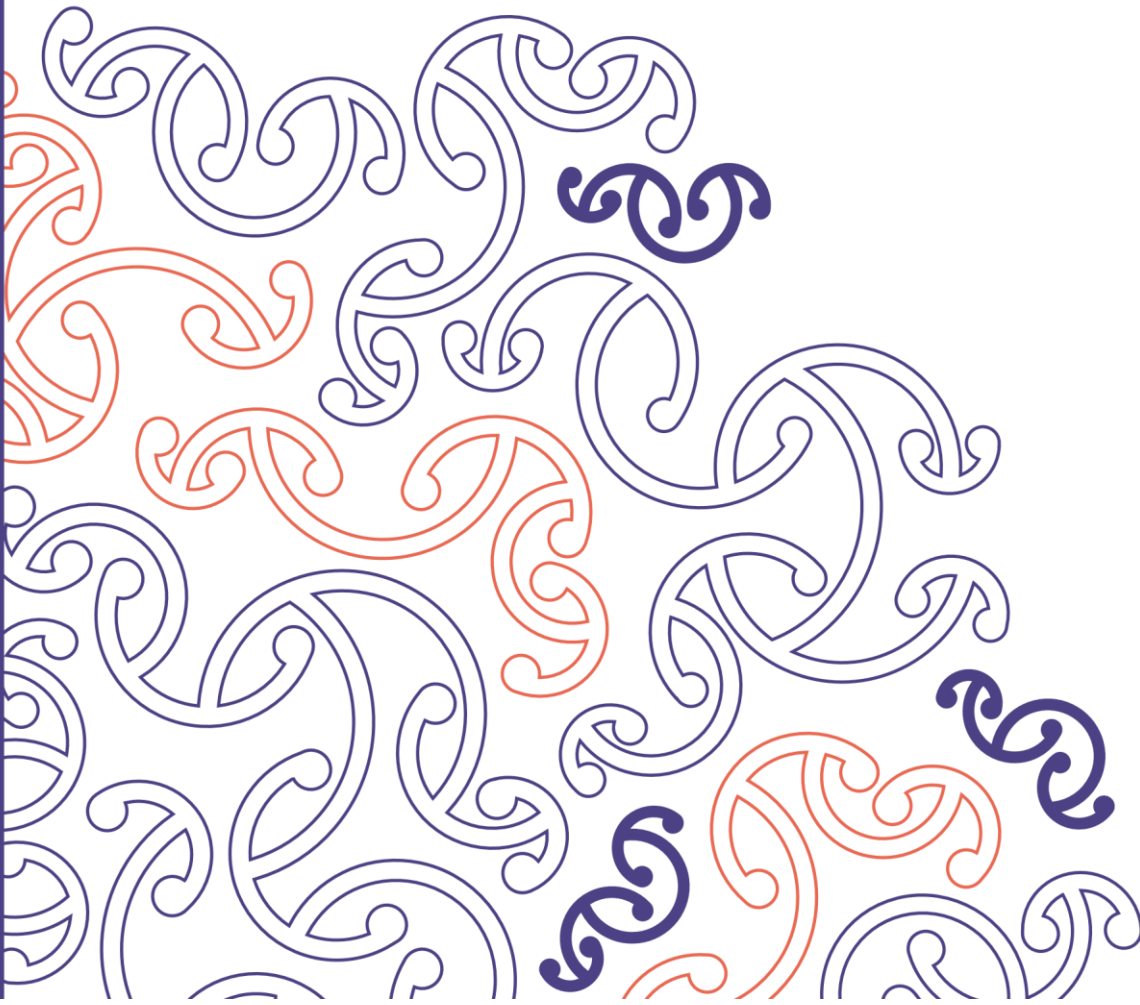




# TE ATAKURA

## RESOURCE



## He karakia whakatūwhera

Whakarongo rā e Rongo  
ki Te Pūkenga  
te manawa nei  
ki te rongo taketake  
te whiwhia, te rawea  
te whiwhi-ā-nuku  
whiwhi-ā-rangi,  
i takea mai i te kāhui o ngā ariki.

Kia tūturu ka whakamaui ai kia tina,  
Tina!  
Hui e?  
Tāiki e!

*Listen o Rongo  
to Te Pūkenga  
offering gratitude  
for the peace and the harmony  
that allows us to enjoy  
the gifts of the earth  
and the heavens  
bequests of a higher order.*

*And bind it firmly,  
Firmly!  
Do we all concur?  
We concur.*

## He mihi

Tērā te haeata e tākiri mai ana ki runga  
Taihoronukurangi, whiti te rā, whiti te rā  
Te akengokengo e mahuta e mai ana  
Ngā tumanako o tua, whiti te rā  
Onokia te urutapu  
Pua ki te whiti  
Pua ki te wai  
Pua ki te aroha  
Kia puāwai ki te Ao  
Thei mauriora!

*See there the shaft of light that pierces the dark horizon  
It is the new dawn, it is the new day!  
With the warmth of new hope renewed  
plant new seeds,  
set new goals.  
Nurture with light,  
quench with water,  
lead with care  
To restore health and wellness to the world.*

Kei te kaimahi, tēnā koe

Nau mai, haere mai ki te kaupapa o Te Atakura. E rere tonu ana ngā mihi ki a koe i runga i ngā āhuetanga o āu mahi. Kia ū koe i tenei kaupapa, ka kitea ngā hua māia, kia manawanui ki roto i āu mahi.

We would like to welcome you to Te Atakura. We acknowledge and support your learning as you progress on this journey. If you commit to the program you will reap the benefits, so remain determined and be steadfast in your work.

## The name

The name Te Atakura was taken from the karakia 'Whakataka te Hau'. For many, at a simple practical level, Whakataka te Hau contains themes used in modern times as aspirations and goals. Te Atakura is the red tipped dawn of a new day. It represents new opportunities and a new way of doing things with a focus on achieving ōritetanga for ākonga Māori and improving the learning experience for all ākonga.

Whakataka te hau ki te uru  
Whakataka te hau ki te tonga  
Kia mākinakina ki uta  
Kia mātaratara ki tai  
E hī ake ana te atākura  
He tio, he huka, he hauhū  
Tihei mauri ora!

*Cease the winds of the west  
Cease the winds of the south  
Let the bracing breezes flow,  
over the land and the sea  
Let the red-tipped dawn come  
with a sharpened edge, a touch of frost  
The promise of a glorious day.*

## The logo

The Te Atakura logo is symbolic of the Māori whare, which in our context represents a universal place of learning. It is the repository of mātauranga or knowledge and is a place of manaaki to all who enter through its doors. The whare is a safe place where support is given to grow, nurture dreams and learn the skills to be successful in the world.



**Hiki wairua – hiki tangata** – Build a person's mana as the foundation to achievement and success.

This whakataukāki or saying encompasses the kaupapa Māori values that are the foundation of the Te Atakura model. By uplifting the spirit of a person you are uplifting the whole person.

**Nō reira**, ka nui ngā mihi ki a koe, i tō whakaaro nui ki te tīmata ki te whai i te kaupapa o Te Atakura. He waka eke noa!

Therefore, we would like to again acknowledge you for starting your journey with Te Atakura. We are all on this waka together.





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## SECTION A – What is Te Atakura?

# TE ATAKURA

UCOL established Te Atakura in 2013 with the aim to achieve parity between Māori and non-Māori student completions, and improve the educational experience and outcomes for all students. Te Atakura has a clearly identified kaupapa that aligns with UCOL's institutional value of whanaungatanga demonstrated by:



### MANAAKITANGA

Care for students as culturally located human beings above all else within a supportive environment.



### MANA MOTUHAKE

Care for and having high expectations for the performance of our students and enable the development of personal or group identity and independence.



### WHAKAPIRINGATANGA

Creating a secure, well-managed learning environment by incorporating routine pedagogical knowledge with pedagogical imagination.



### WĀNANGA

Engage with students using effective teaching interactions with rich, dynamic sharing of knowledge



### AKO

Using strategies that promote effective teaching and learning interactions and relationships with their learners.



### KOTAHITANGA

Promote, monitor and reflect on outcomes in a collaborative manner that will lead to improvements in educational achievement for all students.



Effective educators of Māori students create a culturally appropriate and responsive context for learning in their classroom. In doing so, they demonstrate the following understandings: a) they positively and absolutely reject deficit theorising as a means of explaining Māori students' educational achievement levels; and b) they know and understand how to bring about change in Māori students' educational achievement and are professionally committed to doing so.



Te Atakura is a culturally responsive relationships-based approach, guided by kaupapa Māori values, towards achieving ōritetanga within Tertiary Education in New Zealand. It focuses on the educational experience of ākonga Māori in a way that enables the organisation to better support the educational experience and outcomes for all ākonga. It helps provide safe and culturally appropriate relationships-based learning experiences for ākonga Māori and those marginalised so all have the opportunity to thrive in tertiary education.

To see a change in educational outcomes and achieve ōritetanga Te Atakura provides space for culturally responsive relationships-based learning for all those involved in teaching, learning, and policy making. It is a fresh and proven approach, it offers new places to look for answers, new ways to evaluate information and new classroom, leadership, and system practices.

It is a practical inquiry model that is based on research into relationships-based Learning and a proven method of professional learning for schools. This is the work of Te Kōhiritanga that was designed and implemented by Professor Russell Bishop and his colleagues at the University of Waikato and was funded by the New Zealand Ministry of Education. They worked with over 60 secondary schools in iterative research and development cycles that resulted in changed relationships and classroom pedagogies, leading to markedly improved learning and achievement for ākonga Māori.



Te Atakura supports kaiako, leaders and organisations to:

- gather and analyse the experiences of Māori and marginalised ākonga;
- ask critical questions about educational disparities and achievement levels that exist for Māori or marginalised learners;
- respond in ways that lead to significant lifts in learning and achievement for these ākonga, as culturally located and engaged learners.

Te Atakura provides the opportunity for kaiako and leaders to reflect on teaching practices in a way that will result in improvements to ākonga attendance, retention, engagement and achievement. At the heart of these reflections and inquiry are the voice's of ākonga Māori pertaining to their educational experiences. Their experiences are the catalyst for changing practices within the organisation. They are also the test of the response and its impact on their learning and achievement. Kaimahi use this voice, classroom observations, professional coaching conversations, communities of practice, professional learning and co-construction hui to make changes in the classroom and to build systems which benefit ākonga and better support kaiako.



## SECTION B – The foundations of Te Atakura

This section of the resource exists to give you an understanding of the foundations of Te Atakura. It will show how it began out of considering the evidence-based model of Te Kotahitanga, and highlight the many positive impacts it has had at UCOL. It will cover the voices of ākonga Māori within secondary and tertiary education who speak of the importance of their relationship with their kaiako as paramount to their success, and present Te Atakura as a professional learning model that will develop kaimahi that are agents of change.

### How is Te Atakura an evidence-based approach?

Te Atakura is a tertiary institution initiative that was based on practice that came from the extensive research of Emeritus Professor Russell Bishop. It is a relationships-based learning approach, which focuses on the importance of relationships in bringing about educational success for Māori and marginalised ākonga. This emphasis comes from numerous research reports and publications that describe the findings from more than a decade of research about classrooms where differential power relationships and traditional teaching methods have failed to support Māori and marginalised ākonga. The term ‘marginalised’ indicates how distant these ākonga are from having power over their learning and their lives through no fault of their own, but failure of the system. Relevant books that cover this work include Collaborative Research Stories: Whakawhanaungatanga (1995); Culture Counts: Changing Power Relations in Education (1999); Pathologising Practices: The Impact of Deficit Thinking on Education (2005); Culture Speaks: Cultural Relationships and Classroom Learning (2006); Scaling up Education Reform (2010); and Freeing Ourselves (2011), Te Kotahitanga (2014), and Teaching to the North East (2019).

In his role as Professor of Māori Education at the University of Waikato in New Zealand, Emeritus Professor Bishop was the project leader of Te Kotahitanga, a programme that was supported by the Ministry of Education and was rolled out to secondary schools (Ministry of Education Te Tāhuhu o te Mātauranga, n.d.). This project led to significantly improved achievement outcomes for ākonga Māori. For example Kerikeri High School first took part in 2004, their entry level performance data for ākonga Mori was typically lower than for other ākonga groups in the school. Within six years, the percentage of Māori reaching Level Two of New Zealand’s national school qualification increased from 28.6% to 85.7%. Simultaneously, outcomes for ākonga of European descent improved from 67.1% to 93.8%. Te Kotahitanga was an educational response with a proven impact on the lives and aspirations of not only ākonga Māori and their whānau, but for all.

In 2013 UCOL partnered with Russell Bishop and Cognition Education to learn from Te Kotahitanga and start to develop a working model for tertiary education. Just like Te Kotahitanga, Te Atakura is based on the research suggestion that **if we don’t target who are least well served by the education system, the reform will not be successful and will maintain the status quo of educational disparities**. Thus the Te Atakura model follows a methodology that focuses on addressing the parity gap by supporting kaimahi to become culturally responsive agents of change. Te Atakura has grown from a pilot into an established and sustainable organisation-wide model. It has been systematically and regularly monitored using self-assessments, research methodology, and internal and external reviews. Some of the evidence of impact has been shared at conferences in the form of research presentations that tell of the effectiveness of Te Atakura to implement a shift toward culturally responsive teaching practice in the tertiary setting. Table 1 shows some of the key highlights of the impact of Te Atakura at UCOL.

Table 1: Summary of the key impacts of Te Atakura at UCOL on ākonga, kaiako and the organisation.

Ākonga	Kaiako	Organisation
1. Increased successful course completion <sup>1</sup> (Māori and non-Māori)	2. Shift in attitudes of what attributes to Māori achievement <sup>4</sup>	3. Reduction in 'deficit thinking', a shift to searching for strategies and solutions <sup>1</sup>
4. Increased qualification achieved per EFTS <sup>1</sup> (Māori and non-Māori)	5. Teachers see themselves as agents of change <sup>1</sup>	6. Discussions focused on ākonga Māori spreading across the institution <sup>1</sup>
7. Sustained higher rate of change in course completions for all ākonga <sup>3</sup>	8. Clear positive shift in teacher understanding and practice <sup>1,2,5</sup>	9. Increased discussion around pedagogy beyond the classroom <sup>1</sup>
10. Increased participation rates for Māori <sup>1</sup>	11. Acknowledgement and incorporation of culture into the classroom <sup>1</sup>	12. Greater willingness to engage with data <sup>1</sup>
13. Positive ākonga Māori voice <sup>3</sup>	14. New strategies to implement relationship-based teaching <sup>1</sup>	15. Inclusion of Te Atakura into key strategy documents <sup>1</sup>
	16. Adoption of Te Atakura model into leadership practices <sup>7</sup>	17. Inclusion into job descriptions for kaiako and leadership within faculties <sup>1</sup>
	18. Increased reflection on ākonga voice <sup>1</sup>	19. Increased EPI data <sup>6</sup>

<sup>1</sup>Arahanga and Associates Limited. (2016). *Te Atakura evaluation report*.

<sup>2</sup>NZQA. (2017). *Report of external evaluation and review. UCOL. Te Pae Mātauranga Ki Te Ao*.  
<https://www.nzqa.govt.nz/bin/providers/download/provider-reports/6009-2017.pdf>

<sup>3</sup>Desai, F.A., Seaholme, T.S., Bailey, J. Lincoln, E., Anderson, R., & Atkinson, M. (2018, November). *Transformative education strategy to improve Māori student achievement in tertiary education*. New Zealand Association of Research in Education Conference, Auckland, New Zealand.

<sup>4</sup>Desai, F.A., Seaholme, T.S., Bailey, J. Lincoln, E., Anderson, R., & Atkinson, M. (2018, November). *Implementing a shift towards a culturally responsive teaching practice through peer observations*. New Zealand Association of Research in Education Conference, Auckland, New Zealand.

<sup>5</sup>Analysis of data from over 1000 observations by external data analyst (2022), unpublished at this stage.

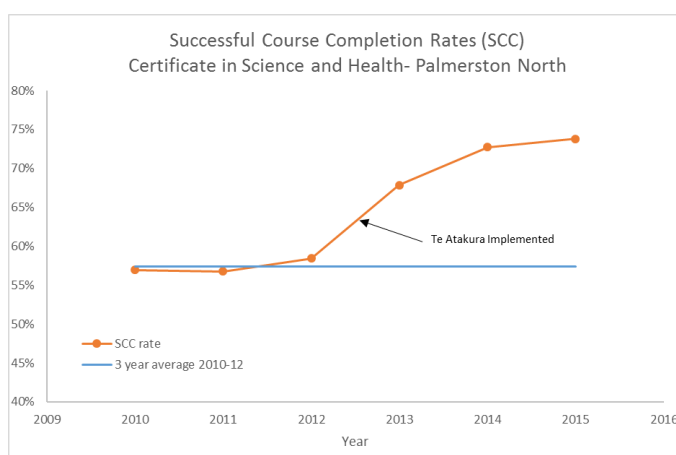
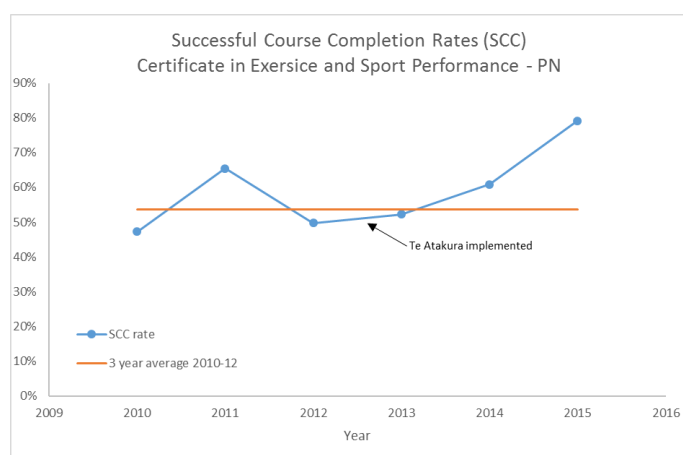
<sup>6</sup>TEC Ngā Kete website (2021, August).

<sup>7</sup>UCOL. (2021). Te Atakura approach just as helpful with staff as it is with learners. *Tuitui Tāngata Connections: Our People at UCOL, September*. [https://issuu.com/ucolcomms/docs/staff\\_newsletter\\_-\\_september](https://issuu.com/ucolcomms/docs/staff_newsletter_-_september)

## Examples of increases seen in completions at UCOL

When Te Atakura began as a pilot programmes were chosen to be involved, the criteria for involvement was having higher numbers of ākonga Māori with lower success rates. The evidence of impact on these programmes presented below is taken from Te Atakura Evaluation Report, Arahang and Associates Limited, 2016.

Two of the largest programmes, totalling approximately 175-200 EFTS per year provided powerful case studies because of their size and their length of involvement (3 years), and their high fidelity to the programme (kaimahi engagement and support from leadership). This data remains important today as this is the only time point in which there is a clean and direct comparison between courses that have full involvement in Te Atakura to those with no involvement at all.



### Certificate in Exercise and Sport Performance

“The pass rate for the programme has increased by 29.4 percent from 2012 (last year before introduction of Te Atakura) to 2015.” (Arahanga and Associates Limited, 2016, p.36)

“This is significantly greater than the increase of 0.6 percent over the same period for Level 4 programmes that had never implemented Te Atakura.” “The pass rate has been increasing since introduction of Te Atakura... the 2015 pass rate is significantly above the three-year average before introduction (2010-2012).” (Arahanga and Associates Limited, 2016, p.36)

### Certificate in Science and Health

“The pass rate for the programme has increased by 15.9 percent from 2012 (last year before introduction of Te Atakura) to 2015.” (Arahanga and Associates Limited, 2016, p.35)

“This is significantly greater than the increase of 5.9 percent over the same period for all Level 3 programmes that had not implemented Te Atakura.” (Arahanga and Associates Limited, 2016, p.35)

“There is a significant increase in successful course completion rates for the years 2013-2015 compared to the three year average for years 2010-2012.” (Arahanga and Associates Limited, 2016, p.33)

“Successful course completion for all learners in Te Atakura programmes has increased 8.5% from 2012-2015 and this compares with gains of only 3.6% for non-Te Atakura programmes. This pattern is evident at different levels (3 and 4) and for Māori, non-Māori Under 25 year olds and Māori students under 25 years old.” (Arahanga and Associates Limited, 2016, p.5)

Group	Increase in Successful Course Completion rate between 2012 15		
	2015 Te Atakura Programmes compared to the same programmes in 2012	Programmes that have never implemented Te Atakura	Difference
All EFTS	8.5%	3.6%	4.9%
Level 3 EFTS	12.3%	5.9%	6.4%
Level 4 EFTS	13.4%	0.6%	12.8%
Māori	9.2%	5.2%	4.0%
Not Māori	8.8%	3.5%	5.3%
Under 25years	11.8%	4.2%	7.6%
25yrs and over	1.1%	2.3%	-1.2%
Māori Under 25yrs	14.6%	4.7%	9.9%

“Analysis for the two largest programmes that implemented Te Atakura in 2013 shows positive results with the ratio of (qualifications gained) / (EFTS enrolled) increasing significantly for all students, Māori students and students under 25 years of age.” (Arahanga and Associates Limited, 2016, p.37)

Programme	Students	Qualifications per EFTS	
		2012	2015
Certificate in Exercise and Sport Performance	All EFTS	0.27	0.69
	Māori	0.21	0.61
	Under 25	0.25	0.65
Certificate in Science and Health	All EFTS	0.40	0.65
	Māori	0.38	0.53
	Under 25	0.42	0.70



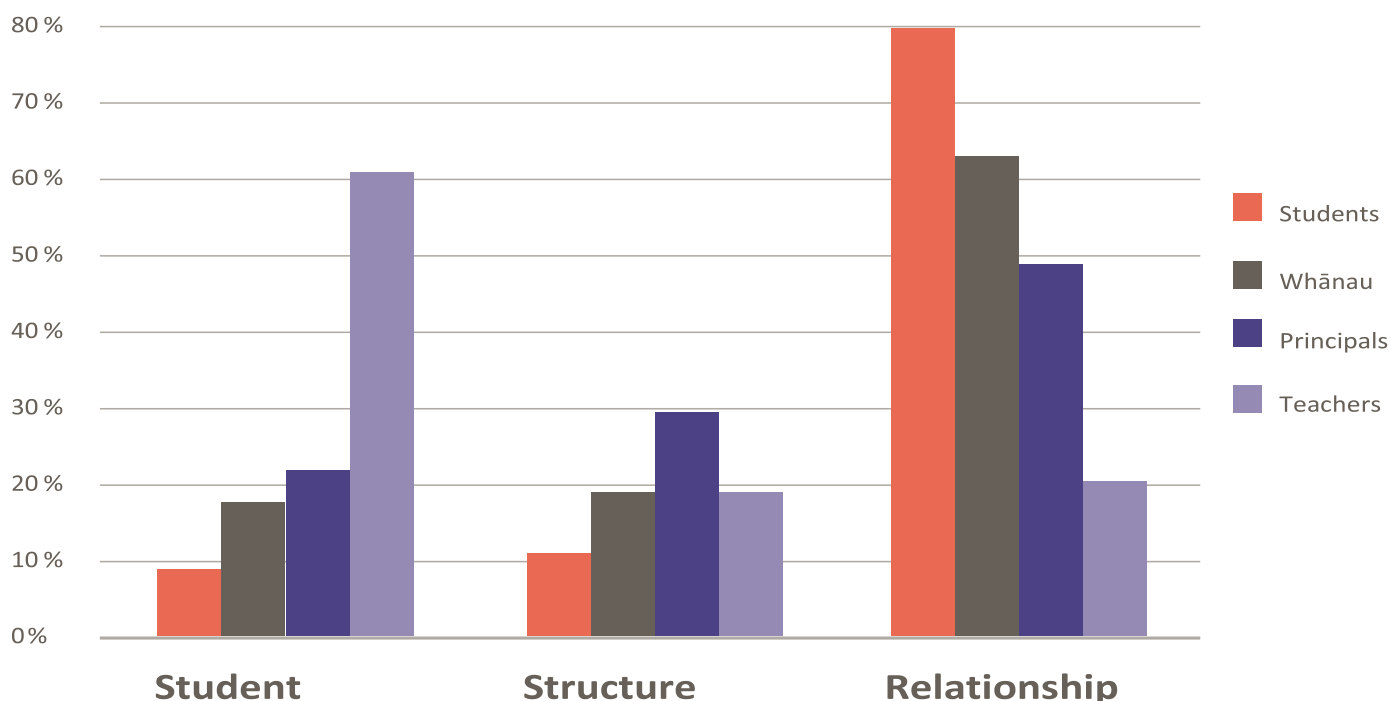
## Why a focus on relationships-based teaching practice?

The understanding that relationships are fundamental to learning came from research that was capturing the voices of ākonga and those involved in their learning. At UCOL focus groups were used to collect the voices from three respondent groups; ākonga Māori, kaiako, and UCOL leaders. In this way we learnt about the learning experiences ākonga Māori have at UCOL and the perspectives of kaiako and institution leaders about the performances of ākonga Māori with regards to attendance, retention, engagement and achievement. This first piece of research confirmed that the narratives that were heard in tertiary education at UCOL were similar to those that had been reported in secondary education.

**The focus on relationships as fundamental to Te Atakura and Te Kotahitanga came from a very clear messaging that ākonga Māori felt it was the relationships that they had with their kaiako that had the greatest impact on their learning.**

## Establishing a link in the voices of ākonga Māori within secondary and tertiary education

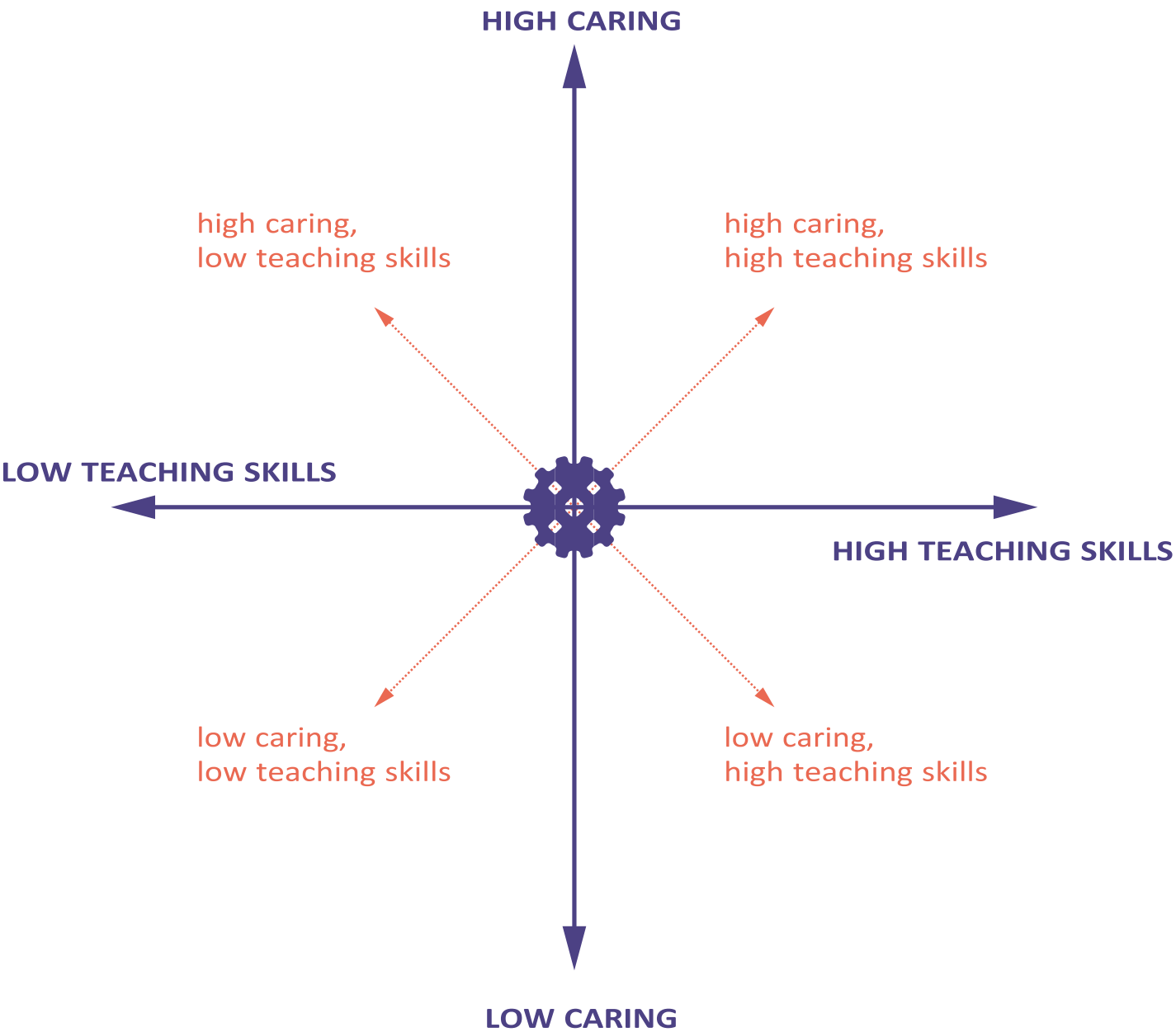
Bishop et al. (2003) reported that the groups that they interviewed within secondary education (the students, their teachers, principals and whānau) drew from three discourses to explain what was having the greatest impact on ākonga Māori educational outcomes; the child and their home, the structure of the school, and classroom relationships. The graph below sets out the findings of the research on explanations for the performance of ākonga Māori, and it shows the contrast between the explanations for students and their whānau in comparison to the teachers.



Ākonga Māori and their whānau talked about the main influence on their educational achievement in terms of relationships, particularly those between kaiako and ākonga but also including all the relationships in the educational community. They tended to accept responsibility for their part in the relationship and sought solutions to improve the relationship. They were clear that they had agency. They wanted to improve the motivation to learn, self-esteem, cultural identity, and educational achievements for ākonga Māori.

Ākonga Māori told the researchers that they valued high-quality relationships with their kaiako and intuitively knew whether a kaiako valued the relationship he or she had with them. The quality of the relationship impacted on ākonga performance, in both achievement and behaviour. Ākonga Māori and whānau explanations provided insight as to why the ākonga behaved the way they did in response to the learning environment, how they wanted kaiako to treat them, as well as offering practical advice for classroom pedagogy.

This chart summarises how ākonga Māori described their kaiako (Bishop et al., 2013). They identified kaiako with both high caring and high teaching skills as the most effective.



In contrast to ākonga Māori the kaiako identified the main influence on educational outcomes as ākonga Māori themselves, and their families. This positioning would often reflect deficit explanations of ākonga Māori achievement, which were often linked with negative relations and interactions experienced. In addition, once a kaiako believes these explanations it makes them helpless in terms of their opportunities to influence this outcome. And of course, this would lead to a self-fulfilling prophecy of low Māori achievement.

Examples of how kaiako and school leaders explained performance (Bishop et al., 2003):

- *"We will never see any excellence in this class."*
- *"They're not motivated and therefore don't achieve."*
- *"They need to have the language of this subject. What do we do if they don't have it?"*
- *"Our structures are not adequate. We need a better system where we have academic schools, technical schools..."*
- *"When they come to class, if they don't like the lesson, they switch off..."*
- *"They don't like each other. Group work does not work."*
- *"If they miss a class, what can I do?"*
- *"They are just not motivated to learn."*
- *"They do not apply themselves in this subject – no motivation."*
- *"Send them to the Māori teachers; they'll know what to do."*

## Voices at UCOL focus groups

Responses of ākonga Māori in the focus groups held at UCOL in 2013 suggested that they valued their relationships with their kaiako and that they saw this as an important aspect that helped with their learning. One ākonga, for instance, talked about getting to know kaiako personally and their teaching style to enable a better working relationship. When asked to describe the characteristics of a "great" kaiako, ākonga responses suggested that these were kaiako with good subject knowledge and the ability to engage and interact well with ākonga in a respectful manner. Below are some of the comments from the UCOL focus groups:

- *"It's about giving to your students. It's about empowerment. I don't like it when lecturers come in and they say one third will fail or won't make the course." "...you just don't talk to adults like that, it's as simple as that." (Bishop et al., 2013, p.18)*
- *"I'd prefer to get to know my tutor because if I can ask him questions about how do you feel about being a lecturer or what are the ways you like to teach people...That would help me to be able to work with them."*
- *"With me, I have a lot of students in my class, it's about 120 I think, so our classrooms are quite big, and for me I find it quite overwhelming to speak in front of the class, so maybe I would say to my tutor break the classes up, halve it or quarter it, grouping it." (Bishop et al., 2013, p.9)*
- *"[Māori students] don't stay [because] the pressures too much and I've had friends who just didn't want to carry on because it was too hard / yeah the work was too hard, the work load." (Bishop et al., 2013, p.8)*
- *"I think like in the whānau room we're known more individually whereas if you're in the... ...you're just a student, because in the whānau room it's our way to introduce each other and become known to each other so we know each other with names and everything. But if we were in the atrium we would just be another student, so we have that close knit more like it." (Bishop et al., 2013, p.9)*



Many UCOL kaiako recognised the importance of relationships for the purpose of building trust and supporting ākonga learning. Likewise, leaders noted the important role of the kaiako in developing relationships with their ākonga and for them to be a good role models.

- *"I tried to connect with them, so on a personal level, I think it was more about me earning their respect, and building rapport and connections and actually worked quite well ...but that was because I had the time to connect with them."*
- *"...when life is impacting [them] there might be ways we could step in and provide support [but] we would have had to have built up those relationships with them first so that they trust us enough to be able to tell us." (Bishop et al., 2013, p.10)*

Some kaiako also associated performances with the ākonga culture which prioritised family responsibilities over education. Ākonga attitudes, their lack of confidence and their inability to cope with difficult life situations were also seen by kaiako as obstacles to their achievement. Some kaiako also talked about the feelings of hopelessness they had in dealing with some very difficult ākonga, whom they believed would never achieve. Such deficit explanations of ākonga performances were also reflected in the leaders' focus group. Similar to kaiako, leaders also believed that lack of achievement was linked to ākonga culture which prioritised family responsibilities over education and ākonga inability to cope with challenging life situations and obstacles. In addition, leaders believed that ākonga attitudes toward the importance of education also served as a barrier to their achievements.

- *"I find with Māori students and I've seen it all, their social commitments outweigh their commitment to their education"*
- *"They come with a lot of baggage, a lot of issues from failure at school previously ... lots of outside issues drugs and alcohol, ...they bring a lot of those negative behaviour as well with them"*
- *"It's bad habits" "I think most of them come just to socialize anyway"*
- *"A lot of them, I think, they come with so many challenges in their home lives, they just can't see the importance...No matter what we've done no matter what we've tried we can't get them to come to classes"*
- *"I think some of our students have very ... low literacy skills ...it's all those kind of soft skills that can't be taught really, time management sort of can but you can't teach as such, they just need to be here and do it"*
- *"...students while their intentions might be good at the start... study for many of them is not a priority" (Bishop et al., 2013, p.8)*

A full summary of UCOL focus group interviews and its findings can be found in Appendix 1. This provides a summary overview, the explanations of the performance of ākonga Māori, a mapping of responses to the relationships-based teaching profile, and viewpoints on what needs to change.

In response to these findings UCOL saw the need to do something different, to reflect on our theorising as an education provider, so that ākonga attendance, engagement, retention and achievement could be improved. UCOL has responded and accepted the need for building cultural understanding amongst educators; the need to analyse achievement statistics; the need for kaiako to effectively engage with and get to know the ākonga and their aspirations; and the need to move away from the traditional way of thinking among educators that tended to blame the ākonga and/or position themselves outside of an explanation for performance.

