>p</i> -value
	<i>N</i>	<i>M</i>	<i>SD</i>	D/N & N/A N (%)		<i>N</i>	<i>M</i>	<i>SD</i>	D/N & N/A N (%)	
1. There is pedagogical leadership in my department that is focused on improving teacher practice for and with Māori students.	121	3.75	1.04	4 (3.0%)	110	4.35	1.09		< .000	
2. My department affirms students' identity as Māori, including recognition of Māori language and culture in various ways.	126	3.87	1.20		110	4.65	1.08		< .000	
3. Teachers in my department share the commitment and take ownership for ensuring that every Māori student succeeds at or above their peer level.	122	4.05	1.16	2 (1.5%)	107	4.42	1.00	3 (2.7%)	< .05	
4. Māori students, staff and family/whānau feel welcomed and respected in my department.	117	4.59	1.04	7 (5.3%)	107	4.84	.95	3 (2.7%)	= .06	
5. Where Māori students are achieving below expectations, in my department actively pursues initiatives to accelerate their progress.	119	4.08	1.12	5 (3.8%)	106	4.39	1.10	4 (3.6%)	< .05	
6. Teachers in my department understand the meaning of the Ka Hikitia goal that Māori students enjoy education success as Māori.	97	3.65	1.21	24 (18.0%)	105	4.27	1.23	4 (3.6%)	< .000	
7. In my department, there are Māori students who are school leaders and celebrated as role models for other students.	109	4.17	1.33	7 (5.3%)	105	4.71	1.22	4 (3.6%)	< .01	
8. In my department's subject areas, we incorporate Māori content, context, and/or language into teaching and learning. (Q.10 for principals)	120	3.89	1.12	3 (2.3%)	110	4.57	1.26		< .001	
9. In my department, there are enough Māori staff who can be approached by Māori students and their whānau for advice and support. (Q.11 for principals)	106	2.95	1.48	12 (9.0%)	89	3.09	1.57	14 (12.7%)	n.s.	
10. In my department's subject areas, Māori students are motivated and engaged in learning, attendance, retention, and completing qualifications. (Q.13 for principals)	117	3.96	0.96	4 (3.0%)	108	4.13	.95	1 (0.9%)	n.s.	
11. In my department, Māori students do enjoy education success as Māori. (Q.14 for principals)	110	4.10	1.01	13 (9.8%)	103	4.29	1.02	6 (5.5%)	n.s.	

*Note.* % is calculated out of total *N* = 133 in 2011 and *N* = 99 in 2012. Means are calculated for items with scale ranging from 1 to 6 (1 – students are disadvantaged because teachers don't have enough knowledge; 2 – there has been some discussion, but teachers don't really know enough; 3 – teachers know only the minimum; 4 – teachers are effective; 5 – some but not all teachers are highly effective; 6 – all teachers are highly effective. D/N – “Don't know” answers are not included in mean calculations). “*p* – value” indicates whether the mean differences between 2011 and 2012 scores are statistically significant.

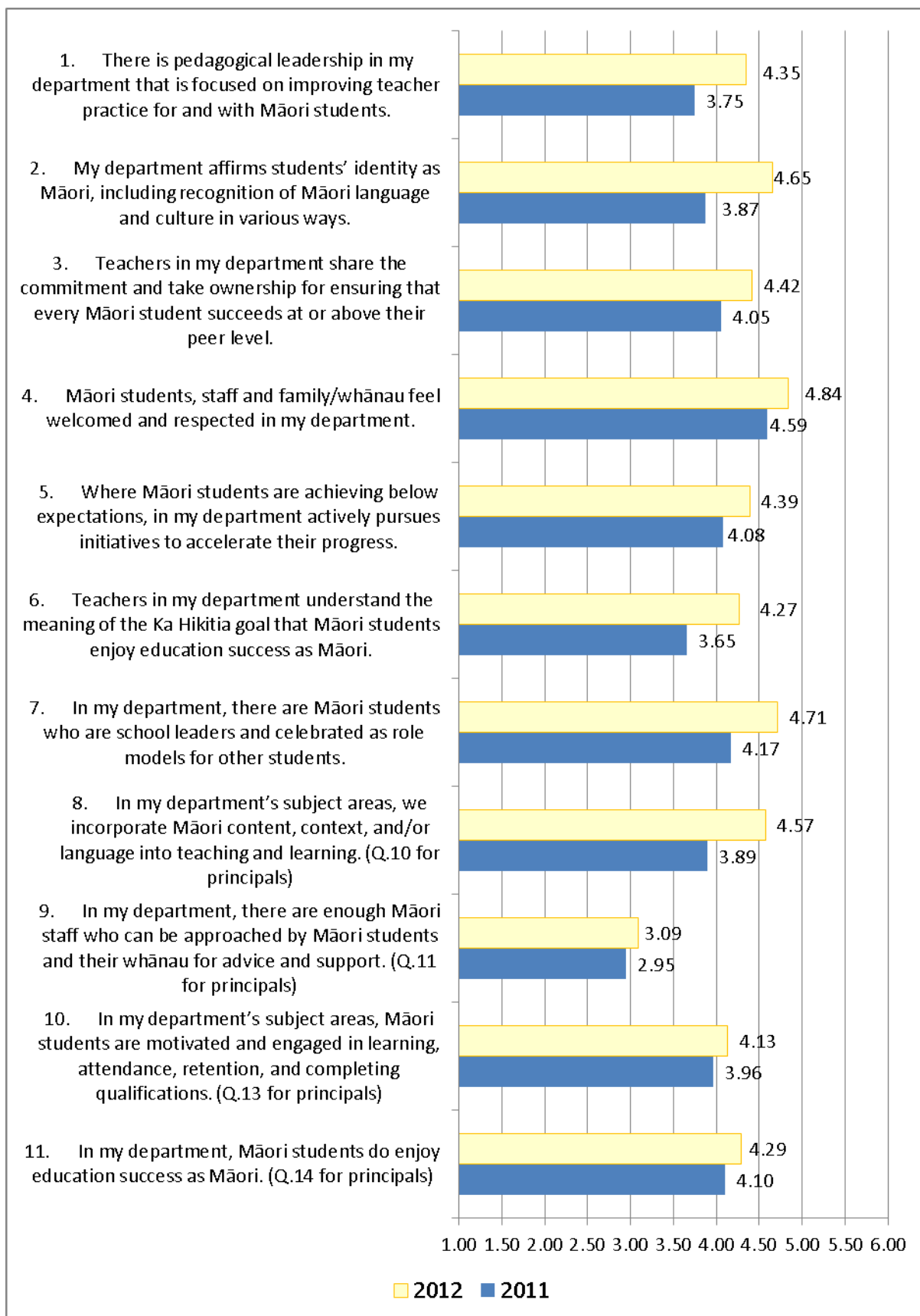


Figure 8. HoD & Deans' Ratings of Effectiveness in 2011 and 2012

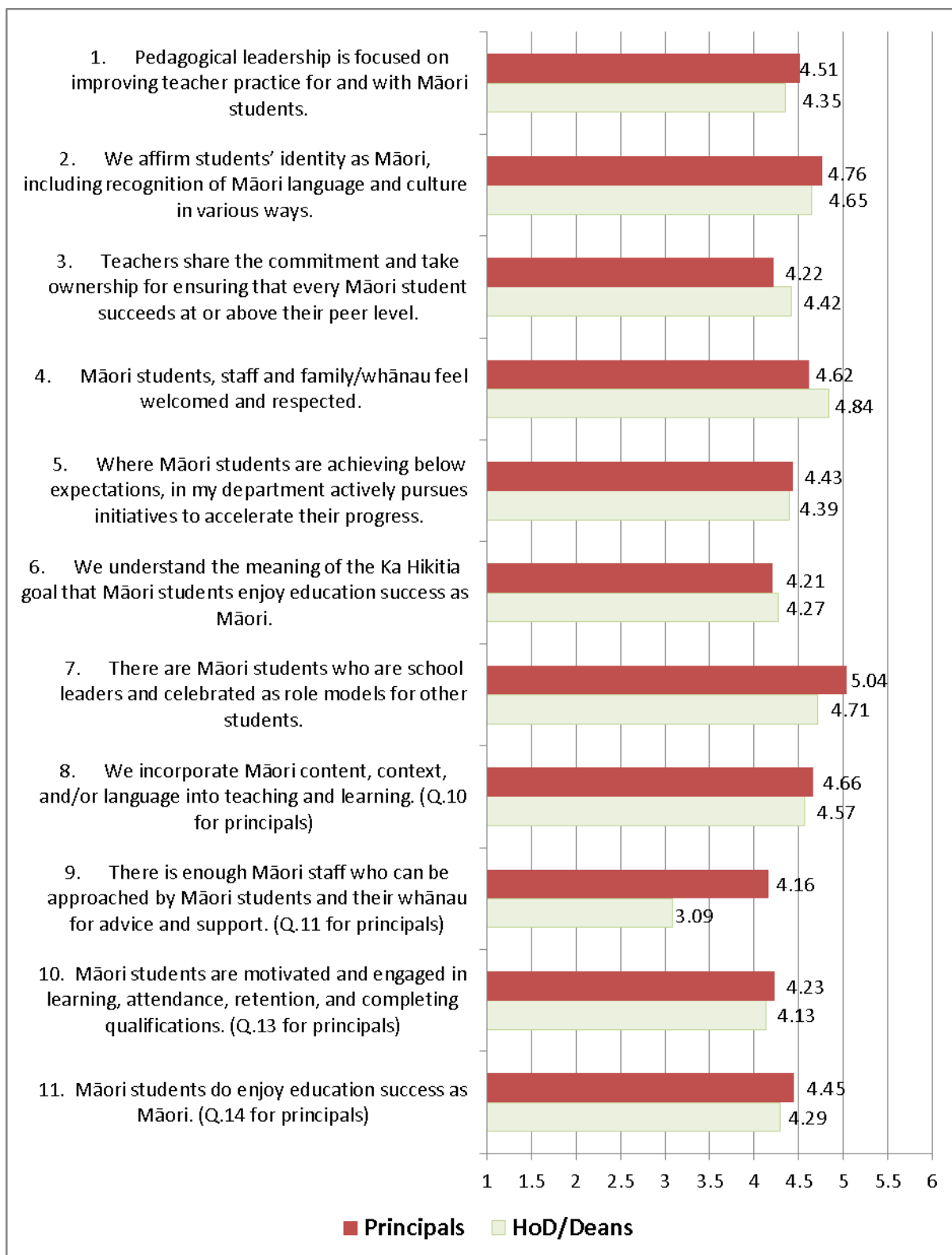


**Table 11. Comparisons Between Principals and Heads of Schools: Effectiveness in 2012**

	Principals			HoD/Deans			<i>p</i> -value
	N	M	SD	N	M	SD	
1. Pedagogical leadership is focused on improving teacher practice for and with Māori students.	81	4.51	1.07	110	4.35	1.09	n.s.
2. We affirm students' identity as Māori, including recognition of Māori language and culture in various ways.	80	4.76	1.03	110	4.65	1.08	n.s.
3. Teachers share the commitment and take ownership for ensuring that every Māori student succeeds at or above their peer level.	79	4.22	1.06	107	4.42	1.00	n.s.
4. Māori students, staff and family/whānau feel welcomed and respected.	78	4.62	1.01	107	4.84	0.95	n.s.
5. Where Māori students are achieving below expectations, my department actively pursues initiatives to accelerate their progress.	80	4.43	1.02	106	4.39	1.10	n.s.
6. We understand the meaning of the Ka Hikitia goal that Māori students enjoy education success as Māori.	81	4.21	1.17	105	4.27	1.23	n.s.
7. There are Māori students who are school leaders and celebrated as role models for other students.	80	5.04	.95	105	4.71	1.22	< .05
8. We incorporate Māori content, context, and/or language into teaching and learning. (Q.10 for principals)	80	4.66	1.01	110	4.57	1.26	n.s.
9. There is enough Māori staff who can be approached by Māori students and their whānau for advice and support. (Q.11 for principals)	77	4.16	1.39	89	3.09	1.57	< .001
10. Māori students are motivated and engaged in learning, attendance, retention, and completing qualifications. (Q.13 for principals)	78	4.23	1.03	108	4.13	0.95	n.s.
11. Māori students do enjoy education success as Māori. (Q.14 for principals)	76	4.45	.96	103	4.29	1.02	n.s.

*Note.* Means are calculated for items with scale ranging from 1 to 6 (1 – students are disadvantaged because teachers don't have enough knowledge; 2 – there has been some discussion, but teachers don't really know enough; 3 – teachers know only the minimum; 4 – teachers are effective; 5 – some but not all teachers are highly effective; 6 – all teachers are highly effective).

Items are modified for clarity. HoD/Deans rate items about their department while Principals rate items about the school.



**Figure 9. Comparisons Between Principals and Heads of Schools: Effectiveness in 2012**

*Note.* Items are modified for clarity. HoD/Deans rate items about their department while Principals rate items about their school.

**Table 12. Comparisons Between Principals and Head of Schools: Effectiveness in 2011**

	Principals			HoD/Deans			<i>p</i> -value
	N	M	SD	N	M	SD	
1. Pedagogical leadership is focused on improving teacher practice for and with Māori students.	78	3.91	1.02	121	3.75	1.04	n.s.
2. We affirm students' identity as Māori, including recognition of Māori language and culture in various ways.	77	4.22	1.00	126	3.87	1.20	< .05
3. Teachers share the commitment and take ownership for ensuring that every Māori student succeeds at or above their peer level.	78	3.67	0.95	122	4.05	1.16	< .05
4. Māori students, staff and family/whānau feel welcomed and respected.	74	4.26	1.07	117	4.59	1.04	< .05
5. Where Māori students are achieving below expectations, my department actively pursues initiatives to accelerate their progress.	76	3.84	0.98	119	4.08	1.12	n.s.
6. We understand the meaning of the Ka Hikitia goal that Māori students enjoy education success as Māori.	69	3.32	1.12	97	3.65	1.21	=.075
7. There are Māori students who are school leaders and celebrated as role models for other students.	69	4.77	1.03	109	4.17	1.33	< .01
8. We incorporate Māori content, context, and/or language into teaching and learning. (Q.10 for principals)	76	3.79	1.12	120	3.89	1.12	n.s.
9. There are enough Māori staff who can be approached by Māori students and their whānau for advice and support. (Q.11 for principals)	75	3.56	1.28	106	2.95	1.48	< .01
10. Māori students are motivated and engaged in learning, attendance, retention, and completing qualifications. (Q.13 for principals)	77	3.75	1.20	117	3.96	0.96	n.s.
11. Māori students do enjoy education success as Māori. (Q.14 for principals)	73	3.85	1.10	110	4.10	1.01	n.s.

*Note.* Means are calculated for items with scale ranging from 1 to 6 (1 – students are disadvantaged because teachers don't have enough knowledge; 2 – there has been some discussion, but teachers don't really know enough; 3 – teachers know only the minimum, 4 – teachers are effective; 5 – some but not all teachers are highly effective; 6 – all teachers are highly effective).

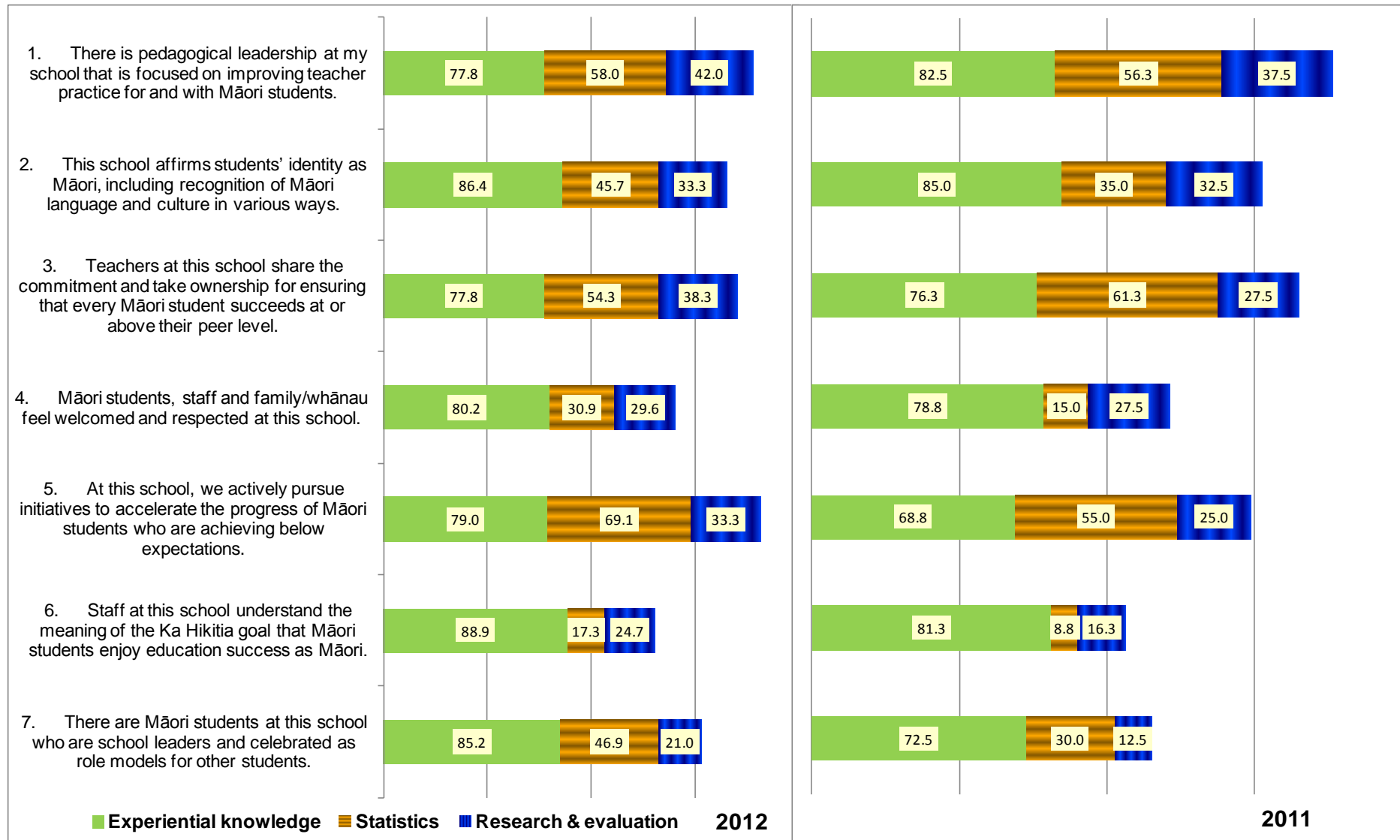
Items are modified for clarity. HoD/Deans rate items about their department while Principals about the school.

**Table 13. School Leaders' Survey: Principals/deputy principals/assistant principals 2011–2012 (Questions 1–14: Evidence Type)**

	2011						2012					
	Research & Evaluation		Statistics		Experiential Knowledge		Research & Evaluation		Statistics		Experiential Knowledge	
	N	%	N	%	N	%	N	%	N	%	N	%
1. We have pedagogical leadership that is focused on improving teacher practice for and with Māori students.	30	37.5	45	56.3	66	82.5	34	42.0	47	58.0	63	77.8
2. This school affirms students' identity as Māori, including recognition of Māori language and culture in various ways.	26	32.5	28	35.0	68	85.0	27	33.3	37	45.7	70	86.4
3. Teachers at this school share the commitment and take ownership for ensuring that every Māori student succeeds at or above their peer level.	22	27.5	49	61.3	61	76.3	31	38.3	44	54.3	63	77.8
4. Māori students, staff and family/whānau feel welcomed and respected at this school.	22	27.5	12	15.0	63	78.8	24	29.6	25	30.9	65	80.2
5. At this school, we actively pursue initiatives to accelerate the progress of Māori students who are achieving below expectations.	20	25.0	44	55.0	55	68.8	27	33.3	56	69.1	64	79.0
6. Staff at this school understand the meaning of the Ka Hikitia goal that Māori students enjoy education success as Māori.	13	16.3	7	8.8	65	81.3	20	24.7	14	17.3	72	88.9
7. There are Māori students at this school who are school leaders and celebrated as role models for other students.	10	12.5	24	30.0	58	72.5	17	21.0	38	46.9	69	85.2
8. Parents, whānau, and iwi receive information from the school and are supported to use that information to maximize Māori students' potential.	9	11.3	23	28.8	56	70.0	21	25.9	29	35.8	67	82.7
9. At this school, parent, whānau, and iwi knowledge and perspectives are respected, valued, and integrated into the school in ways that benefit Māori students' education.	15	18.8	11	13.8	65	81.3	13	16.0	16	19.8	71	87.7
10. This school encourages and supports teachers to include Māori content, context, and/or language into teaching and learning.	25	31.3	9	11.3	66	82.5	29	35.8	20	24.7	72	88.9

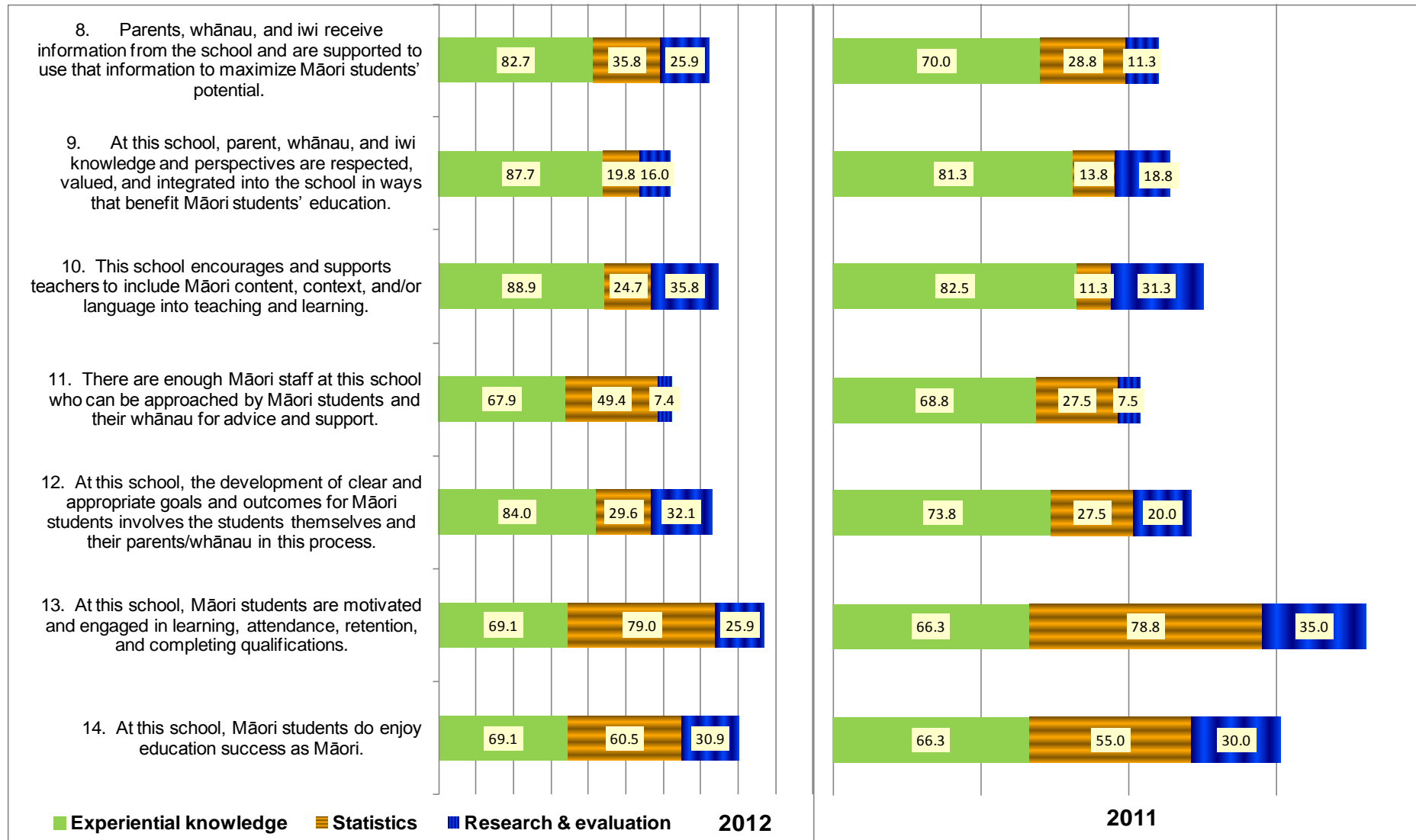
	2011						2012					
	Research & Evaluation		Statistics		Experiential Knowledge		Research & Evaluation		Statistics		Experiential Knowledge	
	N	%	N	%	N	%	N	%	N	%	N	%
11. There is enough Māori staff at this school who can be approached by Māori students and their whānau for advice and support.	6	7.5	22	27.5	55	68.8	6	7.4	40	49.4	55	67.9
12. At this school, the development of clear and appropriate goals and outcomes for Māori students involves the students themselves and their parents/whānau in this process.	16	20	22	27.5	59	73.8	26	32.1	24	29.6	68	84.0
13. At this school, Māori students are motivated and engaged in learning, attendance, retention, and completing qualifications.	28	35.0	63	78.8	53	66.3	21	25.9	64	79.0	56	69.1
14. At this school, Māori students do enjoy education success as Māori.	24	30.0	44	55.0	53	66.3	25	30.9	49	60.5	56	69.1

*Note.* % is calculated for each category out of total number of participants ( $N = 80$  in 2011 and  $N = 81$  in 2012).



**Figure 10. School Leaders Survey: Principals/Deputy Principals/Assistant Principals Q.1 to 7: Evidence Type in 2012 and 2011.**

Note: % is calculated for each category out of total number of participants (N = 80 in 2011 and N = 81 in 2012)



**Figure 11. School Leaders Survey: Principals/deputy Principals/Assistant Principals Q.1 to 7 Evidence Type in 2012 and 2011**

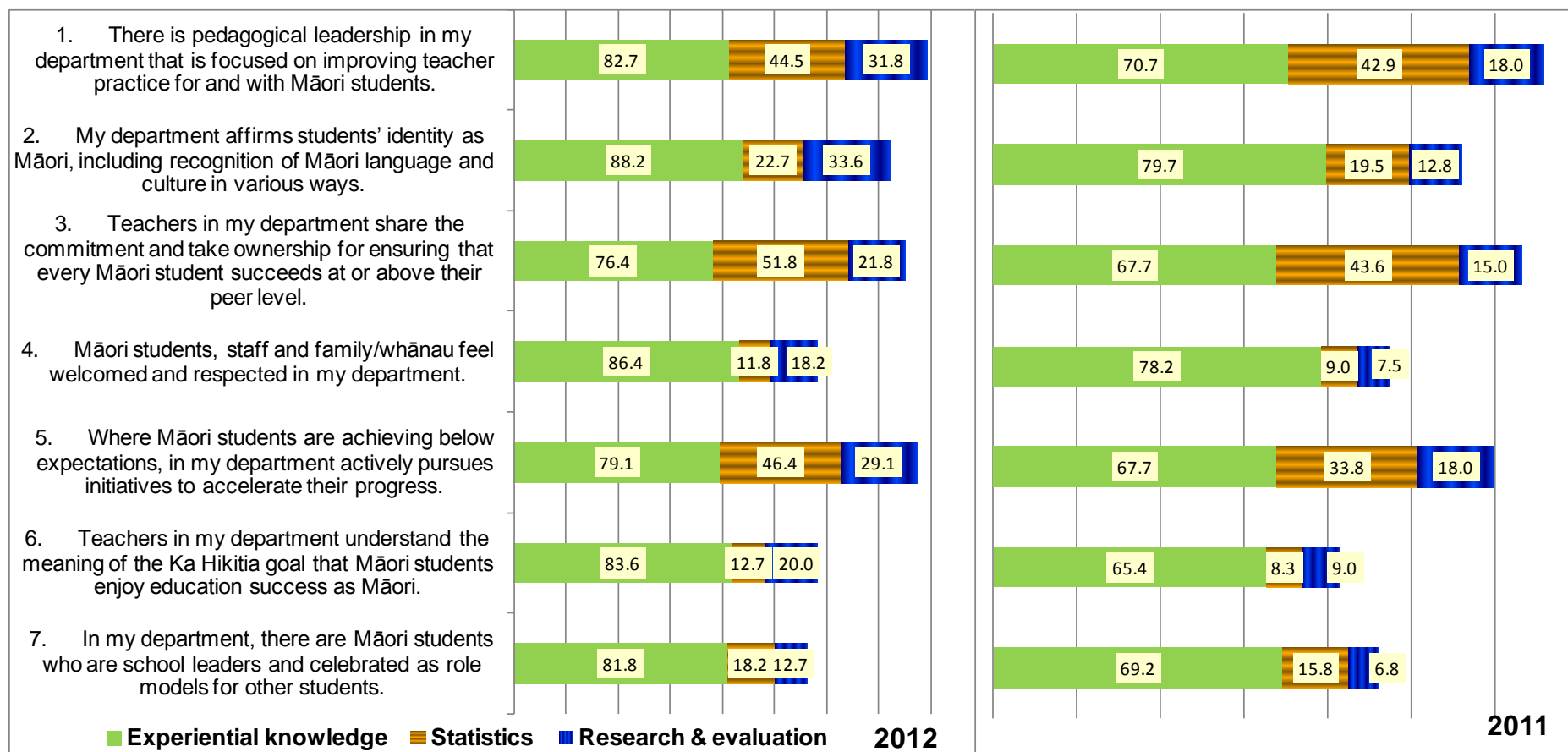
Note: % is calculated for each category out of total number of participants (N = 80 in 2011 and N = 81 in 2012)

**Table 14. School Leaders Survey: Heads of department/deans 2012–2011 (Questions 1–11: Evidence type)**

	2011						2012					
	Research & Evaluation		Statistics		Experiential Knowledge		Research & Evaluation		Statistics		Experiential Knowledge	
	N	%	N	%	N	%	N	%	N	%	N	%
• There is pedagogical leadership in my department that is focused on improving teacher practice for and with Māori students.	24	18.0	57	42.9	94	70.7	35	31.8	49	44.5	91	82.7
• My department affirms students' identity as Māori, including recognition of Māori language and culture in various ways.	17	12.8	26	19.5	106	79.7	37	33.6	25	22.7	97	88.2
• Teachers in my department share the commitment and take ownership for ensuring that every Māori student succeeds at or above their peer level.	20	15.0	58	43.6	90	67.7	24	21.8	57	51.8	84	76.4
• Māori students, staff and family/whānau feel welcomed and respected in my department.	10	7.5	12	9.0	104	78.2	20	18.2	13	11.8	95	86.4
• Where Māori students are achieving below expectations, in my department actively pursues initiatives to accelerate their progress.	24	18.0	45	33.8	90	67.7	32	29.1	51	46.4	87	79.1
• Teachers in my department understand the meaning of the Ka Hikitia goal that Māori students enjoy education success as Māori.	12	9.0	11	8.3	87	65.4	22	20.0	14	12.7	92	83.6
• In my department, there are Māori students who are school leaders and celebrated as role models for other students.	9	6.8	21	15.8	92	69.2	14	12.7	20	18.2	90	81.8
• In my department's subject areas, we incorporate Māori content, context, and/or language into teaching and learning. (Q.10 for principals)	28	21.1	14	10.5	105	78.9	40	36.4	29	26.4	97	88.2
• In my department, there are enough Māori staff who can be approached by Māori students and their whānau for advice and support. (Q.11 for principals)	4	3.0	21	15.8	76	57.1	11	10.0	22	20.0	60	54.5
• In my department's subject areas, Māori students are motivated and engaged in learning, attendance, retention, and completing qualifications. (Q.13 for principals)	14	10.5	67	50.4	83	62.4	30	27.3	78	70.9	80	72.7
• In my department, Māori students do enjoy education success as Māori. (Q.14 for principals)	11	8.3	46	34.6	83	62.4	29	26.4	51	46.4	82	74.5

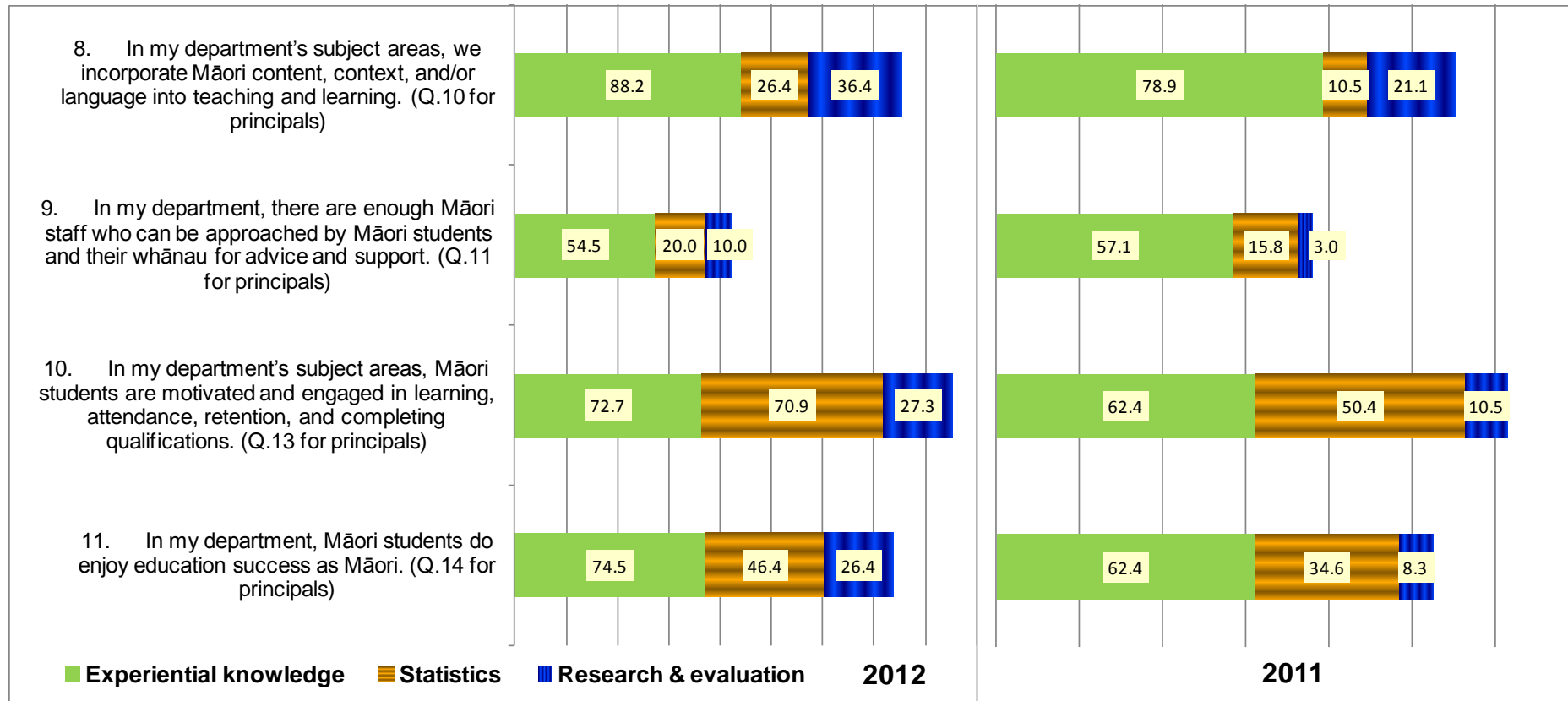
Note. % is calculated for each category out of total number of participants (N = 133 in 2011 and N = 110 in 2012).





**Figure 12. School Leaders Survey: HoD/Deans Q.1 to 7: Evidence Type in 2012 and 2011**

Note: % is calculated for each category out of total number of participants (N = 133 in 2011 and N = 110 in 2012)



**Figure 13. School Leaders Survey: HoD/Deans Q.8 to 11: Evidence Type in 2012 and 2011**

Note: % is calculated for each category out of total number of participants (N = 133 in 2011 and N = 110 in 2012).

## **Summary of School Leader Survey Results (2011 and 2012)**

We can see from the comparison of the two School Leaders surveys that participants reported enhanced perceptions of effectiveness for culturally responsive leadership and schooling on all question indicators between 2011 and 2012. These included enhanced perceptions of effectiveness on all key items from respondents in School Leader Survey 1 (principal, deputy principal and assistant principal) and School Leader Survey 2 (heads of departments and deans). Evidence of impact included:

1. Improved perceptions of effectiveness across all groups;
2. Improved optimism across groups in terms of students' achievement/success; and
3. Increased perceptions of use of evidence.

These increased perceptions related to all survey items including:

- Pedagogical leadership focused on improving teacher practice for and with Māori students across schools and departments;
- School / Department affirming students' identity as Māori, including recognition of Māori language and culture in various ways;
- Staff understand the meaning of the Ka Hikitia goal that Māori students achieve educational success as Māori;
- This school / department encourages and supports teachers to include Māori content, context and / or language into teaching and learning; and
- At this school / department, Māori students do enjoy educational success as Māori.

Other evidence of impact included increased perceptions of the use of evidence (on both School Leaders surveys). Changes included participant perceptions of increased use of statistical, research and evaluation and experiential knowledge. Although participants still perceived they were most likely to use experiential knowledge, other forms of data (research and statistical) have increased overall. Such reported changes are positive as a key aim of the He Kākano professional learning strategy is to improve school leaders' data literacy.

### ***Comparison of 2011 and 2012 interview data***

A comparative analysis of 2011 and 2012 interview data with school leaders in case study schools also indicated evidence of change and impact as a result of school leaders' engagement in the He Kākano professional learning programme. These key change themes are interrelated and included:

- Increased awareness of Māori students and their current achievement levels;
- Increased awareness and shared responsibility for Māori students and their achievement;
- Increased awareness of school leaders' own relational positions, values and beliefs towards Māori students and their communities;
- Increased awareness of the need for goal setting/planning for improvement and collection and analysis of data;
- Increased awareness of the need to focus on classrooms and goal setting to improve teaching practice; and
- Increased focus on professional learning and appraisal.

Effective school-based leadership practice starts with such awareness and focus. In the following section we present key themes from our analysis of this case study interview data.

### ***Changes over time***

Comparative analysis of interview data indicated changes over time and positive results from participants' engagement in He Kākano professional leadership activities. These changes are evident when we compared 2011 and 2012 interview data. For example, analysis of 2011 interview data revealed two key themes. These were:

- Early days and general awareness of He Kākano;
- Disequilibrium.

An associated sub-theme with disequilibrium was:

- We've been doing it for years but we don't know what to do.

In the following section we present these themes related to participant perceptions of impact and quality of implementation related to the He Kākano professional learning programme in 2011.

### ***Early days and general awareness of He Kākano***

A major theme to emerge from the first round of participant interviews in 2011 was that it was "early days" to be talking about the impact and implementation of He Kākano. This may have been due to the timing of professional learning activities within each school and the degree of engagement in the He Kākano programme:

At this stage not a lot of change, just discussion. We've just been made aware as a staff in general that they're (Senior Leadership Team) doing some training and that effectively takes them out of the school for a period of time, but what discussions are they having? I think it's been about getting some baseline data and looking at, for example, what a selection of students say about our kura. (HoD Māori, 2011)

It's still very early on in terms of getting our standpoint at the senior leadership level, of what the He Kākano project is and how it relates to us and what we do here, so really... At the moment, it's just someone that comes in and talks to us and we talk amongst ourselves and we keep doing what we've always done. (SLT, 2011)

So from that I don't think it's had a lot of effect ... because it was really just a beginning stage, we have just had one lot of professional development where our Manutaki came and talked about the programme.... We were able to have some readings and some dialogue but that's kind of as far as it's gone in terms of implementation of anything else in the school. So I would say, from my point of view that we have an awareness, but not a lot has changed from beforehand. (HoD, 2011)

At this stage many participants, particularly deans and heads of departments, did not have a lot of knowledge of He Kākano within their school, but they knew it was targeting school leaders:

I think there's definitely merit in [He Kākano] in terms of the involvement of leadership ... I think, to be fair, there will be a lot of people working at that and there'll be a lot of people who've been doing that way in advance of He Kākano ... the idea of He Kākano being a leadership, top down model, I think will be really helpful. (Dean, 2011)

We have been told by Senior Management that we are involved in He Kākano... beyond that I don't really know much about it... I know it is a programme targeting school leaders and that Heads of Department will be involved in the future... but that is all I know at this stage. (HoD, 2011)

There is a lot of reading [about He Kākano] and I get, I am on the mailing list as well for the messages that come through, but at this stage, to me I feel like He Kākano is still in its very early stages and I feel like it hasn't quite sort of taken shape just yet, I don't really know much about it and that's where I sit. I know we've developed some

sort of goals but I don't think they've been fully relayed to the staff from SMT, I might have missed it, but I don't think people yet understand it still, it's quite a long time to shake it down, to get people to fully understand and appreciate, a wee bit like with Te Kauhua (previous professional development initiative) to get staff to actually understand what that was about. (Deans focus group interview, 2011)

I haven't been to any He Kākano professional development yet... have any of you? (looks around at others present). I can see a lot of shaking heads, so no-one here's been to any meetings yet. (HoD focus group interview, 2011)

### ***Disequilibrium***

The second major theme to emerge from analysis of 2011 interview data related to impact and implementation of He Kākano was "disequilibrium". This was associated with questions, reflections and struggles:

We've got as far as teacher reflection and thinking about what it is that we could do to try and improve. I wonder sometimes whether.... I think some of us are caught within the, how much can we do if students are unmotivated? How do you motivate the unmotivated? So that becomes quite a struggle for some teachers to get their heads round ... and it's not only the Māori students unmotivated, there's a full range and some can be motivated on one day and not on the other. So I think we're trying to reflect on [that]. (HoD focus group interview, 2011)

It's [He Kākano] probably raised more questions than answers. I'm hoping the answers will come with time because to me it's all quite new, and probably a look, some of the things that we already have in our teaching practice are relevant for what we're trying to achieve. But, yeah, for me it's still very much early days and I'm just trying to kind of find out as much [as I can] or looking for solutions, ways that are going to make me a better teacher and a better HoD I guess. (HoD focus group interview, 2011)

Interview analysis highlighted that some participants were searching for the "right" answer and/or practical solutions to issues that the He Kākano professional learning had raised:

What has been good is we've brought stuff all in together and tried to look at where the gaps are, but that would be the frustration, that some of the professional development asked the big questions but there's never any answer.... We don't come away any wiser and that's the hard thing. (Principal, 2011)

In the end there's sort of a ... how shall I say it? Not a helplessness but there is no real answer, and we have to work out the solution for our school ourselves, and when you're doing everything you think you can do now, and you've got more to do or do something differently, and you've exhausted your ideas, you actually want someone to come along and say look at what we're doing, and if you did this, it might make a difference. (Principal, 2011)

I can see it (He Kākano) but it is really hard, it's how to eat an elephant in small bites. It is about that strategic planning which I am not very good at. I am a very big picture person and I need someone else to show me which bit of the elephant to eat first. So that is the hard bit, where to start and sometimes I get completely overwhelmed by the workload and all the things I would like to do. The day-to-day workload is huge because I have a multi-faceted load and I teach lots, which you have to in this school so that is not a complaint, it is a fact of life but it is hard to keep all balls in the air and keep everything going. And then I have big picture visions and that is quite hard because I would like to change it all and sometime people don't respond well. (SLT focus group interview, 2011)

A sub-theme associated with disequilibrium was a sense of learned helplessness: “We’ve been doing it (focusing on Māori student achievement) for years... but we don’t know what to do.”

There’s a lot of people here on the staff who are wanting to make a difference to Māori student achievement and not quite sure how [to do that] How do we do that?.. and that’s our job to show them how, but we’re not quite sure either.... So we’re kind of thinking about how we can do things that are actually going to make a real and measurable difference to their achievement. Is it enough to say, “right, pronounce everyone’s names properly?” that’ll make them [Māori students] feel good and hopefully that means they’ll work? (SLT focus group interview, 2011)

We have been involved in a number of professional development programmes that have focused on Māori students and their learning needs... we have done this for the last ten years.. that’s been my experience here ... so there is nothing new here (Focus group HoDs, 2011)

Some participants appeared frustrated at yet “another project” aimed at improving practice and outcomes for Māori learners, and at the same time expressed resentment at a lack of communication from school senior management about such programmes:

One thing I get really annoyed at this school is you hear the same old, same old [thing] on these courses, same old talk, same old need to be [trained] for these wonderful programmes, same old, same old ending up right back where we started. Have any of you guys really heard much feedback from all the training that the senior management and the HoFs and that, because I’m not a HoF or anything, have you had feedback from them what they’ve been doing and what they’ve done? It’s stopped there. (Deans’ focus group interview, 2011)

I feel a degree of frustration about this because, you know, this has been our, we’ve been working on this for such a long time, and I don’t just mean the school, I mean on a nationwide basis. (HoD focus group interview, 2011)

I didn’t even know we were involved in a project He Kākano, so this is the first that I have heard about this. But that is pretty typical from SMT here at this school and yet they will expect us all to be on board (Deans’ focus group interview, 2011)

This participant felt that He Kākano had little impact and that they had been focusing on distributed leadership and the “kind of leadership” the project “espoused” anyway; whilst acknowledging that it had made little difference to student achievement results:

Well I presume you want truthful answers. So far it’s had little impact. I think that we have always.... I have always had a style of leadership that emphasises dispersing leadership to others.. Like we are doing most of the things that He Kākano espouses. And that might sound arrogant ... because when we look at our results for Māori kids, they don’t stand up and obviously there are things we need to learn and change and do to get our kids succeeding as highly as they can. (Principal, 2011)

Others emphasised that there was nothing new in He Kākano and that the school had been working on raising Māori student achievement for quite some time:

Well it isn’t new... we have a strategic plan, out of which comes an annual plan, out of which come department plans, you know, the deans have plans and goals, and one of our five strategic priorities is raising Māori achievement, it has been for the last 17 years anyway, and so we look at ways of doing that. (Principal, 2011)

## **Analysis of 2012 Interview Data**

In the following section we provide results from the 2012 interview analysis. It was clear from this second round of interviews that participants were more aware of the He Kākano programme within their school and had engaged in some programme activities since 2011. In the following section we detail participant perceptions of impact and highlight some examples of effective school-based leadership.

### ***Perceived Impact – Increased awareness/understanding and /or knowledge***

A major theme to emerge from interview analysis across school leaders (principals, deputy principals, assistant principals, HoDs, deans) was related to “increased awareness”. Participant interviews across these school leaders indicated that a major impact of participant engagement in the He Kākano professional learning activities was a perception of:

- increased awareness of Māori students and their current achievement levels;
- increased awareness and shared responsibility for Māori students and their achievement;
- increased awareness of school leaders’ own relational positions, values and beliefs towards Māori students and their communities;
- increased awareness of the need for goal setting and planning for improvement, and collection and analysis of evidence/data;
- Increased awareness of the need to focus on classrooms and goal setting to improve teaching practice; and
- Increased focus on professional learning and appraisal.

Participant perceptions of increased awareness included an increased awareness of leaders’ own relational positions, values and beliefs towards Māori students and their communities as well as their confidence in using te reo me ona tikanga. Effective school-based leadership practice starts with such awareness.

### ***Increased awareness of Māori students and their achievement levels***

The theme of increased awareness was seen as a direct impact of participant engagement in He Kākano professional development activities. This included an increased awareness of Māori students and their achievement levels.

