

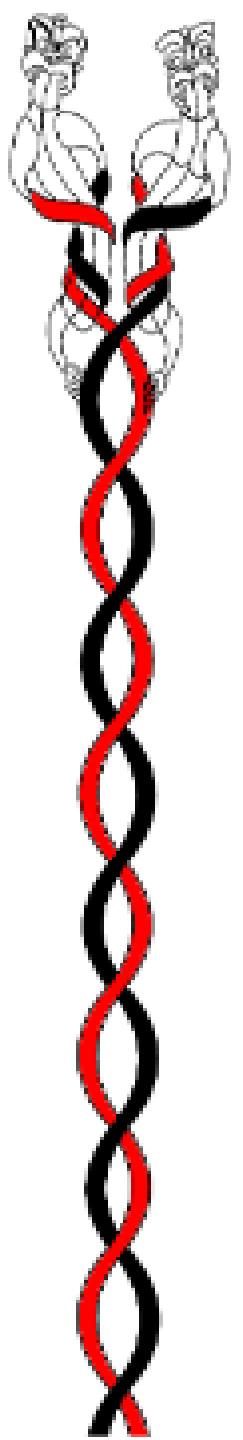
# Te Ara Hōu: Effective Leadership Practices for Maori Engagement and Achievement



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# Ko wai au?



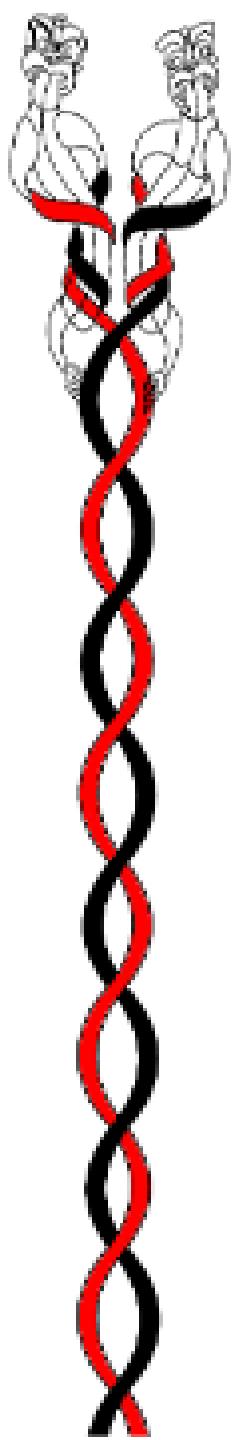


# Māori Achievement Collaboratives (MACs)

MACs is a professional learning and development pathway ‘by principals, for principals’ focused on changing education outcomes for Māori students.

The underlying premise of the learning and development programme is that ‘schools won’t change unless the principal does.’

The focus of the programme is on engaging principals in educational transformation through a process of deep learning, mentoring, coaching, critical conscientisation and collaboration



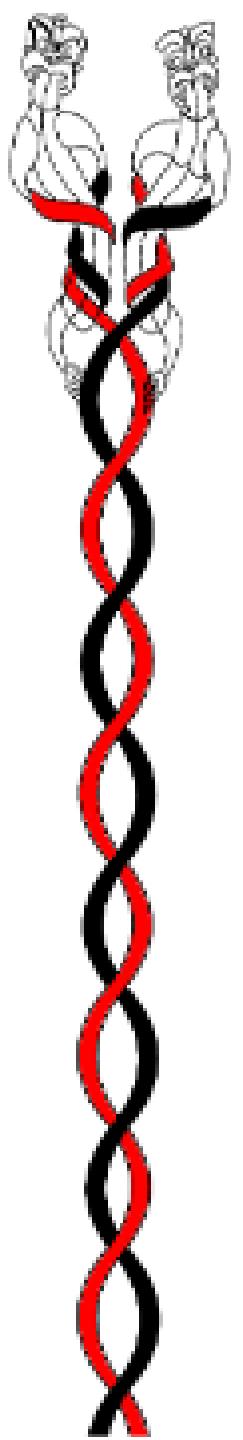
# MACs Principles & Objectives

MACs established the following set of goals for its participating principals:

- to provide an education that enhances what it means to be Māori
- to ensure Māori students have access to te ao Māori - access to language, culture, marae, tikanga, and resources
- to guarantee the absolute right for an education that fits Māori learners
- to promote self-learning, strong secure relationships, cultural identity, and whānau-centred practice that is valued as much as academic achievement

Furthermore, it is a shared understanding among the MACs principals that they are operating according to the Treaty of Waitangi, and that when schools address barriers to student achievement for Māori students, all students benefit.