Kaiako and educational leaders can explain ākonga performance by describing the quality of the relationships and interactions ākonga have with kaiako, leaders, and their classroom peers, rather than by blaming outside influences. An attitude of blaming leads to a feeling of powerlessness and a sense that they do not have any responsibility for developing and being part of the solution. “If the imagery held of any children and the resulting interaction patterns stems from deficits and pathologies, then teachers principles and practices will reflect this” (Bishop & Berryman, 2006).

By listening to the voices of ākonga and whānau, it is possible for leaders and kaiako to shift their explanations of performance from deficit to agentic. Educational leaders and kaiako who focus on the quality of their relationships with ākonga tend to accept responsibility for the part they play, are clear that they do have **agency**, and are able to provide a number of solutions to improve the relationships and interactions. They take an agentic position. When we can position ourselves in this way we provide the chance to change the educational outcomes of our ākonga.

## Agency

‘Agency’ is a word often used in educational and health reform to describe concepts such as ownership of the issues, accountability for outcomes, taking responsibility, and feeling able and capable to achieve particular goals:

- Emeritus Professor Russell Bishop describes ‘agentic thinking’ as being where educators and their ākonga consistently articulate high expectations as the outcome for all learning, learners believe that they can bring about change and take responsibility for these outcomes. It is the opposite of ‘deficit thinking’, which has no sense of agency for improvement.
- Educators can be guided to explore different explanations of ākonga performance and to reposition these explanations to an agentic position.



## Key messages – relationships-based practice (agentic v deficit)

There are **three main discourses** around why low achievement patterns are experienced by Māori and marginalised ākonga:

- The ākonga and their attitudes or their home background are at fault.
- The system and school/institutional structures do not support what is needed for these ākonga.
- The relationships and classroom interactions are not supportive of learning for these ākonga.

Deficit thinking about ākonga performance impacts on their:

- Cultural identity.
- Self-esteem.
- Motivation to learn.

**Kaiako and leaders can shift or reposition their sense of agency** by:

- Rejecting deficit explanations for Māori and marginalised ākonga achievement.
- Understanding themselves to be agents of change.

The table below summarises the differences between agentic and non-agentic kaiako and leaders.

	<b>Agentic Voice</b>	<b>Deficit Voice</b>
<b>Explanation for ākonga performance</b>	Are aware of the power differentials and quality of the school relationships and interactions with the ākonga.	Blame structures and systems and/or the ākonga and their home situation.
<b>Responsibility</b>	Are aware of their role and model leadership.	Feel powerless.
<b>Agency</b>	Describe and implement solutions.	Become frustrated, as they can't see themselves in any situations.
<b>Impact on ākonga</b>	Positive impact on ākonga: <ul style="list-style-type: none"><li>• cultural identity</li><li>• self-esteem</li><li>• motivation to learn</li><li>• relationship with others in education</li></ul>	Negative impact on ākonga: <ul style="list-style-type: none"><li>• cultural identity</li><li>• self-esteem</li><li>• motivation to learn</li><li>• relationship with others in education</li></ul>

## Becoming agents of change

Te Atakura provides a professional learning model that supports kaimahi across the organisation to become agents of change for ākonga. It provides a lens through which kaimahi can look at their own theorising/explanations for ākonga performance, recognise the consequences of this theorising and then take an active part in changing conversations.

## Looking at our own 'everyday theories'

Uncovering explanations of ākonga performances and beliefs about what makes effective teaching practice requires time and space to have conversations. Using the analogy of wallpaper, Elmore (2002), explains that unexamined wallpaper can be the classroom practices and institutional policies that are so entrenched in an organisation's culture or a kaiako beliefs that their ability to affect ākonga learning is never probed. It is important to probe these beliefs as they are the basis for forming everyday theories and explanations.

In a paper titled "Learning to Practise", Timperley (2013) makes the point that our everyday theories will always 'trump' any formalised theory in professional learning. Te Atakura is based on a formalised theory, so it is important to make sure that the profile it uses is not either over-assimilated or ignored. It is common to hear comments such as "There's nothing different in this; we do that already" or "Our students are different." These responses will lead to everyday theories being continued.

In our institution, everyday theory may be voiced as follows:

- *"I need to help all students, not just Māori students. There are lots of cultures in my class; they all need help."*
- *"We have done a lot of PD around effective teaching and believe if we implement these strategies, achievement including that of Māori will rise accordingly".*
- *"Te Reo Māori values, Tikanga, have no real commercial value in today's world."*
- *"Often Māori students come with poor literacy and limited relevant experience to draw on."*
- *"Māori is too hard to pronounce and that's why I haven't learnt much in the past. Besides I always feel I'd be criticised for my lack of skill."*

The impact of these everyday theories might be that kaiako regard all ākonga as like them and learning as they do (Sleeter, 2008). This view demonstrably does not match the research and theory on the needs of Māori or marginalised ākonga (Bishop et al., 2007), as outlined in the Relationships-based Teaching Profile.

The result of everyday theories such as those above may be that kaiako plan for all ākonga to learn in ways that are similar to their own learning experiences, very likely through a transmission model of teaching.

## How do we change conversations?

In most cases, everyday theories will ‘trump’ any formalised theory in professional learning, unless there are deliberate conversations to explore their adequacy in improving learning. Te Atakura provides the space to hold deliberate conversations, growing everyone’s understanding on how to think about and plan them.

As kaimahi in education, we have to notice, recognise, and respond in ways that shift conversations from:

- deficit thinking to agentic thinking,
- anecdotal stories to evidence-based discussion,
- and collegial to challenging talk.

Acquiring the skills to change to conversations can be challenging and requires supportive professional learning.

## SECTION C – Te Atakura is an organisational response for ōritetanga

This section of the resource will explain Te Atakura as an organisation model in which all kaimahi have a part to play. It will highlight how the voices of ākonga can be a driver for change both in the learning environment and wider organisational systems. Te Atakura is presented as a professional learning model based on research into what really lifts ākonga outcomes. An inquiry and knowledge-building cycle is introduced along with its key tools and components that enable the organisation to implement, embed and sustain Te Atakura.

### Using ākonga voice to drive change within an organisation.

Te Atakura is an organisational approach to achieving ōritetanga, there is a role for all kaimahi and ākonga in creating and contributing to the change in practice required to see new outcomes realised for ākonga, whānau and their communities. It is by all parties working together that the disparities that exist in education for indigenous and marginalised ākonga can be addressed.

The diagrams on the following page provides a visual representation of how ākonga, kaiako, leaders and system leaders can all be playing a part in achieving the outcome of improved achievement for Māori, marginalised and all ākonga. This figure is an early diagram that was used at UCOL to show that there were key players that could be thought of as ‘cogs in the system’.

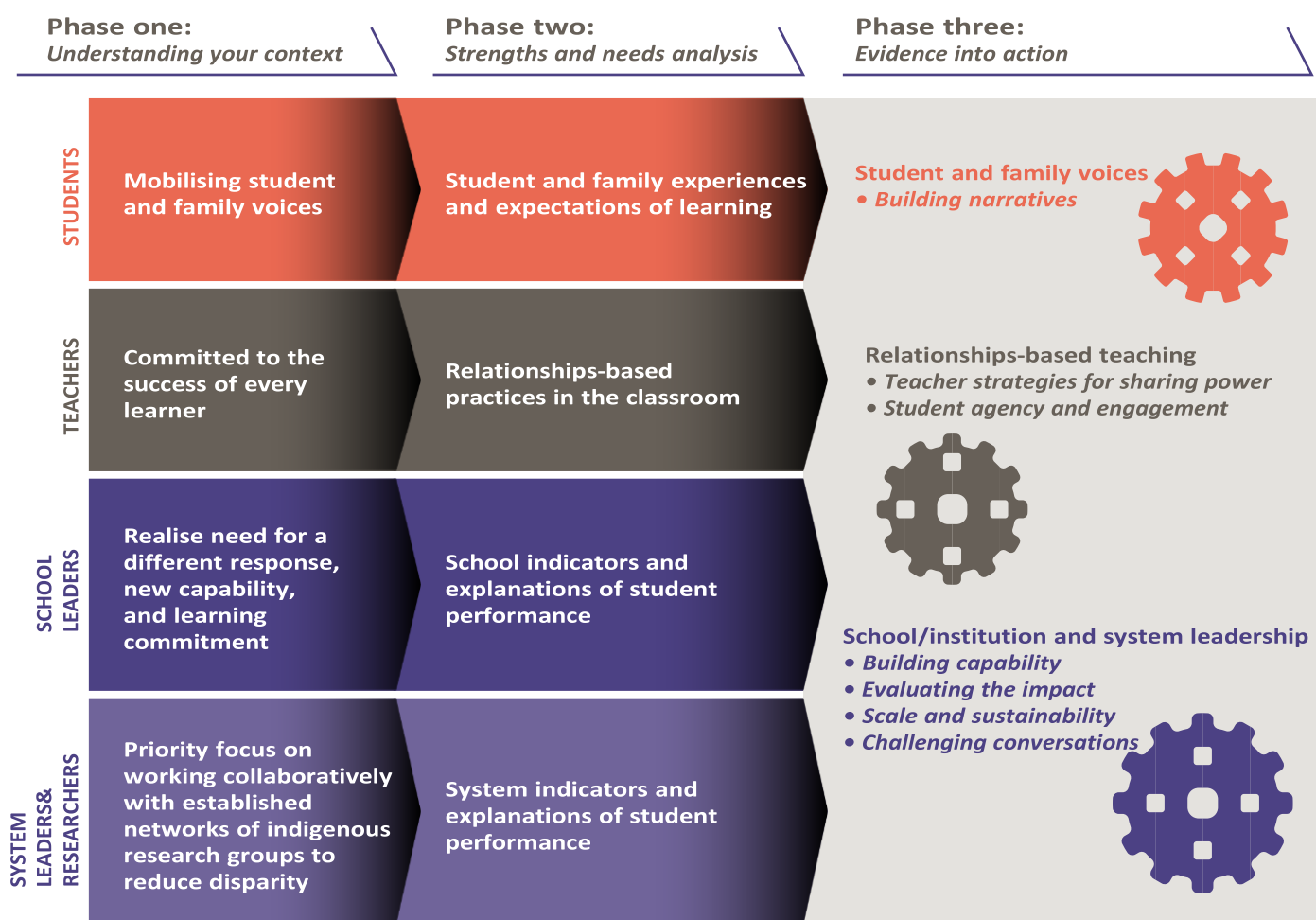
- 1. The voices and experiences of ākonga and their whānau.**

*These voices would be the catalyst for changing practices in the classroom, within teaching teams, schools/faculties and the wider organisation system levels. The voices are the touchstone for evidence of impact on ākonga learning and achievement.*

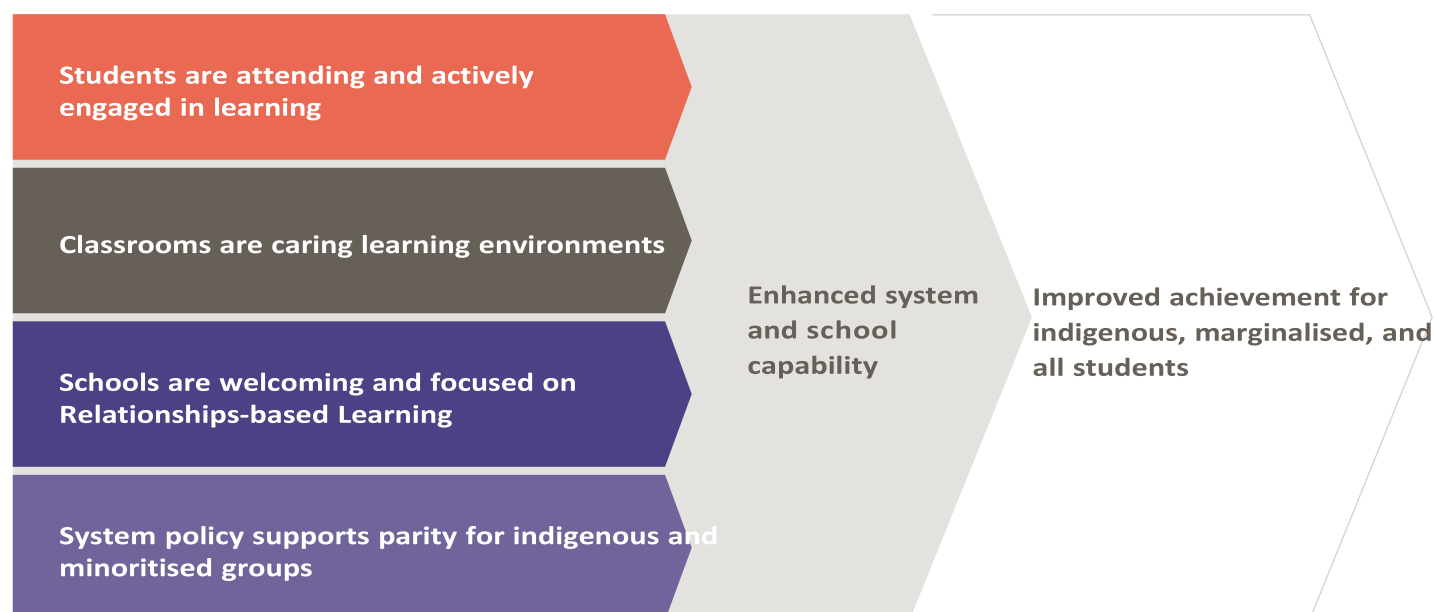
- 2. Kaimahi working in the learning environments.**

- 3. Institution/organisation and system leaders who provide the conditions for changes to occur.**

Within the pilot model of Te Atakura there were three phases of learning. These were understanding your context, looking at your current strengths and needs, and then putting things into action using an evidence based approach for seeing the impact of what was being tried as kaimahi were engaging in their professional learning.



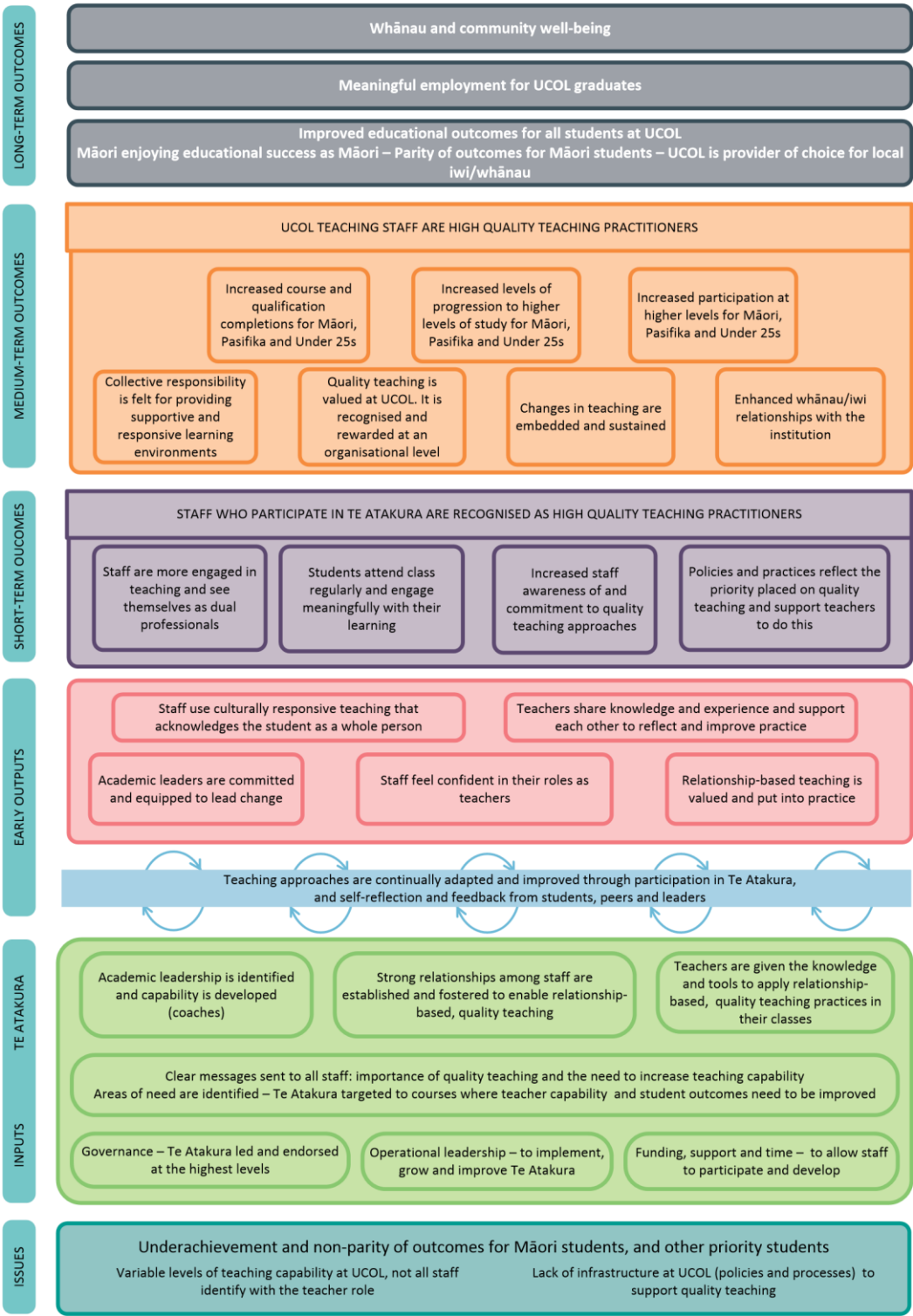
## Outcomes





How would change be realised?

There are many changes that are taking place across an organisation as a result of kaimahi looking at the evidence of achievement for ākonga Māori, listening to ākonga voice, embarking on a professional learning journey, and reviewing the impact of what they are trying. As such it is very difficult to be able to judge impact by looking at Educational Performance Indicators (EPI) changes alone. There are many evidence markers that can be used to evaluate if progress is being made, and these may be different at the various stages of the journey. Here is an early logic model used at UCOL to give a sense of the expected early, medium and long term outcomes of Te Atakura.



## Te Atakura is based on professional learning that makes a difference to ākonga outcomes

Te Atakura uses professional learning activities that are proven to make a difference to ākonga outcomes. In a meta-analysis undertaken by Timperley and her colleagues the research team located 97 studies that met their search criteria for professional learning resulting in substantive improvement in ākonga outcomes. The Teacher Professional Learning and Development: Best Evidence Synthesis Iteration (see Timperley et al., 2007) found seven key themes related to professional learning design that impacted on a range of ākonga outcomes. They concluded that effective professional learning and development requires:

- Extended opportunities and time to learn, practice, and review new approaches for their impact on learners.
- External experts (although they also need to monitor and learn about their impact on participant learning).
- Processes that engage teachers deeply with their explanations or discourses about their impact on learner outcomes.
- Critique and challenge of teachers' prevailing discourses for their impact on learner outcomes.
- Opportunities for teachers to work in a professional community that provides support and is focused on analysing the impact of teaching on ākonga learning.
- Active leaders who set goals and targets for improved learner outcomes, create and resource structures for learning and are learners alongside their teachers.
- Approaches that are coherent and consistent with research findings and policy.

## So what does Te Atakura look like?

On the next page is a summary of the purpose, the key features, and the working parts of the model described as the tikanga and kawa (as taken from a Te Pūkenga Ako capability wānanga, 2022), those elements that are non-negotiables and those things that are considered more flexible.

It is acknowledged that, depending on locality, the use and meaning of the kupu of tikanga and kawa can be seen differently. Thus we have provided kupu pākeha for clarification of how it had been applied in this instance.

PURPOSE	FEATURES/STRUCTURE	TIKANGA (non-negotiables)	KAWA (changeable/negotiable)
<p>Te Atakura is a Te Tiriti Led initiative that aims to address inequitable outcomes for ākonga Māori and underserved learners.</p> <p>UCOL established Te Atakura in 2013 with the aim to achieve parity between Māori and non-Māori ākonga completions, and improve the educational experience and outcomes for all ākonga. Te Atakura has a clearly identified kaupapa that aligns with UCOL's institutional value of whanaungatanga demonstrated by:</p> <ul style="list-style-type: none"> <li>- Manaakitanga</li> <li>- Mana Motuhake</li> <li>- Whakapiringatanga</li> <li>- Wānanga</li> <li>- Ako</li> <li>- Kotahitanga</li> </ul> <p>Effective educators of ākonga Māori create a culturally appropriate and responsive context for learning in their classroom. In doing so, they demonstrate the following understandings: a) they positively and absolutely reject deficit theorizing as a means of explaining ākonga Māori educational achievement levels; and b) they know and understand how to bring about change in ākonga Māori educational achievement and are professionally committed to doing so.</p>	<p>Key features of Te Atakura are:</p> <ul style="list-style-type: none"> <li>- Conversations focusing on ākonga Māori.</li> <li>- Leadership involvement to drive change.</li> <li>- Trained coaching team supporting kaiako and leaders.</li> <li>- Use of data/evidence to inform conversations (historic and current).</li> <li>- A progressive professional learning model that empowers kaiako and leaders to be agents of change.</li> <li>- Observations of kaiako practice and reflective coaching conversations (face to face &amp; online).</li> <li>- Collection of ākonga voice.</li> <li>- Team co-construction meetings.</li> <li>- Kaiako communities of practice.</li> <li>- Leader communities of practice.</li> <li>- Coach Communities of practice.</li> <li>- Kaupapa Māori, values driven practice.</li> <li>- A Te Tiriti led approach.</li> <li>- Monitoring of impact (e.g. ākonga voice, AREA data, observation evidence, kaiako case studies).</li> <li>- Face-to-face and online supported learning.</li> <li>- Sustainable model.</li> <li>- Agency developing for all involved.</li> </ul>	<p><b>A focus on ākonga Māori and underserved learner experiences</b></p> <ul style="list-style-type: none"> <li>- Conversations are focused on ākonga Māori learning experiences.</li> <li>- Ākonga voice is seen as important and as a driver for change.</li> </ul> <p><b>Leaders embrace, model and drive Te Atakura with their teams by:</b></p> <ul style="list-style-type: none"> <li>- Modelling engagement with professional learning to their teams.</li> <li>- Prioritizing and providing time/space for kaiako/teams to engage with the professional learning of Te Atakura.</li> <li>- Working collaboratively with their teams in a way that embodies the values.</li> <li>- Leading ōritetanga reflections and co-construction meetings.</li> <li>- Pursuing continuous improvements through ongoing inquiry and reflection.</li> <li>- Continually monitoring change.</li> </ul> <p><b>Kaiako engage with the professional learning to become consciously competent, relationships-based, culturally responsible kaiako:</b></p> <ul style="list-style-type: none"> <li>- Work with an assigned coach to have evidence-based conversations. Conversations are confidential and are based on the use of the observation tool.</li> <li>- Attend and engage with the curriculum of professional learning that is supported by the Kaiako Community of Practice.</li> <li>- Prepare for and participate in team co-construction meetings.</li> </ul> <p><b>Coaches are trained to be able to:</b></p> <ul style="list-style-type: none"> <li>- Have skillful relationship-based conversations that are in keeping with the values.</li> <li>- <i>hiki wairua, hiki tangata</i> those they work with.</li> <li>- Understand the Whakapapa of Te Atakura, its research base, its tools and the importance of all elements to its successful implementation.</li> </ul> <p><b>Hiki wairua, hiki tangata</b></p> <ul style="list-style-type: none"> <li>- The engagement experience should be positive and mana-enhancing for all parties at all times.</li> <li>- Just as kaiako adopt agentic positioning to their ākonga, so should coaches with kaiako and leaders and vice versa.</li> </ul>	<p><b>Evidence sources</b></p> <p>Sources of evidence used in conversations about ākonga Māori may change depending on time of the year and how the ākonga are going in their studies. For example looking at historic data, current AREA data, observation evidence, or ākonga voice.</p> <p><b>Coach-kaiako interactions</b></p> <ul style="list-style-type: none"> <li>- The timing and the frequency of the observations/interactions (e.g. 4 in a year for Pae Tuatahi but they may be one per term or 4 in a semester).</li> <li>- Coach has the autonomy to manage relationships in a way that is responsive to kaiako positioning to embrace the journey.</li> <li>- Kaiako reflect on their own evidence of practice and choose how and what they will try to bring about change for ākonga Māori.</li> </ul> <p><b>Time allocated/structured</b></p> <ul style="list-style-type: none"> <li>- Timings of communities or practice, observations, and co-constructions to best suit supporting lifting of ākonga.</li> </ul> <p><b>Co-constructions</b></p> <ul style="list-style-type: none"> <li>- Leaders co-construct with coaches the focus.</li> <li>- Teams co-construct and agree on their own solutions (what they will work on, and how). This would then produce the team and individual actions/goals.</li> </ul> <p><b>Learning Workshops</b></p> <ul style="list-style-type: none"> <li>- While there are key topics within a curriculum of professional learning for kaiako, teams can request workshops that are responsive to their own learning needs.</li> </ul>

## How does Te Atakura build capability?

The professional learning is based on iterative inquiry and knowledge-building cycles that use specific tools for planning, implementation, monitoring, and evaluation of outcomes.

The inquiry and knowledge-building cycle described below has been adapted from the work of Professor Helen Timperley and her colleagues, who developed the cycle for the Teacher Professional Learning and Development: Best Evidence Synthesis [BES] iteration (Ministry of Education, 2007). The questions are used at every level in the system. Each inquiry cycle refocuses on the learning experiences and voices of Māori and marginalised ākonga who have not yet progressed, so new knowledge has to be built and deepened over time.

This is a system intervention that requires everyone to reflect and learn. The objectives of Relationships-based Learning inquiry are to:

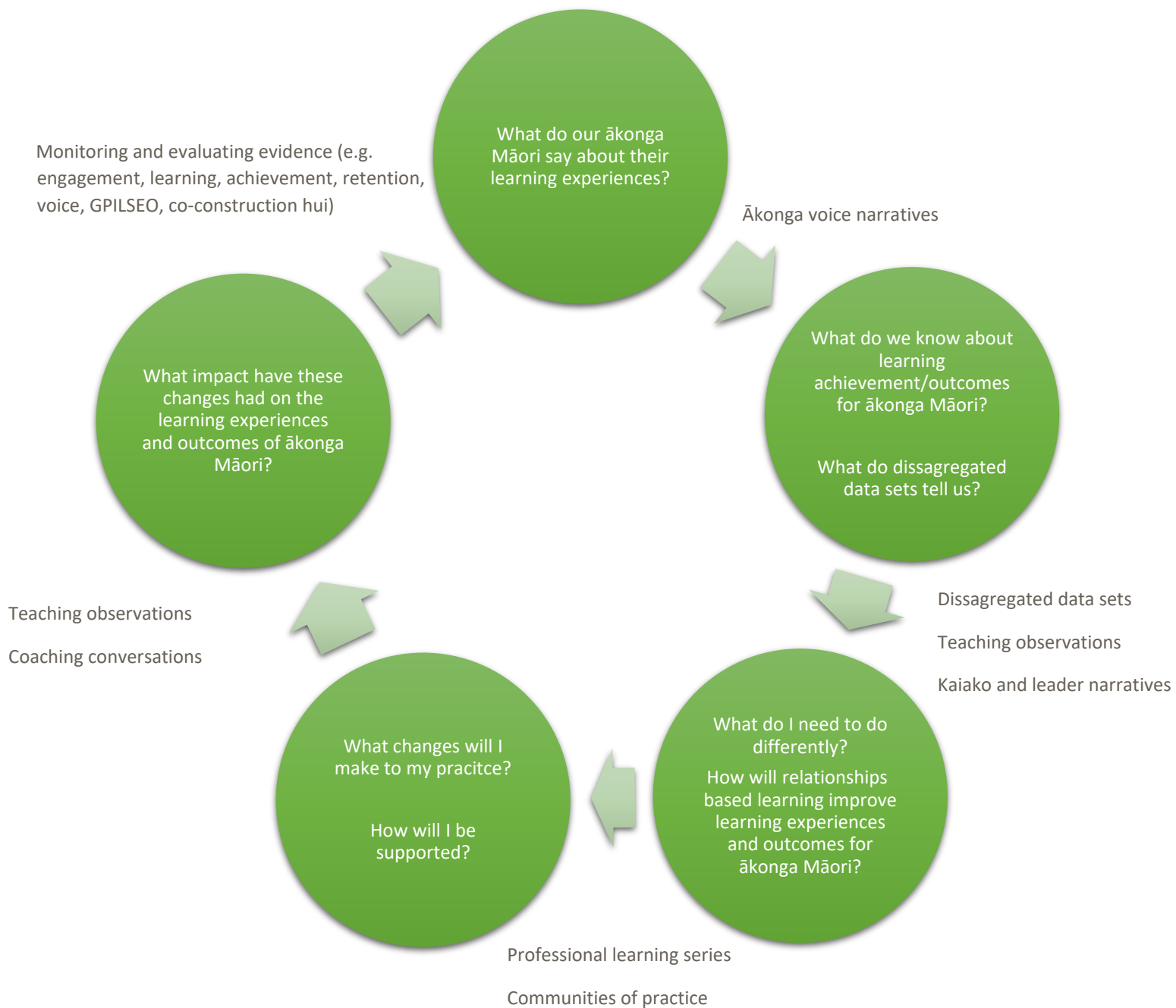
- Investigate and reflect on the experiences of Māori or marginalised ākonga.
- Legitimise and acknowledge the experiences of these learners as both the starting point and the goal for ākonga learning.
- Learn, lead, and practise Relationships-based Learning approaches that will impact on the lives and educational outcomes of ākonga.
- Keep learning as part of the Relationships-based Learning inquiry model that will build sustainable capability within the organisation.

The inquiry and knowledge-building takes place at all levels of the system.

- **Kaiako** will be inquiring into and improving the effectiveness of their relationships and pedagogical knowledge to raise the achievement of Māori and marginalised ākonga.
- **Leaders** will be inquiring into and improving their capability as **instructional and evaluative leaders** to support kaiako to use Te Atakura approaches.
- **System leaders** will be inquiring into and improving their capability to provide policy and resources in ways that realise the potential of Māori and marginalised ākonga and address historical disparities.
- Māori and marginalised **ākonga** will be inquiring into their knowledge and skills to realise their potential (Pūmanawa) and make the most from every rich learning opportunity.

Each aspect of the Relationships-based Learning inquiry needs specific actions by ākonga, academic leaders, and system leaders in order for improved outcomes to be realised. All parties understanding the problem, taking responsibility and finding the solution. Everyone has ownership and that leads to reform.

## The iterative knowledge-building and inquiry cycle



## What are the key components supporting the inquiry cycle?

There are a number of key tools/components that are used by leaders and teams of kaimahi as they work within their inquiry cycles (these can be found in section F of the resource along with descriptions of how they are used). The tools enable the conversations to be evidence based and the components allow for the collaborative professional discussions and learning to take place. All parts are critical to the implementation, sustaining and institutionalising of Te Atakura.

**The Relationship-based learning tools** are used to build awareness of how ākonga Māori are experiencing their learning; build narratives about how kaiako and leaders explain their ākonga performance; collect data about enrolment, retention, engagement and course completion; observe and give feedback about classroom practices. The tools give the organisation:

1. Voices from focus group meetings:
  - a. Māori and marginalised ākonga - about their educational experiences and performance.
  - b. Educators and leaders - that capture their explanations of the performance of their ākonga.
2. Disaggregated Data Sets (historical and current).
3. Observation Evidence collected by coaches using the Relationships-Based Teaching Profile (observation tool).
4. An organisation system reflection and planning tool for the embedding and sustaining of Te Atakura (GPILSEO).

To assist kaimahi in their professional discussions and learning the following **key components** are providing a structure for them to discuss the changes they are making and their impact this is having on ākonga:

- Professional learning workshops.
- Co-construction hui.
- Communities of practices.

## Everyone has a part to play in the inquiry cycle

As Kaimahi engage and start responding to the inquiry questions everyone starts to see their role and responsibilities in the bigger system of achieving change in the learning experiences and outcomes of ākonga Māori. Below is a chart that depicts how the inquiry questions enable/direct ākonga, kaiako, and organisational and system leaders in their part.

<b><i>Inquiry questions</i></b>	This means Māori or marginalised ākonga will be able to:	This means kaiako will be able to:	This means organisational leaders will be able to:	This means system leaders will be able to:
<b><i>How are ākonga Māori going? How do you know?</i></b> <ul style="list-style-type: none"> <li>What do my they say about their learning experiences?</li> <li>What do evidence/ data sources tell you about their engagement, learning, achievement?</li> </ul>	<p>Talk openly about their learning experiences and support kaiako as they learn new ways to teach.</p> <p>Talk with their kaiako about evidence of their engagement, learning and achievement.</p>	<p>Listen to how ākonga want to learn and who they want to learn with.</p> <p>Understand and discuss evidence of how ākonga are going using disaggregated data for programmes and courses.</p>	<p>Design institutional structures to gather and respond to ākonga voices.</p> <p>Support kaiako to listen.</p> <p>Source appropriate aggregated data and lead teams in discussing the evidence of how ākonga are going.</p>	<p>Systematically listen to ākonga Māori and whānau.</p> <p>Develop system expertise in gathering narratives and disaggregated data of the learning experiences and achievements of ākonga Māori.</p>
<b><i>What do I need to change? What do I need to do differently?</i></b> <ul style="list-style-type: none"> <li>Professional learning workshops and communities of practice.</li> </ul>	<p>Take agency in their learning. They will have more ownership of their learning and will have active roles in supporting the learning of others.</p>	<p>Reject deficit theorising and take an agentic position.</p> <p>Set classroom goals with ākonga that are based on achievement and relationship signposts such as participation and engagement.</p> <p>Set goals for teaching practice that are focused on the improvement of the experiences and achievement of ākonga Māori. The design of practice change to achieve these goals is based on the use of the relationships-based teaching profile.</p>	<p>Reject deficit theorising and take an agentic position.</p> <p>Set faculty/institution-wide goals for Māori or marginalised ākonga and focus coaching and support on helping kaiako and ākonga meet the goals for achievement, participation, and engagement.</p> <p>Lead teams in a way that encourages conversations about the use of relationships-based teaching practice to bring about a change in ākonga experiences and outcomes.</p>	<p>Reject deficit theorising and take an agentic position.</p> <p>Take system ownership, developing institutional, regional, or national goals to respond to achievement disparities.</p> <p>Communicate the parity goals with the community and describe responses.</p>
<b><i>How can we improve educational experiences and achievement for ākonga Māori (using relationships-based teaching practice solutions)?</i></b> <ul style="list-style-type: none"> <li>What Relationships-based Learning responses will I use?</li> </ul>	<p>Set personal goals and actions with whānau and kaiako to stay focused on educational success.</p> <p>Use intellectually rigorous talk with peers to support the learning of all.</p>	<p>Implement and institutionalise the dimensions of the Relationships-Based Teaching Profile in ways that are adaptive to ākonga strengths and needs.</p> <p>This includes:</p> <ul style="list-style-type: none"> <li>planning</li> <li>classroom interactions</li> <li>formal and informal assessment</li> <li>kaiako/team meetings</li> <li>ākonga voice</li> </ul>	<p>Spread the reform to ensure the Relationships-Based Teaching Profile is implemented.</p> <p>Be instructional leaders who support the development of teaching and learning.</p> <p>Institutionalise structures to support ongoing improvement in the pedagogies in all classrooms.</p> <p>These structures would include:</p> <ul style="list-style-type: none"> <li>professional learning workshops</li> </ul>	<p>Implement the 'nonnegotiable' key design features of Te Atakura. These structures allow high-quality professional learning that focuses on Relationships-Based Learning.</p> <p>Institutionalised resources allocations would include:</p> <ul style="list-style-type: none"> <li>Te Atakura team in key strategic positions</li> <li>coaches</li> <li>databases for efficient data analysis and response</li> </ul>

			<ul style="list-style-type: none"> <li>• classroom observations</li> <li>• coaching conversations</li> <li>• communities of practice</li> <li>• co-construction meetings</li> </ul>	<ul style="list-style-type: none"> <li>• online learning platform for kaimahi</li> <li>• professional learning series for all kaimahi across the organisation</li> <li>• supporting learning materials</li> </ul>
<p><b><i>What has been the impact of Relationships-based Learning practices on the learning and achievement of Māori or marginalised ākonga?</i></b></p> <p><i>How will I support and monitor improvement?</i></p>	Engage in learning conversations with kaiako and peers, use feedback and feed-forward to progress learning and achievement.	<p>Use the observations and co-construction meetings to set goals and monitor ākonga responses to changed practices.</p> <p>Support the evaluation of ākonga learning and achievement in relation to Māori or marginalised ākonga.</p> <p>Refocus on those ākonga who have not yet met these benchmarks and what new knowledge is required.</p>	Lead the inquiry for improvement cycles, using the suite of Te Atakura tools.	Instigate and monitor improvements in policy and resource allocation to ensure there is capability building and a relentless focus on improving these outcomes.
			<p>Lead the evaluation of ākonga learning and achievement in relation to parity goals for ākonga Māori.</p> <p>Refocus on those ākonga who have not yet met these benchmarks and design learning for the next inquiry cycle to deepen and extend knowledge and practices about Relationships-Based Learning.</p> <p>Seek feedback and communicate progress.</p>	



## Key considerations when planning for improvement

When educators engage with new ideas, they may acknowledge their potential for impacting more positively on their learners, assimilate the ideas into existing practices (sometimes over-assimilating them to the point they are no longer effective), or reject the ideas entirely. In addition, it is sometimes easy to slip back into default mode doing what you have always done in the wake of the busy demands of day-to-day teaching (Timperley et al., 2007).

