



Master of
Contemporary
Education

C10F SYMPOSIUM 18TH JANUARY 2023

KĀINGA TAHI, KĀINGA RUA: PLACE-BASED LEARNING - TRANSITIONING NEW STUDENTS

Alexia Jacobs

HOKIANGA-NUI-A-KUPE AO HAKA: ENGAGING SUCCESSFUL MĀORI OUTCOMES

Ani Tapene

A CULTURALLY RESPONSIVE PERSONALISED PROGRAMME FOR A NEW ENTRANTS CLASS

Annabelle Ash

MA TE HURUHURU - PERSONALISED LEARNING SUPPORTED WITHIN A HAPU STRUCTURE

Bodean Peita

'THE CREATE AND CURATE COLLECTIVE': USING ARTS-BASED PEDAGOGY IN A PRIMARY SCHOOL CLASSROOM AS A WAY OF CONNECTING, CREATING & COLLABORATING FOR INCREASED STUDENT ENGAGEMENT AND TEACHER CONFIDENCE DELIVERING THE ARTS

Cat Rowllings

KO TE TAIRĀWHITI - TŌ TĀTOU KAINGA, MŌ TĀTOU KATOA: CULTURALLY RESPONSIVE, INCLUSIVE, AND SUSTAINING PEDAGOGY (CRISP) TO MAINTAIN ENGAGEMENT AMIDST THE PREVAILING PANDEMIC

Cherie Te Rore

TINO RANGATIRATANGA, A JOURNEY OF DISCOVERY

Deborah I. Nolan

A PROJECT-BASED LEARNING APPROACH FOR THE ENHANCEMENT OF ENGAGEMENT AND DIGITAL CAPABILITIES IN AN AUTHENTIC CONTEXT

Eleanor Rook

ESTABLISHING A POWERFUL PLACE FOR PASEFIKA LEARNERS

Heather Muir

KEEP IT REAL

Julie Hill

CULTURAL IDENTITY IS SALIENT TO STUDENT ENGAGEMENT

Lanna Aliifaalogo

ENABLING STUDENT AGENCY THROUGH EFFECTIVE FEEDBACK

Lori Mravicich

MOVING FORWARD WITH SUSTAINABILITY EDUCATION

Marian Hanson

"I'M A SINKING SHIP" - TEACHER WELLBEING IN AOTEAROA

Maryanne Manuyag

KARANGA HOKIANGA: RE-FRAME, RE-CLAIM, RE-WRITE, RE-RIGHT - A DECOLONISING APPROACH

Mina Pomare-Peita

NGĀ ARŌMATAWAI I TOITŪ TE RANGATIRATANGA

Nadine Scally

KI TE TAI AO, MŌ TE TAI AO, HEI ORANGA MŌ TŌKU TUAKIRI

Peata Leef

IMPLEMENTING THE T3 TECHNOLOGY FRAMEWORK TO ENHANCE THE QUALITY OF STUDENT LEARNING

Sam Smaill

POSITIVE TEACHER STUDENT RELATIONSHIPS ARE FUNDAMENTAL IN ENGAGING LEARNING

Shirley Frost



DEVELOPING LEARNING PARTNERSHIPS THROUGH PROFESSIONAL LEARNING
PROGRAMMES FOR TEACHERS AND FAMILIES

Marissa Vermeulen



Executive Summary C10F

Kāinga tahi, kāinga rua: Place-based learning - transitioning new students

Alexia Jacobs

Every person wants to belong. Manaakitanga is the enactment of belonging. Māori students transition best when they belong. The significance of "place" is woven into the Raranga Kaupapa Maori framework. Person and place, Kāinga tahi, Kāinga rua, are inextricably linked in the Raranga Kaupapa Māori framework. For this reason, a cultural induction package is desirable. A digital package of whakapapa kōrero of our area including tikanga, karakia, waiata, significant and historical kōrero, reconnects people to "place", and returns "place" to people (Tangata-Whenua). Mana- enhancing cultural practices, namely te reo me ona tikanga at our school, are participatory and embed place-based learning.

All place-based haerenga covered topics such as: connecting with a place; understanding how a place makes you feel; the benefits of the place visited; and ways that one can improve the place in their role as Kaitiaki. The most important lesson was discovering identity through whakapapa - who we are and where we come from. It was important to learn pepeha and acknowledge places and people important to our existence. "Kaiwhakarite"(manager) is the overseer of planning for successful implementation. Kaikōtuitui (networker) is the networker in the community to search for those with knowledge to share. The role of a Kaitiaki (guardian) at school is to assist new students. Relational leadership is another key approach to kaupapa Māori that is relevant to Kāinga Tahi, Kāinga Rua (Mehr, 2019). This approach explains how values such as kotahitanga and whanaungatanga contribute to Māori collective participation in achieving Māori goals and aspirations, thereby improving Māori outcomes.

In weaving together these components, students were able to:

- Learn important and unique tupuna narratives, as well as identify the environment and people who live there to whakapapa to.
- Experience the strength of their tupuna by walking in their footsteps, breathing the same air, feeling and sensing that same wairua.
- Learn and embody karakia, mihi, and pepeha pertinent to that area to strengthen connection to place and protection while on the haerenga.
- Increase te reo Māori and exhibit a strong sense of belonging.
- Improve digital fluency skills using digital technology to create the induction package.

"Kāinga Tahi and Kāinga Rua" is deeply rooted in Te Ao Māori, employing Kaupapa Māori values to uphold tikanga, Māori perspectives on the world, historical experiences, knowledge, place and status of people, language, and culture. "Kāinga Tahi, Kāinga Rua" involves and strengthens community through the sharing of pūrakau, wānanga, hui, kōrero tuku iho and interviews. This study used surveys to

investigate the quality of the project as well as people's thoughts and perceptions of Whakapapa and whanaungatanga.

"Kāinga Tahī, Kāinga Rua" completed a longitudinal study on 18 new urban students and the cultural requirements needed to fit comfortably into our rural school setting.

The data collected through interviews, iterative action research cycles and surveys suggested a need for students to learn some tikanga practices as part of the culture of our school. Increased daily te reo Māori classes and immersing students in understanding the meaning behind the backdrop landscapes of our very essence, helped students understand the meaning behind our practice. The data was analysed using graphs in Google Forms and a continuum of attitude shifts in engaging in te reo me ona tikanga.

What does place-based learning do really well? It asks: Where am I? What is the nature of this place? What sustains this community? What is my relationship to that place? (Penetito, 2009). Highfield and Webber (2021) help to address student agency and engagement for Māori learners, whānau, hapū, and iwi. Although collaboration helped strengthen engagement, the concept of "whakama" among our new students (Hunt & Teddy, 2001) became a barrier to the quality of some of the relationships and collaboration.

Previous studies support rich relationships in improving student performance, student engagement, and collaboration to help enhance place-based learning. Opposing studies (Fergusson, 2022) discovered that social media and screen time have led to disconnection and a lack of deep human relationships - a serious concern. The rise of online te reo me ona tikanga learning, further complicates matters.

In conclusion, more research could be done to find out how student leadership can help keep our culture and tikanga alive. "Kāinga Tahī, Kāinga Rua" has proven useful to both old and new staff who need to refresh their knowledge and skills of our area's content. They may apply it in their classes. It will also help with the transition from English to Māori and can be used with adults in the workplace to develop whanaungatanga. Finally, this work can be used to record indigenous voices for schools all across the country and around the world.

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Ko Alexia Jacobs taku ingoa. Born and raised in Manurewa, Tamaki Makaurau I attended Mc Auley High School in Otahuhu and completed my Bachelor of Education (Teaching) Degree with The University of Auckland in 2004. I taught at Leabank Primary school, St Mary's Primary School Papakura, and returned as a kaiako to where I schooled at and here I taught for seven years at St Anne's Catholic School. In 2016 I left the city and moved to live in Panguru, a remote rural place in Far North Hokianga where both my parents were born and raised nearby in Motuti and Pawarenga. "Kainga Tahi, Kainga Rua, explores the transition of urban to rural life and the important connections one must make to their whenua through Place -based learning to affirm self-identity and thrive for whanau, hapu and iwi.



*"Karanga, Hokianga, ki ō tamāriki,
He uri rātou, he mōrehu.
Kohikohia rā, kei ngā hau e whā
Kōrerotia ko wai rātou"*
(Nā Pā Henare Tate. "Karanga Hokianga". I titohia 1977)



Executive Summary C10F

Hokianga-Nui-A-Kupe Ao Haka: Engaging Successful Māori Outcomes

Ani Tapene

This project aims to enhance student engagement and student collaboration by digitally capturing traditional Maori practices of Kapa haka, using social media platforms. Te Hokianga-nui-a-Kupe Ao Haka change-based project aims to develop the knowledge and skills necessary to explore student engagement and collaboration through Kaupapa Māori Research.

The goals were to

- Create a Māori Performing Arts space of artifacts and resources relevant to our local context.
- Use Action Research to understand what is happening in my context and, from each iteration, determine more ways or next steps.
- Develop expertise and knowledge in student engagement and collaboration

Kapa haka connects us to Te Ao Māori. To engage with Māori Performing Arts, learners must engage with tikanga, reo, culture, and identity (MoE, 2023). Kapa haka is embedded in us from birth through whakapapa, descended from a long line of tūpuna through past generations. The power of kapa haka is vital to ensure that the tapestry of our culture is strong and unbreakable (Totorewa, 2021). Haka is healing which helps us get through times of difficulty (tangihanga) and celebratory times (birthdays). Today there is a lack of motivation and engagement in kapa haka amongst our youth. A misunderstood prerequisite that fluency in Te Reo Māori me ōna Tikanga to participate in kapa haka is one reason. Another reality is the learning attitudes that have been replaced by a culture of "screen swiping" disregarding the subject content or knowledge.

Hokianga-Nui-A-Kupe Ao Haka completed a study on 29 students across Year 7-10, a target group of current and non-current kaihaka students in Years 11-13. The data collected included interviews, professional conversations, and a survey to determine the current engagement levels of students and the difference after implementing collaboration and merging social media apps to improve engagement. The data was analysed using graphs in Google Forms and discussions with practising tutors.

"Kāhui Kaiako" (teacher cluster): A group of pouako (tutors), kaihaka (performers), kaitito (composers), tumuaki (principals), kaiako (teachers) and kapa haka whanau. Their task was to share their expertise, knowledge and skills to help raise student achievement in NCEA and the participants' mindsets. We would meet either online, face-to-face, or by correspondence, sometimes daily, weekly, fortnightly, or monthly, depending on their availability

Youtube Channel and e-portfolios: A channel and individual sites were created to upload videos and assessments and share learning experiences and outcomes from class and assessment tasks. Our



YouTube channel is the start of a digital resource bank of local narratives that support cultural responsiveness.

»» *Flipped and Blended Learning (Planning and Lessons)*

Planning Shift - The teachers (kaiako) collaborated to develop online lessons and plans for participants and stakeholders to develop digital fluency. This created a shift where ākongā (learners) could identify where they were on the e-learning framework and use this as a self-assessment tool.

»» *Google Classroom & Facebook Learning Groups*

Classrooms, pages and specific messenger chat groups were created to disseminate information to keep participants and stakeholders up to date with teaching and learning outcomes and promote student/learner agency.

»» *Collaboration & Student Engagement*

Authentic assessment practices in Te Ao Haka were implemented and used across our Y7-13 cohort and within the wider hāpori. Te Ao Haka & Te Ao Māori kaupapa aromatawai and NCEA assessment incorporated tuakana/teina and mahi tahi relationships. The outcome of this resulted in increased student engagement.

»» *Digital Acceptance*

A digital acceptance of social media trends to support, increase and develop student engagement with successful outcomes.

Collaboration among Te Rarawa and wider Te Tai Tokerau kura, whanau, and hāpori who contributed to developing skills and assisting with the provision of platforms and the production of digital artifacts, particularly my tauira, was critical to the success of aspects of my project.

When asked what kapa haka was and to give their views, the question posed at the start was, "Why is it important to learn or practice Kapa Haka?"

"Because we're Māori and because it is a part of our culture" (Y8 Participant). "To bring Māori back because it's a cultural obligation" (Y9 Participant)

At the start of the year, 48.2% of the participants surveyed enjoyed, really liked or loved kapa haka as opposed to the 37.9% who did not like but tried to engage or did not engage in kapa haka because it was too hard. It was the 13.8% who had no interest in kapa haka alongside the 37.9%, which was over half of the Y7-13 cohort, raising concern and who became the drivers of this project.

I have learned that engagement in kapa haka involves both behaviours (such as persistence, effort, and attention), and attitudes (such as motivation, positive learning values, enthusiasm, interest, and pride in success) with the "expectation" that students have to demonstrate 'positive emotional responses' towards learning kapa haka regardless of the learning effects caused by cultural assimilation. Through engagement, students are more aware of the role played by our reo and culture in defining and asserting our point of difference in the wider world. It is not only the responsibility of kura to ensure this happens, but a consideration of the long-term benefits of having more literate and confident contributors and stakeholders accountable in society engaging and also becoming educated and motivated about Kapa Haka.