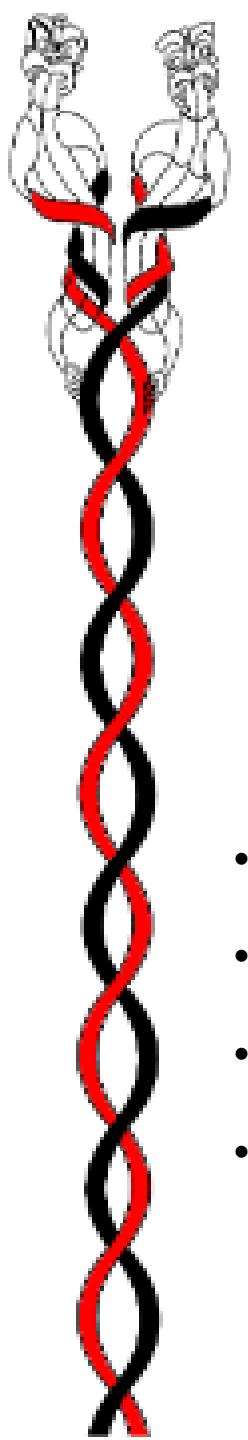
➤ A July 2017 MOE evaluation



# MACs...Whāia to ake angitu

Alongside academic gains, MACS principals have highlighted a number of other ways Māori educational engagement and success can, and should, be measured. When asked “how do you know MACs is making a difference and positively impacting Māori achievement?” MACs principals, teachers and whānau Maori talked about four things in particular:

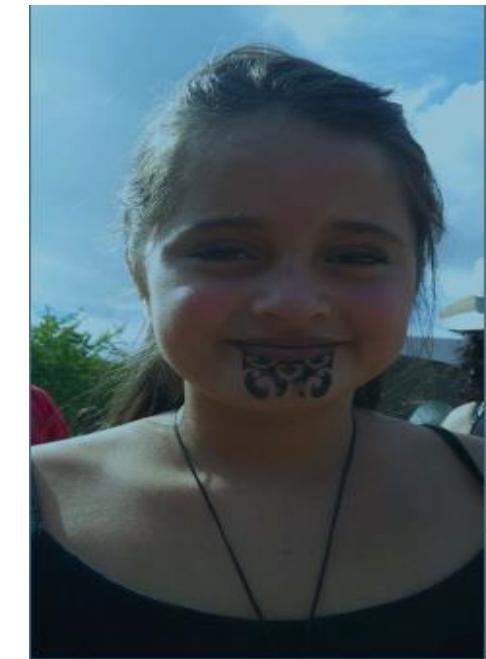
- 1) a visible increase in Māori student cultural pride and sense of identity,
- 2) a noticeable growth in the engagement of Māori students, whānau, hapū, iwi and wider community members in the everyday activities of the school,
- 3) increased Māori student attendance at school, and
- 4) an increase in Māori whānau attendance at school events and, in particular, parent/teacher interviews.