Thus here are some conditions that need to be considered as part of planning for improvement:

1. **Evaluate the Impact** – John Hattie (2012) talks about this as a key mind frame for kaiako – the desire to inquire into the impact of your practices; to use feedback from ākonga to plan your teaching; to self-regulate. Your plan should include tools that assess the impact of change on achievement and ākonga assessment-capability.
2. **Involve ākonga** – Ākonga certainly do not transform their behaviours from passive to active learners overnight. It may take many months for ākonga to take more responsibility for their learning. Allow for this in your planning; take on small steps and involve ākonga in the ‘new ways of doing things’.
3. **Persist** – When kaiako begin to use these practices, they worry that it will slow down coverage of the curriculum, or that ākonga do not have the ability to really self- or peer-assess. Typically, they make small changes to their practice, observe for themselves the sort of impact that is possible, raise their expectations, and begin to believe that their ākonga can learn more quickly or deeply than they had previously believed possible.
4. **Work as a community of kaiako/leaders** – Coaches will support you and a group of your colleagues working in the same context. It is critical that the community focuses on the impact on ākonga outcomes, rather than just the new strategy. This means that ākonga work, ākonga voice, and ākonga achievement data become the focus of the discussions. There will need to be trust in this community so that mistakes are viewed as opportunities for learning.
5. **Challenge and expertise** – It is important that curriculum knowledge goes hand in hand with these Relationships-Based Learning practices. This means that kaiako may need to access expertise to help with specific learning intentions and their success criteria.
6. **Active leadership** – this is a well-researched condition for the successful implementation of new practices (Bishop, 2011; Robinson, Hohepa & Lloyd 2009). Being present and actively engaged is a very important contribution to success.
7. **Maintaining momentum** – The emerging research on sustainability tells us that this depends on kaiako developing self-regulatory inquiry skills, so that they can collect evidence to inquire into the impact of their practices. Kaiako are then able to answer the questions “Where am I going?”, “How am I doing?”, and “Where to next?” Another condition related to the sustainability of new practices appears to be the notion of ‘coherence’. Being able to transfer the practices across teaching and adapt them to different ākonga and/or curricula, allows educators to embed and innovate their practices, always checking on their impact on ākonga learning and achievement (O’Connell, 2010).

## The Te Atakura team

Supporting the organisation to achieve the embedding and sustaining of new practices is the Te Atakura team. This consists of the Kaikokiri Te Atakura (Director) and a team of coaches. The team champions culturally responsive relationships-based practice by modelling and spreading understanding of and supporting its importance and implementation across the organisation.

The Te Atakura team are set up to ensure that they can help the organisation achieve embedded and sustained change. Their functions include:

- Attending strategic meetings within the organisation and beyond to promote the Te Atakura goals and objectives.
- Working with the leadership to implement Te Atakura within the organisation.
- Overseeing the operational functioning of Te Atakura. This includes; data monitoring tools, ākonga voice collection, theming and analysis, coaching of leaders and kaiako, professional learning workshops, co-construction hui, communities of practice and evolving the Te Atakura coaching model.
- Informing job descriptions and taking part in the interview process for key positions.

The Te Atakura Team members need to be able to:

- Communicate the goals and challenges of learning to others.
- Use iterative inquiry and knowledge-building cycles.
- Lead and participate in a professional learning community focused on improving learner outcomes.
- Recognize their own assumptions, values, and explanations and how these impact on their own actions.
- Surface and challenge the theories and explanations of others in order to support change.
- Model and guide effective practice for Māori or marginalised ākonga.
- Support others to see the links between the new learning and other effective practices.

The role of the coach is diverse. It requires 'adaptive practice', a term being widely used in formalised theory to require:

- Recognition of the discourses kaiako draw upon to explain their practice.
- Knowledge of how these discourses (which contain everyday theories) play out in classroom practices and impact on learner outcomes.
- Recognition of when practices are no longer meeting the needs of learners.
- Engagement in ongoing learning and inquiry, with learner outcomes as the 'touchstone' of their adequacy.

The role that coaches play as change agents and the sorts of developmental conversations and activities they are involved in draw on a number of resources to develop their knowledge and skills as they work together in a learning community. They will:

- Be guided by the inquiry and knowledge-building cycle.
- Draw on a range of Te Atakura resources and tools.
- Focus on supporting leaders, kaiako, and all kaimahi to implement culturally responsive relationships-based practices.
- Utilise the coaching model.

## SECTION D – A leader’s journey

This section of the resource will cover the leader’s part within Te Atakura. It will highlight the importance of a leader that is engaged and leading the vision of ōritetanga to the success of educational reform. It will also guide leaders in their role, the key things to focus on and how they should go about working with their kaimahi. It is hoped that this section of the resource will give a clarity of focus for leaders within Te Atakura so that they work to share a vision of ōritetanga with their teams and provide the working environment that will see kaimahi thrive as leaders of learning, agents of change.

“Te kai a te rangatira, he kōrero

*(the food of a rangatira is talk)*

Te tohu o te rangatira, he manaaki

*(the sign of a rangatira is generosity)*

Te mahi a te rangatira, he whakatira te iwi”

*(the work of a rangatira is to unite the people)*

Manuhia Bennett

### Importance of leaders in achieving change

In Te Kotahitanga and Te Atakura at UCOL, it has been evidenced that leadership has a crucial role in determining if a positive change in the educational experiences and outcomes for Māori and marginalised ākonga change can be embedded and sustained. At UCOL the most transformative results are seen in programmes where teams have a high fidelity to the model. These teams have leaders who take ownership of working collectively with their team towards ōritetanga. They develop and share a vision with kaimahi and they engage in **instructional leadership** (Le Fevre, 2021) that supports the development of teaching and learning using relationships-based teaching practice.

### What does a leader’s journey in Te Atakura look like?

Te Atakura provides a supported space for leaders to pause, reflect and grow in their leadership towards ōritetanga. The key components that a leader will experience in their journey are:

- Professional learning workshops; community of practices that provide the opportunity to wānanga with other leaders/educators and enhance culturally responsive relationships-based teaching and leadership practice.
- Co-construction hui; collaborative team meetings that focus on sharing knowledge, evidence-based reflections, problem-solving, setting of goals and identification of team professional learning needs for the ongoing iterative knowledge-building and inquiry cycles.
- Coaching conversations with a Te Atakura Coach.

Details of the above elements can be found in the tools and guidelines section of this resource.

## What will coaching conversations be like?

One-to-one coaching conversations exist to provide support for leaders to grow in their leadership practice. A leader is allocated a Te Atakura coach who walks alongside them in their Te Atakura journey. Conversations focus on the learning experiences and voices of ākonga Māori and use evidence-based reflections to enable the leader to better support the development of teaching and learning.

## What do leaders need to focus on?

The key thing for Leaders to focus on is ***taking ownership and driving iterative knowledge-building and inquiry cycles into ōritetanga with their teams***. This will require leaders to:

- Know the current state of play within the programmes they are responsible for.
- Set a direction towards ōritetanga for these programmes.
- Use co-constructions to empower teams to work together towards ōritetanga.
- Pursue continuous improvements through ongoing inquiry, knowledge building and reflection.
- Continually monitoring change.

## Listening to the voice of kaimahi

**Kaimahi want and need the same relationships-based practice in their teams as they are trying to create in their classrooms.**

In the ten-plus years of Te Atakura kaimahi voice has been loud and clear as to what they want and need from their leaders to support them in their part of Te Atakura. As kaimahi have grown in their knowledge and understanding of how such practice increases engagement, retention and achievement within the learning environment they have become increasingly aware that the same practices will help create engagement and achievement in achieving their teams vision. Thus leaders should:

- Prioritise and provide time/space for themselves and for kaimahi to engage with the professional learning that enables upskilling in relationships-based teaching practice.
- Work collaboratively with them in a way that embodies and models the expressions of whanaungatanga of Te Atakura.

Just as kaimahi are encouraged to listen to and respond to ākonga voice leaders are also encouraged to listen and respond to kaimahi voice. Here is a suggestion of the questions a leader might ask:

“Laszlo Bock, former head of People Analytics at Google, recommends that leaders ask their people three questions:

- What is one thing that I currently do that you’d like me to continue to do?
- What is one thing that I don’t currently do frequently enough that you think I should do more often?
- What can I do to make you more effective?” (Coyle, 2018, p. 159).

**Mā mua ka kite a muri, mā muri ka ora a mua**

***Those who lead give sight to those who follow, those who follow give life to those that lead.***

## SECTION E – Kaiako journey

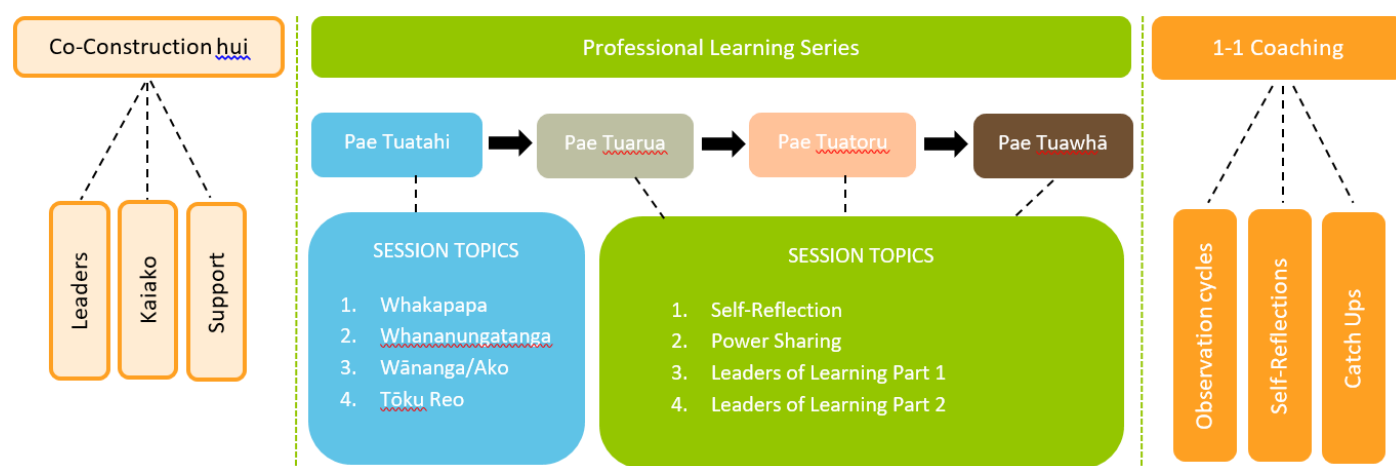
This section of the resource will cover the kaiako part within Te Atakura. It will present an overview model of the professional progressions of a kaiako, paint a picture of what a Te Atakura kaiako might look like and introduce the 'relationships-based teaching profile' that is used in coaching conversations. Descriptions and examples are given of the key components of the profile as well as useful readings that support this learning.

### What does a kaiako journey in Te Atakura look like?

Te Atakura provides a supported space for kaiako to pause, reflect and grow in their teaching practice individually, as well as providing ways for kaiako teams and leaders to come together and effectively develop practice to better support ākonga.

The key components that a kaiako will experience in their journey are:

- Observations and confidential evidence-based coaching conversations with their Te Atakura Coach.
  - The kaiako journey is captured in a case study shared between the coach and teacher.
  - The kaiako is provided with a workbook (Te Mana Akoranga).
- Professional learning workshops; community of practices that provide the opportunity to wānanga with other educators and enhance culturally responsive relationships-based teaching practice.
- Co-construction hui; collaborative team meetings that focus on sharing knowledge, evidence-based reflections, problem-solving, setting of goals and identification of team professional learning needs for the ongoing iterative knowledge-building and inquiry cycles.



A kaiako journey is described in Te Atakura by reaching milestones known as Pae (levels). Each one achieved as a kaiako completes observation cycles with their coach, and engages with the Professional Learning Series and Kaiako Communities of Practice (KCOP). As a kaiako progresses through milestones they take more ownership over their Te Atakura journey, they have less observations with their coach, are undertaking self-reflections and initiating catch up meetings with their coach. This modelling can be seen in the figure 1 below.

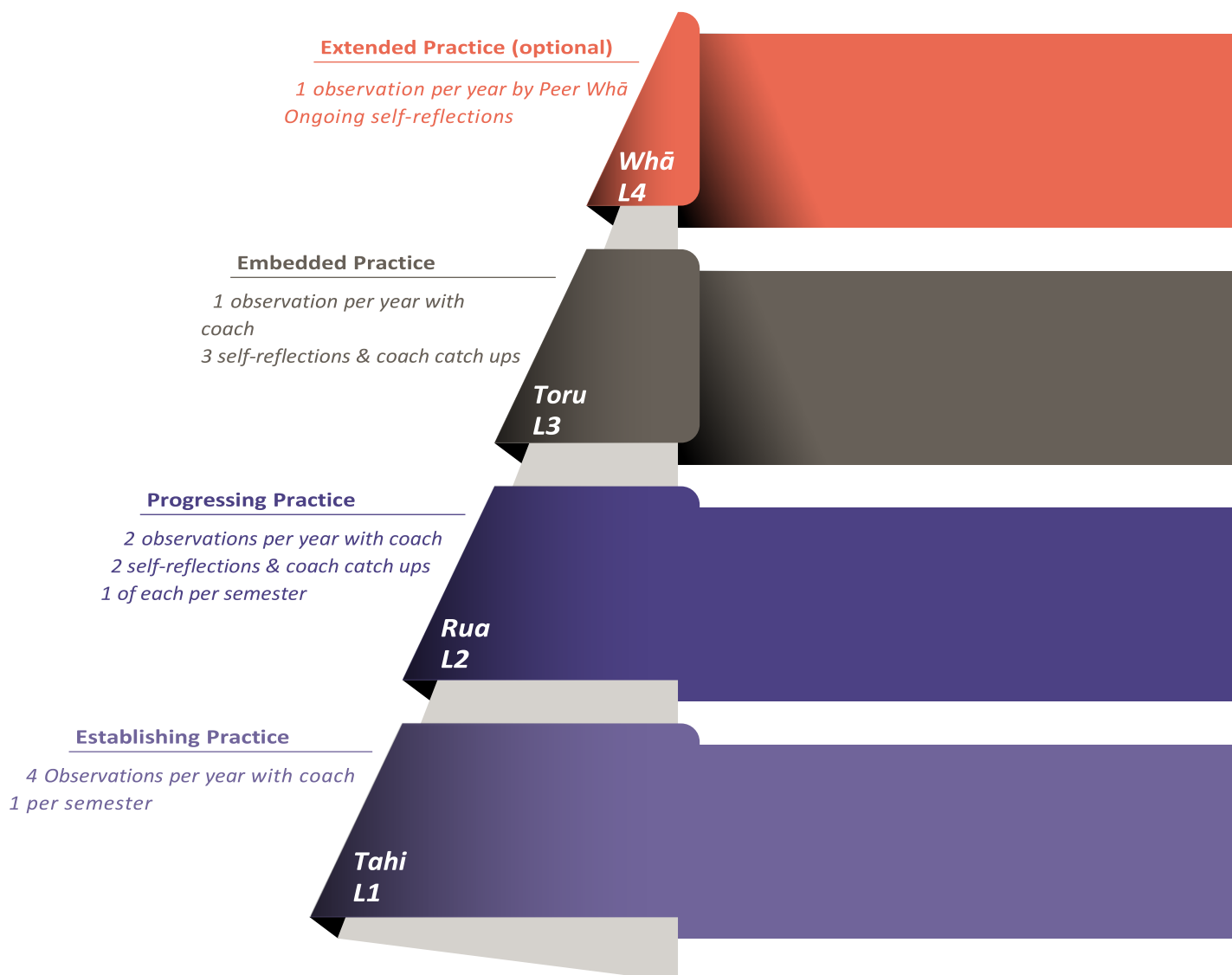


Figure 1: Modelling of Te Atakura progressions for a kaiako.

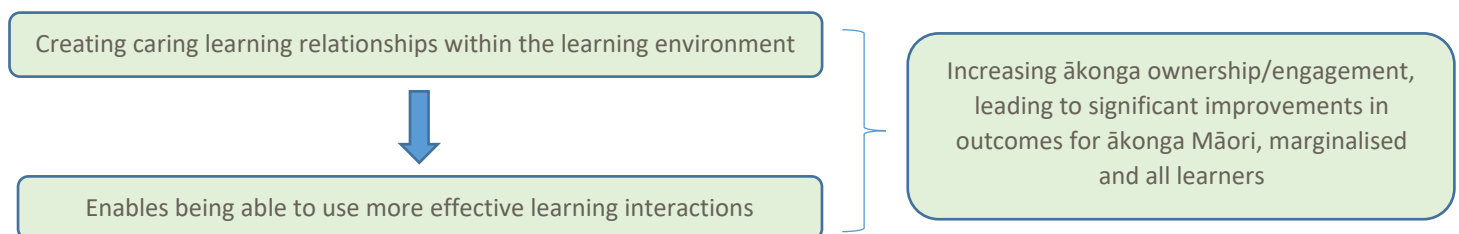
## What will observations and coaching conversations be like?

Observations and coaching conversations exist to provide support for kaiako to grow in their teaching practice. A kaiako is allocated a Te Atakura coach who walks alongside them in their Te Atakura journey. Conversations focus on ākonga Māori and use evidence-based reflections to enable the kaiako to better support successful learning.

The observations gather evidence for discussions using a 'relationships-based teaching profile' that is based on 'The Te Kotahitanga Effective Teaching Profile' (Bishop & Berryman, 2009). The observation tool gathers evidence in 3 parts:

1. Whanaungatanga in the learning environment.
2. Discursive learning interactions between kaiako and ākonga.
3. Ākonga Māori engagement in learning (voice showing the cognitive engagement of ākonga in the learning).

The evidence gathered allows for the kaiako to reflect on how they are creating the learning environments and relationships within it, how they are interacting with ākonga to best enable learning, and how ākonga are engaging and developing ownership of their learning. As part of the conversations with a Te Atakura coach and within the professional learning workshops kaiako will be learning that:



A full overview of how a coach will be using the observation tool and how they will facilitate conversations with kaiako can be found in the coaching section of the resource.

To gain a deeper understanding of the observation tool and the centrality of relationships within the model the following reading would be useful:

- Appendix 2; Bishop, R. and Berryman, M. (2009). The Te Kotahitanga Effective Teaching Profile.
- Appendix 3; Bishop, R. (2017). Relationships are fundamental to learning.
- Appendix 4; Bishop, R. (2017). Relationships-based Learning.
- Chapter 2 of Teaching to the north-East (Bishop, 2019).

Additionally 'Cultural relationships for responsive pedagogy: A bicultural mana ōrite perspective.' (Berryman et al., 2018) is a good read when considering culturally responsive relationships-based approaches.

Full references of these can be found in the references section of the resource.

## What does a Te Atakura kaiako look like?

A Te Atakura kaiako is one who is **consciously trying to bring to life the relationships-based teaching profile**. They are:

- Intentionally making sure that ākonga are experiencing whanaungatanga in the classroom.
- Intentionally using effective teaching interactions with a focus on ākonga Māori.
- Aware of and respond to ākonga voice on their engagement, understanding and ownership of their own learning.

The profile is the foundation of observations and wānanga for becoming agents of change within Te Atakura. All conversations using this tool are based on the foundation of rejecting deficit theorising and adopting an agentic positioning to ākonga achievement. What follows is a summary of the three parts of the profile and some guidance on how kaiako might bring this to life in their learning environments/interactions.

## The Relationships-based Teaching Profile - part 1 - whanaungatanga

The following table gives you some insight into what a Te Atakura kaiako might be like and the type of descriptions that ākonga might use to describe their learning experience.

A Te Atakura kaiako...	Ākonga experience
Cares for ākonga as culturally located human beings above all else. <i>Manaakitanga</i>	My kaiako knows me, cares about and encourages me to bring everything I am into the learning. I feel seen. I don't have to hide being Māori, in fact I am encouraged to grow in my identity.
Cares for the performance of their ākonga. <i>Mana motuhake</i>	My kaiako expresses high expectations of my learning, they inspire me to go beyond what I thought I could do.
Creates secure, well managed learning environments. <i>Ngā whakapiringatanga</i>	Class is a space where I feel safe, I can ask questions and make mistakes.
Use strategies that promote effective teaching interactions and relationships with their learners. <i>Wānanga/ako</i>	My kaiako is engaging, and interactive. What I know already is valued, I get to use this and share it. I know how to learn on my own and with others.
Promotes, monitors and reflects together with ākonga on achievement in order to move forward collaboratively. <i>Kotahitanga</i>	My kaiako helps me to know what success looks like, how I am going and what I need to learn next.
Actively gathers ākonga voice to understand and improve the experience of ākonga Māori.	My kaiako is interested in my learning experience; they ask, they listen, do more of the things that work and change the things that don't

Effective kaiako of ākonga Māori create a culturally appropriate and responsive context for learning in their learning environment. In doing so they demonstrate the following understandings:



- a) They positively and absolutely reject deficit theorising as a means of explaining ākonga Māori educational achievement levels; and
- b) They know and understand how to bring about change in ākonga Māori educational achievement and are professionally committed to doing so.

The following are observable ways in which a Te Atakura kaiako will **create** whanaungatanga in the learning environment:

**Agentic/Deficit thinking:**

- Rejecting deficit explanations for ākonga learning.
- Agentic talk is articulated, ākonga are encouraged as they succeed.

**Manaakitanga:**

- They care for ākonga as culturally-located human beings above all else.
- They care for and nurture the ākonga, including their language and culture.
- Ākonga can bring their own cultural experiences to the learning.
- There are culturally appropriate learning contexts.
- Ākonga prior learning is utilised.

**Mana motuhake:**

- They care for the performance of their ākonga.
- Voicing and demonstrating high expectations.
- There are high expectations of ākonga learning and behaviour.
- The classroom interactions include talk about ākonga capability to reach short- and long-term goals.

**Whakapiringatanga:**

- They are able to create a secure, well-managed learning environment by incorporating routine pedagogical knowledge with pedagogical imagination.
- Ensuring that all learners can learn in a well-managed environment.
- The lesson is well organised with clear routines for ākonga to interact and learn individually and as a group.

**Kotahitanga:**

- They promote, monitor and reflect on outcomes that in turn lead to improvements in educational achievement for ākonga Māori.
- Knowing what ākonga need to learn.
- The Kaiako know their subject knowledge.
- There are models and exemplars to support learners to know what success looks like.

**Wānanga:** They are able to engage in effective teaching interactions with ākonga Māori as Māori.

**Ako:** They can use strategies that promote effective teaching interactions and relationships with their learners.

It is acknowledged that the above English descriptions give a starting point for what these Kaupapa Māori expressions of whanaungatanga might look like in the classroom. Kaiako explore with their coaches how they can express these within their learning environments.

## The Relationships-based Teaching Profile - part 2 - discursive teaching practices

Once a kaiako creates a high level of Whanaungatanga in the classroom they will have much higher success in engaging ākonga with discursive teaching practices. Discursive teaching practices are those that enable ākonga to experience (talk and act) the discourse (language, written or spoken, communication or debate) of the subject area. For example, in mathematics, ākonga are given opportunities in each lesson to be a mathematician, thinking, acting and talking like real mathematicians.

The following are observable ways in which a Te Atakura kaiako will discursively **interact** within the learning environment:

### **Prior learning**

Using activities that require ākonga to activate what they know already, what they may need help with, what they want to learn. Kaiako use this information and other assessment data with ākonga explicitly to inform the learning intentions and the pace of the learning.

### **Feedback, feedforward.**

Ākonga are able to practice their learning and request feedback as they learn. They can articulate where they need support. The kaiako is able to give feedforward – precise responses that guide the ākonga to their next steps in the task and indicate what might help them to check that they have been successful.

### **Co-construction**

Kaiako provide models and exemplars of successful learning that support ākonga to deconstruct tasks and to co-construct success criteria. Learning tasks involve the ākonga bringing their understandings and perspectives to the learning in order to make sense of their learning.

### **Power-sharing**

Ākonga work co-operatively to learn. Kaiako and ākonga have opportunities to learn with and from each other. This helps create a non-dominating relationship between ākonga and kaiako.

## What is discursive practice?

Discursive is an adjective of the noun discourse meaning that each discipline has its own processes for developing knowledge. The learning process follows these processes. In Te Atakura discursive interaction means being interactive, dialogic and seeing learning as a conversation with knowledgeable others, rather than being recipients of handed down knowledge.

In contrast; Traditional teaching tends to take the results of the learning processes and transmits the finished product to the ākonga-as-recipient while discursive interactions generally take place between someone who is more knowledgeable than the ākonga (the kaiako or another ākonga), and the ākonga. In other words, the ākonga needs to engage in the discourse/language/conversations and the discursive practices of the subject under study.

Kaiako using a discursive approach would be seen to be interactive, engaging ākonga in dialogue/ conversation with themselves and/or other ākonga, seeking solutions to collaboratively determined problems in a collaborative manner. They would share the power over the determination of the learning processes used in the learning spaces. Above all, kaiako would actively encourage the culture that the ākonga bring to the learning setting to be acknowledged and used in the conversational, collaborative problem solving approach being used.

Discursive interactions are different from those that kaiako use most commonly. We know that, on average, most kaiako interactions with Māori and marginalised ākonga will consist of their transmitting previously determined knowledge that is dominated by the majority culture. These have been termed ‘traditional interactions’. However, we know that these interactions with ākonga are ineffective if that is all that the kaiako does. Te Atakura introduces kaiako to a set of interactions that will improve their interactions with Māori and marginalised ākonga.

Kaiako are supported and encouraged to use formal and/or informal formative assessment data to create opportunities for using the discursive interactions that have been shown to make a major difference to Māori and marginalised (along with other) ākonga learning. It is these interactions that kaiako are supported to introduce and implement in their classrooms on a regular basis.

### How do discursive interactions link to ‘assessment for learning theory’?

The concept of discursive interactions draws on the assessment for learning literature that supports formative assessment practices and explicit teaching (Hattie, 2009, 2012). John Hattie’s research on the most powerful effects on learning points to the effectiveness of these practices in relation to the accelerated ākonga achievement gains. Further, recent research (Bishop, Ladwig, & Berryman, 2013) shows that those kaiako who have developed a more family-like context (whanaungatanga) for learning are more likely to have success with the implementation of discursive interactions. In this study of over 3500 lesson observations, high levels of discursive practice simply did not happen when low levels of whanaungatanga were observed. Theoretically, it might be possible to achieve high levels of discursive practice without addressing whanaungatanga, but this was not achieved by any of the 1,263 teachers in the 31 schools that participated in the study. In addition, the study showed that you might be able to get high levels of engagement among ākonga Māori without whanaungatanga, but that’s also not very likely.

Discursive interactions allow ākonga to be engaged in the language and actions of the curriculum being studied. This means that kaiako need to learn how to effectively use:

1. **Assessment data and informal observations** to create appropriate learning intentions and tasks and to evaluate progress with their ākonga.
2. **Discursive interactions** that promote learning through explicit teaching that involves the use of:
  - Ākonga prior knowledge as a platform on which to build understanding.
  - Feedback and feedforward on ākonga attempts to use language and actions of the discourse of the subject being taught (for example, ākonga might be using the language and actions of an artist, a scientist, or a mechanic in their lessons).
  - Co-construction of new learning with ākonga rather than transmission of learning to ākonga.
3. **Power-sharing strategies** that promote ākonga self-determination within non-dominating relations of interdependence. These power-sharing strategies include co-operative learning, inquiry methods, and ākonga-generated questions. They provide a means for teachers to use effective discursive interactions and for ākonga to teach and learn from one another (ako).

## Discursive interaction 1 - prior learning

We know from research into human cognition that pre-existing knowledge is an essential component of the science of learning (Bransford et al., 2002). All ākonga come to their site of learning with prior knowledge, skills, beliefs, and concepts. The contemporary view of learning is that ākonga construct new knowledge by connecting their pre-existing knowledge to what is new.

An example, familiar to many, is that of learning to use a computer. Too much information introduced too quickly leaves the ākonga dazed and confused. On the other hand, being 'taught' something that was previously known creates a sense of tedium and frustration. What works best is to find out what is known and to build on that, gradually adding new information when the ākonga is ready. It is also important to be aware of and address misconceptions such as the common fear that all will be lost if the computer novice inadvertently hits one wrong key.

William (1999) describes this idea as providing a 'window into thinking'. Using teaching strategies that surface prior knowledge helps:

- Build on ākonga strengths.
- Recognise gaps in learning.
- Activate ākonga sense-making.

The opportunity to gain insight into how ākonga are making sense of new ideas may reveal where teaching practices also conflict with practices of their community.

Prior knowledge also includes learner understandings about their own identity, including their race, culture, and gender. There can be challenging learning for kaiako as they reflect on these insights and how they intersect with their own understanding about these aspects of identity.

There are two critical points to remember. One is that the purpose of using activities such as these to capture ākonga prior knowledge is to plan learning sequences that build on what ākonga know, correct misconceptions, and avoid creating frustration by re-teaching known information. The other is that it is important to let your ākonga know you are doing this. After the activities, kaiako often ask ākonga to summarise the prior knowledge that the class has about the topic in order to help plan their next lessons. This builds ākonga agency of their learning.

The following examples of prior learning strategies are provided. It is hoped that they will give some ideas of how to find out about and build upon ākonga prior learning. The Internet offers many examples of structured examples and templates that can be adapted to use in any context. Just search for 'prior learning strategies'.

1. KWL	page 45
2. Postbox	page 46
3. Concept Maps	page 47
4. Alphabet brain dump	page 50
5. Think, pair, share	page 50
6. Carousel brainstorming	page 51
7. Two minute talks	page 51
8. Talking drawings	page 52
9. The first word	page 52
10. Walk around survey	page 53
11. In the hot seat	page 53

## Prior learning strategy 1 - KWL

KWL is an effective strategy to use with individual and groups of ākonga to surface prior knowledge. Armed with this information, kaiako can plan learning experiences based upon the interests and inquiries of their ākonga and their learning strengths and needs. KWL may also reveal key misconceptions that ākonga have so that kaiako can work on these before adding any new knowledge to their learning.

The essence of a KWL chart is shown below:

K	W	L
What I know	What I want to know	What I learned
<i>Write the information about what the ākonga know in this space.</i>	<i>Write the information about what the ākonga want to know in this space.</i>	<i>After the completion of the lesson or unit, write the information that the ākonga learned in this space.</i>

From the ākonga perspective, KWL gives ākonga a purpose for learning as they identify what it is they want to know. This focuses attention, grows motivation, and provides a baseline they can use to monitor how successful they have been in achieving their learning purpose. In this way, KWL is an example of a 'metacognitive strategy' – a strategy through which ākonga learn about their own learning and therefore gain power and control. Professor John Hattie (2009) showed that these strategies have a significant effect of 0.67.

The KWL strategy can be varied to meet different purposes, as in the following two examples:

### KWLH

"What do I know?" "What do I still want to know?" "What did I learn?" "How did I learn this?" this version focuses on learning processes that support ākonga to become more mindful of the strategies they need to have for learning new ideas and content.

### KWLS

"What do I know?" "What do I want to know?" "What did I learn?" "What do I still need to learn?" this version focuses on the end of a lesson and is a useful way to find out where to begin the next session. Kaiako often record these ideas on a board or on their computer and share these next steps as a way to begin the next lesson. This supports ākonga to 'drive' the lesson sequence.

## Prior learning strategy 2 - POSTBOX

Postbox involves ākonga generating ideas about a topic before it is taught. They 'post' what they know and understand into a box so that the kaiako can assess where there are strengths, starting points, or gaps. Kaiako ask ākonga to respond anonymously to questions and prompts about the key concepts to be studied. Questions that can be asked:

- List three things that you know about...
- I could teach someone else about...

A variation on the postbox strategy is to put posters on the wall with various questions about the topic that you will be covering over the course of a unit or block of study. Ākonga move from poster to poster adding what they know. They can use a question mark if they think they know but are not sure. This strategy allows ākonga to indicate where they might not fully grasp an idea without feeling singled out.

