Huakina Mai

A kete for schools in Aotearoa New Zealand

He kete mō ngā kura o Aotearoa

Positive Behaviour for Learning

MINISTRY OF EDUCATION
TE TĀHUHU O TE MĀTAURANGA

Acknowledgments / Ngā mihi

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There is always warm satisfaction when human relationships have been key to the creation of educational resources, especially when institutions have engaged with each other and intercultural relations have been taken into account.

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Nā reirā e ngā kairangahau, e ngā kaiako, e ngā kaitiaki o te kaupapa nei, ka nui te mihi atu ki a koutou katoa.

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The examples throughout the kete have been written to illustrate particular points. They do not refer to real schools or educators.

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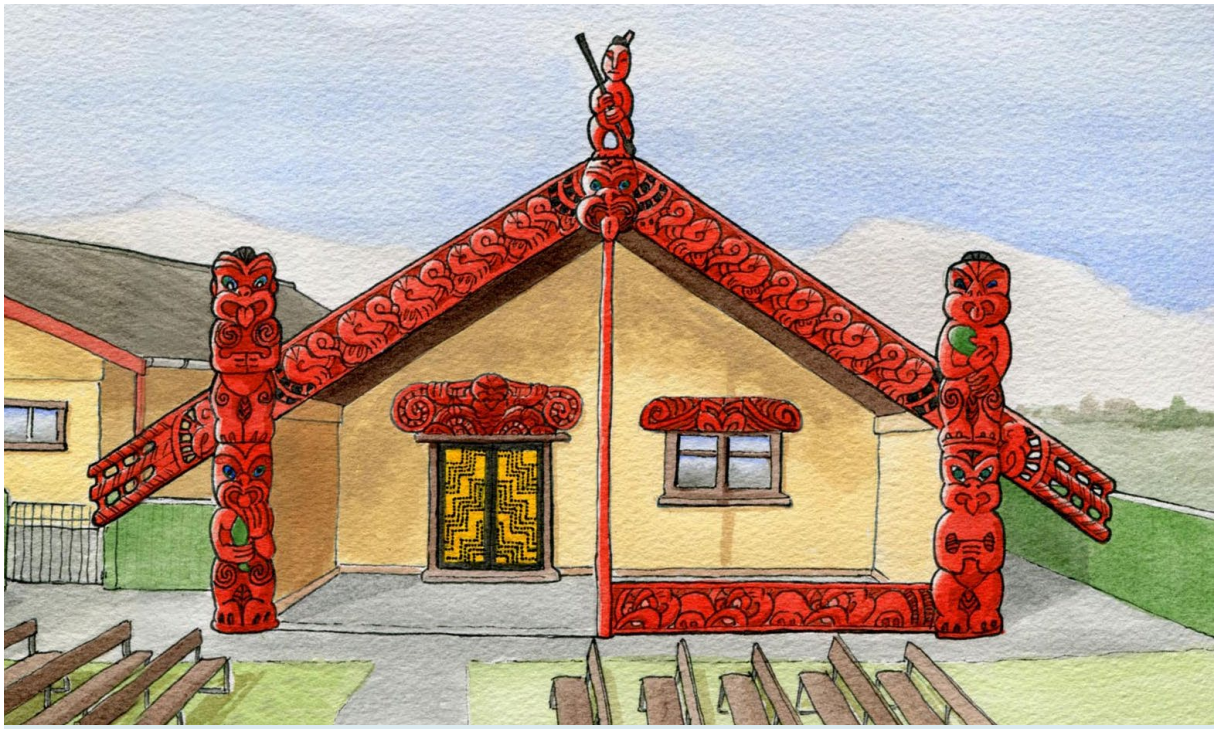
Huakina mai te tatau o tōu whare kia kitea atu ai i tōu taumata mātauranga.

Open the doors of your house and see the rich knowledge that is within.



Huakina Mai refers to the wharenui as a symbolic metaphor. The wharenui represents inclusion, safety, belonging, and wellbeing. It is a place where people are welcomed, cared for, listened to, and protected. The wharenui is also a place where much learning and knowledge-sharing happens, where mutual respect is modelled and manifested, where behavioural expectations are high, and where protocols and self-discipline are maintained.

Like the wharenui, when a school 'opens its doors' to ākonga Māori and their whānau, mutual benefits will accrue when Māori knowledge is valued, accessed, and shared. Kaiako and ākonga will both benefit from seeing and tapping into the tapestry of knowledge that resides within their mana whenua location – rich cultural narratives and histories, tikanga and te reo Māori, and te taiao, the natural world. In particular, ākonga Māori are affirmed 'as Māori' when they see that their language, culture, and identity are valued and normalised within their school.

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Te Tiriti o Waitangi
The Treaty of Waitangi

Huakina Mai upholds and enacts the three principles of Te Tiriti o Waitangi: partnership, protection, and participation. Enacting and upholding the principles occurs in many varied ways. Often they are interconnected, with a particular process or action encapsulating two or all three of them.

It is very affirming for principals and kaiako (teachers) to recognise and evidence how the Treaty principles are being enacted at school. Below are examples of what this might look like on a daily basis.

Partnership
Working together

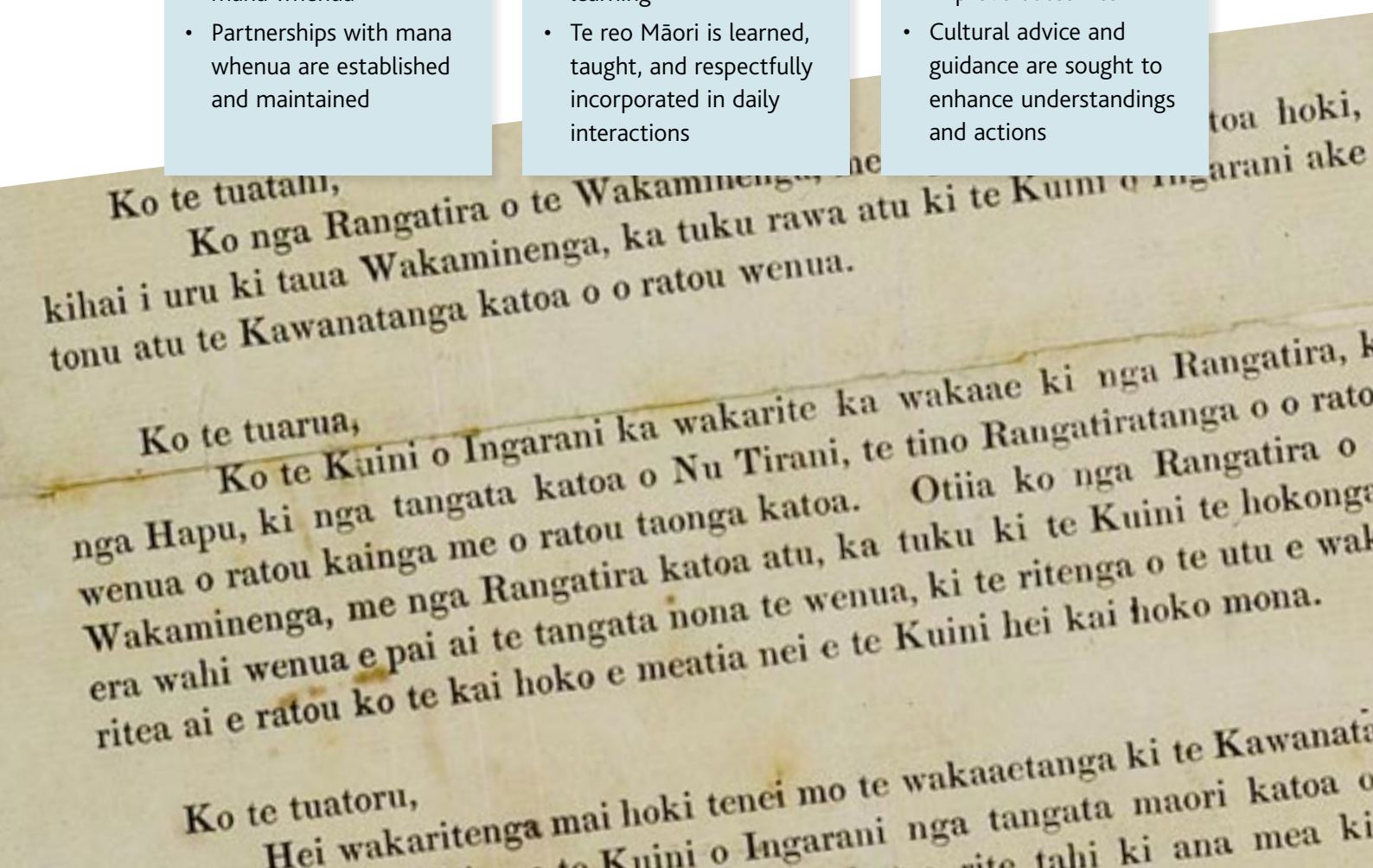
- There is a balance of power, and power-sharing is valued
- Whānau are involved in decisions and consulted as partners
- There are appropriate ways of engaging and communicating with mana whenua
- Partnerships with mana whenua are established and maintained

Protection
Uplifting mana

- The mana and wellbeing of ākonga and whānau remain intact
- Whānau preferences and practices are respected and valued
- Strengths-based and restorative approaches inform teaching and learning
- Te reo Māori is learned, taught, and respectfully incorporated in daily interactions

Participation
Ensuring equity

- Whānau have access to appropriate services and supports for their tamariki
- The school curriculum is culturally rich and relevant
- Participation of ākonga is actively facilitated to improve outcomes
- Cultural advice and guidance are sought to enhance understandings and actions



Introduction
Kupu whakataki

> ***Students learn best when they feel accepted, when they enjoy positive relationships with their fellow students and kaiako, and when they are able to be active, visible members of the learning community. Effective kaiako foster positive relationships within environments that are caring, inclusive, non-discriminatory, and cohesive.***
>
> The New Zealand Curriculum, page 34

Huakina Mai is a Kaupapa-Māori school-wide initiative that sits within the *Positive Behaviour for Learning* (PB4L) suite of evidence-based initiatives. This resource is for schools that are considering or planning to implement Huakina Mai. It is designed primarily for the Huakina Mai Team, the group of kaiako, school leaders, and whānau members that leads implementation. Ministry of Education staff and professional development facilitators will also find it useful in their work with schools.

The Government's *Child and Youth Wellbeing Strategy* sets out a vision of Aotearoa New Zealand as a place where all children and young people are loved, safe, and nurtured, have what they need, are happy and healthy, are learning and developing, are accepted, respected, and connected, and are involved and empowered. Huakina Mai supports this strategy by helping schools, whānau, and communities to create an environment that promotes the wellbeing of children and young people.

Research shows that educational achievement is the strongest protective factor for young people's life outcomes, affecting their future employment, income, health, and wellbeing. It also shows that wellbeing, learning, and behaviour are interlinked. A positive, safe, respectful, and inclusive culture in a school supports wellbeing for children and young people and helps them to develop positive behaviour and succeed in their learning. It also helps to prevent bullying and racist and discriminatory behaviour. Huakina Mai helps build this culture by fostering participation, engagement, achievement, and belonging, and by providing increased opportunities for Māori learners to achieve and succeed as Māori.

Huakina Mai upholds the *Ka Hikitia* aspirational goal of Māori enjoying and achieving educational success as Māori. It promotes whānau, schools, and iwi working together to build a culturally responsive and restorative school culture. It uses teacher professional learning, strategy change, and school-community partnerships to co-construct an inclusive school-wide culture, one that advocates for, affirms, and celebrates successful outcomes for ākonga Māori.

Huakina Mai aligns with *The New Zealand Curriculum, Tātaiako*, and *Our Code, Our Standards* to support culturally sustaining practice by kaiako in the Aotearoa New Zealand context.

- *The New Zealand Curriculum* articulates a vision in which our young people "work to create an Aotearoa New Zealand in which Māori and Pākehā recognise each other as full Treaty partners, and in which all cultures are valued for the contributions they bring" (page 8). Huakina Mai upholds this vision by integrating te reo Māori and tikanga into the learning environment and by placing whanaungatanga at the core of culturally responsive teaching.

- *Tātaiako* emphasises five cultural competencies for kaiako of Māori learners, with a central focus on supporting Māori learners to succeed as Māori. Pages 18–24 of this resource discuss how Huakina Mai supports the development of these competencies.
- *Our Code Our Standards* "sets out the high standards for ethical behaviour that are expected of every teacher" (page ii) in Aotearoa New Zealand. Central to the code – and Huakina Mai – are the value of whanaungatanga and a commitment to partnership between Māori and Pākehā in accordance with Te Tiriti o Waitangi.

Huakina Mai is focused on change at three levels within a school: i) leadership, governance, and policy, ii) whole school systems and climate, iii) classroom relationships and practice. In order to achieve positive, sustained school-wide improvement, school leaders support and reinforce change at the classroom level through strategic changes that reflect the aspirations of Māori whānau, hapū, and iwi and embed overall school reform.

Kāhui Ako or school clusters may choose to implement Huakina Mai across their cluster, or a group of schools within the cluster may do so. The initiative is based on a growing body of practice-based evidence that indicates that school culture and ākonga success are significantly enhanced by productive school-community relationships, the development of kaiako cultural competency, strengths-based and restorative approaches, and a curriculum that is contextualised, relevant, and purposeful. Huakina Mai is designed to fit and reflect diverse communities by being adaptable according to each community's cultural context (iwitanga). It is a relational-based approach that ultimately focuses on 'getting it right for Māori'.

How to use this kete

This kete begins by describing the features of Huakina Mai that are essential to understand in order to implement the initiative. In this respect, it is more of a kaupapa than a step-by-step guide. It is best if users read the kete in its entirety before thinking about and planning for implementation. This will help them to recognise the principles and values of Huakina Mai as end goals for successful implementation, and to work towards a shared commitment to them in their school community and with whānau and mana whenua.

Principles underpinning Huakina Mai
Ngā ariā o te kaupapa o Huakina Mai

Six principles underpin the implementation of Huakina Mai. They are discussed below and represented by way of the wharenui in Figure 1. Huakina Mai schools work towards making these principles a daily reality, visible and committed to by all.