I think the biggest [impact] has been raising awareness, I think our staff now are actually focussing far more on Māori students and Māori student achievement and that’s probably been one of the biggest things for us to be frank. Everything we do we identify ethnicities now, so that it’s quite clear who belongs to which group of people and things like any analysis we do of data, we pull out the Māori students and we focus on what’s happening and the woolly statements about ... all the Māori students get on well in my subject and so have all gone on because we’re saying things like well, the data’s not showing that so what are you actually now going to do about it because what you’re saying and what’s actually happening are not the same thing. For some it has actually focussed in on that [just] considerably and so it’s been great. (Principal, 2012)

I see [He Kākano] as a programme that’s around raising awareness, I guess of teachers first of all, of senior leaders in the school, that there is an issue for Māori students first of all and recognising what that issue is, then looking at some ways perhaps of quantifying what that issue is in terms of what it is in your school, where the problems and successes are as well and then creating some actions to actually make a difference. (SLT focus group interview, 2012)

One of the things I’ve loved about He Kākano is that we’ve had a chance to work as a whole staff, and we’ve done a little bit of PD on listening to Māori students and focusing on hearing their voices ... to have that focus has been great and really increased my awareness of how our Māori students may be feeling within this school ... also knowing what works and what doesn’t work and the importance of engaging and removing deficit theory, from readings, the professional readings we have been doing. (Deans’ focus group interview, 2012)

Definitely, [there has been impact from He Kākano] when we set our original goals we went and did, we had the results of the He Kākano survey, we also did our own survey

because we believed to get the most effective initiatives we needed to hear what the students thought. It really increased our awareness and understandings of the issues from the students' perspective ... so we actually had personalized interviews with the students and got that feedback and we presented those findings to the staff and got feedback from staff with regards to what they thought would be initiatives or practices that needed to occur or where they thought strengths or weaknesses were within what we were already doing and from those two surveys that we did we constructed our goals last year and primarily the emphasis with what we've been doing in the school has been to look at increasing the sense of positive identity and wellbeing of Māori students with the belief that that would have the flow-on effect of improving engagement in class and therefore improving academic outcomes. So that it a direct impact. (SLT focus group interview, 2012)

Some participants identified a raised awareness of Māori students who were in their classes and having more of a focus on Māori student attendance:

I suppose for us one real change has been an emphasis on identifying who the Māori students are in your class and your subject, a focus on their attendance, that AREA stuff I suppose but beyond that, not so much, so for us it's been more of just a raised awareness of who they are in the class and how they're going more specifically and we've been encouraged to engage with them more directly on what we can do to help them. (Deans focus group interview, 2012)

Very much the same in English, as English teachers the whole valuing the Māori culture and everything comes a lot easier because we get that with the texts that we choose and there's been a lot more focus on that this year, but also having teachers in the department take more responsibility for the students that come to the class, breaking down the attendance based on ethnicity and then looking at those students and thinking, you're not coming to school and it is affecting your learning in this subject, taking more responsibility for that rather than just passing that on to form teachers or deans, saying, look, your attendance actually is affecting your learning in my subject, what are you going to do about having those conversations, there's a lot more of that. (Deans' focus group interview, 2012)

### ***Increased awareness and shared responsibility for Māori students and their achievement***

Interview analysis indicated an increased awareness and growing sense of responsibility for Māori students and their achievement. This was particularly evident from an analysis of these HoD Māori interviews:

Whatever He Kākano is all about ... the intentions were ... positive and ... in a sense I was consulted through the Principal on this Māori achievement programme.... But the other thing is ... I myself felt was ... a lot of the labour was taken off me, yet I had my colleagues taking ownership of things and things are changing ... like, in the school saying what are we going to do, ... and so staff saying things like, "Ok, ... for Māori Language Week, what are we going to do", and for whatever different things were being talked about but the onus of the whole thing wasn't put on my shoulders ... so for me that was really positive and that came from He Kākano. (HoD Māori, 2012)

The following HoD Māori commented on a shift in teachers' practice towards shared responsibility, increased number of requests for cultural advice in relation to teachers' practice, analysis and use of data and sharing pedagogies at professional learning sessions to inform teaching. A shared responsibility for Māori students and their achievement meant increased ownership according to this participant:

The onus is not left on my shoulders anything like [it used to be] ... and staff have taken ownership of things and looking at, ok, it's not the Māori's job to do this, what can we do as well, so that's one thing. It's always been within the school whereby each of the faculties have to look at ways within their faculty to ... improve Māori achievement and looking at what sort of things they can do in their departments and I think that's been a continuum but what I see [from He Kākano] also is that there's been a more of ... an increase of staff who [are] being proactive in looking at ways to



uplift our ... Māori children... at the moment one of the things [K] has started was ... a homework group and that's every Thursday after school... it's amazing with the staff who go along to support it, they just turn up and it's not left on just one person's shoulders. There's people volunteer for different dates.... So our children are really fortunate that all these people are available, it's a matter of getting the kids to utilise it. (HoD Māori, 2012)

Positive changes were also noted by other HoD Māori:

[Now] I get contact from staff members on a weekly basis, asking me can I translate this proverb because they want to hang it up on their wall, or a saying ... god bless them, [one] asked me to translate [I think it was] the periodic table or something, but anyway, I'll get those requests all the time and it's extended to recent, in the last few weeks we've had report writing, staff members are using Māori words in their reports and they contact me going, is it correct to say this, and they've e-mailed me, I say, āe ... It's not so much the big signs and all that, it's a teacher going out of his way, little things in a report [have] a major effect, blew me away and that's built up over the years with the start of He Kākano and now it's a common thing throughout the school, throughout the staff. (HoD Māori, 2012)

A collective approach across departments was seen as positive and perceived to have more strength for implementation of introduced pedagogies:

With those types of pedagogies we, when we have our own professional learning days as faculties, we look at the types of things that have been discussed and identify which parts we are already doing and then which parts that we're not doing and how we can implement them and again it's usually implementation as a whānau, as opposed to an individual. As you know there's more strength in it if it's doing it as a whānau concept as opposed to an individualistic one. (HoD Māori, 2012)

Shared responsibility and ownership for change was perceived as important within and across schools. These participants identified groups of teachers learning te reo and setting goals related to culturally responsive practice:

Another example of change from He Kākano would be, we've got 12 staff completing a te reo course at the moment, we've got a facilitator coming in and we're winding that up next week, an 8 week course. We did the same thing last year and we had 23. Of the 12 that are doing it this year, 8 of them are carrying on from last year so those teachers are taking that increased te reo knowledge or tikanga back into the classroom ... and sharing that work together. So any minor things that a [student] is seeing, if a teacher's greeting him in te reo, potentially having a positive effect in terms of that classroom relationship. (SLT focus group interview, 2012)

I think the PLPs for one have made it really, made us highly aware that we must have a culturally responsive goal within our professional learning plans so it's becoming quite embedded. Like we have department PLPs that have to have culturally responsive goals and then we have school-wide sort of ones and then we've now split off into PD groups and then within HoDs every second HoD is meant to be in a professional learning group, which I think is linked to He Kākano as well ... so it's shared responsibility right across the school. (HoD focus group interview, 2012)

Collectively digging deeper into data helped to create ownership for change and was considered important across different levels of the school:

It's (He Kākano) definitely made us all more aware of our kids and a focus on Māori achievement and improving Māori achievement. In terms of the focus areas that we've had I think that one of them has definitely been on goal setting which is the first letter of the GPILSEO acronym and, for us, it was looking at it, at the goals that we set in our charter, our target goals in the charter and taking those from there and threading them all the way through. A process I suppose it's like the action/research model that we use ... and each teacher setting their sub goals for six months, gathering data, analysing data, making decisions about their programmes, reporting

all of that to the board of trustees at the end of June for the first half of year and then setting their sub goals for the next six months so that they're on a cycle every six months of completing, bringing the data together, creating their reports and planning for the next six months .... So I think that's been a real positive and I think He Kākano has made us dig in a little bit deeper in our understanding of where we were in terms of how we manage that student data. (Principal, 2012)

One change that I have seen as a result of He Kākano is a lot more data for Māori students, it's been processed and analysed right across the school and that has been fantastic because you can actually see instantly where the issues are and I guess in terms of intervention just the simple step of highlighting the fact that our year 9 Māori students have great attendance but then there is this incredible drop-off in year 10. So you have this huge discrepancy between year 9 and 10 so if anything is to be done, you can almost start to be very specific in the intervention because of the data and that was kind of my understanding of what our DP had and other teams have been trying to do by putting data in our faces. The other thing too was when we had our presentation at the Board meeting, I know the Board are interested in talking about Māori students' achievement so that's been a change as well and wanting to know how, from one year to the next specific groups of students, not just Māori ... So there is a difference from maybe two years ago ... There has also been a shift in the Board's focus as well. (HoD focus group interview, 2012)

### ***Increased awareness of participants' own relational positions, values and beliefs towards Māori students and their communities***

Individuals spoke of the importance and impact of examining themselves as leaders, and of interrogating their own relational positions, values and beliefs towards Māori students and their communities within their school:

I wanted to limit He Kākano to specifically that culturally responsive leadership, so first what does that mean for me as a principal, how am I behaving, acting differently to what I was before, given what I've learnt through the hui and some of that's re-learnt rather than learnt, it's a focus on my relationships with Māori students and their families, what's my position? What do I know about my own attitudes and beliefs? (Principal, 2012)

[He Kākano] is making me far more conscious of addressing relationships but also deficit theorising.... It has encouraged me to be much more holistic in the way I look at the kids. It's also encouraged me, I think, through He Kākano to not be afraid of cultivating my links with the community.... My husband and I have taken kids away on trips and that's helped the relationships as well and I think that's also made me visible in the community.... I do go to tangi and now, when I'm going to tangi, I don't just go to represent the school, I go to represent my whānau and I also go because I know those people and that's, when I came here first, I wouldn't have known anybody in the community enough for them to be somebody that I knew that had died. I've integrated very much and becoming more and more aware of the iwi kind of politics as I get to know people. And I don't know if that can be a quick process, I've been living in the town for nearly three years and it's just starting to happen. (Deputy Principal, 2012)

This school leader described the process of questioning existing beliefs. Improving the use of te reo me ona tikanga was viewed as an important part of the leadership journey:

[as a result of He Kākano] I've looked at myself, for example, and I have asked that question? Ok, am I a culturally responsive leader? Myself, I'm on a journey [and I say to staff], look if... I want to speak more te reo Māori I know little bits, I can understand more than I can speak but I understand very well that language is the gateway to culture and so if I really want to be [true], to be considered... culturally responsive... I know part of that means to be able to walk easily in both worlds or in the worlds of these cultures that we're talking about and so language is clearly important to that. So that's something that I would want to do personally for myself to show that I'm moving in that direction. (Principal, 2012)

One Māori SLT member recalled how attendance at He Kākano wānanga had prompted an awareness of the need to be seen as a strong Māori leader and role model within their school community:

The first [wānanga] was looking at yourself, and I talked to you this morning about this boy who said he didn't think he was Māori enough and for me it was the same, I am Māori, but lots of the kids in the school don't know that, the Māori kids do, I would say most of them would know that, but a lot of the other kids don't and so I'm in a position of responsibility in the school and the wānanga has really made me think a bit about how I could project that more, because it's for our Māori students, and a lot of Māori students will come to me and talk to me and that's fine, but I guess, for me personally, I need to project it, that Māori leadership more. (SLT focus group interview, 2012)

Participants talked about how engagement in the He Kākano programme had made them more aware of the importance of relationships with Māori students and their whānau:

On a personal level it's made me much more aware of my relationships with Māori students. I know more [of them], more ... know me and talk to me, you saw, I'm trying to come over here with you and a boy's stopping me to have a chat. So as far as that it's got to make a [Māori student] feel more like [they] belongs to a community and not an institution, so just on that level alone. (Deputy Principal, 2012)

The impact for whānau? That's a good question ... we know more about the issues and it has raised our awareness amongst the senior leadership team here. I've been busy ... out of those results from our surveys came the need for increased home/school contact ... we had a whānau group that had been dormant for a number of years, essentially whānau involvement in this school revolved around either pastoral issues with the deans or kapa haka so, if you weren't in kapa haka the only time there was really any contact with home was if you were in trouble. So we're really trying to reinvigorate the whānau hui. (Deputy Principal, 2012)

However, participants also described the challenges of raising that awareness and understanding across the staff room:

Looking at things like that changing our relationships and positioning in terms of the deficit thinking and even being aware of it, it's a very difficult thing to do and we can talk about it, we can stop one another but then, when reports are written, when analyses of data are written and explaining the data, inevitably there's a fall-back like that default position and it becomes the problem. The problem is the child or lack of support or, so that's really hard, how do you get people to think differently? (SLT focus group interview, 2012)

The development of shared responsibility was not necessarily an easy process. This principal believed that "table thumping" and challenging conversations were needed when confronted by evidence that indicated more responsibility was required to raise Māori student outcomes:

Our data shows that for asTTle scores, these kids in Y9 and Y10, our Māori kids are there, they're not different from other groups, in fact in some ways they are ahead, Māori girls are ahead. So why the big drop-off in achievement levels at Y11 and Y12 in particular and then why are our Māori kids, why do we only have a 63% retention through to Y13, whereas for others it's 85 to 87%? It's on our watch, let's take responsibility for it. We have to do something different. And it wasn't until I sort of, at an HoD meeting, I thumped the table and said [this] and really pointed that out to people and they could see the importance of doing that analysis and then they were able to take that back to their departments and so people there start to see the importance of having to do something differently, but whether they know exactly what it is that they need to change, .... that's where more work needs to happen.... Some do because it's inherent within but others don't because it's a challenge for some to accept that because it is a challenge to their beliefs and their upbringing, their culture that they have, where they're from, what their family held values are. (Principal, 2012)

### ***Increased awareness of the need for goal setting and planning for improvement, and collection and analysis of evidence/data***

An important part of developing culturally responsive leadership was an increased awareness of the need for goal setting and planning for improvement as well as the collection and analysis of evidence/data:

A major change [as a result of He Kāhano] is the focus on data. We've looked at data, what data do we collect, what does it tell us, how effective are we actually in interrogating that data and then, so what? (Principal, 2012)

Things like raising student achievement... one of our five goals this year is realising Māori potential, so making it really explicit that this is one of our goals in the school, so it's been kind of process change, I think, documentation change, which seems silly because just because it's on a piece of paper doesn't mean change is going to happen, but it's something that I think we needed to start with at our school, is refocusing on that particular aspect of education and where we are at. (SLT focus group interview, 2012)

I remember from the first wānanga and we talked a lot, that's that whole examination of au (the self)... , and where we're at now, that was helpful to bring that back to the executive and to talk about level and to see where we're at, that was really helpful in terms of setting our own goals to start with, our initial goals, which actually haven't changed a lot. (Principal, 2012)

As HoDs, we've been learning, well I've been learning a lot more about the importance of data and I've been learning a lot about the "how tos", how to collect the data, how to read the data, which I think, beforehand there just wasn't that emphasis on data, so that runs alongside it. (HoD focus group interview, 2012)

[The impact] I think it's more the evidence ... [that] HoDs are using and really looking at and sharing with staff, sharing within their faculty that the evidence and the data of their Māori student achievements and looking at the next steps, because quite often I think, for us, we've got all the evidence it's just that if we do nothing with it then we may as well not be looking at it in the first place ... so I think staff have been a lot more specific and focused on looking at evidence. (Deputy Principal, 2012)

The greatest thing I've got out of He Kāhano, for me, was the AREA acronym and using that with a focus on data in your day-to-day practice and your day-to-day management of the school. (Assistant Principal, 2012)

These participants explained that an increased focus on data meant an increased awareness of the need to connect to Māori students' perceptions of school and classroom practice:

I think with [He Kāhano] it's made me more self conscious about the way I work with kids in the classroom, listening to them. It's made me a better listener, in terms of that kind of thing. (Deputy Principal, 2012)

A focus on student voice, I think is something that's changed. We didn't do it very well and I don't think we even thought about it, to be frank, we did evaluations at the end of courses and the end of the year and that kind of thing but nobody really thought about sitting down and talking to the students and I think that's become much more an acceptable way for the staff to be given some sort of feedback and we need to try and build that in a little bit more, but again the awareness has risen because of being part of this programme I think and looking at the books that we were given and things like that. We had all that wonderful feedback from students, it was really good. (Principal, 2012)

One change is [we're] using student voice, because that's the other thing that we've done, which has been really powerful, the student feedback forms that we've done as part of the thing, they have some really good information but the thing was, it was interesting when we discussed it, there wasn't a lot of difference between Māori and

non-Māori information for the students. But the difference was between what the students were saying and what the teachers were saying.... We had things where we've had a panel of Māori students answer questions and talk to the staff about teaching and learning in the school and what turns them on to learning and all that. Really powerful stuff, I know now that those messages were powerful, were effective for some teachers but, for others, it just was not what they were wanting to hear but we know that so you've just got to continue getting those stories and having those messages across and eventually people will, they'll take time but they might come around bit by bit. It's hard to measure exactly how much people have changed ... I know that some people have mellowed in their approaches. (Principal, 2012)

When we surveyed our students, they said that one of the things that gets in the way of learning is that teachers talk too much ... I think that teacher understandings of highly effective pedagogies for Māori students is such a huge area for development in our school. I think that the practice document, effective teacher profile, is something that's been introduced and that we've talked about as staff, but I think there's just much more support that we need with it. (Principal, 2012)

Māori students within focus groups across two case schools also identified changes:

Yeah, actually, last year the teacher, the head of maths, she asked me and a few Māori students how she could improve on her maths teaching and she just asked us what we could provide to help her teach better ... it helped actually us to learn more about maths and get us interested in the subject. (Māori Student focus group, 2012)

Student 1: We were asked to do a survey last year.... Remember? Questions about what we liked or didn't like about school. That was really good to do that.

Q. Why was it good?

Student 2: It made you feel like the teachers were really interested in what you thought. (Māori student focus group, 2012)

### ***Increased awareness of the need to focus on classrooms and goal setting to improve teaching practice***

Another sub-theme related to impact and change was the increased awareness of the need to focus on classrooms and goal setting to improve teaching practices. Participants identified an increased focus on goal setting related to in-class observations and appraisal for teachers, with a focus on developing culturally responsive pedagogy:

We've been involved, obviously, in a number of projects ... what we've limited He Kākano to is looking at the development of middle and senior leaders in terms of culturally responsive pedagogy and the Effective Teaching Profile, and in particular developing some observation tools that we can then use in walk throughs within the classroom. So, building skill and knowledge in middle and senior leaders so, in particular heads of departments and senior managers so that we can have a far better understanding of what it is that we're looking for when we go into classrooms, so we want to support our teachers in classrooms. Our teachers have told us that's what they like, they love having us in their classrooms and it gives a pretty strong message about what's important around here. So that's what we've really limited He Kākano to here in this school. (Principal, 2012)

Changes to appraisal were needed, according to this participant if teachers were to develop culturally responsive pedagogies across the school:

One thing that has changed as a result of He Kākano is our approach to appraisal and relating that to culturally responsive teaching. Wherever I've run across it [before in schools], appraisal has always been a compliance, tick, tick, tick, tick and I think between He Kākano and the new registered teacher criteria appraisal there has to be much more ... self review and I think He Kākano demands the self review because I think He Kākano recognises that changing, shifting people's attitudes, attitudinal change, is about looking inwards, not outwards and I think appraisal needs to look

inwards, not have someone from the outside ticking off your performance at the front of a classroom at a particular moment and I think self review more important, and that's been a change in our thinking. (Deputy Principal, 2012)

This participant felt while there was increased understanding of the need to develop pedagogies that had an evidence base and were known to be effective for Māori learners, more needed to be done to support change in practice:

I'd say He Kākano has helped us develop an understanding of pedagogies that have an evidence base [for Māori learners] in that it's consistent with the practices and philosophies of Te Kotahitanga which ... the Effective Teaching Profile looks like, How embedded that is in terms of actual teaching practice will be variable. So we haven't had the model ... in terms of Te Kotahitanga to actually spend that time with individual teachers on that pedagogical practice. People have read about things, they've been made aware of things, they've had a lot of readings, but actually in terms of observing practice and reflecting personally on practice in relation to those effective teaching profiles ... no.... [It's] right at that pedagogical level that a real difference is going to be made and so the He Kākano stuff first and foremost is about culturally responsive leadership and that's how models are solved, and then we spread, it gets filtered down whereas Te Kotahitanga as I understand it, comes more from the other angle. (Principal, 2012)

We will revisit this sub-theme, "Increased awareness of the need to focus on classrooms / pedagogies and goal setting" as it correlates to other data analysis which reveals a focus on professional learning and appraisal as a result of He Kākano (refer to page 150).

### ***Perceptions of implementation***

Themes related to the quality of implementation of the He Kākano professional learning activities were also evident. These were:

- The Impact of Wānanga and Being together on the Marae;
- Relationships between School Leaders and Key Project Personnel.

Specific challenges and tensions were also noted across an analysis of 2012 interview data. These included:

- Lack of impact and leadership;
- Variability of implementation and engagement.

A key theme related to participant perceptions of the impact of professional learning activities was participation within the project wānanga (learning hui) and the experience of being together on the marae. He Kākano wānanga were perceived to be useful for raising participant awareness, sharing ideas with others, helping with connecting to whānau and building commitment across school leadership teams. The quality of presenters was also mentioned as a highlight of wānanga. We highlight these as project activities that influenced the development of effective school-based leadership practices.

### ***The impact of wānanga and being together on the marae***

Analysis of participant interviews revealed that participants could be engaged in a range of He Kākano activities. Different participants across school highlighted the impact of wānanga and being together with others on a marae. This could be experienced through regional wānanga or hui with school community members on local marae:

I think that one of the big things to come out of that GPILSEO model was actually that the push to involve the greater community in what we do, so that we have become quite familiar with organising wānanga, we call them, but they're like co-construction hui where we have students, family, staff, wider community and professional leaders within our scope, I suppose, and having hui on the marae where everyone gets together, getting all to come in and wānanga together about big issues to do with the school, like, at the end

of the year, looking towards our strategic planning and the aspirations that everybody has for education in this school .... I think the brilliant thing about that is it legitimises the place of Māori culture, Māori knowledge, Māori world views, Māori ways of being and the right of all of those things to be a part of our school curriculum, an integral part of our school curriculum. So encouraging all staff always to think about, whether they're teaching English or Maths or Science or in the workshop, in the cooking room, that there is another side to the topic that they've got and it's about encouraging them to bring that into the teaching plan as well.... That has definitely grown and I think that that growth is definitely about their push to extend the communications and has led to fantastic opportunities for conversation and development for the curriculum. (Principal, 2012)

I think the PD (wānanga) where we took the HoFs along was probably the most significant in getting change to happen throughout the system and I think that actually taking staff to a marae and having Marae based PD which has got a content, which was really driven by results from the school ... was a really important thing.... It was actually at the regional hui on the marae and getting into [data] with HoFs. (SLT member, 2012)

To have a shared vision you need to be in the same room. I think that was really important from the regional marae work. (SLT member, 2012)

We've got a lot out of the wānanga that we've been on, I believe, I have personally. We've managed to take every executive member and one point or another so we've got the buy-in at senior management level I believe. We've definitely got the commitment from the headmaster which is pivotal. It has been really important to have that shared experience together on the marae. (Deputy Principal, 2012)

I think the main benefit for me were the wānanga ... I suppose the awareness raising and also just what other schools were doing and where we were in comparison to other schools and it was just some very simple things for me about things at a city school and how different a country school is, with things like attendance and achievement. (SLT focus group, 2012)

Being together on the marae was seen as very beneficial and the chance to connect with various Māori communities according to participants. Community consultation could also be a complex process which extended participant knowledge of various groups:

And also the ability to contact the iwi, the hapu, that's so complex for us as to how we would produce an effective spread or who we get or what voice we get when we do community consultation. We've found that, for example, when we were establishing the wharenuī it was just hugely mind opening for me as to the complexity of that so that's a unique opportunity to consult with our local iwi and the kind of interest that there was in that and the contacts that were generated actually gave us a unique opportunity to build cultural awareness that we never would have had because that's been a huge influence on I think the effectiveness of what we've been doing here. (SLT focus group, 2012)

I've been to one He Kākano hui ... it was for the staff and whānau, it was more getting together on the marae ... it was cool ... just bringing in more of the whānau members and it was a really interesting day ... [the impact] was a lot of shared goals and aims were written down and formalised, we got into little groups and I think it's made our links with whānau better and will they continue to get better. (HoD focus group interview, 2012)

I can tell you a tangible impact of He Kākano... We went to our local marae and we invited the community, parents and other interested parties and we were really asking questions to the community on which subjects do they want us to teach at this school, the subject priorities and we got into groups we were given bit sheets of paper and a lot of discussion happened and we came up with a summary of what the community wanted and after consultation we have Sustainability and Hauora in place ... and it's going really well. Students are achieving and they've got more choice as to what they can do and that came from everyone's input... us working together with the community on our marae. (HoD focus group interview, 2012)

### ***Relationships between school leaders and key project personnel***

An important theme related to impact was the relationship between school leaders and key project personnel. These participants believed that change had occurred within their school, because of their relationship with the Manutaki and that person's effectiveness:

The Manutaki, she's been fantastic, ... absolutely stunning and as someone to go to and ask advice etc. she's absolutely stunning. She models exactly what He Kākano should be all about, building those relationships and that trust and things like that ... we couldn't have achieved as much as we have without her. (Assistant Principal, 2012)

We have had a number of full staff sessions and the Manutaki has come in and facilitated ... those sessions have been critical to building support for the work in this school, and I don't believe we would have been able to get He Kākano going without her help. (Deputy Principal, 2012)

Our Manutaki, she has been key because she keeps us on our toes and reminds us and focuses us, especially in the times when we were [busy] ... because so many things happen in a school and you can drift off if you don't have that focus sort of approach to say, hey, don't drop the ball here. (Principal, 2012)

The Manutaki have a key role in the process here ... and I believe we wouldn't have been able to achieve anything without [them]. (Principal, 2012)

Manutaki also commented on the importance of developing and maintaining relationships of trust between themselves and senior school leaders:

Our relationship (with senior school leaders) is a delicate balance.... As Manutaki we just can't walk into a school and make demands. Trust needs to be built up, you need that or you don't get anywhere, the Principal needs to have trust in us and the learning process. They also need a sense of success. Success builds confidence and so as much as you need to highlight the things that aren't working based on the evidence we have, and we have that conversation, you also need to highlight the positives, the things that are working... so it's a balancing act. (Manutaki, 2012)

It was essential to build senior leader and school staff confidence, whilst at the same time encouraging people to understand what is "at the heart" of He Kākano:

I think one of the biggest challenges is ... that "people don't know what they don't know" because you can't blame people for that and we [Manutaki] are very much modelling the agentic approach, working from the positive, lack of deficit discourse kind of approach because we need to keep people's tails in the air but I think that one of the biggest challenges is people understanding what is at the heart of this work. (Manutaki, 2012)

Manutaki interviews highlighted the importance of these key project personnel being responsive to each school context and understanding that schools were starting at different places in relation to the existing effectiveness of school systems and culturally responsive leadership:

Schools are on a continuum, if we look at the 31 schools that we are working with some are sort of the beginning phase because they have never really been confronted with such as large issue that requires such a lot of unpacking and then there are those in the middle and those that are flying along who have got good systems, good evidence and are acting on it, reflecting regularly and building capacity. When you think about the process of one size fits one you would expect that people would be on that continuum and that you are going to work with a school to examine its systems and processes and evidence-building in the context of that school. (Manutaki, 2012)



Reciprocal learning between Manutaki and school leaders was important according to this participant:

So He Kākano and this work in schools has been a real journey for me because part of the kaupapa is that I learn from them. (Manutaki, 2012)

### **Summary**

Results from the comparison of School Leader Surveys (2011 and 2012) and case study interview data (2011 and 2012) indicated positive change and enhanced awareness of culturally responsive leadership as a result of participants' engagement in the He Kākano professional learning programme. However, other analysed data revealed mixed results and contradictions. In the following sections we highlight other data which suggest a lack of impact and a lack of leadership. A lack of impact and leadership was associated with variability in Manutaki and school leader relationships. Evidence also highlighted variability in the implementation of He Kākano school activities and variability of school leader engagement in He Kākano programme activities.

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## **Challenges: Lack of Impact and a Lack of Leadership, Variability in School Project Relationships, and Variability in Implementation of, and School Leader Engagement in, He Kākano Activities**

An analysis of 2012 interview data across case study schools also indicated mixed results and contradictions. There was evidence of a lack of impact and a lack of leadership across case study schools. Associated with these challenges was evidence that highlighted both the variability of participant engagement in He Kākano professional learning activities and variability of implementation of project activities across case study schools. There was also evidence from 2012 interview data that highlighted the variability of school leader relationships with key project personnel, such as Manutaki, which could limit impact and participant engagement in professional learning activities.

### **Lack of impact and variability of engagement**

Evidence from participant interviews also highlighted a lack of impact and a lack of leadership. We present some analysis here that triangulates with other evidence presented in this report. A key challenge associated with “Lack of Impact” was participant perceptions of existing school effectiveness for Māori students and whether there was any need for institutional change:

I guess, for us, when you look at things like institutional change, we felt a little bit threatened by it ... because in terms of the institutional practice of this school, it's successful, it's a pretty high achieving school and Māori [students] generally do well at the school and a lot of what He Kākano talks about, in terms of high expectations, good, strong discipline but a caring environment, establishing good relationships, we emphasise all those things all the time anyway so, for me, it was like we don't really want to be making institutional changes because we're happy with the culture of the school. (Deputy Principal, 2012)

Another participant believed that there was a lack of school ownership of the programme and its aims, which in turn had meant a lack of impact:

I still struggle with the impact directly that He Kākano has had on this school. I consider myself to be open to the ideas that He Kākano promotes, clearly, because of my personal context ... but I still struggle with this school's rationale for being part of the project.... The ownership doesn't seem to be there.... If you're going to buy into the He Kākano package ... by going through an expression of interest and initial information gathering, there was obviously some thinking at that time that it was something that was appropriate for the school for where it was at the time or that it was an issue within the school that needed addressing or whatever the rationale was and it just seems to me to be unusual that you go through [applying] and then say, well, yeah, we're in now but I don't want a bar of this and to me I don't get it, I don't get it ... the [emphasis] of He Kākano is one size fits one so there is negotiation around that and what does a goal setting process look like and what does an environment, culturally responsive institution look like and what does taking into account prior learning in your school context, what does it mean, so you can negotiate all of that but at least buy it and play with it, take the ownership yourself and do some work on spreading it. (SLT member, 2012)

A lack of relationship and respect between school leaders and Manutaki could hinder both the opportunity for impact and the implementation of He Kākano project activities within a school:

The issue that we've had is that right from the beginning I just haven't felt that there's been that [real] rigorous knowledge and understanding on the part of our Manutaki to really understand the project and how it can be translated into this school. I've found [key project staff] excellent and I think, for example, if [this person] had been our Manutaki I think we probably would have moved on a little bit further... the relationship with Manutaki it's really important and there's just no way I could have had [our

Manutaki] present to the staff, not in the school and they have been supportive and helpful but sometimes I've felt like it's just been sort of ... talking the language, the jargon, but there just words ... no actual action. (Deputy Principal, 2012)

I'm frustrated ... in terms of the project, I still don't get what He Kākano itself expects of its Manutaki. They are the people on the ground, they are the people who are, you know, supposed to know ... the school in terms of addressing the needs of Māori students and ... voice from whānau that we need to hear ... but we need to be more active in putting a structure round it so we hear more of it and can address it in a more effective way. (Principal, 2012)

This participant believed that the Manutaki was a “redundant role” as they perceived their school to have the necessary processes in place:

[The Manutaki] comes in, [they are] affable and ... have got knowledge which [they] share but the school's been very clear that it feels comfortable with what it does in a lot of areas. I think the Manutaki would be an invaluable advisory support person for some of the other kura who don't have the same administrative processes that we have and I believe that, given the efficiency of what we do already, we haven't needed to have relied on [Manutaki] as much as some other kura would have. (Deputy Principal, 2012)

Another participant wanted the Manutaki to be more of a mentor and more in touch with the context of the school:

[if I could have one wish what would I change] I suppose for me it would come down to that thing about the Manutaki having someone who was more in touch with who we are and where we're at and rather than getting stuck on where they want to be at in terms of the timeline of the project, actually just having more of a mentor who's not going to get stuck on that stuff and they're just going to say where are we at as a school and where are we going to and that I think would be, that would be something that would have made a bigger difference for us. (Principal, 2012)

Analysed interview evidence also highlighted negative perceptions of some He Kākano project activities. This participant saw their experience at regional wānanga as less productive. This person felt that there was a tension between the one size fits one model and the experience of having individual school needs catered for:

I felt a lot of the presentations at wānanga, quite theoretical, it had some good presenters and that sort of thing but often you were sort of thinking, that doesn't really relate to me and you'd sort of be on a marae with people from schools with maybe only a handful of kids and a huge proportion of Māori and their needs are quite different to our needs and what they would do with He Kākano would be totally different, I mean, in a small school you could really use that GPILSEO model and really turn things on their head in the school and, if you've got a high proportion of Māori students, I can see how it would be a superb way of examining your processes, your systems, all those things to the benefit of Māori students. It's quite different to a school like this with 2,200 kids, we've got 18% Māori, it's quite a different culture so therefore the discussions around the table, you were sort of thinking, wow, if I'd had to relate to these people, what would they think ... and they were probably the same.... So it wasn't one size fits one in terms of what we were doing within wānanga. (Deputy Principal, 2012)

Another participant felt that there were a lot of discussions at wānanga without the follow-up practice support needed to make changes within the school context:

Wānanga were interesting, but there wasn't much of the “nuts and bolts”, the practical stuff.... I really wanted to know what I was going to do back at school... (SLT focus group, 2012)

This participant felt expectations around senior leader attendance at wānanga were unrealistic which impacted on their engagement:

To be honest with you ... I didn't enjoy the wānanga ... partly because it was enormously unrealistic to expect that you are going to take all your school leaders out of school at once ... it was a real pain for us to be honest and I think that really affected my mood. (Deputy Principal, 2012)

A lack of communication and clarity about project activities could hinder participant engagement:

I don't think He Kākano has been integrated as well as it could be. Not everyone has been engaged.... So I'm hoping for a more thorough review process... I'll give you an example of that ... technically I've been involved in He Kākano, because I was at [another school] with He Kākano as well, and the wānanga, for example, were great, I've been to 4 of them. However, each time I went to one I have been surprised because we should have brought some other key personnel on board. So the first wānanga I didn't go to, that was the principal, the second wānanga that I went to I should have had the rest of the SLT there. The third wānanga that I went to we took a head of department but we found out afterwards we were supposed to take more. Then the second time we sent 2 heads of department we were told we should have only had the one. I'm not saying that this was a communication issue with the He Kākano organisation itself because it might have been our [fault] has let us down, maybe the communication came into the principal and didn't get passed on or whatever. So there might have been issues around that ... and then the other side is we made some strong suggestions that every now and then some of these wānanga should be held in the holidays so that we could get our whole SLT there. The expectation was that our whole SLT would come to a 2 day wānanga. But you can't take your whole senior management team out of a school for 2 days. (Assistant Principal, 2012)

### ***Challenges to implementation and engagement: Picking, choosing & gatekeeping***

Analysis across interviews also indicated a major challenge to the implementation of He Kākano activities and engagement activities was picking, choosing, and gatekeeping.

Interview data indicated that school leaders could make decisions that they believed best suited their school and their school's learning needs. This meant that school leaders were not necessarily implementing all aspects of the He Kākano model within their schools. Whilst this is understandable in a place-based, professional learning model there is a danger that school leaders may make decisions that seriously undermine the potential of He Kākano; the development of effective school-based leadership practices and particularly an understanding of Māori students achieving and enjoying educational success as Māori. Participants explained that they had chosen particular parts of the model that they believed best suited their school community:

For us [He Kākano], it's provided us with a framework, I realise that in its purest sense it's almost like a framework for educational reform, we probably haven't taken it quite literally on every single level, we haven't taken it on ... in terms of reforming the school. ... GPILSEO definitely gives you that framework to be able to look at all different facets of the school to see how you can better cater for Māori students. It's taken us a bit of a while to get our head around that and probably to start with the SMT, we felt some parts of it just didn't work for us, so we've picked from the GPILSEO model that we believe we have needed at the time. (SLT focus group interview, 2012)

There was a sense that school leaders could pick or choose aspects of the model to implement. Associated with this was variability of engagement that also indicated not all senior school leaders had participated in the He Kākano programme. A lack of engagement could prompt resentment according to this participant:

My role [in the] school is professional learning. For me, there's still this mismatch and I've been wanting that to be joined right from [the start]. I said, right what are we

going to do? I'm still waiting for someone to tell me. We need some professional learning in this area, so I do have a bit of resentment about it because I've not been involved in it, I can't see any improvements in it, I've done no staff professional learning on it.... I've been to one meeting ... in [the principal's office] with the Manutaki and every now and again we tick a form, we get some bits of paper where we tick where we are at ... that's my story. (SLT focus group interview, 2012)

Another participant also explained that despite being a member of the school's senior leadership team, they had had no engagement with the project to date:

I've never been on a hui or wānanga, so I'm one of the staff members that has just sat back and watched it happen, I suppose. I was hoping that it was going to be a tool to help us improve Māori achievement with everybody on the waka, everybody doing the same thing, everybody working together to improve Māori achievement. (SLT focus group interview, 2012)

Variability of He Kākano implementation and school leader engagement could also be related to a lack of communication about He Kākano programme activities. Many participants who were interviewed as part of the Dean's focus group interviews also highlighted their lack of engagement within the project:

I haven't been involved in anything to do with He Kākano... I think it is coming down to us at some stage though. (Deans' focus group interview, 2012)

I think if you were not in middle or upper management you probably wouldn't have a clue what it [He Kākano] was about. I don't really know much about it at this time. (Deans' focus group interview, 2012)

I haven't heard of anything yet and I haven't been involved in anything ... in relation to He Kākano. (Deans' focus group interview, 2012)

This Manutaki acknowledged that it was difficult to gauge spread and staff engagement in school activities. This was partly due to their limited involvement and knowledge of professional learning activities within each school:

I haven't got an accurate picture of the spread from that group [of senior school leaders] to others yet, even though they [senior leaders] talk about it I haven't personally talked to anyone else [teachers] outside of that group. We have been involved in professional development in this school and so you are going to attach yourself to a [teacher] group and hear what is being said. But that has been mostly about positioning and repositioning but I don't have personal knowledge of the next stage of spread because we haven't been involved in Professional Development in this school with Heads of Department yet. ... Nor have we had our coaching/listening session around co-construction with those middle leaders so I don't know what that team has done with that. (Manutaki, 2012)

Interviews with members of a school's senior leadership team indicated that some principals and deputy principals had chosen not to take other senior school leaders to He Kākano programme wānanga. Some heads of department had been picked to go to wānanga over others:

We [SLT] did talk about the next wānanga coming up whether we're going to send our heads of department. We're probably a little bit behind where we might want to be in terms of the timeline for He Kākano. But we didn't think the staff were in a good space in terms of accepting what we're doing right now and so we're quite comfortable now with asking heads of department to come along so we're going to take maybe two or three heads of department to the next. (SLT focus group interview, 2012)

This principal believed it was important to carefully select key staff members to attend wānanga:

The value [of He Kākano] has been taking fertile minds by carefully selecting people you want to take to the wānanga and exposing them to the cultural location of leadership in a marae, exposing them to the thinking that underpins the philosophies of He Kākano and, indeed, Māori education issues in New Zealand, to be exposed to other people who are similarly engaged in the same sort of work and having opportunity to talk to them in a facilitated way using the tools that have been promoted by He Kākano. There is huge value in that. (Principal, 2012)

Whilst it is appropriate that senior school leaders make decisions appropriate to their school context, there is a danger that leaders make decisions that limit the effectiveness of the He Kākano professional learning model and inhibit collective learning and agency. It was not clear from school leader interviews that they knew what was non-negotiable in terms of school leader involvement in He Kākano project activities. There were also gaps in the interview data related to He Kākano project personnel expectations of school leaders across case study schools.

### **Section Summary**

In this section of the report, we provided comparative analysis from a range of data. Our analysis of two School Leaders surveys (2011 and 2012) indicated positive results related to participant perceptions of their engagement in He Kākano project activities and enhanced understandings of culturally responsive leadership and school change. In addition, comparative analysis of interview data gathered from case study schools (2011 and 2012) highlighted key change themes related to “increased awareness” amongst school leaders and key project activities that were perceived as facilitating change.

However, analysis of case study interview data also revealed mixed results and contradictions. Specific challenges and tensions were also noted. Evidence from participant interviews (2012) indicated a lack of impact and a lack of leadership across case study schools. As a theme, variability of engagement and implementation meant that school leaders were not necessarily following the same He Kākano model across schools. They could pick or choose which aspects of the model they wanted to implement. School leaders could make decisions not to involve all of their senior staff in He Kākano activities. A lack of communication and engagement could prompt resentment. Such practices could also influence the development of effective school-based leadership and an understanding of Māori students achieving and enjoying educational success as Māori. Variability of implementation and engagement could also be related to relationships between Manutaki and school leaders. Not all relationships were effective and this could influence school leader engagement and ultimately impact.

## He Kākano School Outcome Goals for Students

### Comparing School Action Plans from 2011 to 2012

In the following section we highlight results from an analysis of school action plans and school goal setting related to Māori student outcomes from 2011 to 2012.

#### ***Purpose: Measuring student outcomes***

A major rationale for He Kākano is to enhance Māori student achievement and achieving educational success as Māori. Ultimately, school leadership activities at the individual schools could be expected to have a measurable impact on student outcomes, and schools should anticipate this impact by setting measurable goals for student outcomes as part of their participation in He Kākano. These might be ongoing student achievement outcome measures that do not require additional expense (i.e., purchasing of additional assessments), particularly at the senior school level years 11-13 when all students are engaged in NCEA. Progress can also be measured as a function of ongoing initiatives by examining achievement results on agreed assessments (such as asTTLe, PAT, etc.) and student data for achievement-related factors (such as attendance, truancy, disciplinary statistics, achievement motivation, and attitudes towards school).

#### **Method: Data Source for the Analysis**

Schools were asked to submit their school action plans to the project including school-specific goals. To investigate whether schools utilised student outcomes as part of monitoring the impact of project activities on Māori students, we conducted a review of these plans comparing initial action plans submitted at the end of 2011 (baseline) with the plans submitted a year later at the end of 2012 (when project input might be evident). The school action plans encompassed activities at all levels and directed to multiple school constituents (e.g., school leaders, data systems, teachers, students). However, the purpose of this summary analysis across the two project years was to investigate for changes in the nature and number of goals focused on educational outcomes for Māori students.

The data source for the 2011 summary was the set of six regional reports based on school action plans. These 2011 regional summary reports were compiled by the Manutaki by October 2011 based on the individual action plans for each of the schools in the regions, including Auckland/Northland (12 schools), Christchurch/Nelson (18 schools), Otago/Southland (13 schools), Taranaki/Wanganui/Manawatu (14 schools), Waikato/BOP (16 schools) and Wellington/Wairarapa/Horowhenua (16 schools). A random check was made reviewing all school documents on file at the Tauranga centre for approximately 20% of the individual schools to investigate for differences between the regional summaries and individual school plans: No discrepancies were found.

The data sources for the 2012 summary were the individual school action plans for the 92 schools participating in the project by the end of 2012 across the six regions, including Auckland/Northland (15 schools), Christchurch/Nelson (18 schools), Otago/Southland (13 schools), Taranaki/Wanganui/Manawatu (14 Schools), Waikato/Bay of Plenty (16 schools) and Wellington/Wairarapa/Horowhenua (16 schools). However, not all action plans on file with the He Kākano project team appeared to be current and the documents provided to the evaluation team as school plans covered a range of types from those labelled specifically as project action plans to school charters, draft charters, annual plans, and strategic plans. Furthermore, the most recent documents on file for individual schools in March 2013 included those dated from 2011 to 2015. The school documents were organised for the review by the evaluation project by a key member of the He Kākano project team with input from other members of that team on site. Two evaluation researchers spent a total of three days on site at the Tauranga project office reviewing the

files independently of one another, cross-checking periodically for agreement and to make final decisions about listings of these goals.

An initial comprehensive list of possible student achievement-related outcomes was developed based on all actual outcome goals in the 2011 plans, supplemented by additional goals that were not mentioned but reflected outcome data that would be available to schools. In the 2013 analysis, the initial list was expanded for any new outcome goals appearing in the 2012 action plans. Evidence of each goal type was recorded for each school and in each of the six regions for both years. The two researchers analysed the overall data from each of the two years after returning to the evaluation project office and shared the findings of this particular analysis with the national project team and the Ministry of Education in each of the two years for which the plans were examined.

## **Analysis**

Table 15 compares referenced academic and achievement-related educational outcome goal types for Years 9-10 in both 2011 and in 2012. Similarly, Table 16 compares referenced academic and achievement-related goal types for Years 11-13 across all schools in the 6 regions for each of the two years 2011 and 2012. The goals have been sub-categorised into three levels: basic (those that could be considered minimal expectations), national (those reflecting national goals that all students achieve at least NCEA level 2 in the senior school) and high (high expectations for all students including students achieving at levels of merit and excellence in the senior school). These data could be expected to show raised awareness and expectations for students across the two project years as a function of project participation. The 2011 data evidences school leader expectations for Māori student achievement early in the project. In comparison, the 2012 data (gathered in March 2013) should reveal enhanced expectations for Māori student academic success achieving as Māori following nearly two years of project participation in He Kākano.



**Table 15. He Kākano Schools' Academic Outcome Goal Setting for Student Achievement Year 9-10**

Number and type of Māori educational outcome goals listed by region and year													
GOAL TYPES	REGION	Auckland/ North		Chc/Nelson		Otago/ Southland		Taranaki/ Whanganui/ Manawatu		Waikato/Bay of Plenty		Wellington/ Wairarapa/ Horowhenua	
	Year	2011	2012	2011	2012	2011	2012	2011	2012	2011	2012	2011	2012
	Number of schools % listing no goals	N=12 75% (9)	N=15 27% (4)	N=18 89% (14)	N=18 89% (16)	N=13 85% (11)	N=13 62% (8)	N=14 50% (7)	N=14 79% (11)	N=16 50% (8)	N=16 100% (16)	N=16 50% (8)	N=16 94% (15)
<b>BASIC</b>	1. Keep pace or raise asTTLe scores	1	0	0	0	0	1	0	2	0	0	1	0
	2. Improve attendance/reduce truancy	0	2	0	2	0	3	0	0	0	0	0	0
	3. Increase student retention	0	0	1	0	0	0	0	0	0	0	0	0
	4. Increase engagement on Me & My School measure	0	0	0	0	0	1	1	0	0	0	0	0
	5. Reduce suspension, exclusion, stand-downs	0	0	0	1	0	1	0	0	0	0	0	0
	6. Improve learning outcomes (non-specific)	5	0	0	0	0	0	0	0	0	0	0	0
	7. Increase percentage of students involved in extracurricular activities	0	0	0	0	0	1	0	0	0	0	0	0
<b>NATIONAL</b>	8. Raise asTTLe literacy/numeracy	0	6	2	0	0	1	1	1	3	0	4	1
	9. Increase % achieving at Maths national level of expectation	0	2	0	0	0	2	0	0	2	0	0	0
	10. Increase % achieving at Reading national level of expectation	0	2	0	4	0	2	0	0	3	0	0	0
	11. Raise achievement to at/above school average	0	0	0	0	1	1	0	0	0	0	0	0
	12. Raise achievement to non-Māori school average	1	1	0	0	1	0	0	0	0	0	1	0
	13. Every Year 10 student ready for NCEA Level 1	0	1	0	0	0	0	0	0	0	0	0	0
	14. Improve levels for RTLB special needs learners	0	1	0	0	0	0	0	0	0	0	0	0
<b>HIGH</b>	15. Raise Maths achievement level	0	0	0	0	0	0	0	0	0	0	1	0
	16. Raise student achievement level	0	0	0	0	0	0	0	0	0	0	0	0
	17. Achieve outstanding results in academic areas with strengths in literacy, numeracy, te reo and tikanga Māori	0	0	0	0	0	0	0	0	0	0	1	0
	18. Increase student # attaining NCEA L1 Achievement Standards credits	0	0	0	0	0	1	0	0	0	0	0	0
	19. Increase student # attaining Merit and Excellence in NCEA L1 credits	0	0	0	0	0	0	0	0	0	0	0	0
	20. Increase attainment of NCEA L1 M & E course endorsements	0	0	0	0	0	0	0	0	0	0	0	0

**Table 16. He Kākano Schools' Academic Outcome Goal Setting for Student Achievement Year 11-13**

Number and type of Māori educational outcome goals listed by region and year

GOAL TYPES	REGION	Auckland/ North		Chc/Nelson		Otago/ Southland		Taranaki/ Whanganui/ Manawatu		Waikato/Bay of Plenty		Wellington/ Wairarapa/ Horowhenua	
	Year Number of schools % listing no goals	2011 N=12 75% (9)	2012 N=15 13% (2)	2011 N=18 67% (12)	2012 N=18 44% (8)	2011 N=13 31% (4)	2012 N=13 31% (4)	2011 N=14 14% (2)	2012 N=14 21% (3)	2011 N=16 56% (9)	2012 N=16 50% (8)	2011 N=16 19% (3)	2012 N=16 56% (9)
<b>BASIC</b>	Increase 'Achieved' grades Year 11	0	0	0	0	0	0	1	0	0	0	1	0
	Increase '% completing Year 11	0	0	1	0	1	0	0	0	2	0	0	0
	Increase % attainment literacy/numeracy	0	2	0	2	2	2	0	1	3	2	1	0
	Increase % attainment NCEA L1	3	4	2	7	3	4	2	3	6	3	2	4
	Increase appropriate options for career path and 'ability to achieve NCEA'	0	0	0	0	0	2	2	0	0	0	0	0
	Improved Learning Outcomes (non-specific)	5	0	0	0	0	0	0	1	0	1	0	0
<b>NATIONAL</b>	Increase 'Achieved' grades Year 12	0	0	0	0	0	1	1	0	0	0	0	0
	Increase retention Year 12	0	0	1	2	3	3	2	0	4	0	0	0
	Increase % attainment NCEA L2	1	2	2	6	5	7	3	5	7	1	0	2
	Increase #s te reo/ tikanga Māori pathways and enrolments	0	0	0	0	1	0	1	0	1	0	1	0
	Increase % completing Year 12	0	1	0	1	0	0	0	0	0	0	0	0
	Increase retention to Year 13	2	0	0	2	1	1	2	0	0	0	0	0
	Close the gap Māori-non Māori	5	1	0	1	0	2	0	3	0	0	0	2
<b>HIGH</b>	Increase % completing Year 13	0	1	0	0	0	0	0	0	4	0	4	0
	Increase 'Achieved' grades Year 13	0	0	0	0	0	0	1	1	0	0	0	0
	Increase % attainment NCEA L3	1	1	1	3	3	1	1	2	5	3	5	1
	Increase % attainment UE literacy & numeracy	0	0	0	0	0	0	0	0	1	0	1	0
	Increase % attainment UE	0	1	0	2	1	0	0	2	1	1	1	0
	Increase % attainment M & E grades & endorsements (courses, certificates)	0	1	0	0	0	7	2	0	1	0	1	0
	Increase # scholarships	0	0	0	0	0	1	0	0	1	0	1	0

## Findings

These data reveal minimal changes across the time period of project participation in terms of the number and type of educational and achievement-related goals set by school leaders in their action plans submitted as part of participation in the He Kākano project.

As in 2011, one year later in 2012 the school action plans continue to evidence relatively few specific targets for measurable student outcomes that could be monitored over time to demonstrate the impact of project and other school initiatives on Māori student achievement. Also, as in 2011, the 2012 documents still revealed minimal evidence of higher level goals being set by schools. Such higher level goals might include:

- Increase the percentage of Māori students who attain NCEA Level 1 credits prior to Year 11;
- Encourage Māori whānau to contribute high achievement goals reflecting their aspirations for their tamariki;
- Ensure every Māori student achieves consistently well across all of their subjects;
- Support individual Māori students to set themselves high personal achievement goals.

These options, reflecting high expectations for high achieving Māori students, should be supported for students in all schools.

In the school action plans on file with the project at the end of 2012, there was an increase in selected basic goals focused on improving attendance, reducing truancy, and reducing disproportionate stand-downs, suspensions and exclusions for Māori students. These are important goals all of which involve ensuring that Māori students are physically present in school—a necessary condition for achieving in school. Nevertheless, one might expect such goals to underpin school policy and practice for all students rather than being an outcome of an initiative to enhance educational outcomes for Māori students. However, only one school specified as a goal that 80% of Year 9-10 students would be involved in at least one extra-curricular activity daily, an example of actions that could be taken to enhance Māori student engagement in school.

## Limitations

It is important to note that these results may not mirror accurately what schools are actually monitoring to demonstrate effectiveness of school activities in relationship to achievement. Schools may be choosing for whatever reason to *not include* specific and measurable achievement goals for Māori students. In 2011, we relied primarily on the Manutaki regional summaries (supplemented by the random check for accuracy) that may have missed goals actually included in other school documents focused on Māori student outcomes. In 2012, it did not appear that all schools had submitted up-to-date action plans to the project by the project deadline. Schools may be monitoring such goals for school purposes but may not have included them as goals that they considered could be affected by He Kākano activities across the school and with school leaders.

## Section Summary

Early in 2012, the evaluation team recommended that consideration be given to challenging the schools to focus on a selective number of student achievement outcome goals, setting targets for explicit and measurable goals such as these (but of their own choosing). Year 9-10 student achievement outcomes may require school investment in additional achievement measures, but early enrolment in NCEA L1 achievement standards should be available as a measure of high expectations and high achievement without additional expense. Year 11-13 NCEA related achievement outcomes are, however, already available to schools for use in evaluating the effectiveness of different initiatives. It is surprising, therefore, that the documents submitted to the He Kākano team to describe the schools' action plans at the end

of the second year of project participation do not reflect increases in the number, quality, or level of goals set for Māori student achievement.

Initiatives such as He Kākano could expose schools to the two-year groupings of possible achievement-related goal types—at basic, national, and high levels—and specific examples sourced from actual school action plans. We continue to recommend that schools:

- a) select at least one measurable goal type for Years 11-13 in each of the three categories—basic, national and high;
- b) select at least one measurable goal type for Years 9-10 in each of the three categories—basic, national, and high.

Schools could also be encouraged to develop and use additional goal types provided they are measurable (e.g., other assessments already being used in Years 9-10 or in the senior school). We also previously recommended use of a simple, one-page template that could be provided to schools similar to our tables 24 and 25 for each of the two year group focuses—Years 9-10 and Years 11-13. We repeat this recommendation in 2013: a common template could make reporting easier for schools and would more readily allow comparisons across years, across schools, and within and across regions. It could also be communicated clearly to school communities to assess whether schools have their focus on student outcomes over the short and long term, in contrast focusing primarily on outcomes for adults and school systems.

## **Findings on the Effectiveness of the Delivery and Implementation of He Kākano**

As indicated previously, a key investigative focus for this evaluation was the effectiveness of delivery and implementation of He Kākano.

As summarised in Table 6, we analysed different data sources to investigate the effectiveness of delivery and implementation of He Kākano programme components. These data sources included:

- results from the School Survey (2011);
- analysis of whānau interviews across case study schools;
- analysis of 2012 co-construction data (observations and interviews);
- analysis of 2012 Māori student interviews across case study schools;
- comparative analysis of 2011 and 2012 student outcome data;
- comparative analysis of 2011 and 2012 interview data with various school leaders; and
- analysis of the 2011 School survey.

*Note: Comparative analysis of the 2011 School survey was not possible due to the lack of returned 2012 data.*

These analysed data highlight important themes related to the effectiveness of delivery and implementation of He Kākano in its aim to build relational trust and collective agency across and between Māori and non-Māori stakeholder groups. According to the 2010 He Kākano documentation, relational trust is needed between school leaders, teachers, Māori students, whānau, hapū and iwi as well so that Māori students can achieve and enjoy educational success as Māori.

We start with results from the School Survey (2011).

### **Results from the School Survey (2011)**

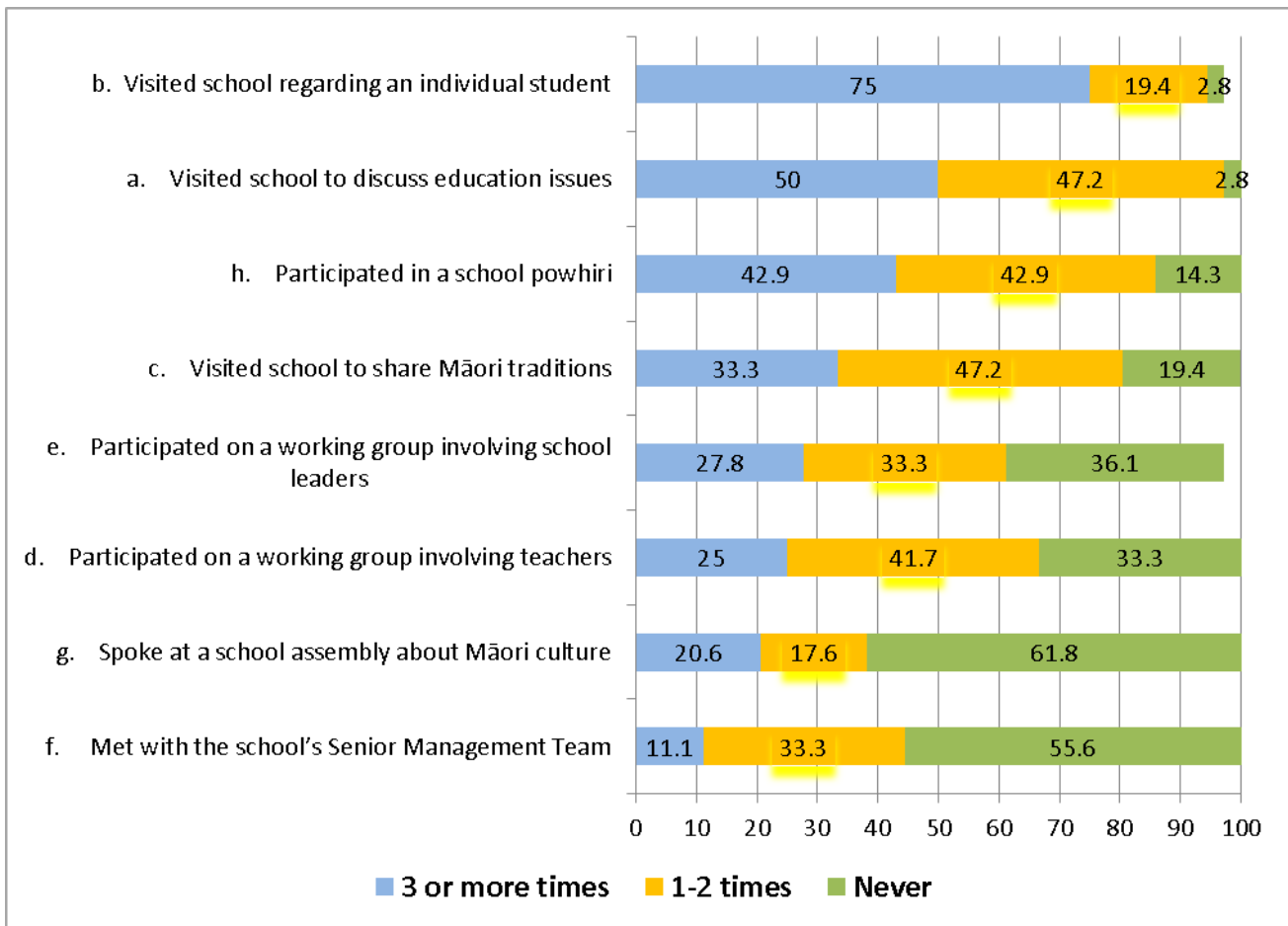
The main School survey was made available for completion on-line early in 2011 and again late in 2012 extending to January 2013. A copy of the School Survey is included in Appendix 8. This survey encompassed the indicators for He Kākano including evidence of relationships, partnerships, networks including whānau, hapū and iwi to support ongoing improvement in leadership, and teacher, learner and school performance. In 2011, 84 electronic School surveys were made available to school participants and 37 were returned. In 2012, we ensured participants had both electronic and hard copies of the School surveys. However, there were only 6 School surveys completed and sent back to us by January 2013. A robust comparison cannot be made, so Tables 17 to 21 and Figures 14 to 18 report only the 2011 School survey results.