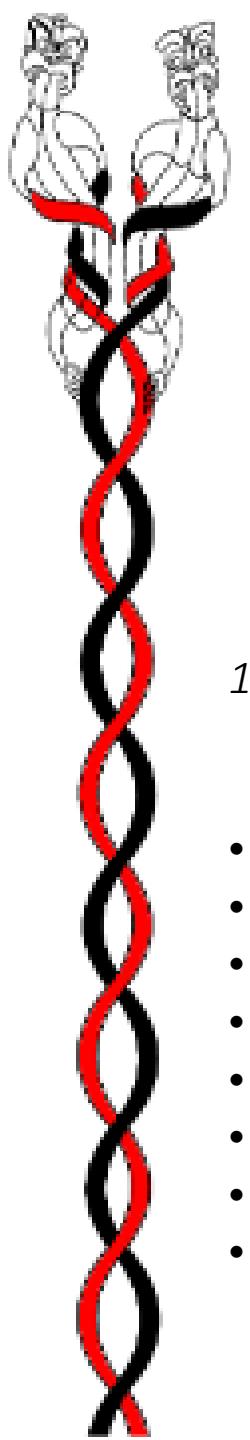


# MACs...Kia tū rangatira ai nga ākonga Māori

*Māori students, whānau and community are free to be who and what they are in MACs school contexts. All students and families want to feel safe, welcome, affirmed, celebrated and “normal” in educational environments and MACs principals have been committed to finding ways to enable this to happen. For the most part, positive change occurred because:*

- MACs principals gave authority (mana) to Māori students and their whānau to initiate school-wide change;
- Respectful and reciprocal relationships were paramount;
- Notions of *being Māori, becoming Māori and belonging as Māori* were prioritised; and
- The principles of the **Te Tiriti o Waitangi** were operationalised, that is, Maori identity, culture and worldview was protected, whānau, hapū and iwi partnerships were valued, and whānau Māori were given opportunities to genuinely participate in decision-making about their children’s education.



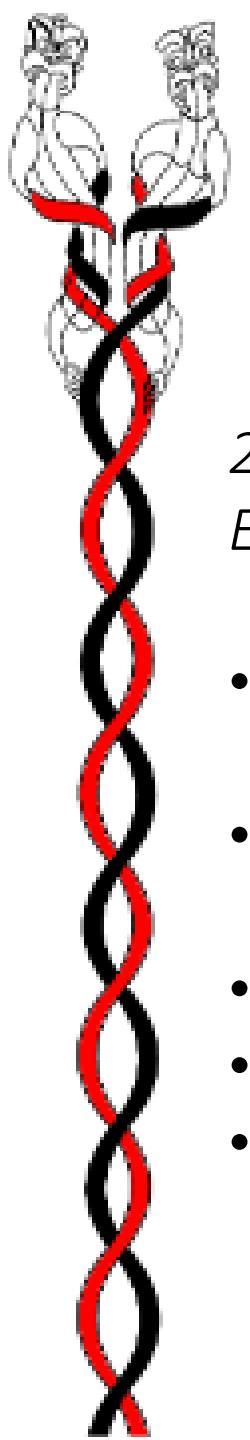


# MACs...Tiakina te pā harakeke

MACs principals who are serious about accelerating the learning of Māori students must understand that the critical lever for positive change is authentic whānau-school partnerships. Whānau engagement activities occurred in three main ways:



1. *Culturally-responsive school processes can make a difference, including pōwhiri, face-to-face kōrero about whakapapa and whānau aspirations and an open-door classroom policy. Other examples include –*
  - Parents involved in the principal and teacher appointment processes
  - The establishment of school kuia/kaumātua roles
  - Parent-help roster – one parent in the classroom every day.
  - Student-led conferences start with a mihi from the student.
  - Waharoa at the front gate built in consultation with whānau
  - Whānau class started
  - In-depth feedback on charter goals and aspirations.
  - Seeking hapū and iwi information at enrolment so connections can be made



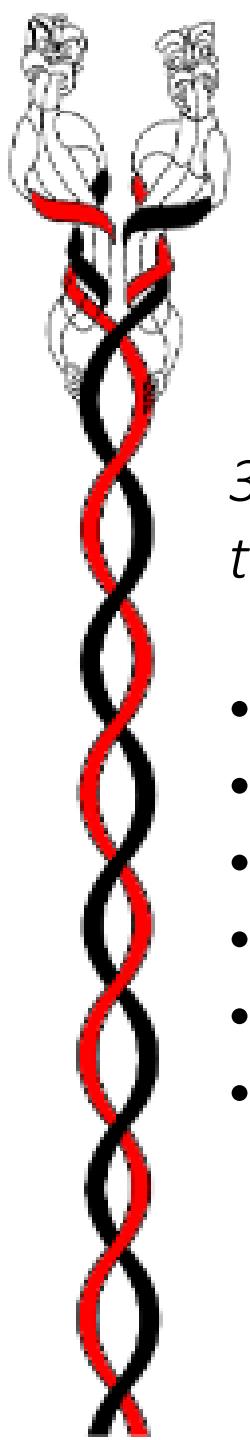
# MACs...kia mahitahi te tautoko



2. *Whole whānau events, activities and trips – where all whānau members are invited.*