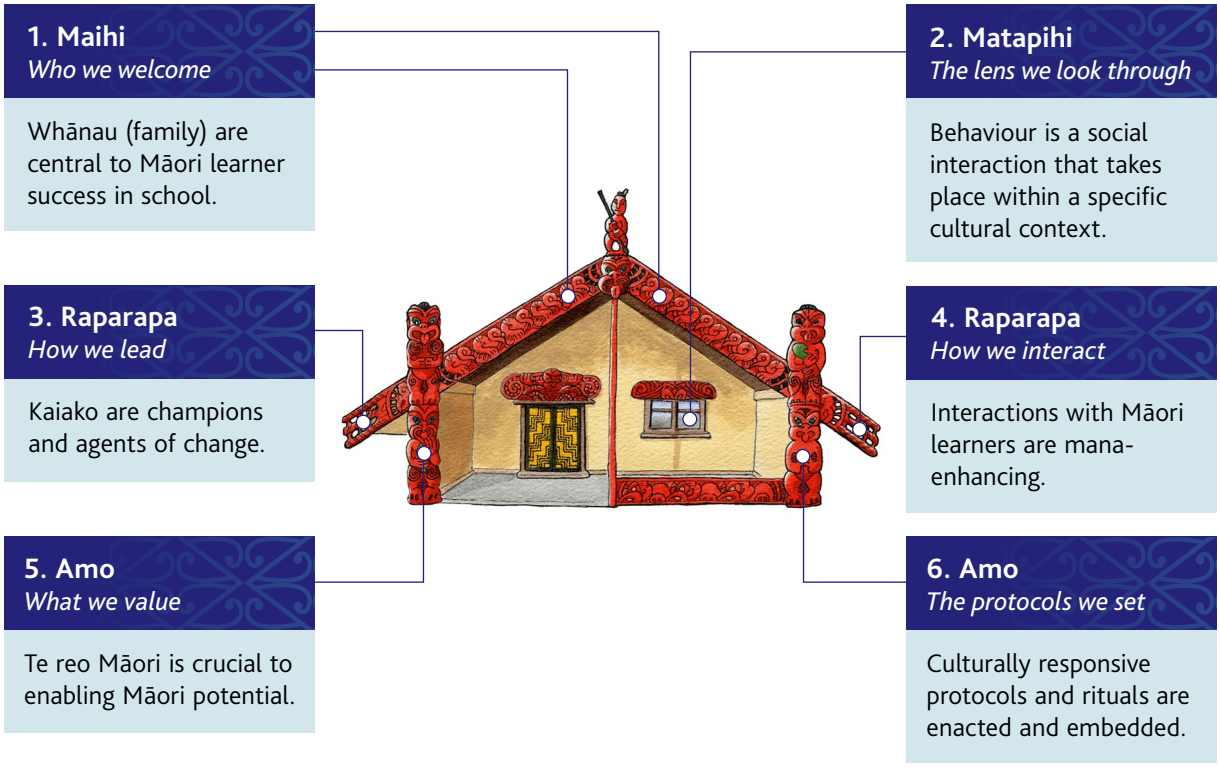


Figure 1: *The principles of Huakina Mai*

1. Whānau (family) are central to Māori learner success in school

This principle is about *Who we welcome*, and is represented by the **maihi** – the carved barge boards at the top of the wharenui. Support for Māori learners is based on partnerships with whānau and the community (of which the school is a part). Building positive and respectful relationships between all parties is fundamental to successful teaching and learning in schools.

2. Behaviour is a social interaction that takes place within a specific cultural context

This principle is about *The lens we look through*, and is represented by the **matapihi** – the window at the front of the wharenui. Behavioural interactions are viewed as 'videos' (part of a bigger, ecological, ongoing picture) rather than 'snapshots' (static, disconnected, stand-alone events). Behaviour is not isolated or used as a label for an individual. Rather, it is understood as part of the whole person within a wider context. (See also page 10.)

3. Kaiako are champions and agents of change

This principle is about *How we lead*, and is represented by the left **raparapa** – the projecting carved 'hand' at the end of the maihi. Kaiako inquire into their practice to enact positive change. Through culturally responsive pedagogy and strong relationships, they are able to successfully support positive behaviour.

4. Interactions with Māori learners are mana-enhancing

This principle is about *How we interact*, and is represented by the right **raparapa**. Mana (prestige, dignity, status) is pivotal to positive relational and social development. All interactions can uplift and enhance the mana of ākonga Māori and their whānau.

5. Te reo Māori is crucial to enabling Māori potential

This principle is about *What we value*, and is represented by the left **amo** – the upright support at the lower end of the maihi. Ākonga Māori identity, culturally responsive pedagogy, and cultural revival are significantly enhanced through te reo Māori. School leaders can proactively ensure that a comprehensive te reo Māori programme is implemented with passion and integrity in the school.

6. Culturally responsive protocols and rituals are enacted and embedded

This principle is about *The protocols we set*, and is represented by the right **amo**. Successful learning for Māori learners is more likely when tikanga Māori (culturally responsive protocols and rituals) is embedded and normalised within school-wide and classroom practices. Practice that reflects tikanga enables Māori learners to feel more at one with and included in the school ecology.

Huakina Mai: A sociocultural approach

The underlying behavioural theory for Huakina Mai comes from a sociocultural perspective, which resonates with kaupapa Māori theory. This perspective emphasises the interactions between people and the culture within which they live.

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Because a sociocultural approach encapsulates social and cultural imperatives, it requires us to consider how our own cultural beliefs and attitudes might be impacting on teaching and learning interactions, to challenge our personal assumptions and biases, and to reflect on the lens we adopt and look through in our practice.

In contrast to a deficit lens that focuses on power, punishment, and control, Huakina Mai promotes a strengths-based, sociocultural lens that focuses on empowerment, restoration, and relationships.

The table below shows how these two opposing lenses can be manifested. The descriptors are based on a research project undertaken in 2012 (Macfarlane et al.).

A deficit lens	A strengths-based lens
Punitive, blaming, labelling, problem-finding, excluding	Mana-enhancing, restorative, problem-solving, inclusive
An accusing lens that focuses on disobedience, defiance, and the behaviour of the child	A holistic lens that focuses on recognising potential, skills, and the essence of the whole child
A lower level of tolerance for transgressions	A higher level of tolerance for transgressions
An individual focus: a snapshot perspective of the present event and the individual child's behaviour or response	An ecological focus: a video perspective of the whole child, their history, whakapapa, and whānau, and the relationships in the class
A linear process of blame	A circular process of restoration
Clinical approaches: the small picture, solving crises and regaining power, relational mistrust	Cultural approaches: the big picture, achieving balance and restoring mana, relational trust
Places behaviour in the context of a dominant hegemony	Places behaviour in the context of overall wellbeing

It's now three years since a full primary school began its journey with Huakina Mai. On entering the grounds through the waharoa (main entrance or gateway), what immediately stands out is the physical environment, particularly the iconography adorning the landscape and buildings. The whole school mauri (special nature or ethos) feels welcoming to whānau and the wider community.

The inviting, inclusive, warm and calm nature of the school reflects the core values that underpin Huakina Mai – whanaungatanga, kotahitanga, rangatiratanga, and manaakitanga. Te reo Māori is visible around the school and is regularly spoken by students and kaiako. The school does not suspend or exclude students should challenges arise. Instead, kaiako look to mana-enhancing, preventive, and restorative ways of restoring harmony, which include engaging whānau as partners in the learning of their tamariki. Whānau and tamariki are actively engaged in the functioning of the school, including curriculum planning, teacher professional learning, problem solving, and networking with mana whenua.

Learning and achievement are highly valued at the school. Kaiako are firm but fair, modelling the Māori constructs of ihi (assertiveness) and aroha (warmth) and high expectations of students. Tikanga Māori protocols and rituals inform how classroom activities start and end, how people are welcomed, and how communications are managed. Achievement data clearly indicates that students – both Māori and non-Māori – are actively being supported to reach their potential. Teacher feedback is timely, specific, and constructive, and all students are actively encouraged to set learning goals and to do their best. The school curriculum draws on the histories and narratives of the local community, and all students know that their language, culture, and identity are valued.

Ngā Hau e Whā and the educational values of Huakina Mai

Ngā Hau e Whā me ngā uara mātauranga a Huakina Mai

Change in Huakina Mai is achieved through the framework of Ngā Hau e Whā (literally, 'the four winds'), which reflects the core te ao Māori values of Angus Macfarlane's Educultural Wheel (2004): whanaungatanga, kotahitanga, rangatiratanga, and manaakitanga, along with the central concept of pūmanawatanga. These fundamental values are drawn on to guide planning, decision-making, and practice within classrooms, school-wide, cluster-wide, and beyond. Figure 2 below shows how these values are interrelated.

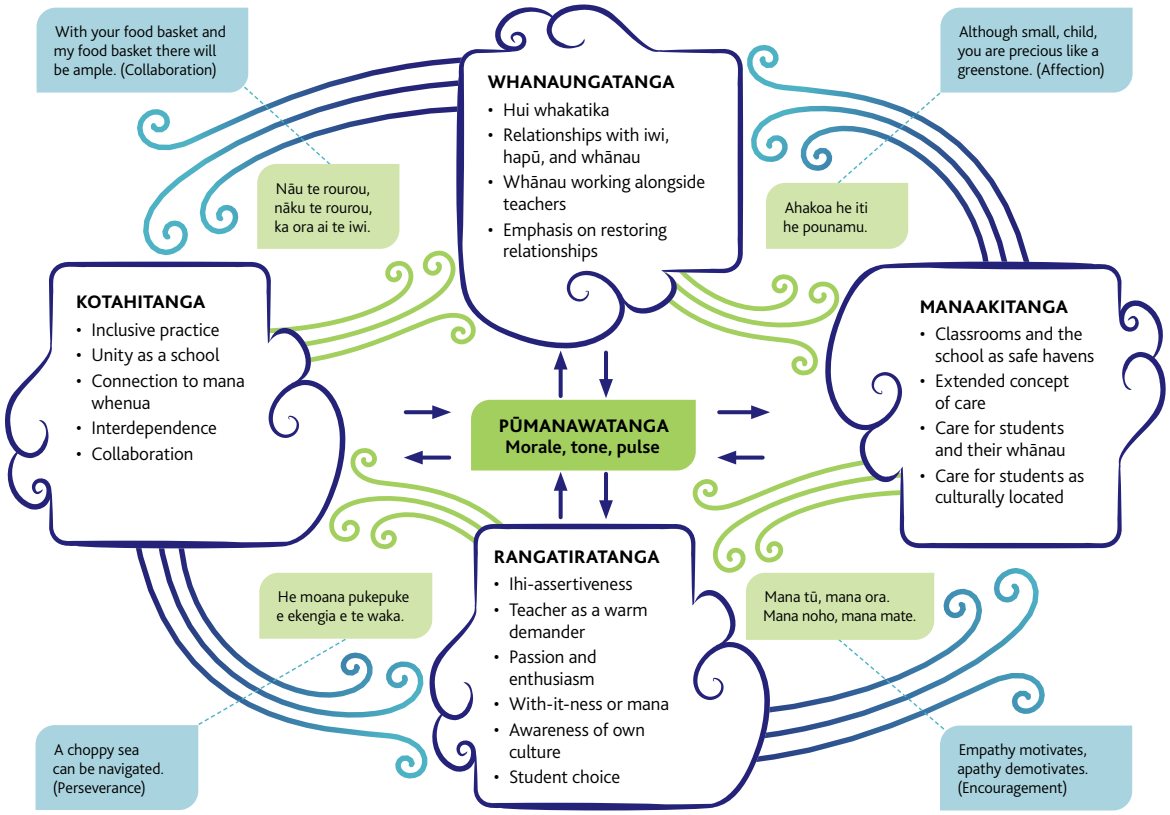


Figure 2: *Ngā Hau e Whā and the educational values of Huakina Mai*

Whanaungatanga: Building and maintaining relationships

Whanaungatanga can be seen as the process of engagement through which relationships, connections, obligations, and responsibilities between people are strengthened. It engenders collective responsibility for one another's wellbeing and a commitment to sharing knowledge freely. For Ritchie (1992), whanaungatanga is the basic element that binds things Māori together, affirming and transcending tribal identity.

The essence of whanaungatanga is kinship or relationships. Its power is encapsulated in a statement made by a kuia when describing the positive learning support her mokopuna had received and the resulting success – "Whanaungatanga is the intervention".

Huakina Mai recognises the critical intertwining of culture and relationships and places them firmly at the centre of collaborative work. Whanaungatanga is implicit in relationships between kaiako and whānau, between kaiako and learners, and between learners themselves. For teaching colleagues, it is present in implementation through shared professional learning opportunities, deprivatisation of practice, and tuakana-teina critical friendships within the school setting.

Kotahitanga: Bonding as a unified team

Kotahitanga can be understood as bringing a sense of unity to the context in which a group of people belong – for example, a whānau, hapū, iwi, school, or classroom. It supports belonging and inclusiveness by recognising everyone's mana.

Kotahitanga is the glue that holds people together – with it comes the expectation that all members of a group will contribute for the benefit of the group as a whole. It therefore includes the processes of achieving consensus, resolving conflicts, and making decisions. It is its underpinning goal of unity that allows varying perspectives and contending views to be resolved.

Huakina Mai adopts the restorative process of kotahitanga through making decisions by consensus, encouraging cultural identity through curriculum, and transferring tikanga values such as haere tahi (progressing together), mahi tahi (working together), and noho tahi (staying together) into the classroom.

Rangatiratanga: Modelling culturally responsive pedagogy

Holding or exercising status within an event or community is central to the concept of rangatiratanga. Rangatiratanga relates to a person's authenticity, accountability, and their mana – their personal strength and power. Kaiako with mana possess a demeanour of integrity and dignity. They recognise the mana of their students, whānau, and community, and work as active agents to develop this through interactions and over time.

Kaiako with mana possess a demeanour of integrity and dignity. They recognise the mana of their students, whānau, and community, and work as active agents to develop this through interactions and over time.