The baseline findings presented in this section revealed the need for considerable improvement of partnership work between school and whānau, hapū and iwi. A comparison between respondent ratings in the two School Leaders Surveys (2011 and 2012) indicated increased participant perceptions across both surveys to the statement “we understand the meaning of the Ka Hikitia goal that Māori students enjoy education success as Māori”. However, in the 2011 School Survey the majority of respondents (56%) believed that representatives of whānau, hapū, and iwi had never met with the school senior management team. Whilst a comparison is not able to be done for the School Survey, these baseline data findings confirmed other analysed data that indicate much more needs to be done to include whānau, hapū and iwi in partnership work. This is particularly important as the end result of the development of culturally responsive and distributed leadership is Māori students

achieving and enjoying educational success as Māori. Whilst all of these survey results are participant estimates, a key aim of the He Kākano professional learning programme is the development of a distributed leadership programme that connects school leaders with Māori students, whānau, hapū, iwi aspirations, practices, and intellectual knowledge. These data suggested that there is considerable room for improving school partnerships and engagement with iwi, hapū, and whānau. This is particularly important given that a key aim of the professional learning is “to include whānau, hapū and iwi aspirations, preferences and practices.... And ownership by all concerned of the goals of improving Māori student achievement in its broadest sense” (He Kākano programme documentation, 2010, p. 9).

**Table 17. School Estimates of How Many Times Māori Parents and/or Representatives of Whānau, Iwi and Hapū Have Visited or Participated at School (2011)**

	<b>N</b>	<b>Never</b>	<b>% 1-2 times</b>	<b>3 or more times</b>	<b>I don't know</b>
a. Visited the school to discuss education issues such as learning and teaching, homework, choosing a career, attending hui at the local marae, etc. with students and/or staff	36	2.8	47.2	50.0	
b. Visited the school for a discussion regarding an individual student on matters such as progress in a particular subject, or frequent absences due to illnesses, etc.	36	2.8	19.4	75.0	2.8
c. Visited the school to share Māori traditions, language and culture with students and staff	36	19.4	47.2	33.3	
d. Participated in a working group involving teachers focused on a particular programme or initiative	36	33.3	41.7	25.0	
e. Participated in a working group involving school leaders focused on a particular programme or initiative	36	36.1	33.3	27.8	2.8
f. Met with the school's Senior Management Team to discuss the region's iwi educational plan and/or educational aspirations for Māori student success and achievement	36	55.6	33.3	11.1	
g. Spoke at a school assembly about Māori culture or language or any other topic	34	61.8	17.6	20.6	
h. Participated in a school powhiri on the school marae	35	14.3	42.9	42.9	



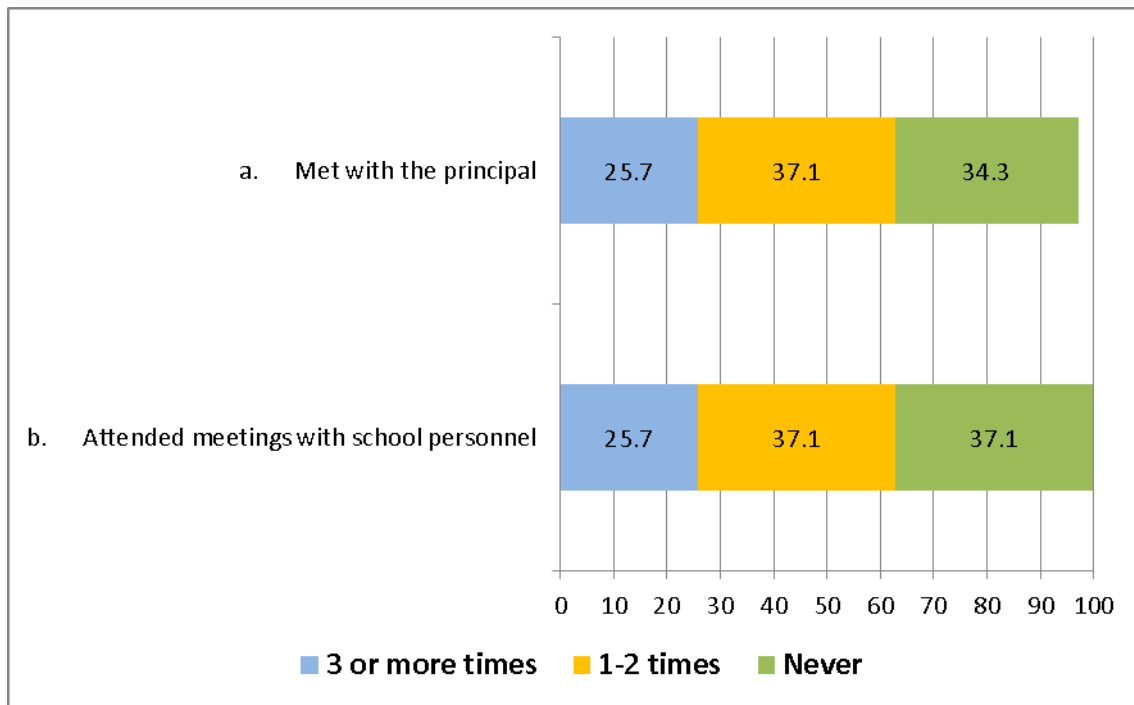
**Figure 14. School Estimates of How Many Times Whānau, Hapū, and Iwi have Visited and/or Participated at School (2011)**

Results above indicated that the majority of respondents (56%) believed that representatives of whānau, hapū, and iwi have never met with the school senior management team. Whilst these results are participant estimates, the He Kākano professional development programme aimed to connect school leaders with Māori students, whānau, hapū, and iwi aspirations, practices, and intellectual knowledge. The results suggest that there is considerable room for improving school partnerships and engagement with iwi, hapū, and whānau.

**Table 18. School Estimates on How Many Times Kaumatua, Koroua and/or Kuia have Met with School Personnel (2011)**

	N	Never (%)	% 1-2 times	3 or more times (%)	I don't know (%)
a. Met with the principal or other members of the SMT on education issues, other than a conference regarding an individual student	35	34.3	37.1	25.7	2.9
b. Attended meetings with school personnel with or on behalf of (other) parents	35	37.1	37.1	25.7	





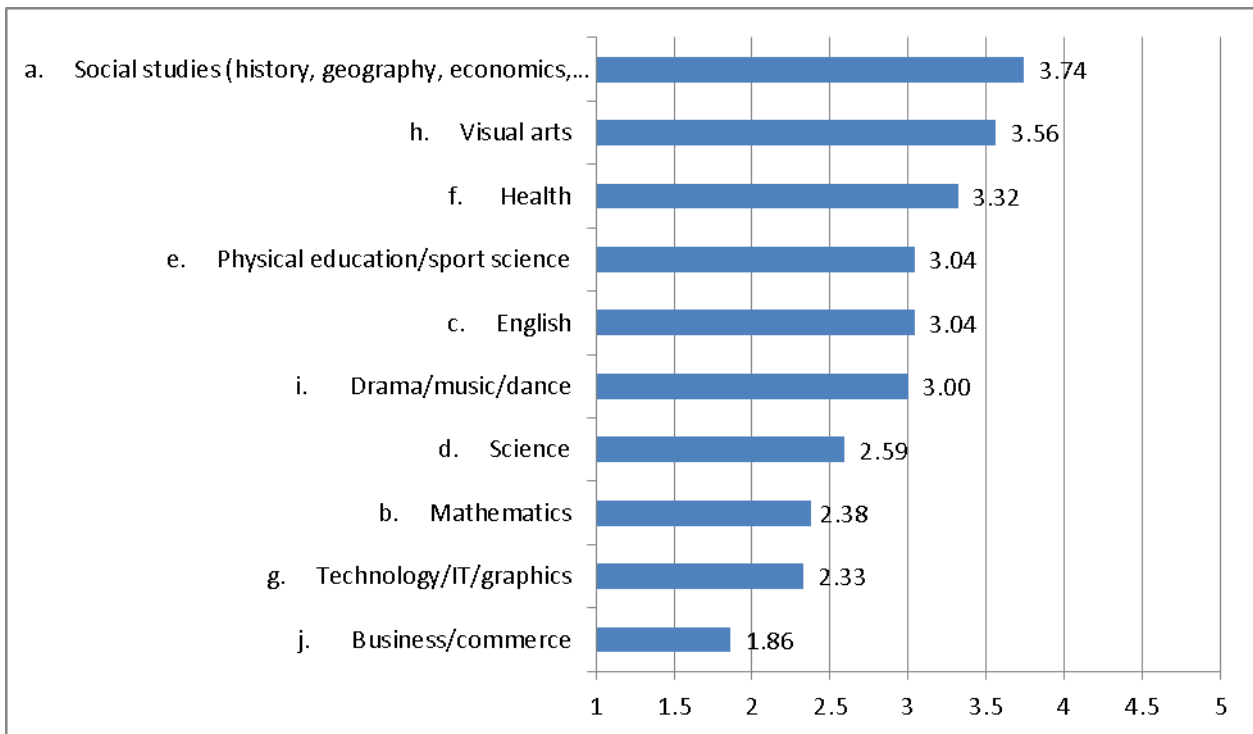
**Figure 15. School Estimates on Number of Times Māori Community Members have Met with School Personnel (2011)**

Results above indicated that one-third of respondents estimated that kaumatua, koroua and/or kuia had never met with the principal or other members of the senior management team on education issues other than a conference regarding an individual student. Only one-quarter of respondents estimated that this has happened three or more times. Similar results (over one-third of respondents) estimated that kaumatua, koroua and/or kuia had never attended meetings with school personnel with or on behalf of other parents.

**Table 19. School Estimates on Influence of te ao Māori Concepts, Knowledge, and Understandings are Having on Departments, Curriculum, and Classroom Practice (2011)**

	<b>N</b>	<b>M</b>	<b>SD</b>	<b>None</b>	<b>% Some</b>	<b>A lot</b>	<b>I don't know</b>		
a. Social studies (history, geography, economics, social sciences, etc)	29	3.74	0.86		3.4	37.9	31.0	20.7	6.9
b. Mathematics	29	2.38	0.94	13.8	37.9	31.0	3.4	3.4	10.3
c. English	29	3.04	0.71		17.2	58.6	13.8	3.4	6.9
d. Science	29	2.59	0.80	3.4	44.8	31.0	13.8		6.9
e. Physical education/sport science	28	3.04	1.00	7.1	17.9	35.7	28.6	3.6	7.1
f. Health	27	3.32	0.75		11.1	44.4	33.3	3.7	7.4
g. Technology/IT/graphics	29	2.33	0.83	13.8	41.4	31.0	6.9		6.9
h. Visual arts	28	3.56	0.75		3.6	46.4	35.7	10.7	3.6
i. Drama/music/dance	29	3.00	0.69		17.2	58.6	10.3	3.4	10.3
j. Business/commerce	24	1.86	0.83	33.3	41.7	12.5	4.2		8.3

*Note.* Means are calculated for items with scale ranging from 1 to 5 (1 – none; 3 – some; 5 – a lot).



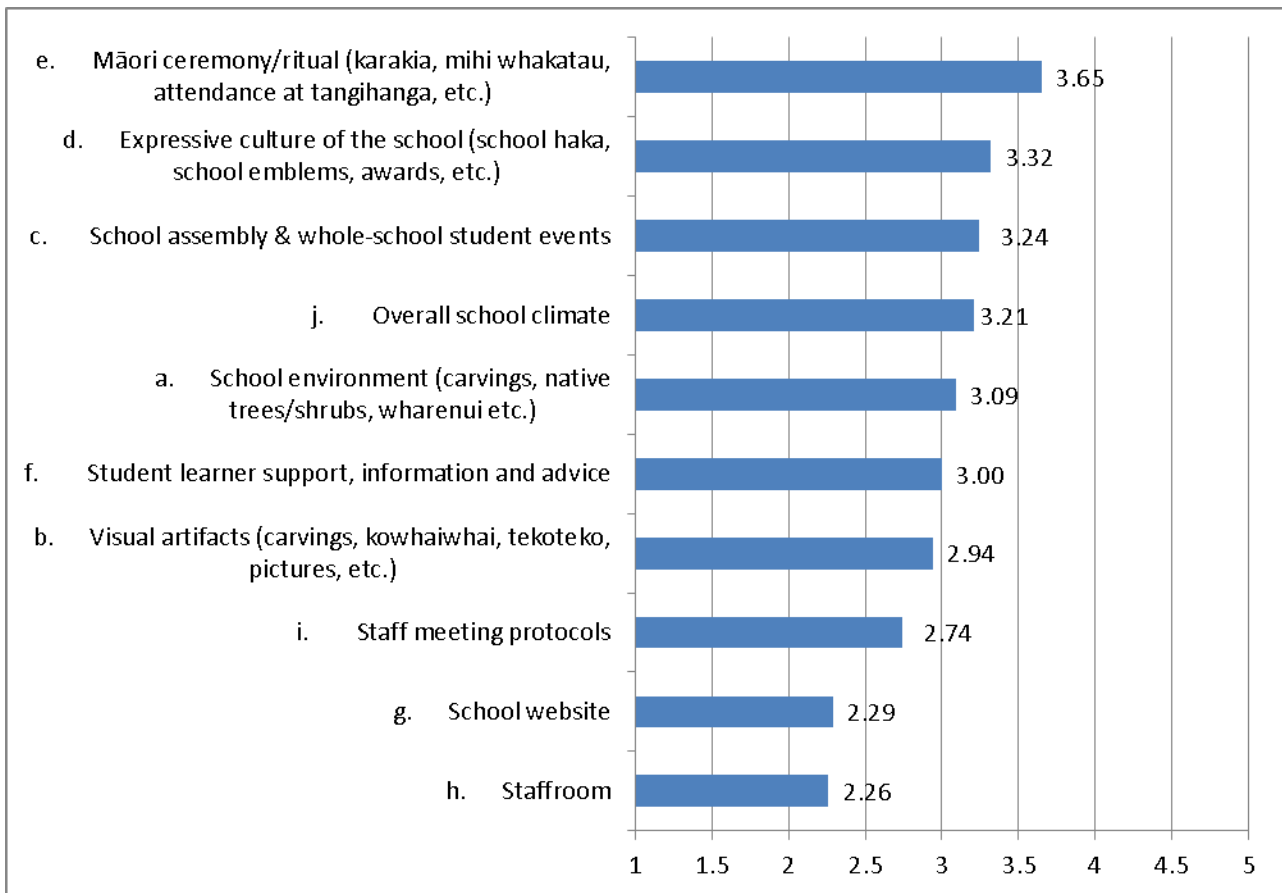
**Figure 16. School Estimates on Influence of te ao Māori Concepts, Knowledge, and Understandings are Having Across Departments (2011)**

These baseline results indicated considerable variability in participant estimates in relation to the influence te ao Māori concepts, knowledge, and understanding were having across departments. It is concerning that participants reported little or no influence on subjects such as Science, Mathematics, Technology/IT/Graphics, and Business/Commerce.

**Table 20. School Estimates on Influence of te ao Māori Concepts, Knowledge, and Understandings Across the School (2011)**

	<b>N</b>	<b>M</b>	<b>SD</b>	<b>None</b>	<b>% Some</b>	<b>A lot</b>	<b>I don't know</b>	
a. School environment (carvings, native trees/shrubs, wharehau etc.)	34	3.09	1.00	2.9	23.5	47.1	14.7	11.8
b. Visual artifacts (carvings, kowhaiwhai, tekoteko, pictures, etc.)	34	2.94	0.95	2.9	29.4	47.1	11.8	8.8
c. School assembly & whole-school student events	33	3.24	0.94		24.2	36.4	30.3	9.1
d. Expressive culture of the school (school haka, school emblems, awards, etc.)	34	3.32	0.91	2.9	11.8	44.1	32.4	8.8
e. Māori ceremony/ritual (karakia, mihi whakataua, attendance at tangihanga, etc.)	34	3.65	0.85		5.9	41.2	35.3	17.6
f. Student learner support, information and advice	34	3.00	0.85		26.5	55.9	8.8	8.8
g. School website	34	2.29	0.94	17.6	47.1	26.5	5.9	2.9
h. Staffroom	34	2.26	0.93	20.6	41.2	32.4	2.9	2.9
i. Staff meeting protocols	34	2.74	1.05	8.8	35.3	38.2	8.8	8.8
j. Overall school climate	34	3.21	0.98		26.5	38.2	23.5	11.8

*Note.* Means are calculated for items with scale ranging from 1 to 5 (1 – none; 3 – some; 5 – a lot).

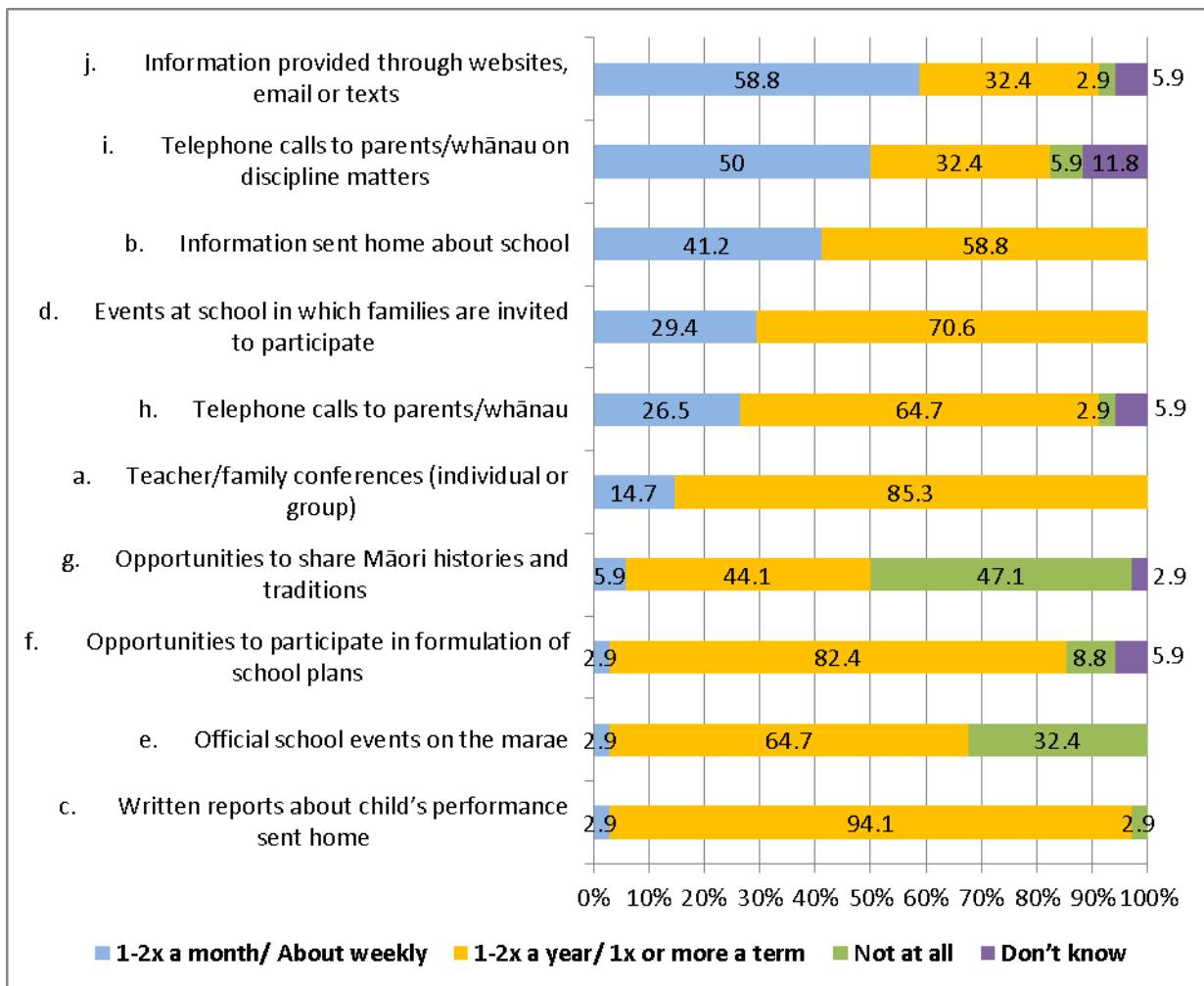


**Figure 17. School Estimates on Influence of te ao Māori Concepts, Knowledge, and Understandings Across the School (2011)**

Results from Figure 17 provide information on school respondents' estimates on the influence of te ao Māori concepts, knowledge and understandings across schools. The three highest were the influence of Māori ceremony, Expressive culture of the school, and School assembly and whole-school students' events, whereas the three lowest were Staff meeting protocols, School website and Staffroom. Te ao Māori concepts, knowledge and understanding were perceived to have some influence on overall school climate.

**Table 21. School Estimates on the Provision of Opportunities for Communication Between School and Families (2011)**

	<b>N</b>	<b>%</b>			<b>I don't know</b>
		<b>1-2x a year/ 1x or more a term</b>	<b>1-2x a month/ About weekly</b>	<b>Not at all</b>	
a. Teacher/family conferences (individual or group)	34	85.3	14.7		
b. Information (e.g., expectations, procedures, NCEA information, cultural events, calendars) sent home about school	34	58.8	41.2		
c. Written reports about child's performance sent home for years 9-10 (pre-NCEA)	34	94.1	2.9	2.9	
d. Events at school in which families are invited to participate	34	70.6	29.4		
e. Official school events on the marae including hui on educational issues	34	64.7	2.9	32.4	
f. Opportunities to participate in formulation of school plans and special initiatives	34	82.4	2.9	8.8	5.9
g. Opportunities to share Māori histories and traditions as part of the instructional programme	34	44.1	5.9	47.1	2.9
h. Telephone calls to parents/whānau (not about individual student discipline)	34	64.7	26.5	2.9	5.9
i. Telephone calls to parents/whānau on discipline matters	34	32.4	50.0	5.9	11.8
j. Information provided through websites, email or texts	34	32.4	58.8	2.9	5.9



**Figure 18. School Estimates on the Provision of Opportunities for Communication Between School and Families (2011)**

Results above indicated that the majority of respondents estimated that information (e.g., expectations, procedures, NCEA information, cultural events, calendars) was sent home about school once or twice a year or once or more a term. The majority of respondents also estimated that information was provided to families through websites, emails, or texts.

**Section Summary**

These baseline survey data from 2011 revealed that more work was needed to improve school-whānau communications and relationships. Findings from the 2011 School Survey indicated that the majority of respondents (56%) believed that representatives of whānau, hapū, and iwi had never met with the school senior management team. Similarly one-third of respondents estimated that kaumatua, koroua and/or kuia had never met with the principal or other members of the senior management team on education issues other than a conference regarding an individual student. Only one-quarter of respondents estimated that this had happened three or more times. Similar results (over one-third of respondents) estimated that kaumatua, koroua and/or kuia had never attended meetings with school personnel with or on behalf of other parents. In terms of communication with home, the majority of respondents estimated that information (e.g., expectations, procedures, NCEA information, cultural events, calendars) was sent home about school once or twice a year or once or more a term.

2011 School survey results also highlighted respondents' perceptions of the influence of te ao Māori concepts, knowledge and understandings across their school. The three highest reported influences were the influence of Māori ceremony, expressive culture of the school, and school assembly and whole-school students' events, whereas the three lowest reported were staff meeting protocols, school website, and staffrooms.

Whilst all of these results are participant estimates, the He Kākano professional learning programme aimed to connect school leaders with Māori students, whānau, hapū, iwi aspirations, practices, and intellectual knowledge. These data suggest that there was considerable room for improving school partnerships and engagement with iwi, hapū, and whānau at the start of the project.



## Whānau Understanding and Knowledge of/about He Kākano (2012)

In this section of the report, we present analysis of whānau interviews from case study schools. Whilst the whānau interview data cannot be viewed as representative across all participating schools, important issues related to a perceived lack of relational trust were present. Evidence has been categorised into the following broad themes:

- Understanding knowledge of/about He Kākano;
- Schools' communication with whānau and community/relationship building;
- Co-construction;
- Goal setting and action planning;
- Māori achieving as Māori.

Sub-themes associated with main themes were categorised as:

- Relationships;
- Parental involvement/child's education (impact);
- Teacher engagement with students/empathy (pastoral care);
- Whole school/Māori student leadership.

The focus of the following section highlights whānau feedback related to broad key themes of: understanding knowledge of/about He Kākano; schools' communication with whānau and community/relationship building; goal setting and action planning; co-construction; and Māori achieving as Māori. Any analysis of the sub-themes will be secondary to the analysis of the key themes.

As noted, there was a lot of confusion and negativity regarding He Kākano:

[I thought it was about a letter] we put our ideas in mural form at the first wānanga that was held for He Kākano down at the [kura]. Myself, I have not seen our aspirations or our input being injected into the school.

However, despite this, there was also a degree of understanding, reflected in a number of quotes that aligned with the aims of the project.

Many of the participants in the hui either commented that they did not know anything about the project or did not know it was happening in their school:

I don't know anything.

I know very little about He Kākano.

To tell you the truth, I didn't actually know that they were doing He Kākano because my son doesn't do Māori classes here anymore, but I think it's a good programme; my daughter did it when she was at kura kaupapa and she learnt quite a lot [about] He Kākano.

Although some parents knew nothing about the project, they took some responsibility for this lack of understanding:

I have very little understanding of it; my ears haven't really been open to the term of it over the last few months, the name of it.

Some thought they were coming to the interview to be informed about He Kākano:

Yeah, that's why I came along, because I wanted to know more about it, eh.

Some whānau members took the initiative upon themselves to find out about He Kākano:

Through communication from the school, probably it got mentioned at a board meeting but then I went online because I work at a library so I went online and looked at the information.

One parent thought that the project needed to be embedded in the school before they became involved:

To be honest, it hasn't been running long within our school and I don't believe that you can actually make comment on something that's only just been laid as opposed to being hatched. I think the timeframe within the school I wouldn't want to comment on it because we won't see the transition of He Kākano until 2 or 3 years down the track and that's my belief because something doesn't just blossom overnight, or hatch overnight. So I suppose it's a work in progress I can see the pros and I can see the cons.

Of the nine case study schools participating in the hui, five whānau groups talked about their understandings of the He Kākano project. The responses varied from it being a structure for management to setting goals regarding Māori education:

What I think I understand is He Kākano is a structure for the higher level management of the school that sets their objectives and their commitments to delivering relevant Māori focussed education to students who are Māori, but as a whole school ethos and I don't see much evidence of it in practice.

to being about improving Māori achievement at school:

Ok, well, the first thing is understanding what it is and you've got a very good understanding of that, it is about trying to improve Māori education and student performance and with regards to the question that you haven't seen much evidence that it's here, is there something in particular you're looking for about it?

I don't know if it's courses or seminars and my understanding [was that] it was just to help them with helping Māori students achieve at school, that was my main understanding of it and what changes they're trying to introduce to teachers, just that's my understanding of He Kākano.

Whānau participants identified that He Kākano was about teacher change, including shifts in pedagogy and building on the Te Kotahitanga project:

Maybe a starting point to get staff on board and maybe look at ways that they can deliver to meet the needs of Māori children, maybe include pedagogy Māori in their teaching here, maybe as a follow-on from the Bishop one, Kotahitanga?

But my understanding is it is a pedagogy of what is perhaps best to raise Māori students' achievement but also I think it's probably best for all students, the style of teaching. It's probably going to raise achievement for all students but the focus is on Māori students.

Whānau talked about pedagogical shifts by teachers regarding having high expectations and a greater empathy for Māori students:

Teachers need to feel genuine empathy for the students. For example, Miss (teacher's name) has high expectations of all her students and she holds all students to high and obtainable (scaffold) goals. My daughter and her mates from the Māori Achievement Class are aware of these expectations and rise to her honest intent.

One whānau member saw He Kākano as a programme that promotes leadership concerned with lifting Māori student achievement:

He Kākano, but this is a programme about leadership in schools around lifting Māori student achievement, so it's not to do with ... it's to do with about how the leadership in the school is working, or not, to help lift Māori student achievement levels in the school.

Another whānau member talked about the importance of teacher student relationships and building an “iwi profile”:

So He Kākano, in my view, will empower teachers or give them the strategies to at least have the confidence to build a relationship, to have an iwi profile of [taungara] in their class or students in their class. And I think for us, as a Māori community, that has been one of the highlights but, as you would appreciate, you could see the ones that are switched on as to the big gaps that are there.

### **Schools’ Communication with Whānau and Community/Relationship Building**

Data collected from the whānau regarding school communication with them evoked a variety of responses. In general, whānau appeared to struggle with the lack of communication, particularly when it’s about issues that they feel are really important to them:

We had no communication [about] why the Māori unit was disestablished, why the whānau class was, we were told and the thing is we invest in the school so we should have had a say about how we wanted to see ... we don’t realise that if it was going to be disestablished it wasn’t going to be offered to Year 9s.

Whānau stated that much of the communication from the school was through the traditional systems, such as notes home and telephone communication:

I guess for me we get notices about stuff that, obviously they send notices out to say this has come up or I think, did we have a Māori achievement thing last year? The reward system, yeah, so things like that. I guess you just get notices and that kind of stuff really and because I pop down here quite a bit because of my work role I often catch up with guys and they fill me in on stuff anyway, what’s coming up or what’s happening.

With the teachers, if there’s any concern about anything or I ring them up, leave a message, they ring me up and leave a message... So it’s been pretty cool.

Assumptions from schools that suggested whānau members did not need to be communicated with could lead to frustration:

And I think because we’ve been in the community a long time I think sometimes the school feels that some parents don’t need to be contacted so we struggled quite a lot, especially around the earthquake to find out what was happening. It’s more communication lines with the school that we struggled with. It’s changed because we had to put someone in the school but in saying that, reports and being told after the fact what’s going on with the kids, even though our girls are doing quite well, it’s still hard to gauge from her how it’s going and we do rely on progress reports and things like that.

Lack of communication seemed to be a common theme, particularly in relation to face-to-face (kanohi ki te kanohi) communication:

There have been problems and there still are problems. I’m not sure about anybody else but there is a lack of communication from school to parents. As in literally – kanohi to kanohi. That’s just me.

This lack of communication was further complicated by whānau distrust and lack of confidence in school staff:

I think to be honest, there are a lot of teachers in this school that wouldn’t have a clue, they would not have a clue what you’re talking ... they wouldn’t have a clue how to deal with that. One of our teachers struggled to communicate with our parents and I don’t know whether it’s because, I don’t want to say it, I think some of our kids are made to feel like it’s their problem and sometimes the problems are between both parties, i.e., teacher and student and family and not allowing, how I can put it, not allowing I suppose to be open minded to understand everybody’s faults as opposed to just looking at one picture.

Whānau interpretation of what was important regarding communication from the school included cultural norms such as being welcomed to the school and parents participating in the school:

...parents welcomed not interrogated when they come in to find out what is going on... parents being encouraged to participate and support activities ... utilising parents' expertise to enhance the needs.

Some whānau did speak positively about relationships between school and home:

Well to me, the relationship between me and the school is brilliant. I can ring up and find out where my boys are, or what my son is up to, all that, there's no problem communicating with the teachers, I leave a message on the phone, they get back to me within a day. So I have no problems with the school when it comes to that. And with the Māori teacher, we see her around all the time anyway.

Whānau expressed admiration for teachers who went a bit further than the classroom teaching and time constraints to build relationships with the tamariki:

I think it's the accessibility of the teachers to the students, making the students know that they're not just there for the hour-long period, or whatever it is, but they're there for the students, yeah, in that kind of environment, the accessibility that they put themselves out there to the students, that the students feel comfortable to be able to go as students. I find those are the teachers that seem to be able to relate to the children. They're not just the teacher for that block period but yeah, they're available to the children.

Whānau also expressed the need for the school to be more positive in terms of their communication with them and their tamariki:

For some whānau, they haven't enjoyed, so coming in the school gates is a major barrier, so for some other schools, what they do is they just try different ways and the whole thing about the first communication being a positive one so that it's not going to be like, first time call is, your tamariki or your mokopuna, you know, so the very first bit of contact is very positive, and I'm just trying to get a sense of, again, coming back to your wish list, if you could change something, you talked about communication, you talked about the fact that that positive affirmation, that the very first point of contact is going to be positive, positive feedback, you talked about when kids come home and say the feedback's been good from my teacher.

I think my goal is that I'd like to see my children rewarded for their positives, [rather than] being, why aren't you wearing the correct shoes, why don't you, instead, oh my god, look at your uniform, it looks great, congratulations, get a certificate.

## **Co-construction**

Whānau confused co-construction with parent teacher meetings and/or interviews:

No, it's probably telling us what's going to happen actually, this is what's going to happen because she's got to go on daily report now because she's been doing this and that. But they have helped out, they've got her a mentor now to try and support her here at school and that kind of stuff so they have been quite active. I think the teachers here are really great actually, I take my hat off to them and they are really good teachers and I really appreciate their support and the stuff that they go [out of their way] to teach my kids.

or discipline hui:

I've been involved with like discipline hui with a grandchild of mine; she got kicked out of school and now she's quite high but unfortunately not in this country, because there wasn't continuity in supporting her, just bad, bad, bad. They shouldn't focus on the bad of the child, it should be how can we sort something out for this child, but just out you go.

Although kaupapa arose for possible co-construction possibilities, whānau feedback lacked understanding regarding processes involved in co-constructing:

What we looked at overall was looking at what could be put into the curriculum to make it feel like Māori had some input. For me, the curriculum kind of hasn't changed.

One whānau member voiced the importance of their child being involved in these hui and how it was easier when they (the parent) had a good relationship with the teachers:

I always make (son's name) come cause ... it's about him so he should be able to stand up and [see] what's going on and I got good relations with all of his maths, English, science, everything he does. We set a plan for him, where he needs to be and what he needs to do to get there. The plan is he needs to do at least 4 hours a week chemistry homework at home and whatever, whatever, whatever so he knows his goals, so my role at home as a parent is to say, done your homework, son? And he understands that, he's got a goal, he wants to go into the Air Force so he knows you've got to do the mahi to get there. So he's got a focus, that's what he wants to do and he's [putting his heart into it].

Although whānau didn't articulate their understandings of processes involved in co-construction hui, they articulated clearly things that they saw as important to children's learning:

Cause the kids aren't individuals, they are part of a whānau, family, and so what happens, for me, maybe this is, maybe it would never happen or a crazy idea is that as soon as the Māori kid comes into school there should be case workers around those kids with the family and the kids, or maybe even a bigger group say let's look at their strengths and weaknesses, let's work on their strengths, straight in the kids will start achieving, cause often the kids that are getting stood down, Year 9 and 10s come in with some stuff and then next minute they're kicked out because they're misbehaving but if they are kind of thrown into a bigger group going, right we're going to work with these fellas and you're good at this and you're good at that, just some sort of support, it's a bigger group and then individually and work their way through and say when you get to fifth form, for me son, he's trying to figure out what he wants to do for work and he's 18 and we've had a talk about it as a whānau but the teachers know him best, they've worked with him so what I'd like to see is like let's get the family together, sit down boy, where do you want to go?

### **Goal Setting and Action Planning**

Whānau were disappointed with lack of communication and commitment to goal setting and action planning:

No, [the plan] never got off the ground. The school, the door was locked one night, the principal cancelled it the second time, the third time they had something else on, we couldn't even use the room and then the next time the whare was [uplifted] so ... and that's what I'm saying, there's no communication just nothing ever got off the ground.

I actually thought the goals were a joke ... those goals that he discussed with us, what he was going to do didn't appear on his piece of paper [he wrote down].

Whānau expressed what they thought was important when it came to goal setting and action planning:

I think they need ... more understanding about Māori. Māori it's not just a matter of a person ... spiritual aspects of them, they've got their culture, they've got their whānau and that makes them Māori and a lot of our young people today are missing that aspect and they're feeling empty and they're getting lost and that's what they need to realise.

I think possibly more community involvement with the decision making. I know it's a school thing with, I keep bringing up Whaea (Name of person), but that decision making should have been out in the community, the Māori people in the community be part of the decision making in that and maybe she wanted to go anyway but, still,

the future of the whānau should have been left not just up to the school itself but the community to make the decision. I know we've got board members but they [don't] represent everyone's views, if there's not a process for us to have our views.

I think that, and because I work in high schools and stuff like that, I see other schools that have a critical pathway from Year 9 and giving kids ... (Name of another High school in area)... if you want to be an astronaut, this is what you have to do from Year 9 and it goes from everything to owning your own rubbish truck company, owning your own container ship or whatever like that, they have a whole set of goals from Year 9 and then they give you a pathway to how you achieve that and I think, because a lot of our Year 9s, they don't know what to do because they come from a life as well where they can't see past their own ihu and so actually opening those doors and opportunities to where they could achieve, see a whole other side of themselves.

Whānau expressed frustration with not understanding and limited time:

Yeah. Only because I'm new to the NCEA system so it's just kind of hard to get my head around it and the teacher only allocates about 20 minutes time for you.

They expressed the need to clarify the processes when it comes to goal setting and action planning:

I just think they need to break it down to make it simple so like if you want to get this you need to do this, this, this. Like just figuring out not where they want to go but what they want and showing them how you get there and how many steps it will take because sometimes they just show them the bigger picture ... let them understand how to get there so they think, yeah, I want to be this but they don't realise there's so much work to get there and they need to be realistic but I think that approach hasn't been done at the school, it's just with Pākehā students you can tell them, if you want to be [in the army] you've got to pass maths or something like that and you'll get here but with our kids you've got to break it down, it's got to be broken down so they can see every single step and then I think that will help a lot more.

Goal setting and action planning were expressed as basic, lacking pathways to achieving goals and implying low expectations for learning:

Yeah, that's what I mean, it wasn't those sorts of goals it was his goals that were set for him, like attend class, they were basic goals not the actual goals that we needed to discuss about how he could achieve all his credits, so they didn't set up lines how he was going to get these 83 credits by the end of this year and I think that's because of all the different classes, it may have been hard for the form teacher to do it in the beginning but in terms of goal setting with the teachers it was just about attending class and listening to the teacher and they didn't really show us to get this you've got to attend maths or do this one, do this one.

Low expectations from teacher(s) contradicted this parent's perception of his son's own view regarding goal setting:

My son knew exactly what he wants to achieve in the year, he wants to get NCEA Level 3 at [Merit] and he knew exactly how many credits he had to get his Merit out of all these ones to achieve that and he had goals in sports that he wanted to achieve and he knew exactly, none of that was in the first paper, it was attend class on time ... superficial, we just let it go because we'd already had the discussion with him and he knew he was going to Otago, waste of time, got to meet the teacher... if nothing else tick the box.

Goal setting and action planning linked to the theme of clear communication between the school and the whānau:

For me, maybe a bit more interaction with the parents, letting the parents know that these are available for their children because we don't know about them until afterwards. It would be nicer if we knew that those kinds of opportunities were coming up that you could be talking to your child and saying ... more communication with the parents so that the parents have got a chance to talk to the students.

One teacher was viewed as inspirational in terms of his/her energy, having high expectations for Māori students and having aspirations for them:

...fresh minds into teaching that will have a go at things and just grasp because the other aspect to realising Māori aspirations is having the energies within the school for our colleagues to, I guess, put it out there and take those risks and do things while even, when I say non-Māori colleagues, or they're new on the scene and it is very difficult to sort of say, but that particular kaupapa has come about through lots of [korero] or about what if and it's amazing to have that sort of support there and energy from within the classroom. This particular teacher, we basically sat down, looked at every Māori student on our roll in the senior school and it wasn't on just the academic ones but also, well what about these ones, they're not quite there but we've got 11, 12 and 13s to develop the whole demystifying what varsity, what tertiary is about and taking them over to hear the [kora] of students that are not so far, or similar journeys that they've brought up, lived on the east side in terms of their education and they are Ngai Tahu, or Ngai iwi and so that's the beauty of those kinds of [whaakaro] which has started in the classroom, not through another kaupapa thrown at a [kaiako] Māori or the Māori community it's been, someone's come in with energy and said, "Wow, why not, yeah, kia ora, if you drive it, we'll get in behind it," and that kind of energy is priceless.

### **Māori Achieving as Māori**

Whānau viewed Māori content as missing from the curriculum:

What we looked at overall was looking at what could be put into the curriculum to make it feel like Māori had some input. For me the curriculum kind of hasn't changed and although and I'm looking at... The only time there was te reo was Māori Language Week, one week, 7 days, that's it. Matiriki did not look like it was anything Māori except for our kapa haka group and that was it. Everything else, for me and my family, because we came just looked like it was something put together, slapped together and we'll put balloons over there and you'll pop them or we'll have some cakes over here.

Whānau questioned whether teachers see their children as Māori or not:

Whether they see my kids as Māori or not I'm not too sure, that's another story, whether they go, ah, that's a Māori kid I've got to help them more or not I don't know.

Whānau clearly articulated their understandings about Māori achieving as Māori in terms of what it meant to them:

It's actually understanding what that means too, isn't it, that Māori achieving as Māori, that's being able to achieve in an environment where you're confident about who you are and what your values are and that's accepted, it's not treated as being any different, it's part of...

The pros are actually giving our kids a voice as where primarily they didn't have that voice and as far as being tangata whenua with this land it's allowing the kids to have an understanding of who they are. A lot of our Māori kids have lost that [thought] and it's allowing them to regasp that and if it's through kapa haka, if it's through, if it's through He Kākano or any little bit that they get it's basically a seed that we've instilled into them.

as well as identifying as Māori and having this affirmed:

Knowing who they are as Māori/being proud of it/being comfortable with themselves.

Māori identity was often associated with kapa haka:

I feel so strongly about this, I really do. My daughter's in the kapa haka group ... and for the last 2 months every weekend just about they've been [in lock down] from Friday afternoon to Sunday night, they've dedicated themselves, Māori students dedicated themselves every weekend, no social life, 2 nights a week during the week and represented this college at the nationals in Whangarei about a week ago

we got back and it's like, does anyone get that, these kids have worked their butts off plus tried to keep up with homework because there was no relaxation on any school work. They represented this college the whole ... area they did, and it's like, from where I'm sitting, no one gives a damn.

and anything to do with sport and the performing arts:

If you watch and you go to the sports awards and last year you went to sports awards, it was very brown, you went to the production, it was very brown ... they support each other and that is really awesome.

However, there was also a perception that kapa haka and the performing arts were not valued or supported by schools when it came to Māori identity:

Māori students are used for performance and powhiri but no acknowledgement and no help for missing class and no self-esteem given to these performing students. There is a lack of recognition for their skill or input.

Regarding Māori identity, one whānau member viewed Te Reo as the most important thing:

Te Reo is, I'm very passionate about Te Reo, tikanga. Kapa haka's ok, but to me the most important part is Te Reo, identity of the kids.

Manu Kōrero (the Māori speech competitions) were viewed and valued as a powerful vehicle for Te Reo and it was deemed important to encourage and enter students into the Te Reo Māori section of the competitions:

Manu Korero is Te Reo and it started here at (name of school). (Name of school) paved, there is the 1980s started off and they, (Name of school) used to be on the top, they win for kapahaka... But as I said with Manu korero ... (Name of school) did well, they put in 4 speakers and that's a great achievement, in a senior Māori, senior English, junior Māori, junior English, and what we have done this year is something I had been trying to do and few of us, that at Manu Korero they were putting in too many English speakers so now we have said if you don't have a Māori speaker, no speaker can stand at all from your school. So we've made it compulsory that they have to have a Māori speaker ... it's all Māori and it's Māori kaupapa and it's run by Māori so it's a good experience for that, but going to the Nationals, that's the cream, that's the cream of the crop and then they meet, you know, they see, I've seen them, they're like country bumpkins when they, they are, you know, and that's what life's all about, eh?

Māori traditional icons such as the marae and whareniui or whare Tupuna were viewed as important to Māori identity. These types of places were seen as places where Māori customs are practised and acknowledged as important:

The biggest [movement] happened here was perhaps the construction of the whareniui and of course one of the things is ... seeing them around the school that ... Māori place, there's a very, very relaxed feeling of use here and it's used by many, many groups that come in, particularly ones who were here last year, and I put them through and came in ... I mentioned to ... before, I don't believe any other school in the country has done it, what we had done and that was, what happens at our ... golden oldies and the ones who matter is kids, they're not there and it happens everywhere, whereas here what actually happened following that, within 3 days of the official opening, which was 6 am in the morning, the kids aren't going to front up, except the student leaders, ... in 4 different houses they went through in one day and the principal stood out there and likewise the head ... there was a karanga, mihimihi and every student in the school shook hands with the principal, now you tell me how many schools, a principal stands out there and shakes hands with everybody, one day, 1850 students went through.

First and foremost, finish the whare. That's been standing on stilts for 2 years, how come they can do the science block and they still can't even get the whare done?



Having the marae/whare as a focal point in the school (rather than “down the back”) shifted whānau perspectives in terms of Māori aspirations and culture being valued in the school. Whānau aspirations were about sharing the whare with the whole community:

...cause our whare used to be down the other end and we did, we fought to get it, to bring it right in, to me, the whare is the manawa of the kura, so to bring it into the heart, where it can be seen and shared by everyone, not just Māori, by the whole school.

The wharenuī was viewed as a place to bring Māori together and to have staff step over into a Māori world and Māori way of doing things:

Maybe now our whare is completed and finished it'll give the whānau more incentive, where they got (me ki ra to ratau turanga waewae?), they got somewhere to go, you know, they can go there any time and hopefully in time too we would, taking our Board of Trustees meetings there, to the whare, it's a focus that's the Principal's ... cause we're very lucky that we got a principal who's very, very keen to help our Māori students plus Pasifika.

We have to look at the other dimensions of what success for Māori is about and that is about things like completing our whare, getting our kaupapa in terms of empowering Māori but empowering our staff as well too and having those things in place so that our annual events bring whānau into the kura. So [Powhakamana] was one of them and certainly things like kapa haka and community events.

Inclusion of whānau at school events, particularly Māori kaupapa events such as Matariki, was viewed as important:

Also we celebrate [Puanga], matariki, celebration every year where we bring in iwi organisations or health organisations and it's open door, matua come in, whānau come in and it's just a big day really of [meaning] and togetherness and kai.

Māori achieving as Māori encapsulated a wide range of ideas and had to do with teachers' passion as well as supporting teachers to become “culturally responsive” to Māori needs and aspirations:

...how teachers pronounce their names, how they have a voice for certain students and when they look around the school, and you have to prompt them about, you know, bi-lingual signs cause it's not that obvious, but the [tohu, whakairo] or art work and when you ask about when you walk in the gate, you know, no matter how much Māori students had, they talked about the things like at least have a, have something at the gate, you know, when you come in or things around. At that time we actually had a, it was different and I don't want to talk too much about the past, but on the question, what does Māori achieving “as Māori” look like and what kids were saying is, and although I hadn't talked, all of those kids, they could all say [Te Ati Haunuiā paparangī toku iwi] to some degree or other and they brought that to school with them, so what is Māori achieving as Māori, when they go into the classroom what they were saying is, there are awesome teachers here and they directly go to the teachers that they felt they were achieving and they are the teachers that are certainly passionate about what they teach, very strong, well I suppose classroom discipline, very strong guidelines and, oddly enough, they didn't talk about the taha Māori side of things, but on that point, there was the teachers that did and there was one teacher who had again come fresh out of college, been brought up in [Ngāti Porou] awesome, they are, the ones brought up that way, but incorporated tikanga Māori or aspects of Māori in every, wherever he could in his lessons and a lot our students just flew with science and wanted to go to those kinds of teachers and, yes, he would, Māori achieving as Māori as just having some of that and they're not big steps but they are things that probably if they were pervasive through this school and this community that 10% differentiation with other schools like this community could change. And that's probably with [whakaaro] about Māori achieving as Māori and it's, yeah, I do believe we're doing good but we can do better in culturally responsive approaches, teachers need a lot of (awhi awhi?) and the right environment and timing for that to happen.

The picture of achievement from whānau perspectives was a highly contestable point, particularly with regard to Māori achieving as Māori:

...who's in that picture of achievement and it's the whānau and so really celebrating Māori achievement in an academic sense, cause you have your dissenters about what success is, or what achievement is and in a cultural sense, you know, it's hard to get parents to a report night about achievement per se and you'll get the committed few that turn up to those kinds of nights but (Te Reo) and you got your nanny there, you got the mokopuna and you got the students and so the [whakaro ari] are behind that in terms of Māori being Māori is to bring the whānau in. And nothing more than that but it's very difficult to debate that with classroom teachers when you say to them, look for someone to celebrate success whether it be they don't have to be the top 3 in the class, cause that seems to be where the aim is, but find something to celebrate, whether it be, apart from attendance, because that's always one of the not negotiables, but improvement because those are things that bring the whānau into the school and into a very positive, into the gates and the whole thing about school and coming to school for negative or even insurmountable, you know, your student, tauira, shouldn't have to be the dux of the school for the family to come in, it's just bringing whānau in, we're on this journey together and so that's a big part and we've experienced [ne whaea] about Māori achievement or what achievement looks like in this community.

Some whānau articulated a deficit view of identifying as Māori and questioned the notion of "boxing" what it was or is to be Māori:

I struggle with this question because I have an identity crisis, I think I'm one thing but I'm really not and I actually, I like the way you answered that, I agree. Is this question purely for statistics, because of the tiriti, you know, and do our Māori children have to sit in a certain category like other children.

Māori achieving as Māori was viewed as a difficult thing to have happen within a Pākehā structure/system:

It's not achievable though, because it's a Pākehā system, in terms of education, you can't tell someone that they have to come out of it as Māori with Māori achievement when they've learnt in a, you know the structure, the whole structure of education has already been pre-determined and it's not being pre-determined as a Māori structure, so I don't think, you couldn't, you know what I mean?

Well, you think, if that's the government 10 year strategic plan, the government plan has come from the government, which is not a Māori government, so it's like they're saying that this is what you have to accomplish, but they're the ones that are saying it, so it hasn't been established, like Māori haven't pre-determined that these are the outcomes that we want for our children in terms of education, it's come from the government's thoughts of what that will look like and telling Māori that this is what it will look like for you, so it's just, you know.

Ok, that's great actually, if that is the case, in a sense that's absolutely right, Māori have been saying this for yonks, this is a Pākehā education system, that's because it's predominantly Pākehā in everything that it has and does, numerically and everything else, which means that they also set the rules and decide what's important and what isn't. On the other hand, school is compulsory for everybody, so the school can't actually decide it will educate some and not others, nor does the school do that, on the other hand it does do that, it doesn't set out to do that, I mean I've never met a teacher who said, I want the Māori kids to fail, they're not going to say that to me anyway, even if they did, but, on the other hand I do believe that most teachers do want all the kids to succeed, but some find it harder than others and for no reason, necessarily but I still take the view that the school's got the major responsibility, they're the grown-ups if you like.

Change will not come about unless there is commitment to partnership:

I think one of the things actually too in terms of that is that when you're thinking about Māori achievement, Moana, you talked before about having more Māori teachers, but I

think you have to look at that from a governance and also from a management perspective as well, is that you need to have people in those positions that are making those decisions that affect the need to have more of a partnership or more of an equal standing for having Māori representation, not so much representation but having Māori across the school rather than just as teachers, because if you're looking at He Kākano as a management strategy, again, it's going to be the non-Māori deciding on the management strategies.

It's that pre-determining stuff again, it's like, they're saying this is what's going to work, but actually that's what's been happening for years and it's not working, so you have to look at ways you can change it.

I think that's exactly right, you just get the same stuff; you keep on having the same sort of idea.

## **Section Summary**

Whānau understandings and involvement regarding the He Kākano project are based on the assumption that from the Ministry of Education's perspective, as the contractors, it was imperative to have whānau engagement. The five themes highlighted in this report – understanding knowledge of/about He Kākano; schools' communication with whānau and community/relationship building; co-construction; goal setting and action planning; and Māori achieving as Māori – correlate with the notion of building whānau understanding about the project and engagement within it. The interview data from the whānau hui may not be representative. However, it is not difficult to draw the conclusion that little effort was made to involve these whānau in either understanding what the He Kākano project was attempting to accomplish or how whānau might engage within the work of change. Regarding whānau involvement within a project such as He Kākano, any recommendation would have to begin with the question, how do schools involve whānau in such an important project? School leaders may need more practical advice and direct guidance on community partnership models that have an evidence base and that are highly effective enabling Māori students to achieve educational success as Māori.

## Co-Construction Activities and Processes

### Introduction

This section details the data collection and analysis undertaken to investigate the implementation and impact of co-construction hui (meetings) and processes as part of the national evaluation of He Kākano: Culturally Responsive Leadership in New Zealand Secondary Schools. The analysis of co-construction observations provides a small “snapshot” of dialogic and discursive leadership approaches used in meetings across the case study schools. As such, they cannot provide conclusive evidence of all co-construction hui at different school levels, or for individual facilitator/chairperson practice. Nevertheless, our analysis of these data indicates a variability of goals, evidence-based practices and participant engagement across observed hui. Observational data also highlighted variability of facilitator practice and participant engagement in dialogic or discursive practices. These hui practices are important if the goal is to develop strong relational trust and positive relationships of interdependence between Māori and non-Māori stakeholder groups.