The change effect in my practice was creating an appreciation for a culture that was unknown, unwanted and unloved. Returning to the humble beginnings to understand "why" was successful in the return of NCEA results and assessment data.

I now know that using the e-learning framework to design and plan learning allowed better collegial collaboration and collaboration between learners, participants and stakeholders to become more inclusive within their context and further afield. By mitigating barriers through pedagogical leadership

using Tū Rangatira and applying learner agency, merging traditional and contemporary practices was the best way to begin this project, catering to the range of learning needs. This allowed me to meet checkpoints to achieve project goals.

Discovering and moving forward with Learner Agency created shifts from differentiating instructions to owning the process, setting their own pace, and choosing their formats in deciding how they wanted to accomplish tasks; however, as deliverers, we too needed to develop the ability to shift mindsets from compliance to self-direction to get student participation with enthusiasm through empowerment to avoid rejection, boredom and disengagement.

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Executive Summary C10F

A culturally responsive personalised programme for a New Entrants class

Annabelle Ash

The main goal of this practice-based change project was to create a culturally responsive personalised programme for my New Entrants class. To achieve this goal, I needed to develop my knowledge and understanding of culturally responsive practice, personalised learning, school transitions and relationships with all stakeholders.

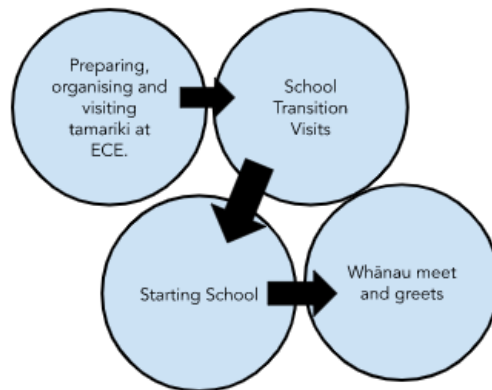
This project focused on building relationships with whānau and their children before and during their school journey, including the importance of smooth transitions into school for children's learning. I implemented a culturally responsive, personalised learning approach with my New Entrants class at Aranui School. This was achieved by developing and implementing culturally responsive and personalised learning teaching practices and developing relationships with whānau, tamariki and teachers to ensure children's transitions to school are free from difficulties. Personalised learning refers to an education system that focuses on learning tailored to every learner's needs, attitudes, and interests (Leadbeater, 2006).

Specific goals of the project included:

- Creating smooth transitions from early childhood settings to classroom settings.
- Building solid relationships with children, whānau, and early childhood teachers; and
- Developing an engaging learning environment for children.

The extent to which goals had been achieved was measured using a range of data collection methods, such as reflections captured in my research journal, observations of children, discussions with early childhood teachers and whānau surveys.

This project was completed in four phases:



- Phase One - preparing, organising and visiting tamariki at early childhood centres.
- Phase Two - school transition visits.
- Phase Three - children start school.
- Phase Four - whānau meet and greets.

The four phases enabled the creation of a culturally responsive, personalised learning environment for my new entrants' class and their whānau. Furthermore, the four phases foregrounded the importance of collaborating with other educators to create smooth transitions from early childhood to primary school. When teachers are responsive to the cultural understandings of students, where learning is understandable to the learners, learning outcomes improve, especially for Māori (Bishop, 2019).

In response to research and this project, I am convinced of how important clear, smooth and collaborative transitions are and how they impact children's learning and future learning. Dunlop & Fabian (2007) propose that the way transitions are experienced not only makes a difference in how children adapt to a new situation but may have a longer-term impact because of the extent to which they feel successful in their first transition.

Securing relationships with all educators, whānau, tamariki and community is critical when children are beginning their school journey. Building supportive solid relationships between the teachers in each sector, families and children appear to be a key factor in sharing information and developing approaches that support successful transitions (Peters, Paki & Davis, 2015).

I now have a clearer understanding of how Te Whāriki (2017) and the New Zealand Curriculum (2007) align with each other. Being a New Entrants teacher, it is valuable to have a clear understanding of the dispositions in Te Whāriki and how these are intertwined with the key competencies in the NZC. Curriculum frameworks that "bridge preschool and primary education strengthen pedagogical continuity, thereby helping to maintain enthusiasm for learning and school attendance" (Fabian & Dunlop, 2007, p 6).

As a result of this research project, I have identified three other areas that have impacted my practice. These are 1) the importance of developing and sustaining relationships with all stakeholders involved in children's transitions; 2) A better understanding of how I can create an effective learning environment, and my role; and 3) The significance of collaborative transitions in children's lives.



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My name is Annabelle Ash, and I am a New Entrants Teacher at Aranui School in Whanganui. I have been teaching for 18 years, with 15 years of these in the junior sector. I am passionate about teaching and learning, especially in the early years and the transitions between ECE and School.





Master of
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Executive Summary C10F

Ma te Huruuru - Personalised Learning Supported Within a Hapu Structure.

Bodean Peita

The purpose of this project was to address student attendance with the expressed intention to promote well-being. Early indications showed that student wellbeing required attention. Personalised learning, the frameworks of well-being in the literature, and the strength tool in Te Reo Māori are the three areas that were to be investigated. The proposed benefits included increased attendance and the empowerment of akonga Māori and their whānau to engage in education. (Ministry of Education, 2022). The main beneficiaries include students, whānau, community, and hapū of Panguru.

Based on a range of emerging kaupapa, the decision was made to work collaboratively with the principal, teachers, and facilitators within the school and community to engage and integrate students back into varied, personalised learning programmes. In consultation with participants and their whānau, a commitment was made to re-engage with learning. This included the Tamaiti Ora program, which was facilitated by a community member and involved students in activities based on: kaitiakitanga in the taiāo; whakairo (carving) sessions facilitated by a community member; Te Reo sessions focusing on whakapapa and pepeha; and specific students attending the Better Start Literacy Approach to support reading and writing. Based on the goals and aspirations set by participants, these programmes were explored. The goal was not for them to meet identical standards of success, but rather for them to experience success in ways that mattered to them.

In an article published by The New Zealand Herald (2022), the claim was made that school attendance has been steadily declining since 2015 and has been made worse by Covid. The fall has been across every decile, year level, ethnicity and region, with the biggest drop amongst primary and intermediate students. Many complex factors have been blamed, from poverty and family violence to an uninspiring curriculum and bullying at school. (Henry, 2022). Personalised learning will be implemented to support students and their whānau in years Seven - Ten to maintain a healthy relationship with school.

Te Whare Tapa Whā, and Te Whare Mauri Ora underpinned the well-being aspects of students' development and engagement. By teaching pepeha, and whakapapa, Education Outdoors New Zealand (2018) state that these links are very significant in helping to identify who and where Māori are from. This was to engender a sense of belonging and whanaungatanga.

Through an action research approach, the improvement of teaching and learning was reflected on by completing two iterative cycles. It was important to conduct this research through a Kaupapa Māori framework to meet the needs of akonga Māori and their whānau. The main method used was meeting with tauira, kaiako, and whānau kanohi ki te kanohi (face to face). The principles of whanaungatanga were essential to establish and build a relationship with all participants. Meeting kanohi ki te kanohi was a natural progression and best suited the nature of this kaupapa. It was important to capture what was



shared by participants by tuning in to what was said both verbally and through their body language. As a male kaiako Māori, this informed future interactions, and the way in which research and korero (discussions) would best be conducted. The establishment of whanaungatanga and connection were essential.

The hui with whānau were few (beginning and middle), and so the data collected was not explored enough. The questions, scope, and discussions were not shaped with the outcomes in mind, so the data gathered is only a partial view. These gaps and limitations will be reviewed and improved moving forward.

The data was collected through a mixed method approach. Quantitative data was collected through e-tap, which is a school management system. This data provided information based on student attendance, and how this was improved or not over term three and four, and was compared to data shown in terms one and two, prior to the beginning of this project.

Qualitative data was collected through a survey methodology. Primarily gathered through kanohi ki te kanohi interviews, and observations.

The intent of this information was to reflect the aim and purpose of this research project.

- Improvement of attendance
- Personalised learning as a contemporary approach to engagement
- Te reo o te Māori as a well-being tool

Based on the data I could tell the attendance had improved. However, the data was ambiguous. Student attendance was primarily improved by the programs that were initiated. It can be inferred that personalised learning made improvements to attendance. Te Reo o te Māori as a well-being tool was nuanced throughout the programs, so the data did not clearly reflect these as explicit outcomes. These were to be contributions to the research based on the decade long truancy crisis.

This project illustrated that we had to take a more collaborative approach with stakeholders to address student attendance, as we were just skimming the surface. The personalisation of learning, according to George Wood, as cited by Strauss (2013), is not just pretending kids have choices in what they are going to learn. As Wood reiterates, it is also about building environments in which teachers have the time and skill to know their students and can adjust the pace, materials, and surroundings to meet all learners' needs. The kura-a-iwi option had to be considered.

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My name is Bodean Peita. I was born and raised in Panguru, attended Te Kura Taumata o Panguru, and have worked here as a kaiako for the past four years.

The name of this project is a dedication to my kāinga and what it has instilled in me. Furthermore, it encompasses the purpose, goals, contemporary approach, and outcomes I wanted to achieve throughout this project. The name of this project is Ma te Huruhuru - Personalised Learning through a hapu lens. Ma te huruhuru te manu ka rere is a famous whakatauki in Te Ao Māori and loosely translates to "It is the feathers that enable the bird to fly."





Executive Summary C10F

'The Create and Curate Collective': Using arts-based pedagogy in a primary school classroom as a way of connecting, creating & collaborating for increased student engagement and teacher confidence delivering the arts

Cat Rowllings

'Art is what we as the human race pass on to the future, and it is how we understand our past.'
(Needles, 2020, p.19).

The practice-based project 'Create & Curate Collective' was designed to understand how a primary school music specialist teacher working in collaboration with generalist classroom teachers could impact the delivery of the creative arts, increase teacher confidence and self-efficacy in arts integration (AI), and reduce professional and subject isolation. The framework of this project was consistent with an interpretivist paradigm, as the primary goal was co-constructing the perspectives of the realities of the participants (Punch & Oancea, 2014). Based on a Dramatic Inquiry (DI) approach, combining inquiry learning with learning in imagined worlds (Aitken, 2022), project participants imagined themselves in a fictional company called 'Curate and Create Collective' (The CCC). Thus, the name of this project was born.

Arts education is important to us all. 'Among all the fields of study in our schools, the arts are at the forefront in celebration of diversity, individuality and surprise.' (Eisner, 2002, p.46). Education in and through the Arts has 'fallen to the bottom of the curriculum hierarchical ladder' (Irwin, 2018, p.18). Current research illustrates many reasons for a decline in teaching across the Arts in New Zealand primary schools. These include issues such as the overcrowded curriculum; time constraints; lower priority of the arts; inadequate preparation time, and a lack of subject knowledge and resources. Specialist arts educators can help mitigate some of these issues when working in schools; however, they are rare. Specialisation, though, has its own disadvantages and can mean a lack of coherence and connection with other learning programmes and often professional isolation within the primary school context for the specialist teacher.

The central goals of this project were threefold; to positively impact teacher confidence and capabilities in delivering arts-integrated inquiry, provide rich arts-learning experiences for students and connect curriculum through creativity & collaboration. The CCC project allowed teachers to observe, be immersed in and co-construct rich arts learning through inquiry. Positioned in an arts-based action research methodology, the project implemented a cross-curricular inquiry based on the Aotearoa New Zealand Histories curriculum over four iterative cycles, while investigating the impact of collaborative

professional development on teacher practice and student outcomes. DI was used to weave learning across the curriculum incorporating all four arts disciplines as they apply to the New Zealand Curriculum (Music, Dance, Drama, and Visual Arts). This project culminated in a creative exhibition designed and curated by a cohort of Year 4 and 5 students and their teachers, showcasing their learning about the history of the local area.

In order to provide evidence of the project's impact and evaluate the project's goals, data were collected and thematically analysed to make collective or shared meanings and experiences apparent (Braun, Clarke, & Terry, 2014). This information aimed to inform the future development of arts-based integration within a primary school context. Data analysis from multiple sources evidenced that teacher confidence in planning, implementation & delivery increased. Student voice from surveys and focus group interviews were overwhelmingly positive, with 95.5% of students responding that they looked forward to more arts learning opportunities. The researcher and teacher participants reported increased self-efficacy in integrating across the arts when thinking about their future selves. All teacher participants agreed that collaboration had helped to expand the creative process. The CCC project provides a unique case demonstrating how a NZ primary music specialist co-teaching with classroom teachers can lift skills and confidence levels and inspire AI in classroom practice. Powell (1997) suggests that the arts feed teachers' inner lives, and learner success depends on the quality of those inner lives. Teachers, therefore, need opportunities such as those this project delivered to develop the skills and self-efficacy in teaching across the arts disciplines.

Similar to the arts' focus on process rather than product, the deliverables evolved throughout the project. This small-scale study adds to the body of knowledge on how arts education can positively influence teacher practice and student learning outcomes. Killion (2005-2006, as cited in Petrie & McGee, 2012) proposes that teachers need to experience professional development, which provides 'ongoing sessions of learning, collaboration, and application, accompanied by school- and classroom-based support' (p.59). Sustained over time, with intensive learning experiences, teachers can incorporate new behaviours and practices into their repertoire.