What kaiako do in the classroom matters. Essentially, rangatiratanga in the classroom is about good, culturally inclusive teaching. The evidence is clear that teacher effectiveness is a critical factor in engagement and achievement for ākonga Māori (Alton-Lee, 2003). Ware (2006) describes kaiako who are successful in their work with culturally diverse students as 'warm demanders'. They must be warm and respectful but clear about what they expect and willing to engage in difficult conversations.

Huakina Mai acknowledges the central role kaiako play in creating a supportive sociocultural environment and recognises them as key agents in modelling and supporting positive learning behaviours.

Manaakitanga: Creating a culture of care

Manaakitanga can be understand as showing respect, kindness, and hospitality to guests. It is a concept that embodies caring, generosity, and a 'duty of care'. For Ritchie (1992), manaakitanga is reciprocal, unqualified caring and includes the notion that 'what goes around comes around' – that the care you offer will be returned to you.

Schools need to have a range of strategies that establish and promote a culture of care. This applies to their relationships with whānau, hapū, and iwi, kaiako relationships with other staff, students, and whānau, and students' relationships with one another.

Huakina Mai promotes manaakitanga by ensuring the inclusion of te reo Māori in the community, school, and classroom, by extending care and compassion to all, and by valuing the input of whānau, hapū, and iwi.

Tori is in year 3 and attends a full primary school. She has reported to Amanda, her teacher, that two classmates have been making fun of and teasing her since she started wearing glasses. As a result, she is being left out of games with others during breaks. Her mother is also worried and has spoken to Amanda about the situation.

The school is a Huakina Mai school. Given this, Amanda decides to proceed with a 'no-blame' restorative hui, so that the mana of Tori and the two classmates can be upheld and relationships and harmony restored. Amanda first meets with Tori to understand how the situation has made her feel. She records Tori's answers on paper as an impact statement, and asks her to name the two classmates, two friends from her class, and two senior students who she admires. These six students will form the restorative hui team. Amanda checks in with their whānau, who all give permission for their children to attend.

The hui is held during lunchtime the next day. In keeping with the No-Blame programme, Tori is not required to attend. The meeting starts with a karakia, and Amanda explains that the students have been identified to help resolve an issue. She outlines the situation, reads out Tori's impact statement, and explains that it comes from Tori. She asks each student to say how it makes them feel, and records their answers. The students then brainstorm how the situation can be resolved. Their suggestions are captured in a plan.

All the students are concerned by the situation and want to help. No blame is apportioned to the two classmates identified by Tori as responsible for the teasing; instead they both become a part of the solution. The students all sign the plan and agree to a follow-up hui one week later. They then share kai and close the hui with a karakia.

The students leave to join their peers in the playground for the remainder of lunchbreak. Amanda notices that several of them run straight over to Tori to ask her if she wants to play with them.

Pūmanawatanga: Achieving a positive school climate

At the centre of Figure 2 is pūmanawatanga. Classrooms and schools are dynamic and alive. Therefore pūmanawatanga is situated at the heart of the four interconnected concepts of whanaungatanga, rangatiratanga, manaakitanga, and kotahitanga. In essence, it breathes life into and supports overall school tone, classroom morale, and kaiako philosophical attitudes and dispositions.

Pūmanawatanga can be understood as the life force and heartbeat that pumps life into the other four concepts and nourishes their presence. Macfarlane (2004) elaborates on this by advocating that through cultural awareness and culturally situated pedagogy and practice, schools and kaiako signal to Māori students that their culture matters. The presence and familiarity of Māoritanga and Pākehātanga enable both kaiako and students to embrace diversity and to develop an infrastructure of care and support.

It is the responsibility of the adults in a school to create a positive environment so that all students have the opportunity to learn, flourish, and taste success.

It is the responsibility of the adults in a school to create a positive environment so that all students have the opportunity to learn, flourish, and taste success. Appendix 1 provides an activity that is relevant to pūmanawatanga and helps kaiako reflect on the extent to which they foster a culturally responsive classroom.

Roles in Huakina Mai
Ngā tūranga o Huakina Mai

School leaders

School leaders are integral to school change. Their commitment and advocacy for any initiative is essential if it is to be successfully implemented, embedded, and sustained. In Huakina Mai, school leaders model tikanga Māori and actively promote te reo Māori, ensuring that it is used authentically, with passion and integrity in their school. They also insist that all interactions at school are inclusive, uplifting, and mana-enhancing for ākonga Māori and their whānau.

School leaders are champions and agents of change. Through modelling culturally responsive behaviours and establishing strong relationships, they can successfully lead a school-wide culture that celebrates diversity, inclusion, wellbeing, and positive behaviour. They will also rely on distributed leadership, which is critical to the success of any change process, by working with the Huakina Mai Team (see below) and supporting the vital role and membership of whānau in this team. They commit to making Huakina Mai culturally compatible in their school, cluster, and community context by giving voice to the community and taking into account the narratives and realities that reside within mana whenua.

Kaiārahi

The kaiārahi is someone who is skilled and experienced in tikanga and te reo Māori, and who is endorsed by mana whenua and iwi. Their relationship with the school will vary from school to school – for example, they may be a local kaumatua or kuia, or they may be a mana whenua representative already on the staff.

The kaiārahi has an integral role to play in Huakina Mai as a guide, mentor, broker, motivator, and cultural advisor. Their role involves working alongside the Huakina Mai Team to support change within the school or cluster, and supporting whānau in their understanding of and participation in Huakina Mai.

The kaiārahi helps the Huakina Mai Team to gather and analyse data, identify priorities for change, plan professional learning and development for school leadership and staff, and ensure that mana whenua, the school community, and whānau are engaged in and informed about Huakina Mai.

The Huakina Mai Team

The Huakina Mai Team leads Huakina Mai in the school. It works closely with the kaiārahi and is essential to bringing about positive school-wide change. Its membership consists of:

- the principal or a senior member of the school's leadership team
- a representative or representatives of whānau Māori
- a teacher representative or representatives
- a member of the school's PB4L School-wide team, if the school is a PB4L-SW school
- a mana whenua representative.

Meaningful change that works for ākonga Māori requires input from whānau, who are an essential part of the Huakina Mai Team. Whānau provide an authentic cultural lens, which helps culturally responsive, appropriate change to transpire within the school and gives school leaders and staff opportunities to listen and to learn.

Huakina Mai achieves school change through whānau empowerment, teacher professional learning and development, and support for school leaders to implement new systems. The Huakina Mai Team plays an important role helping to develop questions to be investigated in teacher inquiries. While kaiako are implementing change in their classrooms, the Huakina Mai Team is also working with senior leaders to implement strategic change within the school to support kaiako and overall school change.

The Huakina Mai Team develops their own terms of reference to clarify expectations around roles, responsibilities, and confidentiality. These should be revisited annually to ensure that they are current and evolving to meet the changing needs of whānau, mana whenua, and the school and community.

Hohepa is the kaiārahi in an intermediate school. Mana whenua were part of the shortlisting and interviews for his role, and supported and endorsed his appointment.

Hohepa has been working with Tracy, the principal, to establish the Huakina Mai Team. As part of this, together they have sent out a newsletter (via hard copy, the school website, and a text message) inviting the school community to a hui at which information will be shared on Huakina Mai. They provide multiple options to ensure as many as possible can attend – 3.30, 5.30, or 7.30pm on Tuesday or Thursday in the second week in term 1.

As a result of the hui, a representative from mana whenua and a whānau representative have opted to join the Huakina Mai Team, alongside Tracy and the years 7 and 8 syndicate leaders. At the team's first meeting, Hohepa and Tracy share further information about Huakina Mai, the team agrees to meet fortnightly, and they begin planning. They agree that an integral component will be scheduling regular hui with whānau, so that whānau perspectives, goals, and aspirations are at the forefront of all decisions moving forward.

Huakina Mai, Tātaiako, and teacher pedagogy
Ko Huakina Mai, ko Tātaiako, me ngā tikanga whakaako

There is a clear alignment between the tenets of Huakina Mai and the aims of *Tātaiako: Cultural Competencies for Teachers of Māori Learners*.

Huakina Mai strongly supports kaiako to develop the five competencies of *Tātaiako*:

Wānanga	Participating with learners and communities in robust dialogue for the benefit of Māori learners' achievement
Whanaungatanga	Actively engaging in respectful working relationships with Māori learners, parents and whānau, hapū, iwi, and the Māori community
Manaakitanga	Showing integrity, sincerity, and respect towards Māori beliefs, language, and culture
Tangata whenuatanga	Affirming Māori learners as Māori. Providing contexts for learning where the language, identity, and culture of Māori learners and their whānau is affirmed
Ako	Taking responsibility for their own learning and that of Māori learners.

The competencies are discussed below. For each, a table shows some implications for kaiako practice and examples of what might be observed for students. Appendix 2 provides indicators from *Tātaiako* for each competency.

Wānanga

Participating with learners and communities in robust dialogue for the benefit of Māori learners' achievement

The competency of wānanga is central to inclusive practice and to modelling inclusion and belonging. Inclusion and belonging depend on being able to express oneself and be heard, a fundamental social right for all students. They are demonstrated by the extent to which every student is able to participate in the classroom and the wider school community without having to leave their language, culture, and identity 'at the school gate'.

Inclusive practice is grounded in the values and beliefs of kaiako and school leaders. If they believe that all students have a right to learn, to share their views, and to belong, kaiako and leaders will work to be inclusive. They will create an environment where students can naturally interact with one another through talking, sharing, and working together.

Inclusion is characterised by differentiation, collaboration, and strengths-based approaches to diversity. When these are evident in the classroom and cultural and linguistic strengths and diversity are celebrated, students feel supported, valued, and encouraged to share their interests, talents, and knowledge within a non-judgmental setting (Meyer et al., 2010).

In Huakina Mai schools, kaiako are expected to develop and lead a community of inclusion and belonging, thereby upholding the cultural competency of wānanga.

Wānanga	
Application: What this means for teacher practice	**Evidence:** What this means for ākonga
• Kaiako demonstrate and model inclusive practice and belonging, ensuring all students feel free to speak and are heard. • Students learn in an environment that values and supports their cultural, linguistic, and social strengths and recognises their potential. • Students are taught how to problem solve and work together. • Kaiako understand concepts of kawa and tikanga, how these are negotiated with whānau, and why they are vital to success.[1]	• Students are able to describe their culture and that of others as a strength. • Students express themselves confidently. • Students see, hear, and learn their own culture because of deliberate awareness and support for it. • Students express a sense of belonging.

[1] Tikanga refers to the values, beliefs, and practices that underpin and inform actions and are viewed as important to a school community. Kawa refers to rituals, etiquette, and protocols and how these are carried out. Fundamentally, tikanga set the platform on which kawa take place. The two are inextricably linked; they should not be viewed in isolation, but rather as imperatives that coexist and reflect how a school operates – its aspirations and the mechanisms for achieving them.

Whanaungatanga

Actively engaging in respectful working relationships with Māori learners, parents and whānau, hapū, iwi, and the Māori community

Whanaungatanga – building and maintaining respectful, reciprocal relationships – is visible when kaiako understand the influence of their own language, culture, and identity in their relationships and engage responsively with whānau, iwi, and Māori communities. Effective curriculum and pedagogy for Māori are more apparent in environments where kaiako and learners engage in reciprocal relationships of respect and understanding for one another (Macfarlane, 2007).

Ultimately, whanaungatanga is the foundation for culturally responsive teaching and learning.

Ultimately, whanaungatanga is the foundation for culturally responsive teaching and learning. Relational care in the classroom and wider community will be evident through high expectations of all students, whānau, hapū, and iwi contributing to the school culture and curriculum, and appropriate protocols when engaging with the Māori community.

In Huakina Mai schools, kaiako further develop the cultural competency of whanaungatanga as they maintain respectful and reciprocal relationships with ākonga Māori and their whānau.

Whanaungatanga	
Application: What this means for teacher practice	**Evidence:** What this means for ākonga
• Kaiako are active in establishing and maintaining positive relationships – within the classroom and beyond. • Kaiako create warm, supportive relationships with students that demonstrate care and respect. • Social and emotional skills are actively taught through appropriate structures, such as circle time, frequently and consistently across the school.	• Students describe and display positive interpersonal relationships with kaiako and other students. • Students see their whānau as partners in the school. • Students feel they are learning in an uplifting environment that enhances their mana.

Manaakitanga

Showing integrity, sincerity, and respect towards Māori beliefs, language, and culture

With a culturally responsive approach, the emphasis is on creating mutual understanding, reciprocity, and respect between students and teacher. When this is achieved, the result is a more orderly and respectful environment that supports student learning and positive behaviour.

Engendering manaakitanga requires kaiako to teach and use restorative practices. These practices focus on resolving transgressions in a healing way so that harm is addressed and the mana of all involved is restored and respected. Central to a restorative approach is creating a school-wide culture of care that supports positive social relationships among members of the school community and fosters a sense of responsibility for one another, rather than division and competition (Cavanagh, 2007).

Language plays a significant role in the social, emotional, and cognitive development of students. Kaiako can adapt their use of language in the classroom to be culturally responsive and inclusive and to express manaakitanga (Savage et al., 2011).

In Huakina Mai, manaakitanga is upheld through culturally responsive teaching and a whole-school approach to restoration and social skill learning that supports resilience in relationships.

Manaakitanga	
Application: What this means for teacher practice	**Evidence:** What this means for ākonga
• Kaiako use mana-enhancing language and restorative practices in their classroom interactions. • Teacher strategies in the classroom are non-aversive and consistent with tikanga. • Kaiako are aware of their own culture and the implications this has for their practice. • Kaiako understand and use culturally responsive pedagogies and strategies.	• Students hear and use positive, affirming language in their interactions with kaiako and other students. • Students understand and use restorative practices. • Students share in the responsibility for a respectful, ordered learning environment.

Tangata whenuatanga

Affirming Māori learners as Māori. Providing contexts for learning where the language, identity, and culture of Māori learners and their whānau is affirmed

The New Zealand Curriculum acknowledges the principles of Te Tiriti o Waitangi (see page 5) and ensures that all students have the opportunity to acquire knowledge of te reo Māori me ōna tikanga (Māori language and customs). Schools are expected to provide contexts for learning where the language, culture, and identity of Māori learners and their whānau are celebrated and affirmed.