### Co-construction and its Relevance to He Kākano

As explained earlier, He Kākano views leadership as a “call to a relationship” (He Kākano programme documentation, 2010, p. 15). Partnership developed through co-construction is certainly needed to provide “guidelines for what constitutes excellence in Māori education that connects with “Māori aspirations, politically, socially, economically and spiritually” (Smith, 1992, cited in He Kākano documentation, 2010, p. 23).

According to He Kākano programme documentation (2010, p. 18), co-construction hui were “the primary mechanism for the in-school intervention”. Programme documentation explained that a “series of co-construction meetings between He Kākano staff and school leaders” will be held “to establish professional learning communities at a number of levels within the school” (2010, p. 18). Such meetings were viewed as giving “prime opportunities for leaders to interrupt deficit explanations about Māori student achievement and to seek alternative explanations, in order that teachers and other leaders are able to work in an agentic manner” (He Kākano programme documentation 2010, p. 18). The programme of He Kākano identified co-construction meetings as providing “iterative sense making opportunities that take leaders beyond superficial understandings of language, culture and identity and their place in Māori learner success. An explicit focus of these hui was the development of pedagogical leadership and strong relational trust between Māori and non-Māori stakeholder groups leading to improved outcomes for and with Māori learners” (2010, p. 18).

Co-construction hui, as explained in the 2010 He Kākano programme, were conducted across different school levels, and included senior management teams, department and/or class-based meetings. Identified participants at these various levels included:

- School level – Principal as Chair, BOT chair, Senior Management Team members, other senior staff;
- HoD/HoF/Deans level – chaired by principal HoD/HoFs/Deans in turn;
- Departmental/Class based level – chaired by HoD or appropriate delegate. Teachers in departments.

We noted a lack of specific detail as to how these co-construction activities would engage Māori students and their communities, whānau, hapū and iwi in developing a shared vision of change. This omission is important as co-construction meetings were identified as important in the culturally responsive leadership programme as their “primary focus is

the improvement of student learning and educational outcomes through collaborative problem-solving” (He Kākano programme documentation 2010, p. 18).

In the following section we provide an analysis of “what we saw” and “what we heard” in relation to these important hui.

### **“What we saw” – An analysis of co-construction hui**

As explained in an earlier section of this report, we altered our observation and interview processes in 2012. It was decided in consultation with the Ministry of Education that we should focus on co-construction hui and the effectiveness of their implementation across case study schools. We visited schools for field work between July and October 2012. We had requested to observe co-construction hui during our visits and we were invited to observe five meetings at five case study schools. These meetings were formally observed and digitally recorded. Meeting transcripts were matched up with observations. Results are presented in the following sections.

Data analysis of co-construction observations revealed two key themes associated with implementation. These were:

- Variability in the clarity of hui goals, the use of evidence-based practice and participant engagement; and
- Variability in the facilitation of participant engagement in dialogic and discursive practices.

#### ***Variability in the clarity of hui goals, the use of evidence-based practice and participant engagement***

Analysis of observational data and meaning transcriptions indicated that there was considerable variability in the clarity of hui goals, the use of evidence-based practice and the degree to which participants were engaged in the process. Observed co-construction meetings had a variety of purposes. Four hui appeared to have clear goals related to an analysis of Māori student achievement data that were also presented and referred to at the meeting. At one of these, the focus was on presentation of observational classroom data, including teacher-student interactions.

At School 5 the co-construction meeting was chaired by the Head of Department and involved teachers from that department. The meeting appeared to have a clear and specific purpose with clear reference to data. Evidence was tabled and presented at the meeting, with everyone encouraged to question and analyse the data. The specific goals of the hui were referred to within the first five minutes of starting:

Chair: What we’re going to do today, we’re going to look back [at our] faculty goals that we set at the start of the year, remember we looked at them last term ... we’re going to have another look [at these goals] with some more data ... we’re going to have another look [at these goals] with some more data so there’s the juniors ... we’ll maybe look at the senior data next meeting. So we’re going to look at the junior data, just talk about what it means and what it shows. We’ve got our goals, we’ve got our junior goals and we know that this is about lifting every kid one level, this is our Māori potential goal ... any gains made by any other ethnic groups are at least equalled and preferably surpassed by Māori students.... So all I want you to do is start with the data, we’ve got Y9 and Y10, February asTTles and Term 1 CATs. Term 2 CATs aren’t there because there are still a few results missing and so we really need to get these typed in quickly, and I’m not going to say who or what about who it is because that’s irrelevant, but we will need to get our results typed in a timely manner so we can do this properly, and we need to try and catch up any kids that are missing so the less of these columns which say absent or not entered the better. (observation of co-construction hui, 2012).

Observation data indicated that the facilitator of this hui asked open-ended questions and encouraged input from other participants. Examples included:

*What would be useful for you as a class teacher?*

*(Teacher's name) what do you think?*

Clarifying questions were also asked:

*What other data do we need?*

*Do we all know how to do that (referring to extraction of data)?*

Participants were encouraged by the chair of the meeting to identify strengths and weaknesses or gaps in the evidence base. A participant noted a gap in the evidence-base: "Now we're collecting student voice and analysing student voice is something we haven't done yet ... so can we just talk about that ... it is a gap." This was a relatively small meeting, with only five participants, making it easier for all participants to contribute. This co-construction meeting was concluded within an hour, with clear action points for follow-up.

At School 2 there were two co-construction hui observed. The first of these hui involved the whole school staff. It was a large meeting co-chaired by the Principal, Manutaki and Deputy Principal. This meeting started with a karakia and there were a number of Māori staff and community members present. The goals of the hui were referenced within the first five minutes of the meeting starting. Data were distributed with each teacher having a copy of evidence related to classes that they taught:

Manutaki: The thing we're looking at today in terms of the AREA acronym is attendance, we all know that attendance is something that was highlighted at the beginning of the year, this is one of our goals for improvement and as you know [Deputy Principal's name] is in charge of attendance and has the plan and has been working really hard to try and make a difference. We know that it's an area that has been highlighted again and so [Principal], do you just want to talk about where [you're] at with attendance in terms of...?

Principal: We all know the problems we have with attendance in general but my understanding is that this afternoon our focus is on absence or lateness when students are at school because quite a few of you have identified that problem of kids getting to class late and also of students being at school but absenting themselves from the class so ... each person has their own set of data in terms of student attendance at class [Each participant at the meeting has the data sheet identifying attendance within their classes].

Deputy Principal: On that sheet of paper you will find ... for the form teachers anyway, the half days absent as a percentage and half days for the year that they have been absent from their classes. The other sheet of paper that's coming around [Data are distributed] is the Term 1 and 2 data and the Term 3 data for each year level up until the 7<sup>th</sup>, yesterday, when I printed this off and that's all colour coded so you can see by ethnicity ... so our goal together is to look at this attendance data and identify any issues, ... one which we've already identified is consistency of reporting absences so we will also talk about that.

Although this hui had a large number of participants, all staff were encouraged to get into small groups, and ask questions. There were a number of challenging questions and discussions noted:

- Teacher 1: We as staff need to become more accountable for it by actually having to go ... being more consistent in our recording and putting the information in.
- Teacher 2: Can I just clarify that at the end of this session are we going to have a strategy to address the lateness and the attendance while at school? Yeah because that's what we need to address, we need to do something about it, not just talk about the numbers.
- Deputy Principal: As a form teacher you have responsibility, part of your role of pastoral care is to follow up on those attendances. If you haven't had a response within 3 days, then you need to let me know so that I can then get [person's name] involved so that we can follow up on those ones. So we can keep the process going but it's pointless coming to me two weeks down the track and saying, I haven't seen so and so for 3 weeks, or 2 weeks, because I'm going to ask you what have you done and if you haven't done anything, come on, it's not just me that's doing the attendance data collection here, you as form teachers have to do the same thing.
- Teacher 3: I think we need to be aware of and thinking of that, I believe, in the first instance we need to start looking at it from a classroom teacher, what am I doing to encourage these kids to get to class on time, what is making the kids want to come to my class on time, it's back to relationships, I think it's more than that though something that's ... it wasn't exciting ... but we've actually got to own it.

Participants also shared ideas and supported one another:

You know what I liked about what you said before, was about ringing the parents and asking if you will support me?... If you just ring them and say your kid has been late ... it's very different if you say can you support me.

One Māori staff member questioned a gap in the data set, "We haven't asked the students though have we? Why they think we have this problem with lateness and absenteeism?" It was suggested that one of the Senior Management Team members present the problem to the school's Student Council and that they ask them for input. This became one of the agreed follow-up action points. This school co-construction hui was conducted over an hour and ten minutes with clear follow-up goals, including those for individual teachers.

At School 4, five heads of departments met with one member of the school's Senior Leadership Team. This person facilitated the co-construction hui as they had direct responsibility for the implementation of He Kācano programme activities within the school. This person was the only Māori person at this hui. The co-construction hui started with the facilitator discussing the previous meeting and reminding the group of the goals that had been set:

Facilitator: I suppose looking at department strategies that we've discussed already, and I spoke about this earlier this afternoon...: remember we decided to identify who our Māori students were so that we were aware of the different individuals, they don't always physically present as what we would expect as Māori and so, looking at the ethnicity from the rolls, we've identified our Māori students and in department meetings up until now we've talked about the consistent expectations that we were going to have as one of our strategies.... The [half pie is not ka pai] idea that we talked about at our last meeting. We decided we were going to have the homework space on the board for the boys and that would be a strategy where instructions would be given verbally and in written form as well and we would work to make sure that the boys actually take those down.... And the personal contact we were working on establishing, or developing, relationships with the boys and having the personal conversations and the personal contact. So everybody happy with that?

Three of the hui participants agreed. Analysis of this hui indicated that evidence was presented by one Head of Department and shared at this hui:

Facilitator: So I suppose from this if we look at each of our subject areas and just look at how results came through in the Term 2 testing if we want to look at our Māori students, were they in line with expectations or what did we see, what were we pleased with?

First Head of Department (gives out some results to all of the members in the group):

I've actually got some results here from the externals last year... Well, Level 1, we had a target for the whole of, for history of 70% pass rate but general pass rate was 82. There were 9 Māori students in Level 1 last year and they had a 77% pass rate so, so even though it was less than the whole cohort, it actually surpassed our goal which was really pleasing actually and one area which is particularly noteworthy is the 1.6 standard, I've talked a bit about this, it's the New Zealand historical event and the Māori statistics for that standard actually was higher than the national result for merit, so our school got 33% merit, as opposed to 28% nationally and that's the first time that's happened I think since I've been teaching that course and I think one of the main reasons was that the topic was, they had to look at an important historical event and the examples were the Māori Land March and the Bastion Point Protest and, the teachers in my department we talked about this, and we think the relevance of that is very important. They are [actually working] with something they can identify with and engage and, you know, really excited about that. So that was really pleasing.

Facilitator: (Nodding and looking around at the group).

That is great.... And what about for others ... (gives wait time). How is geography going?.... (directs question to one of the HoDs)?

Second Head of Department:

I haven't analysed last year's Māori student data down to being able to [bring it here], I've done it, I've focussed more on the ones we've currently got and, just looking at the total number doing geography at Level 1, 2 and 3 is only 17 and that, once they embark on our Year 11 geography, we tend to retain them and so, by the time they've got to Year 13 we tend to know these students reasonably well and we've got one particular boy in Year 13 who has had a lot of intervention through the deans last year when he was in Year 12 and his parents to the point where he was sat down and told, look you've got to start working or else you're actually going to fail this course. He then picked up the pace and did really well at the end of the year but he is starting down that path again now so, because we know him, we can do the early intervention which is one of our department goals that we've set down to match the He Kākano goals.

Facilitator: So you've got that relationship with the family?

Second Head of Department:

Yeah, so we've got that relationship with mum already and it's just keeping contact with her and just saying, look this piece of work wasn't done and that's what I am doing with the Dean, working together with that family.... Looking at Level 1 we've got boys doing Level 1 in Y10 and we've got 6 Māori students there. There are 3 that are outstanding. The top performing student is Māori and so he's just outstanding. And then the other students in that class are all really engaged, fully engaged in class which I think makes a huge difference and I think that's one of our strategies, I know that for us



in our department we try to engage the Māori students from the beginning because otherwise they will tend to be the quieter boys.

Facilitator: So how do you do that, do you do that by knowing their name and pulling them into conversation or do you do it by the context?

Second Head of Department:

Knowing their names, just, I wrote down actually that one of our teachers has a way where, the thing that works for her is she does these little stamps and it might sound quite childish but she does it with every class and they get a little stamp when they do something really well and then she'll give them a green referral, so it's an academic thing, it's not a sweeties thing or anything like that. But she has, with her Y10 for example, she's, where her boys are perhaps not so engaged, the 3 Māori students in the this Year 10 class, she sat them up the front to make them feel like they're really part of the class, so that was a positive step, and, yes, of course, pronouncing their names properly and getting to know them a little bit. But that's her way of doing it.

The third Head of Department then spoke up:

Third Head of Department:

Yeah that relationship is incredibly important ... we probably do it more through humour and trying to notice things about them and catch them outside of the classroom as well I think is good, catch them doing their sport on your way home, wind your window down and say hello, what you up to, type of thing .... one of our things that we have going for us is that we go on field trips and so that gives you a really good opportunity to tap some of these students on the shoulder and work with them one-on-one and hopefully build up an out of the class room relationship that then you can build back in [it] and one student that is the one in Y13, I recall a particularly useful conversation at Rotorua when they were on the field trip about what are your future goals ... so we're quite lucky to be able to do that type of thing.... And I think those are also really important strategies.

There was then general discussion of a particular Māori student. This went on for ten minutes, then the facilitator refocused the discussions:

Facilitator: Ok just looking at the time here ... we don't have a lot of time.... So within your departments and we had senior assessment week in Week 4, so you've had a chance to talk about where you're heading, what sorts of things are we looking at for the September exams? What strategies are we looking at putting in place for our Māori students in particular for the September exams?

Fourth Head of Department:

I think just offering tutorials, making a pointed effort. All of the teachers in our department there is an expectation that someone will be in their room every interval which is short bursts and sometimes it's not always having to use their lunch times which I think a lot of students like the fact that it's interval and we do that ... so it's giving short tutorials, we have really just started this so sometimes I do it with my students I make it a thing that they have to come to tutorials some of them...

Facilitator interrupts:

Especially if they've got a not achieved, the students who've got not achieved have to come to these regular tutorials? Is that right?

Fourth Head of Department:

Yeah, we're doing re-sits, any student that gets achieved or not achieved they've got to re-sit a test.... There's a lot of tutorial tutoring happening next week with re-sits with opportunity for our first internal. We're doing that next week we'll be tutoring but looking at some of the Māori students their actual internal results we're just in the preliminary, they're on track. [One Māori student] hasn't done it but [another] she's got excellence [and another Māori student] excellence all the way through... She's got very supportive parents.

Second Head of Department:

I think that mail merge is good too, it's a good way of e-mailing home.

Fifth Head of Department:

Have you had a response from that? I've only just learnt how to do it so I haven't done it yet, but I really want to do it with my Y13s before parent interviews. Have you sent a letter home yet?

Second Head of Department:

No, I actually haven't because it's just time. I've set the classes up but I haven't actually really had anything to, it's only been a one-on-one, so I haven't, I've either rung or e-mailed sometimes.

Facilitator: Have you used the e-mail merge? (to first Head of Department)

First Head of Department:

No, I haven't.

Second Head of Department:

We're up-skilling ourselves but it does take time to set the classes back up.

Fifth Head of Department:

I was noticing the lack of homework diaries again, just across the board, I was wondering whether maybe, you know how we are at the start of the year, I don't know whether you do this as well, but you check that they've got the diary and the coloured pencils, all the things it says like on their stationery list and then we've got boys who have no pencils, no pens, no homework diary, they don't bring their text book, whatever, maybe at the beginning of Term 3 as a school we need to really push that again because if they've lost their book and they've been somehow keeping that quiet. If a thing went out on school links and said that the expectation at the beginning of the year was that ... and this is now going to be checked again at the start of Term 3.

Facilitator: And it's a perfect opportunity for us to try our mail merge.

General discussion then occurs for another 10 minutes.

Fifth Head of Department:

Check your diary because that's the big thing, some of the Māori students who are disorganized, if they have a diary, it's so helpful.

Facilitator:

Ok, well we'll wind it up, but thank you very much for being here and thanks for contributing, the ideas I think are really useful, also when we've talked about this we've said what's good for Māori students is good for all of our students so we're hoping all the results will lift but we've identified our Māori students really clearly across departments and we'll keep working on that. I will type up the minutes and get the goals to you.

Analysed evidence indicated all of the participants were engaged in the hui and offering ideas and strategies. This hui started well with a clear purpose; however, only one head of department had brought actual evidence to the hui which was shared around the group. General discussion did focus on sharing positive results, anecdotal stories, strategies and problem-solving. The facilitator asked direct questions and encouraged participants to participate. However, the meeting was concluded in 35 minutes and it was not clear from this observation what the next SMART goal would be for this group and/or what specific actions heads of departments would take away from this hui. There is a danger that anecdotal evidence sharing becomes the predominant type of evidence conversation.

A lack of SMART goals and a lack of a focus on evidence was observed during the co-construction hui at School 1. This hui appeared to be chaired by the Principal and the Manutaki. There were a number of goals identified for this meeting. However, compared to other observed co-construction hui, the goals of this meeting were very broad, and there was an absence of actual data. The meeting started as:

I would like to be able to talk about our progress to date for [the Manutaki] to hear us talk about our progress and how we're shifting in terms of growing the school around the He Kākano project, but not only that, in simple terms that we are creating a more bi-cultural community that we are proud of and that we live in and that we live as part of our daily habits, so that's what I'm hoping for today and also to be able to talk about what we might be doing in the future because we see this as a very strong focus for us but it's now starting to grow, if you like, legs and spread and we are becoming I think, as a staff, particularly here as we grow this group here, a more culturally located group and with a greater affinity and willingness and a desire, strong desire to realise the potential of our Māori [students] so, for us, that's a very strong focus. (Chair of co-construction hui, 2012)

The Manutaki added:

So while we appreciate that you want to be future focused [Principal's name] and that's what you always are, [Manutaki] are really encouraged to hear you talk about spread and getting the process of change owned by everyone and you know you've got an expanded team and it's always great to see that more and more people are driving up the change and the demand for a responsive school, a Māori responsive school and I really like the way that you talked about culturally located students. That is the desire and the aim and it's what your goal setting has already identified as being really important so while you want young people to enjoy academic success, you've also, in your planning, considered language, culture and identity, so those things are really important.... And I think at the end of the day that's something I do want to emphasise is that you people might feel that you're learning in this group, but [Manutaki] are learning it too. It's one of those jobs which has layers to it that you couldn't predict. That's, I think, its strength because we don't, really at this stage, we're uncovering, we're moving forward with each meeting, we're finding out new things, trying them, putting them into place, see what works, see what doesn't work and I think it's the growing the work, growing the mahi, because it's not a destination, it's a journey and I don't want to just ramble on for ever.... And today our little additions if you like to the kaupapa will be to maybe take some time to think what are the gnarly issues that still exist or maybe less evidenced and how might we problem solve some of those things that sometimes reside there within teaching practice and with student engagement. ...Consider what co-construction looks like from your department level, from your head of faculty level and how you test what you do and how do you know it works, what's the evidence suggest? And we're also keen to understand a little bit more about when those reflective stops occur, when do you stop and take stock of what you are doing and then do the modifications or enhancements around goal setting, so really keen to hear from department heads around the sorts of goals that you've established and also the bodies of evidence that you are gathering in relation to the school's higher Māori student academic achievement goals. So those are some of the things that [Manutaki] would like to maybe talk about or hear you talk about and us ask some of those gnarly questions, so how does that sound?

Although one of the hui goals was to “hear us talk about our progress,” the transcription and meeting notes from the observation of this hui indicated that the conversations were dominated by Manutaki and the Principal, with far less participant input. Evidence that was shared was anecdotal, with sharing of personal perspectives, praise and jargon:

But also a restorative conference is about a win-win, there are things that come out on the table where they're not so good from both sides but it is a win-win and we don't believe that actually whānau want less for their [children] than anybody else. (Manutaki comment)

Capacity is an issue and in a couple of schools .... there are some new young teachers who are absolutely hooked on to engaging Māori learners and so they are non-positional leaders. (Manutaki comment)

And I do acknowledge the way that I think ownership is starting to work, not just spread but ownership is starting to work, that's what I'm getting a sense of, so you can all take a pat on the back for that, because I think it's palpable.... I get a way of getting the feel of what's going on. (Manutaki comment)

The co-construction meeting at this school was concluded in an hour and ten minutes, with no identified or measurable action points for follow-up.

### ***Variability in facilitation of participant engagement in dialogic or discursive practices***

Three other observed co-construction hui at different schools highlighted variability in the facilitation of participant engagement in dialogic or discursive practices. At School 2 there was a second co-construction hui. This hui was facilitated by a member of the Senior Leadership Team, with members of the school's Student Council. The chair of this Student Council was a Māori student and four of the nine students present identified as Māori. The SLT member introduced the goals of the hui:

SLT member: How do we improve attendance?... to deal with the problem, so we want to put something in place for the next couple of weeks and then review it. We want to find out why there are problems with student attendance ... so that is a problem here. So if we are going to make a plan and review it.... What does that mean?

Student A: Go over it.

Student B: Find out what...

SLT member: (interrupts): Yeah, see if it works, see if it has any impact at all, so that's kind of the plan for this meeting.

The SLT member then went over the rules of the meeting:

Remember there is only one person talking at a time.... Remember when we're trying to problem solve it doesn't matter how silly your ideas are, get them on the table because they can actually inspire other people to come up with an idea that's similar but perhaps not so impractical so don't get embarrassed. Now we have two people that have a role in the meeting ... secretary and chairperson (names both people). Our topic on the table, I'll just go over it and then I'm going to hand over to the chair to lead the discussion and we want to make sure that everybody around here contributes their ideas. So we're looking at lateness and [we're looking at bunking classes] and I mean not whole days, whole days are a different problem that the administration is dealing with like people who go to a tangi and never come back for weeks or people who pretend to be sick or people who miss the bus. So we're dealing with, you're at school and someone decides they don't feel like going to period 4 or they decide to go home at lunch time, usually, interestingly at the end of lunch time and miss period 5, so that's what we're having a look at and I'm just going to give you some pretty alarming statistics.

What Mr (teacher's name) did for the staff last night, is print off the whole school roll and all their lates, so as a starter... it's (names the student) is a bit gutted because he thought he was a better role model than that ... so this page here of the 30 kids on there, half of them are seniors ... so it is a bit of a senior problem and for  $\frac{3}{4}$  of prefects, so in other words 3 out of 4 are on this page.... I'll just go through anybody that's in the room and is on this page I'll let you know, because I think you need to know.

Student C: It's about the amount of late notes they've received?

SLT member: Yes.

Student C: So if people are late and not grabbed a late note?

SLT member: No, it's not, it's off KAMAR, and there may be some systems problems that you might need to talk about... Let's get into the more formal discussion part and I'll just hand over to the chairperson to chair the meeting.

Student Chairperson: That's the agenda, what are we going to do about it? What's one reason that you think people are late?

At this point some students started to talk and offer suggestions:

Student B: They don't make an effort to get up.

Student C: They're just not making the effort to get to class on time, not bothering.

Student B: Dawdle to school, they can't be bothered.

Student A: Taking very long showers in the morning.

Student C: There's some people that are at school but they just don't go to form class anyway.

SLT member interrupts: So that's actually truancy isn't it?

Student Chairperson: Bullying in class...

Student C: People miss form time so they don't get in trouble for uniform.

The SLT member then interrupted again, taking over the chairperson's role. Analysis of the transcript and recorded observation schedule revealed that the teacher dominated the discussion, the recording of information and analysis of the issue. The SLT member spoke 45 times during the one-hour meeting, compared with 5 utterances from the chairperson. They frequently broke the meeting rule of one person talking at a time, by interrupting students. It was not clear what the SLT member meant in their remarks about "the problem" of students attending tangi. The comment did not come across as respectful of cultural practices.

Analysis indicated that three to four students spoke more than others. Three of the Māori students did not talk at all during the meeting. Although some students contributed ideas (including bullying in class and issues with uniform), there was no attempt to consider ways to gather more information about the issue of attendance. The SLT member took over the role of chairperson and took notes on the board, and concluded that they would take the information on board to the next staff meeting, which resulted in little student input or ownership of the issue. There was no attempt to involve the students in decision-making or problem-solving. This observation highlighted the SLT member's lack of knowledge of how to facilitate interactive and dialogic relationships, needed for the development of culturally responsive pedagogies. They had stated that the school was

interested in gaining the student's perspective; however, it was not clear that this person knew how to effectively facilitate a co-construction hui or understand the protocols for such discussion. At the end of the meeting the SLT member said:

There's about 10 minutes left so what we really, really need to do now is make some, look at all the stuff on the board and make some recommendations that I can talk to the staff about, well you've covered so much ground but I ... so the recommendations from that... consequences for lateness.... Can we just go perhaps round the table and just get people to say, give a last opinion about what they've said there? What you think about today's discussion. And anything new that you think of...

Student B: I think this discussion was good because ... us prefects help to talk about...

Student A: Good meeting.

Student B: Consequences for lateness...

Student C: Discussed problems.

Student A: It was good...

SLT member: How do you feel chairperson, about how they behaved?

Student Chairperson: Still need a bit of work.

SLT member: I reckon you've been awesome and come up with lots of really good ideas and I'll be really happy to take those further and what I would like you to do too is take the ideas that we've talked about today back to your classes that you represent and get them talking about problems of lateness and what can be done about them.

The meeting then concluded.

At School 3 there was also variability in the demonstration of respectful relationships of interdependence, which highlighted gaps in the facilitator's knowledge and/or skill level in the use of co-construction practices. At this meeting there also appeared to be a lack of respect for the inclusion of Māori knowledge, aspirations and perspectives. Six teachers from across different curriculum areas, who all shared a Year 10 class, participated. They had just been observed by the facilitator of the meeting who identified as non-Māori. One of the six teachers who was present at this hui identified as Māori. This hui started with the facilitator's analysis of in-class observations and teacher-student interactions:

Facilitator: And I have sat down at lunch time and gathered together your perceptions on what's happening with engaging those students in that class, we had those, the target students there who in the main were (student names) ... because interaction going on there so at the top of the sheet there, if you have a look, those top bullet points, that's talking about the different strategies that particularly help Māori students to engage in the classroom and underneath there is a little strip of data that I collected from the classes. Now what I did was to work out in the half an hour, it works out to be in each class, in the half an hour that the observation was happening, how often you, as the teacher, hit on those particular interactions and then as a group I've percentaged those out, so you can see that 2% of that whole time there was social interaction, monitoring and checking was 11.5, prior knowledge 12, academic feedback and feedforward 11 and co-construction 3. Would anyone like to talk about any of those bits or are there any bits that you would like explained?

Teacher A: What's co-construction?

Facilitator: When you're co-constructing with a student you're in some way either obtaining agreement or forward movement in the academic side of things, so sometimes it's real basic stuff like just asking how much time do you think it will take for this activity to happen. Sometimes it is what do you think you need to know next, that kind of... Looking at the learning process, the style, the content with the students and getting them to decide.

Māori teacher: I wonder, if we're talking about behaviours I might be wrong but there seems to be an absence of using te reo if we're looking at behaviours that engage Māori kids and things like that. You know, for me, I don't see anything that says about the reo, about Māori language and te reo and I find that that can be a, I don't know if you'd call it a behaviour but a strategy that helps engage Māori children so I find that quite surprising that there's no mention of te reo at all in there. I don't know what everyone else thinks but, for me, maybe it's because it's not a behaviour but it certainly is a strategy you can use and I don't know if that sort of assumes that our Māori kids don't use the reo or something like that, but it's just something I think of when I look at that page.

Facilitator: When you talked to me about your class, the teaching and you were talking about the 80/20 split on relationship and learning and part of that probably falls under the relationships part of it but that's the relationship that you have with them, the way in which you speak to them just generally.

Māori teacher: I just wondered if anybody else thought that too because if we're talking about things that engage Māori students, surely...

This started a conversation amongst some of the teachers present:

Teacher B: It does help, doesn't it because I've had, not so much this year, but I had a class last year where they used it and then I would use some words and it does fit into that social aspect because you've built a relationship and they appreciate you making an effort [to use] some of their language.

Māori teacher: All my kids that I teach will hear me speak te reo where it's instructions or whatever, so I just wondered if we're talking about those behaviours that engage Māori students that maybe I would expect to have a reo component in there.

Facilitator: (pointing to the observation sheet) These are from the Te Kotahitanga project ... these are things that were identified from that professional development programme that they did, those were the things that engaged students and I would say using te reo is part of the social interaction, so using greetings, using instructions, using words that are appropriate ... maybe we need to make it explicit?

Māori teacher: I would probably like to see it have its own heading or something because of its importance, I would say than just to fit under other things because te reo is the basis of tikanga and things like that. And maybe then we would spell Te Kotahitanga correctly.

Facilitator: (points back to the observation sheet) I cut and pasted that off their website so you might want to talk to them about that.... That came from their website.

Māori teacher: I didn't mean ... I think that for me I always use the reo and I think that's, I've always said to Pākehā teachers and things like that, if you use the reo, it counts for the kids.

Facilitator: (raised voice) To what extent do you mean?

Māori teacher: And not saying a lot of our kids are fluent in te reo ... at home, it does show respect for the tikanga and culture and whatever, eh? I just thought I'd put that in since we're discussing those [top strategies] ones.

At this point the facilitator appeared to become more defensive, emphasising that the observation sheet had "come from the Te Kotahitanga website" and that the wrongful spelling was not their fault. The facilitator kept pointing to their observation sheet and raised their voice. The Māori teacher who had highlighted the issue became quiet for the rest of the meeting. It is not clear that the facilitator had in-depth knowledge of the Te Kotahitanga professional development observation process, or the six dimensions of the ETP. One dimension, manaakitanga, is caring for students as culturally located individuals and includes the importance and use of te reo me ona tikanga within classrooms. Although the facilitator of the hui had highlighted the importance of relationships, there was no identification of the six dimensions of the ETP and the importance of dialogic and discursive practices.

Another teacher added:

I was going to say from experience I had when I was away, I didn't speak a word of Malayan, I made the effort to learn Malay to communicate with the students and it made a huge difference, it really did, just the effort of showing you're not afraid to be a dick.

After a discussion about individual students, and the sharing of strategies that teachers perceive to be successful, the facilitator concluded the meeting:

Facilitator: I've got ... things written down here, so "what next", making some home contact, either about expectations or progress or positive feedback on the students. Continuing with reward system. Sourcing some kind of study skills and reinforcing the gear within that and trying to get some kind of system in place, like keeping the books in the classroom and like pre-prepared resources that will target that absenteeism plus the organisation of those students as well. Should we talk to the dean about the absenteeism in the class, the patterns of absenteeism or is it just scatter?

Teacher A: Patterns and also maybe I think a bit of just notifying us, I think... [The student] is away because she was being picked on or something like that and I notice when I've been on KAMAR that ... it would have been quite useful to know that maybe that was the reason.

Teacher B [Did she have] ... have a medical issue, is it something to do with depression, she does have some, but [her] absence has got really bad.

Facilitator: So does someone want to be the person that talks to [her] about absenteeism or would you like me to be the person that talks to her about that?

Teacher C: I can do that.

Facilitator: Thank you very much, you do that. Right I shall send you a little e-mail in about a week that will remind you of these things and it would be lovely if someone could tell me if they've done any of them and then we can find out if it's of any use or not of any use. Thank you very much for your time people.



This meeting was conducted over an hour. It had clear goals. The facilitator presented evidence which was referred to during the meeting. Analysis of this co-construction meeting indicated that the facilitator asked open-ended questions, and attempted to encourage teacher participation. However, the issue of *te reo me ona tikanga*, raised by the only Māori participant at the meeting, was not identified again at the end of the meeting. After the meeting, the facilitator acknowledged that the Māori teacher present at the hui was observed to be successful in engaging Māori students. However, after the interaction at the beginning of the hui the Māori teacher present became quiet. Co-construction hui are supposed to develop positive relationships of interdependence and respect and acknowledge Māori aspirations, perspectives and knowledge. This was not observed at this meeting and the facilitator appeared to ignore the importance of teachers' use of, and respect for, *te reo me ona tikanga*. Evidence from analysis highlighted the variability of facilitators' demonstrated practice of important co-construction hui protocols and processes (such as power-sharing, shared vision and dialogic relationships), needed to create and sustain positive relationships of interdependence.

### ***“What we heard” – Analysis of Participant Interviews Related to Co-construction Hui (2012)***

The following section reports an analysis of *“What we heard”* when we asked case study school participants in 2012 interviews about their understandings and experiences associated with their attendance at co-construction hui. Four key themes emerged from data analysis related to effectiveness of implementation. These were:

- Variability in participant understandings and / or engagement in co-construction hui;
- Variability in perceptions of effectiveness of co construction hui;
- Variability in the effectiveness of the facilitation of co-construction hui; and
- A lack of clarity and guidance around implementation of co-construction.

#### ***Variability in participant understandings and/or engagement in co-construction hui***

A key theme to emerge was the variability in participants' reported understandings and/or engagement in co-construction hui within their school. We heard many responses such as “No I didn't go to the last one,” “I have not attended all of the meetings,” “No I haven't attended any this year,” “I haven't been involved.” This was the most common response by deans and by some heads of department.

This participant had not attended or been involved in co-construction hui as they had only just arrived at their school and had not been engaged in any aspect of the professional learning process:

You know what the answer to that is, don't you? (Have you attended co-construction hui?) From what you've just heard. No. And that's probably, again, we have had a lot of changes at Senior Leadership level and I've only just arrived at the school this term. (SLT focus group, 2012)

Others talked about going to one or two co-construction hui:

Yes, we had one with the Heads of Department. I found that quite good actually, we were encouraged to speak. (HoD focus group, 2012)

Analysed evidence indicated that members of a school's Senior Leadership team could select which participants they wanted to attend such hui:

We have had one co-construction hui, our first .... meeting with selected HoDs, not all HoDs but a selection (SLT focus group, 2012)

This participant had not been involved in the wānanga and wondered if these were co-construction hui:

Well we have heard about it, He Kākano, but none of us actually know what's happening (looks around at the others). I know some people are going to a hui with the Principal, but I'm not sure if that's what you're talking about... Has anyone here been yet to the wānanga? No, so we are all waiting to be told (HoD focus group, 2012)

whilst this participant reported that they had experienced co-construction but at this point it had been a "one off" or had taken a while to occur:

I think I have been involved in co-construction .... It's a while back, I can't remember much really ... it means working out together, constructing ideas, linking them to the goals. (HoD focus group, 2012)

It was not clear that participants used and/or understood the term co-construction hui. This participant explained that they may have been involved in co-construction meetings without knowing:

There may have been things that we've done, but they haven't been called a He Kākano co-construction hui. We have had hui where we've been co-constructing things, like we had a recent one at the end of last term on sustainability and we've had others one at our local marae.... I don't also think about whether these hui are co-construction or not, with that label attached ... it's just a staff meeting. (HoD, 2012)

This Manutaki believed that some would not understand co-construction as they may not have been involved in the process yet:

It (co-construction) varies depending on school circumstances and how far the thinking about Māori educational achievement in schools was advanced before they came on board with He Kākano ... not all of this school's senior leadership teams have attended co-construction hui yet. (Manutaki, 2012)

### ***Variability in perceptions of effectiveness of co construction hui***

There were mixed responses regarding participant perceptions of the effectiveness of co-construction hui. These participants who were interviewed believed they were very effective and quite different from usual school meetings:

The meetings were really useful. They have assisted us more within our faculties to co-construct our own goals. (HoD, 2012)

The co-construction meetings that I have been to have been great. Staff being able to come collectively with our own ideas and opinions and reaching an understanding that something needs to be addressed and we should be looking at it collectively rather than individually. (HoD PE, 2012)

Overall, I think that the co-construction aspect has been one of the strengths of the whole process and we, as a SLT team, have had many opportunities to talk about [it], both formally, where it's been on the agenda, and informally, as part of our management meetings where we have debated and engaged with the whole development of it. (SLT Focus Group, 2012)

Construction hui were viewed as an effective process for sharing ideas with others and/or developing a common goal or plan:

I probably look forward to more the co-construction where we look at where we are heading as a school community and that we are working on that together as Senior Leaders and so then also involving heads of departments and then teachers in their own departments will look at what the issues are and try and look at different strategies or a particular development in their departments to work through. (SLT focus group 2012)

One school participant explained that a co-construction hui had involved whānau and staff together and that it had been held at the local marae:

I've been to one (co-construction hui) on our local marae just the one that was for staff and whānau members. It was a really interesting day... A lot of goals and aims were written down and formalised, everybody got into little groups ... we are seeing more of them within the school, there's more communication with home. (Interview with HoD Art, 2012)

Other participants perceived that co-construction hui had enabled more honest meetings, something which did not always happen within usual staff meetings:

I really liked the last one ... it was good, useful ... to get things off your chest.... Say what you're really thinking. (Deans' Focus Group, 2012)

I agree all discussions should be robust and healthy, not tip-toeing around. In the past, if we have tried to address something with a senior manager, your ideas get shot down straightaway unless the ideas come from senior management nothing happens, whereas here we had a frank discussion and your ideas are actually listened to. (Deans' Focus Group, 2012).

Whilst some were very positive about co-construction hui, others who were interviewed felt that nothing much had changed and they had little value:

Yeah I have been to these hui. I feel that nothing much has changed, there's a lot of talk gone on and nothing much has changed. (HoD focus group, 2012)

That meeting we had last night was co-construction ... but we just got talked at ... and I don't see any value in that or anything new to be honest with you. (HoD focus group, 2012)

The point I would like to make is that I went to this co-construction meeting and we did this weeks ago and that was it, there has been no action in the meantime. (HoD focus group, 2012)

These participants were unclear about the process after co-construction hui and/or how to achieve shared goals:

I don't feel like I am as immersed as I should be at this stage of the programme and nor do I feel that I have got any strong understanding of how we are getting to our end goal. We had a co-construction meeting a while ago which outlined what He Kākano was going to do for us and it filters down from us into our department, but again having the opportunity with my department to really delve into that and talk to them about how we can get some changes happening or what those changes may even look like. I'm not sure what the process is supposed to be. (HoD Focus Group, 2012)

To be honest, I think the whole process of setting goals through co-construction is woolly, I think the goals that we got were from SMT ... I don't think they're as specific as they're supposed to be. I don't think they're targeted and as a HoF I don't think we had any input or any say in any of that and so we now have these goals which I don't think had been communicated to us as HoFs, never mind the whole staff, and I don't think they're specific and what are they expecting from us ... none of that has been communicated to us. (HoD Focus Group, 2012)

The process of engaging in school-based co-construction hui had raised questions for some. This participant questioned the degree to which co-construction meetings at their school enabled community and whānau ownership and involvement:

One of the questions that I often come away from (with our co-construction hui) are we keep talking about ownership, and who owns this process and who is it for... but we haven't come up with a way of getting initiation from the other end, from the whānau. I still think it's us pushing things out to them. (HoD Focus Group, 2012)

Others believed that co-construction as a process had potential for engaging with whānau but acknowledged that more work needed to be done to involve the community:

[Co-construction] ...if it's about involving whānau, there's a whole lot more work needs to be done around that and there's also, from my experience of it, the biggest issue that I see with whānau ... it's the parents that we don't get here are the ones that we don't hear from and we don't have any input and it's a relatively small group of parents who consistently will turn up and do things but is that actually reflective of what the wider community thinks, so there's things, I guess, around the structural, organizational side of those things... How do we get that involvement? (SLT focus group, 2011)

However, one SLT member questioned whether co-construction was a process that was consistent with Māori tikanga:

Co-construction isn't a Māori concept, it isn't used in the domain of tikanga Māori. (SLT focus group, 2012)

### ***Variability in in the effectiveness of facilitation of co-construction hui***

Analysis of participant interviews highlighted a variability in the effectiveness of facilitation of co-construction hui. Some participants emphasised the ability of the co-construction facilitator and their expertise, and that this had an impact on their engagement in the process:

I think our co-construction meeting was facilitated really well by the Manutaki ... she brought that out, it was our opinions and it was an open discussion ... and it's a very different thing to have a set of data sitting there that you can look at, normally we'd just be sharing anecdotal information. (HoD Focus group, 2012)

I don't know if it was actually part of a construction hui or if the [Principal] actually invited the Manutaki to help us work through issues, but it was a construction hui really, because we were looking at an issue together and trying to figure it out in terms of Māori achievement and like, for example, in that whole dialogue, communication with whānau had been left out and so the Manutaki was able to articulate that gap ... and that was really important. (HoD focus group, 2012)

It's quite new to me, this co-construction hui and being on a marae and that sort of thing is very new ... it's very different from your usual staff meeting, everyone has input and we were in groups sharing our ideas and looking at the data and hearing community perspectives was very new, very different and a great thing to do to build that commitment ... but the whole process needs someone with those skills to facilitate it effectively. (HoD Science, 2012)

Not all participants believed that co-construction hui they had attended were facilitated effectively:

Well it was really just talk, talk, talk and nothing got achieved... There didn't seem to be any point to the meeting and I don't think anything will come out of it (co-construction hui). (SLT focus group interview, 2012)

All of He Kākano is good practice in change management and negotiating things through the school. So we would talk it about it, the He Kākano frame is we co-construct that but it's what we do in a distributed leadership model in a collegial decision making environment that's what you do and I know, for some schools, that's not how they do it, but for schools that do do it, it is a comfortable process to be engaged in. In terms of co-construction, our Manutaki is a thoroughly nice person, but I really question their skills.... I don't think they know anything about how a large secondary school works ... in terms of our hui ... it's really achieved nothing ... that person hasn't been able to ask the hard questions or provide us with any real advice... so I really question what their role is in all of this. (SLT focus group interview, 2012)

### ***A lack of clarity and guidance around implementation of co-construction***

A lack of clarity over co-construction and its implementation within the He Kākano programme could also present challenges to those wanting to engage:

I'm guessing there's a little bit of politics behind co-construction as well in that ... at the start, schools were told ... you tailor it, you fit the process around what your needs are and then as time went on, some schools were lagging, some schools weren't doing anything or really knew what they should be doing ... and so I think the He Kākano organisation themselves felt that they needed to give a little bit more direction and then I also believe and I hope I'm not stirring up anything, but I also believe there was pressure from other quarters on He Kākano in terms of where is this going, where is this heading, so there was a need to make sure there was a little bit more direction so that the outcomes at the end of the process were there as opposed to just schools floundering and muddling their way through. (SLT focus group interview, 2012)

I have been to one co-construction meeting and I have attended one staff meeting around He Kākano. And that for me is disconnected, I don't feel that there is a driving force. So for me it is disconnected, it's hard. (HoD focus group interview, 2012)

Finally, others felt that if co-construction was to be something embedded and effectively implemented within their school, then staff needed preparation and training themselves:

If we are to sustain co-construction, we'd need training ourselves. It is quite different from a normal staff meeting. (HoF focus group interview, 2012)

We haven't had training for co-construction ... if you are going to implement in within your department that is what you would need. (HoD focus group interview, 2012)

Other participants believed that co-construction had potential as a professional learning activity; however, a lack of guidance on how to move the process into the classrooms created barriers for some participants:

I think that the other side of the PD which would be really advantageous to enhance is the co-construction hui side of it which really hasn't been touched thus far and we've got staff now at a stage where we're saying, right, there's a gap here, we've seen the results, there's a gap here, what do we do to fill the gap? And I think the next step for PD would be working with them around how they go through the co-construction process with Māori students and how you actually do that observation co-construction triangle and I think that's certainly ready for that, but that requires a bit more input, something that we haven't had from the Manutaki or the wānanga. (SLT focus group interview, 2012)

After the co-construction meeting we had a template (The He Kākano Manutaki Co-construction meeting framework) to fill out so I did sit down with a member of my department. We were asked to answer key questions, what school-wide evidence do we have for Māori students' participation and achievement? what does the evidence suggest we have done well? what areas are highlighted for further development following our interrogation of evidence and priority areas for development? And so with my department we have a look at all of that and we have written down answers for those four questions but we haven't got any further.... I'm not really sure what happens next and I suppose I expected a bit more guidance... There wasn't really any clear steps after that. (HoD Focus group interview, 2012)

We've had a lot of discussions within the HoDs group but there has not been a lot of discussions between us, the HoDs and the SLT and I think that is where the process has fallen down. At the moment we are kind of separate in where we are and I think we do need to come together and that's why I think a mini wānanga or co-construction hui for HoDs and senior leadership would be useful and I think that is the downfall at the moment. We haven't achieved that. (HoD Focus group interview, 2012)

## **Section Summary**

According to He Kākano (2010) programme documentation, co-construction was an important leadership practice if participants are to establish and/or strengthen positive relationships of interdependence and strong relational trust between Māori and non-Māori stakeholder groups. Co-construction practices can be viewed as indicators of the way in which Māori knowledge, goals and aspirations are respected and included in joint work, so that Māori students can achieve and enjoy educational success as Māori.

Results indicated that there was variability in practices, understandings and participant engagement in co-construction hui across case study schools. A lack of effective facilitation and/or knowledge of co-construction activities could inhibit professional learning and change.

Interviews across stakeholder groups indicated that no formal preparation had been provided in facilitating co-construction hui and that many interviewed participants would welcome such professional learning. The range of findings from the observation data indicated a range of practices, some not consistent with the aims of the hui as described in the He Kākano documentation. Evidence shows that Māori voice, aspirations and intellectual knowledge are not yet being consistently sought or heard through the co-construction hui at the case study schools. Such omissions can seriously undermine the potential of He Kākano as a professional learning programme for culturally responsive leadership in secondary schools and particularly the development of strong relational trust. Implications of this include a more formal approach to the professional learning and ongoing assessment of facilitators of co-construction hui at all levels of the school. Co-construction and joint work activities are essential in transforming English medium New Zealand secondary schools so that Māori students can achieve and enjoy educational success as Māori.

## Low Expectations and Negative Messages About Māori Student Achievement (Māori Students' Perceptions, 2012)

The following section highlights the perceptions of Māori students and others within the case study schools (2012) regarding messages that were communicated about Māori student achievement during the implementation of He Kākano across case study schools. Data analysis highlighted student perceptions of low expectations and negative messages related to Māori student achievement.

Māori students who were interviewed were particularly sensitive to deficit messages given to them either in explaining the project or talking about their achievement:

[In assembly] our principal was like showing us a presentation about Pacific and Māori students about our (achievement) percent rate having gone down and he was trying to explain to us and like all I could hear is Māoris being dumb just putting us down and stuff.... Whole school, they showed us this huge slide show about Pasfika and Māori students not succeeding. (Māori student focus group, 2012)

These students felt there was a lack of recognition of Māori student success and different student abilities and needs:

[They are] constantly trying to bring people below the average up to the average, while the people above the average are just kind of sitting there. (Māori student focus group, 2012)

I just don't feel like they single out Māoris in any way, shape or form until it comes to who's not achieving? ... and we all achieve together but if you're not achieving your ethnic group comes out. If you get an excellence for PE they don't go Māori excellence for PE, but if you fail, you fail like a Māori. We achieve together but fail separately. (Māori student focus group, 2012)

Some students felt that they were unfairly singled out:

They tend to single us out a bit, because we're marked on the roll, so they single us out almost like we're not as good as everyone else. (SG Māori students focus group, 2012)

They [teachers] always talk the negative, they never talk positive about us. (Māori students, 2012)

Others believed that school messages given to students about Māori students and their achievement reinforced negative images or stereotypes:

1<sup>st</sup> Māori student: Since we're Māoris we can't achieve stuff because we're not as good.

2<sup>nd</sup> Māori student: We're meant to be bad.

3<sup>rd</sup> Māori student: Yeah, bad and hoary, dropouts, [drug heads] and stuff.

1<sup>st</sup> Māori student: We aren't going to steal their food. (Māori student focus group, 2012)

Negative images or stereotypes suggested Māori students could not achieve, Such stereotypes were perceived as having a corroding influence on expectations and motivation:

1<sup>st</sup> Māori student: Māori students don't achieve.

2<sup>nd</sup> Māori student: It's just like, widely known that Māoris seem to not do well in [this school].

3<sup>rd</sup> Māori student: They don't achieve.

4<sup>th</sup> Māori student: People see [underachievement] that's a Māori problem.

**Interviewer: And in the school, is that common?**

2<sup>nd</sup> Māori student: Since it's in their head...

3<sup>rd</sup> Māori student: But you can't class a whole race of people to be behind. (Māori student focus group interview, 2012)

These Māori students who were interviewed were particularly concerned about a lack of pressure or expectations for Māori students to excel and they wanted their teachers and school managers to know that they had dreams and aspirations:

I don't think there's a lot of ... motivation for Māori to stand out a lot more than non-Māori students, there seems to be this fear of standing up just and saying you're Māori but being able to be achieving in what you wanted. I think there's a lack of that now. (Māori student focus group interview, 2012)

I think sometimes in the classroom maybe because some of the teachers have had many students that unfortunately just want to pass, they don't mind just getting achieved, because they don't have any aspirations to go maybe to university, the teachers have gotten into that mindset of saying, "Ok, these guys just want to achieve so we're just going to push them to achieve not merit or excellence" So maybe there's that mindset, just the unfortunate thing if you're in just a normal mainstream classroom. (Māori student focus group interview, 2012)

I think ... if you're just a normal person here you go through school and you just pass and there seems to be no push for [us] to have a dream or to excel. (Māori student focus group interview, 2012)

These students wanted to tell teachers and members of the school's management team to increase their expectations of Māori students, offer formative feedback about their work and be more supportive of academic achievement:

The teachers should have more courage for us. (Māori student focus group interview, 2012)

I'm passing way more than I am in English, that's cause he (my Māori teacher) gives us more help than what my English teacher does. He's more supportive and like, if you're failing he doesn't tell you you're just failing, that's it, he tells you and then he helps you and like my English teacher he'll just say, you're failing, you better start doing work and how am I supposed to when I don't even know what I'm doing? (Māori student focus group interview, 2012)

1<sup>st</sup> Māori student: The [teachers] always just say what you've done wrong, they never say how good you've been or anything.

2<sup>nd</sup> Māori student: They don't say how they could help you.

3<sup>rd</sup> Māori student: They never say what to do to make it better, they just talk about the negative.

4<sup>th</sup> Māori student: It's always Māori students that's going to fail, Māori students are always the ones ... stop saying that. (Māori student focus group interview, 2012)

There was evidence that individual participants held assumptions about Māori students and their learning. This head of department appeared to believe that Māori students were a type of learner that did not fit in well with traditional academic subjects:

I think the types of subjects that students are offered [in school], particularly for kinaesthetic and visual learners, which Māori predominantly are, don't adequately accommodate them ... if I could I would re-instate technical colleges in this country because we'd find that there would be a whole heap of Māori students and possibly Pacific Island or other students that are technically, hands on, visual, kinaesthetic



kids that would go to schools like that on purpose because that is their orientation of learning. (HoD focus group interview, 2012)

Another head of department believed that student achievement was related to whānau/family background and there was little that teachers could do in terms of changing that:

I would say and I said this at the co-construction meeting as well, it starts at home with their mentality of wanting to do well. When they come in and they are 12 or 13 years old, we are trying to change 10 years of them not achieving, we are trying to turn all that around in a space of 2 years. It is very difficult whereas if they start early and they are taught to respect achievement then that should flow on and we shouldn't be having these discussions. (HoD focus group interview, 2012)

Interviews emphasised the diversity of Māori students. However, analysis of other data sources, particularly school action plans in 2011, indicated that relatively few schools have set goals for student achievement and that for schools that had set academic goals, the majority of these seemed basic (NCEA level 1). Analysis of some interview data also revealed that some senior school leaders appeared to have focused their attention on "low achievers" rather than recognising the diversity of Māori students and having a number of strategic goals (e.g., recognition of gifted Māori students):

[He Kākano] I mean it's just another reminder that Māori students are under achieving and it just keeps it in your field of vision every single day, whether it's Te Kauhua or whatever, or He Kākano it's still, it's just another reminder, what [the facilitator] was talking about. (HoD focus group interview, 2012)

My He Kākano goal is to identify those Māori students who are currently underachieving and engage in dialogue on how to change that. (Deputy Principal, 2012)

However, separate senior leaders also identified that a major challenge to Māori students achieving educational success as Māori was the presence of negative stereotypes:

One thing that we're not happy about is when Māori students look around, they still don't see the other Māori students achieving. So there is still that stereotype there, I'm sure it's in a lot of schools where there's the stereotype of a Māori boy who's a bit of a laugh and a bit of a joker and doesn't take himself too seriously and that's [hard to] break down. (Deputy Principal, 2012)

I think that there is still a bit of work to be done with the Māori students and their belief in themselves, but I don't think that's a school issue, I think that's a New Zealand issue and I still think that there's too much deficit theorising going on everywhere. The media, you name it, on Talk Back coming in this morning, one of the tribes up North got allocated a whole lot of land and they sold it to an American guy to make a golf course and the lady on it, all this they keep crying out not to sell land to foreigners and now to make some money they've sold it. But straightaway there's that deficit theorising and at the end of the day, I could have bought the same amount of land, sold it and no one would have blinked an eye. So you're always going to be hammered with that and I think that's a New Zealand issue not a school but, like I said, there's a real value in He Kākano but I still think there's some work to be done to get it just right. (Assistant Principal, 2012)

There is so much in He Kākano that I think addresses those things. It is hard to raise that awareness ... and sustain that change... [If I had my wish] I would change that whole deficit thinking that is so ingrained in the psyche of teachers it seems to me and I mean we've come through the system. Whether we're Pākehā or Māori practitioners we've all come through it and so, for all of us, I think that it requires some conscious rethinking of something that we've just always done. That's one thing I'd really like to change.... And if, the other thing I'd like our staff to realise and to be aware that there is the huge potential there is within each one of them to make a difference for the kids that they are working with, because I think teachers don't

actually realise just how big an opportunity there is for them to make that difference. You're looking outward all the time, you don't actually see that power that is within each one and it is a mighty power. (Principal)

### **Section Summary**

In any school intervention it is important for school leaders and professional learning providers to talk through and identify key messages that will be communicated to students, whānau and staff about the purpose and function of planned intervention activities. This is particularly important in the case of He Kākano, as this professional learning programme aims to interrogate deficit thinking by developing and strengthening culturally responsive leadership across English Medium secondary schools, so that Māori students achieve and enjoy educational success as Māori. Results from Māori student interviews and analysis of He Kākano school action plans indicate more needs to be done in setting aspirational goals and lifting school leader expectations related to Māori student success.