Collaborative professional development proved to be a successful model for fostering confidence and self-efficacy. Co-teaching with the four teacher participants enabled the researcher to model arts pedagogies and observe four colleagues' outstanding teaching practices. These observations helped shape the project's leadership, and future collaborative projects have real potential through the building of relational trust and reciprocal relationships. Opportunities to reflect and receive feedback from the teachers on the researchers' pedagogical practice were significant and allowed the adaptation of planning and content throughout. Connections between the specialist music teacher and generalist classroom teachers were strengthened, as was the ability to connect musical learning with other curriculum areas through the inquiry.

There is scope within the current refresh of the New Zealand curriculum to reflect on how AI practices can bring powerful ways of learning to New Zealand primary schools and their students. Through the arts, 'teachers can be empowered to educate students for 21st-century challenges and the demands for a curriculum that is both broad and deep, encompassing imagination and creativity, as well as information.' (Garrett, 2010, p.182). This study provides an opportunity for furthering arts education through integrated-arts inquiry that links to local curriculum and cultivates ongoing relationships between arts specialists and classroom teachers across the primary sector.



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Cat Rowllings has over 20 years of experience as a primary classroom and literacy teacher. Passionate about implementing transdisciplinary and integrated curriculum approaches, she currently holds a music specialist teacher role and provides students with rich arts and integrated learning experiences.





Executive Summary C10F

Ko Te Tairāwhiti - tō tātou kainga, mō tātou katoa: Culturally responsive, inclusive, and sustaining pedagogy (CRISP) to maintain engagement amidst the prevailing pandemic

Cherie Te Rore

The project-based learning initiative was intended as an approach to foster and renew engagement with a Year Nine English class in a mainstream secondary school setting in Te Tairāwhiti. The primary research objective - underpinned by kaupapa Māori and Universal Design for Learning principles - was to recognise students as co-contributors to project design and learning outcomes. Whanaungatanga was evident amongst students despite the disruptive impact of Covid-19 upon our community. The research project drew upon students' connectedness to support collaborative project-based learning, serving as a useful model to reinvigorate levels of engagement in learning for students either intermittently or not attending class. It was envisaged that student agency would, in turn, be fostered by students' greater sense of ownership of their learning.

An important secondary objective was to maintain a hybrid learning space to support engagement as attendance levels shifted according to infection rates in our community. Analysis of attendance trends of the year nine cohort identifies twice the rate of moderate absence and less than a third the rate of regular school attendance than the national average in term 2, 2022. Heoi anō, rejecting a deficit approach to the prevailing disengagement as the pandemic ensued, the project sought to build upon the whanaungatanga evident within the group to inject a sense of fun and to engender a sense of community connectedness.

The project was designed to have students consider inclusivity and accessibility within public spaces in Te Tairāwhiti whilst meeting the English curriculum requirements. The development of functional literacy skills were embedded in project design: sentence and paragraph structure, use of persuasive language, and writing an introduction and conclusion. Templates to support literacy skills development were developed using Universal Design for Learning guidelines (CAST, 2018). Similarly, templates supported students to create visual presentations and letter-writing artefacts in the final weeks of the project.

The iterative cycles of the research endeavour were encapsulated in the three stages of exploration planned for students:

- The initial exploration of inclusivity features and barriers within school grounds, photography using personal devices, development of paragraph narratives and use of 'traditional' technology;
- comparison of features and barriers to inclusivity and accessibility of two community playgrounds, use of digital platforms, and contribution to project direction, and



- response to features and barriers to inclusivity in neighbourhood playgrounds, expression of personal connection, representation of the community in formal writing and visual presentation, and contribution to redesigning of project learning outcomes.

Classroom engagement was the primary source of data, garnered from discussions with the whole class, in small groups, pairs and from individuals in face-to-face discussions as well as via Gmail and Google Classroom feedback. Iterations of students' work provided quantitative data of engagement, as well as evidence of the manner in which students engaged. A regular process of "reflection, planning, action and observation" (Eruera, 2010, p.2) facilitated a qualitative approach to data analysis and a process for reconsideration of the research project design at intervals. This process allowed for the immediate inclusion of students' korero to inform project direction, enacting an important action research objective (Goodyear et al., 2021) and the principle of indigenous research of having a timely and beneficial impact on the community being researched (Kahakalau, 2004).

Activity-centred analysis and design (ACAD) supported the conceptualisation of a hybrid learning space incorporating physical, technological, social and epistemic considerations - that is, "(i) the tasks they are set, (ii) the tools and other resources that come to hand, and (iii) what the people around them are doing" (Goodyear et al., 2021, p.447). Students' use of their own hand-held devices facilitated ubiquitous learning outside of the classroom and school time frames (Cochrane et al., 2022).

As Mātauranga Māori concepts and practices were being introduced and implemented, the learning intention was for students to recognise the application of te reo Māori and the provision for tikanga as exemplars of inclusive practice. Students were invited to write in te reo Māori or to incorporate te reo Māori, to entice students to engage more readily and to promote a localised English vernacular that reflected the value of tikanga and te reo Māori in our spoken and written language. Students demonstrated growing confidence to use kupu Māori in the slide presentation and letter-writing activities.

Six Māori values and practices to inform the project design and implementation were integrated at an intense rate throughout the project. In the near future, Māori values and practices will be integrated throughout all subjects at all levels, with the affordance of equal status given to mātauranga Māori (Ministry of Education, 2022). A more gentle approach to the integration of mātauranga Māori in future project learning endeavours may therefore be cradled within the wider context of the school system.

High levels of engagement in the project demonstrated that creating opportunities for fun engendered greater student participation. A lull midway through the project was remedied following students' expression of concern and anxiety and contribution to influence project redesign. Students' final work demonstrated having embraced the deeper concepts of a sense of community connectedness and leadership. However, the level of students' interaction and collaboration via smartphones and social media was unmeasured, as students' use of their own devices is private, and the use of social media in school work is not permitted (Cochrane et al., 2022). The manner in that students may have shared ideas, concerns and interpretations of the deeper project themes across smartphones and social media, is not captured in the research.

This work represents a snapshot of practice and denotes 'work-in-progress' towards sustaining responsive practice with students - work is underway to develop a framework to better encapsulate authentic student collaboration, including the use of mobile learning. Te mana ōrite mō te mātauranga Māori - equal status for mātauranga Māori - (Ministry of Education, 2022) will both include us and guide our practice to develop culturally responsive, inclusive and sustaining practice with ākonga as we navigate to lessen the gaps that the pandemic exposes.

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Cherie Te Rore

Cherie Te Rore has a Master of Education Administration and is completing a Masters of Contemporary Education with the Mind Lab. Cherie began teaching in her twenties, in youth and adult education settings. From this time, Cherie has held a passion to support students vulnerable to disengagement, to find joy in learning and to succeed.

Cherie has taught in the tertiary education sector for much of her career. Cherie has recently entered the secondary school sector and is teaching English and Career Pathways. This year Cherie is studying to speak te reo Māori and is excited in anticipation of resuming this journey.



“He mihi mahana ki nga kaimahi i mahitahi ai
Tena koutou, tena tatou katoa.”



Executive Summary C10F

Tino Rangatiratanga, a Journey of Discovery

Deborah I. Nolan

Due to my project dramatically changing course, a literature review has replaced the project. I have written a literature review, including deliverables, about using collaboration to develop self-determined learning (Tino Rangatiratanga). Undoubtedly, this became my focus. However, I was fortunate to send out a survey to a group of teachers at the inception of my project before it was changed. The teachers' voices were captured in this review with documented survey results.

Working alongside teachers to investigate how to build pathways for students to demonstrate that they are self-directed learners is at the heart of my purpose statement. Teachers would then return to their teams and reflect on their classes. As a result, an organized school-wide framework for improving teachers' learning and classroom practice is essential to create professional learning communities in which the goals are evidence-based learning and engagement, with the former not dominating the latter. Elmore et al. (1996) and Fullan (2001) outline a pattern in which teachers' ability to maintain change is strengthened when they are supported by a more significant systemic focus on transformation inside the school at the regional and national policy levels.

Bishop (2019) highlights the importance of relationships between teachers and students, culturally responsive pedagogy, and collaboration between educators and communities. This literature review provides an overview of collaboration and communication to empower and direct students, instructors, and educators toward self-determined learning and the need to respond appropriately, intending to streamline the school development process.

Self-determined learning (tino rangatiratanga) is often integrated into schools' values and beliefs. The school I currently work at firmly chooses to honour Te Tiriti o Waitangi and acknowledges and celebrates the uniqueness of their iwi and its role as part of their everyday learning. Throughout many years of teaching experiences, I have observed and listened to teachers and leaders debate how to increase ākonga Māori engagement in the classroom and raise academic achievement in their schools. However, many senior leadership teams did not have Māori representation at the table. By Māori, for Māori must be present, encouraged, and unconditionally supported to be given the freedom to find their solutions by having a voice in their process. The soul of tino rangatiratanga Māori self-determination is a combination of voices heard, problem-solving issues addressed, and finding possible answers in the community. Bull et al. (2008) suggest that principals have a critical role in establishing and maintaining a school culture that prioritises home-school connections. Doing so is frequently a strategy to improve school performance.

The Education Review Office states, "Leadership is crucial in creating meaningful and respectful partnerships. Engagement between schools and their communities works well when there is a vision and commitment from school leaders to work in partnership with all parents" (2008, p.1).

Māori drive and know-how may be powerful sources of potential for Māori learners. Berryman & Woller (2013). It can be viewed as an extension of andragogy because of its foundational ideas for self-directed learning (Blaschke & Hase, 2015).

This literature review addresses recommendations and gives examples of frameworks and suggestions for teachers and educators supporting pedagogical practices in classrooms and schools. Making global comparisons in educational environments, including New Zealand schools, may create various roadmaps and highlight specific competencies relating to collaboration practices alongside self-determined learning. Although collaboration is the foundation and driving force behind school improvement projects, tino rangatiratanga has a place, sitting in alignment with self-determined learning. There is not one day that is the same as another in the teaching realm. Teachers I have worked with throughout my thirty years were always prepared for the unexpected. It is here that collaboration and culturally responsive leadership connects, and where “opportunities continue to be provided for Māori learners to succeed.” (Hohepa & Robson, 2008, p.13).

The study of learning approaches in educational settings will demonstrate the relationship between collaboration, tino rangatiratanga, pedagogy, andragogy, heutagogy, and leadership. I would, without a doubt, take a step back if I found myself in a position to lead this kaupapa in an educational setting that could empower students to become directors of their learning.

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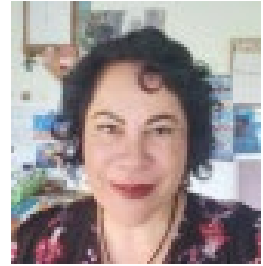
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Ko Manaia te Mauanga
Ko Hatea te Awa
Ko Ngāraratunua te Marae
Ko Ngā Puhī te iwi
Ko Ngāti Kahu o Torongāre te hapu
Ko Wiremu Pohe raua ko Gazalal Flavelle oku Matua Ko Parua Bay toku kainga
Ko Deborah toku ingoa
No reira, tēnā koutou, tēnā koutou, tēnā tatou katoa.
“He mihi mahana ki nga kaimahi i mahitahi ai
Tena koutou, tena tatou katoa.”





Executive Summary C10F

A Project-based Learning Approach for the Enhancement of Engagement and Digital Capabilities in and Authentic Context

Eleanor Rook

My identified problem was the observed lack of learning in school that combines authentic, 'action-based' contexts and digital technologies. As a result, I do not believe learners are being engaged in acquiring skills fit for the 21st century. There has been a disconnect between digital knowledge, skills and capabilities for change-making in authentic social and physical environments.

This project aimed to implement and facilitate a student-centred project-based learning experience that aims to enhance digital capabilities and engagement, building connections between the physical/social environment and digital technologies as effective tools for 21st-century learning. This project was carried out at a decile nine school, where I held a regular reliever position and where there was an authentic need for change from leadership that this project could bring about.

The goals of this project were to see;

1. Increased student engagement and agency displayed among learners.
2. Digital capabilities enhanced in connection with an authentic action-based context.
3. A school vegetable garden planned and designed that responded to community voice and student interest.
4. Evidence and data gathered that informed the effect a digitally inclusive project-based learning approach has/had upon student engagement and agency.

Student engagement is defined by literature as multidimensional, being made up of differing parts; emotional, cognitive and behavioural (Fredricks et al., 2004); each of these areas is malleable depending on a range of environmental, social and instructional factors. The literature surrounding project-based learning identified this as a powerful approach for increasing student engagement, providing opportunities for learners to take action in authentic, 'real-world' problems and that this is conducive to supporting the development of agentic learners (Bell, 2010). Digital technologies are identified by many as necessary components of learning now more than ever (Hannon, 2014). Their great potential to enhance engagement and effectiveness of learning when carefully planned and implemented into learning programmes/tasks is also highlighted (Boss & Krauss, 2018).