Schools are also encouraged to provide opportunities for learning about the cultural history of their community. Drawing on local knowledge, narratives, history, and resources through the participation of whānau and community members enhances teaching and learning.

Huakina Mai schools foster the cultural competency of tangata whenuatanga – they honour their Treaty obligations, acknowledging and valuing Māori as Treaty partners and committing to the protection of their language, heritage, and culture.

Tangata whenuatanga	
Application: What this means for teacher practice	**Evidence:** What this means for ākonga
• Kaiako acknowledge Te Tiriti o Waitangi as a living document and its application is evident in school and classroom practices. • Kaiako draw on Māori cultural knowledge and expertise and use te reo Māori in the classroom. • Kaiako draw on local knowledge, history, resources, and whānau and community members within teaching and learning.	• Students have knowledge of te reo Māori and use it in daily classroom interactions. • Students have access to mātauranga Māori in the curriculum. • Students learn about the cultural history of their community (e.g., through partnerships with iwi).

Parveen teaches a years 5–6 class in a school that adopted Huakina Mai a year ago. In order to support relationship-building in his classroom and with his students' whānau, he has decided to organise a class 'hui whakataki' (an inclusive initial gathering) at the beginning of the school year. As part of planning for this, during the second week of January he meets with Hone, the school's kaumātua and a respected Māori leader from mana whenua.

Under Hone's guidance, it is decided that:

- the class will study hui during the first week of school, so that students gain an understanding of their purpose and process. Hone will take part in the teaching for this
- the hui whakataki will be held in the classroom at 9am on Tuesday of the second week, and will follow mana whenua protocols. All students' whānau will be invited to attend.

In their study in the first week, the students analyse and discuss the principles of hui, and practise rituals such as whaikōrero (speechmaking), waiata (singing), karakia (blessing), hongi (salutation), harirū (handshake), and sharing kai (food).

Hone and Parveen also introduce two specific Māori-preferred learning styles – ako and rote learning:

- Ako is visible when ākonga Māori with lived experience of hui take on the role of teaching their peers and Parveen.
- Rote learning is used for students to learn their own pepeha (statement of personal heritage), as well as waiata and karakia.

When the hui whakataki is held, the students and Parveen lead the process, with support from Hone. Whānau and students comment afterwards on how much they enjoyed the experience and its value for building relationships and trust in the class community.

Ako

Taking responsibility for their own learning and that of Māori learners

Kaiako who demonstrate ako are agents of change. By entering into a learning partnership with students and whānau, kaiako are able to enrich the curriculum, validate the knowledge of Māori students, and learn more deeply about the context in which they teach. Ako supports Māori identity and prior knowledge and the expectation that Māori learners will succeed as Māori.

Kaiako who demonstrate ako seek to access professional development and inquire into and improve their practice in relation to Māori student achievement. Cavanagh (2003) notes that culturally safe classrooms encourage strong family input and reciprocal learning between students and kaiako.

Huakina Mai supports kaiako to learn te reo Māori and to use and teach it in their classrooms. Kaiako are expected to display reciprocity in their teaching and learning, thereby upholding the cultural competency of ako.

Ako	
Application: What this means for teacher practice	**Evidence:** What this means for ākonga
• Kaiako support learning by encouraging students to elaborate and bring their own knowledge, language, culture, and identity to the task. • Kaiako inquire into their practice in relation to enhancing Māori student achievement through ako. • Kaiako organise group work using cooperative learning strategies with roles and clearly identified tasks and outcomes.	• Students contribute to knowledge construction in the classroom. • Students take opportunities to lead learning in the classroom. • Students learn with other students, building strong social relationships and learning new skills.

Inquiry within Huakina Mai
Te pakirehua ki roto i Huakina Mai

Huakina Mai is actioned through an inquiry process, both at a classroom level and a whole-school level. At both levels it is important that inquiry doesn't get bogged down, that it includes short- and long-term goals and maintains momentum.

Inquiry at the classroom level

At the classroom level, the inquiry process is best known as 'Teaching as Inquiry', as shown in Figure 3.

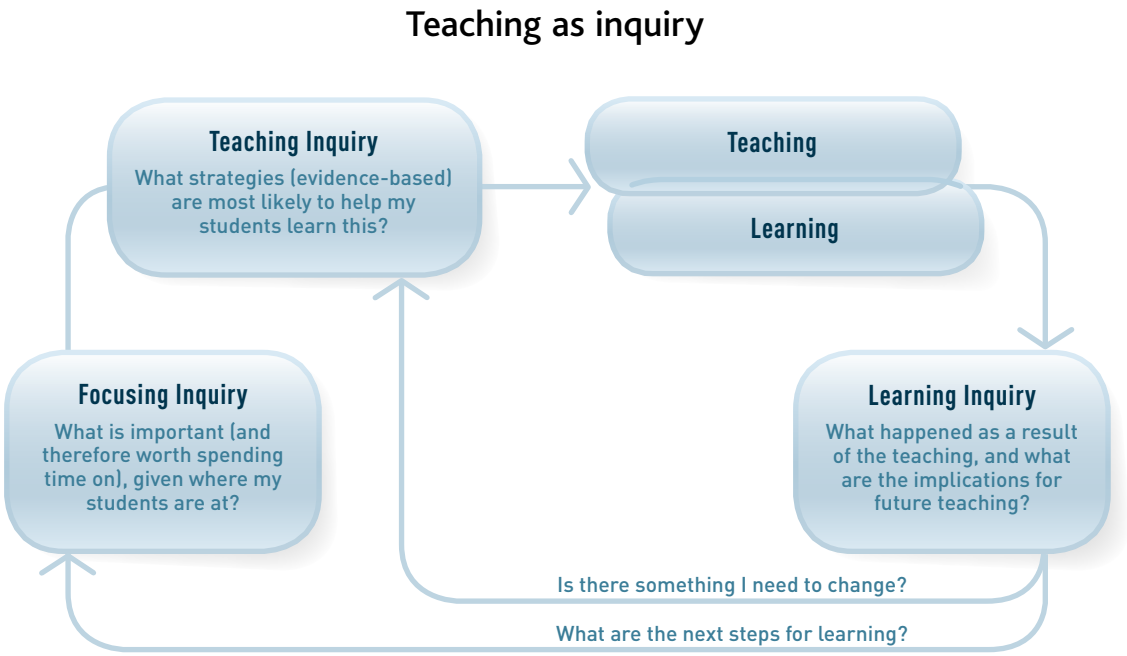


Figure 3: *Teaching as Inquiry (The New Zealand Curriculum, page 35)*

The New Zealand Curriculum describes Teaching as Inquiry as a cyclical process in which questions are posed, evidence is gathered, and decisions are made. The primary purpose of Teaching as Inquiry is to improve outcomes for students through purposeful evidence gathering, planned action, strategic teaching and implementation, and reflective review. The Education Review Office recommends that all schools make Teaching as Inquiry a useful and integral part of everyday teaching practice (ERO, 2011).

Inquiring professionals seek out change by reflecting on their practice. They do this by unpacking a 'puzzle of practice' they have identified, collecting data to gain insights into this puzzle, analysing the data along with reading relevant literature, making changes in practice based on new understandings developed during their inquiry, and sharing findings with others, including their students (Dana & Yendol-Hoppey, 2014).

In each situation solutions need to be developed, trialled and reviewed to find the interventions that are most effective and consistent with the Huakina Mai approach.

Teaching as Inquiry involves asking questions about how well current strategies are working and investigating other strategies that may be more effective. Kaiako identify the assumptions and beliefs that underpin their actions and decisions, which is a powerful way to bring about change in classrooms. In each situation solutions need to be developed, trialled, and reviewed to find the interventions that are most effective and consistent with the Huakina Mai approach.

Appendix 3 provides planning and observation sheets to support kaiako in Teaching as Inquiry.

Tania, James, and Robyn teach in an intermediate school in Hamilton. As a group they have decided to use Teaching as Inquiry to strengthen their implementation of the values of *Ngā Hau e Whā* in their classrooms, to better support students with their engagement and learning.

As a first step, they individually examine their classroom practice in order to identify specific aspects they feel could be improved. They then come together to share their reflections and agree on a common area on which to focus their inquiry – how to ensure two of the core values from *Ngā Hau e Whā* – manaakitanga and whanaungatanga – are underpinning the classroom climate. They decide to observe one another to identify barriers to this and how they might be addressed through changes to classroom routines and expectations.

As a group they start to fill in the Teaching as Inquiry planning sheet (see Appendix 3), schedule dates for PLD sessions, and create a sheet for use during their observations of one another. The sheet asks the observer to record examples of kaiako and students i) displaying care and support for others and ii) engendering positive, productive relationships with others.

After they have completed all their observations and reviewed the data from the observation sheets, Tania, James, and Robyn collectively agree on three strategies that they need to work on – using positive, affirming language; giving timely and specific feedback to students; and identifying opportunities for 'tuākana-as-teachers'. They identify changes they will make to address these barriers so that the classroom culture enacts and embeds the two core values of manaakitanga and whanaungatanga.

They decide to trial these strategies for four weeks, so that they can be practised and implemented, feedback can be shared, and consistency can be achieved. After the trial period, they commit to integrating the strategies into their daily practice. They are pleased with their positive impact and the enhanced engagement and learning of students.

Inquiry at the whole-school level

At a whole-school or cluster level, which will also include governance, schools can adopt the inquiry approach they are familiar with, such as the spiral of inquiry (Timperley et al., 2014). The following 'big picture' questions are able to support a whole-school or cluster inquiry process, particularly during the initial implementation of Huakina Mai.

- How evident are the four *Ngā Hau e Whā* values of whanaungatanga, kotahitanga, rangatiratanga, and manaakitanga in our current school culture, environment, classrooms, policies, and processes?
- How well do we use data to inform decisions about our systems and practices?
- How well are we doing in partnering with whānau and mana whenua?
- How well do our current values and practices foster inclusion?
- How well do our current values support student engagement and wellbeing?
- Is what we are doing to promote and respond to student engagement and wellbeing working well? What data are we drawing on? How can we do better?
- How restorative and mana-enhancing are our current approaches to challenging behaviour?

Implementing Huakina Mai
Te whakatinanatanga o Huakina Mai

This section provides support for the 'nuts and bolts' of putting Huakina Mai in place in a school or cluster. The Huakina Mai Team leads implementation, with strong support from senior leadership. Schools will also find it useful to draw on external support – for example, from the local Ministry office, from a PB4L School-Wide practitioner, or from another school that is further along in their journey with Huakina Mai.

The first two years

The table below provides a broad outline of what should typically transpire during the implementation of Huakina Mai over the first two years. It should be read in conjunction with 'Areas of implementation' below. The table is a general guide – every school's situation is different, and significant change takes time.

Key tasks

	Senior leaders	Huakina Mai Team	Kaiako
Pre-implementation	Agree on implementation with BOT. Inform staff. Appoint Huakina Mai Team. Establish initial relationships with mana whenua. Appoint kaiārahi in consultation with mana whenua. Commence regular hui with whānau.	Develop terms of reference for the team. Develop an action plan for implementation. Make initial decisions on what data to gather and monitor (e.g., on ākonga engagement and achievement, teacher understanding and practice, whānau participation). Plan first-year PLD for kaiako. Meet regularly with kaiārahi. Enlist external support in consultation with senior leadership.	Gain an understanding of Huakina Mai. Commit to the journey the school is embarking on. Be open to new learning and change.

Key tasks			
	Senior leaders	**Huakina Mai Team**	**Kaiako**
Year 1	Work with BOT, Huakina Mai Team, and kaiārahi to review policies and procedures. Meet regularly with mana whenua representatives. Lead regular hui with whānau. Provide explicit support to Huakina Mai Team, PLD sessions, te reo lessons, and teacher inquiries.	Meet together monthly, and at least once a term with the kaiārahi. Plan, schedule, and lead targeted PLD for staff, including lessons in te reo. Support individual kaiako or groups with their inquiries. Gather and analyse data. Provide at least two reports on progress, including summaries of key data, to the BOT and senior leadership.	Undertake lessons in te reo. Participate in PLD sessions. Build stronger relationships with whānau of ākonga in their classes. Plan and undertake at least one individual and one group inquiry to strengthen practice and cultural competency.
Year 2	Implement revised policies and procedures. Work with BOT and mana whenua to ensure collective ownership of Huakina Mai. Continue to lead regular hui with whānau and to provide strong explicit support for Huakina Mai.	Meet together monthly, and at least once a term with the kaiārahi. Plan, schedule, and lead further targeted PLD for staff. Support individual kaiako or groups with their inquiries. Continue to gather and analyse data and to provide progress reports to senior leadership.	Continue lessons in te reo and taking part in PLD sessions. Plan and undertake at least one individual and one group inquiry (e.g., on ako, ākonga agency, local history informing the curriculum, etc.).

Areas of implementation

Rather than proceeding along a linear path of incremental stages, implementation of a programme such as Huakina Mai typically proceeds through multiple iterative cycles of reflection and analysis, action, and change. For significant change to occur, it's important that participants think deeply about their own assumptions and beliefs, go beyond problem-solving to problem-posing, and reconsider existing structures, systems, and goals.

Implementation in Huakina Mai can be thought of in terms of the six interrelated areas discussed below.

Whanaungatanga / Building relationships

It is important to remember that changing the culture of a school or cluster takes time. It needs a systematic approach to building a sense of community, to achieving shared responsibility for changes, and to gaining commitment to a new vision. It also means paying close attention to the nature of the relationships between leaders, kaiako, support staff, ākonga, and whānau.

Important considerations in this area of implementation are:

- **Establishing a Huakina Mai Team with representatives from whānau and mana whenua** – the actions, choices, and behaviours of this team send powerful messages to the rest of the school community. They will engage the whole staff and wider school community, and actively build trust through openness, honesty, transparency, and fairness in their dealings with others.
- **Building community** – by hosting events in the community for whānau and ākonga, and by encouraging staff to attend community events. The goal is to open the school doors and have more people moving in both directions. Not all whānau may want to become involved initially, but as the school demonstrates the core values, in particular, manaakitanga, whānau are more likely to be willing to engage and support the initiative.
- **Gaining commitment and a shared understanding** – through a shared vision among the wider school community that is values-based, grounded in culturally responsive and restorative practices, and reflective of local needs.