## Comparison of Student Outcomes

The major purpose of He Kākano is to enhance Māori student achievement and achieving educational success as Māori. Ultimately, school leadership activities at the individual schools are expected to have a measurable impact on student outcomes. Therefore, one major focus of the independent evaluation was to investigate for shifts in student achievement-related factors as a function of project participation by schools.

The evaluation encompasses selected student outcome data for the two major project years of 2011 and 2012. The 2011 data reported here are considered *baseline* for He Kākano. In 2011, school leaders had just commenced participation in He Kākano and had not yet implemented school action plans reflecting new understandings from their professional learning. In comparison, the 2012 data provide early evidence of the impact of He Kākano on students; by late 2012 when student surveys were administered, school leaders had participated in several professional learning wānanga and were in their second year of project participation. Thus, one might expect there would be perceptions among Māori (and perhaps other) students of changes with respect to their school's cultural responsiveness and their own aspirations for educational success. Ideally, student survey and achievement data from 2013 would provide more substantive evidence regarding the impact of He Kākano on students and data collection should be extended for one additional cycle in 2013 to enable the project and the MOE to assess fully for positive outcomes. This would include evidence regarding student attitudes towards school achievement, their attitudes about whether their schools are culturally responsive, and their actual achievement as measured by NCEA performance for which previous years' comparisons are now available.

### Measures Used

#### *Student surveys*

Data reported here include the results of student surveys administered late in each of two school years, 2011 and 2012, covering two major attitudinal domains. A section entitled *How Do You Think About Your School Learning* asks students to self-report their aspirations for NCEA achievement and related factors; this section of the survey has been well-validated psychometrically in previous research carried out in New Zealand schools (Hodis et al., 2011; McClure et al., 2011; Meyer et al., 2009). A second major section of the student survey asks students to rate different items reflecting *What Do You Think About Education and School*, addressing student perceptions of the cultural responsiveness of their school. This section is based on items reported in the published literature assessing similar constructs and has been developed specifically for this evaluation and for the New Zealand situation. The results reported here for both sections of the student survey reflect valid and internally reliable patterns in student responses about their own learning and how they view their school's cultural responsiveness. The student survey is included with this report as Appendix 7.

#### *Student achievement outcomes*

We also report selected analyses of end of the year achievement data on various NCEA outcomes reported in the Ministry of Education national Benchmarks database. We analysed mean results for all He Kākano schools as well as for our selected case study He Kākano schools in comparison with mean results for all schools nationally, for Te Kotahitanga Phase 3 schools, and for other schools nationally for four years, from 2008 to 2011 (the latest year for which these data are currently available in the benchmarks database).

### **Interviews with school stakeholders**

In addition, interview findings are presented regarding understandings of the meaning of the goal that “Māori students achieve educational success as Māori.” The explicit focus of He Kākano is on “improving culturally responsive leadership and teacher practices to ensure Māori learners enjoy educational success as Māori” to “improve the emotional, social, cultural and academic outcomes of Māori children” (The University of Waikato, 2010, p. 4). Our findings on how this was understood across diverse school stakeholders and constituencies are based on interviews with whānau, students, Board of Trustees chairs, principals, senior leadership team members, heads of department, and deans in the nine case study schools. In all, 116 interviews were carried out in 2011 and 2012, including 2011 interviews with Board of Trustees chairs, senior leadership team members, whānau groups, and principals who were those most directly involved at that time and 2012 interviews from all participant groups (see Table 22).

**Table 22. Interviews Used for Analysis of Interpretations of Achieving Educational Success as Māori**

Participants	2011	2012	2011 and 2012
BOT chairs	8	7	15
SLT focus groups	8	9	17
Whānau groups	8	9	17
Deans	7	12	19
HoDs	26	20	46
HoDs Māori	9	6	15
Principals (8), DP (2), AP (1), He Kākano coordinator (1)	8 + 2 + 0 + 2 = 12	8 + 2 + 1 + 1 = 12	24
Manutaki	2	5	7
Total	36	80	116

In the 2011 baseline interviews, participants were asked what “achieving success as Māori” meant to them. In 2012, participant understandings and views regarding the phrase “achieving educational success as Māori” were directly probed through three separate questions:

- What evidence do you have that He Kākano professional development programme is having an impact on Māori students achieving educational success as Māori? How do you know?
- How effective are co-construction meetings in bringing about change in your school/across departments, so that Māori students can achieve as Māori, and how do you know? What has changed as a result of these hui?
- Has He Kākano helped you and/or your school develop an understanding of Māori students achieving educational success as Māori? Has it helped in practice? How do you know?

The following section highlights comparative analysis of Māori student attitudes towards their achievement gathered through Student Surveys (2011 and 2012).

### **Student attitudes towards achievement**

The student survey *How Do You Think About Your School Learning?* was administered to approximately 400 secondary students enrolled at case study schools in 2011 and 2012 to compare student attitudes towards their achievement across the first two project years. A self-report survey of student attitudes in four key areas previously psychometrically validated by a team of researchers at Victoria University has been empirically related to future student achievement, hence considered appropriate and useful to assess student

attitudes. This survey was used to compare any changes across these two years in student attitudes towards their learning, comprising the following four factors:

- **Doing My Best** (4 items; sample item – *I want to take credits that allow me to try for Merit or Excellence, rather than just Achieved*).
- **Doing Just Enough** (3 items; sample item – *If I get just NCEA Level 1 or possibly NCEA Level 2 before I leave school, I'll be satisfied and have no plans to finish Level 3*).
- **Teacher Affiliation** (4 items; sample item – *I learn more in a subject when the teacher cares about how well I do*).
- **Group Work** (3 items; sample item – *I get more involved when we do group work in class*).

Table 23 reports the overall means for these four factors by ethnicity for the two school years, allowing comparisons of how Māori, Pacific, NZ/Other European, Asian, and Other students responded on the self-report across the two years.

Table 23. Overall Means of Factors by Ethnicity in 2011 and 2012 for all He Kākano Case Study Schools: How do you think about your School learning?

		Māori			Pacific			NZ/ Other European			Asians			Other			Total		
		<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>
<b>Doing My Best (3i)</b>	2011	397	3.27	1.00	284	3.44	0.88	1432	3.45	1.12	609	3.86	0.90	63	3.58	1.06	2850	3.51	1.05
	2012	375	3.20	1.01	238	3.47	0.79	1237	3.47	1.14	410	3.86	.88	70	3.59	1.00	2374	3.49	1.05
	<i>Sig.</i>		<i>ns</i>			<i>ns</i>			<i>ns</i>			<i>ns</i>			<i>ns</i>			<i>ns</i>	
<b>Doing Just Enough</b>	2011	397	2.71	1.04	284	2.75	1.00	1431	2.37	1.02	608	2.28	0.97	63	2.48	1.11	2847	2.45	1.02
	2012	377	2.84	1.05	239	2.75	0.92	1236	2.47	1.05	410	2.37	.95	70	2.33	.99	2377	2.55	1.04
	<i>Sig.</i>		<i>p=.07</i>			<i>ns</i>			**			<i>ns</i>			<i>ns</i>			***	
<b>Teacher Affiliation</b>	2011	397	3.94	0.82	284	4.16	0.74	1436	4.01	0.76	608	4.04	0.81	63	4.21	0.71	2853	4.02	0.78
	2012	375	3.92	0.81	238	4.09	0.74	1237	3.97	0.78	410	4.03	.73	70	4.05	.81	2374	3.99	0.78
	<i>Sig.</i>		<i>ns</i>			<i>ns</i>			<i>ns</i>			<i>ns</i>			<i>ns</i>			<i>p=.08</i>	
<b>Group Work</b>	2011	397	3.54	0.84	284	3.69	0.80	1436	3.35	0.81	609	3.46	0.80	63	3.44	0.90	2854	3.44	0.82
	2012	377	3.47	0.82	239	3.62	0.74	1237	3.32	0.82	410	3.40	.77	70	3.20	.87	2378	3.39	0.81
	<i>Sig.</i>		<i>ns</i>			<i>ns</i>			<i>ns</i>			<i>ns</i>			<i>ns</i>			*	

Note. Scale: 1 – not at all true; 3 – somewhat true; 5 – very true. Total also includes students who have not indicated their ethnic/cultural identification (N=65 in 2011 and N=45 in 2012).

These data are largely unremarkable, showing virtually no change on the four factors across the two years for Māori students. There was one minor shift (more negative in 2012 than in 2011) for NZ European students on *Doing Just Enough* but this difference was numerically small and statistically significant primarily due to the large sample size.

Our conclusion based on these data is that no shift in student attitudes towards their learning was evident from 2011 to 2012, including for Māori as for other students at the case study schools.

### ***Student attitudes towards cultural responsiveness at their school***

The student survey *What Do You Think About Education and School?* was developed specifically for this evaluation project from items based on student surveys that have been reported in the published literature. This survey was also used to compare any changes across the first two project years on four factors validated by our analyses:

- ***Māori/Pasifika School Membership*** (3 items; sample item – *In this school, being Māori as tangata whenua (the Indigenous people) is valued*).
- ***Cultural Inclusion*** (5 items; sample item – *This school and its teachers are helping me to be respectful of different cultures and languages*).
- ***Mainstream Safety*** (5 items; sample item – *This school is a safe place for students like me*).
- ***Discrimination*** (3 items; sample item – *There is racism at this school in some teachers and some staff*).

Table 24 reports the overall means for these four factors by ethnicity for the two school years, allowing comparisons of how Māori, Pacific, NZ/Other European, Asian, and Other students responded on the self-report across the two years.

**Table 24. What do you think about education and school?**

		Māori			Pacific			NZ/ Other European			Asian			Other			All		
		N	M	SD	N	M	SD	N	M	SD	N	M	SD	N	M	SD	N	M	SD
<b>Māori/ Pasifika</b>	2011	381	3.46	0.86	275	3.59	0.85	1402	3.62	0.83	590	3.65	0.88	61	<b>3.83</b>	0.85	2768	3.60	0.86
	2012	360	3.45	0.78	236	3.53	0.78	1202	3.68	0.79	395	3.66	0.85	70	3.54	0.94	2306	3.62	0.81
	<i>Sig.</i>		<i>ns</i>			<i>ns</i>			*			<i>ns</i>			<i>p=.07</i>			<i>ns</i>	
<b>Culture</b>	2011	383	3.48	0.80	276	<b>3.89</b>	0.75	1415	3.40	0.79	601	3.79	0.73	62	3.55	0.92	2796	3.54	0.80
	2012	365	3.43	0.77	237	3.77	0.75		3.36	0.74	402	3.73	0.73	70	3.40	0.83	2327	3.48	0.77
	<i>Sig.</i>		<i>ns</i>			<i>p=.07</i>			<i>ns</i>			<i>ns</i>			<i>ns</i>			<b>**</b>	
<b>Safety (2i)</b>	2011	378	3.83	0.89	272	3.88	0.78	1401	<b>3.90</b>	0.88	596	3.79	0.83	61	<b>4.05</b>	0.82	2765	3.86	0.87
	2012	364	3.73	0.84	237	3.81	0.80	1201	3.77	0.87	402	3.80	0.81	70	3.84	0.87	2326	3.77	0.85
	<i>Sig.</i>		<i>ns</i>			<i>ns</i>			<b>***</b>			<i>ns</i>			<i>ns</i>			<b>***</b>	
<b>Safety (5i)</b>	2011	378	3.83	0.89	275	3.75	.71	1413	3.75	.73	599	3.67	0.75	62	3.81	0.80	2791	3.71	0.74
	2012	364	3.58	0.58	237	3.66	0.58	1210	3.73	0.61	402	3.71	0.64	70	3.72	0.61	2326	3.69	0.61
	<i>Sig.</i>		<i>ns</i>			<i>ns</i>			<i>ns</i>			<i>ns</i>			<i>ns</i>			<i>ns</i>	
<b>Discrimi- nation</b>	2011	379	<b>2.79</b>	0.98	275	2.54	1.02	1413	2.52	0.93	597	2.46	0.92	62	2.65	0.99	2785	2.56	0.95
	2012	363	2.84	0.96	237	2.75	0.99	1206	2.52	0.91	400	2.47	0.93	70	2.65	0.92	2785	2.59	0.94
	<i>Sig.</i>		<i>ns</i>			*			<i>ns</i>			<i>ns</i>			<i>ns</i>			<i>ns</i>	

*Note.* Scale: 1 – not at all true; 3 – somewhat true; 5 – very true. “All” include also students who have not indicated their ethnic/cultural identification (N=65 in 2011 and N=45 in 2012).



## Results

These data are largely unremarkable, showing virtually no change on the four factors across the two years for Māori students. There was one statistically significant shift (more negative in 2012 than in 2011) for NZ European students on the *Mainstream Safety* or the extent to which European students reported that they felt safe in the school. Again, this difference is numerically small and statistically significant primarily due to the large sample size but the shift is nevertheless large enough to also result in a total sample negative shift that is significant.

Our conclusion based on the survey data is that the desired shifts in student attitudes about the cultural responsiveness of their schools were not evident from 2011 to 2012 for Māori. This was also true for other student ethnic groups at the case study schools with one exception: One possible concerning finding is that NZ/Other European students at the case study schools became more negative about the extent to which they felt culturally safe in school across the two years.

Interestingly, a few students added personal comments on their 2012 student surveys related to the survey questions about culture. While there were relatively few comments, those that were added were generally negative and indicated resistance to efforts by their school and/or teachers to be culturally responsive to Māori. Some comments indicated the perception that things were fine as they are, while others objected to what they saw as a “double standard” for Māori:

It is not the case that they are disrespected, just that they do not appreciate the respect given to them.

School has double standards for them.

White (NZ European) students work harder than Māori students and don't get as much credit for our work.

Students expressed perceptions that Māori receive special treatment that was, in their view, unfair:

They are treated too well / way too much [4 student comments].

[There is] favouritism to Māori.

I hate it when Māori people get special treatment.

One student commented that efforts at their school to show respect for Māori students reflected racism:

They moan that they are treated differently, but truth is most shit is handed to them on a silver platter, thanks to a racist Māori language teacher.

A few written comments were prejudicial, including generalised negative stereotypes:

They are annoying and beat up the white kids and take weed.

They start fights over anything.

People are scared [of them].

Māori students disrespect our school. They disturb classes. I don't think they deserve any more rights.

There were also several negative comments about te reo Māori offerings at the school as these were seen as irrelevant:

There are more credits for Māori than French. I wouldn't learn either, because I wouldn't go to France and Māori is a dying language.

Māori is pointless because it is the least used language in the world.

Active resistance to and ridicule of Māori practices were noted by Māori students during focus group interviews in four case study schools:

Student A: Like we were doing a haka at the school assembly and we had to poke out our tongues and they [other students] would laugh at us. It was really disrespectful and the teachers didn't do anything about it.

Student B: I was like, shut up. Teachers [weren't] telling people off, it was like it's ok. (Māori student focus group)

When I get spoken to by one of the Māori teachers in Māori I hear like some White kids going, that's rude you shouldn't be talking that language in front of us. When Matua taught us social studies he'd always just talk in te reo to me and like you'd hear other kids in class going, that's rude, you shouldn't be doing that. That really upset me. (Māori student focus group)

Tensions within peer relationships were noted by these Māori students:

We try and enforce Māori getting awards and because Māori get overlooked but because we are lifting up the different cultures so much then Pākehā get left behind. Because they do, I talk to some of my friends that aren't Māori and then they are like "oh you are Māori you get everything" which I don't but that's the way it comes across to them. (Māori student focus group)

I think ... there are still strong stereotypes at school definitely ... and kids can stick together for cultural safety ... like most Māori, Pacific Islanders, hang out together. A Y9 Pākehā student may not be so inclined to go and make friends with a Māori student and while that's not necessarily a bad thing, but if they get into a group which is not helping them to succeed or dragging them down that's kind of bad. (Māori student focus group)

Such data highlight the need for school leaders to develop school contexts whereby it is safe for Māori learners to achieve and enjoy educational success as Māori. The presence of racial tensions, fuelled by the presence of negative stereotypes and disrespectful attitudes across peer groups is of a concern. Further investigation is needed to ascertain the extent to which school and classrooms are culturally safe for Māori students.

### **Student Achievement Benchmark Data Analyses**

In this section, we report preliminary analyses for selected benchmark data available in the annual MOE summary of NCEA outcomes across New Zealand schools, reporting means calculated for the He Kākano case study schools (N=9), the other He Kākano non-case study schools (N=71), all He Kākano schools (N=80), the Te Kotahitanga Phase 3 schools (N=12), and other schools nationally (N=366).

A myriad of achievement outcomes may be reported but one caveat must be that the He Kākano school students were not yet represented in these benchmarks data as they reflect cohorts from previous years prior to implementation of the project. However, we strongly advocate examining selected outcomes that could be utilised to evaluate the impact of the He Kākano project (or any project for that matter) over time, and therefore we have reported successive attainment for these different student groups across four years of benchmark

reports—2008, 2009, 2010, and 2011. Starting in 2012 and beyond, there should be some evidence of higher student NCEA achievements if a project is having a beneficial effect on students.

For the purposes of this report, we therefore include only two such outcomes: the mean percentage of Year 13 students gaining University Entrance (UE) and the percentage of Māori and European students leaving school with at least a Year 12 qualification. These are included as examples of data that might be monitored over time and used to evaluate a project such as He Kākano precisely because these represent desired outcomes that have been explicitly stated in various published forums.

Table 25 reports students' percentages gaining UE from 2008 to 2011; unfortunately, the benchmarks database does not include data categorization by ethnicity (we strongly recommend that this be done in the benchmarks database in future and retrospectively). Across all students, the percentage gaining UE at the He Kākano schools from 2008 to 2011 remains virtually constant at approximately 40% of Year 13 students. This compares with a higher mean percentage of 47% at other schools nationally in 2008 but declining slightly at less than 45% by 2011.

**Table 25. The Mean Percentage of Year 13 Students Gaining University Entrance in 2008–2011<sup>1</sup>**

	He Kākano case-study schools <sup>2</sup>	He Kākano non-case-study	He Kākano all schools <sup>2</sup>	Te Kotahitanga Phase 3 schools	Other schools nationally
<b>2008</b>					
M (SD)	41.1 (17.3)	39.7 (18.0)	39.9 (17.9)	43.1 (12.7)	47.0 (27.8)
Med	39.6	40.7	39.6	46.1	49.2
<b>2009</b>					
M (SD)	32.6 (20.7)	38.5 (17.0)	37.8 (17.4)	38.2 (15.5)	44.3 (29.3)
Med	33.8	38.6	37.5	41.2	47.7
<b>2010</b>					
M (SD)	36.4 (23.6)	37.0 (18.7)	39.9 (19.1)	35.1 (12.8)	42.9 (28.8)
Med	37.6	37.5	37.5	36.0	44.4
<b>2011</b>					
M (SD)	37.7 (19.4)	39.6 (17.8)	39.4 (17.8)	39.0 (11.2)	44.8 (29.4)
Med	39.3	39.2	39.3	39.0	47.4

<sup>1</sup> There is an additional indicator on university entrance available in MOE benchmark data. **University Entrance Standard** – The school leavers with a university entrance or a Year 13 qualification as a percentage of the total number of school leavers.

<sup>2</sup> One of the He Kākano case study schools has 0% in 2009 and 2010 (while showing 50% in 2008) reducing total averages for 2009 and 2010.

*Note.* Data includes all students; data categorization by ethnicity is not available in the database.

Our conclusion based on these data is that currently there is little evidence of improvement in the percentage of Year 13 students nationally gaining UE during these baseline years from 2008 to 2011. A major drawback to these data is the absence of breakdown by ethnicity in the benchmarks, making it impossible to examine whether Māori specifically are increasing attainment of UE. Finally, it would be important to compare these trends with the 2012 data when they become available in the benchmarks database and to continue to monitor this outcome through 2013 data if the expected enhancements due to project initiatives are occurring.

Table 26 reports the results for Māori, for European, and for all school leavers in the percentage of students leaving school in each of these categories with at least a Year 12 qualification across the 2008-2011 school years, reflecting a major educational policy goal nationally. These data reveal percentage increases for all students and all schools. It is interesting, however, that the total group of He Kākano schools have already been making quite large percentage gains in this statistical outcome for Māori students, achieving a slightly higher percentage increase than the Te Kotahitanga Phase 3 schools across this four-year period. Māori students at these two groups of schools (participating in either Te Kotahitanga Phase 3 or He Kākano) are not performing as well, however, as Māori students at other schools nationally.

**Table 26. Attainment of NCEA Certificates at Levels 1 and 2 as a Percentage of School Roll in Year 9 when Students Entered School in 2008**

<b>As % of Year 9 entrants in 2008</b>	<b>Year 11 in 2010</b>	<b>Year 12 in 2011</b>
<b>He Kākano case-study schools</b>		
Level 1 qual.	57.0 (14.7)	14.9 (7.0)
Level 2 qual.	1.2 (1.0)	63.6 (5.0)
Level 3 qual.		0.4 (0.6)
<b>He Kākano non-case-study schools<sup>1</sup></b>		
Level 1 qual.	58.1 (20.3)	11.1 (6.0)
Level 2 qual.	2.0 (3.9)	61.5 (6.8)
Level 3 qual.		0.7 (1.4)
<b>He Kākano all schools</b>		
Level 1 qual.	57.9 (19.7)	11.5 (6.2)
Level 2 qual.	1.9 (3.7)	61.7 (6.6)
Level 3 qual.		0.6 (1.3)
<b>Te Kotahitanga Phase 3 schools</b>		
Level 1 qual.	59.1 (12.2)	10.5 (3.6)
Level 2 qual.	1.1 (2.1)	58.7 (6.0)
Level 3 qual.		0.3 (0.5)
<b>Other schools nationally</b>		
Level 1 qual.	59.8 (29.2)	8.3 (9.0)
Level 2 qual.	3.0 (9.9)	62.9 (6.2)
Level 3 qual.		1.3 (5.3)

*Note.* Numbers represent mean percentages (standard deviations)

Our conclusion based on these data is that schools, including He Kākano schools, have been reporting increases in the percentage of students leaving school with at least a Year 12 qualification from 2008-2011, including Māori students. These outcomes were achieved prior to implementation of He Kākano but concurrent with implementation of Te Kotahitanga Phase 3. It will be important to continue to monitor this outcome statistic for Māori in 2012 and 2013 in order to assess for the impact of He Kākano on students.

### **Understandings about Māori students achieving educational success as Māori**

Official education policy in New Zealand requires that schools and teaching be culturally responsive to enable Māori students to “achieve” and “enjoy” educational success “as Māori” (Ministry of Education, 2007, p. 9; 2008, p. 4; 2011, p. 2). Schools and teachers are called to ensure Māori learners can see themselves in their education, realise their “cultural distinctiveness and potential” (Ministry of Education, 2008, p. 18), and participate in and contribute to te ao Māori (the Māori world). The Tātaiako cultural competencies for teachers of Māori students emphasise shared responsibility of and partnership between those surrounding individual Māori students, through themes of wānanga (communication), whanaungatanga (relationships with high expectations), manaakitanga (values), tangata whenuatanga (place-based awareness and knowledge), and ako (practice in and outside the classroom) (Ministry of Education, 2011, pp. 5-16).

Participant understandings of what achieving educational success as Māori meant to them and their school is important given a focus on culturally responsive leadership activities to “enable ... Māori students to take up their roles as citizens of the world, as Māori” (The University of Waikato, 2010, p. 16). We found that participant understandings of “Māori students achieving educational success as Māori” varied, as summarised by a Māori whānau member:

It means everything doesn't it? To live and be successful in multiple worlds, te Ao Māori, the Pākehā world and beyond. (Whānau member, 2011)

And when asked whether it felt okay to be Māori at the school, whether it was safe, and whether teachers understood him/her, a student responded:

Different, as in class, I'm a good girl, best behaviour. Sometimes you have to hold all your Māoriness in, you have to hold it back, you can't be as Māori as you can in certain classes or you'd get in trouble. (Student, 2012)

The significance of the phrase “achieving educational success as Māori” was seen by some as a fundamental message within the He Kākano professional development and that it requires large changes of schools:

I think for me the big message I've got from my involvement with He Kākano is that it's a question of Māori achieving as Māori. So, in the past we've looked at these kids who are underachieving and the focus has been as why aren't they achieving, and now, as I say, the question is... “Our school isn't unlocking their potential, what do we need to do better?” (Principal, 2012)

I think the massive thing about this project is it's addressing the question for the first time in about 200 years of schooling, isn't it? That to me is a huge reform and the government has taken on a policy, I don't know if they realise how big it is quite frankly, to say that Māori will achieve as Māori at school is such a huge turnaround and I think it's a huge expectation in a very short space of time. (SLT focus group, 2012)

### **Initial Interpretations: Achieving Educational Success as Māori**

This section describes participants' responses collected in the middle of Year One of the He Kākano project regarding what they understood by Māori students achieving educational success as Māori. Responses were varied and wide ranging. Some participants had a clear personal view but many expressed confusion or lack of clarity or that they would like further information about how to implement this aspect of *Ka Hikitia*. Understandings of the phrase varied within each school, and within participant groups. Similarly, a range of understandings was held by Māori participants and by non-Māori. Overall, the results from the baseline data indicate a wide diversity of interpretations of the phrase, a desire for further information, and challenges for schools in enabling students to achieve as Māori.

In the baseline data, many across all groups struggled with describing an understanding of achieving educational success as Māori, indicating they did not have an individual or shared working definition:

I'm struggling with that because to be honest ... I don't actually understand it completely.... I mean to me ... if you're Asian or Pasifika, you'd be achieving as who you are. To me, who you are is four or five hundred years, a thousand years behind you to make you what you are ... and it's how you are raised as to whether or not you're proud of who you are, so I get a bit confused ... with the raising of Māori achievement as Māori. To me, why not? (BOT chair, 2011)

We do have quite a debate at the Board about what achievement as Māori really means and I must admit I wasn't totally convinced... I almost think [some Board members] are trying to make excuses for lack of achievement that they say is the Māori or Pasifika way of achieving and I'm not really convinced that they are right. (BOT chair, 2011)

Some participants expected no further externally provided clarification and to have to work it out for themselves as individuals:

A lot of people ask me that question ... and that's something that is not clearly defined anywhere that I'm aware of. That doesn't mean to say I'm not going to go and try and see if I can figure it out. (SLT Focus group member, 2011)

Others wanted to receive more clarity about the Ministry of Education's expectations of how they should implement the policy in their schools, seeking a "checklist" or the "nuts and bolts" of what the phrase means for schools:

That phrase ... we hear all of that language, we use a lot of that language, we use language like "what works for Māori works for all", but I'm not sure that we really understand what that means in a meaningful way for us as a school. The words themselves are easy to comprehend but the deeper meaning, what it means for our resourcing, our decision making, our structures, etc., etc., I'm not sure we are getting that yet. (SLT focus group member, 2011)

We've not gotten a checklist of eight things of what it means to achieve as Māori ... one of the things that the He Kākano project can do is to enlighten, to show teachers all that stuff they don't normally get to see about just being Māori, not necessarily how Māori learn, because we're onto that on ... but everything else that they might bring into the classroom with them that isn't overt, there to be seen. (SLT focus group members, 2011)

It is a philosophical statement, huge, unfortunately if there aren't the nuts and bolts ... and ok, it's risky that you become quite prescriptive about how you go about it, and that's also a risk, but I'd much rather we were faced with that ... as a board who may not [share] the same ... passion, [without the nuts and bolts] they can wriggle themselves out of it. (BOT chair, 2011)

For those confident to give a definition, a range of understandings of achieving educational success as Māori were expressed. Some saw the phrase to mean the same as achievement of students other than Māori:

That's a strange question. I'm not sure about that. Would we ask Pākehā what it means for them to achieve as Pākehā? (Whānau member, 2011)

We measure Māori student success the same way we measure all student success through results and testing and NCEA results, Cambridge results, so what other things are you thinking of in terms of how you can measure that? Are there things that you're thinking of that we could be aware of? ... because putting on the [Māori] awards evening is one example, isn't it?... we don't have a Somali awards evening or a Chinese awards evening. (SLT focus group member, 2011)

### ***So how is Māori achievement and success defined within your school?***

For our senior kids a lot of it is around their achievement in the NCEA, I have come through the stage in education where I saw Māori failing all over the place and when I went to teachers' college I was the only Māori [there] so for me the achievement of our kids is really important. (Principal, 2011)

Other responses showed participants' lack of confidence in their interpretation of the phrase or the school's implementation of it, but showed they believed it to mean more than a traditional school interpretation of educational success:

We're still struggling with education success as Māori. [the Deputy Principal] is looking at trying to get some leave next year to continue to work on his Masters where that is the question that he wants to look at. We don't actually know yet, it's very, very difficult I think, and I think the answer is different for various different groups of Māori kids in our school. What that actually means. Fewer students are doing Te Reo Māori now than in the past. Well that's a worry. If we're looking at language, cultural identity, if that's what we're looking at, then we're concerned about that. (Principal, 2011)

That, I've never really understood. I assume it means that they're achieving by learning things that within their communities are the things that they want to know and they can take back to their communities and share, but I understand what achievement means, but not specifically achieving as Māori. (HoD mathematics, 2011)

I would say that it [Māori Enjoying Educational Success As Māori] isn't defined here yet, it certainly is an end game for us. [I think teachers have heard of it] because it is part of our strategic planning stuff and we have used that terminology deliberately ... I don't think teachers in general have an "as Māori" understanding. I think they are quite clear on the enjoying educational success part, it's the "as Māori" that is still to develop. The way I have found that Māori students get things done or need to get things done is quite different from the way I do. Sometimes I do need to create space for them to go and get fish and chips, sit down with their mates and sort out their issues of the day and then they can move on and do something else.... I think it relates to lifestyle, learning style, what I need right now, everything to be honest. (Principal, 2011)

Some participants talked about the expression as meaning including schools' traditional idea of achievement but more than that, emphasising that schools need to be places where Māori students are happy and comfortable to be themselves, places where Māori students can "feel at home at school", "be able to be themselves at school", "feel valued and cherished and realise their potential":

It's about...what are some simple things that we can do which would make Māori students say, "Hey this is a cool place to be," in terms of our environment, in terms of how we interact with them, in terms of recognising what they do and how they achieve. (Principal, 2011)

Interpretations of the phrase included enabling students to walk confidently in two worlds (the Māori world and mainstream society) and ensuring students would be able to be strong in their Māori identity:

It means everything doesn't it? To live and be successful in multiple worlds, te Ao Māori, the Pākehā world and beyond. (Whānau member, 2011)

I think I would look at it [definition of Māori achieving academic success] as a whole picture; I would look at achieving academic success the same as Pākehā. ... I would like to think that we would have a school where whatever the achievement data that it wouldn't matter whether you are Pasifika, Māori or Pākehā that your academic achievement would be not just the same, but high. One of the things that we have said the previous year is that the results at NCEA, for university entrance, that they would be the same for Pākehā as they were for Māori because that was out statistic that fell right backwards. But I don't think it is

just about the academic, I'd also think that they would regard that success for Māori would be that they would think or that they would have an affinity with who they were as Māori and that there would be a growing desire by Māori students to identify as Māori and that they would feel comfortable in this surrounding and would feel warmth and cherished and that they grow as people. ... More students self-identifying as Māori would be a wonderful thing and that would be a by-product of what we are hoping this will do. I got the data out the other day because [the Manutaki] asked me for it and I was really surprised that we had gone up to 199 students who have identified as Māori, it used to be 123 – 126, that was 11 or 12% now we are now 16 almost 17%. (Principal, 2011)

I believe there is a difference [between educational achievement and educational achievement as Māori] because you can see the students, especially at senior level. The students that are still there have finished five years of secondary education so the students that are achieving as Māori, they are now at the speech competitions today so they have got that huge enthusiasm for being Māori, they want to support the Māori students in the school. They want to be part of it and they want to be in your face as Māori, they want to bring guitars into class and start singing at the top of their lungs in Māori, so they are really encouraged by the support that the school gives them in terms of spaces and the calibre of teacher that we get. They just want to achieve as Māori but there are others who are less connected and for them there is also achievement but you don't see that same [sense of] 'family'. (HoD, 2012)

The 2011 interview responses also included interpretations of students achieving educational success as Māori as including students' ability to confidently walk in the Māori world, saying Māori students will "have connection with te reo me tikanga Māori" and "have pride in Māori identity". Further detail relating to this theme was found in the 2012 responses, such as the importance of seeking and attending to student and whānau voice, partnership between whānau and school, and effective relationships, indicating growth in understanding of the phrase over the course of the He Kākano professional development:

- knowing students well; (mentioned by whānau and students, 2012)
- [school staff] listening to students; (whānau, students, HoDs, 2012)
- [school staff] listening to whānau; (HoDs, 2012)
- partnership; (whānau, 2012)
- sharing responsibility for and communication about students and links with whānau; (HoD Māori, 2012)
- requiring effective teacher student relationships; (deans, 2012)
- having Māori leaders in the school; (students, 2012)
- strengthening the school's kapa haka; (whānau, 2012)

### **Variety of Perspectives**

Responses showed that some participants believed that there was not one sole interpretation of the phrase achieving educational success as Māori, and that it could mean different things in relation to different students, reflecting the diverse ways in which students might see themselves in relation to their Māori heritage:

I think the answer is different for various different groups of Māori kids in our school. (Principal, 2011)

To a large extent we have two groups of Māori students who achieve here, one group ... committed to Māori language, committed to tikanga Māori, ... then we've got another bigger group of Māori students, who achieve by deliberately not identifying with Māori language programmes and cultural strategies that we've got going here. They are still Māori so what does the Māori bit mean and what does it mean to achieve educationally?... the two groups, when you speak with those kids, what they want out of the system and their success is hugely variable ... so this blanket statement [achieve as Māori], I just think it is not helpful. (SLT focus group member, 2011)



As found in the baseline data, many 2012 responses showed a lack of clarity over how to interpret the phrase in relation to the Māori students in the school and indicated that participants did not have a working personal or shared school interpretation to draw from:

I think that Māori success as Māori is ... that's a Ka Hikitia goal and it's been pretty well articulated by the Ministry and in all the documents around it. I'm not sure that anybody really knows what that means. It's because when I look at Māori success as Māori, we've got all sorts of Māori at this school, so are we talking about kura kaupapa full immersion Māori, are we talking about mainstream Māori, are we talking about Māori who do kapa haka, are we talking about Māori who play rugby?... It's like saying "how do students achieve success as students?" (SLT focus group, 2012)

Some reservations were expressed over the policy phrase in relation to perceptions of the potential for students to feel they or their success is tagged by their ethnicity which recognises only one part of who they are. For example, one whānau member said:

[to achieve as Māori means] taking away the person's right to achieve as themselves. I've got three grandchildren here and none of them actually want to be Māoris... To me, it takes away the need to achieve for yourself... [My] granddaughter, who is a person and achieving happily on her own with no desire to be anything other than herself ... shouldn't have to be a Māori to achieve and to have her achievements taken away and made "Māori achievements"... We have the reo in our home, and they know where their marae is and their pepeha, but I don't think they would put themselves in as succeeding as Māori [as opposed] to succeeding as Pākehā because Māori is only one part of who they are. (Whānau member, 2011)

In summary, the data from both years of the project indicated that many participants felt they did not yet have a working understanding of the phrase achieving educational success as Māori and wanted further clarification. The data from the senior leadership team, heads of departments, and deans all revealed the desire for a clear definition. Many also wanted operational detail, such as the "nuts and bolts" (Board of Trustees chairperson, 2011), a "checklist of eight things" (Senior Leadership Team member, 2011), or "specific information about suitable teaching strategies" (Deputy Principal, 2012).

Views varied regarding where participants were expecting to gain further clarification. For example, some participants stated that whānau should be asked to decide what it meant for the school and others felt it was left for the school to work out for themselves:

Well, I don't think it is up to the school to decide what achieving as Māori means. It is for us whānau to decide. (Whānau member, 2011)

Well surely, somewhere we're all trying to do the same thing, aren't we and the Ministry's kind of put it there and said "here it is, you do it." (SLT focus group member, 2011)

When asked how they would know that the school was successful in ensuring Māori students could achieve educational success as Māori, one principal stated that there would be improvements in Māori students' attendance, retention, and success rates:

Firstly you would see improvement in attendance and I think that would indicate not only that students were enjoying education more but also that the parents were valuing it more... I think changed teaching practice would indicate to me in some areas that our Māori students are being given a go at it. (Principal, 2011)

### ***Challenges to implementation***

A range of challenges was identified regarding implementation of the policy statement regarding Māori students achieving educational success as Māori, including a lack of communication and partnership between schools and Māori students and their families:

I think behaviour is big in the community as what affects our kids' ability to achieve so when you talk about [our school is] 33% Māori but only 6 parents can be here and one turns up really late, that's another whole another issue as well as getting that buy-in ... from the parents to what the school can achieve. (SLT member, 2012)

We need to do a lot more work with our families to get them into a position where they can really support and believe in their kids. (Principal, 2011)

[Challenges include] the disaffected, the difficult [students]. (SLT focus group member, 2011)

Some departments have certainly started to work progressively towards [including lesson content that is identifiably Māori] and are having those dialogues, but there are other departments saying "can't happen in my subject." (SLT focus group members, 2011)

### **Findings after Project Participation: 2012 Results**

This section summarises participants' responses to the 2012 data gathering questions relating to achieving educational success as Māori:

- What evidence do you have that He Kākano professional development programme is having an impact on Māori students achieving educational success as Māori? How do you know?
- How effective are co-construction meetings in bringing about change in your school/across departments, so that Māori students can achieve as Māori, and how do you know? What has changed as a result of these hui?
- Has He Kākano helped you and/or your school develop an understanding of Māori students achieving educational success as Māori? Has it helped in practice? How do you know?

Firstly, whānau at case study schools reported mixed responses in understandings of the implications of the phrase achieving educational success as Māori through the He Kākano professional learning programme:

I think it's starting to come through in He Kākano a bit but it's being driven by the principal and the assistant principal really more than anything else. I know that they've struggled to get some of the teachers who've been at the school for quite a while and are set in their ways, they're still struggling, there's a kind of opinion that we're here to deliver programmes to all students, not just Māori students and even when you put that data in front of them to say that Māori are underachieving in these areas, why, what are you going to do to improve it, they turn a blind eye to it. It's hard to get that commitment. (Whānau group member, 2012)

When asked about evidence of the impact of their school's involvement in the He Kākano professional development in enabling Māori students to achieve as Māori, Board of Trustees chairs mentioned:

- examining Māori students' achievement data;
- school initiatives to develop school links with their Māori whānau;
- Heads of Department reporting on Māori students' academic achievement to the board.

Challenges to the school's ability to enable Māori students to achieve as Māori that were identified by BOT chairs included having:

- suitable staff;
- a clear and consistent focus on Māori achievement;
- maintaining Māori representation on the Board.

One school principal mentioned that staff members were currently discussing the meaning of achieving as Māori. Two school principals highlighted that the proportion of students identifying as Māori had increased in their school over the time of He Kāhano.

Other members of the senior leadership team indicated a general feeling that the He Kāhano professional development has helped their understanding of Māori students achieving educational success as Māori. Nevertheless, the senior leaders reported that they lacked a complete understanding of the phrase, that understanding is still filtering down through staff in their schools, and that their NCEA results might not yet be showing improvement. Senior leaders did not offer many specific ideas to indicate how their understanding of the phrase had grown, but one person mentioned having more “knowledge and more sense of history” and “how Māori students perceived relationships in the classroom”:

I think it's added to my understanding. I don't think I didn't have any, but it certainly has added to it. (Deputy Principal, 2012)

It made us question the statement, what we understand so there has been that. I don't think we have got a clear answer to that yet; there are so many different answers. (SLT, 2012)

This participant believed the project had made a difference in relation to how you think about that phrase Māori achieving as Māori:

Yes, it has, it's made a difference in terms of basically, for me, personally, my kind of if you like, theoretical background to Māori achievement over a long span of time and how important it is to change that historical trend, change the history and look forward and I think that's been, that's just a shift for me. It's philosophically no different to how I would think but it's given me more knowledge and more sense of history. I think also the work and the readings from Te Kotahitanga in terms of feedback from students, we looked at ... what children had to say and I think that kind of provided some enlightenment too in terms of how Māori students perceived relationships in the classroom, so much more I think that we do understand that there's so much rides on that relationship between teachers and Māori students. (SLT focus group, 2012)

In contrast, some Heads of Māori departments stated that their school's involvement in He Kāhano was “still preparing the ground” (HoD Māori, 2012) but had resulted in, for example:

- a positive impact on grades. (Dean, Māori students, School D, 2012)
- increased awareness of importance of Māori success in education. (HoD Māori, 2012)

Other Heads of Departments and the Deans saw progress as mixed. They considered that He Kāhano had altered the way teaching was done in their department (e.g., through increased flexibility, incorporating gesture into speechmaking) (HOS focus group, 2012), increased the awareness of Māori student voice (e.g., through *Culture Counts*) (HoD focus group, 2012), and that it had “increased awareness” (HoD Technology, 2012). However, there was evidence of confusion that achieving as Māori had the same value as achievement for all and that different strategies were not indicated. There was no evidence that ideas about what this meant had been co-constructed at the schools, or that informal discussions had taken place:

I can't say what success looks like for a Māori student in my classroom. (HoDs' focus group, 2012)

Again at the end of the day [we] should be focussing on all and hopefully all the Māori students come along with the group. (Deans' focus group 1, 2012)

We've got goals and we've co-constructed ideas and [are] making them work. (HoD Art, 2012)

We haven't discussed it in our department not formally, people have talked about it and the general tenor of the discussions has been what does this mean, it's more like a question. (HoD focus group, 2012)

Some comments indicated growth of participant understandings of the phrase or that they felt the project affirmed their thinking, but none discussed deep or extensive progress through involvement in He Kākano or elaborated with specific examples to illustrate their comments:

[He Kākano has helped my] understanding of what achievement might look like for some students and that some students might not know what success looks like. (Deans' focus group, 2012)

Personally I don't think [He Kākano has] changed like how I think, but like I said, it's affirmed what I was thinking. (Deans' focus group, 2012)

Given their central role in the project, Manutaki interview responses illustrate the challenges of developing a shared understanding of the term. There were issues regarding gaining stakeholder voice and changes in those connected with the school over time. Their responses also indicated shifts in understandings developed through He Kākano professional development:

The million dollar question that we still debate is what is Māori achieving as Māori and actually, what does this community think Māori achieving as Māori is? And what that community says today might be quite different tomorrow when people move in and out of the community. So we've got that debate going on. I don't think we're there yet. (Manutaki, 2012)

So [the SLT] were asked to provide, to gift one suggestion of improving Māori success as Māori within the school ... together with the SLT last night, we put them into three different categories, so the first category was talking about values and principles, the second category that came out was talking about relationships and the third one was curriculum stuff within the school and so just by sheer numbers of responses the first one that people spoke about was about principles and values. And they're not talking about honesty or western ideologies, they're talking about Māori metaphors. So things like manaakitanga came to the fore about equal relationships ... they spoke about having clearer understandings, so people not talking in transmissive modes. (Manutaki, 2012)

In 2012, students were also asked what it meant to them to be Māori and to achieve as Māori. Some of the students shared very clear ideas of what being Māori meant for them and their education, including aspects relating to tikanga, mana, whanaungatanga, conversations with teachers, and access to funding:

***If I was to ask you what does it mean to be Māori what would that mean to you?***

Student 1: My Tikanga, mana.

Student 2: For me I didn't really grow up a lot with my Māori side but as I was growing up I did get involved in Kapa Haka which has been awesome. When I am talking to teachers and they always bring up the Māori side, like they will use it to my benefit, there is a scholarship that I have the chance to apply for and they have [been] pretty much just bringing the Māori in, like what tribe are you and they are getting to my Māori roots and you see it as a positive thing.

Student 3: For me it's whanaungatanga, knowing who your family is so you have got support in school and even with our school, it's to know who you are and where you come from, it's not just "oh you're here and that's it". For me knowing where I come from I can get support financially as well. Like where he is from his land is paying

for my education which is great. Because of me being in different areas as well I can get into all these other trusts that will help me as well, even though my parents are not really up there financially I can get help in other areas. So basically knowing who you are is of great importance to actually getting through life I reckon. And it also helps your children as well to tell them where they came from.

***Do you think it's important that schools and teachers know that, who you are, and where you come from and what it means for you to be Māori, do you think that is important?***

Student 1: Yes.

Student 3: Absolutely. (Māori student focus group, 2012)

## **Summary**

While some growth in understanding of the policy phrase was apparent across parts of the data, there was a lack of conclusive evidence that the He Kākano professional learning programme had significantly improved participants' understanding of the Ministry of Education policy statement and the He Kākano goal of Māori students achieving educational success as Māori. Interpretations of the phrase in the baseline data varied and showed participants' confusion regarding its interpretation, its implementation, and whose role it was to define what it could mean for the school. None of the case study school data showed a shared or working definition across the school data.

There was evidence that participants believed the phrase meant more than the traditional school concepts of educational success, and the ways in which participants expressed this in relation to Māori student identity, Māori students being able to be themselves at school and have knowledge of te reo me tikanga Māori developed over the time of the project. Emphasis on listening to students and whānau and to education as requiring partnership was apparent in the 2012 data but these were offered by only a few participants and were not prevalent themes across the data.

Some participants believed further clarification of the phrase would be gained by receiving a list of strategies or a checklist, showing both that they would like further understanding and operational tools and that they believe that such items could exist or could be expected to exist. However, there was no shared vision of where further clarification of what the policy phrase might mean for each case study school would come from or be sought from.

These findings are of concern. The phrase regarding Māori students achieving educational success as Māori is a pillar of the Māori education policy and of the He Kākano professional development. The confusion found regarding the meaning of the phrase and ways to gain further understanding make it difficult to see how progress with this policy emphasis within schools can be speedily achieved. Again a lack of productive school engagement with whānau and Māori students could limit the development of a shared vision of success. It appeared from data analysis that school leaders need more direct and practical examples on how to achieve this.

## Ways to Strengthen the Design and Implementation of He Kākano

Regardless of the causes of this, a major difficulty for the project and for the independent evaluation team was the lack of clarity regarding the nature of the model and the policy and practices being promoted. This ranged from a major shift mid-stream from GPILSEO to the Culturally Responsive Leadership model to promotion of a one-size-fits-one approach that was top-down (from national project staff to individual schools) and did not efficiently and effectively incorporate possibilities for basic guidelines that could fit more than one school at a time as well as opportunities for collaboration and sharing of expertise across schools with similar needs and challenges.

Particularly where relatively large sums of money and professional time are expended for challenges that are priority national goals such as this, there should be clarity and integrity to the model and approach agreed in advance of delivery and implementation.

1. **Model Design:** An agreed model for Culturally Responsive Leadership is needed that is theoretically sound, supported by evidence (e.g., BES), is user-friendly for necessary understandings across key constituents, and that has direct links to policy and practices flowing from the model (i.e., it should not be a stand-alone graphic but should link to school leadership policy, school systems change and practice directly).
2. **Partnership with Māori:** The overarching aim of this professional learning programme for culturally responsive leadership is to enhance support for Māori students achieving educational success as Māori. This aim requires partnership with Māori throughout the project, including with students, whānau, hapū and iwi. Schools and school leaders will require additional support and advice to develop a meaningful partnership model that goes beyond the present strategies that are primarily information sharing.
3. **Aspirational not Deficit Messages:** Because of the tendency to interpret school efforts to enhance educational outcomes for Māori as being driven by deficit perspectives (as was clearly interpreted by students, whānau, and school personnel), clear (perhaps even scripted) messages are needed to reframe this discussion as aspirational and accompanied by high expectations.
4. **Professional Learning Components:** Components of the professional learning programme must be clearly identified and implemented reliably. For example, there should be clear expectations regarding *which school leaders* participate in various components and how their participation should result in key actions that are individually accountable.
5. **School action planning:** Schools should be provided with a template for reporting purposes that is user-friendly and which can drive aspirational goals for students alongside accountable, action-oriented aims for key personnel.
6. **SMART tools:** There should be discussion regarding minimal data collection and reporting requirements that are enforced at the individual school level, within the regions, and nationally. This should include ensuring that data collection is not duplicative (data fatigue) and that measures to be used are psychometrically valid. This would not prevent a small set of appropriate measures being available to allow some school choice (e.g., different assessments of literacy), but the choices should be limited not open-ended so that national comparisons can be undertaken and longitudinal analyses can be carried out.
7. **Student outcomes:** Initiatives that have as their ultimate goal the enhancement of student outcomes should be required to report attainment of enhanced student outcomes. A defined set of possible outcomes to be measured and monitored could be provided from which schools may choose, but there must be more rigorous implementation of monitoring student progress rather than continuing to deliver multiple initiatives year after year where only process factors are monitored (e.g., participation by school personnel).

## **New Learning About Effective Leadership Practices**

Finally, in this section of the report we present results that provide new learning about the efficacy of current pedagogical leadership and professional learning within and across secondary schools.

One of the aims of this national evaluation was to provide new insights into professional learning for culturally responsive leadership in secondary schools within Aotearoa New Zealand. According to He Kākano programme documentation (2010), “changing ... pedagogy is important” (p. 8). The challenge for English medium secondary schools is to “create culturally appropriate and responsive contexts for learning” through the “implementation of a culturally responsive pedagogy of relations” so that Māori students can achieve educational success as Māori (p. 8). Citing Elmore (2004), the He Kākano professional learning programme states that “schools that succeed in changing practice (so as to improve student learning) are those that start with the practice and modify school structures to accommodate it” (p. 8). In order to achieve this mid-level school leaders such as heads of department / heads of faculty and deans are viewed to have specific leadership roles and responsibilities. This is essential if schools are to create pedagogical and professional learning system change across schools, departments and classrooms.

According to He Kākano programme documentation, mid-level leaders would be supported to:

- Ensure that they provide active oversight and consideration of the teaching programme;
- Observe in classrooms and provide critically constructive feedback;
- Ensure there is an intensive focus on the teaching and learning relationships as a fundamental component of pedagogical leadership. (He Kākano programme documentation, 2010, p. 12)

In this following section we detail what we learned from data analysis across the nine case study schools about the impact and implementation of He Kākano across departments in relation to culturally responsive pedagogical leadership and professional learning. We also highlight specific challenges and barriers to the development of such outcomes.

Data were collected and analysed from different sources. These were:

- In-class observations of teaching practice (conducted in 2011);
- Semi-structured interviews conducted with Māori students, principals, senior leadership team members, heads of departments and deans (conducted in 2011 and 2012); and
- Qualitative comments gathered and analysed across the two (2012) School Leaders surveys related to participants’ perceptions of the top 3 barriers to culturally responsive leadership.

### **Background**

In 2011, we conducted in-class observations of teaching practices across core curriculum subjects (Maths, Science, English and Social Studies) within the nine case study schools. We conducted 75 in-class observations of teaching practice. Twenty-three observations were conducted in Maths, 19 in Science, 19 in English and 14 in Social Studies. The purpose of these observations was to document levels of culturally responsive pedagogies occurring in a sample of He Kākano schools at “baseline”, that is, prior to project activities. These baseline observations provide invaluable documentation of what was already happening for Māori students prior to each school’s participation in He Kākano.

## Results

Table 27 presents our analysis of in-class observations conducted across case study schools in 2011. The school in the first column had the highest number (5/9) of teachers observed to be high implementers of the ETP. Three of these teachers were located in one particular department. There was real potential and opportunity for these teachers to be used as pedagogical leaders within their school and the He Kākano professional learning project.

The school in the second column had the highest number of teachers who were identified as low implementers of the ETP. Across the schools only nine out of 75 teachers were rated as high implementers of the ETP. Thirty three teachers were rated as middle implementers and a further 33 rated as low implementers. Across teaching subjects, Science had the highest number of teachers identified as high implementers (4/9), whilst Maths had the highest number of teachers identified as low implementers (12/33) of the ETP.