This project was carried out over a 10-week period, with weekly sessions varying between 1 - 2 learning blocks (1 hour and 30 minutes to 3 hours). The group of selected year 5 and 6 students were withdrawn from their normal classroom programme to work on the garden designing project. The project followed a four-phase process to keep the structure and to follow the iterative cycles of the action research method used (Kemmis, 2009), these phases being; 'ask and explore, research and gather data, analyse and plan, and design and evaluate'. While the phases were planned out, the content within each phase changed as the nature of the learning, and the direction of student interest changed. It is important to note that the project/programme was critically reviewed along the way, specifically and in more depth, after each iterative cycle in response to the observed engagement levels and needs.



Stringers (2007) 'Interacting Spiral Model' was used in conjunction with my planned iterative cycles as timeframes/plans for structured 'look, think and act' cycles, doing the majority of the looking and thinking during each cycle and using these observations in planning action in going forwards into the next cycle. Data was collected in various ways throughout this project. Along with observations, student voice was collected pre-project, and surveys were taken post-project. Qualitative data and quantitative data were collected and analysed in conjunction with one another to gather a well-rounded perception of the impact this project had upon learners and their engagement.

Findings from project data collected demonstrated a project-based learning approach that utilised digital technologies in an authentic context to have a positive impact on student engagement and agency. Findings coincided with the literature, demonstrating student responsibility and choice in learning to increase engagement and support in the development of agency. Providing a relatable and authentic real-world context and purpose for students to work towards took away some of the rigid isolation of subjects and allowed for a seamless integration of a wide range of curriculum areas. The real-world context and authentic problem also meant connecting with an authentic and real audience which was supported by digital technologies. Digital technologies saw students reach beyond the four walls of the classroom, communicating with their participants. They also served to elevate levels of creativity and productivity among learners.

While this small-scale study included its limitations (duration, sample size etc.), it provided evidence of the positive effect a project-based learning approach can have on student engagement and agency. It also demonstrates the potential digital technologies have within such a project to further enhance this engagement, extending the possibilities for connection into the school community and beyond.

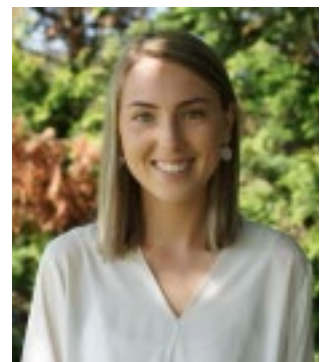
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Eleanor Rook is a primary school teacher with a specific passion for seeing learning reach beyond the four walls of the classroom, equipping learners with skills fit for the 21st century. Her passions include place-based learning, environmental sustainability and harnessing digital technologies to connect learners with their people and place. Eleanor plans to pursue further study in the future to better explore and understand these areas, gaining experience in what it means to lead and learn as an effective 21st-century educator.





Master of
Contemporary
Education

Executive Summary C10F

Establishing a powerful place for Pasefika learners

Heather Muir

This project was carried out at an urban secondary school. Eighty per cent of the school population is Pacific. The context of the project was through the lens of a Pasefika learner. The purpose of the project was to lead the implementation of an authentic-based learning approach using place-based learning with Year 9 classes to explore the impact of authentic learning and the relevance of place-based learning in developing the skills Pasefika students need to be successful. The skills referred to come under the OECD'S 2030 Education Transformative Competencies (OECD, 2019) and the New Zealand Employability Framework.

The project focused on whether my secondary school provides opportunities for Pasefika students to develop the skills needed to be empowered at school and beyond. This issue was amplified in the 2020 and 2021 lockdowns but was also evident when students were at school, as many lacked the skills to drive their learning. The transmission style of teachers used by several teachers does not assist with students being able to develop student agency. The project involved Year 9 students and their teachers across several classes who undertook a place-based learning unit of work. This provided evidence of whether place-based learning allowed students to develop the skills necessary to be successful. Its relevance was also considered by many Pasefika students as they move through our education system "especially in their secondary schooling years, they can live in up to six or seven different worlds" (Siope, 2011, p. 12).

The project involved working with the teachers of Year 9 during their planning of a place-based unit of work in Term 2 and its implementation during Term 3. Six teachers of Year 9 were interviewed, along with several Year 9 students from these teachers' classes. Three former Pacific students were also interviewed to gain insight into the challenges and needs in terms of skills required to succeed beyond school. I also interviewed some experienced Pacific teachers at the school to give further insight into the cultural backgrounds and the challenges Pacific students face. The methodology used was Action research to structure the project. Data collection involved firstly informal observations, which were done during the planning sessions with teachers, and then through visits to class during implementation. The rest of the data was collected using the talanoa approach with Yr 9 students and teachers towards the end of the implementation of the place-based unit of work. A teacher survey was completed at the end of the unit of work. These interviews and surveys were carried out at this time to evaluate the impact of place-based learning, particularly in terms of skill development for Pacific learners. The talanoa approach was also used to interview former Pacific students and experienced Pacific teachers in the latter part of Term 3.

The data were analyzed using a thematic analysis approach across all forms of data collection. The themes that emerged were based on recurring ideas that came out of the interviews and survey. The themes covered various aspects of learning with a Pacific context in mind and were linked to the focus of the project, which was around the impact and relevance of authentic learning, particularly place-based learning for Pasefika students. These themes were empowerment, teacher positioning,



relevance, relationships, and a focus on skills. It was evident from the responses of both teachers and students that place-based learning can provide an opportunity for Pasefika students to develop some of the skills needed to be successful today. The skills in evidence identified by the teachers involved were collaboration, critical thinking, problem-solving, taking responsibility, and leadership. Sobel (2004) and Sloan (2013) refer to this in their research. However, what was also noticeable is that the authentic learning experiences for some Pasefika students were richer than for others. This came back to the teacher positioning in these classes in a few cases. This is important given that one of the biggest challenges the former Pasefika students faced was moving into a world where Pasefika faces no longer surrounded them but people from a vast array of backgrounds, and this, in some cases, meant being overcome by a lack of confidence or empowerment and not feeling that they belonged.

Place-based learning as a pedagogy is effective for developing the skills students need to be successful, as Luna Scott (2015) talks about in her article about the need to use an inquiry-based approach for students to develop the higher-order thinking skills needed. However, for place-based learning to benefit Pasefika students most, teachers need to consider their positioning and have a culturally sustaining approach as the foundation of their teaching; otherwise, there are inconsistencies in the value of the learning for the students. Moreover, the emphasis must be placed on developing and strengthening the students' cultural identity. In the future, it would be productive to consider further place-based learning projects which focus on the cultural backgrounds of Pasefika students and consider the impact on those from a range of backgrounds in terms of how they see place, where they were born, and where they have lived. "Place is a lived phenomenon. Students and teachers make and are made by the place they live and work within". (Penetito 2004 P.5)

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Heather Muir is an experienced senior leader at an urban secondary school. Her teaching subject is English. As well as her teaching qualifications, Heather has completed a Post Graduate Diploma in TESSOL studies, as she sees being a lifelong learner as an essential part of being an effective teacher. This project was completed while studying for the Master of Contemporary Education.





Executive Summary C10F

Keep it Real

Julie Hill

Implementing a personalised place-based learning programme to engage a group of priority learners at a small Taranaki secondary school was the core purpose of the project "Keep it Real". The project had five goals:

1. That genuine consultation with participants and stakeholders would inform project design alongside informed research. This consultation would include the culturally responsive practice of ensuring all permissions were in place before the implementation of the programme.
2. That the programme would be implemented over terms three and four, 2022.
3. That the project would take an action research approach - with the research cycle including two iterations - with each iteration reflecting student agency over the learning taking place
4. That student voice, key attendance and engagement data, and stakeholder feedback would be used to assess the impact of the programme on the participants.
5. That three project deliverables would be produced throughout the course of the project. Description of these deliverables as follows: a) Artefact, which documents the development of the learning programme b) Artefact, which describes the course of the project in a holistic manner c) A shared social media/digital platform which will act as a visual diary of the project through the three phases: Preparatory phase, Implementation phase, Evaluative phase.

Project "Keep it Real" was designed and planned as a practice-based change project - in response to the real-life challenge of student disengagement (as evidenced by attendance rates) with the school system. The project preparatory phase took place over the months of March - July 2022; the project was implemented during the months of August - September 2022; and the project moved into the evaluative phase for the months of October - November 2022.

9 student participants formed the base group of the project. These student volunteers came forward themselves to join the project - encouraged by both peer involvement and recommendations from the DP Leader of Learning endorsing the project. These 9 participants were identified by the DP leader of Learning as being priority learners - "students who have been identified as historically not experiencing success in the New Zealand schooling system. These include many Māori and Pacific learners, those from low socio-economic backgrounds, and students with special education needs" ERO, 2012, p.4.

These participants worked with the researcher to design their own whenua-centric learning programmes, which were both place-based and personalised. All the students expressed their interest in caring for and raising young farm animals in an area located adjacent to the school farm. The students sought permission from both Mana Whenua and the school farm lead teacher that this would be ok; then researched the costs involved and broached the possibility of funding in the form of interest-free loans with the school board.

Once signed parental approval forms and the MCE ethics number had been approved and issued - the project was able to move into the implementation phase.



Students chose both the species and number of young farm animals they wanted to raise. Natural Tuakana- Teina relationships developed throughout this stage of the project - where students with some form of experience in rearing young animals formed partnerships with students with no experience at all. Tasks such as fencing an area for stock and applying for loans with the school Principal were tasks shared evenly between the participants.

Once the animals had been sourced and purchased - the students began daily routines of feeding and caring for their stock. This included tending their animals up to three times a day - mixing milk powder, feeding the animals and cleaning up feeding equipment each time after use. The researcher was initially present at the school on a daily basis for the first 3 days after the animals arrived - and then moved to a twice a week routine of monitoring animal health and welfare, working alongside the students on any tasks they needed assistance with and collating both qualitative and quantitative data as the project progressed through two iterations and the three project phases.

Although this project was relatively small in scale and thus unable to be considered statistically conclusive - there were a number of key findings from the project which may be of use to other teaching practitioners considering implementing similar student-directed learning programmes. These findings included the following:

1. Quantitative data (Kamar attendance data) indicated project implementation resulted in an increase in student attendance for all of the student participants. This finding does appear to validate Leadbetters' statement, "The biggest benefits of personalised learning go to those who find the current, standardized and academic system most problematic" (2005, p.5).
2. An agile, fluid approach is necessary when implementing real-world learning. Qualitative data from the project log database details a number of unexpected variables or events which occurred throughout project phases - "Real life challenges which were difficult, uncertain and complex" (Scott, C.,2015., p.5). Pivot points are noted throughout the project log. The teacher/researcher needs to be prepared to step in as an effective mentor/ leader where necessary.
3. The collaborative aspect of project "Keep it Real" - between the students themselves forming natural Tuakana-Teina relationships; between the key stakeholders connected with the project; and the strongly collaborative nature of the MCE project group as noted in the project log; project group minutes; and other digital communications brought its own sense of empowerment and support to both the students and the researcher.

The project report highlights potential areas for development and future research. These areas are listed below and are elaborated on throughout the report:

1. Conducting similar projects on a larger scale with more participants would enable more valid statistical analysis. By increasing the sample size and scope of the projects, researchers can obtain more reliable and meaningful statistical results.
2. There is a lack of studies investigating the impact of rearing a young animal and assuming complete responsibility for its care, health, and growth on students' engagement levels and personal well-being. This particular area is of interest to the researcher, who intends to delve deeper into it when the opportunity arises. By exploring this topic further, we can gain insights into the potential benefits and effects of such experiences on students' overall well-being and educational engagement.

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Julie Hill is a Secondary School teacher who is currently part of a Curriculum Planning team involved in setting up integrated learning programmes for a new Taranaki school with 1000 students. Developing and exploring real-world learning opportunities and experiences for her students is core to her practice.

The "Keep it Real" practice-based change project was developed as part of her studies towards The Mindlab Masters in Contemporary Education.





Executive Summary C10F

Cultural Identity is Salient to Student Engagement

Lanna Aliifaalogo

This project investigates how cultural identity affects student engagement. Every learner's cultural identity and wellness should be central to their educational achievement (Education Conversation, 2019). "Identities have an impact on their motivation because they utilise it as a tool to change how they see the social environment, making it clear that cultural identity has a significant impact on learning and should be taken into account during teaching and learning" (Altugan, 2015, p. 3).

The main goal of my research was to identify approaches that support cultural identity practices rooted in academic teaching and how student engagement is affected by culturally responsive practices. I used Action research to implement the project (McNiff & Whitehead, 2002). The project's objectives, methodology, and data collection were explained to the staff involved, and we worked through several iterations. My participants were the first 30 students and the first three teachers to turn in consent forms. I used surveying to gather information and describe my findings after observing student and teacher engagement.

My Practice-based change project has shown me that creating a more engaging learning program results from looking at students' behaviour, emotions, and cognitive engagement. Including elements of connecting and forming connections, whanaungatanga, multilingual speakers or experts, and incorporating the community to enhance and strengthen student engagement is crucial. Educators' practices must be inclusive in context and content for student learning and achievement to have a more profound sense of purpose. These methods consider cultural responsiveness.