Whanaungatanga / Building relationships

Reflection and analysis	Action	Change
Leadership / Rangatiratanga How will the school enable shared and distributive leadership? How will the Huakina Mai Team operate in the school?	Create distributed and shared leadership roles throughout the school and into the community. Create opportunities for ākonga to contribute to and lead a strengths-based curriculum. Support the Huakina Mai Team to develop its terms of reference.	Leadership is distributed throughout the school and into the community. Huakina Mai is overseen and coordinated by the Huakina Mai Team.
Awareness / Mōhiotanga How will a shared understanding of Huakina Mai be achieved? How well do whānau and the community understand the school and its systems?	Engage with whānau and the community to build their understandings of school systems. Grow a collective school-whānau-community understanding of Huakina Mai.	There is a shared understanding of Huakina Mai and how it has been contextualised for the school. Feedback systems are in place and reported back to whānau / ākonga.

Tangata whenua / Sociocultural awareness

The cornerstone of Huakina Mai is a shift in teacher practice towards culturally responsive pedagogy. Culturally responsive kaiako of ākonga Māori have been shown to reflect four key characteristics:

Essentially kaiako have to believe in and experience a te ao Māori philosophical perspective to enact new values and behaviours and make them a part of who they are. This in turn influences the process of professional learning, which becomes less about learning new strategies and more about creating experiences, engaging in learning conversations, and extending those conversations to share practices and learn with whānau and students.

- They actively engage Māori ākonga in learning by grounding the curriculum in local contexts and connecting it to the knowledge ākonga bring to the classroom.
- They believe Māori ākonga are capable learners and communicate high expectations for their learning.
- They respect and become familiar with Māori cultural practices and traditions, including the use of te reo Māori.
- They are aware of their own cultural frames of reference and understand these influence how they approach teaching and their interactions with Māori ākonga and whānau (Bishop, et al., 2003; Gay, 2010; Moll & Gonzalez, 2004; Villegas & Lucas, 2002).

One of the keys to developing this sort of rich, culturally engaged practice is changing the ways kaiako theorise about Māori ākonga. This means recognising deficit theorising if it is occurring, and moving to a relationally-based, pedagogical partnership. Essentially kaiako have to believe in and experience a te ao Māori philosophical perspective to enact new values and behaviours and make them a part of who they are. This in turn influences the process of professional learning, which becomes less about learning new strategies and more about creating experiences, engaging in learning conversations, and extending those conversations to share practices and learn with whānau and students.

Tangata whenua / Sociocultural awareness		
Reflection and analysis	**Action**	**Change**
Culture / Pūmanawatanga How will school culture embrace and enable a shared vision of culturally responsive practice? What capability exists with te reo Māori in the school and community? How well do our school long-term plans and curriculum support the inclusion of mātauranga Māori?	Engage with mana whenua to grow understanding about hapū and iwi priorities and aspirations. Embed te reo Māori and the *Ngā Hau e Whā* values in the school and classroom culture. Actively teach and evidence mātauranga Māori within the curriculum. Maintain cultural integrity through whānau and mana whenua inclusion, engagement, and participation.	School culture reflects shared philosophies, assumptions, values, and beliefs. Whānau and mana whenua are active partners in embedding te reo, the *Ngā Hau e Whā* values, and mātauranga Māori. Individual and collective mana is enhanced through opportunities to contribute.

David teaches a year 2 class in a primary school. The principal, Ann, is aware that the students in his class appear very settled, engaged, and happy. When asked, they report that David is kind and caring, and that they enjoy being in his class.

Ann decides to observe the class at the beginning of the day, to see what it is that David is doing. She is immediately struck by the positive tone and climate of the classroom. As students arrive in the class, David greets them each personally. His questions and comments show that he knows what's happening for each one of them. Periodically, a parent or caregiver calls in. David greets them warmly and invites them to stay on if they are able to. His demeanour is calm, his body language shows that he is happy to see students and whānau, and his tone of voice is warm and composed.

Ann notices that the classroom environment and student work on display reflect the iconography of the local mana whenua. Te reo Māori is visible on the walls and in conversations between students.

When the bell goes at 9.00am, the students are all seated quietly on the mat. David welcomes them in te reo and describes what will be happening during the next 45 minutes. He then checks for understanding and begins the lesson. As the lesson progresses, Ann observes 'ako in action' – group and paired learning opportunities are enabling students to support each other and to learn with and from one another.

When she leaves, Ann thanks David for his commitment to his students and acknowledges that his teaching engenders an ethic of care – of manaakitanga – wherein the classroom is culturally safe and inclusive.

Whainga / Shared purpose

All members of the community need to have a shared sense of purpose and be clear about the school's vision for implementing Huakina Mai. Key actions in this area are:

- **Establishing goals** – by engaging the whole school community in determining short-, medium-, and long-term goals for Huakina Mai. This includes having a clear picture of what the school will look, sound, and feel like when the goals are attained – for example, the participation of whānau in teaching and learning, whānau aspirations and the school vision being closely aligned, and widespread use of Māori iconography, mātauranga, te reo, and tikanga in teaching and learning. It also means having an agreed framework of what will be measured, and how.

Setting goals includes having a clear picture of what the school will look, sound, and feel like when the goals are attained. It also means having an agreed framework of what will be measured, and how.

- **Identifying enabling conditions and strengths** – we can apply the same 'Māori potential' model for student learning when considering school change (Durie, 2001). This allows schools to identify existing practices within the school community that support a culturally responsive and restorative learning environment for both adults and ākonga.
- **Developing a common language** – one of the most recognisable aspects of a school culture is how adults and learners communicate and articulate their understandings. Huakina Mai acknowledges the importance of this and aims for the language of the classroom and of interactions with whānau to be inclusive and agentic. This both models and supports cultural change.

Whainga / Shared purpose

Reflection and analysis	Action	Change
Collective ownership / Kotahitanga How will collective community ownership be established?	Ensure whānau are represented and active on the Huakina Mai Team. Establish shared learning opportunities in te reo and tikanga Māori for whānau, the school, and the community. Work with mana whenua to ensure Huakina Mai reflects iwi and hapū goals and aspirations.	A partnership model is affirmed and celebrated. There is a sense of shared identity as a Huakina Mai community. All members of the school community are growing in their understanding of te reo and tikanga Māori.
Goals / Moemoeā How will shared goals be determined for students' social and emotional development and learning?	Set goals, and establish a shared vision that is consistent with reform and acknowledges the aspirations of ākonga, whānau, and mana whenua. Ensure that goals are focused on inclusion and the cultural, social, and emotional aspects of schooling, as well as 'academic learning'.	The school has measurable, time-bound goals created collaboratively and owned by the whole school community. The school uses data and evidence to assess progress towards achieving goals.

Ahu whenua / New practice space

Huakina Mai requires the development of a 'new practice space' in which members of the school community are actively engaged in co-constructing new ways of doing and being together. Three important supports for this area are:

Huakina Mai requires the development of a 'new practice space' in which members of the school community are actively engaged in co-constructing new ways of doing and being together.

- **Implementing new strategies** – the acquisition of new practices requires support and coaching in a climate that models manaakitanga and whanaungatanga and enables honest feedback. This may involve identifying kaiako who demonstrate culturally responsive practice and supporting them to be tuākana in their own school to others.
- **Providing ongoing PLD** – engaging all partners in ongoing dialogue about practice issues is necessary for cultural change. This embedded PLD could include induction programmes for new staff, support for teacher mentoring and supervision, sharing problems of practice and 'deprivatising' classroom teaching, and exploring research and literature on culturally responsive practice.
- **Engaging in networked communities of practice** – this includes meeting with other Huakina Mai schools for wānanga. This provides opportunities to further reflect on the school change process, share challenges in implementation, and interrogate school and classroom practices.

Ahu whenua / New practice space

Reflection and analysis	Action	Change
Pedagogy / Tikanga How will relationship-based pedagogy be modelled and embedded? What are the agents of change and pedagogical strengths within the school? What systems will support pedagogical development in the school?	Implement teacher PLD sessions, including lessons in te reo. Establish teacher critical friendships as a support for shared pedagogical development within the school. Support kaiako in their individual and group inquiries.	Kaiako are sharing and supporting the concept of teacher connectedness in the school through established mechanisms (e.g., critical friendships, professional learning clusters). Kaiako grow in their cultural competency and change their practice accordingly.

Aromatawai / Assessment and reflection

Without an effective monitoring system it can be difficult to sustain new practice. When something doesn't work the first time, it can be easy to slip back into old habits rather than reflect on and learn from the experience. Therefore, it is important to organise regular cycles of self-assessment and reflection at both classroom and school-wide levels – to celebrate accomplishments, and to identify next steps for enhancing and sustaining new practices.

Key actions in this area are:

- **Monitoring against agreed indicators** – gathering data in relation to established indicators will assist in determining what is working, where support is most needed, and what adjustments need to be made.
- **Collaboratively examining evidence** – it is important that the Huakina Mai Team organises data and develops a process for engaging all members of the school community to use it in identifying progress and next steps.

See also Monitoring and Evaluation on page 39.

Aromatawai / Assessment and reflection

Reflection and analysis	Action	Change
Evidence / Mātauranga How will the Huakina Mai Team and school monitor progress during implementation of Huakina Mai? How do our current approaches with data align with the values of Huakina Mai? What is the capability of staff and the Huakina Mai Team in relation to data gathering, analysis, and management? How will we share information on progress with whānau and mana whenua?	Gather data to understand progress and support informed decisions. Ensure that data systems support 360-degree feedback. Work with whānau and mana whenua to agree on how information will be shared on progress.	Evidence from data is used to make informed decisions about classroom, school, and whānau / ākonga / teacher processes and progress. The school community has a strong, shared understanding of progress.

Kawa / Refining and reframing policies and processes

Research on organisational culture change suggests that, in terms of policies and procedures, it is best to wait until some new practices and structures are already in place, rather than introducing changes at the outset of an initiative (Bishop & Berryman, 2006; Bishop et al., 2003; Ladson-Billings, 1995). This avoids policy development being based on old models of thinking, which can lead to conflict and slow down change.

Two considerations for this area are:

- **Aligning policies and procedures with new practice** – the implementation of Huakina Mai is an iterative process. As it progresses, the school, whānau, and community will critically reflect on evidence together to determine what policies need to be changed, revised, or replaced. This will happen at both classroom and school levels in order to ensure there is alignment across the school as a whole.
- **Expanding participation** – as part of reviewing and reframing, school leaders and the Huakina Mai Team will ask themselves, "Who still isn't engaged or present? Who else should be invited to be a part of the dialogue and join us in the next cycle of implementation?" This ensures that the door is always open for members of the community, regardless of their past engagement, and that they are explicitly and genuinely welcomed.

Kawa / Refining and reframing policies and processes		
Reflection and analysis	**Action**	**Change**
Systems / Kawa How will culturally congruent systems consistent with Huakina Mai be established? How will systems develop alongside classroom reform to support teacher pedagogical change?	Ensure school leaders and the BOT work with the Huakina Mai Team and kaiārahi to review policies, systems, and procedures. Check that policies, systems, and procedures align with the learning and practice changes arising from teacher inquiries.	The school's vision and its policies, systems, and procedures align with and provide strong support for Huakina Mai. Teaching as Inquiry and reflection act as systems approaches for continuous improvement.

Managing tensions

Change is not easy, particularly when ingrained practices and previously unquestioned beliefs and assumptions are being challenged. While some kaiako will readily embrace new ways of working, others may not. There may also be tensions within the school or cluster community, because some may not support an increase in the visibility and importance of tikanga and te reo Māori.

The Huakina Mai Team will use their knowledge of the staff and community to identify risks and tensions and plan strategies for keeping Huakina Mai moving forward successfully. These efforts are most likely to be successful if they are strongly supported by school leadership. In many cases, information evenings for whānau, regular newsletter updates, and opportunities to learn as a whole community will alleviate concerns and areas of tension.

Here are some strategies for managing tensions.

- Identify those beyond the Huakina Mai Team to help lead implementation – influential kaiako, ākonga, and whānau who are respected by others.
- Privilege the voice and positioning of the kaiārahi within the school.
- Work with keen and interested staff first.
- Strategically involve as many staff as possible.
- Keep up the dialogue – it is important to stay in dialogue and to move through challenges to some level of resolution.
- Understand that tensions cause strong emotional responses that should not be ignored, but rather understood, honoured, and affirmed.
- Leave old structures and processes in place in parallel while developing new ones.
- Explain decisions so others in the community can understand your perspective, even if they might think it is wrong – this maintains transparency and builds trust.
- Use a culturally responsive and restorative approach with staff, ākonga, and whānau.

(adapted from Blood & Thorsborne, 2006)

Maintaining momentum

Schools are busy places. The principal and the Huakina Mai Team, supported by the Board of Trustees and school leadership, have an important role to play in maintaining the momentum of Huakina Mai and keeping the initiative at the forefront of everyone's minds.

School and cluster leadership and the Huakina Mai Team are also essential for the sustainability of Huakina Mai beyond the first two years of implementation. It is highly unlikely that all the changes that are needed will be made and embraced during this period. Real and sustained change takes significant time and requires continued effort.

Monitoring and evaluation
Te aroturuki me te arotake

As a school embeds Huakina Mai, it's important that it is able to monitor and evaluate progress and check how effective implementation has been. To do this, school leaders and the Huakina Mai Team need to have access to accurate, up-to-date data. Using this data sets the stage for continuous improvement, allowing the school to move from a reactive, sometimes crisis-driven process to one that is proactive and outcomes driven. Collecting and analysing data also provides a picture of how the school community is finding the implementation process of Huakina Mai.

For any initiative, it is important to collect and analyse data before it begins, to provide a baseline for measuring progress. The methods for gathering and analysing data should be as simple as possible, as it is then much more likely that this important task will be carried out thoroughly and consistently.

Schools will gather both quantitative and qualitative data for monitoring and evaluation. Learning stories and narratives are an effective way of representing qualitative data, particularly when they include student, teacher, and whānau voice.