**Table 27. Analysis of In-class Observations (August, 2011)**

He Kākano, case study field visits, August 2011  
Evidence of culturally responsive pedagogies (ETP)

School										Total
<b>High</b>	5	0	3	0	0	0	0	0	1	9
<b>Middle</b>	4	5	4	4	4	4	4	3	1	33
<b>Low</b>	3	7	4	3	2	2	4	4	4	33
<b>Total</b>	12	12	11	7	6	6	8	7	6	75

Subject	English	Science	Maths	Social Studies	Total
<b>High</b>	3	4	0	2	9
<b>Middle</b>	8	6	11	8	33
<b>Low</b>	8	9	12	4	33
<b>Total</b>	19	19	23	14	75

Analysis of observational data across these schools indicated that nearly half of all teachers (33/75) were judged to be low implementers of the ETP. Data also revealed high levels of student disruption and off-task behaviour. These teachers were not observed using positive classroom management strategies to address these issues. In these classrooms there was a lack of evidence of teachers' high expectations for student engagement and success. Analysis of low implementer observations indicated that teachers failed to state explicit learning objectives or outcomes to students. There was also a lack of highlighted criteria for success or identification of how current classroom learning would link to upcoming assessments. In all low implementation classes, there was no specific reference to Māori student cultural locations, experiences or links to student lives outside the classroom. Many teachers identified as low implementers appeared to rely on traditional chalk and talk approaches; and discursive teaching approaches were not evident.

### Māori Students' Perspectives on Teaching Practice

Data analysis of Māori student interviews undertaken in 2011 highlighted that students experienced considerable variability in teachers' use of culturally responsive pedagogies across case study schools. Māori students who were interviewed expressed hopes that the He Kākano programme would help to change the status quo within their school. A sample of these quotes is provided below:

Some teachers in this school and they're like really good, but then there's like some teachers that are not interested in you or your learning. (Māori student, 2011)

My English teacher she'll urge like students, like, come on. She urges me ... she's giving up her time so I can achieve in something and it's really cool, that's something that is like really good in a teacher is that they give up their time for you to pass and like have a



decent future ... but my chemistry teacher, he's like, oh, he's kind of like do it yourself, like I'll just mail all the work for you and then you do it and like I'll go like to try and get to talk to him after school and stuff but he's not, he says that he's too busy and stuff all the time. (Māori student, 2011)

I like the way Mr (name) teaches because he actually asks us, or if he hears us talking about some, he's our social studies teacher, so if he's hearing us talking about something that's been going on in society like he puts it up the next day for us to learn, go deeper and then he actually does stuff we want to do and that we want to learn. (Māori student, 2011)

Matu (name) like someone that'll go out of his way, just like, he's just awesome to talk to, funny, he's very helpful, he tries everything, he connects with us, and it's the same with Whaea (name), they both expect us to do the hard work, like play hard and work hard. (Māori student, 2011)

(My maths teacher) he's always like telling us off, and like we'll be doing our work I think it's racist to be honest, cause he doesn't pick on any of the like white people yeah basically, he just picks on all us Māoris ... and he'll be like, "Oh what have you done this whole period? Nothing." And then he'll kick someone out and then be like, "Oh what have you done?," and it'll be like, "You just kicked us out the whole period." (Māori student, 2011)

The other day I was sitting there [in science class] and we were like watching this film thing and it's getting boring so I just grabbed my book out and started writing notes about it and he told me off and then he told me to do something and I was like, "What sir?" and he was like, "Get out of my class," he kicked me out for the whole period and it was cold as. (Māori student, 2011)

The analysis of Māori student interviews at baseline (2011) confirmed other results gained from in-class observations, which highlighted the variability of effective teaching and teachers' use of culturally responsive pedagogies across case study schools at the start of the programme.

### **The Impact of the He Kākano Programme on Heads of Department and Their Teachers' Understandings of Highly Effective Pedagogies for Māori Learners: Analysis of Heads of Departments' Data**

The results presented in this section are drawn from the interviews carried out with Heads of Department in the case study schools in 2012. The 2011 data were not used as the data were collected before most heads of department had been involved in the He Kākano programme. The responses analysed for this section were given in reply to the interview question: Do you think the He Kākano programme is helping you as Head of Department and teachers in the school develop an understanding of pedagogies that are known to be highly effective for Māori learners?

We begin and end this section of the analysis with quotes from the heads of department. The first shares opinions about effective professional development and reflects the views of many involved in the case study schools of wanting the answers to effective teaching of Māori students to be shared:

So professional development's good but as long as it doesn't make more work and as long as we can fit it in somewhere because at the moment my workload is up here so I'd like to spend some time with my family in the weekends, not spend the whole weekend marking.

#### ***Do you believe that all teachers, specifically within your department across the school use pedagogies that are known to be highly effective for Māori learners?***

I think we're all trying to work that way but then what is the perfect pedagogy for Māori learners? No one's actually come up and said, well if you do this, this and this then Māori students are going to be able to learn and achieve well. So the focus seems to be on us coming up with some ideas. Well, we only have our own limited knowledge to draw on and there's only so much time. I try and do a bit of professional reading but there's not a lot of time for that. Usually in the car between going here and there. It would be nice if someone just came up and said, yeah, do this, this and this and your students will be... I'd follow that programme if they were going to achieve. (HoD Science, 2012)

The following are results from the analysis of the interviews with the heads of departments from across case study schools. Their responses were mixed related to the impact of He Kākano on teacher understandings of pedagogies known to be highly effective for Māori learners:

This is only my personal experience but I still think, in terms of the cultural pedagogy, I still think there's a bit of a mental barrier for many staff around the cultural part of it. That once that kind of enters the conversation then the focus actually goes off me the teacher and what I could be doing and how I might change to culture... I don't know, maybe it's just the conversations that I've had. (HoD Māori, 2012)

I know ... a lot of teachers have He Kākano in mind but whether their day to day practice is a result of some specific change from He Kākano I would probably say not at this stage... You are not going to win everybody but I think with He Kākano, I think some of the teachers see our Māori role as discipline, roll us in there have a pep talk to the kids, roll out and help sort out other difficulties. So it is just little steps at a time I believe. (HoD Māori, 2012)

One Head of Department Māori stated that change in relation to teaching pedagogies and associated with He Kākano needed to be driven from the school leadership and that to some extent this was happening in their school:

Some [teachers] take [the messages of He Kākano] on board really well and some just don't want a bar of it but, for me, if it comes from the top and filters down, we're all ok about it but if it doesn't come, promoted from the top no one will, just a few will.

***Do you feel that it is being filtered from the top though?***

In some aspects, yes. (HoD Māori, 2012)

Mixed results were obtained across and within the case study schools with some heads of department discussing changes as a result of their involvement with He Kākano and others reporting no change. Results are grouped by theme: co-construction, some impact attributed to He Kākano, some change that was not attributed to He Kākano, and no change.

The heads of department from one school discussed the impact of co-construction of ideas about effective pedagogies, from co-construction with Māori staff members, and/or with their Māori students:

[Two teachers in my department] decided that they would talk with [our Māori Head of Department] so they got together first of all and laid out in the spirit of that co-construction, what they felt would be useful for them and that would be to look at Māori iconography or the content and they've always felt that they may have been doing it wrong, they might have been, instead of, obviously one's Scottish and one's a Kiwi, but they don't have any experience themselves in Māori art so they got him along to talk about, together to develop ideas about which areas are safe to go to and which areas would be better served by getting a specialist in and that sort of thing. I didn't say to them, you must do something, they came up with the idea themselves, they took it as an opportunity to start for them an idea where they could develop art, Māori art that wasn't stepping on toes, wasn't approaching it from the wrong angle and therefore the students will hopefully have more buy-in and be able to relate more to what they were doing. (HoD focus group, 2012)

No, no, the meeting comes and says these are the principles of He Kākano, what do you feel is areas that you could [use] in your subject, so no one's being forced to do it at any particular time or anything like that but we've been encouraged to use opportunities that arise to construct or co-construct PD and that around achievement for Māori. For [these teachers] it was a perfect opportunity to go right ... for our one we're going to get someone in to talk to us about Māori art, the use of icons and stuff like that and how they can then use that to plan better for Māori achievement in art. (HoD focus group, 2012)

***And then there are other areas in your faculty, so how's that going to look in music...***

We haven't done it in music yet which is my thing. Up until last year I had a teacher who was a specialist in Māori music and Māori instrument building so he sort of took it on. The new staff member doesn't have any background in that area at all and neither do I so we

will be looking probably more next term to look at ourselves as a department and go well what can we do in this particular area? We do look at music with a Māori context, we look at a whole range of music around Parihaka and things like that, but we don't, I've never built a kōauau or anything but the last guy has, he builds instruments, the whole class sit and build things and they really enjoy it but, to be honest, even having a specialist in there, our achievement didn't meet the expectations that we set. So I'm looking forward to seeing how other people are getting on and whether the model that art has used will work for music to see if I can speak to someone about what would make it easier for them to access my subject. (HoD focus group, 2012)

### ***And what has been happening in English?***

We've started following on from something that we had been doing before and it was related to the identification of the Māori students in the classroom to start with so that we started on a really straightforward level ... and then we had a look in our department with a focus on a ... recent session that we updated our approach to the idea of culturally responsive pedagogy, what did it mean, what did we think it meant specifically with examples in the classroom from a teaching and learning point of view? ... We brought in, we've had some outside contact ongoing with one of the parents we've worked quite closely with over the years and we also had a presentation from a member of the faculty who had a particular interest in Māori education and had done some study in that respect ... we then had a look at some of the lists that were taken from what we could do for the students and particularly to do with the idea of sharing in the classroom, sharing expertise. One of the things we've been trying to do is use a student as expert in the classroom to give information to others. We've focussed on the idea of having the teacher participating as learner in the classroom so that if the students have been given a speech, for example, the teacher has given the speech and allowed his or her work to be assessed by the students at the same time. That came directly from some of the ideas about the teaching and learning, that ako situation where it was useful to put yourself in a situation where you were seen as the learner and that you put yourself on an equal footing as the student when it came to assessment and that's been quite interesting and that allows for co-construction at classroom level because we'd been talking about, there's obviously assessment criteria that we need to use, but it's also given us an opportunity to talk about assessment criteria that we want to share as a group and recognition of the exercise that's been going... I did that and I actually found it quite unsettling to be honest. They see you in a different way and you see them in a different way... It's one of these things, I think that when we're talking about the teaching practices that's certainly beneficial to Māori students, this is certainly something that's a teaching practice that came out of an idea that was beneficial to Māori students but it's definitely been beneficial to all of the students and certainly to the teachers who've taken part in it. (HoD Focus Group, 2012)

This Head of Department indicated that staff discussions had been the main vehicle for reflecting on pedagogical change as a result of the school's involvement in He Kākano:

I think the biggest impact [He Kākano] had for [us] is it gave us an opportunity to sit down and just discuss what Māori achievement means to us and our inclusion of Māori students and what that did was [at] our faculty level we started talking about things like ... Māori students and identify[ing] them in roll books and talk[ing] about that and that's part of this... process and when we analyse results at the end of the year and look at Māori achievement and ways we're addressing that, that's part of this process, and we have our restorative meetings with students, we felt that we were doing a lot of really good practice in our faculty which we just hadn't really kind of [related] to. And what we've done this year since going to the wānanga was a couple of things ... we have this amazing vehicle of sport which is something Māori students are so passionate about, [and] use that as a vehicle to help these kids and we thought well, let's get an enrichment programme up and running, but the focus doesn't really have to be on pulling out the top kids and the top academic kids in the subject, but we can look at physical ability in those students who are talented physically and put them onto this programme. So we do have a considerable amount of Māori students as part of this new enrichment programme that we've got, it's about giving them a little bit of value for what they do around the school... Another thing that was a little bit before the wānanga but as a faculty we wanted to address was we have a Level 1 subject called Recreation and that's viewed [poorly] by students ... so what we did this year was we scrapped that course because we felt that we were clumping all these students together and really we felt that their value was, their personal value was going down by

being in this class and what we wanted to do, we wanted to give them some opportunities the other students are getting, outdoor education, going on camps and skiing and tramping and we removed that course so the students are spread along 6 different classes, physical education ... they do have students in there that struggle as well and that they can work with and team up with ... teachers can give them a little bit more time and that's something we thought moving forward was a good move and now the next step is addressing that issue of Level 2, because we have the same problem in 2 and how we can solve that. The standards alignments caused us lots of problems, removal of unit standards and forcing some of these, some of our students to struggle with achievement standards which is a bit of an [issue] for us at the moment. But it really just reinforced where we were with He Kākano and what we were doing well and where we could probably look to improve, I think that's the biggest impact, but just being able to chat at the faculty and see we're all on the same page and understand [a right direction]. (HoD Focus Group, 2012)

Another believed that He Kākano had raised teachers' awareness of pedagogies known to be highly effective for Māori learners, but they did not identify such pedagogies or how awareness of or discussion about them had effected change in practice:

I think, probably for me, and my department, it's just initially just raising awareness [about pedagogies known to be highly effective for Māori learners]. It's talking about it – what is it, what does it mean. There's been quite a lot of rhetoric, and probably one of the things we've found, or something we could look at is, we need more meat and potatoes – what do you actually mean, what can we do? We've had a lot of rhetoric around it, but what it has done departmentally is, it's got us talking a lot more. (HoD Focus Group, 2012)

Whilst individual HoDs reported change as a result of teachers' engagement in He Kākano professional learning, this could be based on a 'feeling':

Probably I can see all of the teachers are having the same style of teaching now because as we have discussed in our professional development, this is the best way of teaching for our students. So I have a feeling that all teachers are using the same. (HoD Maths, 2012)

The results indicated that many heads of department had not experienced discussion regarding the effective teaching profile as part of the He Kākano programme. This head of department identified the ETP (Bishop et al., 2003) while answering about He Kākano's impact on teachers' understandings of pedagogies known to be highly effective for Māori students:

At the hui they talked [about the] Effective Teacher Profile and so we've seen a bit of that before and Russell Bishop came in but so far what we've done in our faculty is we've looked at the observation sheet they'd done we've seen but we've developed our own lesson observation sheet around that ... so what we've done is we've come up with a lesson observation sheet based around feed forward, feedback, prior knowledge, whatever and I've managed staff to pair up and go in and observe each other at least once a term. One pair of my staff are in and out all the time. Some of the other staff I'm not sure have taken that on board quite so much.... I work from the same sheets that that has come from, Te Kotahitanga, previous before He Kākano came into the school, but I suppose [it] just reminds me of that language, that feed forward, positive, behaviour, learning, etc. And, you're right, that hui led me to recreate my observation sheet, remind me of the usefulness of the Te Kotahitanga one ... it's staff doing their own observations and it's not for any use but for their own use to improve their teaching, it's not going to go in the file or it's not going to go to the SMT or anything like that. It's all about becoming better teachers and observing each other and learning from each other. (HoD Focus Group, 2012)

Participants were probed regarding the ETP in some interviews to gain further information about heads of departments' knowledge of it and its use within the He Kākano programme. Responses supported the finding that the effective teaching profile was not seen by participants as an integral part of the He Kākano programme. The following excerpts show a lack of specific detail in participants' responses and show that, at times, a range of prompts were needed to elicit information about effective pedagogies:

Question: *Have you heard of the effective teaching profile?*  
Response: Yeah.

Question: *Has anyone come in and given you feedback about the strategies within the six dimensions of the effective teaching profile?*

Response: Not really.

Question: *Would that be useful?*

Response: Yeah, but I'd probably already read it. I'm always reading stuff.

Prompt: *I guess one of the tensions though would be that it's one thing to read something but it's another thing to put that theory actually into practice.*

Response: It develops your understanding so you modify your practice, if you feel that should be done.

Question: *What sort of evidence would you need to collect in order for you to know that I was being effective?*

Response: More student engagement.

Question: *And how would you judge engagement?*

Response: That they're not mucking around so much and you feel like you're getting some respect because that's the hardest thing here. It's really challenging and I'm getting there but it's still challenging. The other thing that I wanted to mention was that I think Māori students respond to a different type of teaching, they really like extremely structured and rigid, don't quote me on that but it's my possibly authoritative approach.

Question: *What would that look like in practice?*

Response: That they respect the teacher and they do exactly what they're told and that's hard because that's not the way I do it. (This excerpt of the interview above was taken from a HoD Art, 2012)

Question: *Have you heard of the Effective Teaching Profile, I'm just trying to get a sense of how the He Kākano programme has helped you in your understanding of pedagogies that are known to be highly effective for Māori learners.*

Response: I think we have, I think there was the gentleman who came in and gave us the PowerPoint presentation.

Question: *Do you believe all teachers across the school and particularly the senior school use pedagogies that are known to be highly effective for Māori learners?*

Response: I think so.

Question: *What would you base your opinion on?*

Response: I think their dedication and the time they spend and the results.

Question: *So the results are improving?*

Response: I think so, yeah. This is my sixth year here, it is definitely improving. (HoD Home Economics and Textiles, 2012)

Question: *Have you heard of the effective teaching profile, the six dimensions of the effective teaching profile?*

Response: I think I have heard of that.

Question: *Have you had any professional learning on this as such?*

Response: No, it's probably something I'm supposed to have read but no we haven't had any professional development on it. At this stage ... it's just guesswork really, isn't it? (HoD Science, 2012)

These HoDs identified specific understandings about pedagogies they believed to be highly effective for Māori learners. However, their comments often appeared difficult for them to explain, requiring probing questioning on the part of the interviewer, and their knowledge was not always attributed to the He Kākano programme:

In terms of the way you run a classroom, grouping is quite important. When I started secondary school teaching in a previous century you had a classroom with 5 rows of desks, you wouldn't do that now, you just wouldn't do it. Then you come in and you teach in groups now and you think, He Kākano does, it makes you realise that your decision to do that is clearly within mainstream thought. That's what He Kākano does it tells you this is now, it's not an off centre thing coming from inside just to help through, it's mainstream, it's what we do, it's the way it is done. Perhaps in 18 months' time we'll be able to say this is clearly because of He Kākano but it's only been going on 18 months. (HoD Focus Group, 2012)

[He Kākano] has helped a bit. (HoD Art, 2012)

Question: *So tell me about that, how has it helped?*

Response: In the way that you respond to the students. Now I understand a lot more about where they're coming from and why they sometimes find my strategies difficult to follow through on. The type of art they like is so structured and it's getting them beyond the structure but through the structure first.

Question: *So have you made specific changes, you talked about your planning and changing your planning, but have you tried things differently, your strategies in the classroom?*

Response: Yeah.

Question: *So what particularly?*

Response: At the moment they are working on a unit, so I've taken that understanding that they like, a lot of the students like things that are quite two dimensional so we're working on a two dimensional relief unit and I've also got a, found a document which identifies Māori art so I've got a big list for them and we're going to discuss it and look at what does this mean and then ... tidy, they're very tidy with their work, traditional colours, why can we push the boundaries, can we make the traditional colours non-traditional?

Question: *Has He Kākano provided you with knowledge of effective strategies?*

Response: No.

Question: *Would that be useful?*

Response: Definitely. (The excerpt from the interview above was taken from a HoD Art, 2012)

Question: *So how does He Kākano help you as head of department, develop an understanding of pedagogies that are known to be highly effective for Māori learners?*

Response: I don't think anyone's actually come up with any, like training and said, these are methods that are highly effective for Māori learners. No one's ever actually told us, it always seems to be up to us to come up with some ideas of what's going to be effective and so it's a bit of a trial and error really, but it has made me think about my teaching practice. (HoD Science, 2012)

Question: *Have you changed anything?*

Response: I have changed things but I don't know if that's because I'm more aware of I've got Māori students or maybe it's just me becoming more experienced as a teacher and looking for different ways to help my students. ... I've experimented with using flash cards, so

once I've taught a topic and before their test, using flashcards to actually, to help them learn it because a lot of our students have no idea how to sit down and actually learn something and so that seems to have been successful so I do more and more of that. And the other thing is trying, sometimes they're reluctant to start but like drawing diagrams of things to try and link a picture with the words. I try and do that as much as possible as well, which is something they'll always say, we can't draw but then once they start to do it they actually find it's easier than what they thought. So those kind of activities in the past I might have thought were maybe too simple, like cut and paste for a structure say like, the structure of a flower, I give them the structure, they paste the labels on that sort of thing, but it's kind of the, I think that hands on actually makes them sit down and take notice of it, whereas if you just gave them the sheet of paper then they have a quick look at it and, ok I know that, but they don't. It's only when they have to put the labels on the diagram that they find that, oh ok I have to have another look in my text book for that one. But that's maybe not just for Māori students, that's for any students that have difficulty just with the basic like, the learning of stuff because they don't seem to, they might have missed out in the past in picking up those skills, I guess we can't assume that kids have those skills. (HoD Science, 2012)

These Heads of Department stated that He Kākano had not had any impact on their understanding of pedagogies known to be highly effective for Māori students beyond, for some, increased awareness. There was a range of responses:

As I say, no not at this stage with my involvement in the programme I haven't been given the tools to make that happen. At this moment in time I don't believe I have anything different to offer. (HoD Focus Group, 2012)

I don't know. (HoD Focus Group, 2012)

No personally I don't think so because all that has been revealed so far is something that I already knew or tried to practise. So [with He Kākano] I am still waiting for that new thing to come and hit me. (HoD Focus Group, 2012)

Question: *Have you had any professional development as a result of He Kākano about pedagogies that are known to be highly effective for Māori learners?*

Response: No, not for me anyway. I have not had any professional learning as a result of He Kākano about effective pedagogies for Māori students.

Question: *Is that something that you think would be useful?*

Response: I've actually put that down as one of my goals for next year, later this year, next year. ... [The He Kākano programme hasn't helped so much in practice as a HoD]; it's made me more aware... most of the times when the staff have gone away for a workshop or a hui with He Kākano I've had other things on my plate that haven't allowed me to go...

Question: *Do you believe He Kākano has helped you, in your role as Head of Department, develop an understanding of pedagogies that are known to be highly effective for Māori learners and has it helped in practice?*

Response: Probably no. I think, in some regards, I think, in graphics it's ok because we can bring in the Māori perspective, Māori design into perspective and planning and drawing and things like that. The workshop side of it, not so much. So if there was PD around on implementing it into a practical environment like a workshop and that then, yeah, I think it would be really beneficial. (HoD Technology, 2012)

Other HoDs who were interviewed were also unsure about how He Kākano had helped them develop an understanding of effective pedagogies that have an evidence base and are known to be highly effective for Māori students:

I'm not quite sure [how He Kākano has helped me]. (HoD Maths, 2012)

I don't know because I don't know what He Kākano strategies are. (HoD Focus Group, 2012)

## Discussion

Overall, there were mixed results regarding the impact of the He Kākano programme on HoDs' and teachers' understandings of highly effective pedagogies for Māori teachers. There were inconsistent data as to whether all HoDs had received consistent messages from the He Kākano programme to date regarding pedagogies known to be highly effective for Māori students. This is of great concern as it is through the everyday classroom teaching of Heads of Department and their curriculum teams that Māori students experience the curriculum and much of their actual assessment and their knowledge of curriculum-specific assessment. These senior leaders also have responsibility for leading change across departments. These data suggest more needs to be done to engage all HoDs and teachers in their departments in learning and using effective pedagogies.

The last word goes to one of the case study schools' Head of Department Māori, indicating along with these findings, that there is much progress still to be made with teachers' understandings of how to teach in ways that are culturally responsive to their Māori students:

The [students] have a problem with teachers mispronouncing their names and they'll say, thank you for calling my name like that, sir, but this is how you pronounce it and the teacher will take offence to that being pulled up from the student. And so we haven't been able to change some of [the teachers'] mind sets, which has been hard because they've questioned the teacher's mispronunciation of their names. I know the staff want to put in these [He Kākano changes], but it's time, they think, ah, this is extra work we have to do, but if they do it from day one, how much do I know my student?, am I taking their wholeness, whole person on board? am I moving them forward? am I getting to know them as a person? And no one's going to change if they're not going to get to know them and they put barriers in front of the student so straightaway the student's going to be feeling disheartened. And it's not only Māori students, it's our Pacific Island students ... if we don't get to know ourselves, or who we are, or why we're here, then how are we going to move on? Every teacher has to come on board for our Māori students ... to buy into their learning – not “get your books out, write down, turn to page blah, blah, write it down, don't say anything.” Students are saying “I don't understand it”, [and it's] “shut up and write”. Where's the learning in that if they don't understand it? And it's a lot of our students. (HoD Māori, 2012)

## A Focus on Culturally Responsive, Professional Learning, and Pedagogical Leadership and Professional Learning Within and Across Schools

In this next section, we highlight interview data that reveal a focus on professional learning and appraisal as a result of He Kākano. As indicated earlier in this report, it appeared that a key focus was teacher appraisal, in-class observation and/or teacher professional learning:

We've always been interested in the Treaty of Waitangi and had to reflect the treaty in our department and classroom practices. He Kākano has made us more aware though and we have revisited our appraisal documents as a result... We have to be aware of the treaty, which is a pretty vague thing, but we have to make an effort to pronounce Māori names correctly, to pronounce students' names correctly, to observe some of the basic protocol Māori ... respecting the furniture, don't sit on the chairs, take your shoes off if you're entering the whare, no hats inside, although some of the Māori students are the worst offenders with that. (HoD focus group, 2012)

Yes, I think the changes to our appraisal preceded He Kākano but they've (SLT) been certainly super stressed, underlined in-class observation as a result of He Kākano. (HoD focus group, 2012)



The DP here, is really big on appraisal, and that's one of the things he's been working on. I think he's on the teacher appraisal board, and that bit about He Kākano, she's really focusing on bringing He Kākano into teacher appraisal and professional learning. (HoD focus group, 2012)

School involvement in He Kākano had resulted in specific changes in appraisal documents, policies and/or practices according to these participants:

(A change has been) in teacher appraisal now we have that explicitly put in (a goal that is related to Māori Student Achievement. (HoD Focus Group, 2012).

One thing that has changed as a result of He Kākano is our approach to appraisal and relating that to culturally responsive teaching. Wherever I've run across it [appraisal before in schools], has always been a compliance, tick, tick, tick, tick and I think between He Kākano and the new registered teacher criteria appraisal there has to be much, much more ... self review and I think He Kākano demands the self review because I think He Kākano recognises that changing, shifting people's attitudes, attitudinal change, is about looking inwards, not outwards and I think appraisal needs to look inwards, not have someone from the outside ticking off your performance at the front of a classroom on a particular, at a particular moment and I think self review looks at a lot more than particular moments and that's much more important, and that's been a change in our thinking. (Deputy Principal, 2012)

(one change is) the goals in teacher appraisal for my department that I have seen and can remember are simple things like being able to pronounce the student names correctly, or being able to incorporate where they come from or what tribe they come from and doing little surveys at the start of the year about what their goals are and those kinds of things rather than engaging with them on some more academic level. Although it is interesting with the senior students I guess the goal for teachers is in raising that achievement, for me specifically, it's around engaging with them and just making it cool to be academic if that makes sense, because there is this real bias against academic achievement. Not all groups but a lot of groups. (HoD Focus Group, 2012)

Some participants believed that their school's participation in He Kākano had enabled appraisal systems to be "tightened up":

He Kākano has brought that awareness ... it's brought that piece of appraisal to the fore ... that we now have to actually do it, you can't just gloss over it, you actually have to do something and so you have to then collect, we're trying encourage people to get a portfolio of stuff that they've done so that when their appraisal comes up they bring their portfolio with them and so in there would be their learning goals, the whole works, that we've put together, [and our] programme's just part of that, it's an excuse to actually tighten up on things. Sometimes you actually have to use that as an excuse to tighten up, as part of this we have to do ... so you tighten one or two other things up at the same time. (SLT members, 2012)

***Challenges: Leaders' lack of knowledge and understandings of how to develop effective professional learning and appraisal systems to improve practice and outcomes for Māori learners***

Whilst interview participants in the previous section believed He Kākano had developed an awareness within their school to change professional learning and appraisal systems and processes, others questioned the effectiveness of change:

In our appraisal document it has in there that we are working on the He Kākano project and we are supposed to choose one of the He Kākano goals and write it in to our own goals for the year.

Question: So there has been a measurable change?

Yes, whether it is really working or not but it is there on paper and we are supposed to be asking ourselves what are we doing? (HoD Focus Group, 2012)

A lack of effectiveness within current school systems to support on-going professional learning and teacher appraisal were noted by these participants:

We have talked about professional learning and making changes to teaching, but where is the support? There are all sorts of issues that we really need to address and at the moment it's just window dressing. (Deans Focus Group, 2012)

I've never done an appraisal on any other staff members.... Appraisal that we're doing at the moment is having critical friends which we've just instigated and before that we had sort of walk through appraisals or we've had, we've tried a couple of different appraisal systems. So critical friends is what we're on at the moment. (HoD Focus Group, 2012)

There appeared to be considerable variability in the way professional learning and appraisal support systems and processes were conducted across case study schools, particularly in relation to in-class observation and feedback:

Well teachers get observed through our appraisal system.... It's more formal here, somebody comes in, sits down, writes some notes, ticks some boxes ... and they type up appraisal report. It's usually the DP. (HoD Focus Group 2012)

(Our appraisal) it's simply, your Head of Department comes through while you are teaching, they get to see a snippet of your lesson, they have a look, they go away, I probably won't get any feedback unless I ask for it. (Deans' Focus Group, 2012)

To be honest, I can't remember having a formal walk through and observation of my class in the last 5, 6 years. (Deans' Focus Group, 2012)

Other participants believed there was considerable variability in the effectiveness of senior and middle leaders to support on-going professional learning and conduct appraisal of teaching practice:

All of the appraisal documents in school are based on the registered teacher criteria which obviously have that kind of culturally responsive tilt within them... But it always depends on the appraiser, if you're appraised by someone who will ignore those particular aspects (culturally responsive pedagogies), then ok, that's your appraiser. I know that when I am appraised by my appraiser there is no mention of any of this. (HoD Focus Group, 2012)

We are supposed to get observations on our teaching practice through our appraisal process. Our head of department observes us but in terms of how useful that is ... that is a bit variable from department to department and even from appraiser to appraiser to be honest. Some will do [3 point] appraisals, in other departments you may even not get an observation. (Deans' Focus Group, 2012)

It was not clear from interview analysis that school leaders with responsibility for teacher appraisal could identify highly effective pedagogies for Māori learners. This was evident as school leaders described their own involvement in in-class observations of teachers within their departments.

This participant emphasised the importance of students working quietly:

First of all what I look for is initial impact when you walk into the classroom ... student work, how much student work the teacher has got displayed around the room and the relevancy of it .. whether the students are quietly working. (HoD Focus Group, 2012)

Upskilling senior and middle leaders and their knowledge of culturally responsive pedagogies was considered essential by these participants, particularly if change was to occur across departments. These participants felt that they needed more specific professional learning from the He Kākano programme:

We don't necessarily have the experience of what is the next step in classrooms within our departments, it's like the blind leading the blind bit.... Good teachers don't always make good managers. Then we get into the performance issue about pay, should good teachers be used as senior management? For me I regularly observe my teachers, five minutes here and

there. If they take a student outside to have a restorative chat with them I am always very close by listening in to make sure the conversation goes the way it should go and if there's ways of improving, it's just a little informal chat but I do it regularly. I could do what I am meant to do and have one formal observation and then tick that box but I don't agree with that, you get a snapshot where I would rather have lots of snapshots so get a good feel for the teachers and how the classes are going. I haven't had any formal training on observation and feedback though, it's been through trial and error. (HoD Focus Group, 2012)

It's not only about embedding the practices in us though, is it, it's also about for our departments and that's what I initially thought He Kākano was going to do more for me. I thought it was going to give me more skills to deal with transferring information to my department members and to help them provide more culturally responsive classroom atmospheres. So I'd sort of see that we're in the filter down phase but that's what I thought and I thought that the ... 5 minute walk throughs, I thought that was one of the ways in which we could start to do that a bit more effectively to give feedback to our staff members about their teaching but I don't know that we are going to get that learning. (HoD Focus Group, 2012)

These participants believed that changes needed to be made across school systems to support professional learning about culturally responsive pedagogies. A particular challenge was creating release time for HoDs and others to share teaching practice and conduct more effective in-class observations and feedback:

My wish would be more release time ... so the more movement of teachers you get the more observation of other teachers and sharing of those classroom experiences. Like when I take students on camp and I take other teachers away with me and they get to engage with students on those different levels so it is absolutely vital that other teachers see students in a totally different light and the more teachers experience that the better I guess. (HoD Focus Group, 2012)

I think in some ways because some of those professional learning groups are focussed on areas around He Kākano like the walk throughs and part of upskilling HoDs to be able to provide good feedback to assist and monitor, to help look after your staff, I think it's got to be embedded and there's layers upon layers upon layers. At times I feel like it's a lot because you've got your own department and then you've got your own professional learning to do and then you've got HoD professional learning to do so it feels like it's overkill, so perhaps the point is refocusing back a little. (HoD focus Group, 2012)

I think the biggest thing is time constraints with teaching observation and getting feedback and the time to be able to do that, with everything that we're doing and that's I suppose the biggest bugbear is that time allocation and where to really prioritise and I know that's a struggle for HoDs and it's a struggle for us at times and that creates issues. (Deans' Focus Group, 2012)

On the other hand I, and in listening to other HoDs, I've heard a similar story to my own, I'm really struggling to do 5 minute walk throughs for appraisal. I'm teaching when they're teaching, I haven't got around to asking for relief to go off, I often pop in to classes but in terms of an official 5 minute walk through where I've given somebody written feedback it's extremely rare. (HoD Focus Group, 2012)

Others felt that more specific tools and further professional learning was needed particularly around supporting change in teachers' understandings and use of culturally responsive pedagogies:

I can only reiterate, that what was presented to us from the Hui ... with the action plan, it's all nicely detailed. What I don't have yet are any tools to make a difference in the classroom so we have basically been given data around this is where we are at the moment but I actually haven't been given any tools of how to make change happen within my department and teaching practice in particular. (HoD Focus group, 2012)

What I would really, really love is to have co-construction hui à la Te Kotahitanga where they are looking at classroom practice, that's what I would love us to get to, we're not there yet and then, so what are the students saying, so on one of the walk through [observation tools], it's actually got student voice on it and so I would be willing to target certain kids. We're not there. (Principal, 2012)

In the literacy programme, we had people who were trained going into classrooms with teachers and having a look and saying we are focussing on the delivery of literacy in this case, what are we looking at today specifically and would sit back and sometimes film and watch teachers teach. And then go through it in a non-threatening manner and those sorts of things ... and that's what we really need here. (HoD Focus group, 2012)

Current school systems and practices associated with appraisal, teacher professional learning and pedagogical leadership within He Kākano appeared very disconnected according to the following participants, and would need to improve in order to create and sustain change in departments and across the school:

So nothing has happened yet, but I know there is going to be a focus on appraisal but I haven't been asked to do anything yet for that and it hasn't been suggested that I do that with my department or any of the other rooms that I go into to actually have a look. For me it is really a disconnected process. (HoD Focus group, 2012)

The HoDs are the ones who have that responsibility (for curriculum and teaching practice) and ... we've (Deans) talked about understanding who our Māori students are and the attendance issues going around that within our departments but, the HoDs went on that hui and we didn't so that's fine ... so they are the ones who are going to drive change in departments ... but we (Deans) know who the teachers who are struggling with behaviour management and the kids really vote with their feet.... Now we haven't been asked about our thoughts and ideas ... so I don't see that much is going to change at all. (Deans' Focus Group, 2012)

Others felt that there had been a lack of opportunity to really consider effective professional learning:

In terms of He Kākano effecting professional learning.... I think at this point it's giving us some time in order to consider these things but, as someone else referred to, I saw last week's meeting with [one of the wānanga presenters] as the first real opportunity we had to actually have some reflection time with He Kākano because it hasn't impacted on us. (HoD Focus Group, 2012)

## **Discussion**

Analysis of in-class observational data conducted in 2011, across the nine case study schools, indicated that nearly half of all teachers (33/75) were judged to be low implementers of the ETP. In all low implementation classes, there was no specific reference to Māori student cultural locations, experiences or links to student lives outside the classroom. Many teachers identified as low implementers appeared to rely on traditional chalk and talk approaches; and discursive teaching approaches were not evident. These data also revealed high levels of student disruption and off-task behaviour across these classrooms. These teachers were not observed to use positive classroom management strategies to address these issues. There was also a lack of evidence of teachers' high expectations for student engagement and success and many of these teachers failed to state explicit learning objectives or outcomes to students. Lack of highlighted criteria for success and teachers' formative feedback to students on how to improve learning were also noted.

Results indicated that many leaders wanted to make a difference to current teaching practices and saw He Kākano as a leadership programme to develop that change through more effective appraisal, in-class observation and feedback, and teacher professional learning. However, interview data analysis across case study schools also highlighted variability in the effectiveness of current school systems and processes to support on-going professional learning and teacher appraisal. Interview analysis indicated that many heads of departments and senior management team leaders lacked knowledge of pedagogies, known to have an evidence base, that are highly effective for Māori learners and how to facilitate change through more effective learning systems. This has serious implications for these leaders to conduct effective appraisals of teaching practice and support teacher professional learning in this area. Further professional learning would have been welcomed by participants, particularly around supporting change in leaders' and teachers' understandings and use of culturally responsive pedagogies.

It is not clear that senior and middle school leaders knew how current school professional learning and appraisal systems could encourage and/or discourage teachers' understanding and use of highly effective pedagogies that have an evidence base for Māori students. Data analysis also indicated that school leaders may not be developing their own leadership agency. In the following section we highlight other data that suggest that school leaders may view responsibility for change as being outside their sphere of influence.

### **School Leaders Surveys (2012): Top 3 Barriers**

Qualitative comments analysed from the two School Leaders Survey (principals/deputy principals and assistant principals and heads of departments and deans) conducted late in 2012 indicated that the majority of school leaders identified their staff as the major barrier to the development of culturally responsive leadership within their schools. Table 28 presents an analysis of qualitative comments, when participants were asked to identify barriers to change within their schools. 107 participants (across the two surveys) responded to the question, "Identify the top three barriers to the development of culturally responsive leadership within your school". The numbers under the top headings (Principals, DPs/APs and HoDs/Deans and Overall) indicate how many times the barriers were mentioned.

**Table 28. Combined School Leaders Perceptions (Top 3 Barriers)**

Barrier	Principals/ DPs/APs	HoDs/Deans	Overall	Overall surveys
Staff	39	16	55	107
Time	30	12	42	107
Students	8	10	18	107
Leadership	7	10	17	107
Family	12	4	16	107
Community	10	1	11	107
Professional Development	4	5	9	107

Analysis of comments indicated that the majority of school leaders who responded perceived staff to be the top barrier to the development of culturally responsive leadership within their schools. A sample of these quotes is provided below:

The main barrier is staff-deficit theorising.

Staff are unable to accept new learning, that is the main problem.

Staff who are not committed to this work.

Staff resisters – staff who are resistant to He Kāhano.

Some teachers believe they are already doing it and others are apathetic and want to keep teaching everyone the same.

The main barrier is staff who lack any form of understanding of the requirements of Māori students – try as we might.

Other comments hinted that school leaders saw their staff as lacking the necessary understanding and confidence to improve practice and outcomes for Māori learners. It was not clear that these school leaders saw this as being something they could influence by improving current professional learning and appraisal systems:

Staff lacking confidence is the major barrier.

Staff not understanding culturally responsive teaching approaches.

Teachers who lack the knowledge, they don't know how to teach Māori learners effectively.

whilst other comments indicated that school leaders saw the lack of employed Māori staff members as a major barrier. Again, it was not clear that these school leaders saw this as being within their control; that they could take responsibility for addressing or changing their school's recruitment processes or practices:

There is no Māori teacher.

Lack of Māori teachers in the school.

There is no history of Māori teachers being employed at this school.

I would like to see more Māori teachers in the school, and more time attached to Te Reo and the culture.

Time (or a lack of it) was also viewed as a major barrier:

Time, time and other MOE expectations to raise student achievement.

Time to reflect, discuss, read research on this "issue" – defining priorities.

A major barrier is the lack of time for effective full staff PD.

Time for professional development with staff.

Pressures of time.

Whilst the majority of school leaders who completed this section identified staff as the major barrier to the development of culturally responsive leadership, there were far fewer school leaders who identified a lack of leadership as being a major barrier. A few principals identified other school leaders as presenting barriers to the development of culturally responsive leadership within their school:

My SLT team is the main barrier.

Lack of confidence by one member of the SLT team.

Other school leaders identified middle leadership (HoDs and deans) as the issue:

Lack of responsive middle leadership.

Middle managers who don't want to change.

whilst others identified a lack of leadership from their principal as a major barrier:

The principal, the principal, the principal is the major barrier.

Lack of leadership and communication from the principal.

Only one participant who responded to this question saw their own uncertainty as being a major barrier:

A slight level of uncertainty (for me – not speaking for anyone else) about exactly how we can bring about improvement in Māori achievement – the desire is certainly there and I am prepared to try pretty much anything – what has been suggested I have tried so far so I guess that time will tell.

## Summary

Analysis of these qualitative comments related to school leader perceptions of the top three barriers to the development of culturally responsive leadership within schools suggests a lack of relational trust between school leaders and teachers. Results also indicated leaders may not be agentic in the development of their own leadership. In other words, they may view "barriers" as resting outside their sphere of influence and responsibility. The development of leader agency is

a requirement of culturally responsive and effective leadership. Qualitative comments analysed above confirmed other data analysis from participant interviews and observations conducted across case study schools. It was not clear that all school leaders understood how to develop culturally responsive and robust school systems within their school. Systems thinking is needed to overcome barriers to collective learning. Data analysis highlighted issues related to school systems that were linked to school leader professional learning, teacher appraisal, and the need for effective partnerships with Māori stakeholder groups.

## He Kākano Concluding Remarks

Key points from the evaluation:

- Culturally Responsive Secondary School Capability: Baseline evaluation data highlight that considerable work is needed to ensure that New Zealand secondary schools are equipped to enable Māori students to achieve educational success as Māori. Key needs are continued support to enhance culturally responsive leadership and pedagogies so that Māori students are not under-served by the New Zealand educational system. Given the extent of these needs, intervention efforts to build schools' cultural capabilities should be a priority.
- Whānau and the culture of schools: National evaluation data indicated secondary schools in the programme set out to invigorate their approaches to teaching and leadership in order to encapsulate a more meaningful context for Māori student learning. However, through the voices of most whānau engaged in the evaluation of the schools their young people attended there remained, on the whole, deeply embedded Pākehā cultural enclaves. Whānau complained about not really understanding how the school was trying to change to better accommodate their children and that the social disconnect between them and the leadership remained a major stumbling block in future developments. Schools as total institutions, appeared in the eyes of whānau to be educationally bereft of ideas as to how to go about providing an inclusive climate where teaching and learning could work in the interests of all participants.
- Use of Evidence and Database Capability: Schools require guidance as well as continued technical advice, support, and structures to build capability around the use of evidence to evaluate school initiatives designed to enhance the student experience and student achievement, as well as professional learning and development programmes for educational personnel. Expertise in the use of database systems and the use of evidence by individual schools for decision-making continues to be problematic. Programme outcomes will continue to be unknown if judgments regarding effectiveness continue to be made primarily on the basis of experiential knowledge rather than verifiable evidence of positive outcomes for students.
- Key Outcomes for Students: There should be decisions regarding key student outcomes to be monitored systematically within (by school leaders and teachers) and across (by government and professional organisations) schools, including achievement (internal and external assessment, NCEA, etc) and achievement-related factors (attendance, retention, motivation, disciplinary statistics, etc.). Goals should also reflect high expectations, including those set at basic, national, and high levels to challenge all students to have high aspirations.
- Deficit Theorising: Clear consideration is needed regarding key messages communicated with and by schools and school communities around Ka Hikitia and programme initiatives designed to enhance Māori student educational success as Māori. Unless the focus is on under-serving schools and how schools can enhance their capability to provide culturally responsive schooling for Māori, there is a continued risk that deficit theorising regarding underachieving students will become widespread and will undermine New Zealand's considerable efforts towards becoming bicultural and inspired by the spirit and words of the Treaty of Waitangi. Schools are social learning systems. Further work needs to be done on ensuring cultural competence is a key feature of social skill learning for all.
- Model Design and Evaluation: While change to refine models for professional learning, school innovation, and student support may be inevitable and even desirable during implementation, programmes validated prior to upscaling should not undergo major shifts in approach. Where adaptations are needed during implementation at the time of widespread adoption, there should be formal consideration of the impact of those changes on



implementation and on the ongoing evaluation of process and outcomes that can reasonably be attributed to a particular initiative.

- Coordination of Multiple School-Based Programme Initiatives: At any given point in time, individual secondary schools are likely to have more than one initiative or programme in place that has the potential to have impact on student outcomes. Consideration needs to be given to a more systematic approach for assessing the impact of multiple initiatives co-occurring within and across schools to ascertain which programme factors are actually those associated with particular outcomes for staff and for students.

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## **Appendices**

- Appendix 1. Independent review of draft final report**
- Appendix 2. Consent protocols, information sheets and letters distributed to case study school participants**
- Appendix 3: In-class observation tool and instructions for recording exemplars of the ETP.**
- Appendix 4: Observation Tool for He Kākano Co-construction Hui**
- Appendix 5: A copy of the 2011 and 2012 Interview questions (Case Study Schools)**
- Appendix 6: Copy of the two School Leaders Surveys**
- Appendix 7: NCEA & My School Student Survey**
- Appendix 8: Copy of the 2011 School Survey**

## **Appendix 1: Independent review of the draft final report, He Kākano National Evaluation**

**To:** Dr. Anne Hynds, Victoria University of Wellington

**From:** Associate Professor Susan Faircloth, North Carolina State University  
International Evaluator/Researcher

**Re:** Review of “He Kākano Professional Development for Leaders in Secondary Schools – Draft Final Report” – May 2013

**Date:** May 2013

I am pleased to submit this synopsis of my review of the Draft Final Report of the evaluation of the “He Kākano Professional Development for Leaders in Secondary Schools” project.

As I have previously communicated, I have no substantive issues with the overall content of this report. As noted in the attachment, my comments primarily involved grammatical, typographical and formatting issues that can be easily resolved by the evaluation team and its editorial staff.

To set the context for this review, it is important to disclose my role in the evaluation of the He Kākano Professional Learning project. My role in this evaluation was as an international researcher/evaluator. I initially joined the evaluation team in 2011 upon the invitation of Professor Luanna Meyer (Victoria University of Wellington). When initially invited to join the evaluation team, I was on faculty at The Pennsylvania State University (Penn State) in the U.S. At Penn State, I served as an associate professor of Educational Leadership and as the Director of the American Indian Leadership Program and the Center for the Study of Leadership in American Indian Education. The AILP is the nation’s (U.S.) oldest continuously operating leadership preparation program for American Indians and Alaska Natives. The research center is an offshoot of the AILP, and its primary goal is to bridge the gap between scholarship/research and practice at the school, organizational and community levels. In addition to my administrative tasks, I also taught courses in the Educational Leadership program, which prepares school and district level leaders (e.g., principals and superintendents), as well as doctoral students. My primary lines of research involve the education of American Indian and Alaska Native students with special educational needs, the moral and ethical dimensions of school leadership, and the preparation of school leaders. I am currently on faculty at North Carolina State University where I teach in the Educational Leadership program.

As a member of the evaluation team, my role was to participate in the 2011 and 2012 school site visits, and to assist with the individual interviews, focus groups and classroom observations (2011). During these visits, I observed the team to be collaborative, deliberative, and insightful regarding the research procedures and the resulting data. I also observed the team to be respectful in its interactions with parents, students, community members, school leaders and teachers. The team’s goal truly was to gather data that would enable it to assess the initial and more long-term effects of this professional learning initiative on leadership policies and practices at the school and classroom levels.

As outlined in the report, the ideal of educating Māori children and youth in such a way that they may be successful as Māori, is often times a nebulous concept to operationalize and to observe at the school and classroom levels. This is not meant to be a negative reflection on the project staff, but rather a reflection of the wide range of diverse cultures and cultural beliefs evidenced among the Indigenous peoples of New Zealand. Similar complexities are evidenced in the United States and elsewhere across the world. As the evaluation team has noted, the goal of He Kākano (or other leadership development projects) should not be to create a one size fits all model, but rather to embrace the notion that for many Indigenous peoples and communities, and the schools that serve these peoples and communities, leadership and teaching practices will need to be adjusted to meet the unique needs and desires of those they serve.

Unfortunately, this is a long-term proposition, which means that although such practices may currently be in the developmental stage, they may not be clearly evidenced in the 1<sup>st</sup> or 3<sup>rd</sup> years of this (or any other similar) project. Rather, these practices can and should continue to emerge and to refine themselves throughout the lifespan of the organization and its leaders/teachers.

Having reviewed this report, I am in agreement with the evaluation team that an additional round of evaluation is needed in order to clearly document and unpack the effect of He Kākano. Even then, it may be difficult, if not impossible, to disentangle the real effects of He Kākano from the effects of other formalized (and less formalized) efforts to foster culturally relevant leadership (and teaching practices) for Māori students. While some might argue that this lessens the documented effects or efficacy of He Kākano, I would argue differently. In fact, I would argue that what is really being evidenced in some of the He Kākano schools is a leveraging of the benefits of multiple formalized (as well as less formalized) initiatives. The challenge is not to overload schools and school leaders with such initiatives without providing some assurance that all partners are committed to the sustainment of these initiatives either in full scale or in a scaled down version. Without such assurances, participants become less inclined to fully buy in to the initiative(s). As documented in the evaluation report, evidence of this lack of buy-in was present in some of the He Kākano schools. As such, these schools may require ongoing and more individualized supports to enable them to embrace the ideals and practices of culturally responsive leadership and pedagogy.

Finally, I would like to commend those involved in the evaluation and implementation of He Kākano. The evaluation team is to be commended for its commitment to producing an unbiased evaluation of an extremely complex initiative. The project staff are also to be commended for their willingness to navigate the social and political nature of school leadership and change in its efforts to implement the He Kākano professional learning project. As the literature on school change tells us, change is not easy. Sustained change is even more difficult. School leaders and teachers are to be commended for allowing us in to their schools. Opening one's self up to such critique is certainly not a comfortable process. Parents, families and community members are to be commended for showing up and speaking up. Doing so evidences their commitment to their children and their communities' education. And, last but not least, the students are to be commended for completing surveys and participating in one-on-one and group interviews. Their voices tell us much about what is happening or perceived to be happening in schools. If schools are to change to meet the needs and abilities of their students, they must listen, hear and respond to what these students are saying. Their voices are clearly evidenced in the evaluation report.

In closing, I would like to thank Professor Meyer for inviting me to participate in this evaluation work. I would also like to thank Dr. Hynds for her outstanding leadership and collegiality. I look forward to working on this and other initiatives in the years to come.

If you have questions or need additional information regarding this review, feel free to contact me via email at [susanfaircloth@gmail.com](mailto:susanfaircloth@gmail.com) or by cell at 011 814 777 3290.

## Appendix 2: Consent protocols, information sheets and letters distributed to case study school participants



JESSIE HETHERINGTON CENTRE FOR EDUCATIONAL RESEARCH

*Te Puna Rangahau ki Ako Pai*

Victoria University of Wellington  
PO Box 17-310  
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Wellington  
Phone 04 463 9588



Faculty of Education

### Evaluation of He Kākano (Professional Development for Leaders in Secondary Schools)

#### CONSENT FORM (Case Study schools)

#### School Principal

This consent form refers specifically to the involvement of the school in a research project which will be conducted during 2010-2013 by members of a research team from Victoria University of Wellington. The project is designed to assess the effectiveness of He Kākano in meeting programme goals, to evaluate the effectiveness of the delivery and implementation of He Kākano in participating schools, and identify ways to strengthen the design and implementation of the He Kākano.

If you consent to take part in this research please read and tick the appropriate boxes below:

- The purpose of the research project has been discussed with me as Principal.
- I agree to the school's involvement in the research project as outlined above and discussed with me as Principal.
- I also agree/do not agree to a personal interview by a member of the research team (**please delete as appropriate**).

I understand that the project will involve the research team collecting information through:

- surveys including the He Kākano School Leaders surveys, He Kākano Evaluation School survey (all on-line) and student surveys (Year 10 NZCER Me and My School Survey and Year 11, 12 & 13 NCEA & My School Student Surveys)
- document analysis (School charter, School annual plan, He Kākano implementation plans, Co-construction documents)  
interviews and focus group discussions with the Principal, He Kākano Regional Coordinators, Chair of the Board of Trustees, members of the Senior Management Team, Deans, Heads of Departments (including HoD Māori), Māori students, families and whānau
- observations of in-class teaching and school co-construction hui / meetings.

During the interviews and observations:

- the participants may withdraw at any time, without prejudice.
- a tape recording will be made of individual interviews. Focus group interviews will be hand written. Interviews involving Māori participants will be lead by a Māori researcher. All data will be kept confidential to members of the research team. Any comments reported in subsequent documents will be strictly anonymous unless those concerned give written permission for comments to be attributed to them.

I understand that:

- the results of the project will be written up in the form of a report for the MoE and may also be presented at conferences or published.
- the final report of the whole evaluation will be shared with me, the Board of Trustees and whomsoever I and/or the Board feel is appropriate from our school community.
- at the end of the research all interview notes, classroom observation data and audio recordings will be destroyed.

Name of School: \_\_\_\_\_

Name of Principal: \_\_\_\_\_

Signature: \_\_\_\_\_

Date: \_\_\_\_\_



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**Evaluation of He Kākano (Professional Development for Leaders in Secondary Schools)**

**INFORMATION SHEET (Case Study schools)  
Board of Trustees**

Kia ora

A research team from Victoria University of Wellington is conducting an evaluation project funded by the Ministry of Education to assess the effectiveness of He Kākano in meeting programme goals, to evaluate the effectiveness of the delivery and implementation of He Kākano in participating schools, and identify ways to strengthen the design and implementation of the He Kākano. The research has had the approval of Victoria University of Wellington Faculty of Education Ethics Committee.