*Examples include –*

- Curriculum hui teaching parents how to help their students with maths and reading (tikanga integrated)
- Mahitahi event – round-robin event where whānau teach children and teachers re poi-making, raranga kete, fried bread etc
- Whānau making tukutuku and poi for the school marae
- School assemblies are student led and include a lot of te reo
- Whānau AND student kapahaka groups, after-school Te Reo Māori and He Papa Tikanga classes. One school has 190 students in the kapahaka group.

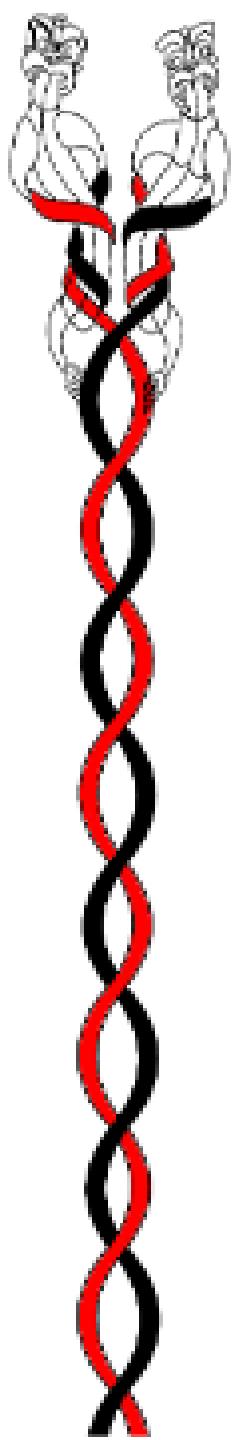


# MACs...he aroha whakatō, he aroha puta mai



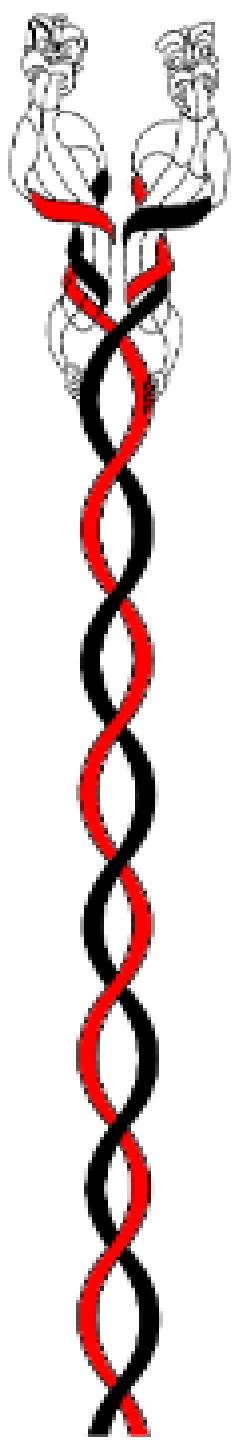
*3. Refined whānau/school engagement processes – kaupapa that matter for whānau themselves. Examples include –*

- Improved face-to-face contact with whānau, grandparents working in the school
- Noho marae/marae visits, Pā wars evenings at school, matariki garden development
- Cultural festival, whānau picnics, Māori potential awards evenings
- Writing school haka
- Matariki celebration involving a hangi and boil up.
- Established a Health-hub at school – which includes doctors, nurses, Māori Womens' Welfare League, Sport Waikato etc