Teacher Anna Hickman at Nelson College for Girls uses the following prompts in a postbox exercise with her year 10 media studies class:

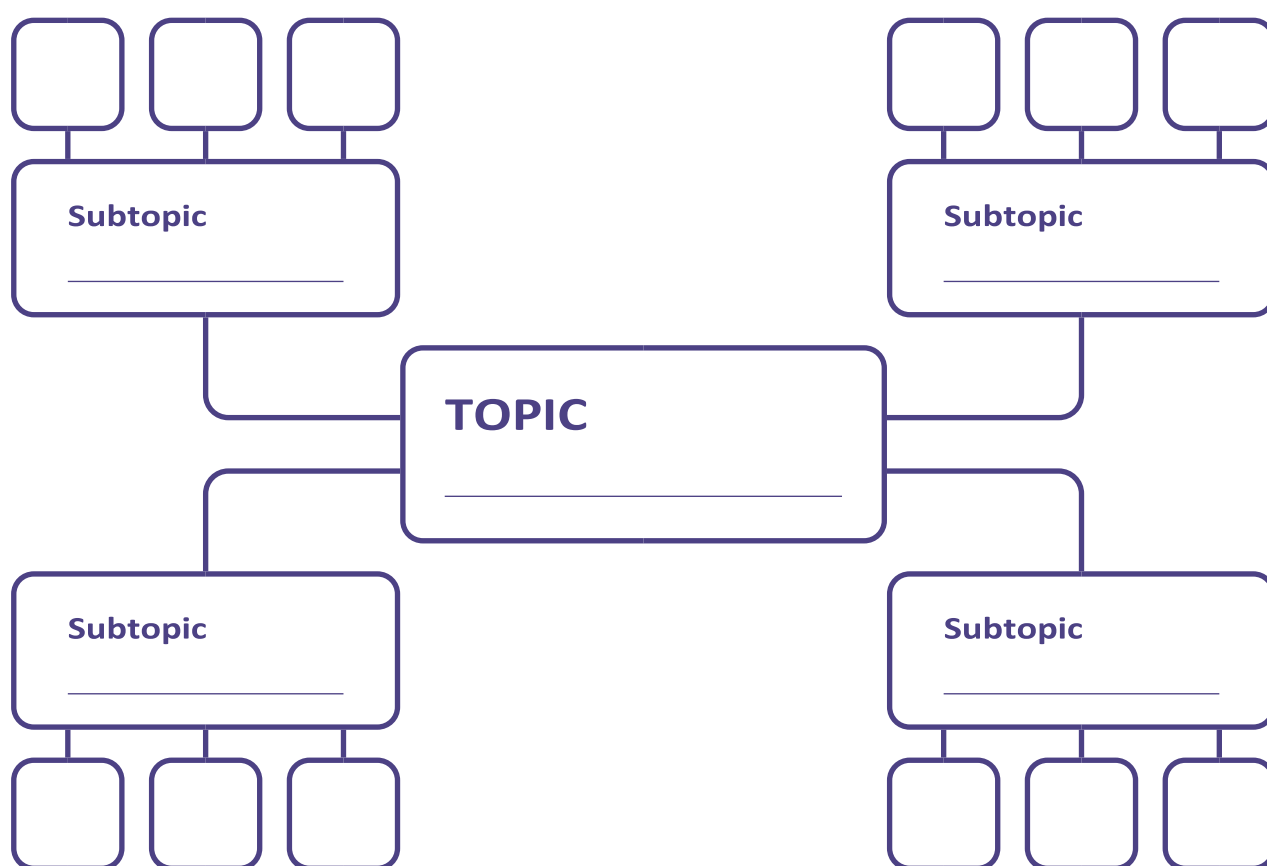
- 1) How do Facebook and other social networks make money?
- 2) Who owns Facebook? Where did it originate? What year was it set-up? How many people use it? Who uses it most?
- 3) List all the social networking sites you can think of ...
- 4) Why is privacy important on social network sites like Facebook? What damage can these sites do?
- 5) Why do you use and what do you like about Facebook or your preferred social network site?
- 6) How do you stay safe on the Internet? Have you had any bad experiences you could share?

(Ministry of Education Te Tāhuhu o te Mātauranga, n.d.)

### Prior learning strategy 3 - CONCEPT MAPS

You can use concept maps to help ākonga access their thinking about connections between ideas. Ākonga write ideas (nouns and noun groups) inside boxes and use arrows and verbs to show the connections between the ideas. For example, if you are working in a health or science context, you could have your ākonga write a key idea like 'medicine' in the centre and then map or link other ideas to this concept. Ākonga can work in pairs to do this, supporting each other to think about what they know. They might like to add further detail, such as where they get their knowledge about medicine from. These concept maps can be posted on the wall and used again at the end of a lesson or unit to see what has been learned.

You can see an example of a format for a concept map below:



You can support ākonga to develop concept maps independently, for example, by providing ākonga with cards on which you have written key ideas and having the ākonga work in pairs or small groups to organise the ideas in a logical way.

A concept map can provide a process and template for assessing your learners' current knowledge of a particular topic.

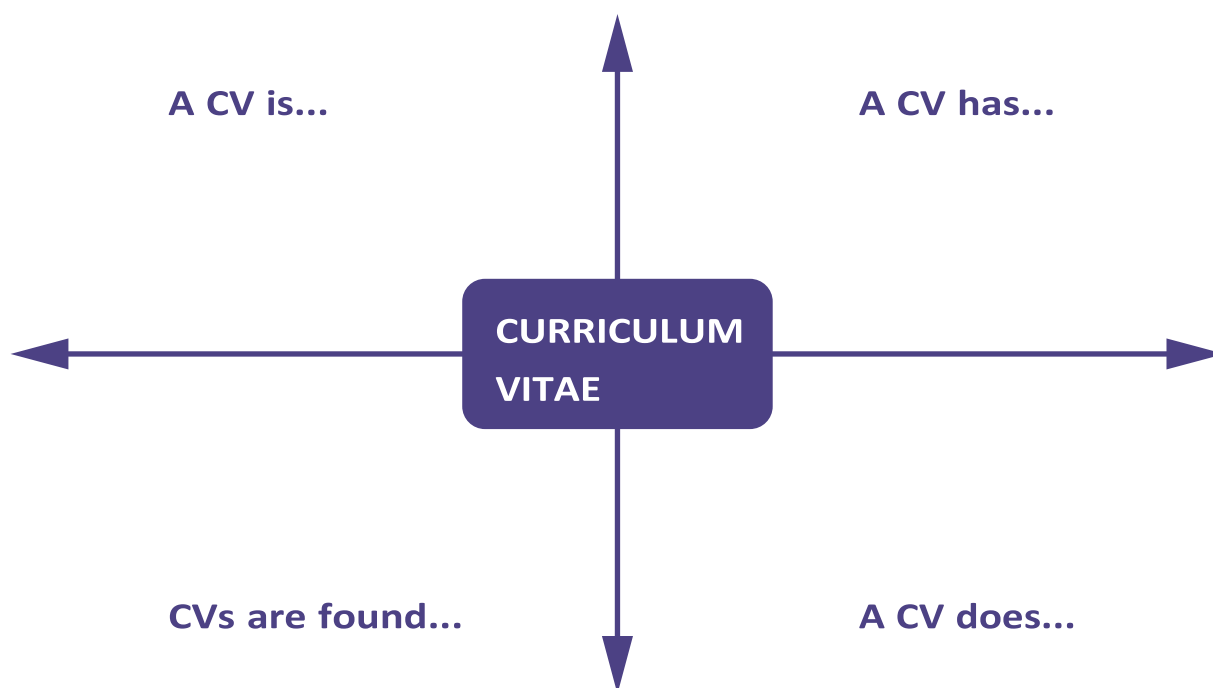
Activating prior knowledge using a concept map is useful because it:

- Orients learners to new content.
- Provides you with a picture of their current knowledge.
- Provides a physical representation of the learners' knowledge to compare with later learning.

## What is a concept map?

A concept map is a structured brainstorm that can have specific prompts. In this case, these prompts are used to describe what an object 'is', 'has', 'does' and where it is 'found'.

The concept map template below uses the context of learning about a Curriculum Vitae (CV).



## How to use a concept map?

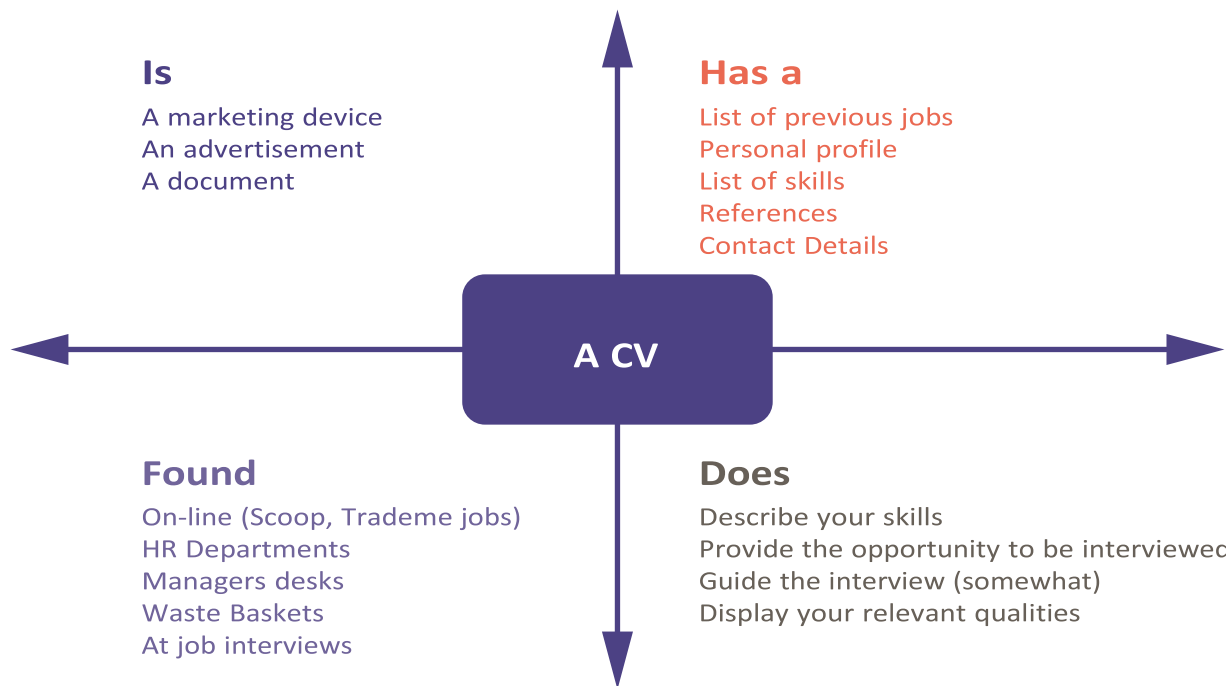
The concept map can be completed on a whiteboard by the kaiako or by ākonga in groups or individually. It has a specific structure as illustrated in this example.

If using groups, have groups of three to four complete one prompt before moving to the next.

For example on the following concept map, learners would complete 'A CV is...' before moving on to 'A CV has...'. Give ākonga a time limit (one to two minutes) before moving to next prompt.

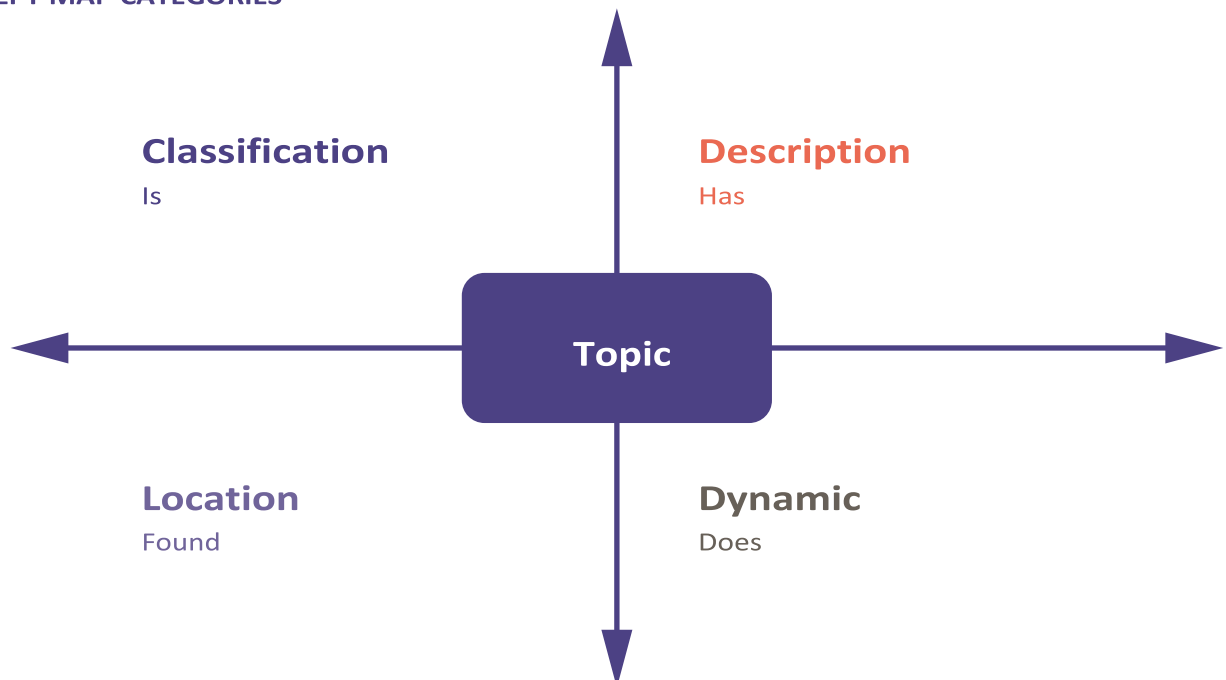
The concept map below illustrates how the map might look after ākonga have worked through all of the prompts.





Note that each prompt aligns with a specific category. These categories can be used to provide further structure to writing frames and/or speaking frames.

#### CONCEPT MAP CATEGORIES



#### Key literacy outcomes

The structure provided in the concept map can be used to provide further structure to writing frames and/or speaking frames.

Keeping your learners' concept maps will allow you to compare it with later concept maps on the same topic.

## Prior learning strategy 4 - ALPHABET 'BRAIN DUMP'

On a sheet of paper, ākonga make a box for every letter of the alphabet and then select a word or phrase that starts with each letter. For example, if ākonga are about to study the parts of the body, they can begin to write:

A: abdomen

B: bone

C: chest

Working in pairs or small groups and then sharing with the whole group is a great way to spark interest as ākonga talk about what they know. It's often fun to time these activities, too.

## Prior learning strategy 5 - THINK, PAIR, SHARE

**Purpose:** To engage ākonga in their prior knowledge of a topic.

**Description:** During this activity, ākonga will have individual time to think about a question related to the topic of study. They will then pair up with a partner to share their thoughts. Finally, the pairs will select one major idea to share with the entire class.

**Procedure:**

1. Generate a higher-level question related to the topic you are about to study.
2. Group ākonga into pairs.
3. Pass out a Think-Pair-Share worksheet to each ākonga.
4. Give ākonga 5 minutes to write down their individual thoughts in the "Think" section of the worksheet.
5. Then, in pairs, have groups share their individual thoughts. Pairs should summarize their common thoughts in the "Pair" section of their worksheet.
6. Finally, pairs choose one major idea to share with the entire class. This should be written in the "Share" section of their worksheet.

Example layout of the worksheet:

Topic/ question for discussion -			
What do I think?	What does my partner think?	What common thoughts do we have?	What will we share to the class?

## Prior learning strategy 6 - CAROUSEL BRAINSTORMING

**Purpose:** To activate ākongā prior knowledge of a topic or topics through movement and conversation.

**Description:** While Carousel Brainstorming, ākongā will rotate around the classroom in small groups, stopping at various stations for a designated amount of time. While at each station, ākongā will activate their prior knowledge of different topics or different aspects of a single topic through conversation with peers.

Ideas shared will be posted at each station for all groups to read. Through movement and conversation, prior knowledge will be activated, providing scaffolding for new information to be learned in the proceeding lesson activity.

### **Procedure:**

1. Generate X number of questions for your topic of study and write each question on a separate piece of poster board or chart paper. (Note: The number of questions should reflect the number of groups you intend to use during this activity.) Post questions sheets around your classroom.
2. Divide your ākongā into groups of 5 or less. For example, in a classroom of 30 ākongā, you would divide your class into 6 groups of five that will rotate around the room during this activity.
3. Direct each group to stand in front of a homebase question station. Give each group a colored marker for writing their ideas at the question stations. It is advisable to use a different colour for tracking each group.
4. Inform groups that they will have X number of minutes to brainstorm and write ideas at each question station. Usually 2-3 minutes is sufficient. When time is called, groups will rotate to the next station in clockwise order. Numbering the stations will make this easy for ākongā to track. Group 1 would rotate to question station 2; Group 2 would rotate to question station 3 and so on.
5. Using a stopwatch or other timer, begin the group rotation. Continue until each group reaches their last question station.
6. Before leaving the final question station, have each group select the top 3 ideas from their station to share with the entire class.

## Prior learning strategy 7 - TWO MINUTE TALKS

**Purpose:** To activate prior knowledge and focus ākongā learning on the topic about to be addressed.

**Description:** During Two Minute Talks, ākongā will share with a partner by brainstorming everything they already know (prior knowledge) about a skill, topic, or concept. In doing so, they are establishing a foundation of knowledge in preparation for learning new information about the skill, topic, or concept.

### **Procedure:**

1. Group ākongā into pairs.
2. Inform ākongā that they will each be talking about topic X for two minutes. They will need to select which ākongā will begin first. An easy way to do this is to say something like: "Find out whose birthday comes first in a calendar year." Then tell ākongā that, "That person gets to go second".
3. Using a stop watch or other timing device, tell ākongā to begin talking.
4. At two minutes, instruct ākongā to switch. At this point, the other partner begins talking. It is okay for the second person to repeat some of the things the first person said. However, they are encouraged to try and think of new information to share.
5. Have a few groups share some of their responses with the entire class when the activity is done.

## Prior learning strategy 8 - TALKING DRAWINGS

**Purpose:** To activate and evaluate ākonga knowledge of a topic.

**Description:** In this activity, ākonga will activate prior knowledge by creating a graphic representation of a topic before the lesson. After engaging in learning about that topic, ākonga will re-evaluate their prior knowledge by drawing a second depiction of their topic. They will then summarize what the different drawing say to them about what they learned.

**Procedure:**

1. Ask ākonga to close their eyes and think about topic X. Using the Talking Drawings worksheet, have ākonga draw a picture what they saw while they were thinking about topic X.
2. Teach cognitive portion of your lesson.
3. At the end of the lesson, ask ākonga to elaborate upon their initial drawing by creating a new drawing that incorporates what they learned about topic X during the lesson.
4. Have ākonga share their before and after drawings with a partner. Ākonga should discuss the differences between the two depictions of topic X.
5. Finally, have ākonga respond in writing at the bottom of their Talking Drawings worksheet. What do the two drawings tell them about what they learned during the lesson? (Wood, 2001).

## Prior learning strategy 9 - THE FIRST WORD

**Purpose:** To activate ākonga' prior knowledge of a concept, idea, or skill.

**Description:** The First Word is a variation on traditional acronyms. By going through the process of analysing words and creating related sentences, ākonga will gain a deeper understanding of the meaning.

**Procedure:**

1. Assign ākonga the name of an object, a topic, or key concept to write vertically down the side of a page.
2. Working in small groups or on their own, ākonga should generate a short phrase or sentence that begins with each letter of the vertical work and offers important information or key characteristics about the topic.
3. Ākonga can illustrate their "First Words" for posting around the classroom. Sharing "First Words" will allow ākonga to identify important concepts that may have been left out of their own work.

**Sample First Word:**

**S**un is the star at the center of the solar system

**O**rbits are the paths that planets take around the Sun

**L**unar eclipses occur when the Moon gets blocked by the Earth

**A**steroids are big rocks that orbit the Sun

**R**ings— the planet Saturn has them

## Prior learning strategy 10 - WALK AROUND SURVEY

**Purpose:** To activate ākonga prior knowledge through conversation and movement.

**Description:** Walk Around Survey can be used as an activating or summarising strategy. In this activity, ākonga are given a topic of study and asked to move around the room for the purpose of conversing with other ākonga. During these conversations, ākonga will share what they know of the topic and discover what others have learned.

**Procedure:**

1. Assign a topic for the Walk Around Survey.
2. Pass out a survey form to each ākonga in the class.
3. Allow ākonga an allotted amount of time to survey three classmates (informers) on the given topic.
4. When ākonga are completing the survey form, the soliciting ākonga should write the name of the informer on his/her worksheet in the left-hand column. He/she will then record three facts from the ākonga informer on the worksheet in the three empty blocks. He/she will then move on to find a second and third informing ākonga to complete the survey worksheet.
5. Have ākonga return to their seats and complete the Survey Summary. Hint: This activity can be used as either an activating or summarising strategy. It can be done in the classroom or, even better, outside on a nice day.

## Prior learning strategy 11 - IN THE HOT SEAT

**Purpose:** To motivate ākonga learning.

**Description:** In this activity, several ākonga will be asked to sit in the “Hot Seat” and answer questions related to the topic of study.

**Procedure:**

1. Prior to the beginning of class, the kaiako will prepare questions related to the topic of study and write them on sticky notes. Four to five questions are usually enough.
2. Place the sticky notes underneath ākonga desks/chairs so that they are hidden from view.
3. At the start of the class, inform ākonga that several of them are sitting on “Hot Seats” and will be asked to answer questions related to the topic of study for the day.
4. Have ākonga check their desks/chairs for the strategically placed sticky notes.
5. Ākonga who have questions on sticky notes will then take turns reading the question and attempting to provide an answer. Due to the nature of this motivational activity, these should be questions that ākonga are able to answer.

## Discursive interaction 2 - feedback and feedforward

The relationships-based teaching profile highlights the use of discursive interactions and doing so alongside formative assessments. To look at **the power of feedback** consider this extract from Hattie, J. (2009), pp. 173–8.

*When I completed the first synthesis of 134 meta-analyses of all possible influences on achievement (Hattie, 1992), it soon became clear that feedback was among the most powerful influences on achievement ... It was only when I discovered that feedback was most powerful when it is from the student to the teacher that I started to understand it better.*

*When teachers seek or are open to feedback from students as to what students know, what they understand, where they make their errors, when they have misconceptions, when they are not engaged – then teaching and learning can be synchronised and powerful. Feedback to teachers helps make learning visible.*

*It is also worth noting that the key to feedback is that it is received and acted upon by students ... At best each student receives moments of feedback in a single day (Nuthall, 2005; Sirotnik, 1983; Carless, 2006).*

*The major questions are, “Where am I going?” (learning intentions/goals/success criteria). “How am I going?” (self-assessment and self-evaluation) and “Where to next?” (progression, new goals). An ideal learning environment or experience is when both teacher and students seek answers to each of these questions ... Feedback related to “How am I going?” has the power to lead to further tasks or “Where to next?” and “Where am I going?” As Sadler (1989) has convincingly argued, it is closing the gap between where the student is and where they are aiming to be that leads to the power of feedback.*

*First, the feedback can be about the task or the product, such as the work is correct or incorrect. This level of feedback may include directions to acquire more, different, or correct information, such as “You need to include more about the Treaty of Versailles.”*

*Second, feedback can be aimed at the process used to create the product or complete the task. This kind of feedback is more directly aimed at the processing of information or learning processes required for understanding or completing the task. For example, a teacher or peer may say to a learner, “You need to edit this piece of writing by attending to the descriptors you have used, so the reader is able to understand the nuances of your meaning”, or “This page may make more sense if you use the comprehension strategies we talked about earlier”.*

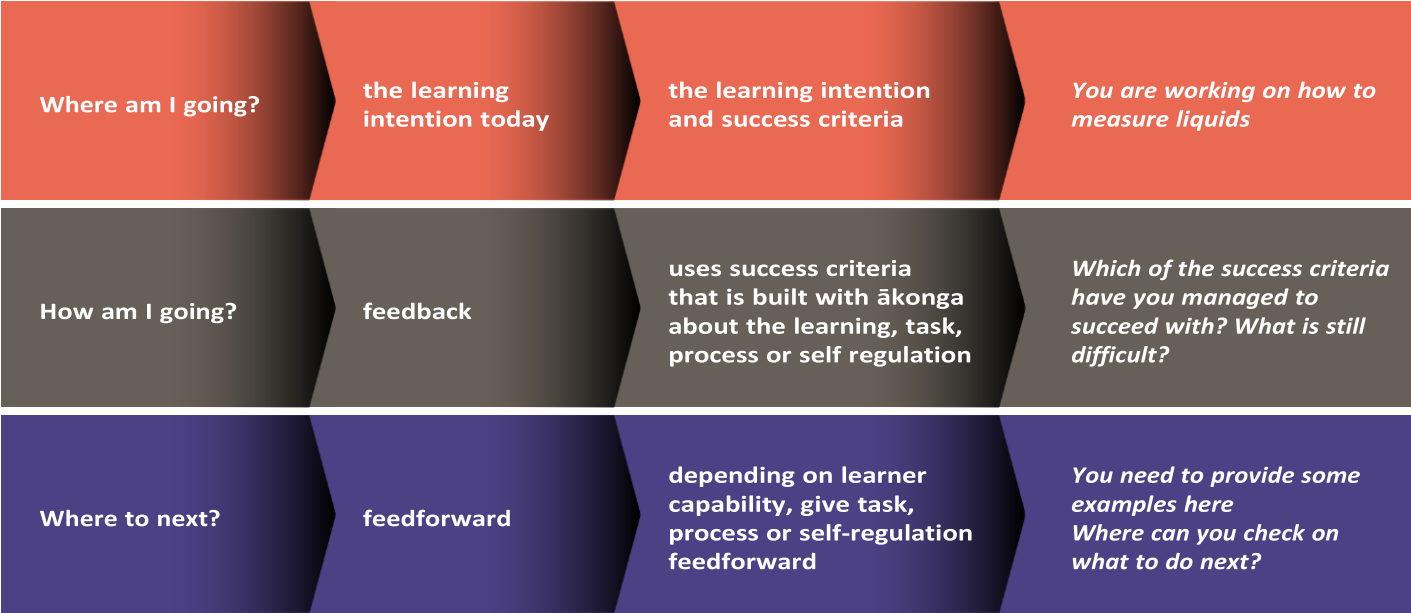
*Third, feedback to the student can be focused at the self-regulation level, including greater skill in self-evaluation, or confidence to engage further on the task. For example, “You already know the key features of the opening of an argument. Check to see whether you have incorporated them in your first paragraph.” Such feedback can have major influences on self-efficacy, self-regulatory proficiencies and self-beliefs about the student as a learner, such that the student is encouraged or informed how to better and more effortlessly continue on the task.*

*Fourth, feedback can be personal in the sense that it is directed to the ‘self’, which, it is argued below, is too often unrelated to performance on the task. Examples of such feedback include, “You are a great student” and “Well done!”*

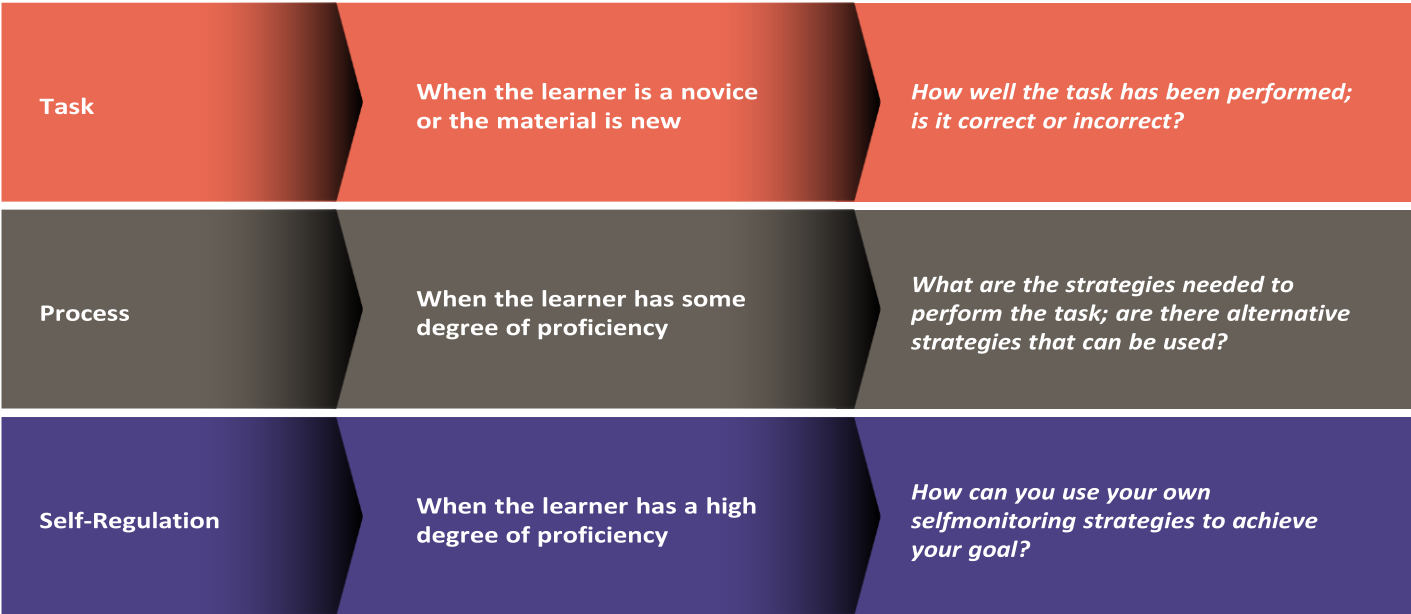
*The art is to provide the right form of feedback at or just above the level where the student is working with one exception. Feedback at the self or personal level (usually praise) is rarely effective. Praise is rarely directed at addressing the three feedback questions and so is ineffective in enhancing learning. When feedback draws attention to the self, students try to avoid the risk involved in tackling a challenging assignment, they minimise effort and they have a high fear of failure (Black & Wiliam, 1998) in order to minimise the risk to the self.*

John Hattie (2009) reported that effective feedback has an effect size of 0.75, almost doubling the impact of learning over a year. The purpose of feedback is to close the gap in ākonga learning. It answers these questions.

“Where am I going?” “How am I going?” “Where to next?”



### The levels of feedback - putting them into practice



Task	Process	Self-regulation
<p>What is the task level feedback?</p> <p>The focus is on:</p> <ul style="list-style-type: none"> <li>• distinguishing correct from incorrect answers;</li> <li>• acquiring more or different information;</li> <li>• building more surface knowledge – re-teach and provide multiple opportunities to learn.</li> </ul>	<p>What is the process level feedback?</p> <p>The focus is on:</p> <ul style="list-style-type: none"> <li>• relationships among ideas;</li> <li>• ākonga strategies for error detection;</li> <li>• explicitly learning from errors;</li> <li>• cueing the learner to different strategies and errors.</li> </ul>	<p>What is the self-regulation feedback?</p> <p>The focus is on:</p> <ul style="list-style-type: none"> <li>• the ability to create internal feedback and to self-assess;</li> <li>• the willingness to invest effort into seeking and dealing with feedback information;</li> <li>• being able to review work to decide if an answer is correct.</li> </ul>
<p>What prompts might be used to offer task level feedback?</p> <ul style="list-style-type: none"> <li>• Does your answer meet the success criteria?</li> <li>• Is your answer correct or incorrect?</li> <li>• How can you elaborate on the answer?</li> <li>• What did you do well?</li> <li>• Where did you go wrong?</li> <li>• What is the correct answer?</li> </ul>	<p>What prompts might be used to offer process level feedback?</p> <ul style="list-style-type: none"> <li>• What is wrong, and why?</li> <li>• What strategies did you use?</li> <li>• What is the explanation for the correct answer?</li> <li>• What other questions can you ask about the task?</li> <li>• What are the relationships with other parts of the task?</li> </ul>	<p>What prompts might be used to offer self-regulation level feedback?</p> <ul style="list-style-type: none"> <li>• How can you monitor your own work?</li> <li>• How can you carry out self-checking?</li> <li>• How can you evaluate the information provided?</li> <li>• How can you reflect on your own learning?</li> <li>• What did you do to...?</li> </ul>



## Identifying feedback and feedforward prompts

Here are some prompts to use with ākonga that will engage them in a conversation about their learning. Ideally, you want the ākonga to initiate these learning conversations, rather than you ‘checking’ on them. The latter practice builds dependence rather than independence.

Can you identify if they are task, process or self-regulation feedback/feedforward?

Prompts	Type of Feedback/Feedforward
What problems did you come across with this?	
Looks like you have tackled that first criteria well – tell me about how you are planning to go about the next step.	
What were you wondering about with this work?	
The scale is not even here – do you need to check on how to do that again?	
You managed to figure out that for yourself. Tell me how you did that.	
Are there some models in the classroom that you could use to help you?	
What are you doing as a writer today?	
I think that you need to add a sentence that begins, “The following examples show how much exercise is critical to healthy outcomes.”	
Tell me more about what you found hard today?	
OK, we did not have that in our criteria. Do you think we need to add this?	
The biggest test for these criteria is, if we take them away, can you do this?	
How about you work with Avery? He needs to see more about how to do that. And teaching someone else would give you another chance to see if you understand it.	

## Feedback and feedforward in practice

The BESS exemplars (Ministry of Education Te Tāhuhu o te Mātauranga, 2012) provide real-life examples of kaiako who put into action principles and strategies that proved effective in improving ākonga outcomes. Two of the exemplars focus particularly on feedback:

- **BES Exemplar 3 – Ngā Kete Raukura – He Tauira 3 – Teacher and student use of learning goals** looks at the effective use of goals and feedback and the connection between these critical aspects of teaching and learning.
- **BES Exemplar 5 – Ngā Kete Raukura – He Tauira 5 – Learning logs/He kete wherawhera** describes how a kaiako used feedback logs with a class of senior secondary and how this approach strengthened ākonga-kaiako communications and accelerated learning.

The exemplars include starter questions that you can use to support you to dig into the ideas they convey and consider the relevance to what you do with your ākonga. The exemplars are intended for use by school teachers, but they exemplify concepts that are relevant in any teaching and learning context. For further details click on this link

<https://www.educationcounts.govt.nz/topics/bes/resources/bes-exemplars>

## Discursive interaction 3 - co-construction

‘Constructivism’ is a view of human cognition that sees learning as a process through which learners actively construct knowledge for themselves. ‘Co-construction’ is a process in which a kaiako and ākonga, or two or more ākonga, collaborate to interpret and understand ideas together. It joins up the idea of learning as an active process with the idea that much of our learning comes from interactions with others.

Bishop (2011) lets the ākonga tell us why this is important for indigenous students:

*[Māori] students spoke time and time again about the problems that traditional approaches to teaching posed for their learning... When they were able to discuss things with their mates, and interact with the teacher in smaller than classroom-sized settings, they felt more able to learn... Others spoke to us about the fact that they had good ideas and would like opportunities to share these with teachers and their peers in ways that would help them have a say in the direction of lessons and their learning (p. 68).*

Of course, ‘having a say’ can be interpreted in many ways. There are some cautions to consider:

1. Constructivism is not about always allowing ākonga to come to understandings by themselves. Teaching by ‘telling’ is fine when it is part of a dialogue and not a kaiako monologue; hence, the idea of co-construction (Bransford et al., 2002).
2. The culture of the kaiako can still dominate classrooms, even when there are tasks that demand active learning from ākonga. The question of who is represented in the tasks needs attention so that the learner’s own culture is represented (or can be brought to the learning) in order for co-construction to work for indigenous ākonga (Bishop, 2011). This means that ākonga get a chance to add contexts they want to learn about or to suggest how they might want to learn particular parts of the curriculum.

## Co-construction of learning

One of the key strategies for co-construction is to have explicit learning intentions and success criteria for ākonga to refer to as they work at practising skills and learning together. The following examples of co-construction strategies are provided. It is hoped that they will give you some ideas of how you can introduce and reinforce learning intentions and success criteria in ways that ensure ākonga have an active role and learn with each other. These strategies reinforce what success looks like, and provide models for them to scaffold their learning.