The research team from Victoria University requests your permission to carry out part of the project in your school. The project will involve collecting information through:

- interviews with the Chair or Board of Trustees or his/her representative and with the He Kākano Regional Coordinators.
- Documents (School charter, School annual plan, He Kākano implementation plans, Co-construction documents)
- interviews and focus group discussions with the Principal, members of the Senior Management Team, Deans, Heads of Departments (including HoD Māori), Māori students, families and whānau
- observations of in-class teaching and school co-construction hui / meetings.
- survey of He Kākano School Leaders (on-line), He Kākano Evaluation School Survey (on-line), and student survey (Years 10, 11, 12, and 13).

The purpose of the interviews is to provide information to the Ministry of Education on the unique aspects and the effectiveness of He Kākano towards culturally responsive school leadership for Māori student success.

The interview with you will be done at a time that is convenient for you and it will be requested by a member of the research team. Interviews involving Māori participants will be lead by a Māori researcher. All data will be kept confidential to members of the research team.

The research team will analyse what is said during the interviews. Data will be stored on password protected computers in secure offices. The interview data will be treated as confidential, that is, accessed only by the researchers; and the identity of the school, students, parents and whānau will be protected. The results of the project will be written up in the form of a report for the Ministry of Education. At the conclusion of the research all interview notes will be destroyed and the audio recordings will be electronically wiped.

The final report of the whole evaluation will be shared with the Board of Trustees, the Principal and whomsoever the Board feels is appropriate from their school community.

The research team requests your consent to the school's involvement in the project. If you agree to this request we would appreciate it very much if you would sign and date the consent form attached.

With all good wishes,

Yours sincerely

Dr Anne Hynds  
Principal Investigator Evaluation of He Kākano  
Email: anne.hynds@vuw.ac.nz



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Karori  
Wellington  
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**Evaluation of He Kākano (Professional Development for Leaders in Secondary Schools)**

**CONSENT FORM (Case Study Schools)  
Chair of Board of Trustees**

This consent form refers specifically to the involvement of the school in a research project which will be conducted during our field work visits (2012) by members of a research team from Victoria University of Wellington. The project is designed to investigate how well and in what ways He Kākano works towards the goal of culturally responsive schooling to enhance Māori student success.

If you consent to take part in this research please read and tick the appropriate boxes below:

- The Board agrees to the school's involvement in the research project as outlined above and discussed with the Principal.
- As Chair of the Board of Trustees (or my representative) I agree to an interview requested by a member of the research team under the conditions set out in the information sheet

The Board understands that:

- The results of the project will be written up in the form of a report for the Ministry of Education and may also be presented at conferences or published.
- The content from the email interview will be kept confidential to members of the research team. Any comments reported in subsequent documents will be strictly anonymous unless those concerned give written permission for comments to be attributed to them
- The final report of the whole evaluation will be shared with the Board of Trustees, the Principal and whomsoever the Board feels is appropriate from their school community.
- At the end of the research all interview notes and audio recordings will be destroyed.

Name of school: \_\_\_\_\_

Name of Chair person of the Board of Trustees: \_\_\_\_\_

Signature: \_\_\_\_\_

Date: \_\_\_\_\_





**Evaluation of He Kākano (Professional Development for Leaders in Secondary Schools)**

**INFORMATION SHEET (Case Study schools)  
HoD Māori**

Kia ora,

A research team from Victoria University of Wellington is conducting an evaluation project funded by the Ministry of Education to assess the effectiveness of He Kākano in meeting programme goals, to evaluate the effectiveness of the delivery and implementation of He Kākano in participating schools, and identify ways to strengthen the design and implementation of the He Kākano. The research has had the approval of Victoria University of Wellington Faculty of Education Ethics Committee.

The project will involve collecting information through:

- interviews and focus group discussions with the Principal, HoD Māori, He Kākano Regional Coordinators, Chair of the Board of Trustees, members of the Senior Management Team, Deans, Heads of Departments, Māori students, families and whānau
- documents (School charter, School annual plan, He Kākano implementation plans, Co-construction documents)
- surveys of school leaders (on-line), survey of school profile (on-line), and student surveys (Years 10, 11, 12, and 13)
- observations of in-class teaching and school co-construction meetings

The purpose of these interviews is to provide information to the Ministry of Education on the unique aspects and the effectiveness of He Kākano.

The interviews will be conducted by a member of the research team and will be tape-recorded. Interviews involving Māori participants will be lead by a Māori researcher. All data will be kept confidential to members of the research team. The interviews will be held at school, at a time agreed with the school and will be brief.

The research team will analyse what is said during the interviews. Data will be stored on password protected computers in secure offices. The interview data will be treated as confidential, that is, accessed only by the researchers; and the identity of the school, students, parents and whānau will be protected. The results of the project will be written up in the form of a report for the Ministry of Education. At the conclusion of the research all interview notes will be destroyed and the audio recordings will be electronically wiped.

The final report of the whole evaluation will be shared with the Board of Trustees, the Principal, and whomsoever the Board feels is appropriate from their school community.

If you agree to this request we would appreciate it very much if you would sign and date the consent form attached.

With all good wishes,

Yours sincerely

Dr Anne Hynds  
Principal Investigator Evaluation of He Kākano  
Email: [anne.hynds@vuw.ac.nz](mailto:anne.hynds@vuw.ac.nz)



**Evaluation of He Kākano (Professional Development for Leaders in Secondary Schools)**

**CONSENT FORM (Case Study schools)  
HoD Māori**

This consent form refers specifically to the involvement of the school in a research project which will be conducted during our field work visits (2012) by members of a research team from Victoria University of Wellington. The project is designed to investigate how well and in what ways He Kākano works towards the goal of culturally responsive schooling to enhance Māori student success.

If you consent to take part in this research please read and tick the appropriate boxes below:

As HoD Māori I agree to a personal interview by a member of the research team.

During the interviews:

I may withdraw at any time, without prejudice.

A tape recording will be made. The interview tape and transcript will be kept confidential to members of the research team. Any comments reported in subsequent documents will be strictly anonymous unless those concerned give written permission for comments to be attributed to them.

I understand that:

the results of the project will be written up in the form of a report for the Ministry of Education and may also be presented at conferences or published.

the final report of the whole evaluation will be shared with the Board of Trustees, the Principal, and whomsoever the Board feels is appropriate from their school community.

at the end of the research all interview notes and audio recordings will be destroyed.

Name of school: \_\_\_\_\_

Name of HoD Māori: \_\_\_\_\_

Signature: \_\_\_\_\_

Date: \_\_\_\_\_



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## Evaluation of He Kākano (Professional Development for Leaders in Secondary Schools)

### INFORMATION SHEET (Case study schools) Head of Department/Head of Faculty

Kia ora

A research team from Victoria University of Wellington is conducting an evaluation project funded by the Ministry of Education to assess the effectiveness of He Kākano in meeting programme goals, to evaluate the effectiveness of the delivery and implementation of He Kākano in participating schools, and identify ways to strengthen the design and implementation of the He Kākano. The research has had the approval of Victoria University of Wellington Faculty of Education Ethics Committee.

The project will involve collecting information through:

- interviews and focus group discussions with the Principal, Heads of Departments, He Kākano Regional Coordinators, Chair of the Board of Trustees, members of the Senior Management Team, Deans, Māori students, families and whānau.
- Documents (School charter, School annual plan, He Kākano implementation plans, Co-construction documents)
- surveys of school leaders (on-line), survey of school profile (on-line), and student surveys (Years 10, 11, 12, and 13)
- observations of in-class teaching and school co-construction meetings.

The purpose of these interviews is to provide information to the Ministry of Education on the unique aspects and the effectiveness of He Kākano towards culturally responsive schooling for Māori student success in mainstream secondary schools classrooms.

The interviews will be conducted by a member of the research team and will be tape-recorded. The interviews will be held at school, at a time agreed with the school and will be brief.

The research team will analyse what is said during the interviews. Data will be stored on password protected computers in secure offices. The interview data will be treated as confidential, that is, accessed only by the researchers; and the identity of the school, students, parents and whānau will be protected. The results of the project will be written up in the form of a report for the Ministry of Education. At the conclusion of the research all interview notes will be destroyed and the audio recordings will be electronically wiped.

The final report of the whole evaluation will be shared with the Board of Trustees, the Principal, and whomsoever the Board feels is appropriate from their school community.

If you agree to this request we would appreciate it very much if you would sign and date the consent form attached.

With all good wishes,

Yours sincerely

Dr Anne Hynds  
Principal Investigator Evaluation of He Kākano  
Email: [anne.hynds@vuw.ac.nz](mailto:anne.hynds@vuw.ac.nz)



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Faculty of Education

**Evaluation of He Kākano (Professional Development for Leaders in Secondary Schools)**

**CONSENT FORM (Case study schools)  
Head of Department/Head of Faculty**

This consent form refers specifically to the involvement of the school in a research project which will be conducted during our field work visits (2012) by members of a research team from Victoria University of Wellington. The project is designed to investigate how well and in what ways He Kākano works towards the goal of school leadership for culturally responsive schooling.

If you consent to take part in this research please read and tick the appropriate boxes below:

As HoD I agree to a focus group interview by a member of the research team.

During the focus group:

I may withdraw at any time, without prejudice.

A record of the interview will be made. The interview tape and transcript will be kept confidential to members of the research team. Interviews involving Māori participants will be lead by a Māori researcher. All data will be kept confidential to members of the research team. Any comments reported in subsequent documents will be strictly anonymous unless those concerned give written permission for comments to be attributed to them.

I understand that:

to keep the context of the focus group confidential and that I have to respect differences of opinion during the focus group discussion.

the results of the project will be written up in the form of a report for the Ministry of Education and may also be presented at conferences or published.

the final report of the whole evaluation will be shared with the Board of Trustees, the Principal, and whomsoever the Board feels is appropriate from their school community.

at the end of the research all interview notes and audio recordings will be destroyed.

Name of school: \_\_\_\_\_

Name of HoD: \_\_\_\_\_

Signature: \_\_\_\_\_

Date: \_\_\_\_\_



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## Evaluation of He Kākano (Professional Development for Leaders in Secondary Schools)

### INFORMATION SHEET He Kākano Manutaki (Regional Coordinators)

Kia ora

A research team from Victoria University of Wellington is conducting an evaluation project funded by the Ministry of Education to assess the effectiveness of He Kākano in meeting programme goals, to evaluate the effectiveness of the delivery and implementation of He Kākano in participating schools, and identify ways to strengthen the design and implementation of the He Kākano. The research has had the approval of Victoria University of Wellington Faculty of Education Ethics Committee.

The project will involve collecting information through:

- interviews and focus group discussions with the Principal, Heads of Departments, He Kākano regional coordinators, Chair of the Board of Trustees, members of the Senior Leadership Team, Deans, Māori students, families and whānau.
- Documents (School charter, School annual plan, He Kākano implementation plans, Co-construction documents)
- surveys of school leaders (on-line), survey of school profile (on-line), and student surveys (Years 10, 11, 12, and 13)
- observations of in-class teaching and co-construction meetings.

The purpose of these interviews is to provide information to the Ministry of Education on the unique aspects and the effectiveness of He Kākano Evaluation Project designed to prepare school leaders for culturally responsive schooling to enhance success for Māori students in mainstream secondary schools .

The research team from Victoria University requests your permission to interview you.

The purpose of these interviews is to provide information to the Ministry of Education on the unique aspects and the effectiveness of He Kākano.

The research team will analyse what you have said during your interview. Data will be stored on password protected computers in secure offices. The interview data will be treated as confidential, that is, accessed only by the researchers; and the identity of you, the school, students, parents and whānau will be protected. The results of the project will be written up in the form of a report for the Ministry of Education. At the conclusion of the research all interview notes will be destroyed and the audio recordings will be electronically wiped.

The final report of the whole evaluation will be shared with the Board of Trustees, the Principal, and whomsoever the Board feels is appropriate from their school community.

If you agree to this request we would appreciate it very much if you would sign and date the consent form attached.

With all good wishes,

Yours sincerely

Dr Anne Hynds  
Principal Investigator Evaluation of He Kākano  
Email: [anne.hynds@vuw.ac.nz](mailto:anne.hynds@vuw.ac.nz)



Victoria University of Wellington  
PO Box 17-310  
Karori  
Wellington  
Phone 04 463 9588

**Evaluation of He Kākano (Professional Development for Leaders in Secondary Schools)**

CONSENT FORM

**He Kākano Manutaki (Regional Coordinators)**

This consent form refers specifically to the involvement of the school in a research project which will be conducted during our field work visits (2012) by members of a research team from Victoria University of Wellington. The project is designed to investigate how well and in what ways He Kākano works towards culturally responsive schooling for Māori student success.

If you consent to take part in this research please read and tick the appropriate boxes below:

- As He Kākano Regional Coordinator I agree to an interview requested by a member of the research team under the conditions set out in the information sheet.
- The content of the interview will be kept confidential to members of the research team. Any comments reported in subsequent documents will be strictly anonymous unless those concerned give written permission for comments to be attributed to them.

I understand that:

- the results of the project will be written up in the form of a report for the Ministry of Education and may also be presented at conferences or published.
- the final report of the whole evaluation will be shared with the Board of Trustees, the Principal, and whomsoever the Board feels is appropriate from their school community.
- at the end of the research all interview notes will be destroyed.

Name of school: \_\_\_\_\_

Name of Regional Coordinator: \_\_\_\_\_

Signature: \_\_\_\_\_

Date: \_\_\_\_\_



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### **Evaluation of He Kākano (Professional Development for Leaders in Secondary Schools)**

#### **INFORMATION SHEET Deans/Year Level Coordinators**

Kia ora

A research team from Victoria University of Wellington is conducting an evaluation project funded by the Ministry of Education to assess the effectiveness of He Kākano in meeting programme goals, to evaluate the effectiveness of the delivery and implementation of He Kākano in participating schools, and identify ways to strengthen the design and implementation of the He Kākano. The research has had the approval of Victoria University of Wellington Faculty of Education Ethics Committee.

The project will involve collecting information through:

- interviews and focus group discussions with the Principal, Heads of Departments, He Kākano regional coordinators, Chair of the Board of Trustees, members of the Senior Leadership Team, Deans, Māori students, families and whānau.
- Documents (School charter, School annual plan, He Kākano implementation plans, Co-construction documents)
- surveys of school leaders (on-line), survey of school profile (on-line), and student surveys (Years 10, 11, 12, and 13)
- observations of in-class teaching and co-construction meetings.

The purpose of these interviews is to provide information to the Ministry of Education on the unique aspects and the effectiveness of He Kākano Evaluation Project designed to prepare school leaders for culturally responsive schooling to enhance success for Māori students in mainstream secondary schools .

The interviews will be conducted by a member of the research team and will be tape-recorded. Interviews involving Māori participants will be lead by a Māori researcher. The interviews will be held at school, at a time agreed with the school and will be brief.

The research team will analyse what is said during the interviews. Data will be stored on password protected computers in secure offices. The interview data will be treated as confidential, that is, accessed only by the researchers; and the identity of the school, students, parents and whānau will be protected. The results of the project will be written up in the form of a report for the Ministry of Education. At the conclusion of the research all interview notes will be destroyed and the audio recordings will be electronically wiped.

The final report of the whole evaluation will be shared with the Board of Trustees, the Principal, and whomsoever the Board feels is appropriate from their school community.

If you agree to this request we would appreciate it very much if you would sign and date the consent form attached.

With all good wishes,

Yours sincerely

Dr Anne Hynds  
Principal Investigator Evaluation of He Kākano  
Email: anne.hynds@vuw.ac.nz



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Phone 04 463 9588

**Evaluation of He Kākano (Professional Development for Leaders in Secondary Schools)**

**CONSENT FORM**  
**Deans/Year Level Coordinator**

This consent form refers specifically to the involvement of the school in a research project which will be conducted during our field work visits (2012) by members of a research team from Victoria University of Wellington. The project is designed to investigate how well and in what ways He Kākano works towards the goal of culturally responsive schooling for Māori student success.

If you consent to take part in this research please read and tick the appropriate boxes below:

- As Dean/Year Level Coordinator I agree to a focus group interview by a member of the research team.

During the focus group:

- I may withdraw at any time, without prejudice.
- A tape recording will be made along with hand written notes. The interview tape and transcript will be kept confidential to members of the research team. Any comments reported in subsequent documents will be strictly anonymous unless those concerned give written permission for comments to be attributed to them.

I understand that:

- to keep the context of the focus group confidential and that I have to respect differences of opinion during the focus group discussion.
- the results of the project will be written up in the form of a report for the Ministry of Education and may also be presented at conferences or published.
- the final report of the whole evaluation will be shared with the Board of Trustees, the Principal, and whomsoever the Board feels is appropriate from their school community.
- at the end of the research all interview notes and audio recordings will be destroyed.

Name of school: \_\_\_\_\_

Name of Dean: \_\_\_\_\_

Signature: \_\_\_\_\_

Date: \_\_\_\_\_





Victoria University of Wellington  
PO Box 17-310  
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Wellington  
Phone 04 463 9588

## Evaluation of He Kākano (Professional Development for Leaders in Secondary Schools)

### INFORMATION SHEET Members of Senior Leadership Team

Kia ora

A research team from Victoria University of Wellington is conducting an evaluation project funded by the Ministry of Education to assess the effectiveness of He Kākano in meeting programme goals, to evaluate the effectiveness of the delivery and implementation of He Kākano in participating schools, and identify ways to strengthen the design and implementation of the He Kākano. The research has had the approval of Victoria University of Wellington Faculty of Education Ethics Committee.

The research team from Victoria University requests your permission to carry out part of the project in your school. The project will involve collecting information through:

- interviews and focus group discussions with the Principal, Heads of Departments, He Kākano regional coordinators, Chair of the Board of Trustees, members of the Senior Leadership Team, Deans, Māori students, families and whānau.
- Documents (School charter, School annual plan, He Kākano implementation plans, Co-construction documents)
- observations of in-class teaching and school coconstruction meetings
- surveys of school leaders (on-line), survey of school profile (on-line), and student surveys (Years 10, 11, 12, and 13).

The purpose of the interviews is to provide information to the Ministry of Education on the unique aspects and the effectiveness of He Kākano Evaluation Project designed to prepare school leadership for culturally responsive schools to promote Māori student success in mainstream secondary schools classrooms.

The interviews and focus groups will be conducted by a member of the research team and will be tape-recorded. Interviews involving Māori participants will be lead by a Māori researcher. The interviews will be held at school, at a time agreed with the school, and will be brief.

The research team will analyse what is said during the interviews. Data will be stored on password protected computers in secure offices. The interview data will be treated as confidential, that is, accessed only by the researchers; and the identity of the school, students, parents and whānau will be protected. The results of the project will be written up in the form of a report for the Ministry of Education. At the conclusion of the research all interview notes will be destroyed and the audio recordings will be electronically wiped.

The final report of the whole evaluation will be shared with the Board of Trustees, the Principal, and whomsoever the Board feels is appropriate from their school community.

If you agree to this request we would appreciate it very much if you would sign and date the consent form attached.

With all good wishes,

Yours sincerely

Dr Anne Hynds  
Principal Investigator Evaluation of He Kākano  
Email: anne.hynds@vuw.ac.nz



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**Evaluation of He Kākano (Professional Development for Leaders in Secondary Schools)**

**CONSENT FORM**  
**Members of Senior Leadership Team**

This consent form refers specifically to the involvement of the school in a research project which will be conducted during our field work visits (2012) by members of a research team from Victoria University of Wellington. The project is designed to investigate how well and in what ways He Kākano works towards the goal of culturally responsive schooling for Māori student success.

If you consent to take part in this research please read and tick the appropriate boxes below:

- As Member of SLT I agree to a focus group interview by a member of the research team.

During the focus group:

- I may withdraw at any time, without prejudice.
- A tape recording will be made along with hand written notes of the interview. The interview tape and transcript will be kept confidential to members of the research team. Any comments reported in subsequent documents will be strictly anonymous unless those concerned give written permission for comments to be attributed to them.

I understand that:

- to keep the context of the focus group confidential and that I have to respect differences of opinion during the focus group discussion.
- the results of the project will be written up in the form of a report for the Ministry of Education and may also be presented at conferences or published.
- the final report of the whole evaluation will be shared with the Board of Trustees, the Principal, and whomsoever the Board feels is appropriate from their school community.
- at the end of the research all interview notes and audio recordings will be destroyed.

Name of school: \_\_\_\_\_

Name of Member of SLT: \_\_\_\_\_

Signature: \_\_\_\_\_

Date: \_\_\_\_\_



**JESSIE HETHERINGTON CENTRE FOR EDUCATIONAL RESEARCH**

*Te Puna Rangahau ki Ako Pai*

Victoria University of Wellington  
PO Box 17-310  
Karori  
Wellington  
Phone 04 463 9588



**Faculty of Education**

## **Evaluation of He Kākano (Professional Development for Leaders in Secondary Schools)**

### **INFORMATION SHEET (Case Study schools) Principal**

Kia ora

A research team from Victoria University of Wellington is conducting an evaluation project funded by the Ministry of Education to assess the effectiveness of He Kākano in meeting programme goals, to evaluate the effectiveness of the delivery and implementation of He Kākano in participating schools, and identify ways to strengthen the design and implementation of the He Kākano. The research has had the approval of Victoria University of Wellington Faculty of Education Ethics Committee.

The research team from Victoria University requests your permission to carry out part of the project in your school. The project will involve collecting information through:

- interviews with the Chair or Board of Trustees or his/her representative and with the Manutaki (He Kākano Regional Coordinators).
- Documents (School charter, School annual plan, He Kākano implementation plans, Co-construction documents)
- interviews and focus group discussions with you as the school principal, members of the Senior Leadership Team, Deans, Heads of Departments (including HoD Māori), Māori students, families and whānau.
- observations of in-class teaching and school coconstruction meetings
- surveys of He Kākano School Leaders (on-line), He Kākano Evaluation School Survey (on-line), and student surveys (Years 10, 11, 12, and 13).

The purpose of the interviews and surveys is to provide information to the Ministry of Education on the unique aspects and the effectiveness of He Kākano towards culturally responsive school leadership for Māori student success.

The interview with you will be conducted by a member of the research team and will be tape-recorded. The interview will be held at school, at a time agreed with you and will be brief. Interviews involving Māori participants will be lead by a Māori researcher.

The research team will analyse what is said during the interviews. Data will be stored on password protected computers in secure offices. All data will be treated as confidential, that is, accessed only by the researchers; and the identity of the school, students, parents and whānau will be protected. The results of the project will be written up in the form of a report for the Ministry of Education. At the conclusion of the research all interview notes will be destroyed and the audio recordings will be electronically wiped.

The final report of the whole evaluation will be shared with the Board of Trustees, the Principal and whomsoever the Board feels is appropriate from their school community.

The research team requests your consent to the school's involvement in the project. If you agree to this request we would appreciate it very much if you would sign and date the consent form attached.

With all good wishes,

Yours sincerely  
Dr Anne Hynds  
Principal Investigator Evaluation of He Kākano  
Email: [anne.hynds@vuw.ac.nz](mailto:anne.hynds@vuw.ac.nz)



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## Evaluation of He Kākano (Professional Development for Leaders in Secondary Schools)

### INFORMATION SHEET Participants in school co-construction meetings

Kia ora

A research team from Victoria University of Wellington is conducting an evaluation project funded by the Ministry of Education to assess the effectiveness of He Kākano in meeting programme goals, to evaluate the effectiveness of the delivery and implementation of He Kākano in participating schools, and identify ways to strengthen the design and implementation of the He Kākano. The research has had the approval of Victoria University of Wellington Faculty of Education Ethics Committee.

The research team from Victoria University has requested permission from your school's principal and Board of Trustees to carry out part of the project in your school. The project will involve collecting information through:

- interviews and focus group discussions with the Principal, Heads of Departments, He Kākano regional coordinators, Chair of the Board of Trustees, members of the Senior Leadership Team, Deans, Māori students, families and whānau.
- Documents (School charter, School annual plan, He Kākano implementation plans, Co-construction documents)
- observations of school co-construction meetings
- surveys of school leaders (on-line), survey of school profile (on-line), and student surveys (Years 10, 11, 12, and 13).

#### Observations of School Co-construction Sessions

Our primary goal in our data collection is to learn about the impact of the project on various stakeholders, but in order to have a more complete understanding of that impact it is also valuable to have seen first-hand some of the actual implementation, particularly co-construction meetings.

According to the He Kākano programme, the primary mechanism for the in-school intervention will be the establishment of a series of co-construction meetings between He Kākano staff and school leaders' to establish professional learning communities at a number of levels within the school. To the extent feasible, we will conduct observations in each school of at least one of co-construction meetings. The purpose of observing school co-construction meetings is to provide information to the Ministry of Education on the unique aspects and the effectiveness of He Kākano Evaluation Project designed to prepare school leadership for culturally responsive schools to promote Māori student success in mainstream secondary schools classrooms.

These observations will last 50 minutes (1 class period) and be conducted by a member of the research team. A tape-recording will be made of the meeting. The research team will analyse observational data for evidence of the effectiveness of the He Kākano professional development programme. Documents associated with these meetings will also be collected. Data will be stored on password protected computers in secure offices. The observation data will be treated as confidential, that is, accessed only by the researchers; and the identity of the teacher will be protected. The results of the project will be written up in the form of a report for the Ministry of Education. At the conclusion of the research all observation notes will be destroyed. The final report of the whole evaluation will be shared with the Board of Trustees, the Principal, and whomsoever the Board feels is appropriate from their school community. If you agree to this request we would appreciate it very much if you would sign and date the consent form attached.

With all good wishes,

Yours sincerely

Dr Anne Hynds  
Principal Investigator Evaluation of He Kākano  
Email: [anne.hynds@vuw.ac.nz](mailto:anne.hynds@vuw.ac.nz)



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### Evaluation of He Kākano

## **PARTICIPANT CONSENT FORM** **Observations of school co-construction meetings**

This consent form refers specifically to observations of school co-construction meetings which will be conducted during field work visits (2012) by members of the team investigating how well and in what ways He Kākano works towards the goal of developing culturally responsive leadership practices that enable Māori students to achieve educational success as Māori.

I have had the purpose of the research project discussed with me.

I agree to a member of the research team recording/observing my participation and copying documents associated with my participation in this meeting.

I understand that:

- the meeting will be tape-recorded.
- I may request that the observation is not continued, without prejudice.
- I may request to see notes made during the observation.
- I may withdraw my consent at any time from the observation, without prejudice.
- Observation data will be kept confidential to members of the research team.
- At the conclusion of the research all notes and documents from the observations will be destroyed.

Name: \_\_\_\_\_

Signature: \_\_\_\_\_

Date: \_\_\_\_\_



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Phone 04 463 9588



Faculty of Education

## Evaluation of He Kākano (Professional Development for Leaders in Secondary Schools)

### INFORMATION SHEET Observation of in-class teaching

Kia ora

A research team from Victoria University of Wellington is conducting an evaluation project funded by the Ministry of Education to assess the effectiveness of He Kākano in meeting programme goals, to evaluate the effectiveness of the delivery and implementation of He Kākano in participating schools, and identify ways to strengthen the design and implementation of the He Kākano. The research has had the approval of Victoria University of Wellington Faculty of Education Ethics Committee.

The research team from Victoria University has requested permission from your school's principal and Board of Trustees to carry out part of the project in your school. The project will involve collecting information through:

- interviews and focus group discussions with the Principal, Heads of Departments, He Kākano regional coordinators, Chair of the Board of Trustees, members of the Senior Leadership Team, Deans, Māori students, families and whānau.
- Documents (School charter, School annual plan, He Kākano implementation plans, Co-construction documents)
- observations of in-class teaching and school co-construction meetings
- surveys of school leaders (on-line), survey of school profile (on-line), and student surveys (Years 10, 11, 12, and 13).

#### Observations of In-class Teaching

Our primary goal in our data collection is to learn about the impact of the project on various stakeholders, but in order to have a more complete understanding of that impact it is also valuable to establish a base-line of the types of culturally responsive pedagogies teachers already use across case study schools.

The in-class observations will last 50 minutes (1 class period) and be conducted by a member of the research team. A member of our research team will observe the teacher's use of culturally responsive pedagogies, as identified in the Effective Teaching Profile. The research team will then analyse observational data to establish a base-line of pedagogies used in order to evaluate the effectiveness of the He Kākano professional learning programme over time. You may wish to see the notes that the researcher has taken or may a request for a copy of this data. Please let the researcher know if you wish to see these notes or have a copy of your in-class observation. Data will be stored on password protected computers in secure offices. The observation data will be treated as confidential, that is, accessed only by the researchers; and the identity of the teacher will be protected. The results of the project will be written up in the form of a report for the Ministry of Education. At the conclusion of the research all observation notes will be destroyed. The final report of the whole evaluation will be shared with the Board of Trustees, the Principal, and whomsoever the Board feels is appropriate from their school community. If you agree to this request we would appreciate it very much if you would sign and date the consent form attached.

With all good wishes,

Yours sincerely

Dr Anne Hynds  
Principal Investigator Evaluation of He Kākano  
Email: [anne.hynds@vuw.ac.nz](mailto:anne.hynds@vuw.ac.nz)



## Evaluation of He Kākano

### PARTICIPANT CONSENT FORM Observations of In-class Teaching

This consent form refers specifically to observations of in-class teaching which will be conducted during field work visits (2011) by members of the team investigating how well and in what ways He Kākano works towards the goal of developing culturally responsive leadership practices that enable Māori students to achieve educational success as Māori.

I have had the purpose of the research project discussed with me.

I agree to a member of the research team recording/observing my participation and copying documents associated with my participation in this meeting.

I understand that:

- my teaching practice will be observed to identify the types of pedagogies I currently use.
- I may request that the observation is not continued, without prejudice.
- I may request to see notes made during the observation.
- I may withdraw my consent at any time from the observation, without prejudice.
- Observation data will be kept confidential to members of the research team.
- At the conclusion of the research all notes and documents from the observations will be destroyed.

Name: \_\_\_\_\_

Signature: \_\_\_\_\_

Date: \_\_\_\_\_



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Wellington  
Phone 04 463 9588

### **Evaluation of He Kākano (Professional Development for Leaders in Secondary Schools) Information Letter to Whānau**

Kia ora,

Your child's school is currently involved in He Kākano, a professional development project which aims to promote culturally responsive leadership practices to enable Māori students to achieve and enjoy educational success "as Māori". We are a team of researchers from Victoria University of Wellington who are contracted to the Ministry of Education to evaluate the impact of this work at your child's school.

Today your child participated in a focus group interview with six to eight other Māori students, selected by key school personnel. This interview was led by a Māori researcher from our evaluation team. The purpose of this focus group interview was to gain Māori students' perceptions and experiences of the impact of the He Kākano professional development project at their school.

The purpose of this interview was fully explained to all students. Each student was then asked to sign a consent letter, so that we could use their views and opinions in our evaluation. It was stressed to students at the time, that they did not have to participate in the focus group interview and that it was their choice to do so, despite their school's nomination of them. It was also explained to students that the interview data will be treated as confidential, that is, accessed only by the researchers; and the identity of the school and the students will be protected. The results of the project will be written up in the form of a report for the Ministry of Education. At the conclusion of the research all interview notes will be destroyed.

Key interview questions asked of students included:

- What do you know about this school's involvement in He Kākano? What questions would you like to ask about your school's involvement in the He Kākano programme? What information would you like and why?
- What does it mean to you to achieve and enjoy educational success 'as Māori'? Why is this important to you? How does your school support you to succeed and achieve 'as Māori'?
- What enables Māori students to achieve 'as Māori' at this school? What are the challenges / barriers?
- In what ways is your school connected to whānau/ hapū/iwi? If you had your wish, what would you change about the relationships between your school and your whānau/ hapū/iwi? And why?
- How does it feel to be Māori at this school? Do other Māori students feel the same way as you? Why? Why not? Do you believe all your teachers support you to achieve as Māori to reach your potential?
- What goals do you have? What are your hopes and aspirations? Do you feel your school and your teachers are interested in your goals/hopes and aspirations? Why? Why not?
- How do you know that you are succeeding and achieving in class? Do you believe that all your teachers expect you to succeed and to do your best? Why? Why not? Can you give specific examples of this?
- If you could have your wish, what would you change about teaching and learning for Māori students in this school and why? About this school generally?

After each question had been answered by all those in the focus group who wish to comment, the researcher read out the full list of responses to provide opportunity for students to add, delete or, amend their responses at that time.

If you have any questions or concerns about your child's participation in this focus group interview and/or their information being used in the national evaluation, please do not hesitate to contact me (Dr Anne Hynds, Director of the National Evaluation of He Kākano).

I can be contacted via e-mail: [anne.hynds@vuw.ac.nz](mailto:anne.hynds@vuw.ac.nz)  
Or by phone (04) 463 9558.

Naku noa na,

Dr Anne Hynds  
Director of the National Evaluation of He Kākano





Information Sheet for Māori Students

Focus Group Interviews

Kia ora

We are inviting you to participate in research to find out how students think about their learning and their school. Your school is one of 10 secondary schools across the country that have agreed to invite Māori students to participate in the evaluation of a project at your school, He Kākano, which aims to improve culturally responsive schooling and leadership practices. Our evaluation team from Victoria University of Wellington is inviting you to participate in a group interview with other Māori students from your school. If you agree to participate, your input will help us know more about the impact of He Kākano on culturally responsive leadership practices within your school. The interview will take about 30 minutes and will be led by a Māori researcher from our evaluation. Handwritten notes will be taken to record the focus group discussion and the main ideas will be reported back to you to check for accuracy of your ideas.

The research will be looking at results across students but not identify you as an individual in any way. The research project has been reviewed and approved by the Victoria University Faculty of Education Ethics Committee. The information from students will be part of research reports, but your privacy and the confidentiality of the information you provide will be protected. No one at your school will have access to what you say within this interview. All data will be kept secure in a locked cabinet or password-protected file at Victoria University.

We hope that you are willing to give your consent to be part of this research by signing the Consent Form below. If you are age 14 or older, you can sign on your own behalf though we encourage students to discuss the research with their parents/whānau. If you are under 14, we need your parent's or guardian's signature. Please email or ring me if you want more information about this research project.

Dr Anne Hynds ([anne.hynds@vuw.ac.nz](mailto:anne.hynds@vuw.ac.nz)) or 04-463-9558

Please give your signature (if you are age 14 or older) or your parent/guardian signature (if you are younger than 14) indicating consent on the attached sheet and return it with the completed survey to the teacher

Regardless of your age, you are welcome to ask your family/whānau before signing and return the signed consent and completed survey within 24 hours.

-----  
Consent Form

- I have read the information and I am willing to participate in this focus group interview.
- I understand that my participation is voluntary, so that I can say no and not participate in the focus group interview.
- I understand that my identity will be kept confidential and any reports from this project will not identify either me or the school at any time.
- I understand that notes will be taken during the focus group interview, and the main ideas reported back to me so that I can check for accuracy of my ideas.

Fill in this section if you are 14 or older:

Both your names (please print clearly): \_\_\_\_\_

Your Signature \_\_\_\_\_

Fill in this section if you are younger than 14:

Both your names (please print clearly): \_\_\_\_\_

Parent/Guardian Signature \_\_\_\_\_



Information Sheet for Students

Me & My School Student Survey

We are inviting you to participate in research to find out how students think about their learning and their school. Your school is one of 10 secondary schools across the country that have agreed to invite Year 10 students to participate in the evaluation of a project at your school, He Kākano, designed for culturally responsive schooling. Our evaluation team from Victoria University of Wellington is inviting you to complete a student survey. If you agree to participate, your input will help us know more about what students think about schooling at different schools.

The research will be looking at results across students but not identify you as an individual in any way. The research project has been reviewed and approved by the Victoria University Faculty of Education Ethics Committee. The information from students will be part of research reports, but your privacy and the confidentiality of the information you provide will be protected. This is because we will report only group results, not information for individual students. No one at your school will have the results of your survey, which will be kept secure in a locked cabinet or password-protected file at Victoria University.

We hope that you are willing to give your consent to be part of this research by signing the Consent Form below. If you are age 14 or older, you can sign on your own behalf though we encourage students to discuss the research with their parents/whānau. If you are under 14, we need your parent's or guardian's signature. If you sign the consent form, you will be given time to complete the survey. Please make sure your name is on the cover of the survey, but we will keep your information by using a code number assigned to you – not by name. This number will allow us to analyse survey results from year to year, and names will not be listed with the results.

The survey will take about 10 minutes to fill out. When you see the survey, you can either fill it in or decide not to participate if you prefer. Please email or ring me if you want more information.

Dr Anne Hynds ([anne.hynds@vuw.ac.nz](mailto:anne.hynds@vuw.ac.nz)) or 04-463-9558

Please give your signature (if you are age 14 or older) or your parent/guardian signature (if you are younger than 14) indicating consent on the attached sheet and return it with the completed survey to the teacher

**Regardless of your age, you are welcome to ask your family/whānau before signing and return the signed consent and completed survey within 24 hours.**

-----  
Consent Form

- I have read the information and I am willing to participate in this project on how students view learning and their schooling.
- I understand that I now receive a copy of the survey to complete and that my participation is voluntary, so that I can say no and not complete the survey.
- I understand that my identity will be kept confidential and any reports from this project will not identify either me or the school at any time.

Fill in this section if you are 14 or older:

Both your names (please print clearly): \_\_\_\_\_

Your Signature \_\_\_\_\_

Fill in this section if you are younger than 14:

Both your names (please print clearly): \_\_\_\_\_

Parent/Guardian Signature \_\_\_\_\_



## Evaluation of He Kākano Programme

### INFORMATION SHEET FOR STUDENTS

Our school has a commitment to providing the best possible learning opportunities for all our students. We are participating in a project, Evaluation of He Kākano Programme, which is focused on school leadership and Māori in the mainstream, funded by the Ministry of Education.

A research team from Victoria University of Wellington is conducting an evaluation project funded by the Ministry of Education to investigate how well and in what ways He Kākano works towards the goal of schooling to enhance student achievement. The research has had the approval of Victoria University of Wellington Faculty of Education Ethics Committee. As part of the project, the research team from the University would like to talk to Māori students about their perceptions and experiences of the He Kākano Programme. The purpose of these interviews is to provide information to the Ministry of Education on the unique aspects and effectiveness of He Kākano Programme in achieving its overall aims for mainstream secondary schools, towards success for Māori and all students. During this research project you might be one of the students that the research team would like to invite to participate in focus group interviews.

Interviews involving Māori participants will be lead by a Māori researcher. All data will be kept confidential to members of the research team. Hand written notes will be taken during the interviews and will be feedback to focus group members to ensure accuracy of views expressed. The interviews will be held at school, at an agreed time, during the school day. Focus groups with students would be scheduled so as not to disrupt individual students' academic programmes. If the team would like to talk to you, you will be advised at the beginning of the interview that you can withdraw from it at any time if you so wish.

The research team will analyse what is said during the interviews and focus group discussion. Data will be stored on password protected computers in secure offices. The interview data will be treated as confidential, that is, seen only by the researchers; and your identity will be protected. The results of the project will be written up in the form of a report for the Ministry of Education. At the conclusion of the research all interview notes will be destroyed and the audio recordings will be electronically wiped.

The research team would like to request your agreement to being interviewed. When the interviewer meets you face to face, s/he will explain again what is involved.

You will not be interviewed without your agreement. If you agree to this request we would appreciate it very much if you would sign and date the consent form below.

With all good wishes,

Yours sincerely

Dr Anne Hynds  
Principal investigator Evaluation of He Kākano Programme  
Email: [anne.hynds@vuw.ac.nz](mailto:anne.hynds@vuw.ac.nz)



Victoria University of Wellington  
PO Box 17-310  
Karori  
Wellington  
Phone 04 463 9588

## Evaluation of He Kākano Programme

### CONSENT FORM

### Student Consent for Interviews/Focus groups

If you consent to take part in this research please read and tick the appropriate boxes below.

- I have received the information sheet about participation in an interview.
- I have had the purpose of the interviews explained to me.
- I understand that I am not required to participate in this interview, that my participation is completely voluntary, and that I may withdraw at any time from the interview if I wish.
- I understand to keep the context of the focus group confidential and that I have to respect differences of opinion during the focus group discussion.
- I understand that my comments will be reported anonymously in the project report and in publications/presentations, and I will not be identified in any reports.
- I understand that at the end of the research the original interview notes will be destroyed and that the data files will be coded and kept in a secured location accessed only by the researchers for a specified time period then destroyed.
- I give permission to participate in an interview/focus group.

Student's name: \_\_\_\_\_  
(Please print clearly)

Student's signature: \_\_\_\_\_

Date: \_\_\_\_\_

Please complete and return this form to your teacher

Thank you!



Victoria University of Wellington  
PO Box 17-310  
Karori  
Wellington  
Phone 04 463 9588

## Evaluation of He Kākano (Professional Development for Leaders in Secondary Schools)

### INFORMATION SHEET

### Families and Whānau of Students participating in Focus Groups

Your school is committed to providing the best possible learning opportunities for all students. This project is funded by the Ministry of Education to assess the effectiveness of He Kākano in meeting programme goals, and identify ways to strengthen the design and implementation of He Kākano.

The research project has been reviewed and approved by the Victoria University Faculty of Education Ethics Committee. As part of the project, our research team is inviting you to participate in a focus group interview to hear from family members about your perception of school involvement in He Kākano programme, your participation in school activities, and your children's success as Māori students.

If you agree, you would be interviewed in a focus group with several other parents and family members. Interviews involving Māori participants will be lead by a Māori researcher. Notes will be kept during the interview and responses read back to the group so you would have opportunity to make corrections and additions. The interviews will be held at school, at an agreed time, during or at the end of the school day. Focus groups with students and family would be scheduled so as not to disrupt individual students' academic programmes. There is no requirement that you agree to this participation, and even at the time of the interview, you may withdraw if you wish.

Once the interview notes are typed into a file for coding purposes, the original handwritten notes will be destroyed. Data will be stored on password protected computers in secure offices. All interview data will be treated as confidential and will be accessed only by the researchers so that it can be analysed. Throughout the process, the identity of the school, students, teachers, parents and whānau will be protected. The results of the project will be written up as a report for the funding agency and for publication and/or presentation at professional conferences, but no school or individual data would be identifiable.

If you agree to this request, we ask that you indicate this by signing and dating the attached consent form. Please contact me if you have any questions, and I can be reached by email at [anne.hynds@vuw.ac.nz](mailto:anne.hynds@vuw.ac.nz) or phone at 04-463-9558.

Yours sincerely,

Dr Anne Hynds  
Project Director  
Email: [anne.hynds@vuw.ac.nz](mailto:anne.hynds@vuw.ac.nz)



**Evaluation of He Kākano (Professional Development for Leaders in Secondary Schools)**

**CONSENT FORM**

**Parental/Family/Whānau Consent for Focus Group**

If you consent to take part in this research please read and tick the appropriate boxes below.

- I have read the information sheet about the research project on aspects of the He Kākano, seeking permission for my participation in a focus group discussion.
- I have had the purpose of the focus group interview explained to me.
- to keep the context of the focus group confidential and that I have to respect differences of opinion during the focus group discussion.
- I understand that I am under no obligation to be interviewed and I may withdraw from the interview if I wish.
- I understand that my comments will be reported anonymously in the project report and in publications/presentations, that is, I would not be identified in any reports.
- I understand that at the end of the research the original interview notes will be destroyed and that the data files will be coded and kept in a secured location accessed only by the researchers for a specified time period then destroyed.
- I give permission for my participation in an interview.

Parent/Caregiver's name: \_\_\_\_\_

Parent/Caregiver's signature: \_\_\_\_\_

Date: \_\_\_\_\_

**Please complete and return this form to your teacher**

**Thank you!**

### Appendix 3: In-class observation tool and instructions for recording exemplars of the ETP

## Classroom Observation – He Kākano – August 2011

School: .....	Teacher: .....	Observer: .....
Teacher/subject: .....	Date of observation: .....	
Class level: .....	Ethnicity: .....	Record ID: .....
No. of students: Māori ..... Other: .....	Lesson topic: .....	

**ROOM ENVIRONMENT**

Using the left hand half of the space below, draw diagram of classroom including furniture, seating, whiteboards, materials etc. Indicate teacher position and movements using arrow sequences (see instructions) with times. Include description of visuals related to Māori culture and/or Māori icons. Use right half to record classroom changes and/or comments regarding teacher position and movement. **Codes:** T = Teacher    S = Student    O = Observer

**LESSON NARRATIVES (FIRST 5 MINUTES):** Describe how the teacher meets and greets students. Do the students appear to feel comfortable “as Māori” as they settle into the class? How does the teacher communicate caring for students as they start the lesson? How are academic and behavioural expectations set? Describe Māori culture (te reo me ona tikanga, karakia, whakatauki, mihimihi, waiata)

**Māori curriculum content (if evident):** Describe use of Māori intellectual knowledge in the substance of the curriculum.

**LESSON NARRATIVES (LAST 5 MINUTES):** Describe how the teacher concludes the lesson, checks for understandings of learning outcomes, brings together the academic focus of the lesson, the teacher’s interactions with students as they prepare to leave. Include evidence of care in pronouncing student names throughout the lesson.



**EXAMPLES of culturally responsive pedagogies**

1. Care for students as culturally located individuals	
2. High expectations for learning	
3. Manage class to promote learning	
4. Engage in discursive interactions and facilitate student-to-student interactions	
5. Use range of strategies to facilitate learning interactions	
6. Promote, monitor, and reflect learning outcomes with students	

**After each 10 minute observation period, tick relevant boxes for each type observed during the previous 10 minutes**

<b>Teaching and Learning Type</b>	<b>10 minutes</b>	<b>10 minutes</b>	<b>10 minutes</b>	<b>10 minutes</b>	<b>10 minutes</b>	<b>10 minutes</b>
Teacher presents with factual questions and answers						
Teacher presents with elaborating questions and answers						
Individual seatwork (as instructed by teacher)						
Teacher facilitates large group discussions (student to student)						
Small group work (projects, co-operative learning, etc)						
Large group (whole class) project or activity						
Student-led presentations or activities						
Non-academic (transitions, organising materials, socialising, etc)						
Other (eg film, text): specify						

## Instructions for Recording Exemplars of the *Effective Teaching Profile (ETP)*

*Introduction:* This is not intended as a 'check-list.' Instead, the purpose of highlighting these approaches or features of the ETP is to stimulate further development and exemplars of how these can be translated into teaching and learning activities. Teachers vary in their use of specific strategies/approaches, and some of these variations will naturally occur because of the subject area, topic of the day, and organisation of the lesson. In addition, some of the approaches overlap. There will also be different levels of teacher expertise in the use of the approaches. The following provides more explanation regarding what is meant by each of the ETP approaches or features:

- 1. Care for students as culturally located individuals.** Teacher takes care in pronouncing student's names / care in pronunciation of te reo. Teacher demonstrates respect for / values / draws te reo and / or on student's first language. Teacher connects learning activities to student's lives outside the classroom, to cultural contexts (links with families/whānau/iwi) that students are socialised in. Teacher values / respects / draws on student's prior knowledge / experiences outside of the classroom. Similarities and differences in cultural experiences identified / valued / respected. Teacher takes a holistic view of student learning and care for students (emotional, spiritual, physical and intellectual / whānau)—demonstrated through use of karakia, waiata. Teacher asks for feedback on pronunciation.
- 2. High Expectations for learning.** Teacher reminds students of class rules / routines / responsibilities (collective responsibility for learning). Teacher comments—'You can do this... I'm here to help', Asks students 'What can we do if we don't understand? (Use of inclusive language, we, us, a class identity as achievers)Teacher gives feedback on effective student behaviour observed in learning interactions. Teacher identifies specific student behaviour that leads to successful learning. Teacher identifies / models / uses specific skills—meta-cognitive skills / thinking skills. Goal setting, role modelling, teacher reminding students of high achievers who are Māori / culturally diverse achievers. Reminding them of whānau expectations. Teacher rewards / praises effective learning behaviour.
- 3. Manage class to promote learning.** Teacher identifies purpose of the lesson. Teacher redirects off-task / disruptive behaviour effectively and in 'non-confrontational' manner. Quiet 1—1 conversations with students. Students remind peers of class rules / responsibilities, students give feedback to peers / or the teacher on learning and / or behaviour. Teacher walks around the class and monitors student learning / engagement. Teacher provides feedback to students on learning / and or behaviour. Students take on responsibility for distributing resources/ gathering in resources. Student enjoyment / interest evident. Positive relationships evident between teacher-student, student-to student. Teacher enjoys teaching the class. Student enjoyment and interest / engagement evident.
- 4. Engage in discursive interactions and facilitate student—to student interactions.** Evidence of reciprocal teaching—learning (principle of ako). Teacher takes on 'not knowing' position. Students take on responsibility for own and others learning; teaching tasks, for leading classroom discussions, for problem-solving. Student roles / responsibilities identified in group work. Cooperative groups evident. Students reflect on learning and share this learning with the class / Teacher uses higher order thinking / questioning to facilitate student discussion. Teacher redirects student questions to other students. Use of stories in the classroom (students interview peers / parents / whānau and bring this information back to class discussions) Cultural experts used in class to share local stories First hand stories—students' prior knowledge / experiences.
- 5. Use range of strategies to facilitate learning interactions.** Teacher uses range of instructional strategies to facilitate student responsibility for own and others learning (concept maps, think-pair-share, numbered heads together, three-step interview, jigsaw activities, student-led inquiry, venn diagrams - similarities / differences, use of ICT, role-plays, visual aids / films, stories, etc).

**6. Promote, monitor, and reflect learning outcomes with students.** Teacher identifies learning intention / outcomes. Teacher feedback relates to learning intention / outcomes. Teacher feed-forward to upcoming assessment activities – teacher – student reflection on strengths / weaknesses in student understandings. Teacher models reflection. Teacher/student feedback identifies misconceptions in student understandings. Student reflection evident within the lesson—aligned to learning intentions / outcomes. Evidence of success criteria in class, students/teachers refer to this. Use of co-constructed assessment activities. Teacher questioning of student understanding—monitoring of student understanding. Student—student monitoring of own and others understanding.

The observations provide us with opportunity to record both exemplars and missed opportunities for these six different approaches or features. The accumulation of examples of the presence and/or absence of each of these will enrich what we know about culturally responsive pedagogy and responding to student learning effectively.



**MEETING NARRATIVES (FIRST 5 MINUTES):** Describe how the meeting starts off. Who facilitates? What is the purpose of the meeting? What evidence is brought to the meeting? Who brings evidence? What type of evidence?

**MĀORI KNOWLEDGE, INTERPRETATIONS, ASPIRATIONS, VOICE:** Describe use of Māori aspirations, intellectual knowledge, interpretation and processes in the substance/structure of the hui.

**MEETING NARRATIVES (LAST 5 MINUTES):** Describe how the meeting is concluded. Record decisions made/goals /outcomes/reflections. How does the facilitator check for understandings of/and or agreement of meeting outcomes? Include use of evidence.

**DIMENSIONS of co-construction (Activity type in relation to ensuring Māori students achieving educational success as Māori)**

<p>1. TASK DIMENSION – what is the task? Evidence of goal setting. Evidence of action planning. Ask for copies of all meeting documents</p>	<p>Task Dimension: Māori students achieving educational success as Māori</p>
<p>2. RELATIONSHIP DIMENSION – how do participants work together to achieve the task?</p>	<p>Relationship Dimension: Māori students achieving educational success as Māori</p>

**After each 10 minute observation period, tick relevant boxes for each activity type observed during the previous 10 minutes**

<b>Activity Type</b>	<b>10 minutes</b>	<b>10 minutes</b>	<b>10 minutes</b>	<b>10 minutes</b>	<b>10 minutes</b>	<b>10 minutes</b>
Facilitator led questions and activities						
Participant led questions or activities						
Presentation and/or Analysis of evidence						
Inclusion of Māori student, whānau, hapū, iwi goals, aspirations, practices and preferences						
Challenging conversations (based on evidence)						
Verbal input from Māori members of the hui						
Problem-solving and reflective activities						
Goal setting (review of goals and setting of new ones)						
Action planning						
Transitions (e.g., organising materials, socialising)						
Other: specify						



## Appendix 5: A copy of the 2011 and 2012 Interview questions (Case Study Schools)

The 2011 interview questions are provided below.