My journal diary gave me a broader perspective on my findings by capturing what I saw in teaching methods, practice, and student engagement. Positive feedback was given regarding cultural identity and its importance in a culturally sensitive setting. I was astounded by the connections and collaboration between teachers, students, and whanau, as well as the utilisation of students' knowledge to facilitate the teaching and learning of facets of a specific culture. It concurred with those of Ladson-Billings (1995), who claimed that fostering a culture of learning calls for a commitment to "student capabilities," a "fluid student-teacher connection," and the creation of a "community of learners" wherein students act as teachers by imparting their cultural knowledge.

Teachers also used the following techniques to raise student engagement in the Language Week programmes: project-based learning, flipped/blended learning, and digital tasks. Digital technology was used in most, if not all, of these strategies to increase the adaptability of the many learning modalities. Despite this positive outcome, it was felt around the staff that the Language Week activities continued to take up a significant amount of time outside of the regular classroom timetable, according to impromptu chats with a few teachers.

It is also crucial that all policies in our educational system, distinguished by cultural diversity, are inclusive. Students do considerably better when their identity, language, and culture are acknowledged and cherished in the classroom. Cross-cultural collaboration also successfully engages and collects varied viewpoints on any teaching/learning activity. Whanau and community participation were

considerable successes in the Language Weeks programs, and collaboration is critical for our school to continue in this vein.

My preconceived goals were met, and one of my ongoing aims is to disseminate this knowledge and the changes that will occur due to including Language week/cultural identity programmes in our students' academic teaching and learning. The culmination of a professional development day focusing on the next steps will be research that will alter how we see education.

Through my Practice-based change project journey, my conviction that culture plays a role in academic learning was strengthened. All educators worldwide can use these findings, but they are especially relevant to the research theorists who opened the door for more investigation into culturally responsive education. My research just adds to the body of knowledge demonstrating the necessity of inclusivity in our multiracial society. It highlights the value of cultural identity for developing whanaungatanga, teamwork, and participation in our pupils. It is believed that this research would help Māori and Pacific students cultivate and preserve their cultural identities, advancing and improving student achievement.

This study has strengthened my belief in culturally responsive practice to the extent that it necessitates considering a student's cultural identity. My decision to keep the Language Weeks programme going at my school and my conviction that culturally competent teaching and learning methods are crucial for our students' development have both been influenced by this evaluation. Like Ann Milne (2016), I intend to conduct more studies on how cultural identity and culturally responsive education affect Māori and Pasifika students' academic success.

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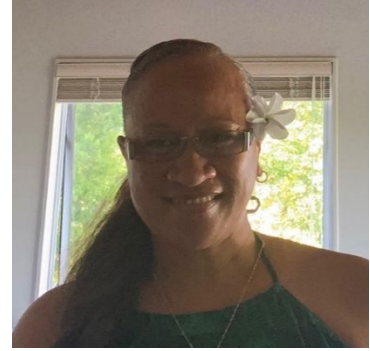
Having worked as a teacher for 25 years, she is still passionate about imparting knowledge to our tamariki in all subject areas. A proud Samoan who was born in New Zealand and values her tradition and faith greatly. A proud wife, mother of two children and one husband (lol), daughter, sister, aunt, cousin and friend.

Lanna has felt the need to finish what she had started when she enrolled in the Master of Contemporary Education degree because of her persistence to be a positive role model in education,



leadership and teaching responsibilities. Her deep appreciation for culture stems from her childhood in South Auckland, the cultural centre of Aotearoa New Zealand, laying the groundwork for aspiring Māori or Pacific educators to follow in her footsteps.

Lanna participates in several church organisations and community-based initiatives like the Talanoa Ako, outside of the classroom. She has a terrific sense of humour and enjoys a good laugh. Those who know her well, will advocate that she is a passionate and devoted All Blacks supporter.





Enabling student agency through effective feedback

Lori Mravicich

This project was implemented at a full primary school in South Auckland, exploring the ability to develop learner agency by building teacher and student capabilities in providing and utilising opportunities for effective, learner-centred feedback. Specifically, my goal was to increase the visible evidence of learner agency within the Year 5 & 6 cohort of students through evidence of effective feedback being utilised by the students to enhance the quality of their work within their writing programme.

The proposed benefits of this project would be three-fold. As there is no simple definition of student agency to provide staff with a clear framework to follow, providing professional development in both feedback and learner agency as well as exploring the correlation between the two concepts, would bring a significant benefit for the staff participants of the project to understand “that not one single intervention may affect learner agency, but rather teachers can work at creating momentum by attending to a range of dimensions and components in the agentic system such as creating a range of conditions and learning environments designed to enhance and facilitate learner agency” (Mercer, 2012 p. 56). As student agency involves both the ‘power’ and ‘will’ to act, and in true agentic learning experiences, they cannot be mutually exclusive of one another, students would benefit by developing and extending their capabilities in exercising their agency in ‘learning how to learn’. Lastly, this project would benefit all stakeholders of the school as it would initiate the dissemination of new teaching and learning strategies across the school to encourage a school-wide initiative to build learner agency within the school, which has been predetermined as one of the school’s long-term strategic goals and a focus for 2023.

For the purpose of this project, and in line with a heutagogical approach, with the goal of increasing learner agency, I believed a more contemporary definition of feedback needed to be referenced. Alongside this, a deeper understanding of student agency was vital in creating a ‘new paradigm’ of learner-centred feedback (Nieminen et al., 2022). Therefore, as well as utilising the findings of Boud and Molloy (2013), who promote a new standard of feedback that promotes agency and emphasises student’s active engagement with making sense and acting upon feedback information, I decided to incorporate a more contemporary definition of feedback provided by Henderson and colleagues as ‘a process in which learners make sense of information about their performance and use it to enhance the quality of their work or learning strategies’ (Henderson et al., 2019, p.1402), on which to base my project.

I determined that a mixed-method data collection process would produce the most robust and comprehensive findings (Pawar, 2004). Using data collecting methods of observation, questionnaires, personal interviews, and focus group discussions, I gained evidence of whether the development of teacher and student capabilities to provide effective feedback had, in actuality, enhanced opportunities for learner agency to develop.

Feedback is successful within our educational settings when there is the capacity for feedback, designs for feedback and a culture for feedback (Henderson et al., 2019b). Within this project, while the intention was there, initial planning was focused more on the design of the teaching and learning programme to achieve specific learning achievement objectives, yet, when it came to achieving these learning goals, the student’s voice clearly expressed that there was little opportunity for feedback to be



given and any desire to act upon said feedback, actions that would significantly aid in the achievement of these learning objectives. This project identified several barriers to the students' agentic use of feedback, namely the difficulty they had in translating the feedback they were given into actions they could take to improve or enhance their learning.

The findings of this project illustrated the valuable connection and symbiotic relationship that needs to exist between feedback and student agency to have a direct impact on the participants; as Nieminen et al. (2022) suggest, "acknowledging student agency is a fundamental-yet complex- starting point while unpacking feedback processes, as feedback is always received, made sense of and used through this very agency" (p.12). This idea connects Henderson and colleagues (2019) definition of feedback used within this project with the work of Boud and Molloy (2013), which promotes feedback that enhances agency and active participation by learners in their learning. The findings within this project and the prior research support the effect student agency plays in a student's ability and will to utilise feedback effectively, which ultimately requires learners to make sense of the information about their performance and use it to enhance the quality of their work.

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Lori Mravicich is currently the Deputy Principal at a state-integrated primary school in South Auckland. She has two postgraduate degrees in Teaching (Primary Education) and Digital and Collaborative Leadership and is completing her Master of Contemporary Education through the Mind Lab. She is a member of the Learning Environments New Zealand committee and is a Conference committee member for the Learning Environments Australasia Regional Conference Re:Activate being held in Christchurch in 2023. She has presented at the 2022 Learning Environments Australasia Conference in Adelaide on "Heutagogy within ILE's'- Listening to the Voices Within'. She is an educator that is committed to providing ākongā an inclusive, culturally responsive learning environment that celebrates the diversity of Aotearoa through a lens of bi-culturalism. Lori can be reached at dosenlori@gmail.com





Executive Summary C10F

Moving forward with sustainability education

Marian Hanson

This practice-based project aims to help promote and support the teaching and learning of sustainability in a large NZ secondary school. The goals were 1) to develop my practice using place-based approaches to build student self-efficacy for sustainability action and 2) to find a group of staff interested in building sustainability at the school and identifying the support they wanted. This project shows that place-based approaches can increase student self-efficacy for sustainability action and suggests that this might also be true for staff. This research may benefit students and teachers at our school while enhancing the vitality of our local community and environment (Sobel, 2004). Other secondary schools that wish to develop sustainability education may find this helpful research.

Despite global and national calls for more education for sustainability (EfS), it has yet to be prioritised in NZ high schools (Bolstad, 2020). This is true for our school, both in terms of teaching and sustainable practices. I intend to better prepare students for their future by building their belief that they can make a positive difference. To address this, I approached this project in two ways. I worked with students to improve my practice (Part 1) and with staff to further sustainable teaching at the school (Part 2).

My hypothesis for Part 1 was that place-based approaches would increase student self-efficacy for sustainability action. Place-based education is an authentic, experiential, and often project-based approach that uses local contexts as springboards for learning (Sobel, 2004). I trialled two different place-based projects with two small groups of Year 9/10 students. The groups (3 students each) differed in their experiences of school learning, place-based projects, and agency. Case A students, who had negative learning experiences and low engagement, developed a vegetable garden which they worked on in class for about one period a week over nine weeks. Case B students were engaged with school, had positive learning experiences, and volunteered to do these extra-curricular projects. They chose their projects with the requirements related to the local environment or community and involved some type of action. They chose to research bullying and queerphobia and came out of homeroom classes for two periods a week for seven weeks to research these topics.

For Part 2 of the research, I found a group of 20 staff interested in developing sustainability at the school and questioned them about what support they would like. I also facilitated two meetings to learn about the vision for our school land and introduce the Enviroschools approach to school-wide sustainability (Enviroschools, n.d.).

As I wished to improve my practice, I used Action Research as the methodology for my research. Iterative cycles of action and reflection enabled me to adjust to the needs of participants as the project proceeded. I included case studies in Part 1 and used semi-structured interviews, observations, and short surveys to collect qualitative data.

Analysis of the data allowed me to evaluate the impacts of my interventions. I coded the data to help identify themes from my research questions and any emergent themes. For Part 1, my work with



students found that place-based approaches increased self-efficacy for Case B students. These students saw the action component of their projects (presenting to an authentic audience) as especially important for building their confidence and belief that they can make a difference. The results agree with the literature that shows active or participatory environmental learning develops self-efficacy, increasing sustainable behaviour (Blatt, 2013; Surjanti et al., 2020). Self-efficacy remained the same for Case A students. The difference was likely due to a need for more interest and agency in gardening tasks. Martin (2007) stresses that valuing a task is important in motivation. These students needed more time to develop skills and see the fruits of their efforts. Attendance and engagement continued to be an issue, despite participants saying they enjoyed the hands-on activities.

Data analysis for Part 2 involved identifying categories of support wanted by staff (resources, simplified processes, improved relationships and more knowledge) and some latent themes (local context, action and culture shift). Apart from recognising the need for leadership support, these findings are consistent with NZ literature on building school-wide sustainability (Eames et al., 2010).

This research has shown that place-based approaches can increase students' self-efficacy for sustainability action in an NZ secondary school. Even when self-efficacy did not increase, possibly due to a lack of time and interest, place-based projects were seen as authentic and meaningful. The study also identified an interest in developing sustainability at our school and ways it can be supported. These findings are consistent with the literature and possibly useful to other teachers and schools.

My learning from this project may be understood in terms of themes based on the importance of connecting: connecting with students, colleagues, community and mana whenua, connecting learning with local place, connecting learning with action, and connecting students with learning. I will continue to promote place-based education as an authentic, experiential approach to developing sustainability action at our school. I will also support the growth of our fledgling sustainability team to include students, mana whenua and other community members. I am again reminded to prioritise relationships to better motivate and connect students to their learning. Through caring for and connecting with each other and our local place, we can move forward with sustainability education.

Manaaki tangata, manaaki whenua, haere whakamua

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Marian Hanson is a science and chemistry teacher at Rangiora High School, where she has been teaching for ten years. Before this change of direction, she has been a nurse, a geoscientist, and an at-home mum. In 2022 she took a year's refreshment leave to devote some time to progressing environmental sustainability in her school community. This turned into a Master of Contemporary Education through The Mind Lab and her "passion project".

During this learning journey, Marian discovered the phenomenon of place-based learning. This approach supports much of what she believes learning should be: authentic, experiential and action-focused. Add in personalisation, agency and culturally responsive practices, and young people may be better empowered to face their futures with self-belief, confidence and optimism.

Marian is energised and inspired by connecting with nature. She loves tramping, gardening, kayaking and travelling. When this is all too much, nothing beats a good read and a coffee.