- |                                |         |
|--------------------------------|---------|
| 1. Using worked examples       | page 59 |
| 2. Think alouds                | page 60 |
| 3. 3-2-1 Summary               | page 60 |
| 4. Student generated questions | page 60 |
| 5. Think-pair-share            | page 61 |
| 6. Three-step interview        | page 61 |

## Co-construction in practice

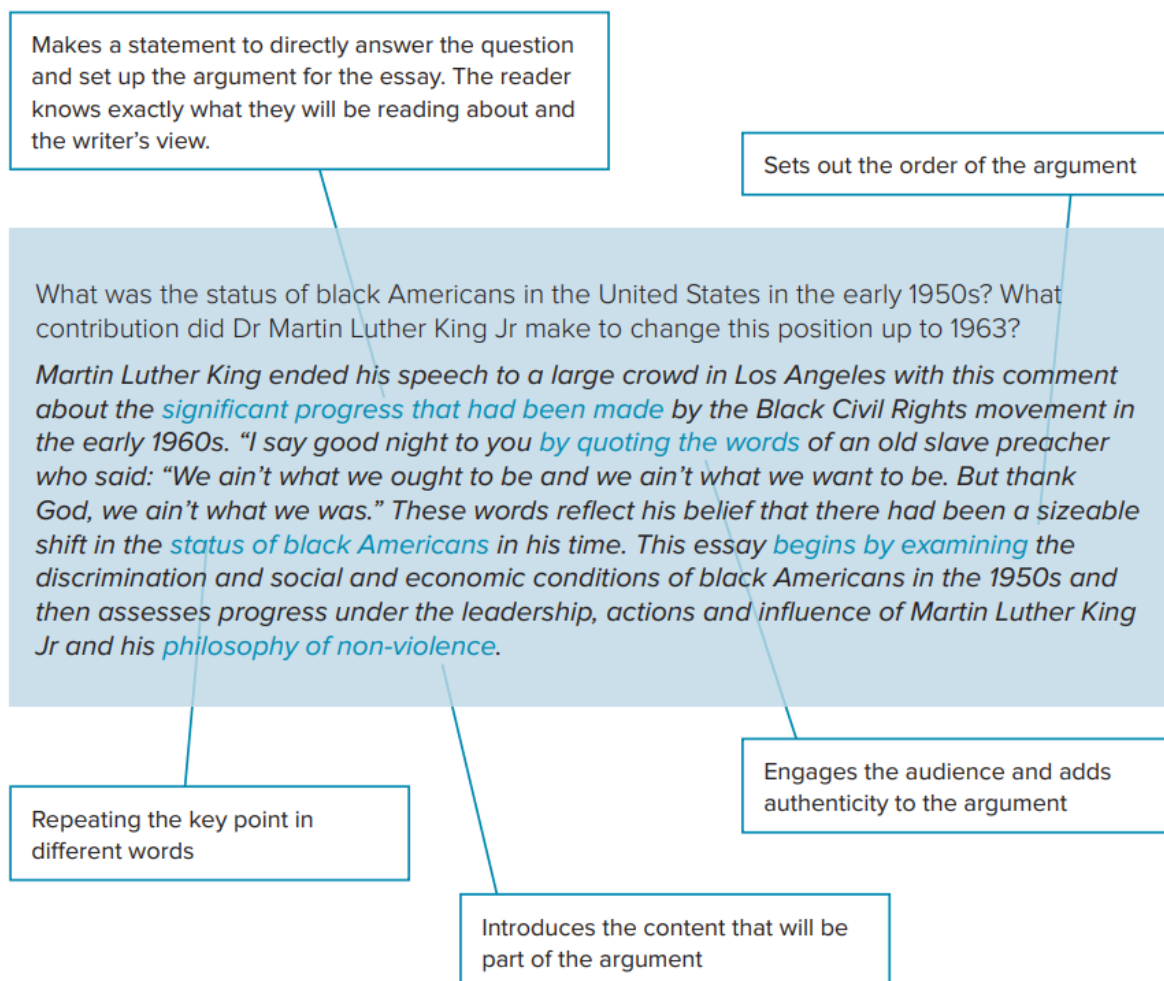
As noted earlier, the BES exemplars (Ministry of Education Te Tāhuhu o te Mātauranga, 2012) provide examples of kaiako learning to put into action strategies that are effective in improving ākonga outcomes. They are purpose-built professional learning tools. Two of the exemplars focus particularly on co-construction:

- **BES Exemplar 1 – Ngā Kete Raukura – He Tauira 1 – Developing communities of mathematical inquiry** demonstrates how ākonga achievement was dramatically improved through the creation of classroom environments where they were supported to take part in collaborative mathematical inquiry.
- **BES Exemplar 4 – Ngā Kete Raukura – He Tauira 4 – Reciprocal teaching** shows how this strategy can improve achievement through developing ākonga' autonomy and their ability to support each other's learning. The strategy includes explicit instruction in the thinking skills of clarifying, questioning, summarising, and predicting.

For further details click on this link <https://www.educationcounts.govt.nz/topics/bes/resources/bes-exemplars>

## Co-construction strategy 1 - USING WORKED EXAMPLES

Here is an introduction to a history essay written by an ākonga from a previous year. The kaiako uses it with the ākonga to elicit the success criteria about what makes a good introduction.



## Co-construction strategy 2 - THINK ALOUDS

Think alouds are a way to demonstrate what expert writers, scientists, auto mechanics, or mathematicians do, think, or feel when they are tackling problems or complex tasks. It surfaces the cognitive demands of the task for the ākonga. Some kaiako refer to this as letting their ākonga into the 'secret' of learning. Of course, you may want to model the task and talk it through as you make decisions. Ask your ākonga to note down what you are doing as you are carrying out the task. You can also ask your ākonga to do this for each other.

Some examples of things you might say when thinking aloud:

- I predict that...
- I can picture...
- A question I have is...
- I wonder whether...
- This reminds me of...
- I am confused about...
- I think that...
- I need to check whether...

## Co-construction strategy 3 - 3-2-1 SUMMARY

A 3-2-1 summary is an effective way to gauge ākonga' understanding of a lesson and their level of interest. You can use it to review material and prompt discussion. You can use the ākonga' responses to judge where you may need to review material or where they have an interest that would be worth pursuing.

- What are three ideas that have captured your attention from today's class?
- What are the two questions that you still have related to this topic?
- What is one thing that connects this learning to what you already know?

## Co-construction strategy 4 - STUDENT-GENERATED QUESTIONS

Student-generated questions requires ākonga to focus on content in relationship to the desired outcomes and makes them the evaluators of their learning. Research shows that this gives ākonga a greater sense of ownership of their learning and fosters positive attitudes. Self-questioning is an important metacognitive strategy, for example, good readers habitually ask and seek answers to questions as they read.

Kaiako can model self-questioning as they think aloud. You can also suggest starter questions such as these taken from Klinger and Vaughn (1998):

- How were \_\_\_\_\_ and \_\_\_\_\_ the same? Different?
- What do you think would happen if \_\_\_\_\_?
- What do you think caused \_\_\_\_\_ to happen?
- What other solution can you think of for the problem of \_\_\_\_\_?
- What might have prevented the problem of \_\_\_\_\_ from happening?
- What are the strengths (or weaknesses) or \_\_\_\_\_?

## Co-construction strategy 5 - THINK-PAIR-SHARE

Think-pair-share is a collaborative learning strategy in which ākonga work together to solve a problem or answer a question. This technique requires ākonga to:

- Think individually about a topic, issue, or the answer to a question.
- Share their ideas with a partner.
- Share their pair's idea with another pair or with the whole group.

Discussing an answer with a partner serves to maximise participation, focus attention, and engage all ākonga in making sense of their learning.

You can increase ākonga focus by setting a time limit for each step. You could also set up a random method for determining who will share their group's ideas with the whole group. This helps encourage ākonga to listen attentively to each other and check their understandings.

## Co-construction strategy 6 - THREE-STEP INTERVIEW

This activity can be used to provide ākonga with an opportunity to seek out opinions, positions, or ideas from their peers. Firstly in pairs, ākonga take turns interviewing each other using a series of questions provided by the kaiako. Each pair then joins with another pair and the ākonga introduce their original partner and explain what they said. At the end of the exercise, all four ākonga will have had their ideas heard and described by their peers.

These examples of three-step interview topics is from Lipton and Wellman (1998):

1. Present a very challenging filter/sort combination problem to the ākonga. Allow them to use the interview to discuss possible solutions.
2. Present ākonga with an ethical situation related to privacy and the internet. Allow ākonga to use the interview as a means of discussing the different components of the issues at hand.
3. Provide ākonga a short (4-5 words) list of vocabulary to be reviewed. In the interview, they are to explain the definitions and applications of the words. By regrouping with the other interview pair, appropriate ākonga use of vocabulary will be reinforced.

## Power sharing through co-operative learning

Bishop (2011) explains the idea of power-sharing in education as a key to unlocking patterns of cultural dominance that have existed in classrooms for many decades. Relationships-based learning changes the balance of power by supporting sense-making of knowledge with ākonga, where they bring their ways of knowing to the learning.

How can you use cooperative learning approaches to enable a power sharing of the teaching and learning with ākonga?

This can happen in a number of ways, already discussed in the discursive interactions, these include:

- Ākonga steering the pace of the lesson by giving feedback to the kaiako on where they are struggling, or where they have prior knowledge.
- Kaiako using the prior knowledge activities to explicitly plan with ākonga their unit lessons.
- Building success criteria with ākonga using exemplars and models.
- Peer and self-assessment strategies that use the success criteria for the learning tasks.

There are important shifts to make in our teaching if this power-sharing is to occur. These shifts include moving from:

- Monologue to dialogue.
- Traditional to discursive (genuine student-generated questions, ākonga determining the learning pathways, teachers learning with and from ākonga).
- Implicit low expectations to explicit high expectations.
- Tacit to visible learning.

Co-operative learning is a very powerful strategy to demonstrate these shifts in classrooms. It is a structured form of group learning where ākonga can learn from and with each other. Studies have shown that where there are group goals, an interdependent structure to the learning, face-to-face interactions, and individual accountability, there are academic gains for all ākonga, with particularly strong effects for indigenous ākonga (Slavin et al., 1986). Co-operative learning has also been found to increase attendance, time on task, motivation, and independence. It involves increased higher level reasoning, increased generation of new ideas and solutions, and transfer of learning between situations (Johnson & Johnson, 1989; Slavin, 1990).

An example of a co-operative learning activity that can be used when there is a large of complex amount of learning material to unpack with ākonga is a jigsaw strategy (see below).

Reflecting on group work is an important part of the co-operative learning strategy, kaiako can use prompts such as:

- Give an example of something the others in the group have learned from you.
- Give a suggestion of a change that the group could make that would improve everyone's learning.

## Power sharing - THE JIGSAW STRATEGY

The Jigsaw Strategy is a co-operative learning strategy that can be used when there is a large or complex amount of learning material to unpack with ākonga. It is an approach that shares responsibility for learning across the group.

The strategy was first developed as a means of defusing racial tensions following the desegregation of schools in Texas. It soon succeeded in creating a more humane and inclusive environment and in improving academic achievement. You can read more about the strategy and its development at <https://www.jigsaw.org/#overview>

## The Relationships-based Teaching Profile - part3 - ākonga voice

So far a Te Atakura kaiako has been described as one who is **consciously trying to bring to life the relationships-based teaching profile**. To recap they would be:

1. Intentionally making sure that ākonga are experiencing whanaungatanga in the classroom.
2. Intentionally using effective teaching interactions with a focus on ākonga Māori.
3. Aware of and respond to ākonga voice on their engagement, understanding and ownership of their own learning.

It is essential that the kaiako keeps themselves informed of the voice of ākonga Māori to really understand their perspective on the learning. This enables them to be responsive in how they are intentionally designing learning experiences for ākonga. There are many ways that a kaiako, a leader or an organisation may gather this voice. It is important to know what you would like to know and then carefully choose an appropriate and relational way of gathering the voice. This will ensure that you get engagement from those ākonga that you really wish to hear from.

When we engage with ākonga, intentionally developing learning relationships/environments, and take the time to listen to their voice on their learning experiences, they may often open up about what is going on in their lives that is impacting on their study. This presents the opportunity to guide the learner to the appropriate support, which in turn allows the kaiako-ākonga conversations to stay focused on their learning.

### Finding useful methods to have regular consideration of ākonga voice

Kaiako and leaders are encouraged to find the most useful ways to gather regular ākonga voice that they can be responsive to. The most commonly seen examples of ways kaiako and leaders have been gathering such voice are:

1. Conversations with ākonga
  - a. Ongoing within or after classes.
  - b. Or as more formal organised opportunities for ākonga input into their learning (one to one/group).
2. Feedback/evaluation forms
  - a. At the end of classes, terms, programmes.

In either of the above examples the questions need to be designed to ensure that you are hearing about the things that can give you feedback about the things kaiako/leaders/organisations are trying in order to increase the achievement of ākonga Māori, or to give you an insight into their learning experiences and the changes that would make a difference. **To help the gathering of voice to be as helpful as possible it is recommended that voice be aligned with the relationship-based teaching profile that is used in the observations with kaiako.** This focuses on:

- What are ākonga Māori experiences of learning relationships like within the classroom? (whanaungatanga)
- What are ākonga Māori learning interactions like within the classroom? (discursive interactions)
- What is the cognitive engagement/agency of ākonga Māori learners during their learning?

The following are examples of how a Te Atakura kaiako/leader/organisation might listen to ākonga voice.





Whilst the kaiako was finding this of value, they wanted to hear from ākonga about how they were finding using this method. Thus the kaiako used a survey to see how useful ākonga had found their weekly progress checks and gather suggestions on how to improve.

**Weekly Progress Checks: Student Survey**

Have you found the weekly progress checks used in the anatomy unit useful for your learning? Yes

If no – How could the weekly progress check form and/or discussion be changed to be more useful for your learning?

If yes – how has it helped? Are any aspects more or less useful than others?

it helped because I had to make sure I was up with the info as I know we were going to be asked

Any other suggestions that might assist your learning (types of activities, teaching style, study tools, online resources, changes to progress checks – anything else you can think of!)

I love the flash cards that definitely helps remember and test the mind! 😊

**Weekly Progress Checks: Student Survey**

Have you found the weekly progress checks used in the anatomy unit useful for your learning? Yes

If no – How could the weekly progress check form and/or discussion be changed to be more useful for your learning?

Not specifically useful in regards to being motivated to do what needs to be done but does help in acting what should be done.

If yes – how has it helped? Are any aspects more or less useful than others? Helpful to remind me of what needs to be done and where I should be at.

Any other suggestions that might assist your learning (types of activities, teaching style, study tools, online resources, changes to progress checks – anything else you can think of!)

a brief check box each lesson of what we should be able to do/have learnt from the lesson.

and I don't like when I'm asked and don't have an answer.

(Te Atakura coach, 2016).

## Example of how to get started with ākonga voice

The following is a short article taken from <https://ziplet.com/post/3-easy-questions-to-get-started-with-student-feedback> entitled “3 easy ways to get started with student feedback” that has proved helpful in sharing with kaiako as they consider how they could gather and make use of ākonga voice to guide their teaching. There are other useful articles on here worth looking at.

John Hattie makes an interesting observation about student feedback. Hattie argues that while “feedback is critical to raising achievement,” its absence in classrooms remains a problem.

Working with teachers to gather student feedback, we have observed that teachers often face two obstacles before getting started. They don't:

- have enough time to develop good questions
- have enough confidence to ask the right questions

Many teachers add student voice to their PDP but are not sure how to start. Since we hear these messages often, we brought together the three best questions to get any teacher started with student feedback.

## **1. "Are you clear on what is required to be successful in this subject?"**

This is a superb question to ask early during a subject or course. Firstly, it will highlight any areas you have overlooked while setting learning goals. This ensures no nasty surprises for students down the track.

Most importantly, we have found a positive correlation between this question and successful completion in further education. Students unsure of subject or course requirements will feel less confident about how to spend their time - and are prone to disengagement or even dropping out. Gaining student-teacher alignment from the start is a critical step to minimising the risk of student disengagement.

## **2. "How challenging did you find today's activity?"**

This is a fantastic question to understand the various differences in your class. No two students are the same, and they will respond to activities differently. This question helps you to calibrate those differences, and creates a foundation for any differentiated teaching strategies you may employ.

"Challenge" is a better alternative for engagement than "enjoyment" because it directly links to the educational impact of that task. A challenging activity or task – when completed – reinforces a "growth mindset" in students.

Including a follow-up question about why they answered as they did can also be very useful.

## **3. "What's one thing I could do to better support you as a learner?"**

Students have the highest probability of success when they have the right support. Some students require more support around assessment time; others need autonomy to dig deeper on a topic for a greater challenge. Too often, we make assumptions about a student's best learning style. This question is a useful way to either reinforce or counter those beliefs. It's also great to gain authentic responses direct from your students!

For this question, we suggest experimenting with only allowing identifiable responses. This allows teachers to set more personalised strategies in their learning environment. Though, even an anonymised data set will still reveal varying support requirements across segments.

When starting out with student feedback, we suggest starting small. A regular schedule of two to three questions every few weeks is better than an end-of-term survey, because feedback is most effective when asked for regularly instead of all at once.

Student feedback will enable you to learn more about your students, refine your practice and maximise their chances of success. Using a free student feedback app like Ziplet makes it easy get started.

## Examples of content for ākonga evaluation of teaching forms

Often evaluation forms are given out as a method of gathering voice. The following menu of items offers suggestions for possible questions that are designed to give faculty useful feedback regarding ways to enhance ākonga learning. This list is not intended to be comprehensive. It is intended that kaiako and leaders could select the items that are relevant to them and add other items as appropriate. Questions are answered using a Likert Scale, a psychometric scale in which the responders specify their level of agreement.

For example a 5 point scale; where appropriate, include a “Does Not Apply” option that does not receive a point value.

- (1) Strongly Disagree
- (2) Disagree
- (3) Neutral
- (4) Agree
- (5) Strongly Agree

### *Teaching methods/strategies/practices*

- 1. The instructor expresses clear expectations for my learning and performance in this class.
- 2. The instructor clearly explains concepts.
- 3. The instructor clarifies areas of confusion.
- 4. The instructor uses effective teaching methods that enhance my learning.
- 5. The instructor encourages me to raise questions or make comments.
- 6. The instructor is well organized and prepared.
- 7. The instructor challenges me to think.
- 8. The instructor is available on an individual basis outside of class when I request it.
- 9. The instructor uses technology effectively to advance my learning.
- 10. The instructor contributes to improving my learning.

### *Ākonga involvement/engagement*

- 11. I attend class regularly.
- 12. I come to class prepared.
- 13. I actively participate in discussions and projects.
- 14. I have put a great deal of effort into advancing my learning in this course.
- 15. In this course, I have been challenged to learn more than I expected.
- 16. I am working up to my potential in this course.
- 17. I have made my best effort to participate in this course.
- 18. On average, I have spent \_\_\_\_\_ hours per week doing work outside of class for this course. (0-1 hour 2-4 hours 5-6 hours 7-8 hours 9+ hours)

### *Student learning/affect*

19. I have learned a lot in this class.
20. This class has increased my interest in this field of study.
21. The instructor shows respect and concern for students.
22. I believe that what I am being asked to learn in this course is important.

### *Evaluation of course materials (resources, assignments, assessments)*

23. The assignments in this course have enhanced my learning.
24. The tests accurately assess what I have learned in this course.
25. The instructor has high standards for achievement in this class.
26. The instructor provides clear evaluation criteria.
27. The instructor grades consistently with the evaluation criteria.
28. The assignments are returned quickly enough to benefit my learning.
29. The exam results are returned quickly enough to benefit my learning.
30. The feedback I have received on my work has enhanced my learning.

### *General summative*

31. Overall, the instructor has been an effective teacher.
32. Overall, this course has been effective in advancing my learning.

Items	Theme
I know what is expected of me on this course	Course engagement
I have a friend on this course	Well-being
I am confident that I have made the correct choice of course to attend	Hope
I know my course mates well	Well-being
There is someone on my course that cares about me	Well-being
If I had a problem there is someone on my course that I could go to	Well-being
I know a lot about my tutor	Tutor relationship
My tutor knows a lot about me	Tutor relationship
My tutor cares about me as a person	Tutor relationship
I have experienced success on this course	Course engagement
I feel safe on this course	Well-being
I know how I learn best	Course engagement
I know what my strengths are and how I can use these on this course	Course engagement
I am motivated to get involved in activities on this course	Course engagement
I have been involved in activities I enjoy	Course engagement
My tutor seems to value my contribution	Tutor relationship
I am involved and fully participating in this course	Course engagement
I know what I want to do once I have finished this course	Hope
I know what qualifications I need to achieve my goals when I leave	Hope

## SECTION F – Tools and guidelines

This section of the resource covers the tools and guidelines that have been designed to support kaiako, coaches, leaders (kaiārahi) and other organisational kaimahi in their evaluation, implementation and monitoring of new practices. Thus the tools support teams to build their capabilities using the iterative inquiry and knowledge-building cycles referred to back in section C.

Each tool has routines and practices that support their use so that evidence is robust, trusted and useful for supporting the implementation of relationships-based learning. There are seven tools that can be thought about in terms of the two areas.

### Area one: strengths and needs analysis

The first area is a strength and needs analysis in which evidence is being collated and investigated to reveal the experiences and outcomes of Māori and marginalised ākonga. **These tools are used when starting Te Atakura** within an organisation to give a baseline understanding of what things are and have been like for Māori and marginalised ākonga. These **tools are also useful for ongoing monitoring** and checking in on the impact of what has been tried as a result of the professional learning and practice changes of kaimahi. They thus provide a way to monitor the changes of experiences and outcomes. The tools in this area are:

1. **Focus group interviews** with Māori or marginalised ākonga.
  - The **interviews with ākonga are an essential** ongoing part of Te Atakura that informs the inquiry cycle.
  - Whilst not an essential activity it is also possible to run these with ākonga whānau, kaiako, kaiārahi, or other kaimahi of the organisation. This can be valuable as it will reveal if their theorising aligns with the kaupapa of the Te Atakura.
2. **Data and evidence** for gathering baseline quantitative data.

### Area two: evidence into action

The second area is 'evidence into action' tools. These tools provide kaimahi with the structure and the guidelines for doing the core work of Te Atakura. All of these are tools are used regularly to embed Te Atakura practices in how the organisation operates. They enable the iterative inquiry and knowledge-building cycles to operate effectively, and kaimahi to engage effectively in professional learning conversations that enable them to become consciously competent relationships-based leaders of learning. The tools in this area are:

3. **The observation** using the relationships-based teaching profile.
4. **Co-construction hui**
5. **Professional learning workshops**
6. **Community of practices**; kaiako (KCoP), leaders (LCoP) coaches (CCoP).
7. **GPILSEO**. An organisational system reflection and planning tool.

## Area one; strengths and needs analysis – Tool one: focus group interviews

### *What is the purpose of these hui?*

Focus group hui held with Māori or marginalised ākonga, kaiako and leadership provide the opportunity to hear what people are thinking in terms of learning experiences and educational performance. The meetings ask about:

- **Experiences** that Māori or marginalised ākonga have in a particular setting (classroom, institution, practicum) and what impact that experience has had on their learning.
- **Explanations** that kaiako, and leaders have about the performance of their Māori or marginalised ākonga.

### *What is the benefit of doing these hui?*

The information gathered at these meetings is valuable as it provides evidence for evaluation and reflection. The hui provides:

1. Narratives that can be coded according to the discourse(s) about ākonga performance that they represent.
2. An opportunity for reflection on learning experiences in relation to the sections of the relationships-based teaching profile.

In addition, participants in these hui have also spoken of the impact of taking part in them:

- The benefit of having time and the space to sense make.
- Being appreciative that their experiences and the impact of these experiences are listened to, responded to, and acted on so that things improve.

### *A background in “collaborative storytelling with a narrative methodology”*

The interviews follow an informal, semi-structured process, following guidelines that have been derived from theory and practices established within the context of empirical research. It is based on the work of Emeritus Professor Russell Bishop who, as part of his doctoral study, examined a number of examples of researchers undertaking research with Māori families, communities, and groups in ways that acknowledged the self-determination of the research participants and that addressed their collective and negotiated agendas. The narrative methodology was subsequently described in a number of books and refereed journals (Bishop, 1996, 1997, 1999; Bishop & Glynn, 1999).

Bishop rejected traditional data-gathering methods in favour of a narrative approach where **the interviewer seeks to understand the sense that the interviewee makes of their experiences rather than the interviewer determining what that experience means**. The data-gathering is deliberately designed to address imbalances in power between interviewers and interview participants. Those imbalances pertain to issues of initiation, benefits, representation, legitimation, and accountability in traditional interviewing procedures. The procedure was developed as a means of addressing Māori and other indigenous people’s concerns about research into their lives.

### *Routines and practices for focus group interviews*

The interviewing process is undertaken as a semi-structured conversation, that includes a number of routines and practices, which are noted within the interview tool. These include prompts that can support ākonga or other interviewees to open up their responses and to ‘theorise’ about their experiences or explanations.

### *Who can lead a focus group interview?*

It is important that anyone who is to be involved with the interviewing process is familiar with the theory behind the process. This enables interviewers to create the conditions necessary for interviewees to tell their stories in ways that provide the information the institution or system needs to shape suitable responses. This sounds simple but there are many factors to be aware of in the process of capturing the voices and analysing what is said.

### *What questions are asked?*

There are two versions of the focus group interview tool. One designed for ākonga, and one designed for leaders, kaiako and other kaimahi within the organisation. For each of the two groupings, a set of three questions is provided that are fundamental to the data-gathering process. These questions are as follows:

#### Ākonga:

- What are your learning experiences as ākonga Māori in the institution?
- What do those experiences mean to you as ākonga Māori?
- If you were able to talk to your kaiako and coach them in what would make a difference for your learning, what would you say to them?

#### Ākonga whānau:

- What are your family member's learning experiences as ākonga Māori in the institution?
- What do those experiences mean to your family member as ākonga Māori?
- If you were able to talk to the kaiako and coach them in what would make a difference for your family member's learning, what would you say to them?

#### Institutional kaimahi (leaders, kaiako, others):

- How are Māori or marginalised ākonga achieving in this programme/faculty/institution?
- How do you explain their performance?
- What would need to happen for this achievement to be improved?

The first two questions for each group are **intended to surface the explanations** that ākonga and others have **about ākonga performance**. The third question is critical to the power-sharing agenda to which this programme adheres. The data from the last question will support the responses that educational organisations or systems must make. Of course, these questions need to be contextualised to the actual ākonga, kaiako, and leaders for each learning site or system. Some examples of this contextualisation are incorporated in the interview tools.

## Important note on the arranging of focus groups

How participants for the focus group meetings are approached is important as this has an immediate impact on the willingness and openness of their engagement. Te Atakura coaches will co-construct with leaders and kaiako the best way to communicate their purpose so that the experience is one that participants are keen to be a part of. All participants need to feel this is a culturally safe process.

## Guidelines for running focus group meetings

The following guidelines can be applied to focus groups with ākonga Māori, whānau, kaiako, leaders or other kaimahi interviews. Whilst most guidelines are the same, any differences are clearly described.

- Ākonga are interviewed in groups that have been selected (could be by class or programme). It is recommended to have four to six ākonga in each focus group. The group should include ākonga who are achieving well in the system, as well as ākonga who are not engaging with the challenges of their course work.
- If whānau are being interviewed the same recommendations to size and inclusion should apply.
- Kaimahi are interviewed in groups that have been selected by the organisation. It is recommended to have four to six in each focus group and that the number of groups is dependent on the size of the programme/faculty/institution or system.
- Ideally, two interviewers should be with the focus group, one to record responses and the other to ask the questions. If the interviewers are known to the people being interviewed, it is important that they have good relationships with the interviewees and are not in positions of power.
- Permission forms need to have been signed prior to the interviews so that participants understand the purpose of the interview, who will be interviewing them, and that their responses may be audiotaped. Respondents will be assured that their responses will remain confidential and will be used to inform and improve teaching and learning for Māori or marginalised ākonga.
- The interview should aim to be no longer than an hour and all participants should be encouraged to respond. Interviewers need to guide but not lead the discussion and think carefully about the language they use when they hear explanations. For instance, it is important to acknowledge and not challenge lived experiences that might be surfaced in the interview. Sometimes, these revelations are surprising and even uncomfortable but only a brief nod and response is required. Phrases like “Tell me more”, “Can you give me an example?”, or “Is this the experience that everyone has?” will support participants to keep talking without feeling judged by what they say. There is guidance in the interview tool.
- At the end of the interview, the interviewer should complete the interviewer interview tool. This is particularly important when working alone, as in that circumstance, the interviewer’s primary focus needs to be on guiding the conversation rather than recording the field notes. The template provides a way of



capturing information that will help when transcribing the interview and completing the analysis. It is used to capture key themes, significant features of the group's interpersonal dynamics, and any relevant community issues. It can also be used to note any terms that are special to the people who were interviewed, which helps the transcribers to use contextually correct terminology and spelling.

- Ideally, the transcribed interview notes should be returned to all interviewees as a 'sense making' exercise but this can be impractical. A copy of the final notes should be offered to be sent to all interviewees.

## Transcription of focus group interviews

Audio-taped interviews will be transcribed using the interview audio, the interviewer methodology template, and the field notes made in the interview tool. This is a time-consuming task that can be conducted by a professional transcription service.

If using a professional transcription service:

- It is important to ensure that the transcription is completed soon after the interviews take place and that there is a robust process of quality assurance.
- Note that where there are more than three interviewees, the transcription service will have difficulty identifying individual speakers. The interview notes will assist with this. However, the transcription notes are to be considered 'raw data' and will need to be quality assured before being ready for analysis.
- The transcription needs to be reviewed by the interviewer or the coach, and possibly also those who were in the interview (kaiako, ākonga and their families). In the case of any major discrepancy the transcribed notes and the interviewee's impressions, the transcription service should be asked to return to the audio recordings and work through the issues.
- Confidentiality is paramount. Transcribed interview notes are not available to any persons other than those agreed by interviewees as part of the process. It is usual for the agreement to include the kaiako, and the leaders of the programme who will use the voice to drive a change in practice.
- If other parties (e.g. system leaders, researchers) want to read the transcribed notes they need interviewee approval prior to doing so.

## Analysis of focus group interviews

The purpose of the analysis is to make meaning from the raw data, transforming the transcribed interviews into a source of evidence from which to make decisions about practice, particularly with regard to teaching, professional learning, and the culture of the programme/institution and system. There are three approaches that can be taken to the analysis of the voice, two of which are done by the Te Atakura team and then passed onto a programme team, and one of which is a joint coding exercise completed with the programme team.

### *1) Using evidence to consider the discourse(s) about ākongā performance*

One approach of analysis is that of a discourse analysis. This looks beyond the words to the deeper meanings that are expressed. It is constructed by coding the transcripts according to the discourse(s) about ākongā performance that they represent. The discourses that are explored in the analysis have been named in previous research (Bishop & Berryman, 2006) and include:

- Relationships with kaiako are critical to performance.
- Ākongā home and family impact on performance.
- Structures and systems impact on performance.

The evidence is structured around these discourses, providing a powerful illustration of what ākongā, family members, kaiako, institution leaders, and system leaders are thinking about in terms of learning for Māori or marginalised ākongā. The similarities and differences between groups provide the evidence for discussion within each context.

This can be a platform for discussing with the Te Atakura team the practices that can be adopted to achieve positive change.

### *2) Using evidence to reflect on learning experiences and learning in relation to the relationships-based teaching profile.*

Another approach of analysis is a coding of the voice transcripts according to the sections of the relationships-based teaching profile. This exercise can help shape an understanding of ākongā learning experiences and direct conversations of how changes in teaching practice can improve the educational experiences and outcomes of ākongā Māori, marginalised learners and all ākongā.

### *3) A collaborative coding exercise with the programme leaders and or team.*

In some instances it may be useful for the Te Atakura team to sit with down alongside the programme leaders/team and code together. Providing the transcript and prompting questions can allow kaiako and leaders to sense make for themselves. Such a process can accelerate understanding of the process and encourage engagement in the use of ākongā voice.

## Preparing a report from the analysis

Whichever of the analysis approaches chosen for making sense of the focus group meetings a report should be drafted. The report should capture the evolving themes as those involved go about the sense making exercise of analysis. Once drafted the report should be reviewed by the interviewer and at least one member of the Te Atakura team.

## How is the final report used to impact on learning experiences?

The final report is to be shared with the kaiako and leaders of the ākonga. They will be supported in the process by a Te Atakura coach as they explore the themes of the voice and co-construct their next steps of responding to the ākonga on their plans to improve the learning experiences.

By intentionally informing ākonga (closing the loop) on the plans for change you are reinforcing the message that you are listening and that you are committed to working together towards better outcomes.

## Ākonga Māori focus group interview tool

Programme Name:

Date:

Number of ākonga in the meeting:

Number of kakiako in the programme:

### PRIOR TO THE INTERVIEW

<p><b>Whanaungatanga</b> Introduce yourself and the other interviewer.</p> <p>Remind them of the purpose of the interview and that their responses are confidential</p>	<p>Start with karakia.</p> <p>We are here to try to help your kaiako (use the term that is most appropriate in their context, e.g. teacher, training advisor etc.) to improve their teaching practices so that your learning experience will improve.</p> <p>We find it really useful to just ask three or four questions:</p> <ul style="list-style-type: none"><li>• What do you hope to get from your participation in your studies?</li><li>• What are your experiences as Māori learners here at UCOL (name of organisation)?</li><li>• What do these experiences mean to you? How do they impact on your learning?</li><li>• [And in the last part of the interview] How can this experience be improved?</li></ul> <p>We are going to listen and record. Sometimes we might probe a bit further so that we understand what you mean.</p> <p>Before we start, do you have any questions of us?</p>
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### QUESTIONS AND PROMPTS

Question 1	What do you hope to get from your participation in your studies?
Field notes: record phrases/responses that you will later identify as part of the discourse analysis	

Question 2	<p>What is it like to be a Māori learner here? What experiences of learning do you have?</p> <p>What do these experiences mean to you as a learner?</p> <p>What impact do these experiences have upon your learning?</p>
Prompts might include	<p><b>Describe a typical lesson...</b> <i>[then pick up on the descriptions with specific questions about how this <u>helps</u> or <u>hinders</u> their learning]</i></p> <p><b>In other interviews that we have had with Māori students</b> <i>[here and elsewhere, be specific and name the group], they talk about the importance of their kaiako...</i></p> <ul style="list-style-type: none"> <li>• Do your kaiako care for you as Māori learners?</li> <li>• OR Do they care about your cultural identity?</li> <li>• What would they do to show they care for you?</li> <li>• Do your kaiako have high expectations of you as a Māori learner?</li> <li>• According to whether your answer is 'yes' or 'no', can you please tell me what that looks like?</li> <li>• Are your kaiako well organised? Do they know their subject matter? What does that look like?</li> <li>• Do your kaiako know how to help you to learn? Do they help you to learn? How do they do this? What does it look like?</li> <li>• Are you able to work with other students to help each other with your learning? What does that look like?</li> <li>• Are you able to ask questions of your own? What sort of questions are you able to ask?</li> <li>• Do your kaiako use a range of teaching strategies? Or do they do the same thing every day?</li> <li>• Do your kaiako talk with you about your work and your results in ways that help you to do better next time? Can you give examples of your kaiako doing this? What does this look like?</li> </ul>
Field notes: record phrases/responses that you will later identify as part of the discourse analysis	



## Ākonga Māori whānau focus group interview tool

Programme Name:

Date:

Number of whānau in the meeting:

Number of kaiako in the programme:

### PRIOR TO THE INTERVIEW

<p><b>Whanaungatanga</b> Introduce yourself and the other interviewer.</p> <p>Remind them of the purpose of the interview and that their responses are confidential</p>	<p>Start with karakia.</p> <p>We are here to help kaiako improve their teaching practices so that your family member's learning experience will improve.</p> <p>We find it really useful to just ask three or four questions:</p> <ul style="list-style-type: none"><li>• What does your family member hope to get from their participation in studies?</li><li>• What do you think are the experiences of your family member as a learner?</li><li>• What do these experiences mean to them? How does that impact on their learning?</li><li>• [And in the last part of the interview] How can this experience be improved?</li></ul> <p>We are going to listen and record. Sometimes we might probe a bit further so that we understand what you mean.</p> <p>Before we start, do you have any questions of us?</p>
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### QUESTIONS AND PROMPTS

Question 1	What do your family members hope to get from your participation in their studies?
Field notes: record phrases/responses that you will later identify as part of the discourse analysis	

Question 2	<p>What are your family member's experiences as a Māori learner?</p> <p>What do these experiences mean for their learning?</p> <p>What impact do these experiences have upon their learning?</p>
Prompts might include	<ul style="list-style-type: none"> <li>• Do the kaiako care for ākonga Māori? How do you know? What would they do to show they care for ākonga Māori?</li> <li>• Do the kaiako have high expectations of your family member/s as a learner? According to whether your answer is 'yes' or 'no', can you please tell me what that looks like?</li> <li>• Are the kaiako well organised? Do they know their subject matter? What does that look like?</li> <li>• Are you able to ask questions of your own? What sort of questions are you able to ask?</li> <li>• Do the kaiako talk with you about your family member/s work and their results in ways that help you understand their achievement? Can you give examples of the kaiako doing this? What does this look like?</li> </ul>
Field notes: record phrases/responses that you will later identify as part of the discourse analysis	
Question 3	<p>If we were able to talk to your family member's kaiako, and coach them in what would make a difference for their learning, what would we say to them?</p>
Field notes: record phrases/responses that you will later identify as part of the discourse analysis	
Conclude interview	<p>Ask them if they have any other ideas to add.</p> <p>Thank them for their honesty and time. Let them know again what this information will be used for.</p> <p>Finish with karakia.</p>



## Kaimahi focus group interview tool

Programme Name:

Date:

Number of kaimahi in the meeting:

Number of kaiako in the programme:

### PRIOR TO THE INTERVIEW

<p><b>Whanaungatanga</b> Introduce yourself and the other interviewer.</p> <p>Remind them of the purpose of the interview and that their responses are confidential</p>	<p>Start with karakia.</p> <p>We are here to try to support you to improve outcomes for your ākonga Māori. We are also interviewing ākonga and their whānau asking them similar questions about their learning.</p> <p>We find it really useful to just ask three questions:</p> <ul style="list-style-type: none"><li>• How are your ākonga Māori going in terms of attendance, retention, learning and achievement?</li><li>• How do you explain these results for ākonga Māori?</li><li>• [And, in the last part of the interview], how might learning and achievement for ākonga Māori be improved?</li></ul> <p>We are going to listen and record. Sometimes we might probe a bit further so that we understand what you mean.</p> <p>Before we start, do you have any questions of us?</p>
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### QUESTIONS AND PROMPTS

Question 1	How are your ākonga Māori going in terms of attendance, retention, learning and achievement?
Prompts might include	<ul style="list-style-type: none"><li>• Describe how you find these ākonga in a typical lesson.</li><li>• Do you have to support your ākonga Māori in different ways?</li></ul>
Field notes: record phrases/responses that you will later identify as part of the discourse analysis	

Question 2	What needs to change in order for ākonga Māori to achieve well here?
Prompts might include	<ul style="list-style-type: none"> <li>• Why do you think they are not doing well?</li> <li>• Why do some do well?</li> </ul>
Field notes: record phrases/responses that you will later identify as part of the discourse analysis	
Conclude interview	<p>Ask them if they have any other ideas to add.</p> <p>Thank them for their honesty and time. Let them know again what this information will be used for.</p> <p>Finish with karakia.</p>

## Interviewer methodology template

Programme Name:

Interviewer:

Date:

Place:

Those in the interview (ākonga/whānau/kaiako/leaders):

Names of those interviewed
1. 2. 3. 4. 5. 6.
Main themes that emerged during the interview:
Interpersonal dynamics:
Community issues:
Question format if different from the interview tool:



## Example of ākonga focus group informed consent form

Kia ora

You are invited to take part in a student feedback focus group evaluating your learning experience. This is part of a programme called Te Atakura that exists to help kaiako/leaders improve the experiences and outcomes for ākonga Māori.