# MACs...principals *lead* change in their kura

<i><b>He Kākano - Culturally responsive pedagogical school leadership</b></i>	<i><b>Tū Rangatira - Key roles of Māori Leadership</b></i>	<i><b>MACs principals' practice examples</b></i>
Lead and manage change within their professional practices that responds to the needs of culturally located Māori learners.	<b>The Advocate:</b> to promote the development and implementation of strategies, plans and policies to realize learners' potential and their educational success as Māori.	Leaders' willingness to initiate and engage in critical conversations – often challenging negativity and deficit theorizing among staff – "We problem-solve more than lay blame now"  <u>Tapping</u> into the expertise of other MACs principals
Build relationships, partnerships and networks that include whānau, <u>hapū</u> and iwi to support on-going improvement in leadership, teacher, learner and school performance.	<b>The Networker:</b> to network, broker and facilitate relationships that contribute towards achieving school goals.	Building critical mass through inter-school collaboration and sharing, fostering collective leadership and collective agency  Sharing leadership with whānau, hapū and iwi – being willing to "be led" in terms of engaging whānau.  Genuine community consultation
	<b>The Guardian:</b> to protect and nurture a caring environment where people and ideas are valued; health, safety and well-being are enhanced; and relationships are strong.	Stepping up personally and getting out of their comfort zones – "I needed to lead and drive this initiative."  Being Brave: "I have become more outspoken and proactive in areas that needed to change to ensure there is equity for Māori"
	<b>The Manager:</b> to ensure the effective and efficient management of people, environments and education to transform teaching and learning communities.	Having higher expectations of staff around cultural competency and Māori pedagogy – including instigating te reo and tikanga PLD for all staff  Talking to families about their identity and what they want for their <u>tamariki</u>



# MACs...principals *lead* change in their kura

<b><i>He Kākano - Culturally responsive pedagogical school leadership</i></b>	<b><i>Tū Rangatira - Key roles of Māori Leadership</i></b>	<b><i>MACs principals' practice examples</i></b>
Gather, interpret and use a range of data and other evidence to develop a comprehensive profile of their Māori learners' achievements.	<b>The Teacher and Learner:</b> to use reciprocal learning and exemplary modeling of innovation that leads to the effective creation, development and delivery of high-quality authentic learning contexts and practice.	Challenging personal worldviews – “critically thinking about my decisions as a leader and measuring the impact it has on Māori students/whānau”  Establishing a framework for identifying the strengths and weakness of teachers and providing them with targeted professional development (ie., Measurable Framework)  Ensuring practical knowledge is reinforced/ broadened by critical readings, relevant research and timely feedback
Analyse their leadership and wider school capability to lead and implement culturally responsive pedagogical leadership practices and school processes (including governance) that build Māori achievement success.	<b>The Worker:</b> to be seen to be ‘leading by doing’, upholding collegial practices that build capability in others in pursuit of the goals of the school.	Courageous role-modelling of te reo and tikanga - “top down” action to normalize Māori language and culture  Being open to critical conversations - with colleagues, whānau, community and facilitators – and acting to effect change
Establish targets and tailored plans for sustainable improvement in the schools' performance for and with Māori learners.	<b>The Visionary:</b> to have innovative and visionary leadership to equip learners with the knowledge, skills and values to succeed in the 21st century as Māori and as citizens of the world.	Proactively working with Māori curriculum team to make plans for hearing te reo more in classrooms and seeing evidence of the culture in the classrooms  Ensuring student voice in all major decisions



*In essence, the MACs initiative of collaboration, shared expertise, honest conversations and collective action has resulted in a critical mass of principals committed to:*

- Achieving excellence "Kia arotahi ki te kōtihi" – Focused on the reaching the summit (of excellence)
- Working collaboratively "Kia ngātahi te waihoe" – Rowing together in unison
- Learning respectfully "Kia ngākau tapatahi te whai koha" – Unified towards respectful relationships
- Supporting each other "Kia mahi-tahi te tautoko" – Mutual support and cooperation
- Remaining aspirational "Kia whai-tahi te tūmanako" - Combined pursuit towards realising collective goals

# Te Pītau Mātauranga- Hoana Pearson



“...acts as the “karu atua” or spiritual eyes of the MACs waka and leads the collective, setting its path and the transformative, bicultural vision for moving forward. Hoana ensures that MACs is “he waka eke noa” – that everyone is aboard the waka and leadership practices align with the collective vision of the waka and its destination.”