A key task for school leaders and the Huakina Mai Team is to share information from monitoring and evaluation with staff, students, whānau, and mana whenua. This needs careful consideration to ensure that appropriate times, venues, and protocols are selected, that the information will be clear to its intended audience, and that it provides a useful picture of the school's progress in implementation.

The sections below discuss four main aspects of monitoring and evaluation in Huakina Mai:

- evaluating the benefits of Huakina Mai for students
- evaluating partnerships with whānau and mana whenua
- evaluating kaiako development of cultural competency
- monitoring school-wide progress in implementation.

Evaluating the benefits of Huakina Mai for students

Schools have well-established processes for gathering and analysing data in relation to their students. These processes will serve them well in gaining an understanding of the difference Huakina Mai is making for all students, and, in particular, ākonga Māori.

Analysing attendance and behavioural data

Analysing attendance data will help identify trends and whether Huakina Mai has contributed to an improvement in student attendance.

Reviewing data on incidents of challenging behaviour will also give an indication of the impact of Huakina Mai. (Schools that have adopted PB4L School-Wide will already have comprehensive systems in place for gathering and analysing behavioural data, including the frequency of 'office disciplinary referrals'.)

Analysing achievement data

The usual processes schools use for gathering and analysing achievement data will help to determine if Huakina Mai is leading to an improvement in student engagement, participation, and learning. Data sources may include:

- information on progress and achievement from teacher-student discussions, teacher observations, and student tasks and artefacts
- 'formal' assessment results, such as from PATs, e-asTTle, or GloSS
- data on achievement in relation to curriculum expectations
- students' comments on their experiences and progress within Huakina Mai
- teacher reports on student learning and achievement.

Analysing data on student wellbeing

Information on student wellbeing is particularly significant for understanding the impact of Huakina Mai in a school. Teachers' and leaders' observations, communications from whānau, and what students are doing and saying will all provide helpful data on student engagement and wellbeing.

Many New Zealand schools use the Wellbeing@School surveys produced by the New Zealand Council for Educational Research. Using the student survey over several years will provide particularly useful data in relation to the impact of Huakina Mai. There are two student surveys, for primary and secondary contexts; both are anonymous, and both gather student feedback on their views of their school and the strategies that are being used to promote wellbeing, belonging, and caring. If required, schools can adapt the survey or write their own survey to capture additional information on cultural responsiveness. Appendix 4 provides an example of a simple survey schools can use with their students.

Using goal setting by students

Information from students' progress towards their goals can also contribute to understandings about the impact of Huakina Mai. Students setting and monitoring their own goals provides strong support for the key competency of managing self, which reflects the Ngā Hau e Whā values of rangatiratanga and whanaungatanga. It gives students greater oversight and control over their own wellbeing and learning. When it's done with others, it encourages students to engage in ako, mentoring, and support of their peers.

Appendix 5 provides planning and reflection sheets for students to use when setting goals and reviewing progress with their peers.

Sa'ili teaches a year 7–8 class in a full-primary. The school has been engaged with Huakina Mai for two years. In recent months, Sa'ili has been adopting a paired approach to student goal setting. The students now engage in a 'He aronga ngātahi' (planning together) activity each fortnight, working on four holistic goals for learning, physical health and wellbeing, helping others, and leadership (see Appendix 5).

Moana and Pani are reviewing their progress with the goals they set at the start of term. For 'learning', Moana decided to focus on her expressive writing – specifically her use of adjectives and adverbs – and so she's asked Pani to give her feedback on the drafts she's working on. For her second goal, Moana decided to compete in the cross-country at the end of term. She's asked Pani to support her by running two laps of the school field with her each day.

For her 'helping others' goal, Moana is aiming to be more encouraging and helpful to her peers. She's asked Pani to prompt her and give feedback on her efforts. Finally, for her 'leadership goal', Moana decided to offer support to Matua Tihi, who runs Māori hand, stick, and string activities for the junior students each Friday during lunch break. She's asked Pani to prompt and encourage her to keep her on track.

Sa'ili reports that with 'He aronga ngātahi' the students are more focused on their goals, and they are more caring, encouraging, and supportive of others as they work towards their goals.

Evaluating partnerships with whānau and mana whenua

Schools' partnerships with whānau and mana whenua are fundamental to Huakina Mai. They ensure that there's a shared understanding of and commitment to aspirations for ākonga Māori, and that whānau and mana whenua have a say in how planning, teaching, and learning can best serve their tamariki.

Appendix 7's self-assessment tool for the poutama in Figure 5 will provide some data on the effectiveness of school-whānau partnerships. Other resources that schools will find useful in this regard are:

Schools' partnerships with whānau and mana whenua are fundamental to Huakina Mai.

- the 'Reviewing partnerships' tool from the website *Ruia: School-whānau partnerships for Māori learners' success*
- 'Indicators of successful home-school engagement', an appendix from the ERO report *Partners in learning: Good practice*
- the report *Education for Maori: Relationships between schools and whānau* from the office of the Auditor-General
- the 'Examples of whānau voice' from *Tātaiako* in Appendix 6.

To inform their use of these resources, the Huakina Mai Team may also gather data from the school community using approaches such as surveys, interviews, and meetings with particular groups (e.g., whānau of ākonga Māori). This will help to gauge how whānau and mana whenua are perceiving Huakina Mai and whether there are common areas of concern that need to be addressed.

Evaluating kaiako development of cultural competency

Significant learning can only happen if the individual has an open mind, has a desire to encounter new knowledge, is open to testing current biases and assumptions, seeks feedback, takes time to reflect, and has a commitment to making change.

For many kaiako, competency development and pedagogical change transition through the stages shown in Figure 4.

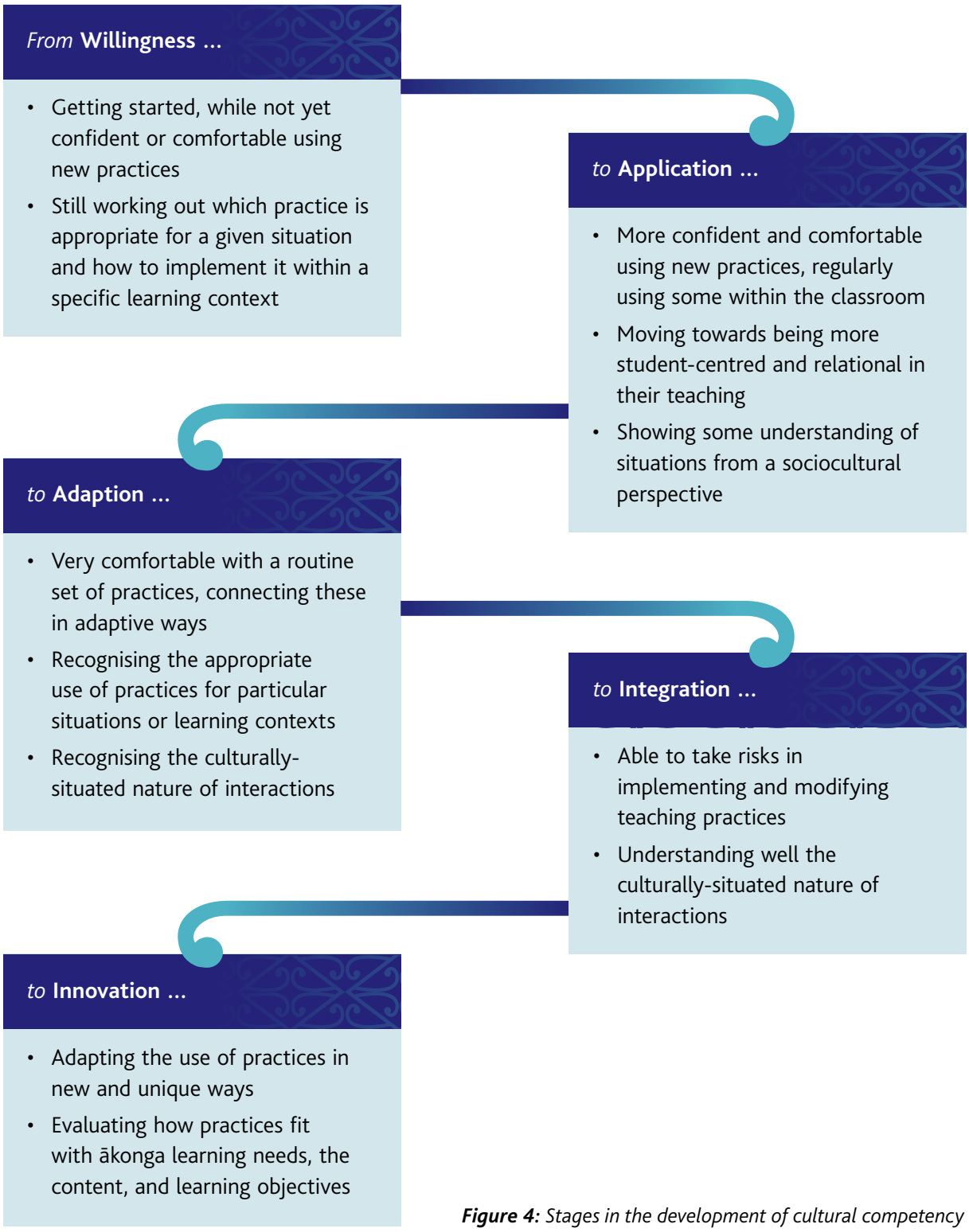


Figure 4: *Stages in the development of cultural competency*

Teacher self-reflection is critical to the ongoing development of cultural competency. In Huakina Mai, self-reflection is supported by peer observation and feedback, Teaching as Inquiry, and targeted professional learning.

Kaiako can best assess their developing cultural competency in relation to the five competencies of *Tātaiako* (see pages 18–24).

Appendix 2 provides a tool to help kaiako locate themselves in relation to the competencies, to scaffold their next steps, and to monitor ongoing progress.

Monitoring school-wide progress in implementation

Data from the tools and activities discussed above will help achieve a 'big picture' of progress and effectiveness in establishing Huakina Mai. In addition, schools can use the poutama in Figure 5 as the basis for evaluating progress in implementation.

The poutama is an aspirational framework, able to be used for a range of purposes. Firstly, it enables schools to locate themselves at a particular level or 'starting point' before they embark on Huakina Mai, which provides one source of pre-implementation data. Secondly, schools can use it to inform their ongoing planning and to identify 'next steps' as they move through the levels. Thirdly, it enables schools to monitor ongoing progress and how well they are sustaining changes as they work towards embedding Huakina Mai.

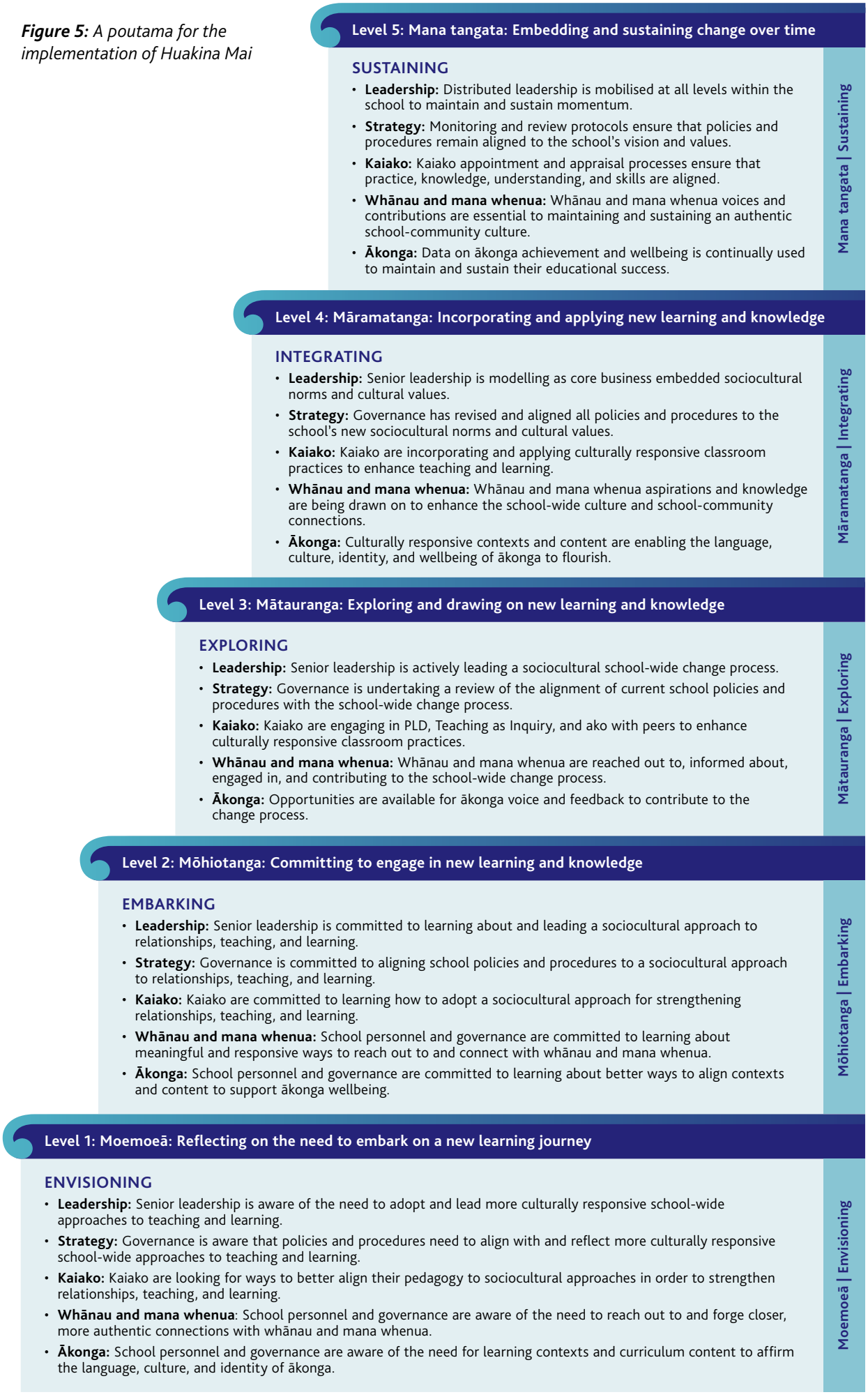
The poutama incorporates five levels of cultural competency as indicators of progress towards the attainment of school-wide goals and key data collection points. Each level has the same set of five focus areas.

