



Ako Panuku Evaluation 2021

Mā te mahitahi ko te eke panuku, ko te Ako Panuku¹

¹ A quote from *Ako Panuku* team.



Contents

Ako Panuku Evaluation 2021	1
He Kupu whakataki - Introduction	3
<i>Why did we do this evaluation?</i>	3
<i>Methodology: How we did this evaluation?</i>	4
<i>The Ako Panuku Quality Framework</i>	4
<i>The Evaluation Framework:</i>	4
<i>The Evaluation Process</i>	5
Ako Panuku online survey	5
Ako Panuku onsite investigations	5
<i>Sample group of Māori and English medium learning institutions</i>	6
<i>What did we find?</i>	6
Whakarāpopototanga - Executive Summary	7
Ngā Kitenga - Findings	9
<i>Principles of practice</i>	9
Tino Rangatiratanga	9
Whanaungatanga.....	9
Mana Motuhake	10
Te reo Māori me ōna tikanga	10
Mātauranga Māori	11
<i>Professional benefits</i>	11
Hauora	11
Māori enjoying and achieving success as Māori.....	12
Kaiako Pedagogy	12
Managing workloads.....	13
School support for kaiako Māori and leaders.....	13
Collegial networks and support for Kaiako Māori and leaders.....	14
Isolated Kaiako.....	15
Whakamutunga - Conclusion	16
Ngā kitenga me ngā āheinga anamata - Insights and future opportunities	17
Ngā Tūtohunga - Recommendations	18



He Kupu whakataki - Introduction

Often kaiako Māori and leaders end up being everything to everyone² and this places additional formal and informal responsibilities on them, beyond their regular classroom teaching.

"[Kaiako Māori] can be the counsellor to students and to parents, and sometimes to their own colleagues. They can be the sole Māori resource person in the school called upon to be the expert in Māori culture and language. They are often the front person in formal school ceremonies and the only person capable of running the Māori culture group. They can also be the important link between the school and the Māori community³".

Ako Panuku is a programme developed and implemented by Haemata Tapui Ltd (Haemata) and funded by the Ministry of Education (MOE) for kaiako Māori and leaders across the primary and secondary sector in both Māori and English-medium educational settings. This programme, which was established in 2009, is offered by Māori, with Māori, for Māori and aims to provide a culturally secure professional learning environment. Within this programme the content, modes of delivery, and resources blend purposefully to build participant capability.

Ako Panuku – Overarching goals:

- All Māori primary and secondary teachers receive the support they need to remain in the teaching sector as effective teachers.
- All *Ako Panuku* teachers access a programme of support which reduces the impact of workload, builds on their expertise, and values their contribution to the education of Māori students.

Why did we do this evaluation?

The education sector share common aspirations to support Māori learners enjoying and achieving education success as Māori. We know that where Māori learners have equitable access to quality education, and where their identity, language and culture are valued and embedded in their learning, they will be successful.⁴

Māori kaiako and leaders are a critical part of the system, and their professional contribution to quality education is paramount. Therefore, it is important to consider professional support provided for them, that truly acknowledges their needs as Māori and further develops pedagogical knowledge and practice.

In February 2021, the MOE requested that the Education Review Office (ERO) carry out an evaluation of the professional development programme, *Ako Panuku*. The purpose of this evaluation, to consider the programme, its content, delivery modes, resources, and support. In addition, report on the strengths, challenges, and future opportunities.

² Minister Brian Donnelly, 1997 press release about Māori Teacher Workloads, retrieved from: [Māori Teacher Workloads | Beehive.govt.nz](#)

³ Minister Brian Donnelly, 1997 press release about Māori Teacher Workloads, retrieved from: [Māori Teacher Workloads | Beehive.govt.nz](#)

⁴ "As Māori [means] being able to have access to te ao Māori, the Māori world – access to language, culture, marae... tikanga... and resources" Professor Mason Durie, (2003). Ngā Kahui Pou: Launching Māori Futures. Huia Publications.



Methodology: How we did this evaluation?

This evaluation has been designed by Māori with Māori, for Māori, and as Māori. The work was carried out by Te Pou Mataaho – ERO’s Māori evaluation and research group, Te Uepū ā-Motu, ERO’s evaluation and review team and in partnership with Haemata and participants and staff of *Ako Panuku*. This collective shall be referred to as *the evaluation team*.

Our shared understanding of the programme, its intention, the system, and the sector have helped frame this evaluation and illustrate our shared commitment to supporting Māori kaiako across the sector. We agree that *Ako Panuku* aspires to influence change across the system and in so doing aligns to the vision and aspirations of Māori strategies, *Ka hikitia – Ka Hāpaitia and Tau mai te reo*.

To achieve the intended outcomes of this evaluation, and to inform future work the evaluation team co-created:

- *The Ako Panuku Quality framework* – to strategically frame the programme
- *The Evaluation Framework* – to provide evaluation focus
- *The Evaluation Process* – to identify the phases and the methods used.