Master of
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Executive Summary C10F

“I’m a Sinking Ship” - Teacher Wellbeing in Aotearoa

Maryanne Manuyag

Many teachers are beginning to voice their inability to look after their well-being with the current expectations and pressure on educators in New Zealand (Iancu et al., 2018; Kim et al., 2021; Kotowski et al., 2022; Spratt, 2016). This project was created to collect teacher voice around well-being and work-life balance to see if any patterns emerge that could explain what triggers and harms teacher well-being and/or how teacher well-being can be improved both individually and with school support. The project goals were to gather current teacher voice, investigate patterns about teacher wellbeing in research, and develop resources in collaboration with various well-being experts. This will benefit teachers by giving them ideas linked to research for how they can raise their well-being, and also for schools by addressing key areas suggested by teachers - that leadership teams can support them on.

Teaching has been underlined in research as the most stressful occupation, worldwide (Antoniou et al., 2013; Billett et al., 2022; Demir, 2018; Haberman, 2005; Kotowski et al., 2022). I hypothesised that there might be common issues attributing to this, which collecting current teacher voice could add light to. I took this hypothesis to my principal and master’s supervisor, who both encouraged me to follow this line of inquiry. We also discussed restricting the surveys and interviews to our Kahui Ako, which would provide a range of deciles, and experiences of staff, genders, and different ethnic backgrounds, while still ensuring that the resources created would specifically cater to these schools, making them instantly deliverable. Of the eight primary schools in Te Iiti Kahurangi, 29 teachers from 6 of the schools responded to the surveys. They were given the opportunity to opt-in to being interviewed. From these 29 responses, I chose seven teachers who represented a variety of ethnicities, self-perceived well-being levels, genders, experience in the classroom and ages, and these teachers were invited for a 45-minute interview.

After analysing the responses, I could ascertain four main themes that affected teacher well-being. The first was the expectation beyond what is possible. Participants felt disempowered as they could not perform all aspects of their job well because the expectations were too high. The interesting point was that cultural expectations added further pressure on some teachers. The next theme was that of work/life balance. Many participants felt guilty for how much energy they invested into their job and how little they had left over for their own family and friends. There was also the concern over a lack of energy at the end of the day, leading to being too tired to eat, exercise and often not being able to sleep. The third theme looked at the need for shared responsibility for well-being. All the participants explained that there were parts of well-being - especially physical aspects such as eating, water and sleeping- for individuals to take responsibility for. Still, numerous teachers described how there were aspects of well-being that were out of their control such as the number of meetings in a week or how many duties they performed during their breaks, which prevented them from having time to eat or rest before needing to be back in front of their class. The fourth theme was the need for more professional support from leadership. The absence of genuine acknowledgement, recognition and feedback left some teachers feeling unnoticed. A valid point here was the recognition that leaders also lacked

acknowledgement and recognition for their hard work, so this theme may be systemic, needing input from the Ministry of Education for change.

Literature supports all of the above themes, emphasising concern about how the ever-changing and ever-growing roles of a teacher ultimately effects the academic achievement of the students (Billett et al., 2022; Hilger et al., 2021; Tebben et al., 2021). Because of this, the literature encourages genuine recognition and relationship between school leadership and teachers, as well as for teachers to take preventative measures to look after their well-being (Rodriguez et al., 2020; Ruit et al., 2019; Seligman et al., 2005).

My theoretical model for this project was using the Delphi Method, which meant creating deliverables that answered these issues raised in the analysis and then collaborating on the deliverables with experts in that field (Bolgert & Morris-Khoo, 1992; Kapplinger & Lichte, 2020). My team of experts ranged from Counsellors to International Wellbeing Speakers to Principals. Their feedback meant that the deliverables created - posters, a well-being clip to be used as part of professional development, and 'Top Tips' for both teachers and leadership teams to increase well-being, were robust, specific, and powerful.

Two key learnings from this project are the recurring theme of expectations beyond what is possible and the importance of acknowledging the sharing of responsibility. There is a responsibility for leadership teams to look out for their teachers and employees, to observe and respond if any behaviour is worrying and to protect their staff from being overloaded by extras such as duties, meetings and unrealistic political expectations. But there is also a responsibility on the individual to ensure that they are tending to their wellbeing - even if only the basics of sleeping, eating and taking breaks during break times. This shared responsibility, coupled with expectations beyond what is possible, are systemic issues that may be beyond schools to solve. However, there are still preventative steps both teachers and leaders can take to increase overall well-being.

This leads into some interesting ideas that a follow up project could explore. One such ideas is the recognition that our school leadership teams are already dealing with an ever-growing list of responsibilities - from property to funding to curriculum changes to finance. My wondering is, who is looking after their well-being? The participants in this project began to allude to the fact that their leadership could not offer support to them when they were also struggling. This would be an exciting topic to explore, and interviewing teachers, principals, unions, and Ministry staff would be a relevant place to start.

Personally, this project has changed my practice by reminding me that there are always steps we can individually take to set ourselves up for success. Whether it is planning work-free evenings or making lunches the night before to ensure that food is accessible during the school day, there are preventative steps we can all take to make immediate changes for our well-being. Another change is that of taking the time to notice. Often teachers are so overwhelmed that we may not notice another teacher struggling, but by stopping during break times and listening, we may be part of each other's solutions too.

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ABOUT THE AUTHOR

Maryanne Manuyag is a classroom teacher of 16 years, who takes inspiring the next generation as a privilege. She has a Postgraduate Diploma in Leadership and Digital Technologies as well as a Postgraduate degree in Guidance Counselling. Maryanne enjoys new learning and this has meant she has dabbled in other roles within a school - Reading Recovery, Art Specialist, Acting Deputy Principal for 6 months, Kahui Ako Lead Teacher for 4 years, and Digital Technology Lead for 4 years. She has also had the privilege of working with all levels of children in the primary sector from Years 0 to 8, which has given her an insight into all the important and varied pressures on teachers at different levels of the school.

Through this time, Maryanne has become increasingly worried not only about the wellbeing of her students, but the wellbeing of her colleagues. After having children of her own, and teaching through COVID-19, this concern for teachers trying to balance many roles in



their lives successfully, grew. In 2022, Maryanne was awarded a TeachNZ Scholarship to complete her Masters, and after some thought, gathering data and collecting research on the wellbeing of teachers was the journey she felt passionate about pursuing.

Maryanne describes her learning from her study in 2022 as both exciting and terrifying, as exploring research that shows the serious growing consequences for both school leadership teams and teachers if the expectations and pressure on educators continue to increase of great concern to herself as a teacher, and as a mum with children in school. This project is the first step, in her opinion, to address this vital issue.

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Master of
Contemporary
Education

Executive Summary C10F

Karanga Hokianga:

Re-Frame, Re-Claim, Re-Write, Re-Right - a Decolonising Approach

Mina Pomare-Peita

The primary purpose of my project is to lead and manage 6 teachers undertaking their Masters' degree in contemporary education, whilst teaching full-time. One focus is to identify some of the learnings of what leadership in practice and collaboration in practice looks like. The outcomes will then showcase examples of deliberate shifts towards transformational change and self-determination in a contemporary educational context.

Goal 1 is to illustrate what we do at our school Te Kura Taumata o Panguru to make learning and teaching accessible, relevant, achievable, and transformative by challenging the traditional education curriculum. Goal 2 is to use the action research iterative cycle approach that has been adapted to include a Māori lens. Goal 3 is to review the current education strategy of Te Rūnanga o Te Rarawa.

The proposed benefits of this research project is that we can begin some dialogue with The Mind Lab founder (Frances Valentine) to look at establishing a partnership to build sustainable impactful change in education for the schools in Te Rarawa area and to establish a tertiary centre for undergraduate and postgraduate research, for Te Rarawa by Te Rarawa.

The main beneficiaries of this project are the children, students, teachers, and educators who are in the tribal boundaries of Te Rarawa and schools in the wider Tai Tokerau area.

This project consisted of seven teachers attempting to bring together all the areas of leadership, capability and succession using contemporary teaching, leadership in practice, collaboration in practice and digital fluency as the enablers to implement change in their own projects. For each project, each participant's written project report details the reasons for the projects, challenging the traditional education system, illustrating what we do at our school to make learning and teaching accessible, relevant, achievable and transformative. Each participant did contribute to the research-teaching space from a Maori lens. Each participant did illustrate leadership in their projects by undertaking interviews thus enabling teachers to have confidence and agency. Each participant did illustrate collaboration in practice encouraging and enabling teachers to contribute to online forums e.g. manāki, fono, talanoa and in face-to-face groups within our school context. Each participant did illustrate mātauranga Māori and culturally responsive principles and pedagogies by ensuring their (the teachers') "own voice" is felt, heard and seen in the script of their final project and their presentation.

As the Tūmuaki (principal) of the school and a leader in Māori education in Te Tai Tokerau (Northland), I am concerned about what will “Tino Rangatiratanga” look like in our schools in Te Rarawa. Moving forward as we are 18 years out from the 200th anniversary of the signing of the Treaty of Waitangi and 13 years out from the 200th anniversary of the signing of the Declaration of Independence, will Māori students and more specifically will students of Te Rarawa descent be excelling in education by 2040?, will Te Reo Māori me ōna tikanga katoa (and all of its customs) be accepted as a choice in a contemporary educational setting by 2040?

I assert that to be successful achievers in the current Aotearoa, New Zealand educational system, the interventions, or change-based projects the teachers in this group are implementing are transformative and demonstrate self-determination. We need to be transformative now to achieve successful outcomes in 2040 or before 2040.

Kaupapa Māori is a 'homegrown' form of critical theory that focuses on emancipation (Moyle, 2016). It refers to a framework or methodology for thinking about and undertaking research by Māori, with Māori, for the benefit of Māori (2016). There are three key things that I was confronted with in doing this change-based project:

- My position as the Principal and project lead.
- Working with my staff/researchers - teaching full-time and
- Working with my staff/ researchers/my own people (iwi, whānau) in this context.

The design of this change base project was determined by the opportunity that presented itself and the challenges that came with it. I followed the action research iterative cycle but added a lens that was culturally responsive, such as acknowledgement of the person, the awareness of place, the knowledge shared or given, the words being used by the researcher in the preparation, during the interviews and finally how the information received will be used and stored.

Fortnightly focus group meetings, study groups, tutorials and discussions for two hours was how the analysis was conducted and the collection of data. This method committed us to leadership in practice and collaboration in practice. Furthermore it was clear that in any complex environment such as education, leadership without collaboration is virtually unthinkable. The two spheres of action are inextricably linked (The Mind Lab, 2022).

On leading and managing change the model from Kotter (2012), Lewis (2017) and Heathfield (2020) was deliberately employed as it was user friendly and promoted evolving nature and not a static one. The concept of talanoa is useful to build up optimism and maintain engagement. What seems to be everyday talk can actually contribute to thinking, exchanging knowledge and developing ideas on multiple levels, Vaioleti (2006). The discussions morphed into focus group discussions which were absolutely powerful. The “wairua” feels more comfortable each time and these methods are more elastic (Kovach, 2009, p124).

Significance and Insights gained to practice:

- Will Māori students and more specifically will students of Te Rarawa descent be excelling in education by 2040?
- Will Te Reo Māori me ōna tikanga katoa (and all of its customs) be accepted as a choice in a contemporary educational setting by 2040?

We believe so, and we need change agents in all forms, not just in education to achieve that. We also believe this institution ‘The Mind Lab has been extremely instrumental in assisting us as indigenous students to re-frame, re-claim, re-write and re-right our future. The Aotearoa-New Zealand education system needs “change agent institutions” like The Mind Lab. Our learnings of Leadership in practice, collaboration in practice, digital fluency and contemporary teaching has taken us through the change



model as Graham Smith asserts “conscientisation, resistance and transformative praxis”, to eventually “freeing ourselves” (Smith, 2003).

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Master of
Contemporary
Education

Executive Summary C10F

Ngā arōmatawai i toitū te Rangatiratanga

Nadine Scally

Although many kaiako employ culturally responsive pedagogy, consciously design and recontextualise assessments, it is debatable whether Māori preferred pedagogy and mātauranga is fully recognised and utilised as an assessment approach to strengthen and improve student achievement outcomes for ākonga, whanau and iwi.

This project explored the impact of kaiako working together to devise culturally responsive assessment activities for NCEA, National Certificate educational achievement. I wanted this project to tell stories of teachers' different understandings of culturally responsive sustaining assessments. The project goal was to build upon this knowledge and teach kaiako how to collaboratively design and write a Level 3 NZQA Physical Education achievement standard assessment activity.

The benefits of the project were for kaiako and their ākonga. Teachers would collaboratively learn how to write a culturally responsive assessment activity using our shared mātauranga, thus diminishing the perceived need to purchase external unit standard assessment activities from tertiary institutions and, by default, offering diminished outcomes for their students and whanau. Most significantly, this places teachers at the heart of designing a programme of study that is equitable and forges a levelled-up pathway to tertiary study for Māori students. The devised assessments will result in ākonga using waka ama and contemporary Māori leadership principles in term 1 2023, with a collaboratively designed externally moderated assessment activity written in English and Te Reo Maori.