Schools can use the following overarching reflections for each focus area to help them in reviewing their pre-implementation status, their ongoing progress, and their upholding of the principles of Te Tiriti:

- **Leadership**: How well embedded and sustained is our school's leadership of Huakina Mai?
- **Strategy:** How well aligned are our school policies and processes to the principles and values of Huakina Mai?
- **Kaiako:** How well does our kaiako pedagogy (practice, knowledge, understanding, and skills) reflect the principles and values of Huakina Mai?
- **Whānau and mana whenua:** How strong are our partnerships with whānau and mana whenua? Do they preserve mana and reflect a balance of power? Do they enable whānau to participate fully?
- **Ākonga:** How affirmed are ākonga Māori in their identity, language, and culture? How well are they doing in their engagement, wellbeing, learning, and achievement?

For a more comprehensive review, schools can use the self-assessment tool in Appendix 7, which is based on the poutama. Using this tool annually will help them to determine their initial starting point and then their progress in implementation.

Figure 5: *A poutama for the implementation of Huakina Mai*



Appendices
Ngā āpitihanga

Appendix 1: Activity – Culturally responsive classrooms

Working in small groups, kaiako can identify and share their knowledge and experience for each focus area in this table and identify how they might build it further.

Focus area	What kaiako need to do	How they might do it
Recognition of one's own cultural lens and biases	Explore and reflect on their life experiences, assumptions, attitudes and biases, and where they come from Recognise that how they view the world can lead them to misinterpret behaviour and result in inequitable treatment of students	Write a 'personal identity story' to explore how their identity has been socially constructed and how they fit into a diverse world Reflect on their prior experiences with culturally diverse students and whānau
Knowledge of students' cultural backgrounds	Get to know their students' interests, lived experiences, and backgrounds	Learn about mana whenua and the history of their area Visit whānau and attend sports and cultural events in the community
Ability and willingness to use culturally appropriate teaching and learning strategies	Use the classroom environment to create a caring learning space Use restorative practices to support students to gain skills in problem solving	Learn and use restorative strategies, including circle time Seek feedback from students about the classroom design and their experiences in it Use sociograms to understand the social dynamics of the classroom and to intervene positively to support students
Awareness of broader social, economic, and political contexts	Become aware of and examine how current policies and practices might discriminate against certain students Explore the Treaty of Waitangi and what this means as a teacher in Aotearoa New Zealand	Examine school and classroom policies and practices Learn about the history of education in Aotearoa New Zealand and seek to understand its impact on Māori learners
Commitment to building caring classroom communities	Prioritise positive, respectful relationships with students	Initiate and cultivate out-of-class conversations with students to get to know them personally Spend the first few weeks of school engaging students in social games and establishing relationships with whānau

Appendix 2: Behavioural indicators for the Tātaiako competencies

The tool below supports kaiako to assess their cultural competency in relation to the indicators from *Tātaiako: Cultural Competencies for Teachers of Māori Learners*. Using the tool annually will establish a baseline for each kaiako and, in subsequent years, an indication of their growing cultural competency.

Kaiako can use the indicators for self-assessment, but they are most powerful when used in safe, collaborative peer discussions. *Tātaiako* also has indicators for leaders, which can be useful for very experienced kaiako and for those aspiring to leadership roles.

Kaiako cultural competency assessment

Name: _____ **Date:** _____

Peer partner(s): _____

	New (graduating) kaiako	More experienced (certificated) kaiako
Wānanga	Knows how to support effective teaching interactions, co-construction, and cooperative learner-focused activities Understands and can describe the purpose and process of wānanga and its application in a classroom and community context Has the skills to utilise wānanga in the classroom and in interactions with parents, whānau, hapū, iwi, and the community Understands that Māori parents, whānau, hapū, and iwi have expertise in their own right	Uses specific strategies and protocols for effective communication with whānau, hapū, iwi, and the community Communicates effectively with Māori parents and whānau about their child's learning Engages with Māori learners, whānau, hapū, iwi, and Māori communities in open dialogue about teaching and learning Acknowledges and accesses the expertise that Māori parents, whānau, hapū, and iwi offer
	☐ Emerging ☐ Partly in place ☐ Embedded	
Whanaungatanga	Understands the impact of their own identity, language, and culture (cultural locatedness) on relationships Demonstrates a willingness to engage with iwi and Māori communities Knows the importance and impact of teacher–learner relationships and the school–home partnership on Māori learner achievement Recognises the need to have learning relationships with Māori learners, whānau, hapū, iwi, and communities Has the tools and strategies to develop successful relationships with Māori learners, whānau, hapū, iwi, and communities	Has respectful working relationships with Māori learners and their whānau, hapū, and iwi that enhance Māori learner achievement Actively seeks ways to work with whānau to maximise Māori learner success
	☐ Emerging ☐ Partly in place ☐ Embedded	

	New (graduating) kaiako	More experienced (certificated) kaiako
Manaakitanga	Recognises own cultural beliefs and values Demonstrates respect for hapū, iwi, and Māori culture in curriculum design and delivery processes Can explain the importance of acknowledging iwi and Māori values in school and classroom practices Understands that each Māori learner is part of a wider whānau and what that might mean for a teacher Understands the Treaty of Waitangi and its implications for teaching in New Zealand	Displays respect, integrity, and sincerity when engaging with Māori learners, whānau, hapū, iwi, and communities Demonstrably cares about Māori learners, what they think, and why Displays respect for the local Māori culture (ngā tikanga-ā-iwi) in engaging with Māori learners, their parents, whānau, hapū, iwi, and communities Incorporates Māori culture (including tikanga-ā-iwi) in curriculum delivery and design processes Can describe how the Treaty of Waitangi influences their practice as a teacher in the New Zealand educational setting
	☐ Emerging ☐ Partly in place ☐ Embedded	
Tangata whenuatanga	Can explain the importance of local history in the New Zealand school setting and what this means for them Can explain how knowledge of local context and local iwi and community is important in supporting Māori learners to achieve in and through education Has the tools and skills to engage local knowledge and history (or the people who hold that knowledge) to support teaching and learning programmes Understands that Māori learners bring rich cultural capital to the learning environment and how to maximise that to enhance learning potential	Harnesses the rich cultural capital that Māori learners bring to the classroom by providing culturally responsive and engaging contexts for learning Actively facilitates the participation of whānau and people with the knowledge of local context, tikanga, history, and language to support classroom teaching and learning programmes Consciously uses and actively encourages the use of local Māori contexts (such as whakapapa, environment, tikanga, language, history, place, economy, politics, local icons, geography) to support Māori learners' learning
	☐ Emerging ☐ Partly in place ☐ Embedded	
Ako	Is able to articulate a teaching philosophy that reflects their commitment to, and high expectations of, Māori learners achieving as Māori Understands that Māori learners come with prior knowledge underpinned by identity, language, and culture Has a wide range of skills, strategies, and tools to actively facilitate successful learning for every Māori learner Is open to ongoing learning and understands their own learning-style preferences	Consciously plans and uses pedagogy that engages Māori learners and caters for their needs Plans and implements programmes of learning that accelerate the progress of each Māori learner identified as achieving below or well below expected achievement levels Actively engages Māori learners and whānau in the learning (partnership) through regular, purposeful feedback and constructive feed-forward Validates the prior knowledge that Māori learners bring to their learning Maintains high expectations of Māori learners succeeding as Māori Takes responsibility for their own development about Māori learner achievement Ensures congruency between learning at home and at school
	☐ Emerging ☐ Partly in place ☐ Embedded	

Next steps

Look through your responses above.

What are my strengths?

What do I need to work on?

How can I do this? Do I need help? If so, from whom?

Could this form part of an inquiry with colleagues?

This tool is available as an interactive PDF online at https://pb4l.tki.org.nz/Kaupapa-Maori/Huakina-Mai.

Appendix 3: Teaching as Inquiry planning and observation sheets

Teaching as Inquiry is discussed on page 25. The planning sheet below is suitable for use by individual kaiako, or by groups conducting joint inquiries.

Teaching as Inquiry: Planning sheet

Puzzle of practice

Inquiry question

Current practice in relation to this question

Assumptions, habits, or beliefs that have led to practising in this way

Baseline data in relation to the inquiry question (If very little, how will some be gathered?)

Specific, measurable goal, aligned to the baseline data

Tātaiako cultural competencies this goal links to

Steps for working towards this goal:

- What new knowledge will be needed?
- Who might provide support?
- What data will be gathered?
- How might students and their whānau be involved?
- What indicators will be use to assess progress?

In both individual and group inquiries, a kaiako will often invite a leader or peer to observe their practice, to provide an alternative viewpoint and to help gather baseline, midpoint, or endpoint data on their practice in relation to their inquiry question and goal. The sheet below can be useful for supporting these observations.

Teaching as Inquiry: Observation sheet

Observer: _____ **Observee:** _____

Date: _____

Inquiry question

Goal for the inquiry

Objectives for this session

Data the observer is to collect

Summary of data collected

Observer questions and observations

Observee reflections

Notes from post-observation discussion

These sheets are available as interactive PDFs online at https://pb4l.tki.org.nz/Kaupapa-Maori/Huakina-Mai.

Appendix 4: Example of a school student survey

Date: _____ **Name (optional):** _____

I am Māori: Yes ☐ No ☐ **If 'Yes', I know which is my iwi: Yes ☐ No ☐**

For each statement, tick one of the boxes to show how you feel about the statement.

My school

	Nah	Yeah/nah	Yeah
I like being at school	☐	☐	☐
I feel like I really belong at school	☐	☐	☐
Being at school makes me feel proud	☐	☐	☐
I feel safe at school	☐	☐	☐
I can talk about my feelings at school	☐	☐	☐
It's easy to ask for help from a teacher at school	☐	☐	☐

My learning

	Nah	Yeah/nah	Yeah
In my class I have opportunities to lead	☐	☐	☐
I am proud of myself and who I am	☐	☐	☐
I work hard to finish my work in class	☐	☐	☐
Learning is important to me	☐	☐	☐
I feel like I am learning a lot at school	☐	☐	☐
We learn about Māori culture and history in our class	☐	☐	☐
There are opportunities for me to speak te reo Māori every day in class	☐	☐	☐

My teacher

	Nah	Yeah/nah	Yeah
I like my teacher	☐	☐	☐
I respect my teacher	☐	☐	☐
My teacher likes me	☐	☐	☐
My teacher respects me	☐	☐	☐
My teacher notices when I am trying really hard	☐	☐	☐
My teacher makes class time fun	☐	☐	☐
My teacher supports me to have positive relationships with my classmates	☐	☐	☐
My teacher supports me to feel good about myself	☐	☐	☐
My teacher helps me if I ever get upset	☐	☐	☐
My teacher encourages me to behave well in class	☐	☐	☐
I hear my teacher using te reo Māori in class	☐	☐	☐
My teacher sometimes gets angry with me	☐	☐	☐
My teacher speaks loudly if students misbehave in class	☐	☐	☐

My friendships

	Nah	Yeah/nah	Yeah
I help my classmates to get along with each other	☐	☐	☐
My friends are both Māori and non-Māori	☐	☐	☐
I can be myself with my friends	☐	☐	☐
I help my friends to feel better when they are upset	☐	☐	☐
I can sort out any problems I have with my classmates without help from the teacher	☐	☐	☐

Appendix 5: He aronga ngātahi – Planning together

Name: _____ Ako buddy: _____

Planning date: _____ Monitoring and review date: _____

	Planning		Monitoring and review	
	What am I going to do?	How will my ako buddy help me?	How am I doing?	How will I stay on track?
My learning goal				
My health and activity goal				
My helping others goal				
My leadership goal				

Thoughts and reflections from our review

My achievements are:

I am proud of myself for:

I am grateful to others for:

The things I need to work on more are:

Feedback from my ako buddy tells me that:

My next steps are:

This template is available as an interactive PDF online at https://pb4l.tki.org.nz/Kaupapa-Maori/Huakina-Mai.

Appendix 6: Resources for monitoring school partnerships with whānau and mana whenua

Schools will find the table below useful as they gather evidence to monitor and evaluate how effectively they are partnering with whānau and mana whenua. Three other resources that schools will find helpful in this regard are:

- the 'Reviewing partnerships' tool from the website *Ruia: School-whānau partnerships for Māori learners' success*
- the report *Education for Maori: Relationships between schools and whānau* from the Office of the Auditor-General
- 'Indicators of successful home-school engagement', an appendix from the ERO report *Partners in Learning: Good Practice*.

Examples of whānau voice

Wānanga	Māori parents, whānau, hapū, iwi and Māori communities are key stakeholders in the school. Our preferences are determining the kind of engagement we have with the school. We can engage with staff and the school/ECE service on our own terms and in our own way. As parents and whānau, we are well-informed, feel confident and are part of what our children are doing at school. Our knowledge and perspectives are well respected, highly valued and fully integratedin ways that benefit our children's education. I have good discussions with the teachers about my child's learning.
Whanaungatanga	We feel welcome and included. We have great relationships with the school. All of my interactions with the school have been good (even when there has been an issue, or I have had concerns). We have positive and productive relationships with teachers and leaders of the school. I know my children's teachers and the principal and they know who I am.
Manaakitanga	The school respects and embraces Māori language and culture. Being Māori is highly valued at this school. Our perspectives and our values are respected. The teachers care about our children and always talk positively about them.
Tangata whenuatanga	The school is like an extension of our community – you can tell it is a local school. Iwi and Māori language and culture are increasingly being included in the curriculum and school activities. We are involved in the classroom programme. The local school curriculum includes a lot of local tikanga, language and culture. We feel good about the way the school includes te reo Māori and tikanga in the curriculum. They do a good job at linking what they teach to things our kids can relate to.
Ako	Every one of our children is achieving well at this school. As Māori parents and whānau, we talk with teachers regularly about our children's learning. The teachers are all committed to ensuring our children do well. We determine the type of information we want to receive about our children's learning and also how that information is provided. As part of the Māori community, we can make decisions about the teaching and learning programme at the school/ECE service. We know what our children are learning at school and can support them at home.