### What does the focus group involve?

We would like to hear about your experiences as ākonga Māori. Two facilitators, independent of your kaiako team, will meet with you and some of your peers to listen to your perspective. This will take about an hour.

### How will the information be used?

The information that we collect from your focus group will be anonymised, collated and given back to your kaiako, and their leaders, for them to see how they can make improvements to help your learning and your overall experience within the programme.

### What about ethics and confidentiality?

**Anything you say, and all information gathered will be confidential. We will not identify you in any way when we collate your feedback.**

We may be audio-taping the focus group, in case we need to check what we write. Any tapes and notes, or other information collected will be confidential to the members of the facilitation team and held securely. **We will let you know if we are going to record the conversations.**

We really value your contribution to this feedback session. If you agree to participate, please sign the consent form and give it to the facilitators at the time of your interview. If you have any further questions about this feedback session, please feel free to contact us.

Ngā Manaakitanga, Erin Lincoln (Kaikōkiri Te Atakura)

## Ākonga Focus Group Informed Consent

- ✓ I have read the Information Sheet and understand what my involvement will be in the feedback session.
- ✓ I agree to participate in the ākonga Māori focus group.
- ✓ I agree to the focus group voice being recorded.
- ✓ I understand that individual participation in the focus group is voluntary and I may withdraw at any time.

Yes/No                      (please circle)

Please print your name clearly.

Your full name: \_\_\_\_\_

Programme name: \_\_\_\_\_

Email: \_\_\_\_\_

Signed: \_\_\_\_\_

## Area one; strengths and needs analysis – Tool two: data and evidence

As part of the iterative knowledge building and inquiry cycle model kaimahi begin with attempting to answer the question **how are my ākonga Māori going? And how do I know how they are going?** To be able to answer these questions well kaimahi will need evidence and data so that **conversations are evidence-based rather than anecdotal**. This data tool aims to assist by guiding what data kaimahi might look at, and the questions they may be asking to interrogate the data. These evidence based discussions give you both quantitative baseline data and ongoing monitoring opportunities.

### The need for disaggregated data

It is important to use **disaggregation of data sets** so that close comparisons can be made between Māori or marginalised ākonga and the ākonga population as a whole. Once the disparities are revealed, then long-term equity goals accompanied by short-term equity targets can be set that channel the focus on change for improvement. These can then be used to evaluate success towards addressing disparities.

Te Atakura's evidence-based conversations and iterative knowledge building and inquiry cycle model helps the organisation to move its focus from policies that focus more on ākonga in general **to goals and actions that target Māori or marginalised ākonga**. This helps develop systems that have a chance of addressing educational disparities (Bishop et al., 2010).

Note that when considering the gaps in parity it would be an error to just focus on those that are at the bottom. This leads to targeting the bottom 10 or 20 per cent of ākonga when the disparity in achievement is often located across the whole set of scores. Thus the **disaggregated data should give insight into the achievement disparities across the whole set of ākonga scores**.

### Considerations when looking at data

When discussing the data sets it is useful to consider:

- The quality of the data sets.
- Where there are gaps in information in relation to Māori or marginalised ākonga.
- Areas of strength and areas of need.
- Next steps for data gathering.
- Use of data in classroom programmes.
- Setting programme, school or system-wide goals for Māori or marginalised ākonga.
- Short-term targets.

## Which data sets should we use?

There are a number of useful data sets for addressing achievement disparities. They are listed in the **data set profile**. Alongside the list of possible data sets are some questions to support decisions about what data to collect/disaggregate, and how you might interrogate the data you have collected. The questions provided are examples, there will be others that need to be considered in different contexts. The sources from which you will be able to pull data sets will depend on the organisation.

Also provided is a **data template** for you to capture the data sets, an analysis of the learning and achievement for Māori or marginalised ākonga and how they are currently being shared and used at a particular point in time. The template gives you space to record:

- An analysis of data collected.
- How this data is currently shared with teachers, ākonga and their families, and the community.
- How kaimahi use the data in their planning.

## An example of data sets and questions used to interrogate them

On page 103 you can see an example of a reflection on data sets (enrolment, attrition and achievement) and the questions that have been used to explore them. This example has been used in co-construction hui by programme teams at UCOL.



## Data set profile

Possible data sets	Questions to support decisions on what data to collect, and how to interrogate data
<ul style="list-style-type: none"> <li>▪ Achievement</li> <li>▪ Enrolment</li> <li>▪ Engagement</li> <li>▪ Retention</li> <li>▪ Attrition</li> <li>▪ Completion</li> <li>▪ Attendance</li> <li>▪ Diagnostic Testing</li> <li>▪ Pre-Course Testing</li> <li>▪ Literacy</li> <li>▪ Linguistic</li> <li>▪ Numeracy</li> <li>▪ Questionnaires</li> <li>▪ Experience Surveys</li> <li>▪ Satisfactory Surveys</li> <li>▪ Individual Interviews</li> <li>▪ Focus Group Interviews</li> <li>▪ Student Observations</li> <li>▪ Classroom Observations</li> <li>▪ <a href="#">Add other relevant data sets</a></li> </ul>	<ul style="list-style-type: none"> <li>❖ What is the extent and quality of the information collected about the achievement of Māori or marginalised ākonga?</li> <li>❖ To what extent are Māori or marginalised ākonga achieving in relation to other ākonga across different faculties, in different years, programmes, courses, or degrees?</li> <li>❖ What patterns or trends do you notice over time?</li> <li>❖ How well are Māori or marginalised ākonga represented in the group of ākonga that are achieving well?</li> <li>❖ What sorts of qualifications are different groups of ākonga achieving?</li> <li>❖ Is the rate of progress/achievement for Māori or marginalised ākonga comparable with other groups of ākonga?</li> <li>❖ Is the achievement Māori or marginalised ākonga similar to or different from other schools or institutions?</li> <li>❖ What acceleration of achievement is required for Māori or marginalised ākonga to address disparities?</li> <li>❖ What data is used to find out about the daily learning experiences of Māori or marginalised ākonga?</li> <li>❖ How well is ākonga voice analysed and mobilised to inform changes that improve learning experiences and outcomes?</li> <li>❖ To what extent do classroom observations focus on learning for Māori or marginalised ākonga?</li> <li>❖ Is classroom data that kaiako create and use disaggregated for their Māori or marginalised ākonga?</li> <li>❖ What short- and long-term goals are set for Māori or marginalised ākonga?</li> <li>❖ What other data from different sources are used to explore factors relating to achievement or non-achievement?</li> <li>❖ How well are these data sets used to identify ākonga needs, introduce strategies to meet them, and monitor their effectiveness?</li> </ul>

Data set profile template

Data set / source	Analysis	How is this shared with kaimahi, ākonga, their whānau and the community?	How do kaiako use the data in their planning?

## Area two; evidence into action - Tool three: the observation

### Introduction

The observations used in Te Atakura work alongside the professional learning workshops. This design is on purpose as it is known that workshops on their own do little to change practices. Where workshops are linked to ongoing learning, practice and feedback cycles for participants, changes are embedded and sustained (O'Connell 2010; Timperley et al., 2007).

Te Atakura uses an observation process that uses:

- Pre-observation meetings.
- Observations using a relationships-based teaching profile to gather evidence.
- Post observation meetings.

This structure ensures that observation of classroom practice is accompanied by individualised and carefully constructed feedback, which is known to be the most effective way to change kaiako practice so that it leads to improved ākonga learning and achievement. In the feedback conversations, coaches support kaiako to self-monitor the new goals that they set and the changes they are making to their practices. The coach- kaiako conversations are confidential, supportive and focused on being productive as learning conversations. The coach ensures they have initial meetings with the kaiako to develop a healthy coach- kaiako relationship before the observation process begins.

### Pre observation meeting

Prior to the coach going into the classroom and undertaking the observation, they have a 1-hour pre-observation meeting with their kaiako to:

- Discuss the observation process.
- Look at the evidence of how ākonga Māori are achieving (historic and current).
- Discuss current class information.
  - Numbers, ākonga strengths and challenges, the identification of ākonga that might be at risk.
- Discuss areas a kaiako might like a coach to pay particular attention to when they are observing.
- Support kaiako to set relationships-based teaching goals for their teaching and learning practice.

This conversation is captured by the coach in the kaiako case study document, and the kaiako in their workbook (Te Mana Ākoranga). This enables both parties to revisit notes/goals as part of the post-observation meeting.

## The observation process

A coach will spend 1 hour in the classroom with the kaiako at an agreed time that will be most helpful to the kaiako to reflect on how well they create, interact and monitor their ākonga Māori. During this time period, they will use an observation tool to collect useful evidence on relationships-based teaching that can be used in the post-observation meeting. There are particular routines that are associated with the observation that enhance the learning for the kaiako. Here is an overview of how the observation time period is used.

Step	Time	Activity
1	10 minutes	<p>Coach watches the class; it is important to let everyone settle before they start to gather evidence. This time also allows for the observation tool to be used when it is most effective, during the middle section of a lesson.</p> <p>At this time it can be appropriate for the coach to:</p> <ul style="list-style-type: none"> <li>• Map the classroom with location of ākonga.</li> <li>• Check the class list to identify who teacher is talking to.</li> <li>• Take informal notes.</li> </ul>
2	10 minutes	<p><b>Part one (whanaungatanga)</b></p> <p>Coach is recording all evidence seen and heard that fits into the 5 dimensions of <b>creating</b> a family-like context for learning.</p>
3	20 minutes	<p><b>Part two (discursive interactions)</b></p> <p>The coach is noting down the evidence of discursive interactions between the kaiako and ākonga. The focus is on:</p> <ul style="list-style-type: none"> <li>- The type of interaction the teacher is having (identifying PL, FB, FF, CO).</li> <li>- Whom the kaiako is interacting with (whole group, Māori or non-Māori).</li> <li>- The location of the kaiako at the time of the interactions.</li> </ul> <p>Coach is recording <b>interactions</b> with ākonga minute by minute.</p> <ul style="list-style-type: none"> <li>- Notes will record the first 10 seconds of each minute.</li> <li>- Coaches will also observe the next 40 – 45 seconds, noting down a significant practice that they wish to highlight with the kaiako, but they will not note every single interaction that occurs.</li> <li>- If none of these interactions are observed, then that in itself is a talking point. If more than one of the discursive interactions are observed during the 10-second period, just the first one is recorded, and a note can be made to commend the teacher for multiple use of interactions.</li> </ul> <p>Following the observation, the coach will use the notes to produce a summary of the 20 minutes coding evidence.</p>

4		<p><b>Opportunity for any additional notes</b></p> <p>There is a short time period between part two and part 3 of the observation in which the coach can make notes that may be helpful for review with the kaiako.</p>
5	10 minutes	<p><b>Part three (ākonga engagement)</b></p> <p>The coach will agree with the kaiako if this can be carried out during the class or whether there is a more appropriate time (e.g. the class ends or has a break). It will normally be completed within the 1 hour duration of the observation.</p> <p>The coach will talk to three ākonga Māori (these can be identified prior to observation), asking 3 questions about their engagement in their learning. Sometimes additional questions may be asked if deemed relevant to the teaching/class.</p>

## The observation tool

The relationships-based teaching profile (observation tool) can be found in appendix 5. It is designed to be used on a regular basis, providing objective evidence for learning conversations between the coach and kaiako. The tool is organised into three parts, each providing a framework to record evidence, enabling the kaiako to reflect on how they were:

1. **Creating** whanaungatanga in the classroom (an extended-family-like learning context).
2. **Interacting** within the learning context, including using discursive pedagogies to interact within the extended family-like learning context (for example, use of prior knowledge, feedback and feedforward, and powersharing and co-construction).
3. **Monitoring** ākonga engagement in their learning.

For a description on the background of the observation tool, explanations of each of its elements and readings that are helpful for a deeper understanding refer to page 40 of the resource.

## Part one; creating whanaungatanga

Creating **whanaungatanga** is the first part of the observation tool because its creation as a learning context is fundamental to kaiako being able to use effective teaching interactions (part two of the observation) and to nurture ākonga engagement in their learning (monitored in part 3 of the observation).

The notion of whanaungatanga in the classroom can be likened to an ideal extended family. In this family, the members are charged with caring for and nurturing each other so they grow in a secure, culturally-located environment, where appropriate knowledge is passed on in an interactive manner (tuakana-teina). The notion of a group of kaiako acting as the ākonga extended family provides an image of a supportive group working collaboratively in their best interest. When observing teaching it is possible to see and hear evidence of how kaiako create such a learning context, because this involves particular ways of talking and reacting as ākonga respond in their lessons. Thus the evidence collected with this part of the tool provides kaiako with an opportunity to reflect and learn how to create whanaungatanga for the learning context.

After each observation, there is the opportunity for the kaiako and the coach to assess where the kaiako efforts lie in each of the five dimensions on a one-to-five Likert scale. The overall score (sum of scores given for each dimension) and the examples noted by the coach will be used in the professional learning conversation between the coach and the kaiako to identify how well the kaiako is creating this **whanaungatanga** context for learning and what they can do to improve the development of this context.

Here are some examples of the things that a coach might be making notes on during observations. Note that in the observation tool itself the coach is making **evidence statements** so that it is clear what was said or how something was expressed.

### 1. Agentic vs Deficit thinking

- Evidence of agentic thinking/talk/explanations from kaiako.
- Kaiako feedback to ākonga saying: “yes and...” not just “yes”;
  - Drawing info out in a positive way such as “I particularly like the way you’re doing that because...”
- Kaiako expresses their belief in ākonga.
- Kaiako challenging and not accepting “I can’t do that”.
- An example of deficit explanation; “they don’t come to class because...”, “you won’t be able to do this because...”

### 2. Manaakitanga: caring for and nurturing the learner, including their language and culture.

- Encouraging ākonga to use their language, culture, their way of expressing in the classroom.
- Pronouncing ākonga names correctly.
- Ākonga prior learning and experience sought for by kaiako.
- Asking ākonga to share different culture’s approaches to how something is done (e.g wedding makeup).
- Acknowledging circumstances e.g. tangi, car accidents, world events etc.
- Ākonga able and encouraged to bring their hobbies & interests into the classroom.
- Using appropriate learning contexts.

- Taking efforts to know the backgrounds of their ākonga.
  - Kaiako and ākonga using mihimihi.
3. **Mana motuhake:** voicing and demonstrating high expectations.
- Kaiako being clear about what's expected and expressing their belief that ākonga are able to achieve.
  - Kaiako talking to ākonga about the challenge of the work and the perseverance they will need.
  - Explanations that outline what is expected in the learning.
  - Explaining to ākonga that if you can explain word/concept you will know you have learned it better.
  - Explanations that outline the learning behaviours that are required; for example "I know you can be successful when you...read /do ... (before class) & when you come to class you'll be ready to learn'.
  - Kaiako ensures that all ākonga are engaged/attentive.
4. **Whakapringatanga:** ensuring that all learners can learn in a well-managed environment.
- Lesson structure is explained clearly sharing the why of the design with ākonga.
  - Room set up with appropriate resources for class activity.
  - Ākonga have workbooks and resources etc. which are needed.
  - Kaiako captures ākonga attention and engages them into learning.
  - Ākonga are engaged in learning (e.g. on task), either individually or as a group.
5. **Kotahitanga:** knowing what ākonga need to learn.
- Kaiako gives overview of where the lesson fits in to course.
  - Showing previous ākonga work and its grading; e.g an A piece of work, a B, C etc.
  - Kaiako sharing their experiences.
  - Ākonga given the opportunity to share what they want to learn from class.
  - Ākonga talking about what they need to learn next.
  - Ākonga given the opportunity to engage in meaningful class activities.

For further description on this part of the observation tool, and readings that are helpful for a deeper understanding refer to section E of the resource.

## Part two; interacting within the learning context (discursive interactions)

The second part of the observation tool is focused on **discursive interactions** that occur within the family-like context. Discursive interactions have been shown to make a major difference in ākonga learning, yet they are often different to those used most frequently by kaiako. Thus coaches are working to support kaiako to implement discursive interactions in their classrooms on a regular basis.

We know from research that, on average, most kaiako interactions with Māori or marginalised ākonga will consist of their transmitting previously determined knowledge that is dominated by the majority culture of the institution. These have been termed 'traditional interactions'. However, we know that these interactions with ākonga are not as effective if that is all that the kaiako does. Thus Te Atakura aims to support kaiako to introduce these discursive interactions to assist them to engage with Māori or marginalised ākonga in a manner that will allow ākonga to become familiar and proficient with the discourses (language and actions) of the subject.

**Kaiako need to effectively use discursive interactions that promote learning through explicit teaching.** The discursive interactions we are looking at within Te Atakura involve the use of:

- **Ākonga prior knowledge** upon which to build understanding.
- **Feedback** and **feedforward** on ākonga attempts to use language and actions of the discourse of the subject being taught.
- **Co-construction**, with kaiako supporting learners to make their own sense of new learning rather than simply transmitting it.

Effective use of these interactions **supports power-sharing strategies that promote ākonga self-determination (agency)**. These power-sharing strategies could include co-operative learning, inquiry methods, narrative pedagogy, and ākonga-generated questions among others.

For further description on this part of the observation tool, and readings that are helpful for a deeper understanding refer to section E of the resource.

### *Creating opportunities for using discursive interactions*

Discursive interactions draw on the Assessment for Learning literature that supports formative assessment practices and explicit teaching (Hattie, 2009). Thus kaiako are supported and encouraged to **use formal and/or informal formative assessment data to create opportunities for them to use discursive interactions**.



### *Maximising the effectiveness of using discursive interactions*

When a kaiako is reflecting on the impact of using discursive interactions with ākonga it is always worth considering the evidence of Bishop et al., (2013) who identified that kaiako who had developed a more family-like context for learning were the kaiako who were more likely to have success with the implementation of discursive interactions.

Without a focus on creating whanaungatanga, it is likely that:

- discursive interactions are less likely to be effective with Māori or marginalised ākonga;
- and that these ākonga are less likely to be engaged in learning.

For this reason Te Atakura coaches will focus initially on supporting kaiako to develop whanaungatanga in their learning environments.

### *Why is it recorded who the interactions are with?*

Research has shown that part of the reason for educational disparities occurring in classrooms is that ākonga Māori receive less attention (even when discursive interactions are taking place) than do ākonga most culturally similar to the kaiako. Hence a valuable piece of evidence to reflect on is whom kaiako are interacting with.

### *Why are there no observation codes for behavior?*

This is deliberate, as it is generally clear that kaiako give ākonga lots of behavioural feedback and feed-forward. Therefore, they don't need support to develop these skills. They do, however, need support to use discursive interactions, to develop interactive and responsive teaching strategies, and to use assessment and informal observations. Consequently, this is the focus in the observation. This is not to say that kaiako should abandon transmission, monitoring, and behavioural management skills; on the contrary, they need to keep them. But the main point is that they should not rely upon these solely but rather include a range of interactions as well to support learning. A good mixture of interactions is the eventual goal. Something in the order of half traditional and half discursive appears to be an effective mix for improving the learning for ākonga Māori.

### Part three; ākonga engagement in their learning

This part of the observation is focused on assessing the cognitive demands of the lesson for a small sample of three Māori or marginalised ākonga participating in the class. The ākonga to be selected can be discussed and agreed with the classroom kaiako, however it may be fitting for the coach to be able to select ākonga based on what they have seen in the class. The coach will be introduced to all ākonga at the start of the class, but it is the coach who should seek ākonga agreement to respond to the three questions noted in the tool. The responses to each of the questions are noted in order to guide a discussion with the kaiako on the cognitive demands of the lesson following the observation.

Question	Ākonga one	Ākonga two	Ākonga three
What are you learning today?			
How are you going? How do you know?			
What do you need to learn next?			

To aid in the reflection on the responses, coach and kaiako can consider where to place them on the following continuums. This can help to start discussions on how to empower ākonga to have clearer understanding of what they are learning, have the skills to independently assess how they are going, and have more directional understanding of what is needed next in their learning to be successful.

Q1)	Unclear	←————→	Clear
Q2)	Dependent	←————→	Independent
Q3)	Vague	←————→	Directional

## Additional observation notes

In the first ten minutes of the class, and between part 2 and part 3 of the observation there is time for the coach to make notes on any of the following that they think will be useful for consideration in the post-observation meeting.

1. Draw a map of the classroom that includes the locations of ākonga. It can be useful to visually see the interactions that the kaiako has with Māori or marginalised ākonga or those identified as at risk.
2. Consider the cognitive level of the lesson.
  - Deliberate whether the level is appropriately challenging, or is too challenging for ākonga?
  - This can be a good indication of the expectations of the kaiako in relation to their ākonga.
  - Are there grades of challenge?
  - Are differential learning opportunities being provided to ākonga?
  - How does the kaiako handle complaints about the level of challenge of the work?
3. The ability for ākonga to complete their work.
  - Are ākonga able to complete the work in the allocated time?
  - Do ākonga have a lot of time on their hands?
  - Is there purposeful calm or a sense of panic in the learning setting?
4. What strategies is the kaiako using?
5. What are ākonga doing during the observation period?

## Post-observation meeting

The post-observation meeting usually lasts an hour. It provides time in which the coach and kaiako can use the evidence collected by the observation tool to reflect on practice to better support successful learning for Māori and marginalised ākonga.

At the meeting the resources required are:

- The observation evidence note (provided by the coach).
- Kaiako case study notes (provided by the coach).
- Te Atakura resource (kaiako copy).
- Te Mana Ākoranga (kaiako workbook).

The coach will provide a setting for conversation in which:

- The kaiako is being uplifted and supported.
- Conversations are evidence-based.
- Kaiako agency is being developed.
- Solutions are sought using the relationships-based teaching profile.
- Goals are agreed upon for future teaching practice.

### *What is covered in the post-observation?*

A good starting place for the meeting is the kaiako self-reflection on achieving the goals that were agreed in the pre-observation meeting. This can provide a nice platform to then talk about what the evidence reflects of how the kaiako was:

1. **Creating** whanaungatanga in the classroom (an extended-family-like learning context).
2. **Interacting** within the learning context, including using discursive pedagogies and effective teaching strategies.
3. **Monitoring** ākonga engagement in their learning.

In this way coaches and kaiako are working collaboratively to examine the evidence of what the kaiako was doing in terms of the desired interactions, and whether or not they were working, specifically with targeted Māori or marginalised ākonga. These conversations provide feedback and feedforward about the session as well as time co-constructing ways in which the kaiako may change practice to improve in each area of the relationships-based teaching profile.

The post-observation meeting will often lead to identifying kaiako development needs. For example these might include:

- Using explicit teaching strategies (e.g. using learning intentions and success criteria with ākonga in ways that utilise prior knowledge and help co-construction of new knowledge).

- Use of power-sharing strategies (for example cooperative learning, ākonga teaching each other, ākonga-generated questions, or narrative pedagogy).
- Use of assessment information (formative and summative).

At the end of the meeting, it is important that the coach and kaiako identify their next steps. This is dependent on stage of the kaiako in their Te Atakura journey, but it will usually involve booking a time for the next meeting.

### The value of the scoring templates within the observation tool

The scoring templates from the observation tool exist to provide the opportunity for an evidence-based discussion and not one based on 'feelings' or 'impressions'. The template gives the coach a framework to note examples of what they actually saw and heard.

Having scores of evidence allows the kaiako to be able to compare their observations, a way to see the progress they are making in implementing a relationships-based approach to their teaching practice.

### How are the professional learning conversations captured?

Coaches will take notes so that they can record their conversations with kaiako and complete a case study. The case study is confidential between the kaiako and their coach and serves as an important reference point for goal setting and future discussions and continual reflection on teaching practice. Alongside these notes kaiako are encouraged to make their own notes using Te Mana Ākoranga (their workbook).

## Area two; evidence into action - Tool four: co-construction hui

### Introduction

Co-constructions are for teams and their leaders to reflect collaboratively upon evidence of Māori or marginalised ākonga performance and to determine how their learning could be better served.

These are vitally important as they provide an organisation with a structure that keeps a focus on culturally responsive relationships-based teaching. Whilst kaiako observations are phased out as they progress in their Te Atakura journey, co-constructions are consistently occurring team-based meetings. Within these hui there can be ongoing conversations about ākonga voice, evidence of learning experiences and achievement, the implementation of whanaungatanga and discursive interactions. These are 'collaborative communities of practice' that reinforce shifts in practice.

This section of the resource will provide important protocols and guidelines for those leading and participating in these meetings. It covers the types of co-construction hui that are possible, what success looks like and guidance for those leading the meetings.

### Deciding on the type of co-construction hui

Co-construction hui are best seen as a part of an ongoing conversation about ōritetanga in programmes rather than something that happens at set time points within a year to meet a requirement. A co-construction hui provides a platform from which to have ongoing kōrero about how what is being tried engages ākonga Māori and how it impacts on their achievement.

Whilst there is a clear aim/outcome to the meeting, success is the collaborative engagement of all parties in the review of the current and historic evidence, the sharing of how people are working for change, and contributing towards a direction of the team working towards better outcomes. Rather than trying to get an outcome within the time frame, the aim is to create the conditions for engaging wānanga that continues beyond the confines of the meeting itself. Success is when co-constructions and the elements of the agenda become a continuing conversation piece, the natural review of direction setting (goals), and the evidence of a journey towards ōritetanga.

It could be helpful to think about co-construction meetings falling into the following categories:

1. **Direction setting ōritetanga reflections** (leaders and kaiako; a great place to start)
2. Ongoing 'collaborative communities of practice' **co-construction hui** (these are the sustaining structural component for embedding relationships-based teaching practice as a team of educators).

In preparation for a co-construction hui, leaders, with the support of a Te Atakura coach, can identify the most appropriate meeting type and then co-construct its aims/outcomes and approach to facilitating the meeting.

## The direction setting ōritetanga reflection

The suggested approach here could be used in preparation for and or discussed at the first co-construction hui of the year. A team will develop a collective understanding of ōritetanga within the programme, setting a foundation from which to co-construct goals and strategies (team and individual) that can be reviewed and reflected on at subsequent co-construction hui throughout the year.

Use the following questions alongside organisational data reports. They are designed to help you to understand where things are currently at, allow you to identify potential gaps, and support you to work towards identifying goals and solutions that enable the provision of learning experiences which are positive and the outcome of parity for ākonga Māori. Engaging with these questions may prompt the generation of other questions that give further insight into ōritetanga.

### 1) Enrolment

- How many ākonga Māori enroll on the programme?
- Is there anything important to note when considering their enrolment? (E.g. at least half of them come from a workplace scheme).
- How do ākonga Māori enrolments compare to that of other ākonga?
- What are the historic trends of enrolments?

### 2) Attrition

- What are the attrition trends of ākonga Māori on the programme?
- How does this compare to others?
- What are the historic trends of attrition?

### 3) Achievement

- What are the achievement rates of ākonga Māori?
- How do the achievement rates compare to others?
- What are the historic trends of achievement/parity?
- What are the outcomes of completing the study for ākonga Māori compared to other ākonga?

Note; there may be evidence of ākonga Māori voice that will add to your understanding of the above.

Use the understanding gained by reflecting on the evidence to **set a collective direction for review at the co-construction hui that will follow later in the year**. It would be worth considering:

- What needs to change?
- What goals could you set for the year?
- What strategies could you use to achieve these goals? (consider the relationships-based teaching profile)
- How will you involve Māori voice?
- What assistance and or training do you need to be able to start using these strategies?

## The ongoing 'collaborative communities of practice' co-construction hui

These are **vitaly important** and they should be remembered as the **sustaining structural component for embedding relationships-based teaching practice** as a team of educators. These hui are guided by a very simple but powerful process based on three questions.

### *The three question process*

1. How are ākonga Māori going?  
How do you know?

*This enables a focus on evidence, sources might include:*

- *Historic data allowing for the identification of trends (ōritetanga reflection data and AREA).*
- *Current AREA (attendance, retention, engagement, achievement) data.*
- *Note that formative assessment information is really useful.*
- *Ākonga voice (from ākonga Māori focus groups, observations and kaiako collected).*

2. What needs to change in the learning experiences and achievements of ākonga Māori?

- *What is the ākonga Māori voice telling us needs to change?*
- *What is the data evidence telling us needs to change?*

3. How can we improve educational experiences and achievement for ākonga Māori?

- *A co-construction of relationships-based teaching practice solutions.*

How the above wānanga is led and recorded can be co-constructed by the leader of the education team and the Te Atakura Coach. It is recommended that the conversations are allowed to flow naturally as each question is addressed and that a skilled facilitator is ensuring that all kaiako are contributing to the conversation.

What follows is some guidance and tips for facilitators.



## How often to have co-construction hui?

There is no set number of co-construction hui that a team need to have. They should instead be used as they are needed. Once a team has a clear understanding of the evidence of ākonga Māori learning experiences, achievement and ōritetanga, the hui should be used as ongoing collaborative community of practices **as often as is needed to support the change in practice needed**.

It is recommended that a leader supported by a Te Atakura coach co-construct a plan for the best timings of the hui. Once you have the first meeting, all parties will be involved in deciding on the best content and timing of the next hui to support the team to achieve their collective and individual goals.

## Who is at a co-construction hui?

It is important that all of those involved with the education of the ākonga are at the meeting. This will ensure that the team can work collaboratively and collectively take responsibility for the learning experiences and outcomes of ākonga Māori. The leader of the team will facilitate the meeting supported by a Te Atakura Coach. Kaiako and any other kaimahi that work with ākonga can be asked to attend. It can also be useful to have coaches that are working with kaiako in attendance, as they are then able to support kaiako conversations about the evidence of how ākonga Māori are going.

## Preparing for the co-construction hui

To help the meeting be as productive as possible it is useful to share a copy of the process/expectations in advance and ask participants to prepare for the conversations.

**Leaders;** should meet with a Te Atakura coach to co-construct the most appropriate type/format of the hui. This is the time to discuss what the leader currently knows about how kaimahi and ākonga Māori are doing, the relationships-based teaching profile, and any support that is needed for facilitating the meeting.

**Kaiako;** are prompted to look at what they need to talk about in the meeting so that they can prepare appropriately. If the kaiako is new to Te Atakura and a co-construction hui it would be good for them to reach out to their coach for support in their preparation. Useful resources include:

- The relationships-based teaching profile.
- Ākonga voice.
- Ōritetanga reflection data.
- Kaiako case study and observation evidence.

## Facilitating/leading the meeting

A skilled leader (with the support of a Te Atakura Coach) will facilitate the meeting. It is their responsibility to **steer the conversation** at these meetings to discuss how kaiako can improve Māori or marginalised ākonga learning by creating a family-like learning context in their educational setting and implementing discursive interactions in their classrooms. They will steer the group away from deficit explanations about ākonga performance and **towards the implementation of the relationships-based teaching profile**.

It is common that these meetings will surface influences that exist outside of the classroom that may have some degree of impact on the learning experiences and achievement of ākonga Māori. Allowing these to dominate discussions will prevent conversations on what is intended in these meetings, which is a focus on the things kaiako can control to influence the learning experience within the classroom. Thus, where appropriate leaders should **note down anything that needs to change in the system/structure that will benefit ākonga for looking at outside of this meeting and return the conversation to relationships-based teaching practice in the classroom**.

## Tips for facilitators using the Te Atakura expressions of whanaungatanga

It is very useful for the facilitator of the meeting to consider how the Te Atakura expressions of whanaungatanga could be used to shape the experience for those present. By intentionally applying these in the meeting the facilitator is role-modelling how kaiako are considering and intentionally applying these in their teaching practice.

Here are some examples of how the Te Atakura expressions of whanaungatanga could be linked, it is acknowledged there would be many more.

### Kotahitanga

The welcome to the group, karakia, mihi, the setting of the scene, the purpose and the process.

- Remind everyone of the **purpose** of the meeting, which is to improve the educational experience and achievement of Māori and marginalised ākonga by promoting the implementation of the relationship-based teaching profile in their classroom. *A brief overview of the relationship-based teaching profile should be available at the meeting to reinforce the message.*
- At the initial meetings, it will be useful to **reiterate** the main message of establishing whanaungatanga (extended family-like learning relationships) in the classroom, especially through the use of agentic, anti-deficit explanations of ākonga performance; developing caring relationships; establishing high expectations; implementing effective management; and growing curriculum knowledge and flexibility. It will also be necessary to **state** that this context is reinforced by the use of formative assessment data, discursive interactions, and effective strategies. Emphasis is also put on how colleagues can help each other through collaborative problem-solving.