This project was implemented over two iterative cycles, following action research (Altrichter et al, 2002) and Kaupapa Māori theoretical theory (Pihama, 2012; Smith, 2015). Offering kaiako progressively more control over the project enables them to build autonomy and agency to write assessment activities. Incorporating Kaupapa Māori as a methodology ensures an indigenous model for providing a culturally responsive approach to collaboration, data collection and writing a culturally responsive assessment. I modelled professional development learning for a Kahui Ako (Ministry of Education, 2019) of five kaiako, using New Zealand Qualification Authority's Pūtake, their assessment learning management system and assessment for learning supporting documents.

The methods used to collect qualitative data were teacher observations, kōrero and semi-structured interviews, which were conducted with participants to provide data on existing understanding and pedagogical approaches used by participants to integrate culturally responsive assessment into assessment for learning practices. Quantitative data was analysed from the National Certificate of Education 2021 achievement attainment statistics of the participants' schools. Smith (2003) explains that Kaupapa Māori theory is compared to narrative interviews between individuals in which they share their experiences, ideas and feelings. As such, the findings of these interviews were kept anonymous. The participant's narratives highlighted their perceptions of the challenges of culturally responsive assessment. These findings revealed perceptions around conducting, writing, and assuring assessment



was a significant barrier to constructing culturally responsive assessments. My focus shifted to ways of confronting and overcoming these challenges through research and best practice.

Whilst culturally responsive practice and assessment is a commonly understood phrase, it is often not practised as a structural and meaningful assessment approach because it requires participants to create an authentic connection with a learner's mātauranga and cultural landscape. My interview findings illustrated that each teacher participant within their schools and kura was and are at a different stage of their learning in writing culturally responsive sustaining assessment activities. Through the project, each participant acknowledged the power of culturally responsive practice and assessment in creating an authentic connection between learning, learning outcomes and diverse student backgrounds. Implementing culturally responsive assessment is critical to creating and maintaining relationships with learners and improving outcomes and engagement. These findings, supported by evidence from global and Aotearoa educational settings, show that for assessments to be culturally responsive or culturally sustaining, they must be able to account for differences in students' cultural identities (Nortvedt et al; 2020).

Overall, the analysis is useful not only for explaining the role of culture in teaching and learning but also for revealing its importance in developing culturally responsive assessment instruments. My findings are supported by one of the seven initiatives introduced by the Ministry of Education's (2022) NCEA changes programme Mana ōrite mō te mātauranga Māori, Equal status for mātauranga Māori in NCEA. They are working to ensure there is equal status, support and resourcing for mātauranga Māori in NCEA, opening up more significant opportunities for ākonga to access mātauranga Māori and the pathways that lead from it. This change is system-wide, with mātauranga Māori woven into all aspects of NCEA. The resources provided are designed to support kaiako to implement NCEA Change 2 which is about integrating mātauranga Māori in English-medium schools, offering more te ao Māori pathways, using Māori-centred contexts for assessment resources, more inclusive standards and increased teacher cultural capability of NCEA. Fostering a holistic understanding of mātauranga Māori and its importance in both the design and outcomes of the assessment. From 2024, the Ministry has mandated that schools will have to incorporate Mana ōrite mō te mātauranga Maori.

The next focus will be to embed and sustain mātauranga Māori in their assessment activities and extend the reach beyond the school walls so boards of trustees and our communities understand the process; that building conditions where our learners can be successful is not just about solid relationships, but our expertise, our robust implementation of systems and powerful pedagogy in practice. We must seek opportunities and create conditions for teachers in our Kahui ako to work alongside experts so we can share their knowledge and seek shared threads. That way, we can come together and learn with the shared moral purpose of improving outcomes for our ākonga. This moral purpose is a moral imperative. It is only through adaptation, autonomy and upskilling that kaiako will ensure a seat at the table and equitable outcomes for our ākonga; for their prospects and for their futures. A future in which their cultural identity is integrally woven like an intricate korowai, one that will sustain them in an ever-changing world.

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Ka mate kainga tahi, ka ora kainga rua
E aku rau rangatira, tenei au ka mihi kia koutou. Kua rahiri mai ki tenei kaupapa oku
Ko Huruiki te maunga
Ko Mokau te awa
Ko Māhuhukiterangi te waka
Ko Te Uri o Hikihiki te hapu
Ko Ngati Wai te iwi
Tihei mauri ora!
E noho ana au ki te Panguru, he kaiako au ki te Te Kura Taumata O Panguru.





Executive Summary C10F

Ki te taiao, mō te taiao, hei oranga mō tōku tuakiri

Peata Leef

Ko te pūtake o tēnei rangahau he whakaritea taiao ako, e āhei ai ngā ākonga te wherawhera i ngā tikanga Māori, tōna reo Māori me ngā mātauranga Māori hei rautaki angitu ā-Māori (Milne, 2017., Berryman, Eley, Ford, Egan, 2015). I tutuki tēnei mā te whakamahea i te wāhi ako ā-kikokiko, ā-hiko hoki e hāpai nei i ngā ariā taunga-wāhi-ako, whakaako-kōaro me te whakaako-whaiaro. Ko te aho tāngaengae e tuituia ana te katoa o ēnei rangahau, ko ngā tikanga whakamānawa ahurea e maimoatia ana te tuakiri o te tamaiti.

Ko ngā whāinga hōmiromiro e tatū ai te rangahau nei, ko ēnei e whai ake nei:

1. He whakarite akomanga pakitara-kore ki te whenua haumako e whai hīranga ana ki te ākonga (Penetito, 2009).
2. Te whakapakari i te whakaratarata ā-ākonga mā te whakaako i ngā pūkenga pakirehua mō tōna ake whakatakanga rangahau.
3. He whakarite akoranga-kauhuri hei whare pupuri i ngā kōrero, ngā rauemi, ngā panahiko a ngā ākonga, me ngā rātaka aromatawai NCEA mō tāna ake rangahau taiao.
4. Katoa wēnei rautaki whakakōkuhu i ngā ākonga hei whakapakari i te whakaako-whaiaro (Leadbetter, 2005).

Mā te puta atu ki te taiao e noho nei te tamaiti, ka whai wāhi te ākonga ki ngā whakaritenga mahi, te ako tukuihotanga me te kaitiakitanga mā ōna pakeke, kaumātua hoki, ā, ka whakapakari i ōna pūkenga whakaaro arorau ki ngā horopaki ako o ia rā, o ia rā (Gruenewald, 2003).

Kua ara ake tēnei rangahau i ngā oreoretanga o te tūmanako mā te Māori, mō te Māori, ā-Māori. Nā Durie (2006) i whakamārama te rerekētanga o te urupare a te ākonga Māori ki ngā whakaritenga, me te ako ā-Māori e ai ki te tirohanga Māori. Ahakoa ngā tatauranga ā-kura, e kī ana, e tutuki ana ngā ākonga i ngā aromatawai NCEA, e māmore ana te tirohanga Māori. E noho tawhiti ana i tōna ahurea Māori, nā whai anō, e ngoikore ana tana urupare ki ngā kaupapa Māori. Inā ketuketu tonu, ka kite te tokoiti tuākana o te kura, he tokoiti iho ngā taitama tāne taiohi, ā, he ahurea ako e tōaitia ana ngā mate i pā ki ngā reanga tamariki Māori o mua, arā, kia eke panuku te ākonga, me whakangungu ki ngā mātauranga me ngā tikanga o te ahurea-awenui.

I tēnei rangahau, mō ngā mahi ako, i ara te titiro ki te rohe e tupu nei ngā ākonga, ā, i huhua ngā horopaki taiao ako, arā, ko ngā ngahere ora me te mate kia ine i te kanorautanga, te whakatau i te oranga o te mauri o te awa, me te whakarauora i te moana mā te hahu i tētahi pāmu tio. Haere ngātahi ana te pūtaiao, ngā mātauranga Māori me te Toitūtanga-Taiao. Ko te kaumātua te kaiurungi i ngā ākoranga, nō reira i whai wāhi te kaiako ki te whakawhanaunga atu ki ngā ākonga, te mahi hāpai ō, te

purupuru i ngā mahi NCEA, me te aro pū ki ngā aukaha, ngā pūmanawa me te momo o ia ākongā me tōna whānau (whakaako-whaiaro).

Nā te Kaupapa Rangahau Māori (Smith, 2014) i whakataki mai ngā tūāpapa ako o tēnei rangahau. I karapinepine mai ngā kuia, kaumātua, ā, i Māori ake ai te ako tauutuutu. Ko te āhua kohikohinga taunakitanga e ai ki te āhuareka o ngā ākongā, rā runga hangarau matihiko, pēnei i te Kahoot!, ngā uiui Kūkara me ngā whakaotinga panahiko ā-rōpū. E rua ngā hurihanga kohikohi raraunga hei whakamātau i te awenga o te kaiako, me te pakaritanga o ngā ākongā e ai ki ngā whāinga ako, arā, mā te taunga-wāhi-ako e urupare kaha ake ai ngā toronga reo Māori, tikanga Māori, mātauranga Māori ki tōna whenua ake (McNiff, Whitehead, 2005).

Hei tā ngā tātaritanga i ngā mātirotiro, ngā ohia manomano ākongā, ngā uiui ā-ipurangi, ngā whakahokinga kōrero a ngā ākongā, ngā mātua me ngā kaiako, me ngā ekenga NCEA, e taea te kī taurangi ake:

1. I kaha ake te taetae mai o ngā ākongā ki te kura hei ngā wā ako ki te taiao.
2. I urupare kaha ia ākongā ki ngā tikanga pēnei i te tuakana/teina, te manaaki taiao, manaaki tangata hoki, te whakamānawa i ngā pūmanawa o ōna hoa mahi.
3. I tutuki te 90% o ngā ākongā i ngā aromatawai NCEA taumata 2 me te taumata 3, ā, i whakaoti hoki ngā tuākana tau 12, tau 13 i ngā aromatawai ā-waho.
4. I pakari ngā pūkenga whakaaro arorau, whakatau raru, whakahaere whaiaro me te wānanga ā-rōpū hei hiki i te Pō Mātua ki te taiao.

He nui ngā otinga atu i te taunga-wāhi ako, me te whakaako-whaiaro, heoi anō, i nui kē atu ngā angitūtanga te kapo i ngā inenga raraunga, nō reira, me rangahau tonu:

- Ko ngā aromatawai ine i ngā pakaritanga tē kitea, pēnei i te waiaro mō te upoko pakaru, te aroha ki te kaumātua e ruha ana, te tunu kai me te rama tuna mō te whāngai manuhiri, te tae mai ki te ako 6:30 i te ata, te whakapakari i tōna manawa popore.

Hei ngā kitenga, ko ngā rangahau katoa ka ahu mai i te tirohanga o te iwi taketake kua hura mai ngā ritenga, arā, ko te wāhi nui o te taunga-wāhi-ako kia whakakōrero i te hononga o te ākongā ki tōna whenua taurikura me ngā hua ka puta. Ko te rāhiri i ngā kāhui ako ka mate ururoa mō te tamaiti, ēhara ko ngā kaimahi o ngā kura anahe. Mā te kōtuitui whakaakoranga-hanumi, ka āhei ngā ākongā te kawē ake ngā mātauranga taketake ki tōna ao tūroa.

Ko ētahi rerekētanga o taku rangahau:

- He wā tōna mō te ako kanohi-ki-te-kanohi, me te ipurangi.
- Ki te ako koe rā roto i te taiao, me tauutuutu te manaaki, ā, ēhara i te haerenga rangi-harore.
- Ko te aho matua o ēnei akoranga katoa, ko te whakapapa e here nei i te onamata, te inamata me te anamata (Vaiioleti, 2016)

Hei whakarāpopoto ake i konei, ēhara tēnei rangahau hei purupuru i ngā raorao i waenganui i ngā ākongā Māori, me ngā paearu angitu o te kura ahurea-awenui, arā, kia māmā ake te whakatāmi ākongā kura tuarua ki ngā paearu o te NCEA. He arotahi kē ki te ahurea-tuakiri o te ākongā, kia angitu mā te Māori, mō te Māori, ā-Māori.



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Tū patapata au kia tārewa tū aku iti
Titia ki te rangi
Ko au ko Panguru, ko Papata
Ko te rākau i tū patapata ki te Hauauru
Ko Ruarei ko Raparapa
Ko ngā uri o Wharewhare-ki-te-rangi
Tu te ao, tū te pō
He tao nui, he tao roa
Ko te tao a Kairewa e tū poho ana,
Tū mai ahau ko Ngāti Manawa
Taiamai ki Whakarapa, tāwharautia
He taiapa kore, wewehe noa
Ko ngā uri o te Waiariki, o Te Kaitūtae, o Ngati Manawa
Hokianga karanga mai
Ko Te Rarawa mo te ake ake





Master of
Contemporary
Education

Executive Summary C10F

Implementing the T3 Technology Framework to enhance the quality of student learning

Sam Smail

Students have always relied on tools in education to help their learning, from blackboards and chalk to pencil and paper and now to digital technologies. New and emerging technologies heavily influence our students, classrooms, education and society. Digital technologies are now seen as the latest educational tool to improve learner outcomes. To achieve this and keep up with the ever-changing world of our education system, we need to help develop students' 21st-century skills to keep up with the modern world, as these skills are necessary for the society students will live in and contribute to (Larson & Miller, 2011).