From *Tātaiako: Cultural Competencies for Teachers of Māori Learners*

Appendix 7: Whole-school review in relation to the Huakina Mai poutama

The tool below supports governance, school leaders, and the Huakina Mai Team to assess implementation in relation to the Huakina Mai Poutama. Using the tool annually with documented evidence will establish a baseline and, in subsequent years, an indication of progress in implementation.

Levels	Leadership
Level 5 **Mana tangata | Sustaining** Embedding and sustaining change over time	**Distributed leadership is mobilised at all levels within the school to maintain and sustain momentum.** ☐ *All senior leaders are individually able to lead, monitor, feed back, and report on Huakina Mai to ensure sustainability* ☐ *Leaders prioritise a commitment to leading and upholding the tenets of Huakina Mai* ☐ *Ongoing cycles of review are embedded as core business*
Level 4 **Māramatanga | Integrating** Incorporating and applying new learning and knowledge	**Senior leadership is modelling as core business embedded, sociocultural norms and cultural values.** ☐ *Leaders include Huakina Mai Team feedback and reports on Huakina Mai progress in staff meetings as core business* ☐ *Regular cycles of review are integrated as core business* ☐ *Teaching as Inquiry discussions guide planning, PLD, decisions, and actions*
Level 3 **Mātauranga | Exploring** Exploring and drawing on new learning and knowledge	**Senior leadership is actively leading a sociocultural school-wide change process.** ☐ *The kaiārahi is working with the Huakina Mai Team* ☐ *School-wide PLD is targeted and regular* ☐ *Leaders draw on information from the review of practices to inform the cycle of regular PLD* ☐ *Teaching as Inquiry discussions form a regular part of staff meetings*
Level 2 **Mōhiotanga | Embarking** Committing to engage in new learning and knowledge	**Senior leadership is committed to learning about and leading a sociocultural approach to relationships, teaching, and learning.** ☐ *The kaiārahi is appointed* ☐ *The Huakina Mai Team is established* ☐ *Targeted school-wide PLD is taking place* ☐ *Leaders undertake a review of current and established beliefs, practices, and ākonga perspectives* ☐ *Leaders schedule discussions about Teaching as Inquiry*
Level 1 **Moemoeā | Envisioning** Reflecting on the need to embark on a new learning journey	**Senior leadership is aware of the need to adopt and lead more culturally responsive school-wide approaches to teaching and learning.** ☐ *Senior leaders are committed to embarking on Huakina Mai* ☐ *Leaders schedule PLD specific to learning about Huakina Mai* ☐ *Leaders plan a review of current and established beliefs, practices, and ākonga perspectives* ☐ *Leaders gather interest in Huakina Mai Team membership* ☐ *The kaiārahi position is advertised*

Levels	Strategy
Level 5 **Mana tangata | Sustaining** Embedding and sustaining change over time	**Monitoring and review protocols ensure that policies and procedures remain aligned to the school's vision and values.** ☐ *Governance members are able to lead, monitor, and feed back on policy alignment* ☐ *Governance members prioritise a commitment to leading and upholding the tenets of Huakina Mai* ☐ *Ongoing cycles of review are embedded as core business*
Level 4 **Māramatanga | Integrating** Incorporating and applying new learning and knowledge	**Governance has revised and aligned all policies and procedures to the school's new sociocultural norms and cultural values.** ☐ *Policies and procedures align with and reflect the tenets of Huakina Mai* ☐ *Regular cycles of review are integrated as core business*
Level 3 **Mātauranga | Exploring** Exploring and drawing on new learning and knowledge	**Governance is undertaking a review of the alignment of current school policies and procedures with the school-wide change process.** ☐ *A realignment of school policies and procedures to the tenets of Huakina Mai is underway* ☐ *Systems for monitoring, evaluation, and review are being developed*
Level 2 **Mōhiotanga | Embarking** Committing to engage in new learning and knowledge	**Governance is committed to aligning school policies and procedures to a sociocultural approach to relationships, teaching, and learning.** ☐ *Governance members are participating in PLD on Huakina Mai* ☐ *Governance undertakes a review of all school policies and procedures*
Level 1 **Moemoeā | Envisioning** Reflecting on the need to embark on a new learning journey	**Governance is aware that policies and procedures need to align with and reflect more culturally responsive school-wide approaches to teaching and learning.** ☐ *Governance supports the commitment to embark on Huakina Mai* ☐ *Governance members commit to participate in PLD about Huakina Mai* ☐ *Governance supports undertaking a full review of school policies and procedures*

Levels	Kaiako
Level 5 **Mana tangata | Sustaining** Embedding and sustaining change over time	**Kaiako appointment and appraisal processes ensure that practice, knowledge, understanding, and skills are aligned.** ☐ *Kaiako model and uphold the tenets of Huakina Mai* ☐ *PLD is aligned to the tenets of Huakina Mai* ☐ *Kaiako appraisals and appointments promote and uphold the tenets of Huakina Mai*
Level 4 **Māramatanga | Integrating** Incorporating and applying new learning and knowledge	**Kaiako are incorporating and applying culturally responsive classroom practices to enhance teaching and learning.** ☐ *Kaiako are demonstrating culturally responsive practice* ☐ *Teaching as Inquiry discussions continue to inform and enhance practice* ☐ *Peer feedback and observations are core business*
Level 3 **Mātauranga | Exploring** Exploring and drawing on new learning and knowledge	**Kaiako are engaging in PLD, Teaching as Inquiry, and ako with peers to enhance culturally responsive classroom practices.** ☐ *Kaiako are engaging in regular, targeted PLD as well as ako and peer observations* ☐ *Teaching as Inquiry projects are collaborative and targeted at learning gaps* ☐ *Appraisal includes evidence and monitoring to meet learning goals*
Level 2 **Mōhiotanga | Embarking** Committing to engage in new learning and knowledge	**Kaiako are committed to learning how to adopt a sociocultural approach for strengthening relationships, teaching, and learning.** ☐ *Kaiako are participating in scheduled PLD on Huakina Mai* ☐ *Kaiako are sharing puzzles of practice with each other* ☐ *Learning needs specific to Tātaiako are identified* ☐ *Kaiako include their own examples of learning goals in their appraisals*
Level 1 **Moemoeā | Envisioning** Reflecting on the need to embark on a new learning journey	**Kaiako are looking for ways to better align their pedagogy to sociocultural approaches in order to strengthen relationships, teaching, and learning.** ☐ *Kaiako are committed to embarking on Huakina Mai* ☐ *Kaiako reflect on their current established beliefs and practices* ☐ *Kaiako engage in self-reflection to identify a purposeful Teaching as Inquiry focus*

Levels	Whānau and mana whenua
Level 5 **Mana tangata | Sustaining** Embedding and sustaining change over time	**Whānau and mana whenua voices and contributions are essential to maintaining and sustaining an authentic school-community culture.** ☐ *Whānau and mana whenua voices, goals, and aspirations are central to sustaining a culturally responsive school culture* ☐ *Whānau and mana whenua leadership are central to school culture and core business*
Level 4 **Māramatanga | Integrating** Incorporating and applying new learning and knowledge	**Whānau and mana whenua aspirations and knowledge are being drawn on to enhance the school-wide culture and school-community connections.** ☐ *Whānau and mana whenua are welcome as partners* ☐ *Whānau and mana whenua voices, skills, and expertise are regularly drawn on to enrich teaching and learning* ☐ *Whānau and mana whenua are valued as key members of the school community*
Level 3 **Mātauranga | Exploring** Exploring and drawing on new learning and knowledge	**Whānau and mana whenua are reached out to, informed about, engaged in, and contributing to the school-wide change process.** ☐ *Whānau and mana whenua voices (including goals and aspirations) inform the school's vision* ☐ *Whānau and mana whenua are represented on the Huakina Mai Team* ☐ *Protocols for communication between school and whānau/mana whenua are established* ☐ *Whānau and mana whenua perspectives contribute to teaching and learning*
Level 2 **Mōhiotanga | Embarking** Committing to engage in new learning and knowledge	**School personnel and governance are committed to learning about meaningful and responsive ways to reach out to and connect with whānau and mana whenua.** ☐ *The school schedules regular hui with whānau and mana whenua* ☐ *The school seeks whānau and mana whenua representation on the Huakina Mai Team* ☐ *The school invites whānau and mana whenua to hui and conversations about Huakina Mai and proposed changes* ☐ *Preferred ways of communicating and engaging with whānau and mana whenua are identified*
Level 1 **Moemoeā | Envisioning** Reflecting on the need to embark on a new learning journey	**School personnel and governance are aware of the need to reach out to and forge closer, more authentic connections with whānau and mana whenua.** ☐ *The school shares information about Huakina Mai with whānau and mana whenua* ☐ *The school prioritises committing to authentic engagement with whānau and mana whenua* ☐ *The school plans how to collect and draw on whānau and mana whenua voices regarding their goals and aspirations*

Levels	Ākonga
Level 5 **Mana tangata | Sustaining** Embedding and sustaining change over time	**Data on ākonga achievement and wellbeing is continually used to maintain and sustain their educational success.** ☐ *Ākonga voice, goals, and aspirations are central to sustaining a culturally responsive school culture* ☐ *Unleashing the potential of ākonga is a sustainable and prioritised school goal*
Level 4 **Māramatanga | Integrating** Incorporating and applying new learning and knowledge	**Culturally responsive contexts and content are enabling the language, culture, identity, and wellbeing of ākonga to flourish.** ☐ *Ākonga are welcome as culturally-located learners* ☐ *Ākonga voice, skills, and expertise are regularly drawn on to enrich teaching and learning* ☐ *Ākonga are valued as key members of the school community*
Level 3 **Mātauranga | Exploring** Exploring and drawing on new learning and knowledge	**Opportunities are available for ākonga voice and feedback to contribute to the change process.** ☐ *Ākonga voice (including goals and aspirations) informs the school's vision* ☐ *Ākonga have opportunities to contribute to Huakina Mai Team activities* ☐ *Ākonga contribute to curriculum co-design and engage in place-based learning*
Level 2 **Mōhiotanga | Embarking** Committing to engage in new learning and knowledge	**School personnel and governance are committed to learning about better ways to align contexts and content to support ākonga wellbeing.** ☐ *Ākonga have opportunities to engage in ako (as tuakana) with kaiako (as teina)* ☐ *Ākonga knowledge and experiences are drawn on to inform kaiako practice* ☐ *Ākonga goals and aspirations are drawn on to inform Teaching as Inquiry discussions and decisions*
Level 1 **Moemoeā | Envisioning** Reflecting on the need to embark on a new learning journey	**School personnel and governance are aware of the need for learning contexts and curriculum content to affirm the language, culture, and identity of ākonga.** ☐ *Information about Huakina Mai is shared with ākonga* ☐ *The school commits to realising the potential of ākonga* ☐ *Ākonga voice is collected to inform decisions and process*

This tool is available as an interactive PDF online at https://pb4l.tki.org.nz/Kaupapa-Maori/Huakina-Mai.

Recommended resources
Ngā rauemi whaihua

Schools implementing Huakina Mai will find the following resources particularly helpful. A Google search will bring them up. Alternatively, download an electronic copy (PDF) of this guide at https://pb4l.tki.org.nz/Kaupapa-Maori/Huakina-Mai, and click on a link to access a resource.

Education for Māori: Relationships between Schools and Whānau
A report from the office of the Auditor-General on a five-year programme investigating how well the education system supports Māori students to achieve their full potential.

Inclusive Education Guides
A series of guides detailing strategies and resources to help educators recognise, plan for, and meet the needs of the diverse learners in their school community. The guides on developing an inclusive classroom culture, on behaviour and learning, on supporting Māori students, and on partnering with parents, whānau, and communities, are particularly relevant for Huakina Mai.

Ka Hikitia
A cross-agency strategy for the education sector, in which Māori enjoy and achieve education success as Māori as they develop the skills to participate in te ao Māori, Aotearoa, and the wider world.

Kauwhata Reo
A new tool based on a Māori world view and developed by mātanga Māori (Māori experts). The tool enables kaiako and ākonga to access te reo Māori resources on one central platform.

Partners in Learning: Good Practice
A report presenting case studies of eight schools that were highly successful in engaging with their parents, whānau, and the wider community. The report also discusses key factors that contributed to the success of this engagement.

Restorative Practice Kete
Book 1 of this kete provides an overview of New Zealand education's approach to restorative practice, Book 2 unpacks the restorative essentials, and Book 3 explores a range of restorative circles. Books 2 and 3 also provide a series of modules for schools to use to build their understanding and practice within restorative practice.

Ruia School-Whānau Partnerships
The Ruia School–Whānau partnerships site supports principals and school leaders to improve outcomes for their Māori students by working in educationally powerful ways with Māori. The site includes an interactive self-review tool for evaluating partnerships and identifying ways to improve them.

Tātaiako: Cultural Competencies for Teachers of Māori Learners
A key document for teachers, school leaders, and boards of trustees, helping them to evaluate and build their practice in relation to supporting the learning and wellbeing of their Māori learners.

Te Mana Tikitiki
Te Mana Tikitiki uses tikanga and te reo Māori to build resilience, self-esteem, and confidence to uplift the mana of young Māori learners and improve their learning and achievement. It is a home-grown, evidence-based behaviour intervention programme implemented in partnership with mana whenua. At the time of this guide's publication, the Te Mana Tikitiki kete was still in development.

Teaching for Positive Behaviour
A practical resource by Tracy Rohan that supports teachers in all New Zealand primary and secondary schools to embed culturally sustaining practices and to understand and draw on effective strategies to enhance students' behaviour, engagement, participation, and learning.

The Hikairo Schema for Primary: Culturally Responsive Teaching and Learning
A self-paced guide that allows teachers, whānau, and students to collaboratively co-construct goals and outcomes relevant to their learning contexts. *The Hikairo Schema: Culturally Responsive Teaching and Learning in Early Childhood Education Settings* is a companion guide.

Wellbeing at School
An NZCER website that provides schools with self-review tools for building a safe and caring climate that supports inclusion and deters bullying.

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Positive Behaviour for Learning

MINISTRY OF EDUCATION
TE TĀHUHU O TE MĀTAURANGA