Evaluating if the outcomes have been met by the collective. Remember that the co-construction hui should focus on the process of the three questions, allowing reflection and collaborative wānanga to be solution-focused/action oriented. In support of this the facilitator may say:

- *“With all that’s been said/discussed...”*
- *“What are we going to do with everything that has been shared today?”*
- *“What is our action? (this may be relationship-based teaching solutions, leadership’s goal around structure/system etc....)”*
- *“What is your individual action?”*
- *“What support do we/you need to be able to achieve our actions?”*
- *“When do we need to meet again to review the impact of what we are going to try?”*

### **Mana motuhake**

Having high expectations that:

- Everyone is capable of making a real and measurable difference to the learning experiences and achievement of ākonga Māori.
- Everyone will engage in the wānanga, it will be a hui that is productive in generating actions for individuals and the collective team that link to the relationship-based teaching profile.

To ensure that these high expectations are met the facilitator can be explicit about the expectations and how they will lead the meeting, they might say something like:

- *“This co-construction hui is a wānanga environment...we will collaboratively wānanga around our ākonga Māori voice and data in order to discover how we can improve their learning experiences and outcomes”*
- *“I might interject and ask us to move on to keep us focused and to allow everyone to contribute”*
- *“I’ll ask everyone to contribute” (in mana enhancing way and acknowledge everyone’s contribution.)*
- *“My role is to surface and challenge any deficit theorizing and help bring the discussion back to agentic positioning/theorizing.”*
- *“If the conversation is not generative in achieving our desired outcomes, I will bring it back to focus on what we are here for.”*
- *“Everyone can help make a difference so everyone will be setting goals that contribute to the changes we are going to agree on”*

## Manaakitanga

The environment should be nurturing and caring for all those in attendance.

- Throughout the meeting, the facilitator should be monitoring how everyone is in the room; kaiako, leaders, and coaches (gauging the conversation, the level of involvement and where each person is at in the overall process). Be mindful that rushing in too deep runs the risk of putting people offside and losing the relationships you are trying to build. The meeting should reinforce the purpose of taking **collective responsibility** for Māori and marginalised ākonga learning experiences and outcomes.
- Everyone should be contributing to the wānanga, they should be supported to explore the collaborative reflection on evidence and strategies for change in practice.

## Whakapiringatana

The organisation of the hui allows a time for all to share their own evidence and ideas, as well as all make contributions to the collective efforts of the team going forward.

- Kaiako are asked to **share evidence** of ākonga performance they have gathered in their classroom since the last meeting. This can include results of formal tests, examples of ākonga work (writing, drawing, talking, technology), informal observations (be wary of deficit explanations here), and ākonga experiences gathered through conversations or formal surveys.
- Kaiako are also encouraged to **share their progress** towards goals they had set at the last meeting.
- Kaiako are asked to **consider what is shown by the evidence** they have shared with the group. This may include comparisons with previous work, groups of ākonga from previous years, or the kaiako and ākonga expectations as to outcomes. At this point, kaiako are encouraged to **identify any specific problem** they are experiencing in developing effective teaching practices.
- Kaiako are then asked to **consider how they could use relationships-based teaching practice and ākonga Māori voice to improve learning** experiences/outcomes. The main point here is that the kaiako are encouraged to promote the relationships-based teaching profile. It is emphasised that there will be answers within the room to all problems raised and kaiako should be encouraged to draw upon their colleagues for solutions.

## Review of the effectiveness of the co-construction hui

Following a co-construction hui the leader/facilitator of the meeting and a Te Atakura coach should get together to review its success. This enables a reflection of how effective it was at achieving its purpose, discussions of how the leader can support the team to be effective in achieving their goals, and the identification of the support required to enable growth in the future effectiveness of such hui.

It would be helpful to review co-constructed markers of success, an example of which could look like:

- Kaiako sharing:
  - Evidence of how well their ākonga Māori are doing in their learning.
  - Evidence of their ākonga Māori learning experiences.
  - Considerations of what is shown by this evidence.
  - Identify any problems they are experiencing in developing effective teaching strategies.
  - Their ideas to use relationships-based teaching practice to improve the learning of ākonga.
  
- Leaders:
  - Steering conversations away from deficit explanations about ākonga performance towards the implementation of the relationships-based teaching profile.
  - Sharing evidence from a completed ōritetanga reflection.
  - Identifying a goal that supports kaiako and ākonga.
  - Identifying a goal that will influence a system shift.
  
- At the end of the meeting we should have:
  - Clear understanding of ākonga Māori voice/performance on the programme.
  - Identified what it is we are trying to change in the learning experiences and outcomes of Māori and marginalised ākonga.
  - Clear plans/goals for the kaiako and leadership team.
  - A plan for how to feedback to ākonga Māori on how their voice has been listened to, and the goals and responses that are being put in place.
  - An agreed timeline/approach for how and when we will review the team plans/goals.
  - Minutes of reflections that can be used for faculty meetings and self-assessment reviews.

## Area two; evidence into action - Tool five: professional learning workshops

The professional learning workshop series has been designed to support kaiako in their Te Atakura journey. They create a space to wānanga with others and enhance culturally responsive relationships-based practice. Here is a summary to show what is covered in the series and who each workshop is suitable for. **These learning workshops are an essential part of Te Atakura that all kaimahi need to engage with.**

### Foundation (100) Series;

This is for kaiako/leaders/organisations to understand the foundational components of Te Atakura.

- Workshops 101 and 102 are suitable for all staff.
- Workshops 103 and 104 are more suited for kaiako/leaders of educators, however, everyone is welcome as content will be linked to its application to all work practices across the organisation.

Workshop	Title	Overview
101	Whakapapa	Learn about the birth of Te Atakura as a tertiary education initiative for achieving ōritetanga. Gain insight into why this organisation-wide model has a relationships-based approach and how it comes from listening and implementing actions based on the experiences of ākonga Māori.
102	Whanaungatanga	Explore the components of effective learning environments from the lense of relationships-based teaching practice.
103	Wānanga/ako	Look at some of the most effective kaiako-learner interactions and explore how and when they can be used effectively with a focus on ākonga Māori.
104	Tōku reo	Gain insight into the questions that are used by coaches when they talk to ākonga Māori in observations. What do these questions really tell us about engagement in learning and how might this inform teaching practice?

### **Embedding (200) Series;**

This is for kaiako who have completed their first year of Te Atakura (observation cycles and workshops 101-104). It focuses on the continuing journey of becoming a kaiako who is consciously embedding Te Atakura practices. It enables staff to grow their intentionality of becoming a more effective culturally responsive, relationships-based kaiako.

Workshop	Title	Overview
201	Self-reflection	Explore increasing ownership of reflecting on teaching practice and ākonga Māori voice using a Te Atakura lense.
202	Power sharing - agency	A chance to explore power-sharing practices as opportunities to support and encourage ākonga Māori to become self-regulating and self-determining.

### **Leader of Learning (300) Series;**

This is for kaiako who have completed their second year of Te Atakura (observation cycles and workshops 201-202). It builds on the knowledge gained in the preceding workshops and explores continuing growth of kaiako who are leaders of learning.

Workshop	Title	Overview
301	Leaders of learning; part 1	An introduction to the concept of becoming leaders of learning. A chance for reflecting on teaching practice, their Te Atakura journey and recognising opportunities for development.
302	Leaders of learning; part 2	<p>This is a 'community of practice' session in which kaimahi are sharing what they have been doing in their teaching as they reflect as a leader of learning.</p> <p>It is an opportunity for hearing from others and being inspired in your own next steps.</p>

## Leadership (400) Series

This is for leaders within the organisation to help them to understand their part of Te Atakura.

Workshop	Title	Overview
101 102 103 104	Whakapapa Whanaungatanga Wānanga/ako Tōku reo	Leaders are to explore with their kaiako the <b>Foundation Series</b> described earlier. This enables them to engage alongside each other whilst also learning about how the foundation understandings apply in the context of the work that they do.
401	Organisational model	Gain insight into how Te Atakura is an organisation model in which kaimahi engage in professional learning, and iterative inquiry and knowledge-building cycles. Get to know the tools and guidelines that support this process.
402	Co-construction hui	Learn about the crucial role of these hui and the role that a leader has in driving these for their programmes. Explore the skills needed to become successful in ensuring these are collaborative communities of practice that reinforce shifts in practice.
403	Being a relationships-based leader	Learn about how the Te Atakura expressions of whanaungatanga can be brought to life in the way you work with your teams of kaimahi. Explore how they go beyond what ākonga want from learning relationships with their kaiako, and how they apply to what kaimahi need from their leaders to be successful in working collaboratively to achieve ōritetanga in education.
404	Ākonga voice as a driver for change	Gain insight into how ākonga voice captured at focus group meetings is used to become a driver for change. Get to know the process, the tools, the guidelines and learn about how the analysis can enlighten kaimahi as to how relationships-based teaching practice can uplift learning experiences and outcomes.



## Area two; evidence into Action - Tool six: communities of practice

The success of any new educational reform is always in its implementation. Sound planning helps, but communities of practice that are well supported and share the responsibilities for improving outcomes can make a significant difference for Māori or marginalised ākonga.

Te Atakura uses communities of practice with three groups of kaimahi, each one providing the opportunity to wānanga with others about what they are learning in the professional learning workshops, the changes they are making in their professional practice and the impact it is having on the learning experiences and outcomes for Māori or marginalised ākonga and all ākonga. These communities of practice are also an opportunity to dig deeper into professional learning.

In each of the following communities of practice, members engage in joint activities, help each other and share information.

### **Kaiako Community of Practice**

These communities of practices are not specific to a teaching team, they are for kaimahi across the organisation. It is a space for connecting and having wānanga about what kaiako are learning in their Te Atakura journeys. Kaiako learn from each other as they share practice, and discuss how they are doing things and how they can do things better. It is a chance for all kaiako to become part of a teaching community that is working towards ōritetanga. The content of these sessions is coordinated by a Te Atakura coach who facilitates the sessions keeping the focus on teaching practice and the use of intentional relationships-based teaching.

It is recommended that content be structured around the needs/requests of kaiako (e.g. the use of co-construction learning strategies) and the sharing of kaiako success stories.

### **Leader's Community of Practice**

These communities of practice provide a space for leaders across the organisation to come together and progress in their leadership practice. The content of the sessions should be co-constructed with a Te Atakura coach who will help facilitate the meeting. It is recommended that content be structured around the needs/requests of leaders to support them in becoming intentional, culturally responsive, relationships-based leaders who drive Te Atakura with their teams (e.g. bringing manaakitanga to life in leadership).

## Coaches Community of Practice

These communities of practice are a time for Te Atakura coaches to come together and develop their expertise and improve their coaching practice. They also provide the opportunity to review how well they are managing to support leaders and kaiako in their journey of working towards ōritetanga. The session facilitation will be by members of the coaching team, but it may also include the use of skills from outside experts in the areas of Te Atakura, coaching and mentoring.

### *How often should a community of practice take place?*

It is recommended that kaiako and leaders have a community of practice once a month during the early stages of their Te Atakura journey. For coaches it was useful to have meetings at least every other week.

The frequency of meetings can be reviewed as practices are more embedded and sustained.

## Area two; evidence into action - Tool seven: GPILSEO

GPILSEO is a monitoring tool that can be used to take a birds-eye view of how the organisation is going in terms of embedding and then sustaining the reform of practice. The acronym GPILSEO represents the necessary components for the embedding and sustaining of a model of education reform. It comes from the work of Russell Bishop (Te Kotahitanga), which drew from the understanding within the project schools and literature of educational reform and sustainability. Further detail of this can be found in Teaching to the North-East, chapter 3 (Bishop, 2019). The elements of the GPILSEO model are:

- Establishing **Goals** and a vision for improving the targeted ākonga educational experience and achievement.
- Developing a new **Pedagogy** of relations to depth so that it becomes habitual.
- Developing **Institutionalisation** of structures to support kaiako and leaders with the time and space to collaborate, learn and improve.
- Developing **Leadership** that is responsive, transformative, proactive and distributed.
- **Spreading** the reform to include all involved with the ākonga.
- Developing and using appropriate **Evidence** to monitor target ākonga experiences and achievements, and the progress of the reform in the organisation, as a means of modifying classroom and organisational practices.
- Creating opportunities for all parties to take **Ownership** of the reform in such a way that the original objective of the reform are protected and sustained.

The monitoring of how well each of these components/elements are being embedded and sustained can enable all parties within the organisation to understand progress, and help to target resources, changes and support to the programme.

## GPILSEO TEMPLATE; Monitoring organisational systems - an organisational system reflection and planning tool

This temple enables an organisation to monitor progress towards embedded and sustained change in the organisational systems. The template provides descriptions of four progressions of implementation and embedding practice against each of the GPILSEO elements (this is provided on the following pages). This enables kaimahi to have targeted evidence-based conversations to answer the following questions.

### **How are we going? And how do we know?**

- Against each GPILSEO element evidence is noted to support placing/classification within the progression descriptions. You place the organisation on the continuum line in the summary document.

### **What do we need to do next?**

- Discussions then focus on what kaimahi need to learn/do next to enable shifting towards embedded and sustained change.

By answering these questions in relation to each element of GPILSEO the organisation will produce an overview of evidence of where the organisation is at and what the next steps are for implementation and embedding. A template for collating this summary is also provided.

## GPILSEO - Monitoring organisational systems - summary document

Complete the following document using the 'GPILSEO - Organisational System Reflection and Planning Tool – Descriptors' to assist discussions.

		How are we going?				How do we know?	What do we need to do next?
GPILSEO Element		Not yet established	Developing effectiveness	Integrated	Sustained	Evidence notes	Next Steps
GOALS	Vision, Goals, Targets						
	Current achievement patterns						
	Ākonga experiences						
	Positioning						
PEDAGOGY	Relationships						
	Planning						
	Interactions						
	Strategies						
INSTITUTIONALISATION							
LEADERSHIP							
SPREAD							
EVIDENCE	Systems						
	Practice						
OWNERSHIP							

DIMENSION 1	GOALS		Not yet established practice	Developing effectiveness	Integrated	Sustained
		<b>Goals and targets</b> An academic vision, goals and targets focused on Māori or marginalised ākonga attendance, retention, engagement and achievement (AREA)...	...do not yet have specified measures.	...by specified measures, are beginning to develop.	...are integrated into planning and monitoring.	...are sustained.
		<b>Current achievement patterns</b> Māori or marginalised ākonga performance statistics, in terms of AREA...	...are lower than national averages and show no improvement.	...are beginning to improve....	...show consistent improvement year on year.	...are the same as, or better than, national averages for all ākonga.
		<b>Ākonga experiences</b> Māori or marginalised ākonga in our institution...	...enjoy little educational success as culturally-located learners.	...are beginning to enjoy educational success as culturally-located learners.	...enjoy educational success as culturally-located learners in some areas of our institution.	...enjoy educational success as culturally-located learners in all areas of our institution.
		<b>Positioning</b> Kaimahi understand that many factors influence AREA...	...and do not believe that they are able to improve Māori or marginalised ākonga educational success.	...but some feel that they are able to improve Māori or marginalised ākonga educational success.	...but most feel that that they are able to improve Māori or marginalised ākonga educational success.	...but all are adamant that they are able to improve Māori or marginalised ākonga educational success.

DIMENSION 2	PEDAGAGOGY		Not yet established practice	Developing effectiveness	Integrated	Sustained
		<b>Relationships</b> ...caring relationships and high expectations of ākonga Māori learning.	Kaimahi do not regularly demonstrate...	Some kaimahi are beginning to develop...	Most kaimahi, on a daily basis, demonstrate...	All kaimahi, on a daily basis, demonstrate...
		<b>Planning</b> ...based on their responding to a detailed understanding of Māori or marginalised ākonga and other ākonga progress and prior knowledge.	Kaimahi lesson planning shows little understanding and is not...	Some kaimahi are beginning to develop an approach to lesson planning which is...	Most kaimahi lesson planning is...	All kaimahi lesson planning is...
		<b>Interactions</b> ...use a range of discursive teaching interactions including using ākonga prior knowledge, providing feedback and feedforward and engaging in the co-construction of new knowledge with ākonga.	Kaimahi do not yet have the skills and knowledge necessary for them to...	Some kaimahi ...	Most kaimahi ...	All kaimahi ...
		<b>Strategies</b> ...use a wide range of teaching strategies on a daily basis that promote interactive, collaborative learning among ākonga.	Kaimahi do not yet...	Some kaimahi ...	Most kaimahi ...	All kaimahi ...

DIMENSIONS 3-5	INSTITUTIONALISATION		Not yet established practice	Developing effectiveness	Integrated	Sustained
		...its policies, organisational structures and practices in order to provide opportunities for collaborative learning and development to improve Māori or marginalised ākonga AREA.	Our learning site has not yet changed...	Our learning site is beginning to change...	Our learning site is changing ...	Our learning site has changed...
	LEADERSHIP	...that pedagogic (instructional) leadership has powerful effects on ākonga outcomes and that such leadership needs to be distributed throughout the institution.	Leaders do not yet understand...	Leaders are beginning to understand...	Leaders are developing an understanding...  <b>And</b> such leadership is beginning to be distributed throughout the institution.	Leaders demonstrate their understanding...  <b>And</b> such leadership is distributed throughout the institution.
	SPREAD	Strong evidence-driven networks with other institutions of a similar nature...  ... on how we might together address the need to improve Māori or marginalised ākonga AREA performance.	... have not yet begun to develop. No network focus ...	...are being developed. The networks have a developing focus ...	..., with the aim of developing a strong focus ...	... with a strong focus ...



DIMENSIONS 6-7			Not yet established practice	Developing effectiveness	Integrated	Sustained
	EVIDENCE	<b>Systems</b> Quality systems that identify Māori or marginalised ākonga AREA data, to allow us to monitor their progress over time and to inform our responses...	...have not yet begun to develop.	...are beginning to develop.	...have been developed.	...are embedded in system planning.
		<b>Practice</b> ...evidence of ākonga progress to inform changes in their teaching practice and to inform collaborative problem-solving with their colleagues and with their ākonga.	Kaimahi are not yet able to use...	Some kaimahi are beginning to develop the skills and knowledge necessary to use...	Most kaimahi use...	All kaimahi in our institution use...
	OWNERSHIP	...the agenda for change and improvement for Māori or marginalised ākonga.	Leaders and kaimahi do not yet own...	Some leaders and kaimahi own...	Most leaders and kaimahi own...	All leaders and kaimahi own...

# Glossary

## adaptive experts

Adaptive experts have a deep understanding of the principles of effective practice, along with the flexibility to apply those principles to particular contexts or purposes. Timperley (2011) contrasts adaptive experts with routine experts: “Routine experts learn how to apply a core set of skills with greater fluency and efficiency”. Adaptive experts, on the other hand, continually expand the breadth and depth of their expertise and are tuned into situations in which their skills are inadequate. Kaiako [and leaders] with adaptive expertise, therefore, have the capability to identify when known routines do not work and to seek new information about different approaches when needed”.

## agency

The term ‘agency’ relates to the human capacity to act independently and make choices. Ākonga who have a sense of agency feel that they have control over their own learning. Likewise, kaiako or educational leaders with a strong sense of agency believe that they have the power to make a difference to learner outcomes. The explanations people have for their behaviour or performance reveal their sense of agency.

## agentic positioning

Ākonga, kaiako or leaders with a strong sense of agency understand the outcomes to which they are working, take responsibility for their part in achieving those outcomes, and can talk about what they need to do or to be given in order to achieve them. They don’t locate the responsibility for failure or success within themselves or others; rather, they talk about the kinds of relationships and teaching–learning interactions that are going on and where they can be improved. Individuals can position themselves to have the power to make a difference to learner outcomes or not. This positioning is often observed when ākonga, kaiako, or leaders make explanations about behaviour or performance.

## ako

Ako means to learn as well as to teach. It is both the acquisition of knowledge and the processing and imparting of knowledge. More importantly ako is a teaching-learning practice that is culturally specific and appropriate to Māori pedagogy. In ako, the kaiako learns from the ākonga just as the ākonga learns from the kaiako.

## assessment for learning

Assessment for Learning is the process of seeking and interpreting evidence for use by ākonga and their kaiako to decide where the ākonga are in their learning, where they need to go and how best to get there. (Assessment Reform Group, UK, 2002)

## co-construction

‘Co-construction’ refers to the construction of shared knowledge through collaboration. It acknowledges that we are all learners who bring our own prior learning to the construction of new meanings. Successful co-construction involves each person being prepared to share and develop their own thinking while paying careful attention to what others have to bring.

## deficit thinking

The term 'deficit thinking' is used to refer to the thought patterns of educators and system leaders who take a non-agentive position with regards to ākonga. These people do not see themselves as having an influence over ākonga outcomes or needing to change their approach in order to improve those outcomes when progress is slow. When asked to explain the reasons for low progress, they focus on the ākonga, their families, or the structures of the school/institution or system. Deficit thinking has a negative impact on ākonga outcomes, lowering expectations and leading to the construction of learning tasks that match those low expectations. The prophecy becomes self-fulfilling, as these simplified tasks deny ākonga the opportunity to extend themselves and reveal what they can really do.

## discourses

The way we think is reflected in the way we communicate – the words and expressions we use and even the style of our language. In education, they reveal our personal or shared frames of reference for understanding the learning that takes place in classrooms or lecture rooms. These theories or ways of thinking have a profound impact on what we do in our everyday practice. They may be explicit – clearly articulated – or implicit – revealed in small comments or assumptions. The discourse in an educational community is often influenced by educators' beliefs about who can or cannot learn. They can be agentive or deficit in nature.

## discursive

This term is used here in relation to relationships-based learning and the discourses (see above) that are at play in a learning environment or school/system. Discursive repositioning supports kaiako to use responsive practices that allow for power-sharing and interactive pedagogies.

## disaggregated data

To 'disaggregate' means to separate a whole into its parts. In education, this term means that test results are presented for individual ākonga or groups of ākonga. This allows parents, kaiako, leaders, and interested others to see more than just the average score for their local or other educational institution. Instead, they can see how each ākonga and/or each group is performing over time and in relation to each other.

## dialogic

In terms of teaching, dialogic means using talk most effectively for carrying out teaching and learning. Dialogic teaching involves ongoing talk between kaiako and ākonga, not just kaiako presentation.

## disparities

When ākonga achievement results are disaggregated at school or system level to show results for various groups of ākonga, disparities or gaps in achievement may become evident between these groups. Often these gaps are striking when the data are disaggregated in accordance with ethnic boundaries. These disparities emerge early on in schooling and often continue to widen.

## dissonance

Dissonance is the sense of disequilibrium that is created when a learner is confronted with new information that challenges their existing ideas, theories, values, or beliefs. Research shows that learners are usually keen to resolve this situation, either by rejecting the dissonant information or by making fundamental changes to their previous beliefs and understandings.

## exemplar

Exemplars are examples of expected performance or work provided to ākonga so they can see what success could look like.

## kotahitanga

Unity; a collaborative response towards a common vision, goal, purpose or successful outcome. *As appears in the relationships-based teaching profile: **Kotahitanga: Knowing what ākonga need to learn.** The teachers know their subject knowledge. There are models and exemplars to support ākonga to know what success looks like.*

## inequity

Inequity exists when disparities (see above) are evident, with pattern emerging of different groups achieving different educational outcomes.

## instructional leadership

“Instructional leadership is leadership that supports the development of teaching and learning. It is referred to using different names including pedagogical leadership, learning-centred leadership, leadership for learning, and student-centred leadership. These terms can be considered under the broad umbrella of instructional leadership and represent the specific and focused practices in which school leaders engage to intentionally support the development of effective teaching and learning in schools.” Le Fevre, D. (2021).

## manaakitanga

Mana refers to authority and āki, the task of urging someone to act. Manaakitanga refers to the task of building and nurturing a supportive environment. *As appears in the relationships-based teaching profile: **Manaakitanga; Caring for and nurturing the learner, including their language and culture.** Care for and nurturing the learner, including their culture. In the classroom ākonga are able to bring their own cultural identity, experiences and knowledge into the classroom. There are culturally appropriate contexts provided by the kaiako for the ākonga prior learning to be utilised.*

## mana motuhake

In modern times mana has taken on various meanings such as legitimisation and authority and can also relate to an individual's or a group's ability to participate at the local and global level. Mana motuhake involves the development of personal or group identity and independence. Kaiako care for the performance of their ākonga through high expectations; development of personal or group identity and independence; respect. *As appears in the relationships-based teaching profile: **Mana motuhake; Voicing and demonstrating high expectations.** There are high expectations of their learning and behaviour. The classroom interactions include talk about ākonga capability to reach short and long-term goals.*

## marginalised

All over the world, there are groups of ākonga who are not well served by education systems. Often these are indigenous ākonga, ākonga of colour, ākonga whose families live in poverty, and new immigrants whose parents have relatively low levels of schooling. The term 'marginalised' conveys a sense of how distant these ākonga are from having power over their own learning and lives (agency). These ākonga may not necessarily be in the numerical minority but they have been ascribed characteristics of a minority and are treated as if their position or perspectives are of lesser worth.

## metacognition

Metacognition refers to the higher-order thinking that enables active control over the cognitive processes engaged in learning. Metacognitive activities include planning how to approach a given learning task, monitoring comprehension, evaluating progress toward the completion of a task, and making adaptations where necessary.

## prompt

A 'prompt' is a means of encouraging learners to locate and use what they already know and can do. It focuses their attention and builds confidence in their ability to manage their own learning. Often, prompts take the form of a question followed by a period of waiting to allow ākonga time to develop and express their own ideas. It might also take the form of a reminder, a strong hint, clue, or gentle 'nudge' to encourage ākonga to make connections between their prior knowledge and their new learning.

## traditional interactions (cf. discursive interactions)

Traditional teaching and learning interactions involve the transmission of previously determined knowledge. Kaiako will also be monitoring to ascertain whether there has been uptake of this knowledge, and they will be giving behavioural feedback and feedforward. While 'traditional interactions' are a necessary part of teaching and learning, they are not enough. Ākonga also need the opportunity to participate in the discursive interactions that allow them to become familiar and proficient with the discourses (language and actions) of the subject.

## tuakana-teina

Refers to the relationship between an older (tuakana) person and a younger (teina) person, and is specific to teaching and learning in Māori context. It is a mentoring approach where typically the mentors (tuakana) share their experiences, and their knowledge. The tuakana is an advisor to the teina, enabling the teina to learn new ways of seeing things. This can also be reciprocal. This is ako in action.

## scaffold

In learning, as in the construction of a building, a scaffold is the provision of temporary, structured support. Scaffolds are gradually added, modified, and finally removed, as the learner develops his or her thinking and becomes independent. They may include aspects of the task, the provision of resources such as templates, and instructional strategies such as modelling.

## wānanga

As well as being known as Māori centres of learning, wānanga as a learning forum involves a rich and dynamic sharing of knowledge. Within this exchange of views, ideas are given life and spirit through dialogue, debate and careful consideration in order to reshape and accommodate new knowledge.

## whakapiringatanga

Whakapiringatanga involves specific individual roles and responsibilities that are required in order to achieve individual and group outcomes. In this instance, they refer to kaiako roles and responsibilities. *As appears in the relationships-based teaching profile: **Whakapiringatanga; Ensuring that all learners can learn in a well-managed environment.** Ensuring that all ākonga can learn in a well-managed environment. The lessons are well organised with clear routines for ākonga to interact and learn, both individually and as a group. A well-managed learning environment is conducive to learning.*

## whanaungatanga

‘Whanaungatanga’ is a Māori word that describes relationships within the family (whānau). In an ideal extended family, the older members of the family are charged with caring for and nurturing the children so that they grow in a secure, culturally-located environment, where appropriate knowledge is passed on in an interactive manner.

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# Appendices

1. Culture Counts – UCOL focus group summary and findings (this can be provided by the Te Atakura team on request).
2. The Te Kotahitanga Effective Teaching Profile.
3. Relationships are fundamental to learning.
4. Relationships-based Learning.
5. Te Atakura Observation Tool 2024.

# The Te Kotahitanga Effective Teaching Profile

RUSSELL BISHOP and MERE BERRYMAN

## KEY POINTS

- Relationships and interactions between teachers and students in the classroom are key to effective teaching of Māori students.
- Effective teachers take a positive, nondeficit view of Māori students, and see themselves as capable of making a difference for them.
- Effective interactions rely on:
  - manaakitanga (caring for students as Māori and acknowledging their mana)
  - mana motuhake (having high expectations)
  - ngā whakapiringatanga (managing the classroom to promote learning)
  - wānanga and ako (using a range of dynamic, interactive teaching styles)
  - kotahitanga (teachers and students reflecting together on student achievement in order to move forward collaboratively).

Te Kotahitanga is a project that seeks to improve the educational achievement of Māori students in mainstream schools. Through interviews with Māori students, their teachers and whānau, the authors learnt about the characteristics of teachers that made a difference. They have drawn these together into the Effective Teaching Profile.

## Introduction

Te Kotahitanga<sup>1</sup> is a kaupapa Māori<sup>2</sup> research and development project that seeks to improve the educational achievement of New Zealand's indigenous Māori students in mainstream secondary schools. Over the past seven years, through four phases, the project has spread to 33 secondary schools in New Zealand. In 2001 and 2002, the first phase of the Te Kotahitanga research project was undertaken by the Māori Education Research Team at the School of Education, University of Waikato and the Poutama Pounamu Research and Development Centre based at Tauranga.

We began the project by talking to Years 9 and 10 Māori students in a range of schools, along with other major participants in their education, such as their extended families, their school principals and their teachers. The schools ranged from single-sex to co-educational, high- to low-decile, urban to rural, large to small and those with high to low proportions of Māori students. The aim of our conversations was for us to gain a better understanding of Māori student experiences in the classroom (and also of those others involved in their education).

We then sought to develop a means of passing these understandings on to their teachers in a way that might lead to improved pedagogy, which would ultimately result in reducing educational disparities through improving Māori student achievement. In doing so we sought to identify those underlying teacher and school behaviours and attitudes that make a difference to Māori achievement. We developed these understandings and practices into what we termed an Effective Teaching Profile (ETP).

Overall, the research was concerned with finding out how schooling could make the greatest difference in reducing educational disparities through raising the educational achievement of Māori children (Bishop, Berryman, Cavanagh, & Teddy, 2007; Bishop, Berryman, Powell, & Teddy, 2007; Bishop, Berryman, Tiakiwai, & Richardson, 2003). An increasing body of evidence has begun to show that as teachers are supported to

implement the ETP, they begin to develop classroom relationships and interactions that see Māori students attend more regularly, engage as learners and achieve to levels that begin to realise their true potential (Bishop, Berryman, Cavanagh et al., 2007; Timperley, Wilson, Barrar, & Fung, 2007).

## How the ETP was constructed

The ETP was constructed from reflecting upon the numerous conversations we had with the students, their whānau, their principals and their teachers when we were constructing the narratives of experience (Bishop & Berryman, 2006). These narratives are at the heart of the project and are central to the professional development part of Te Kotahitanga, which seeks to assist teachers to implement the ETP in their classrooms so as to improve Māori students' achievement. The narratives are used to allow teachers to critically reflect upon and compare their own understandings about how Māori students see the world and experience schooling with how Māori students themselves experience schooling. This reflection is a necessary part of the consideration by teachers of the part they play in their students' learning.

The ability of students to articulate their experiences clearly and in detail formed the basis of this profile, as the students told us about the types of relationships and interactions between themselves and their teachers that hindered their educational achievement or promoted their advancement.

The ETP is made up of two parts. The first identifies two major understandings that effective teachers of Māori students possess, and the second identifies six ways these effective teachers relate and interact with Māori students on a daily basis.

## Part 1 of the ETP

It is clear that our actions as teachers, parents or whoever we are at that particular time are driven by the mental images or understandings that we have of other

... if the students with whom we are interacting as teachers are led to believe that we think they are deficient, they will respond to this negatively.

people. To put it simply, if we think of other people as having deficiencies, then our actions will tend to follow this thinking, and the relations we develop and the interactions we have with these people will tend to be negative and unproductive. That is, despite our having the best intentions in the world, if the students with whom we are interacting as teachers are led to believe that we think they are deficient, they will respond to this negatively. Various scholars such as Alton-Lee (2003), Kincheloe and Steinberg (1997), McLaren (2003) and Valencia (1997) have elsewhere discussed the detrimental impact of such deficit theorising on the educational outcomes of students. Our own findings support this research.

We were told time and time again by many of the interview participants that negative, *deficit thinking* on the part of teachers was fundamental to the development of negative relations and interactions between the students and their teachers, resulting in frustration and anger for all concerned. The students, their whānau, the principals and the teachers gave us numerous examples of the negative aspects of such thinking, the resultant behaviours and the consequences for students and teachers. Both groups spoke of how negative relations affected them. The teachers spoke of their frustration and anger about not being able to relate to and interact effectively with Māori students. The students spoke about negative relations being an assault on their very identity as Māori people. They told us of their aspirations to participate in learning, and with what the school had to offer, but they spoke in terms of negative relations and interactions being an all-out assault on who they were—on their very basic need to be accepted and acceptable—which precluded them from being able to participate in what the school had to offer.

We also learnt that positive classroom relationships and interactions were built upon positive, nondeficit thinking by teachers about students and their families that saw the students as having loads of experiences that were relevant to the classroom interactions. This *agentic thinking* by teachers means that they see themselves as being able to solve problems that come their way and having recourse to skills and knowledge that can help all of their students, and that they believe all of their students can achieve, no matter what. We learnt that

this positive, agentic thinking was fundamental to the creation of learning contexts in classrooms where young Māori people are able to be themselves as Māori: where Māori students' humour was acceptable, where students could care for and learn with each other, where being different was acceptable and where the power of Māori students' own self-determination was fundamental to classroom relations and interactions. Indeed, it was the interdependence of self-determining participants in the classroom that created vibrant learning contexts, which were in turn characterised by quality learning relations and interactions.

The teachers who were already running effective classrooms along the lines described in the ETP told us about the importance of their not seeing Māori students in deficit terms and of their knowing in themselves that they could make a difference for all of their students. Indeed, these teachers were able to give us numerous examples of strategies they used to create effective learning relationships and interactions in their classrooms (see Bishop et al., 2003, for details). These teachers were very clear that their ability to teach and interact effectively with Māori students in their classrooms was closely tied to their having positive, nonjudgemental relationships with Māori students; seeing Māori students as being self-determining, culturally located individuals; and seeing themselves as being an inextricable part of the learning conversations—not as the only speaker, but as one of the participants. The principals spoke of the importance of classroom relationships that were built on trust and respect, which in turn led to positive learning outcomes. The whānau members were also convinced of the value of positive relationships based upon teachers respecting who the students were as Māori, rather than whatever problems they presented. Above all, the students were very clear that teachers who saw them as having deficiencies were not able to develop positive learning relationships with them, but that their teachers who saw them in positive terms were wonderful to be with and learn with.

Many students spoke of how they reacted strongly when confronted with what they saw as unfair treatment; for example, unfair punishments. Some spoke of retreating into themselves, into drugs and/or using selective absenteeism as a means of escaping from untenable relationships in some particular classrooms. However, one group in particular told us how they reacted and “fought back”, signalling to us that they were striving for their own self-determination within a situation they saw as being manifestly unfair. In many ways, it is a sad irony for Māori people living in modern New Zealand that Māori haka is used in international sports clashes to signal defiance and self-determination,

whereas when Māori students display their aspirations for self-determination in a defiant manner at school, they are punished rather than understood.