This project aimed to implement a technology integration model in the classroom that is culturally responsive to the needs of our students and can be used and followed school-wide for students and teachers to enhance the quality of student learning. Implementing the T3 Framework (Magana, 2017) would help create more impactful and deeper levels of technology use by students and raise engagement levels to enhance teaching and learning. It would also strengthen teachers' and students' 21st-century skills.

The methodology used that supported my project implementation and measured the success of my project was that of the Action Research methodology. This was actioned with a new entrant teacher in a Year 0-1 class and the Researcher with Year 1-2 students. The researcher planned the first cycle, and the second teacher implemented the second iterative cycle in her classroom using a project-based learning approach. The data gathered included beginning and end surveys of teachers and students involved in the project. The survey was either short answer questions or questions and a rating scale that required students to rate their digital capabilities. The student and teacher data were analysed along with a Board of Trustees survey, teacher observations, reflections, and student artifacts.

The findings showed that the T3 Framework had limited long-term impact on student artifacts, engagement and 21st-century skills as the researcher was not their classroom teacher, and these skills were not transferred to other classroom learning and tasks. The findings that positively impacted the second iterative cycle were relationships and knowing the learner and their interests, reliable technology, the context of students working in their classroom with their teacher and teachers spending energy upskilling and being involved in professional development.

An unexpected positive impact was how well project-based learning aligned with the chosen T3 Framework. Project-based learning is where students and teachers co-construct learning together where they are both active participants. The teacher is there to guide the learning, and the students drive the learning (Alfonso, 2017). Project-based learning supported the successful implementation of the T3 Technology Integration model as it built on students' experiences and provided a solid



foundation for success at school. By using project-based learning, it aligned with the T3 Framework as it promoted collaboration, purposeful learning, 21st-century skill and higher-order thinking, allowing for an authentic, engaging and culturally responsive classroom.

Education and school settings are highly complex, and it was ambitious to think there would be a universal solution to solve all of my problems in this change project (Davis & Sumara, 2006). The T3 Framework was chosen at the beginning of this project because it fit the context of my school setting, was culturally responsive, and there had been success with other schools using this model. However, even though it may have been the best fit does not mean it fits our context completely and may not fit all learning areas. While this technology integration model was not successful across two classrooms, there is plenty more to be done to streamline this school wide. For example, trialling a senior classroom and a senior teacher using the T3 Framework, researching if the T3 model fits the context for both juniors and senior classrooms? If it does not there may need to be consideration of the best fit of two models. Through consultation with stakeholders there will be achievable progressions in place from years 0-8, allowing both teachers and students to know what stage is expected for their year level to be working within. Through further research and implementation this will streamline the T3 Integration Framework Model or other integration models school wide for all teachers and students to develop their 21st-century skills.

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Sam Smaill is a Year 1 and 2 teacher at Ahipara School in the Far North of New Zealand. Sam has over ten years experience teaching across the junior school. Sam is passionate about digital technology and ensuring all students succeed at school and grow their love of learning.



Master of
Contemporary
Education

Executive Summary C10F

Positive teacher student relationships are fundamental in engaging learning

Shirley Frost

My research was to find out if building student teacher relationships would better engage students in the classroom. Our school charter supports culturally responsive practices that builds relationships, and this was the foundation that supported my research. I collected and analysed through a Maōri lens the level of engagement between students and teachers. I conducted Interviews and made observations of students then created a professional development programme to help teachers build and sustain strong cultural student relationships. I included an Action Research approach to improve working collaboratively with staff. I gathered evidence of teacher and student relationships, and strategies to help all parties move forward. Finally, I made a recommendation for future practitioners to build trusting relationships to better engage students in classrooms.

I found incidents involving students and the games they played that encouraged hitting each other. They started out playful without contact but eventually became contact games which started fights. These games were the same as those being played on devices like PlayStation, Nintendo and Fortnite. Initially students thought these games were fine because there was no contact until incidents occurred because the play hitting became contact. Students still struggled to find a strategy to help move on. Teachers were often concerned as the games continued in the classroom and disrupted learning. Students who were not part of the original problem were encouraged to join which helped escalate the incident.

I developed a professional development culturally responsive programme for teachers to develop stronger relationships with their students - boys in particular. Students and teachers took part in the observations, interviews and anecdotal discussions collected. From the findings, strategies were created which were used to help improve relationships between teachers and students. These strategies were used to build on how well we knew each other in our class. Mana Ake and Achieve to Succeed programmes were written into our school charter to address behaviours and identify who was harmed and consequences for the off-task behaviour. Restorative conversations were connected to my Project Scope as a procedure we use to resolve conflict. This allows everyone to speak and be heard. The conversations help to resolve conflict and provide strategies to move forward.

Informal conversations offered opportunities to engage with students. I believe the more you engage the better you know them. Then the better you know students the easier it is to build relationships with them. To build a relationship there needs to be opportunities to express feelings, let each other know how they are feeling and be comfortable about sharing information with their teacher or with other students in the class. Being open and honest with each other helps to build relationships. These were the strategies which helped to better engage students.



Te Whare Tapa Wha programme (Mana potential team, 2022) was introduced to identify emotions and the colours they represent. These helped the students to associate their emotions with a colour wheel e.g., happy is yellow. It allowed them to know how I feel when I am in that colour and in discussion, they were able to restore relationships when incidents erupted.

The role the deliverables played in the learning was to teach teachers and students strategies that can be used to quell a situation or to better understand what a student is thinking which is a trigger we used to change student actions and to change their colour before it gets to red which indicates they will erupt. It also allowed teachers to better understand, through Mana Ake, how to read a situation. I found out when students feel uncomfortable or out of place, when they are angry or sad it is better to intervene before students lose control. It allowed me to arrange a space where students can go or that they can find a go-to person who can help them and that dealing with issues like this helps to build relationships.

The design was taken in three iterative cycles using the Action Research Approach. Analysis of results from each iterative cycle determined changes to be affected before reintroducing the next iterative cycle. There were follow up checkpoints for each cycle with due dates to analyse the impact of the relationships between students and teachers. Feedback indicated if relationships between teachers and students had changed if students were settled in class or if students stopped playing inappropriate games in the playground. Bishop (2019) states relationships are fundamental to learning. In knowing this I wanted to know what teachers can do to better build relationships and if this learning can be transferred into the playground. I found that the way students were spoken to make a difference in whether they were interested in their classwork. If they were spoken to without feeling or not from eye level, students were less likely to engage in the work. From this knowledge I believe you need to get to know your students to build relationships and if you build better relationships your students are better engaged in the class. Roosevelt (1912) said students don't care how much you know until they know how much you care. So, for me this reflects on how important it is to get to know your students. I found that if I found common ground and related their stories to me and my beliefs it helped to get to know them better.

Building better relationships between teachers and students allowed me to look at teachers in the classroom and the relationships they have with their students. Every teacher has their own teaching style. The point of difference is how they communicated with students. To better engage students in class there needs to be trust, friendship and the students need to know you are there to support their learning. This project allowed me to look within teacher practices to improve their relationships with students.

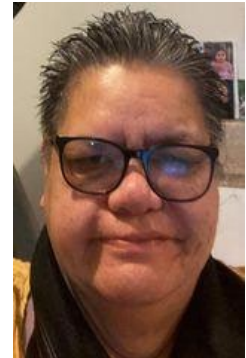
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Shirley Frost is a dedicated teacher at Te Kura Taumata o Panguru. Throughout her career, she has primarily taught in Panguru, nurturing young minds with her passion for education. Her ultimate aspiration is to become the best teacher she can be. Shirley finds fulfilment in her work, believing that her success stems from her diligent efforts in working with assessment data and imparting literacy skills to her students. She takes pride in witnessing their growth and development, knowing that she has played a significant role in their educational journey.





Master of
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Executive Summary C10F

Developing Learning Partnerships through Professional Learning Programmes for Teachers and Families

Marissa Vermeulen

This project aimed to implement a professional development programme for staff and families that would enable them to develop effective learning partnerships at Saint Joseph's Catholic School. The project was designed in response to the challenge of engaging families in students' learning. By supporting staff and families through professional development, effective learning partnerships can be built that will positively impact student learning. The project's primary goals included creating resource materials for staff, flipped professional development, and whānau workshops, focussing on more communication between school and home and encouraging more interaction from parents on our online platforms. The professional development programme for staff focussed on the benefits of learning partnerships, building relationships with whānau, using online platforms effectively to connect with families, and communicating in a culturally responsive manner. A separate set of resources were developed for families that focussed on the benefits of learning partnerships, how to support their children with learning, and how to use online platforms to engage with children's learning.

In the first two iterations of the project, the focus was to provide professional development to school staff. As a result of the staff workload and little time available for professional learning, flipped professional development was the chosen approach. A Google site was created for the purpose of sharing resources with teachers. Teachers were encouraged to engage with the material before our face-to-face sessions where we spent time collaboratively building on the flipped professional development, discussing, setting goals, and planning for learning partnerships. Topics covered during these sessions included essential conditions for whānau engagement, the Dual Capacity-Building Framework (Mapp & Bergman, 2019), relational trust, and communicating effectively with whānau. During the face-to-face sessions, staff collaboratively planned a whānau workshop for school families which was the focus of the third iteration. The workshop was an opportunity for families to learn some ways to support their child's learning, share their ideas and thoughts about learning partnerships, and have an opportunity to practise what they had learned. Staff were available to support families with Class Dojo if needed, helping them log in, view their child's portfolio, and post a comment. Workshop materials and resources were sent home to parents who attended and shared with families on our online platforms. We attempted to remove possible barriers by running the workshop at two different times, providing childcare, and offering prizes as incentives for attending.

The data collected through both quantitative and qualitative methods indicated that the project had a positive impact on the building of learning partnerships at St. Joseph's Catholic School. The success of the professional development programme was evaluated through survey data at the end of the last iteration. Teachers found the professional development helpful in providing tools and strategies and

changing their thinking about learning partnerships. Teachers commented that the professional development had positively influenced their communication and interactions with families. Following the whānau workshop, parents provided encouraging feedback through a short survey. Parents found the workshop beneficial in increasing their confidence in using Class Dojo and changing their thinking about their role in their child's learning. While the project purpose was met, more substantial results regarding positive student outcomes because of solid learning partnerships will require a much more extended focus period than this project allowed for.

Relationships between students, teachers and families are crucial in developing successful partnerships. While the project emphasised the building of partnerships between parents and teachers, it is vital that students remain at the centre of these partnerships. Students must be contributors to the plans, activities and decisions made regarding their learning (Epstein, 2010). This realisation inspired me to change my practice to focus on the student as the core of learning partnerships and to consider other ways in which they need to be involved in plans or decision-making.

Two types of learning partnerships or family engagement were identified in this project. The school-based engagement was easily tracked and measured, while home-based engagement proved more difficult. Studies have found that home-based engagement has a far more significant impact on student learning than school-based engagement (Bull et al., 2008; Olmstead, 2013). This was an essential consideration in developing the project. What survey data showed was that the majority of families already engaged with their children's learning at home, yet this was largely invisible to the teachers and therefore it was assumed that parents were disengaged. Epstein (1995) developed a framework of family involvement that suggests that there are six dimensions to family involvement; parenting, communicating, volunteering, learning at home, decision-making, and collaborating with the community. The findings included a cognisance that this project only spotlighted two of these. Future projects could therefore be broadened to include all six dimensions to build partnerships that benefit students, families and teachers.

Professional Development is vital in developing learning partnerships, and school leaders can only expect the development of successful partnerships with sufficient support from teachers. Learning partnership professional development must be embedded within the school's strategic goals and therefore be ongoing and regularly reviewed (Bull et al., 2008). It must provide specific and sustained support and guidance for teachers (Livingtree, 2021). New and innovative approaches to staff professional development, such as flipped learning, online learning, or communities of practice, are more likely to provide sustained participant engagement with the topic (Hardin & Koppenhaver, 2016). Furthermore, more options regarding professional learning programmes or support, especially for provisionally registered teachers, in building learning partnerships in New Zealand would be incredibly beneficial.

The need for stronger relationships between home and school has been widely discussed and researched. Strong partnerships between teachers, students and families have the potential to benefit students' social and emotional well-being as well as their academic achievement. The findings prove that the project was successful, and subsequent phases of the project will be implemented in the coming years, with a strong focus on positive student outcomes.

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Marissa Vermeulen is a primary school teacher in Northland. She has taught across all year levels and enjoys the relationships and challenges of her Year 5/6 students the most. Marissa is passionate about inspiring young people and finding innovative ways to meet students' needs. She has held leadership positions in sport and well-being and enjoys sharing her passion for music with her band and choir students. Since completing her Honours degree at the University of Waikato, she has always looked forward to conducting research in schools as a way of finding solutions for some of the challenges in education. When not at school, Marissa enjoys a rural lifestyle with her husband and four children at the foot of Mt. Tutamoe.