Manutaki / Regional Coordinators	Principal, BOT chair & SLT members	HoDs and Deans	Māori students	Whānau
<p><b>Q1. Impact of He Kākano Professional Development</b></p> <p>What impact is/has He Kākano professional development programme having/had within your cluster schools? On your own role as Cluster Facilitator? Regional Coordinator? What impact has it had/is it having on schools' relationships with Māori students and their whānau/hapū/iwi? How do you know?</p>	<p><b>Q1. Impact of He Kākano Professional Development</b></p> <p>What impact is/has He Kākano professional development programme having/had within your school? On your own role as school leader? What impact has it had/is it having on your relationship (and your schools' relationship) with Māori students and their whānau/hapū/iwi? How do you know?</p>	<p><b>Q1. Impact of He Kākano Professional Development</b></p> <p>What impact is/has He Kākano professional development programme having/had within your school? On your own role as Dean / HoD? What impact has it had/is it having on your relationship (and your department / school relationship) with Māori students and their whānau/hapū/iwi? How do you know?</p>	<p><b>Q1. Relationships</b></p> <p>In what ways is your school connected to whānau/hapū/iwi? If you had your wish, what would you change about the relationships between your school and your whānau/hapū/iwi? And why?</p>	<p><b>Q1. Relationships</b></p> <p>In what ways is your child's school connected to whānau/hapū/iwi? If you had your wish, what would you change about the relationships between your child's school and whānau/hapū/iwi? And why?</p>
<p><b>Q2. Goal setting and Action plans</b></p> <p>What specific goals do you hope to achieve within your He Kākano cluster schools?</p> <p>What specific policies and practices would indicate that you are achieving these goals within your cluster schools? How would you know these policies and practices are highly effective for supporting Māori students to achieve 'as Māori'? Will schools have evidence on these? What types of evidence will be collected?</p>	<p><b>Q2. Goal setting and Action plans</b></p> <p>What specific goals do you hope to achieve within your school as a result of your school's involvement in He Kākano professional development programme?</p> <p>What specific policies and practices would indicate that you are achieving these goals within your school? How would you know these policies and practices are highly effective for supporting Māori students to achieve 'as Māori'? Will your schools collect evidence on these? What types of evidence</p>	<p><b>Q2. Goal setting and Action plans</b></p> <p>What specific goals do you hope to achieve within your Department / (related to your position as Dean) as a result of your school's involvement in He Kākano professional development programme?</p> <p>What specific policies and practices would indicate that you are achieving these goals within your department / your position as Dean? How would you know these policies and practices are highly effective for supporting Māori students to achieve 'as Māori'? Will you collect evidence on these? What types</p>	<p><b>Q2. Goal setting and Action plans</b></p> <p>What do you know about this school's involvement in He Kākano?</p> <p>What questions would you like to ask about your school's involvement in the He Kākano programme? What information would you like and why?</p>	<p><b>Q2. Goal setting and Action plans</b></p> <p>What do you know about your child's schools involvement in He Kākano?</p> <p>What questions would you like to ask about this school's involvement in the He Kākano programme? What information would you like and why?</p>

	will be collected?	of evidence will you collect?		
<p><b>Q3. Māori student achievement and success</b></p> <p>How is Māori student success and achievement defined in your He Kākano cluster schools?          What are the indicators that Māori students' achieve 'as Māori' within these schools?          What are your cluster schools' expectations for Māori students to achieve 'as Māori' ?          What enables Māori students to achieve 'as Māori' within these schools? What are the challenges / barriers?</p>	<p><b>Q3. Māori student achievement and success</b></p> <p>How is Māori student success and achievement defined within your school?          What are the indicators that Māori students' achieve 'as Māori' here at this school?          What are your expectations for Māori students to achieve 'as Māori' ?          What enables Māori students to achieve 'as Māori' at your school? What are the challenges / barriers?</p>	<p><b>Q3. Māori student achievement and success</b></p> <p>How is Māori student success and achievement defined within your department / school?          What are the indicators that Māori students' achieve 'as Māori' within your department / within your school?          What are your expectations for Māori students to achieve 'as Māori' within your department?          What enables Māori students to achieve 'as Māori' ? What are the challenges / barriers?</p>	<p><b>Q2. Māori student achievement and success</b></p> <p>What does it mean to you to achieve and succeed 'as Māori'? Why is this important to you? How does your school support you to succeed and achieve 'as Māori' ?          What enables Māori students to achieve 'as Māori' at this school? What are the challenges / barriers?</p>	<p><b>Q2. Māori student achievement and success</b></p> <p>What does it mean to you to achieve and succeed 'as Māori'? Why is this important to you? How does your child's school support your child to succeed and achieve 'as Māori' ?          What enables Māori students to achieve 'as Māori' at this school? What are the challenges / barriers?</p>
<p><b>Q4. Māori students' experiences / feelings at school</b></p> <p>What information are schools collecting about Māori students' experiences/feelings/hopes and aspirations?</p>	<p><b>Q4. Māori students' experiences / feelings at school</b></p> <p>How would you say Māori students describe their feelings / experiences of being Māori at this school? What does it feel like to be a Māori student within this school? How do you know? What goals do Māori students have at this school? What information are you collecting about Māori students' experiences/feelings/hopes and aspirations?</p>	<p><b>Q4. Māori students' experiences / feelings at school</b></p> <p>How would you say Māori students describe their feelings / experiences of schooling here / attending classes within your department? What does it feel like to be a Māori student within this school? How do you know? What goals do Māori students have at this school? What information are you collecting about Māori students' experiences/feelings/hopes and aspirations?</p>	<p><b>Māori students' experiences / feelings at school</b></p> <p>How does it feel to be Māori at this school? Do other Māori students feel the same way as you? Why? Why not? Do you believe all your teachers support you to achieve as Māori to reach your potential?           What goals do you have? What are your hopes and aspirations? Do you feel your school and your teachers are interested in your goals/hopes and aspirations? Why? Why not?</p>	<p><b>Māori students' experiences / feelings at school</b></p> <p>How does it feel to be Māori at this school? Do other Māori parents/caregivers feel the same way?          Do you believe all your child's teachers support your child to achieve as Māori, to reach their potential?          What are your hopes and aspirations for your child? Do you feel your child's school and teachers are interested in your goals/hopes and aspirations? Why? Why not?</p>

<p><b>Q5. Highly effective pedagogies for Māori learners</b></p> <p>Can you give examples of pedagogies that are known to be highly effective for Māori learners? Do you believe all teachers in your cluster goals use pedagogies that are known to be highly effective for Māori learners?</p> <p>What specific steps are schools taking to ensure teachers use pedagogies that are known to be highly effective for Māori learners? How will schools' know this is happening?</p> <p>If you could have your wish, what would you change about teaching and learning for Māori students at this school and why?</p>	<p><b>Q5. Highly effective pedagogies for Māori learners</b></p> <p>Can you give examples of pedagogies that are known to be highly effective for Māori learners? Do you believe all teachers in your school use pedagogies that are known to be highly effective for Māori learners?</p> <p>What specific steps are you taking as school leader to ensure teachers at your school are using pedagogies that are known to be highly effective for Māori learners? How will you know this is happening?</p> <p>If you could have your wish, what would you change about teaching and learning for Māori students at this school and why?</p>	<p><b>Q5. Highly effective pedagogies for Māori learners</b></p> <p>Can you give examples of pedagogies that are known to be highly effective for Māori learners? Do you believe all teachers in your school use pedagogies that are known to be highly effective for Māori learners?</p> <p>What specific steps are you taking as HoD/ Dean to ensure that the teachers you work with are using pedagogies that are known to be highly effective for Māori learners? How will you know this is happening?</p> <p>If you could have your wish, what would you change about teaching and learning for Māori students within your cluster schools and why?</p>	<p><b>Q4. Highly effective pedagogies for Māori learners</b></p> <p>Can you give examples of really good teaching for Māori students here at this school? Do you believe all your teachers use these approaches?</p> <p>How do you know that you are succeeding and achieving in class? Do you believe that all your teachers expect you to succeed and to do your best? Why? Why not? Can you give specific examples of this?</p> <p>If you could have your wish, what would you change about teaching and learning for Māori students in this school and why? About this school generally?</p>	<p><b>Q4. Highly effective pedagogies for Māori learners</b></p> <p>Can you give examples of really good teaching for Māori students here at this school? Do you believe all the teachers at this school use these approaches?</p> <p>How do you know that your child is succeeding and achieving in class? Do you believe that all your child's teachers expect your child to succeed and to do their best? Why? Why not? Can you give specific examples of this?</p> <p>If you could have your wish, what would you change about teaching and learning for Māori students in this school and why? About this school generally?</p>
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## 2012 interview questions

### Principal, BOT Chair & SLT members

#### Q1. Impact of He Kākano Professional Development

- In your view, what is the He Kākano intervention at your school?
- What impact is HK having with your school/within departments? How do you know?

What evidence do you have that He Kākano professional development programme is having an impact on your relationship and communication with Māori students and their whānau, hapū, iwi?

- How do you know?
- On Māori students achieving educational success as Māori?
- How do you know?

Have there been changes in the way your school works to promote Māori students' leadership, their ideas, their goals and aspirations and achievements? If so, what are some examples of these changes?

Have there been changes in the way your school works to promote Māori leadership? If so, what are some examples of these changes?

What impact is it having on your own role and your relationship with members of the SMT and HoDs?  
How do you know?

What challenges have you experienced in relation to developing strong relationship trust within your school in order to improve outcomes for and with Māori learners?

What school documents and policies have changed as a result of He Kākano professional development programme?

Ask for copies of the school's HK implementation plan and the quarterly review and other documents such as the School Charter, annual plan, appraisal, job descriptions, etc.

#### Q.2 Co-construction hui

Have you been involved in HK co-construction hui within your school?  
What does co-construction mean to you within the HK project?

Please describe the co-construction meeting process (who participates)?

What is your own role in these meetings?

How are these meetings different from regular school meetings?

How effective are these meetings in bringing about change in your school/across departments, so that Māori students can achieve as Māori, and how do you know? What has changed as a result of these hui?

What challenges have you faced in these hui? If you could, what would you change and why?

What training/preparation have you received in preparation for co-construction meetings within your school?

How satisfied were you in regards to this?

If you could, what would you change about these meeting/preparation for these meetings and why?

Ask for copies of documents associated with co-construction meetings, etc.

### **Q3. Māori student achievement and success**

Has HK helped you and/or your school develop an understanding of Māori students achieving educational success as Māori?

Has it helped in practice? How do you know?

### **Q4. Highly effective pedagogies for Māori learners**

How does He Kākano help your school develop an understanding of pedagogies that are known to be highly effective for Māori learners? How has it helped in practice? How do you know?

Do you believe all teachers in your school use pedagogies that are known to be highly effective for Māori learners?

How do you know?

What specific steps are you taking as school leader to ensure teachers at your school are using pedagogies that are known to be highly effective for Māori learners? How will you know this is happening?

If you could have your wish, what would you change about teaching and learning for Māori students at this school and why?

## HoDs and Deans

### Q1. Impact of He Kākano Professional Development

- In your view, what is the He Kākano intervention at your school?
- What impact is HK having with your school/within departments? How do you know?

What impact is the He Kākano professional development programme having on your relationship and communication with Māori students and their whānau, hapū, iwi?

- How do you know?
- On Māori students achieving educational success as Māori?
- How do you know?

Have there been changes in the way your school works to promote Māori students' leadership, their ideas, their goals and aspirations and achievements? If so, what are some examples of these changes?

Have there been changes in the way your school works to promote Māori leadership?

If so, what are some examples of these changes?

If so, what are some examples of these changes?

What impact is it having on your own role and your relationship with other teachers within your department? How do you know?

What challenges have you experienced in relation to developing strong relationship trust within your department in order to improve outcomes for and with Māori learners?

What department / school documents and policies have changed as a result of He Kākano professional development programme?

Have appraisal documents and/or processes changed?

### Q.2 Co-construction hui

Have you been involved in HK co-construction hui within your school?

What does co-construction mean to you within the HK project?

Please describe the co-construction meeting process (who participates)?

What is your own role in these meetings?

How are these meetings different from regular school meetings?

How effective are these meetings in bringing about change in your department/school, so that Māori students can achieve as Māori, and how do you know?

What has changed as a result of these hui?

What challenges have you faced in these hui? If you could, what would you change and why?

What training/preparation have you received in preparation for co-construction meetings within your school?

How satisfied were you in regards to this?

If you could, what would you change about these meetings/preparation for these meetings and why?

Ask for copies of documents associated with co-construction meetings, etc.

### **Q3. Māori student achievement and success**

Has HK helped you and/or your school/department develop an understanding of Māori students achieving educational success as Māori? Has it helped in practice? How do you know?

### **Q4. Highly effective pedagogies for Māori learners**

How does He Kākano help your department develop an understanding of pedagogies that are known to be highly effective for Māori learners? How has it helped in practice? How do you know?

Do you believe all teachers in your department use pedagogies that are known to be highly effective for Māori learners?  
How do you know?

What specific steps are you taking as HoD/ Dean to ensure that the teachers you work with are using pedagogies that are known to be highly effective for Māori learners? How will you know this is happening?

If you could have your wish, what would you change about teaching and learning for Māori students within your school and why?

## Manutaki / Regional Coordinators

### Q1. Impact of He Kākano Professional Development

- In your view, what is the He Kākano intervention?
- What impact is HK having with your cluster schools/within school departments? How do you know?

What evidence do you have that He Kākano professional development programme is having an impact on relationships between school leaders and teachers and Māori students, whānau, hapū, iwi?

- How do you know?
- On Māori students achieving educational success as Māori?
- How do you know?

Have there been changes in the way your cluster schools work to promote Māori students' leadership, their ideas, their goals and aspirations and achievements? If so, what are some examples of these changes?

Have there been changes in the way your cluster schools work to promote Māori leadership in general?

If so, what are some examples of these changes?

What challenges have you experienced in relation to developing strong relationship trust within cluster schools in order to improve practice and outcomes for and with Māori learners?

What school documents and policies have changed as a result of He Kākano professional development programme?

### Q.2 Co-construction hui

Have you been involved in HK co-construction hui within your cluster schools?

What does co-construction mean to you within the HK project?

Please describe the co-construction meeting process (who participates) and your own role in these meetings.

How are these meetings different from regular school meetings?

How effective are these meetings in bringing about change in your cluster schools, so that Māori students can achieve as Māori,

How do you know? What has changed as a result of these hui?

What challenges have you faced in these hui?

What training/preparation have you received in preparation for co-construction meetings within your cluster schools?

How satisfied were you in regards to this?

If you could, what would you change about these meetings/preparation for these meetings and why?

Ask for copies of documents associated with co-construction meetings, etc.



**Q3. Māori student achievement and success**

How has HK helped you and/or your cluster schools develop an understanding of Māori students achieving educational success as Māori? Has it helped in practice? How do you know?

**Q4. Highly effective pedagogies for Māori learners**

How does He Kākano help your cluster schools develop an understanding of pedagogies that are known to be highly effective for Māori learners? How has it helped in practice? How do you know?

What specific steps are schools taking to ensure teachers use pedagogies that are known to be highly effective for Māori learners? How will schools know this is happening?

If you could have your wish, what would you change about teaching and learning for Māori students at this school and why?

## Māori students

### Q1. Communication and Relationships

- In your view, what is the He Kākano intervention at your school?
- Have you noticed any differences this year about how your school relates and communicates with Māori students, whānau, hapū and or iwi and the way in which things happen in your school for Māori students/whānau?

Have there been changes in the way your school works to promote Māori students' leadership, their ideas, their goals and aspirations and achievements? If so, what are some examples of these changes?

What else could the school do to promote Māori leadership?

### Q.2 Co-construction hui

Have you been involved in meetings to discuss and set your own goals with your teachers and with your whānau?

Please describe these meetings? How effective were they for enabling you to achieve your own goals?

What ideas do you have for improving goal setting and action planning for Māori students, at this school?

### Q3. Māori student achievement and success

Have you noticed any differences in the past year, in terms of how this school promotes Māori students achieving success?

If so, please provide examples.

Have you noticed any differences in how this school celebrates Māori students achieving success? If so please provide examples.

Have you noticed any differences in terms of how this school promotes Māori students achieving success as Māori?

What ideas do you have for this school in terms of how they could promote Māori students achieving success? - as Māori?

Have there been changes in the way that this school celebrates Māori students achieving success?

- Celebrating success as Māori?
- What else could the school do?

### Q4. Highly effective pedagogies for Māori learners

Is this school doing anything new this year in terms of teaching Māori students?

Do you believe that all your teachers expect you to succeed and to do your best? Why? Why not? Can you give specific examples of this?

If you could have your wish, what would you change about teaching for Māori students in this school and why?

About this school generally?

## Whānau

### Q1. Communication and Relationships

- In your view, what is the He Kākano intervention at your child's school?
- Have you noticed any differences this year about how your school relates and communicates with Māori students,
- whānau, hapū and or iwi and the way in which things happen in your school for Māori students/whānau?

Have there been changes in the way your child's school works to promote Māori students' leadership, ideas, their goals and aspirations and achievements?  
If so, what are some examples of these changes?

What else could the school do to promote Māori leadership?

### Q.2 Co-construction hui

Have you been involved in school meetings to discuss and set goals for your own child?

Please describe these meetings? How effective were they for enabling your child to achieve their own goals?

What ideas do you have for improving goal setting and action planning for Māori students, at this school?

### Q3. Māori student achievement and success

Have you noticed any differences in the past year, in terms of how this school promotes Māori students achieving success?

If so, please provide examples.

Have you noticed any differences in how this school celebrates M students achieving success? Is so please provide examples.

Have you noticed any differences in terms of how this school promotes Māori students achieving success as Māori?

What ideas do you have for this school in terms of how they could promote Māori students achieving success? - as Māori?

Have there been changes in the way that this school celebrates Māori students achieving success?

- Celebrating success as Māori?
- What else could the school do?

### Q4. Highly effective pedagogies for Māori learners

Is this school doing anything new this year in terms of teaching Māori students?

Do you believe that all your teachers expect you to succeed and to do your best? Why? Why not?

Can you give specific examples?

If you could have your wish, what would you change about teaching for Māori students in this school and why?

About this school generally?

**National Evaluation of He Kākano  
School Leaders Survey (2011 and 2012):  
Principal, Deputy Principal, Assistant Principal**

Faculty of Education

*Nei rā te mihi mahana nō mātou ngā kairangahau o te Whare Wānanga o Wikitoria ki te Ūpoko o te Ika a Māui ki a koutou te hunga e hiki nei i ngā āhuatanga o te whakaako i ngā rangatahi o ēnei rā kia tū pakari ai rātou hei rangatira i to rātou ake wā.*

*Ka mihi ki ngā Maunga, ki ngā Awa, ki ngā Waka, e here nei tātou ki a tātou kia tū ngātahi ai i roto i te kaupapa whakahirahira nei o “He Kākano”.*

*Ko te wawata ia, nā o koutou rourou, nā o mātou rourou ka ora ai ngā rangatahi. Koia rā te tino pūtake o te whakakotahitanga o tātou i tēnei wā.*

*Nō reira, tēnā koutou, tēnā koutou, tēnā rā tātou katoa.*

Kia ora

At all He Kākano schools, a range of school leaders are being asked to complete the School Leaders Survey once each year as part of the independent evaluation being conducted by Victoria University researchers and funded by the Ministry of Education. The content of the School Leaders Survey is based on the He Kākano Goals, Pedagogy, Institution, Leadership, Spread, Evidence and Ownership (GPILSEO) effectiveness indicators (developed by Professor Russell Bishop and his team from the University of Waikato and Te Whare Wānanga o Awanuiārangi), the Best Evidence Synthesis (BES) on school leadership from the Ministry of Education, and the Measurable Gains Framework draft for Ka Hikitia.

As a school leader (Principal, Deputy Principal, Assistant Principal), your responses on this survey are very important to us. This evaluation has gained ethical approval through the VUW Human Ethics Committee. Your participation in the annual survey is voluntary, and your school’s participation in the project will not be affected regardless of your personal decision about completing this survey. Information you provide will be confidential and therefore not attributable to you or your school. Information gained through this survey will contribute to the evaluation of the effectiveness of the He Kākano Professional Development programme. By completing and returning this survey you are consenting to participate in this study. Please feel free to complete any questions in Te Reo Māori.

## Section 1. Descriptive Information

School name:

Your name:

Ethnicity:

Iwi affiliation:

Gender:

Your title/role:

Including this year, how many years have you been in this position?:

## Section 2. Effective leadership, culturally responsive learning contexts, and systems to support Māori students

*Instructions.* Rate effectiveness for your school by ticking only one rating for each of items 1 to 11 using the following scale:

- |   |   |  |
|---|---|--|
| 0 | = | Don't know                                 |
| 1 | = | Detrimental or negative effects            |
| 2 | = | Ineffective                                |
| 3 | = | Minimally effective                        |
| 4 | = | Effective                                  |
| 5 | = | Highly effective for only some             |
| 6 | = | Highly effective for all, across my school |

*For example, if you were rating your school for the following item:*

At my school, teachers are skilled in providing advice to students about the NCEA.

0, if you really don't know

1, if you consider that students are disadvantaged because teachers don't have enough knowledge to give good advice

2, if there has been some discussion of this but teachers at your school don't really know enough

3, if teachers at the school know only the minimum

4, if teachers at the school are effective

5, if some teachers but not all teachers at the school are highly effective

6, if all teachers at the school are highly effective

Then, for each item, also tick one or more evidence types you used to make your rating:

Research and evaluation (e.g., an actual study)

Statistics (e.g., monthly data at the school)

Experiential knowledge (e.g., an example told to me by someone or something I know about personally)

1. There is pedagogical leadership at my school that is focused on improving teacher practice for and with Māori students.

*Effectiveness (tick one only):*

0     1     2     3     4     5     6

*Evidence Type (tick all that apply):*

Research & Evaluation     Statistics     Experiential Knowledge

2. This school affirms students' identity as Māori, including recognition of Māori language and culture in various ways.

*Effectiveness (tick one only):*

0     1     2     3     4     5     6

*Evidence Type (tick all that apply):*

Research & Evaluation     Statistics     Experiential Knowledge

3. Teachers at this school share the commitment and take ownership for ensuring that every Māori student succeeds at or above their peer level.

*Effectiveness (tick one only):*

0     1     2     3     4     5     6

*Evidence Type (tick all that apply):*

Research & Evaluation     Statistics     Experiential Knowledge

4. Māori students, staff and family/whānau feel welcomed and respected at this school.

*Effectiveness (tick one only):*

0     1     2     3     4     5     6

*Evidence Type (tick all that apply):*

Research & Evaluation     Statistics     Experiential Knowledge

5. At this school, we actively pursue initiatives to accelerate the progress of Māori students who are achieving below expectations.

*Effectiveness (tick one only):*

0     1     2     3     4     5     6

*Evidence Type (tick all that apply):*

Research & Evaluation     Statistics     Experiential Knowledge

6. Staff at this school understand the meaning of the Ka Hikitia goal that Māori students enjoy education success as Māori.

*Effectiveness (tick one only):*

0     1     2     3     4     5     6

*Evidence Type (tick all that apply):*

Research & Evaluation     Statistics     Experiential Knowledge

7. There are Māori students at this school who are school leaders and celebrated as role models for other students.

*Effectiveness (tick one only):*

0     1     2     3     4     5     6

*Evidence Type (tick all that apply):*

Research & Evaluation     Statistics     Experiential Knowledge

8. Parents, whānau, and iwi receive information from the school and are supported to use that information to maximize Māori students' potential.

*Effectiveness (tick one only):*

0     1     2     3     4     5     6

*Evidence Type (tick all that apply):*

Research & Evaluation     Statistics     Experiential Knowledge

9. At this school, parent, whānau, and iwi knowledge and perspectives are respected, valued, and integrated into the school in ways that benefit Māori students' education.

*Effectiveness (tick one only):*

0     1     2     3     4     5     6

*Evidence Type (tick all that apply):*

Research & Evaluation     Statistics     Experiential Knowledge

10. This school encourages and supports teachers to include Māori content, context, and/or language into teaching and learning.

*Effectiveness (tick one only):*

0     1     2     3     4     5     6

*Evidence Type (tick all that apply):*

Research & Evaluation     Statistics     Experiential Knowledge

11. There are enough Māori staff at this school who can be approached by Māori students and their whānau for advice and support.

*Effectiveness (tick one only):*

0     1     2     3     4     5     6

*Evidence Type (tick all that apply):*

Research & Evaluation     Statistics     Experiential Knowledge

12. At this school, the development of clear and appropriate goals and outcomes for Māori students involves the students themselves and their parents/whānau in this process.

*Effectiveness (tick one only):*

0     1     2     3     4     5     6

*Evidence Type (tick all that apply):*

Research & Evaluation     Statistics     Experiential Knowledge



13. At this school, Māori students are motivated and engaged in learning, attendance, retention, and completing qualifications.

*Effectiveness (tick one only):*

- 0     1     2     3     4     5     6

*Evidence Type (tick all that apply):*

- Research & Evaluation     Statistics     Experiential Knowledge

14. At this school, Māori students do enjoy education success as Māori.

*Effectiveness (tick one only):*

- 0     1     2     3     4     5     6

*Evidence Type (tick all that apply):*

- Research & Evaluation     Statistics     Experiential Knowledge

**Section Three: Open-ended Questions**  
**Goals**

15. Please give one example of a personal and/or professional goal related to the He Kākano professional development programme that you have set yourself as a leader for 2012.

.....  
.....

16. Please give one example of a change you have made (in your role) to ensure He Kākano goals are established at appropriate levels that focus on improving Māori student academic achievement, retention, engagement and other accomplishments for 2012.

.....  
.....

**Pedagogy**

17. Please give one example of how you, as a leader, are ensuring an orderly and supportive teaching and learning environment for Māori students in 2012.

.....  
.....

18. Give one example of a change within your school to ensure a culture of evidence-based, problem-solving related to improving Māori student achievement.

.....  
.....

19. Give one example of how the Senior Management / Leadership Team ensures that effective (culturally responsive) pedagogy can occur across the school in 2012.

.....  
.....

**Institution**

20. Give one example of how an institutional support within your school promotes constructive problem-solving conversations for effective pedagogical purposes.

.....  
.....

**Leadership**

21. Give one example of a change that the SMT/SLT has made to ensure that leadership is distributed throughout the organization so that leadership tasks are carried out at appropriate levels.

.....  
.....

**Spread**

22. Please give one example of how the SMT/SLT ensures all teachers are involved in realizing the He Kākano goals of the school.

.....  
.....

23. Give one example of how the SMT/SLT ensures educationally meaningful relationships within the school and beyond for effective networking.

.....  
.....

24. Give one example of how your school ensures that Māori parents and families are able to participate in their children's education.

.....  
.....

**Evidence**

25. Please give one example of how you and/or the SLT are using He Kākano needs analysis and /or SMART tools at your school.

.....  
.....

26. Give one example of a change made to your school’s data management system and/or processes related to tracking and improving Māori students’ achievement.

.....  
.....

27. Give one example of a change to your school’s discipline systems to ensure alignment with pedagogic practices.

.....  
.....

**Ownership**

28. Give one example of how He Kākano school goals and expectations are communicated and owned across the Senior Leadership Team.

.....  
.....

29. Give one example of a way that school resources are strategically aligned to pedagogical purposes.

.....  
.....

30. Please give one example of a change the SMT/SLT has made to ensure that a culture of Māori student improvement becomes normal in your school.

.....  
.....

**Other comments**

31. Please comment on any other changes to your leadership as a result of your participation in He Kākano.

.....  
.....

Please comment on the effectiveness of the He Kākano professional development to improve culturally responsive leadership and Māori student achievement across your school.

.....  
.....

**Barriers**

32. Please list the top three barriers to developing He Kākano’s culturally responsive leadership practices across your school.

.....  
.....  
.....

**Enablers**

33. Please list the top three enablers to developing He Kākano culturally responsive leadership practices across your school.

.....  
.....  
.....

*Tēnā koe, Thank you for your participation.*

**National Evaluation of He Kākano  
School Leaders Survey (2011 & 2012): Heads of  
Department & Deans**

Faculty of Education

*Nei rā te mihi mahana nō mātou ngā kairangahau o te Whare Wānanga o Wikitoria ki te Ūpoko o te Ika a Māui ki a koutou te hunga e hiki nei i ngā āhuatanga o te whakaako i ngā rangatahi o ēnei rā kia tū pakari ai rātou hei rangatira i to rātou ake wā.*

*Ka mihi ki ngā Maunga, ki ngā Awa, ki ngā Waka, e here nei tātou ki a tātou kia tū ngātahi ai i roto i te kaupapa whakahirahira nei o “He Kākano”.*

*Ko te wawata ia, nā o koutou rourou, nā o mātou rourou ka ora ai ngā rangatahi. Koia rā te tino pūtake o te whakakotahitanga o tātou i tēnei wā.*

*Nō reira, tēnā koutou, tēnā koutou, tēnā rā tātou katoa.*

Kia ora

At all He Kākano schools, a range of school leaders are being asked to complete the School Leaders Survey once each year as part of the independent evaluation being conducted by Victoria University researchers and funded by the Ministry of Education. The content of the School Leaders Survey is based on the He Kākano Goals, Pedagogy, Institution, Leadership, Spread, Evidence and Ownership (GPILSEO) effectiveness indicators (developed by Professor Russell Bishop and his team from the University of Waikato and Te Whare Wānanga o Awanuiārangī), the Best Evidence Synthesis (BES) on school leadership from the Ministry of Education, and the Measurable Gains Framework draft for Ka Hikitia.

As a Head of Department or Dean, your responses on this survey are very important to us. This evaluation has gained ethical approval through the VUW Human Ethics Committee. Your participation in the annual survey is voluntary, and your school's participation in the project will not be affected regardless of your personal decision about completing this survey. Information you provide will be confidential and therefore not attributable to you or your school. Information gained through this survey will contribute to the evaluation of the effectiveness of the He Kākano Professional Development programme. By completing and returning this survey you are consenting to participate in this study. Please feel free to complete any questions in Te Reo Māori.

## Section 1. Descriptive Information

School name:

Your name:

Ethnicity:

Iwi affiliation:

Gender:

Your title/role:

Including this year, how many years have you been in this position?:

## Section 2. Effective leadership, culturally responsive learning contexts, and systems to support Māori students

*Instructions.* Rate effectiveness for your department by ticking only one rating for each of items 1 to 11 using the following scale:

- |   |   |  |
|---|---|--|
| 0 | = | Don't know                                     |
| 1 | = | Detrimental or negative effects                |
| 2 | = | Ineffective                                    |
| 3 | = | Minimally effective                            |
| 4 | = | Effective                                      |
| 5 | = | Highly effective for only some                 |
| 6 | = | Highly effective for all, across my department |

*For example, if you were rating your department for the following item:*

In my department, teachers are skilled in providing advice to students about the NCEA.

0, if you really don't know

1, if you consider that students are disadvantaged because teachers don't have enough knowledge to give good advice

2, if there has been some discussion of this but teachers in your department don't really know enough

3, if teachers in your department know only the minimum

4, if teachers in your department are effective

5, if some teachers but not all teachers in your department are highly effective

6, if all teachers in your department are highly effective

Then, for each item, also tick one or more evidence types you used to make your rating:

Research and evaluation (e.g., an actual study)

Statistics (e.g., monthly data at the school)

Experiential knowledge (e.g., an example told to me by someone or something I know about personally)

1. There is pedagogical leadership in my department that is focused on improving teacher practice for and with Māori students.

*Effectiveness (tick one only):*

0     1     2     3     4     5     6

*Evidence Type (tick all that apply):*

Research & Evaluation     Statistics     Experiential Knowledge

2. My department affirms students' identity as Māori, including recognition of Māori language and culture in various ways.

*Effectiveness (tick one only):*

0     1     2     3     4     5     6

*Evidence Type (tick all that apply):*

Research & Evaluation     Statistics     Experiential Knowledge

3. Teachers in my department share the commitment and take ownership for ensuring that every Māori student succeeds at or above their peer level.

*Effectiveness (tick one only):*

0     1     2     3     4     5     6

*Evidence Type (tick all that apply):*

Research & Evaluation     Statistics     Experiential Knowledge

4. Māori students, staff and family/whānau feel welcomed and respected by teachers in my department.

*Effectiveness (tick one only):*

0     1     2     3     4     5     6

*Evidence Type (tick all that apply):*

Research & Evaluation     Statistics     Experiential Knowledge

5. Where Māori students are achieving below expectations, my department actively pursues initiatives to accelerate their progress.

*Effectiveness (tick one only):*

0     1     2     3     4     5     6

*Evidence Type (tick all that apply):*

Research & Evaluation     Statistics     Experiential Knowledge

6. Teachers in my department understand the meaning of the Ka Hikitia goal that Māori students enjoy education success as Māori.

*Effectiveness (tick one only):*

0     1     2     3     4     5     6

*Evidence Type (tick all that apply):*

Research & Evaluation     Statistics     Experiential Knowledge

7. In my department, there are Māori students who are school leaders and celebrated as role models for other students.

*Effectiveness (tick one only):*

0     1     2     3     4     5     6

*Evidence Type (tick all that apply):*

Research & Evaluation     Statistics     Experiential Knowledge

8. In my department's subject areas, we incorporate Māori content, context, and/or language into teaching and learning.

*Effectiveness (tick one only):*

0     1     2     3     4     5     6

*Evidence Type (tick all that apply):*

Research & Evaluation     Statistics     Experiential Knowledge



9. In my department, there are enough Māori staff who can be approached by Māori students and their whānau for advice and support.

*Effectiveness (tick one only):*

0     1     2     3     4     5     6

*Evidence Type (tick all that apply):*

Research & Evaluation     Statistics     Experiential Knowledge

10. In my department's subject areas, Māori students are motivated and engaged in learning, attendance, retention, and completing qualifications.

*Effectiveness (tick one only):*

0     1     2     3     4     5     6

*Evidence Type (tick all that apply):*

Research & Evaluation     Statistics     Experiential Knowledge

11. In my department, Māori students do enjoy education success as Māori.

*Effectiveness (tick one only):*

0     1     2     3     4     5     6

*Evidence Type (tick all that apply):*

Research & Evaluation     Statistics     Experiential Knowledge

**Section Three: Open-ended Questions**

**Goals**

12. Please give one example of a personal and/or professional goal related to the He Kākano professional development programme that you have set yourself as a leader for 2012.

.....  
.....

13. Please give one example of a change you have made (in your role) to ensure He Kākano goals are established at appropriate levels that focus on improving Māori student academic achievement, retention, engagement and other accomplishments for 2012.

.....  
.....

**Pedagogy**

14. Please give one example of how you ensure active oversight and consideration of the teaching programme related to He Kākano school goals for 2012.

.....  
.....

15. Give one example of how you observe in classrooms and provide critically constructive feedback.

.....  
.....

16. Give one example of a change you have made in departments and/or cross curricular to ensure there is an intensive focus on the teaching and learning relationship as a fundamental component of pedagogical leadership.

.....  
.....

**Institution**

17. Please give one example of how you promote collective responsibility and accountability and the opportunity to engage in pedagogic conversations about Māori student achievement and well-being by means of conducting departmental level co-construction meetings (or for Deans, meetings for cross curriculum groups).

.....  
.....

Please give one example of how you ensure an orderly and supportive working environment related to He Kākano school programme goals.

.....  
.....

**Leadership**

18. Please give one example of how you ensure that leadership is promoted with and for all teachers and students related to He Kākano school programme goals.

.....  
.....

**Spread**

19. Please give one example of a change you have made in your department to ensure that all teachers are included in co-constructing ways to meet the educational needs of Māori learners.

.....  
.....

**Evidence**

20. Please give one example of a change that you have made to ensure that evidence of Māori student performance is used for the systematic monitoring of student progress and for pedagogic improvement.

.....  
.....

21. Give one example of a change you have made to ensure assessment results are used for He Kākano school programme implementation.

.....  
.....

Give one example of a change to your school's discipline systems to ensure alignment with He Kākano pedagogic practices.

.....  
.....

**Ownership**

22. Please give one example of a change to department and /or faculty resources strategically aligned to pedagogical purposes related to He Kākano school goals.

.....  
.....

**Other comments**

23. Please comment on any other changes to your leadership as a result of your participation in He Kākano.

.....  
.....

24. Please comment on the effectiveness of the He Kākano professional development to improve culturally responsive leadership and Māori student achievement across your school.

.....  
.....

**Barriers**

25. Please list the top three barriers to developing He Kākano culturally responsive leadership practices across your school.

.....  
.....  
.....

**Enablers**

26. Please list the top three enablers to developing He Kākano culturally responsive leadership practices across your school.

.....  
.....  
.....

***Tēna koe, Thank you for your participation.***

## Appendix 7: NCEA & My School Student Survey

YOUR NAME: .....

Year in School (tick one):

Year 11

Year 12

Year 13

Year 14



# NCEA & My School Student Survey

## 2012

VICTORIA UNIVERSITY OF WELLINGTON FACULTY OF EDUCATION  
TE WHĀNAU O AKO PAI KI TE WHARE WĀNANGA O TE ŪPOKO O TE IKA A MAUI

**Section 1: Some information about you**

1. Gender (*Please tick one*)  Male  Female

2. People in Aotearoa New Zealand come from many different cultural backgrounds, often more than one. For this research we need to know how you usually think about yourself. Which of the following cultural/ethnic groups do you *most strongly identify with?* (*Please tick one*)

Māori (please name iwi):

Pacific People (please name):

NZ European (please name):

Other European (please name):

NZ Asian/Asian (please name):

Other (please name):

3. What is the highest level of NCEA you expect to complete before you leave school? (*Please tick one*)

None

Level 1

Level 2

Level 3

**Section 2: How do you think about your school learning?**

*Please rate each sentence listed below using this scale, and circle the number closest to your opinion:*

*1 = not at all true*

*3 = somewhat true*

*5 = very true*

	<b>Not at all true</b>		<b>Somewhat true</b>		<b>Very true</b>
4. I expect to get Excellence or at least Merit when I do NCEA	1	2	3	4	5
5. I do best in classes when students can work together	1	2	3	4	5
6. I learn more in a subject when the teacher cares how well I do	1	2	3	4	5
7. If I get just NCEA Level 1 or possibly NCEA Level 2 before I leave school, I'll be satisfied and have no plans to finish Level 3	1	2	3	4	5
8. I will strive for Merit or Excellence even when I don't need this to achieve my goals	1	2	3	4	5
9. I will work for the number of credits I need at each level, no more	1	2	3	4	5
10. I get more involved when we do group work in class	1	2	3	4	5
11. I do best when I know the teacher will help me when I need it	1	2	3	4	5
12. I like a subject more when the teacher encourages me	1	2	3	4	5
13. I want to take credits that allow me to try for Merit or Excellence, rather than just Achieved	1	2	3	4	5
14. Once I have my 80 credits, I'll be satisfied	1	2	3	4	5

		<b>Not at all true</b>		<b>Somewhat true</b>		<b>Very true</b>
15.	I do best when the teacher expects me to do well	1	2	3	4	5
16.	In class, I would rather work with other students than by myself	1	2	3	4	5
17.	It matters to me that I can work for endorsements for Merit or Excellence	1	2	3	4	5

***Please turn page for next section***



**Section 3: What do you think about education and school?**

*Please rate each sentence listed below using this scale, and circle the number closest to your opinion:*

*1 = not at all true*

*3 = somewhat true*

*5 = very true*

	<b>Not at all true</b>		<b>Somewhat true</b>		<b>Very true</b>
18. Having students from different cultures makes this school an interesting place.	1	2	3	4	5
19. In my opinion, most Asian students would say they are treated well and respected at this school.	1	2	3	4	5
20. In this school, being Māori as tangata whenua (the Indigenous people) is valued.	1	2	3	4	5
21. This school mostly supports bright students not everyone.	1	2	3	4	5
22. In my opinion, most Māori students would say they are treated well and respected at this school.	1	2	3	4	5
23. This school does a lot to recognise and value students' cultural identities.	1	2	3	4	5
24. Most teachers at this school show that they appreciate different cultures.	1	2	3	4	5
25. At this school, discipline is fair to students from different cultures	1	2	3	4	5
26. This school is a safe place for students like me.	1	2	3	4	5
27. This school and its teachers are helping me to be respectful of different cultures and languages.	1	2	3	4	5

		<b>Not at all true</b>		<b>Somewhat true</b>		<b>Very true</b>
28.	In my opinion, most European students would say they are treated well and respected at this school.	1	2	3	4	5
29.	In this school, staff show us that culture matters.	1	2	3	4	5
30.	There is racism at this school in some teachers and some staff.	1	2	3	4	5
31.	In my opinion, the principal would make sure that bullying is stopped.	1	2	3	4	5
32.	In my opinion, most Pacific Island students would say they are treated well and respected at this school.	1	2	3	4	5
33.	Most teachers ignore bullying at this school.	1	2	3	4	5
34.	In my opinion, most students from another country would say they are treated well and respected at this school.	1	2	3	4	5
35.	Students at this school think that it is more important to study a language like French than Māori language.	1	2	3	4	5

***Thank you for completing this survey***

## National Evaluation of He Kākano - School Survey (2011)

*Nei rā te mihi mahana nō mātou ngā kairangahau o te Whare Wānanga o Wikitoria ki te Ūpoko o te Ika a Māui ki a koutou te hunga e hiki nei i ngā āhuatanga o te whakaako i ngā rangatahi o ēnei rā kia tū pakari ai rātou hei rangatira i to rātou ake wā.*

*Ka mihi ki ngā Maunga, ki ngā Awa, ki ngā Waka, e here nei tātou ki a tātou kia tū ngātahi ai i roto i te kaupapa whakahirahira nei o "He Kākano".*

*Ko te wawata ia, nā o koutou rourou, nā o mātou rourou ka ora ai ngā rangatahi. Koia rā te tino pūtake o te whakakotahitanga o tātou i tēnei wā.*

*Nō reira, tēnā koutou, tēnā koutou, tēnā rā tātou katoa.*

Introduction: This school survey will provide valuable information across time regarding school values, policies, programmes and practices related to participation in He Kākano (professional development programme for leaders in secondary and area schools). Completing the survey will require approximately 3 hours of professional staff time. However, we have made every effort to ensure that the information requested for this survey is information helpful to you as part of your ongoing project activities for He Kākano.

This evaluation has gained ethical approval through the Victoria University of Wellington Human Ethics Committee. Your participation in the annual survey is voluntary, and your school's participation in the project will not be affected regardless of your personal decision about completing this survey. Information you provide will be confidential and therefore not attributable to you or your school. Information gained through this survey will contribute to the evaluation of the effectiveness of the He Kākano professional development programme. By completing and returning this survey, you are consenting to participate in this study.

**This survey should be completed by the principal and the DP/AP who manages the school's data management systems (e.g., SMS) and reporting.**

1. Name of school:

2. Please tick the boxes below to indicate who contributed to the survey:

Principal, Name: \_\_\_\_\_

Deputy Principal, Name: \_\_\_\_\_

Assistant Principal, Name: \_\_\_\_\_

Other: please give role/ Name: \_\_\_\_\_

3. Counting this year, how many years has the current principal held his/her position at this school? If less than 1 year total, enter '01'.

Years

4. Within the past 2 years including this year, indicate all teacher-focused and professional development initiatives in which your school participated:

- Literacy
- Numeracy
- Specialist Teacher
- NCEA-related
- Culturally responsive pedagogies and schooling (e.g. Te Kotahitanga, Te Kauhua)
- Other: Please specify \_\_\_\_\_

5. What are the main ways in which the families of your students, or members of your local community, are involved with your school? Please add others specific to your school, and please rate from 1 to 5 where 1 = not at all, 3 = occasionally, and 5 = often

	<b>not at all</b>	<b>occasionally</b>			<b>often</b>	<b>I don't know</b>
	1	2	3	4	5	<input type="checkbox"/>
a. Participate in parent-teacher organizations	1	2	3	4	5	<input type="checkbox"/>
b. Participate in open houses or back-to-school nights	1	2	3	4	5	<input type="checkbox"/>
c. Participate in parent-teacher conferences about individual students	1	2	3	4	5	<input type="checkbox"/>
d. Asked to provide input into decisions about school initiatives (in addition to BOT input)	1	2	3	4	5	<input type="checkbox"/>
e. Participate in volunteer programmes	1	2	3	4	5	<input type="checkbox"/>
f. Other (please specify and rate): _____	1	2	3	4	5	<input type="checkbox"/>

6. During this current school year, how many times have Māori parents and/or representatives of the local iwi or hapū done the following? Please use your best estimate if you do not have an exact count. Tick **one** box for each item:

	Never	1-2 times	3 or more times	I don't know
i. Visited the school to discuss education issues such as learning and teaching, homework, choosing a career, attending hui at the local marae, etc. with students and/or staff	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
j. Visited the school for a discussion regarding an individual student on matters such as progress in a particular subject, or frequent absences due to illnesses, etc.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
k. Visited the school to share Māori traditions, language and culture with students and staff	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
l. Participated on a working group involving teachers focused on a particular programme or initiative	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
m. Participated on a working group involving school leaders focused on a particular programme or initiative	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
n. Met with the school's Senior Management Team to discuss the region's iwi educational plan and/or educational aspirations for Māori student success and achievement	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
o. Spoke at a school assembly about Māori culture or language or any other topic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
p. Participated in a school powhiri on the school marae	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
q. Other (please specify and tick how often): _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

7. During the current school year, how many times have kaumatua (koroua and/or kuia) or other senior Māori representatives from your community and/or iwi done the following? Tick **one** box for each item:

	Never	1-2 times	3 or more times	I don't know
a. Met with the principal or other members of the SMT on education issues, other than a conference regarding an individual student	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Attended meetings with school personnel with or on behalf of (other) parents	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Other (please specify and tick how often): _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

8. Please access your July returns to indicate which of the following courses and programmes about Māori traditions, language and culture were offered at your school during the current year and how many students (Māori and non-Māori) are/were enrolled in each of these courses and programmes?

	no	yes	# Māori	# non- Māori
a. Te Reo Māori, Level 1	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>	<input type="text"/>
b. Te Reo Māori, Level 2	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>	<input type="text"/>
c. Te Reo Māori, Level 3	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>	<input type="text"/>
d. Te Reo Rangatira, Level 1	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>	<input type="text"/>
e. Te Reo Rangatira, Level 2	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>	<input type="text"/>
f. Te Reo Rangatira, Level 3	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>	<input type="text"/>
g. Te Waharoa (Gateway)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>	<input type="text"/>
h. Learning Experience Outside of the Classroom (LEOTC) with iwi at local marae	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>	
i. Other courses/programmes focused on Māori (please specify and indicate enrolments): _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="text"/>	

9. In your judgment, to what extent would Māori students at your school have the following knowledge, understandings and/or skills? Tick **one** box for each item to indicate your best estimate:

	Hardly any	Some	Most	All	I don't know
a. Conversational fluency in te reo Māori	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Greetings and basic phrases in te reo (e.g., kia ora, ka pai)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Marae protocols including mihi whakatau and powhiri	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Performing arts, kapa haka, etc	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Able to sing the words to at least one waiata	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. History of Māori in New Zealand	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. Treaty of Waitangi and biculturalism	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h. History of European colonisation of New Zealand	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
i. Whakapapa (geneology, the atua, etc)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
j. Sing the words of the National Anthem in Māori and English	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
k. Māori carvings and visual arts	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
l. Māori mythology, including Pūrākau as pedagogy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
m. Tikanga meanings and practices	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
n. Other (please specify and tick one box to indicate your best estimate)_____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

10. In your judgment, to what extent would non-Māori students at your school have the following knowledge, understandings and/or skills? Tick **one** box for each item to indicate your best estimate:

	Hardly any	Some	Most	All	I don't know
a. Conversational fluency in te reo Māori	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Greetings and basic phrases in te reo (e.g., kia ora, ka pai)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Marae protocols including mihi whakatau and powhiri	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Performing arts, kapa haka, etc	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Able to sing the words to at least one waiata	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. History of Māori in New Zealand	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. Treaty of Waitangi and biculturalism	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h. History of European colonisation of New Zealand	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
i. Whakapapa (geneology, the atua, etc)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
j. Sing the words of the National Anthem in Māori and English	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
k. Māori carvings and visual arts	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
l. Māori mythology, including Pūrākau as pedagogy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
m. Tikanga meanings and practices	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
n. Other (please specify and tick one box to indicate your best estimate) _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

11. To what extent are books and materials on Māori topics available in the school library? Tick **one** box for each item to indicate your best estimate:

	Hardly any	Some	A lot	I don't know
a. Literature by Māori	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Māori history	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Māori cultural traditions	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Māori art and/or music	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Māori worldviews and philosophy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. Biographies of Māori leaders	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other (please specify and tick one box to indicate your best estimate) _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



12. If your school is planning to offer any courses or programmes focused on Māori that could be endorsed for Merit and Excellence on NCEA from 2011, please list the achievement standards that will be included in the endorsement below. If not, proceed to question 12.

Name of Course focused on Māori	Which standards will you be using to assess the course (Provide standard numbers)

Name of Course focused on Māori	Which standards will you be using to assess the course (Provide standard numbers)

Name of Course focused on Māori	Which standards will you be using to assess the course (Provide standard numbers)

Name of Course focused on Māori	Which standards will you be using to assess the course (Provide standard numbers)

13. How much influence do the HoDs at your school think that te ao Māori concepts, knowledge, and understandings are having on curriculum and classroom practice in each of the following curriculum areas at your school? You can complete this item either by asking HoDs individually or as part of the agenda of an upcoming HoD meeting. Rate from 1 to 5 where 1 = None, 3 = Some, and 5 = A lot

	None	2	Some	4	A lot	I don't know
k. Social studies (history, geography, economics, social sciences, etc)	1	2	3	4	5	<input type="checkbox"/>
l. Mathematics	1	2	3	4	5	<input type="checkbox"/>
m. English	1	2	3	4	5	<input type="checkbox"/>
n. Science	1	2	3	4	5	<input type="checkbox"/>
o. Physical education/sport science	1	2	3	4	5	<input type="checkbox"/>
p. Health	1	2	3	4	5	<input type="checkbox"/>
q. Technology/IT/graphics	1	2	3	4	5	<input type="checkbox"/>
r. Visual arts	1	2	3	4	5	<input type="checkbox"/>
s. Drama/music/dance	1	2	3	4	5	<input type="checkbox"/>
t. Business/commerce	1	2	3	4	5	<input type="checkbox"/>

14. How much influence do you think that te ao Māori concepts, knowledge and understandings are having on each of the following contextual areas at your school? Rate from 1 to 5 where 1 = None, 3 = Some, and 5 = A lot.

	None	2	Some	4	A lot	I don't know
k. School environment (carvings, native trees/shrubs, whareniui etc.)	1	2	3	4	5	<input type="checkbox"/>
l. Visual artifacts (carvings, kowhaiwhai, tekoteko, pictures, etc.)	1	2	3	4	5	<input type="checkbox"/>
m. School assembly & whole-school student events	1	2	3	4	5	<input type="checkbox"/>
n. Expressive culture of the school (school haka, school emblems, awards, etc.)	1	2	3	4	5	<input type="checkbox"/>
o. Māori ceremony/ritual (karakia, mihi whakatau, attendance at tangihanga, etc.)	1	2	3	4	5	<input type="checkbox"/>
p. Student learner support, information and advice	1	2	3	4	5	<input type="checkbox"/>
q. School website	1	2	3	4	5	<input type="checkbox"/>
r. Staffroom	1	2	3	4	5	<input type="checkbox"/>
s. Staff meeting protocols	1	2	3	4	5	<input type="checkbox"/>
t. Overall school climate	1	2	3	4	5	<input type="checkbox"/>

15. During the current school year, how often does your school provide each of the following opportunities for communication between school and families? Tick **one** box for each item.

	1-2 times/ year	At least once/ term	1-2 times/ month	About weekly	Not at all	I don't know
k. Teacher/family conferences (individual or group)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
l. Information (e.g., expectations, procedures, NCEA information, cultural events, calendars) sent home about school	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
m. Written reports about child's performance sent home for years 9-10 (pre-NCEA)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
n. Events at school in which families are invited to participate	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
o. Official school events on the marae including hui on educational issues	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
p. Opportunities to participate in formulation of school plans and special initiatives	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
q. Opportunities to share Māori histories and traditions as part of the instructional programme	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
r. Telephone calls to parents/whānau (not about individual student discipline)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
s. Telephone calls to parents/whānau on discipline matters	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
t. Information provided through websites, email or texts	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

16. About what percentage of students (Māori and non-Māori) who were enrolled at the beginning of the 2009 school year following their 16<sup>th</sup> birthday were still enrolled at the end of 2009? Exclude students who transferred into the school during the school year in calculating this percentage. *This important question about retention will require database extraction, but the summary will provide you with useful information as well.*

<u>Māori</u>		<u>Non-Māori/ Others</u>	
_____	Less than 50%	_____	Less than 50%
_____	50-59%	_____	50-59%
_____	60-69%	_____	60-69%
_____	70-79%	_____	70-79%
_____	80-89%	_____	80-89%
_____	90-94%	_____	90-94%
_____	95-97%	_____	95-97%
_____	98-100%	_____	98-100%

17. Of the above students who had returned to school the year following their 16<sup>th</sup> birthday and who were still enrolled at the end of 2009, about what percentage of Māori and non-Māori were still at school in July 2010? Exclude students who transferred into the school during 2010 in calculating this percentage. *This important question about retention will require database extraction, but the summary will provide you with useful information as well.*

<u>Māori</u>		<u>Non-Māori/ Others</u>	
_____	Less than 50%	_____	Less than 50%
_____	50-59%	_____	50-59%
_____	60-69%	_____	60-69%
_____	70-79%	_____	70-79%
_____	80-89%	_____	80-89%
_____	90-94%	_____	90-94%
_____	95-97%	_____	95-97%
_____	98-100%	_____	98-100%

18. Please indicate what percentage of the staff at your school are described by the following categories: Tick **one** box for each item:

	0%	1-5%	6-10%	11-25%	26-50%	51-75%	76-100%	I don't know
a. Teachers at this school for 3 years or more	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b. Teachers at this school less than 3 years	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c. Māori teachers	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d. Teachers who immigrated from another country	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e. Māori staff other than teachers	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. Māori SMT members (including the principal)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. Māori HoDs/HoFs	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h. Māori Deans/Guidance Counsellors	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

19. If your school groups students into streams (e.g. high, middle, low) for achievement in certain curriculum areas, please indicate the composition of student groups or years at your school in the table below. If your school does not stream, please proceed to question #20

	Total # Streams	Students in High: Total # (Māori#)	Students in Average/Middle: Total# (Māori#)	Students in Low: Total# (Māori#)
YR 9				
YR10				
YR11				
YR12				
YR13				

For each of the above total figures, please indicate *after the total number of groups* the number of Māori students (in parentheses) across streams at that level. For example, if there are 2 high streams in YR 9 at your school and there are 8 Māori students across these two groupings, the information in the box for Students in High would show as: 58 (8).

20. In the space below, please share with us your thoughts about any other important issue(s) about your students, school, or community that are related to Māori students' success and achievement as Māori.

***Thank you for completing this survey!***