## Part 2 of the ETP

We now turn to the actions that effective teachers demonstrate on a daily basis in their classrooms. In this section we describe each of the actions as drawn from a detailed consideration of the narratives, and then describe how our kuia whakaruruhau explained these actions in terms of Māori understandings. We wish to acknowledge our kuia whakaruruhau, Rangiwhakaehu Walker, Mate Reweti and Kaa O'Brien for their insights into the cultural meanings that are fundamental to the ETP.

### Manaakitanga: Caring for students as Māori

The students and their whānau members spoke in detail about the importance of teachers caring for the children as Māori. Indeed, they spoke about this as often as they spoke about their aspirations for the students to achieve at school. Many Māori leaders have echoed these aspirations and asked “What if we gain good achievement levels but we lose who we are as a people?” That is, what was clear from the stories was the aspirations of Māori people, old and young, for educational relationships and interactions that respected their aspirations for self-determination; for them to be able to be themselves, to be different, but to be part of the conversation that is learning, and to participate in the benefits that education has to offer.

The people we spoke to emphasised the importance of teachers demonstrating on a daily basis that they cared for Māori students as Māori, as being culturally located; that is, as having cultural understandings and experiences that are different from other people in the classroom. They emphasised that Māori people see, understand and interact with the world in different ways, and it is important that teachers are able to create learning relations and interactions where this is fundamental. Despite many teachers saying that they do care for Māori students, their actions that express this need to be in ways that Māori students can understand. Our kuia whakaruruhau termed this phenomenon *manaakitanga*, where *mana* refers to authority and *aki*, the task of urging someone to act. This concept refers to the task of building and nurturing a supportive and loving environment by

teachers for Māori and all students where students can be themselves.

### Mana motuhake: Caring for the performance of Māori students

The students spoke at length about the low expectations that many of their teachers had of them, and how their performance in class changed when their teachers signalled that they had high expectations of them. Time and again, the students emphasised that teachers get what they expect from Māori students. Teachers who did not appear to care for them, and who had low expectations of them, by and large received poor-quality work from them. The students told us that teachers who expected and allowed them to work interdependently would see them become independent learners. Our kuia explained that in modern times *mana* has taken on various meanings such as *legitimation* and *authority*, and can also relate to an individual's or a group's ability to participate at the local and global level. *Mana motuhake* involves the development of personal or group identity.

### Ngā whakapiringatanga: Creating a secure, well-managed learning environment

The students did not appreciate chaotic classrooms any more than did their teachers. They also knew when lessons were not prepared and when they were not at the centre of the teacher's attention, but more of an irritant to be coped with until a more acceptable and probably senior class came along. The effective teachers and the students spoke of the strong desire for and necessity of the boundaries, rules and organisation that are fundamental to effective learning. This includes teachers knowing their curriculum area and being able to use the curriculum flexibly so as to respond to the learning conversations being developed in the classroom. Our kuia saw this action in terms of *ngā whakapiringatanga*, which involves the careful organisation of the specific individual roles and responsibilities required in order to achieve individual and group outcomes.

This concept has at least two major implications for classroom management. The first is that teachers are able to create a secure, well-managed learning environment by incorporating routine pedagogical knowledge with pedagogical imagination. The second is that teachers need to be able to organise classrooms so that all the individuals involved are able to contribute to their own learning and to support the learning of others. *Ngā whakapiringatanga* is about teachers taking professional responsibility for activating the engagement of all learners.

The students did not appreciate chaotic classrooms any more than did their teachers.

... teachers need to be able to organise classrooms so that all the individuals ... contribute to their own learning and to support the learning of others.

### Wānanga: Engaging in effective learning interactions with Māori students

The students spoke time and time again about the problems that traditional approaches to teaching posed for their learning. They just could not cope with the teacher writing notes endlessly on the board or talking at them for long periods of time. They could not learn from this style of teaching, whereas when they were able to discuss things with their mates and interact with the teacher in smaller-than-classroom-sized settings, they felt much more able to learn. They also wanted feedback on their attempts at learning, and indications as to where they could go with what they had attempted so far (feed-forward). Others spoke to us about the fact that they had good ideas (prior knowledge), and would like opportunities to share these with teachers and their peers in ways that would help them have a say in the direction of lessons and their learning. Our kuia identified that as *wānanga*. As well as being known as Māori centres of learning, *wānanga* can also be a learning forum that involves a rich and dynamic sharing of knowledge. With this exchange of views ideas are given life and spirit through dialogue, debate and careful consideration in order to reshape and accommodate new knowledge. This means that teachers are able to engage in effective teaching interactions with Māori students as Māori.

### Ako: Using a range of teaching strategies

Many of the people we spoke to talked about the problems posed for students' learning by teachers using a limited range of strategies, especially those that precluded interaction and discussion. Our kuia spoke of the aspiration to change this as the desire to implement the Māori understanding of *ako*, which means to learn as well as to teach. It is both the acquisition of knowledge and the processing and imparting of knowledge. More importantly, *ako* is a teaching–learning practice that involves teachers and students learning in interactive, dialogic relationships. With *ako*, teachers use strategies that promote effective teaching interactions and relationships with their learners; teachers can learn from students just as students learn from teachers. It is in contexts like these that *co-construction* of knowledge is likely to occur.

### Kotahitanga: Using student progress to inform future teaching practices

Students spoke about their desire to know how well they were learning and their desire to be let in on the secret; that is, learning in such a way that they can monitor their own progress. Effective teachers spoke about how reflecting on student progress could allow them to work towards the constant improvement of their practice. Our kuia understood this in terms of *kotahitanga*, which is a collaborative response towards a commonly held vision, goal or other purpose or outcome, meaning that teachers and students can separately and collaboratively promote, monitor and reflect on outcomes that in turn lead to improvements in educational achievement for Māori students.

## Conclusion

Fundamental to the ETP is the creation of a culturally responsive context for learning where teachers understand the need to explicitly reject deficit theorising as a means of explaining Māori students' educational achievement levels, and where teachers take an agentic position in their theorising about their own practice. That is, where teachers see themselves as being able to express their professional commitment and responsibility for bringing about change in Māori students' educational achievement, and where they accept professional responsibility for the learning of their students. This notion of agentic positioning addresses what Covey (2004) terms *response ability*; that is, teachers understanding the power they have to respond to who the students are and to the prior knowledge and experiences that they bring with them into the classroom. This often involves the invisible elements of culture, which are the values, morals, modes of communication, decision-making and problem-solving processes, along with the world views and knowledge-producing processes that assist individuals and groups with meaning and sense making. In short, the realisation that improvements in learning outcomes can result from changing the learning relations and interactions in classrooms, not by just changing one of the parties involved, be they the students or the teachers.

These two central understandings are observable in these teachers' classrooms on a daily basis and are here expressed and understood in terms of Māori metaphor such as *manaakitanga*, *mana motuhake*, *whakapiringatanga*, *wānanga*, *ako* and *kotahitanga*. In practice these mean that teachers:

- care for and acknowledge the mana of the students as culturally located individuals



- have high expectations of the learning for students
- are able to manage their classrooms so as to promote learning (which includes subject expertise)
- can reduce their reliance upon transmission modes of education so as to also engage in a range of discursive learning interactions with students or enable students to engage with others in these ways
- know and use a range of strategies that can facilitate learning interactively
- promote, monitor and reflect on learning outcomes that in turn lead to improvements in Māori student achievement, and share this knowledge with the students so that they can reflect on and contribute to their own learning.

This ETP, constructed from Māori students' suggestions as to how to improve education for themselves and their peers, and supported by the reported experiences of their whānau, their principals and their teachers, resonates with other analyses of Māori educational aspirations, preferences and practices (Bishop & Glynn, 1999; Smith, 1997). At centre stage is the necessity for a common kaupapa or philosophy that rejects deficit thinking and pathologising practices as a means of explaining Māori students' educational achievement (Shields, Bishop, & Masawi, 2005). In concert is the underlying aspiration for rangatiratanga that promotes the agency of teachers to voice their professional commitment and willingness to engage in effective relations, interactions and reciprocal practices that are fundamental to addressing and promoting educational achievement for Māori students.

The ways suggested for attaining Māori student success draw upon Māori cultural aspirations as identified by the interview participants. That is, the need for caring in the form of manaakitanga; for teachers demonstrating their high expectations and creating secure, well-managed learning settings, again in terms of the mana of the students; and the creation of whānau-type relations and interactions within classrooms and between teachers, students and their homes. These, together with the introduction of discursive teaching interactions and strategies and a focus on formative assessment processes, are identified in the narratives as resonating with Māori cultural aspirations.

Culturally responsive and reciprocal approaches to pedagogy in concert with the underlying aspiration for relative Māori autonomy underlies both the desire and solution for improving the educational achievement of Māori students in New Zealand. This can be operationalised by attending to Māori people's cultural aspirations for self-determination within nondominating relations of interdependence, and better understanding and supporting these contexts to emerge in our classrooms and schools.

## Additional reading

Bishop, R., & Berryman, M. (2006). *Culture speaks: Cultural relationships and classroom learning*. Wellington: Huia.

This book contains narratives of experience of Māori students, their families, school principals and teachers. It was from these remarkable stories that the ETP was constructed.

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## Notes

- 1 *Te Kotahitanga* literally means “unity of purpose” but has increasingly come to embody its figurative meaning of unity through self-determination. Many Māori meeting houses and marae are named Te Kotahitanga in acknowledgement of the late 19th century movement of the same name, which had self-determination for Māori as one of its key policies.
- 2 Kaupapa Māori is a discourse of proactive theory and practice that emerged from within the wider revitalisation of Māori communities following the rapid Māori urbanisation in the 1950s and 1960s. This movement grew further in the 1970s and by the late 1980s had developed as a political consciousness among Māori people, which promoted the revitalisation of Māori cultural aspirations, preferences and practices as a philosophical and productive educational stance and resistance to the hegemony of the dominant discourse.

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# Relationships are Fundamental to Learning

By Emeritus Professor Russell Bishop PhD ONZM, University of Waikato

I began my teaching career in 1973 in New Zealand, in a newly developed commuter suburb/city that was mainly populated by working class white people (Pakeha), Indigenous Maori people and recent migrants from the Pacific Islands. People here worked locally in a large car assembly plant or commuted to factories and low-skilled employment in the adjacent city Wellington, New Zealand capital's city. Their children attended the local public schools.

On arriving at the first of the two secondary schools that I was to work in over the next 14 years, I was surprised to find that despite high parental aspirations, most of the Maori and Pacific Island children consistently scored lower on standardised achievement tests across all age ranges than did the children of the Pakeha people. So it did not appear to be a case of socio-economic status determining student outcomes. For most of the families, (be they Pakeha, Maori or Pacific Islanders), were working class, and living in similar houses provided by the government as part of New Zealand's welfare state at that time.

I began to hear that the most common explanation for this differentiation among my peers was that Maori, and students of Pacific Island descent, were culturally deprived; there were few books in their homes, they were not read to from an early age, there was limited parental support for their learning, they did not strive in their learning

and they were more interested in their own cultural activities than those activities that would promote their educational opportunities. Yet many of the Maori students at the College came from Takapuwahia Pa, a local area where Maori people have lived for many generations. Their families were mostly members of the LDS church and they were

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*“I was surprised to find that despite high parental aspirations, most of the Maori and Pacific Island children consistently scored lower on standardised achievement tests...”*

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actively involved with their families and with their marae (meeting house), Toa Rangatira. This marae featured a magnificently carved meeting house and dining room, and being near the capital city, was used often for hosting many groups from around New Zealand and overseas. I remember that one day David Bowie was welcomed on to the marae. Prince Charles also visited at some point as did many other dignitaries and Maori peoples from other districts. This marae and its people was a very significant feature on the cultural landscape of the whole region. I spent lots of time at the marae myself and was surprised that these people could be

regarded as being ‘culturally deprived’. David Bowie had been in their midst—how more culturally cool could they be! Yet their children were consistently missing out on the benefits of schooling. I felt professionally limited and frustrated, unprepared by my pre-service teacher education and curious about why these phenomena could occur. I did gain an understanding of what was happening in the schools from the students’ perspective however, for as time went on they told me that most of their classrooms relationships were toxic, their subsequent learning experiences were mostly negative, and this had been the case for their families for generations. In effect, they understood that they were the recipients of their teachers’ ‘cultural deprivation’ theorizing about them and they had not found it to be an enlightening experience.

What followed was a long period of time when I transitioned from being a secondary school classroom teacher to a university-based academic. This involved my undertaking a doctoral study<sup>1</sup> into what constituted effective ways of undertaking research into Maori people's lives. This study involved an in-depth analysis of my mothers’ Maori family and the reasons for their dispersal throughout New Zealand following the civil war in the 1860s and 70s. I learnt that



researching into Maori people's lives involved the researcher establishing an extended family-like relationship prior to and during the data gathering and analysis phases of the research in such a way that these phases were conflated. This way of undertaking research allowed the culturally-generated sense-making processes of the research participants to be engaged at all times in a way that was different from and less impositional than traditional ways of undertaking research.

In 2001 I returned to my concern about the achievement of Maori students. Extrapolating from the understanding<sup>2</sup> about the fundamental importance of relationships I had identified in my doctoral study, I eventually made my way back to New Zealand classrooms. Here I hypothesized that if teachers were able to establish extended family-like relationships within their classrooms, Maori students would then be able to participate successfully within this context for learning and their learning outcomes would improve. As part of this process, during that year, I led a group of researchers in a systematic examination of Maori students' schooling experiences<sup>3</sup> in order to identify what they understood about the learning contexts that were currently being created in their classrooms and what impact these were having upon their learning and achievement. Suffice it to say that the interviews with Maori students in the early 2000s revealed that, to them, the same theorizing and consequent negative relationships that had been revealed to me in the 1970s and 80s remained dominant in our schools.

As part of this process, we also spoke to a large number of teachers in a range of school settings about their experiences

when working with Maori children. As we interviewed these teachers, we heard them recount time and time again exactly the same kind of explanations that I had heard in the 1970s and 80s. They told me of their high aspirations for all of their students, including Maori. Yet on the other hand, they expounded that same 'cultural deprivation' theories that I had heard many years earlier. Essentially they told us they felt that their ability to make a difference for Maori students and by extension, Pacific Island students, was being compromised by forces beyond their control, primarily by the culture or the behavior of the children and their parents. Most spoke of their feeling isolated, and professionally bereft of solutions, yet expected by society to provide them; while they often felt that society was creating situations that they could not address. They told us of their frustration at not being able

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***“They told us of their frustration at not being able to reach Maori students and make the difference for them that, by and large, they were able to make for their other students.”***

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to reach Maori students and make the difference for them that, by and large, they were able to make for their other students.

In order to understand what was happening here I found the work of Jerome Bruner<sup>4</sup> particularly helpful where he identified that teaching occurs, progress is evaluated, and practices modified as “a direct reflection of the beliefs and assumptions the teacher

holds about the learner” (p. 47). This means that “... our interactions with others are deeply affected by our everyday intuitive theorizing about how other minds work” (p. 45). In other words, our actions as teachers, parents, or whoever we are at the time, are driven by the mental images or understandings that we have of other people. For example, if we think that certain other people have deficiencies, our actions will tend to follow from this thinking and the relationships we develop will be negative and our subsequent interactions with them will tend to be negative and unproductive. No matter how good our intentions may be, if our students sense that we think they are deficient, they will respond negatively. We were told time and again by many of the students we interviewed in 2001 and again in 2004/5, that negative, deficit thinking on the part of teachers was a fundamental cause of negative student–teacher relations and this had an adverse impact on their (Maori) student attendance, engagement and achievement. The students told us of their aspirations to learn and to take advantage of what the school had to offer, yet they found that negative teacher theorizing about them, and actions, came across as an all-out assault on their identities as Maori and their need to be accepted and acceptable. The end result was that despite teachers' aspirations to the contrary, students were being precluded from participating in what the school had to offer by the very images that teachers had of these students in their minds.

Such understandings have major implications for teachers hoping to be agentic in their

classrooms and for educational reformers. As Elbaz<sup>5</sup> explains, understanding the relationship between teachers' theories of practice about learners and learning is fundamental to teachers being agentic because the principles they hold dear and the practices they employ are developed from the images they hold of others. According to Foucault<sup>6</sup>, the images that teachers create when describing their experiences are expressed in the metaphors found in the language of educational discourse. What happens is that teachers are able to draw from a variety of discourses to make sense of the experiences they have when relating to and interacting with Maori students. Most importantly for our desire to be agentic, some discourses hold solutions to problems, and others don't.

This was exciting stuff





because it explained that it was the discourses that teachers drew upon that kept them frustrated and isolated. It was not their attitudes or personalities, nor was it the fault of the children and their parents. It was what Foucault termed their “positioning within discourse”. That is, by drawing on particular discourses to explain and make sense of their experiences, they were positioning themselves within these discourses and acting accordingly in their classrooms. The discourses already existed; they have developed throughout history and were often in conflict with each other. It was just the dominance of the ‘cultural deprivation’ discourse among teachers that was having such negative impact upon Maori student engagement and achievement. Ironically, despite teachers’ own aspirations for their students, they were unwittingly creating negative relationships with their students with consequent negative implications for teaching interactions and learning.

The crucial implication of this analysis is that it is the discursive positions that teachers take that are the key to their being able to make a difference for Maori students and by extension, other marginalized students. For us, this meant that before we began any in-class professional development, it was important to provide teachers with learning opportunities in which they could critically evaluate where they discursively positioned themselves when constructing their own images, principles, and practices in relation to their Maori students. In other words, we ourselves as providers of professional learning opportunities had to establish an extended family-like context for learning with teachers, just as we were suggesting they do with their students. Further, it was important that these learning opportunities provided teachers with an opportunity to

undertake what Davies<sup>7</sup> called “discursive repositioning”. This means our providing teachers with opportunities to draw upon explanations and practices from alternative discourses that offer solutions instead of problems and barriers. Hence, at the

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*“The implementation of these effective pedagogies have had consequent implications for improved Maori student engagement with learning and achievement.”*

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commencement of the professional learning opportunities for teachers, we offered them a collection of narratives of Maori students’ learning experiences<sup>8</sup>, in this way providing them with vicarious experiences of what it was like to be a Maori student in classrooms dominated by ‘cultural deprivation’ theorizing, the impact such theorizing has upon student participation and what an alternative learning context might look like.

From these early developments grew a large-scale educational reform project that ran for some 12 years in 50 secondary schools in New Zealand. Of course, there is more to educational reform than examining teacher theorizing, providing alternative discursive positionings and developing extended family-like learning contexts in classrooms and schools. Nonetheless, the development of positive relationships through a discursive analysis is of such fundamental importance to any subsequent activity that I have detailed the development of this dimension of the project in this article.

We were able to test this hypothesis<sup>9</sup> regarding the fundamental nature of relationships for learning from a detailed analysis of classroom observations. We identified that where teachers are adequately supported to implement extended family-like relationships in their classrooms, they are then able to implement what we already know to be effective pedagogies, such as using students’ prior knowledge, the provision of feedback and feed-forward, co-construction of learning and power-sharing strategies. The implementation of these effective pedagogies have had consequent implications for improved Maori student engagement with learning and achievement. Of crucial importance also was the finding that the probability of this occurring grew exponentially as teachers gained more skills and knowledge about how to create an extended family-like context for learning in their classrooms. Hence the understanding that creating effective caring and learning relationships within an extended family-like context for learning is fundamental to subsequent educational interactions and improved student achievement outcomes.

However, subsequent analysis of classroom interaction patterns identified that missing from this pattern of relationships and subsequent interactions was a means of teachers, coaches and school leaders (i.e. leaders of learning) monitoring the progress learners were making in a number of learning dimensions. These included their being able to set goals for their learning, articulate how they prefer to learn, explain how they prefer their learning settings to be organized, participate in leadership roles and functions, include others in learning, provide evidence of how well they are progressing and where to next and taking ownership of their own learning.

Following on from the cessation of the NZ Ministry of Education funded project, I was contracted to work with Cognition Education in Auckland, New Zealand to develop a further iteration of the programme. This enabled me to review the earlier model and develop a more integrated model that not only provides leaders of learning with a means of creating an extended family-like context for learning, interacting in ways that we know promotes learning but also monitoring the progress learners are making along a series of continua towards their becoming self-determining learners. The following is a brief overview of this new model.



# Relationships-based Leaders of Learning Profile

For Teachers, Impact Coaches, Instructional and System Leaders (i.e. Leaders of Learning) who wish to impact Indigenous and Marginalised students' educational outcomes.

## Relationship-based Leaders of Learning;

### Create a family-like context for learning by

- » Rejecting deficit explanations for learners' learning
- » Caring for and nurturing the learner, including their language and culture
- » Voicing and demonstrating high expectations
- » Ensuring that all learners can learn in a well-managed environment so as to promote learning
- » Knowing what learners need to learn

### Interact within this family-like context in ways we know promotes learning by;

- » Drawing on learners' prior learning
- » Using Formative assessment: Feedback
- » Using Formative assessment: Feed-forward
- » Using Co-construction processes
- » Using Power-sharing strategies

### Monitor learners' progress and the impact of the processes of learning by assessing how well learners are able to:

- » Goals: Set goals for their learning
- » Pedagogy: Articulate how they prefer to learn
- » Institutions: Explain how they prefer to organise/be organised in their learning/ learning relationships and Interactions
- » Leadership: participate in leadership roles and functions
- » Spread: Include others in the learning context and interactions
- » Evidence: provide evidence of how well they are progressing and what progress they are making
- » Ownership: take ownership of their own learning.

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## Footnotes:

<sup>1</sup> Bishop, R. (1996) Collaborative research stories: Whakawhānauatanga. Palmerston North: Dunmore Press.

<sup>2</sup> Bishop, R., & Glynn, T. (1999) Culture counts: Changing power relations in education. Palmerston North: Dunmore Press. (1999)

<sup>3</sup> Bishop, R., & Berryman, M. (2006). Culture Speaks: Cultural relationships and classroom learning. Wellington: Huia Press.

<sup>4</sup> Bruner, J. (1996). The culture of education. Cambridge, MA: Harvard University Press.

<sup>5</sup> Elbaz, F. (1983). Teacher Thinking: A study of practical knowledge. New York: Nicholas.

Elbaz, F. (1981). The teachers' 'practical knowledge': Report of a case study. Curriculum Inquiry 11, 43-71.

<sup>6</sup> Foucault, M. (1972). The archaeology of knowledge. New York: Pantheon.

<sup>7</sup> Davies, B. & Harre, R. (1997). Positioning the discursive production of selves. Journal of the Theory of Social Behaviour, 20, 43-65.

<sup>8</sup> Bishop, R., & Berryman, M. (2006). Culture Speaks: Cultural relationships and classroom learning. Wellington: Huia Press.

<sup>9</sup> Bishop, R., Ladwig, J., & Berryman, M. (2014). The Centrality of Relationships for Pedagogy: The Whānauatanga Thesis American Educational Research Journal, February 2014; vol. 51, 1: pp. 184-214.

*"I was contracted to work with Cognition Education in New Zealand to develop a further iteration of the programme. This enabled me to develop a more integrated model that not only provides leaders of learning with a means of creating an extended family-like context for learning, interacting in ways that we know promotes learning, but also monitors the progress learners are making."*



# Relationships-based Learning



## Relationships-based Leaders of Learning<sup>1</sup> Profile.<sup>2</sup> (9th Sept, 2017)

(For Teachers, Impact Coaches, Instructional and System Leaders ((i.e. Leaders of Learning)) who wish to impact Indigenous and Marginalised students' educational outcomes).

**By Emeritus Professor Russell Bishop - [www.cognitioneducation.com](http://www.cognitioneducation.com)**

### Relationship-based Leaders of Learning;

#### **Create a family-like context for learning by;**

- » *Rejecting* deficit explanations for learners' learning,
- » *Caring* for and *nurturing* the learner, including their language and culture,
- » *Voicing and demonstrating* high expectations,
- » *Ensuring* that all learners can learn in a well-managed environment so as to promote learning,
- » *Knowing* what learners need to learn.

#### **Interact within this family-like context in ways we know promotes learning by;**

- » *drawing* on learners' prior learning,
- » *Using* Formative assessment: Feedback,
- » *Using* Formative assessment: Feed-forward,
- » *Using* Co-construction processes,
- » *Using* Power-sharing strategies.

#### **Monitor learners' progress and the impact of the processes of learning by assessing how well learners are able to; (Using the GPILSEO model);**

- » *set* goals for their learning, (GOALS)
- » *articulate* how they prefer to learn, (PEDAGOGY)
- » *explain* how they prefer to organise/be organised in their learning/learning relationships and Interactions, (INSTITUTIONS)
- » *participate* in leadership roles and functions, (LEADERSHIP)
- » *include* others in the learning context and interactions, (SPREAD)
- » *provide* evidence of how well they are progressing and what progress they are making, (EVIDENCE)
- » *take* ownership of their own learning. (OWNERSHIP)

# Relationships-based Leaders of Learning Profile.

(For Teachers, Impact Coaches, Instructional and System Leaders.

## What do Relationship-based Leaders of Learning do? *Create/Interact/Monitor*

### PART ONE:

Leaders of Learning *Create* a family-like context for learning by;

#### 1. *Rejecting deficit explanations for learners' learning. Which means that*

- » Deficit explanations are not used to explain learners' difficulties.
- » Agentic talk is clearly articulated, and learners are encouraged as they succeed.
- » Errors and mistakes are seen as being opportunities to learn, not insurmountable problems.
- » Learners' language, culture and heritage are seen as assets and not as hindrances to learning,

#### 2. *Caring for and nurturing the learner, including their language and culture. Which means that*

- » Culturally appropriate and responsive learning contexts are provided for and created.
- » Learners can bring their own cultural experiences to the learning interaction/conversation.
- » Learners' prior learning is utilized.

#### 3. *Voicing and demonstrating high expectations. Which means that;*

- » What is expected of learners is clearly identified as is what learning involves.
- » Activities are cognitively challenging.
- » Interactions include talk about learner capability to set and reach short- and long-term goals.

#### 4. *Ensuring that all learners can learn in a well-managed environment so as to promote learning. Which means that;*

- » Lesson and interactions are well organized with clear routines for learners to interact and learn individually, in a pair or in a group.
- » Management and Learning Interactions are implemented in a non-confrontational manner.

#### 5. *Knowing what learners need to learn. Which means that;*

- » Competency in subject/process knowledge is clearly displayed,
- » Models and exemplars are provided to support learners to know what success looks like.
- » Leader of learning incorporates routine subject knowledge with pedagogical imagination.

### PART TWO:

Leaders of Learning *Interact* within this family-like context in ways we know promotes learning by;

#### 1. *Using Power-sharing strategies. Which means that;*

- » A range of power-sharing strategies are used. These include (among others), co-operative learning, narrative pedagogy and student-generated questions to facilitate learning interactions such as using learner's prior knowledge, feedback, feed-forward and co-construction.
- » A range of power-sharing strategies are used to deliberately promote learning by allowing learners to work co-operatively.
- » Opportunities are provided for learners to learn with and from each other in order to create non-dominating learning relationships.

#### 2. *Drawing on learners' prior learning. Which means that;*

- » Activities are provided that enable learners to activate what they know already, to see that their cultural (sense-making) knowledge is acceptable and legitimate, what they may need help with and what they need to learn,
- » This information and other assessment data is used to inform the learning intentions and the pace of the learning.

### **3. Using Formative assessment: Feedback. Which means that;**

- » A range of feedback (including task and process feedback) is provided on learning efforts. (These are precise responses to the learners' previous and current steps in the task and comment on learning progression and processes so far).
- » Learners are able to practice their learning and request feedback as they learn. They can articulate where they need support.

### **4. Using Formative assessment: Feed-forward. Which means that;**

- » A range of feed-forward is provided on learning efforts. (These are precise responses that guide the learner to their next steps in the task, to make learning progression and processes clear and indicate what might help them to check that they have been successful).
- » Learners are able to practice their learning and request feed-forward as they learn. They can articulate where they need support.
- » AREA Assessment data is used to inform the learning intentions and the pace of the learning.

### **5. Using Co-construction processes. Which means that;**

- » Models and exemplars of successful learning are provided to support learners to deconstruct tasks and to co-construct success criteria.
- » Learning tasks enable the learner to bring their understandings and perspectives to the learning in order for them to make their own sense.
- » Learners are able to be co-enquirers; that is, to be raisers of questions and evaluators of questions and answers,
- » Learning is reciprocal; knowledge is co-created.

## **PART THREE:**

**Leaders of Learning *Monitor*<sup>5</sup> learners' progress and the impact of the processes of learning, by assessing how well those learners for whom they are responsible are able to;**

### **GOALS: set goals for their learning. Which means that;**

- » Learners clearly demonstrate that they understand what they are learning and know when they are successful.
- » Learners set specific, measurable goals for improving AREA measures.

### **PEDAGOGY: articulate how they prefer to learn. Which means that;**

- » Learners demonstrate their understanding of the appropriateness of practices that they are able to use to promote their learning.
- » Learners acquire an in-depth understanding of the underlying theoretical principles of how and why they are learning so that they can use their learning flexibly when new situations and challenges arise.

### **INSTITUTIONS: explain how they can best organize learning relationships and Interactions. Which means that;**

- » Learners demonstrate how they organize ways of relating and interacting in learning settings.
- » Learners demonstrate understanding of the role and function of institutional structures and modes of organization that support learning.
- » Learners demonstrate their ability to be engaged in individual and collaborative evidence-based, problem-solving activities.

### **LEADERSHIP: participate in leadership roles and functions that are responsive, proactive and distributed. Which means that;**

- » Learners explain how they are able to work with others and how they can take on leadership roles and functions.
- » Learners are able to be initiators of, and take responsibility for, their own learning and the learning of others.

**SPREAD: include others in the learning context and interactions. Which means that;**

- » Learners are able to include others in individual and collaborative evidence-based, problem-solving activities.
- » Learners are able to describe who they learn with best and explain why.
- » Learners are able to describe who else needs to be involved in their learning.

**EVIDENCE: provide evidence of how well they are going and what progress they are making. Which means that;**

- » AERA data is used to inform learners about where to take their learning (evidence informing their practice) and the learning of others for whom they are responsible.
- » AERA data is used in a cumulative manner to indicate progress over time.

**OWNERSHIP: take ownership of their own learning. Which means that;**

- » Learners are able to explain what they need to learn next in order to reach their goals.
- » Learners are seen to be responsible for their own learning and for the learning of others.
- » Learning needs are based on analysis of patterns of learning of one's self and of others.



### **Biography: Emeritus Professor Russell Bishop PhD ONZM.**

Russell Bishop is Emeritus Professor of Maori Education in the Faculty of Education at the University of Waikato, Hamilton, New Zealand. He is well known for developing and directing Te Kotahitanga, a large New Zealand Ministry of Education funded research and professional development project from 2001 to 2012. This project demonstrated how teachers and other school leaders could improve the educational achievement of Maori students in mainstream classrooms by implementing a culturally responsive pedagogy of relations. Since his retirement from Waikato University, he has developed the notion of relational pedagogy and leadership further with Cognition Education in New Zealand, Australia and Canada. He is the author of 7 books and approximately 80 other quality assured publications. He has delivered over 100 keynote addresses, nationally and internationally, has attracted approximately \$32.5 million in research and development contract funding in recent years, and has won numerous awards for his work.

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<sup>1</sup>This profile was first published as Bishop, R. (2017). Relationships are Fundamental to Learning" in Principal Connections, the magazine of the Catholic Principals' Council, Ontario. Summer 2017, Volume 20, Issue 3. (2-17). [www.cpc.on.ca](http://www.cpc.on.ca). <sup>2</sup>This is the generic profile that we would expect to see relationship-based Leaders of Learning, (this includes teachers, professional development impact coaches, instructional leaders and system leaders) working towards implementing in their workplace. The dimensions of the three main actions that relationship-based Leaders of Learning undertake, Create, Interact and Monitor, are described in active terms that can be identified in their actions when they are supporting the implementation of the profile.

<sup>3</sup>For example, learners demonstrating that they are able to set goals for their learning, provide evidence for how well they are progressing, what progress they are making and that they own their learning is one set of evidence that Leaders of Learning are creating a family-like context for learning and are effectively using the interactions that we know promote learning. Similarly, a further set of evidence that Leaders of Learning are creating the family-like context for learning and implementing Interactions that we know promote learning is that learners are able to articulate how they prefer to learn and be organised in this endeavour, participate in leadership roles and include others in their learning. In addition, this evidence shows that learners are becoming self-sufficient.

<sup>4</sup>Attendance, Retention, Engagement and Achievement.

<sup>5</sup>by using the GPILSEO model and by using a range of evidence from Qualitative (e.g. voices) to Quantitative (e.g. standardised tests).

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Kaiako:

Date:

Class:

Sketch of learning environment and location of kaiako/ākonga

Time:					
	Evidence				
Dimension	None	Little	Some	Lots of	Great deal
<b>1. (a) Rejecting deficit explanations for ākongā learning.</b>  <b>(b) Agentic talk articulated, ākongā are encouraged as they succeed</b>	1	2	3	4	5
	<i>Please circle the score based on examples evidenced and noted</i>				
	Note any examples				
<b>2. Manaakitanga; Caring for and nurturing the learner, including their language and culture</b>  Ākongā can bring their own cultural experiences to the learning. There are culturally appropriate learning contexts. Ākongā prior learning is utilised.	1	2	3	4	5
	<i>Please circle the score based on examples evidenced and noted</i>				
	Note any examples				
<b>3. Mana Motuhake; Voicing and demonstrating high expectations</b>  There are high expectations of their learning and behaviour. The classroom interactions include talk about ākongā capability to reach short and long-term goals.	1	2	3	4	5
	<i>Please circle the score based on examples evidenced and noted</i>				
	Note any examples				
<b>4. Whakapiringatanga; Ensuring that all learners can learn in a well-managed environment</b>  The lesson is well organised with clear routines for ākongā to interact and learn individually and as a group.	1	2	3	4	5
	<i>Please circle the score based on examples evidenced and noted</i>				
	Note any examples				
<b>5. Kotahitanga: Knowing what ākongā need to learn</b>  The kaiako know their subject knowledge. There are models and exemplars to support learners to know what success looks like.	1	2	3	4	5
	<i>Please circle the score based on examples evidenced and noted</i>				
	Note any examples				
<b>Please add up the scores for each dimension to give an overall total</b>	<i>Total Score</i>				

Time:				
Min	Interaction Code	Evidence of discursive interactions and power sharing strategies <i>For example: co operative learning, ākongā generated questions</i>	Interaction with ākongā	Location of kaiako
1				
2				
3				
4				
5				
6				
7				
8				
9				
10				
11				
12				
13				
14				
15				
16				
17				
18				
19				
20				

**P** = Prior Learning;    **FB** = Feedback;    **FF** = Feed forward;    **Co** = Co-construction;  
**I** = Interactions with indigenous and marginalised ākongā;    **O** = Other ākongā    **W** = Whole class  
**D** = Desk;    **S** = Stationery;    **M** = Moving around the room;    **O** = Outside of the room

Totals for interactions and the location of the kaiako

Totals for Interactions		Interactions with indigenous or marginalised ākonga	Totals for the location of the kaiako	
P	-		D	-
FB	-		S	-
FF	-		M	-
Co	-		O	-

Any additional observation notes:

Question	Ākonga one	Ākonga two	Ākonga three
What are you learning today?			
How are you going?  How do you know?			
What do you need to learn next?			

Any extra questions asked...

Question	Ākonga one	Ākonga two	Ākonga three
If you could tell your kaiako about what really helps you learn, what would you want them to know?			