Each of the above influences this evaluation and creates clarity about what the programme looks like, what the content includes, how implementation of the programme occurs, what insights and opportunities exist.

The Ako Panuku Quality Framework⁵

1. Identifies the domains and the aspirational outcomes of *Ka Hikitia Ka Hāpaitia – The Education Māori Strategy* and *Tau Mai te reo Māori – The Education Te Reo Māori strategy*.
2. It specifies elements of the *Ako Panuku* programme
3. It provides a strategic frame for the programme

The quality framework was developed to frame the evaluation. It is important to consider the intended goals of the cross-agency Māori strategies *Ka Hikitia – Ka Hāpaitia* and *Tau Mai Te Reo*. This is about supporting shifts in the education system to better support Māori learners and their whānau, hapū and iwi to achieve excellent and equitable outcomes⁶ and supporting the development of Māori language in both Māori and English-medium kura / schools.

The Evaluation Framework⁷:

1. Identifies the evaluation lines of inquiry
2. Identifies evaluative questions
3. Identifies investigative questions

To ensure that the information gathered is comprehensive this evaluation framework was constructed for focus and to attend to the shared outcomes expressed by our evaluation team.

⁵ Appendix One

⁶ Retrieved from *Ka Hikitia – Ka Hāpaitia* website: [Ka Hikitia – Ka Hāpaitia – Education in New Zealand](#)

⁷ Appendix Two



The Evaluation Process⁸

Across all the work of Te Pou Mataaho and Te Uepu ā Motu, we use our process conceptual frame, whakawhanaungatanga, whakaaetanga and whakataunga. This ensures we uphold the integrity of how we work as an evaluation team. The evaluation process demonstrates the collection of data, including an online survey, and onsite investigations across a selection of schools / kura. This deliberate and authentic approach upheld the agreement for collaboration with Haemata.

Ako Panuku online survey

The online survey was co-constructed with Haemata. The questions were focused on gathering insight about the resources provided, programme content, mode of delivery and therefore perceived usefulness.

The survey conducted during May and June 2021, was offered to the approximately 2000+ participants, registered on the Haemata membership database. Consequently, there were 304 responses to the survey⁹. These surveys were analysed, discussed with Haemata, and then presented to the Ministry of Education as emerging findings.

Ako Panuku onsite investigations

Ako Panuku onsite investigations focused on the collection of qualitative and quantitative data and were guided by the evaluation framework questions:

- How well *Ako Panuku* provide professional learning and support services, by Māori for Māori and with Māori, in a culturally secure learning environment
- The extent to which *Ako Panuku* professional learning services and rauemi support adaptive teaching and leadership practice and processes
- How well *Ako Panuku* collegial networks and learning communities support members' professional learning needs.

Onsite investigations provided:

- increased opportunity to engage with a further group of 86 *Ako Panuku* members
- further in-depth face to face interviews and interactions about the programme.
- the collection of sufficient qualitative and quantitative data

This work was conducted during June and July 2021.

⁸ Appendix Three

⁹ The response rate was good considering the 1169 teachers who had attended *Ako Panuku* courses in the previous two years prior to March 2021, an average of 584 kaiako participating annually. All respondents to the survey had actively participated in programmes and/or services offered by *Ako Panuku*. Not all survey respondents answered all questions. When this was the case, the number of respondents is shown.



Sample group of Māori and English medium learning institutions¹⁰

Onsite investigations were completed in a group of 11 learning institutions. This included both Māori-medium kura and English-medium schools. The Māori-medium kura reflected year levels 1-13 and aligned to either Te Aho Matua or Ngā Kura ā-lwi philosophies and direction. The English-medium schools included primary, intermediate, and secondary schools, three of which provided bilingual or rumaki educational opportunities to students and whānau.

What did we find?

All kaiako Māori and leaders who participated in this evaluation were grateful that *Ako Panuku* provided a professional learning support programme and services by Māori, with Māori and for Māori. They highly valued that *Ako Panuku* created professional learning environments that prioritised the Māori world view and provided a space where they felt culturally secure.

Many kaiako and leaders reported sharing both their new pedagogical knowledge, attitudes, and skills as well as resources with colleagues in their respective schools. These were well received and utilised in their practices. In some cases, these kaiako and leaders were lead teachers in their regional Kāhui Ako. As a result of this type of influence, *Ako Panuku* have impacted more widely across the educational sector.

Many participants were impressed with, and highly valued, the collegial relationships that were formed because of the programme. Kaiako Māori and leaders found that the learning communities, cluster groups and online learning communities strengthened professional relationships and were a great source of professional support. They welcomed the whanaungatanga that was established amongst not only them as participants but also the facilitators and others that were involved with the *Ako Panuku*. This had an affirming impact on their teaching practice and as professionals they believe this influenced all they did to respond to the needs of learners in their classrooms.

Overwhelmingly kaiako Māori and leaders were very positive about their participation with *Ako Panuku* programmes the content, the resources, and the overall service. Discussions with kaiako and leaders at schools and kura were consistent with the survey findings across the range of teacher experience and variety of curriculum areas. Kaiako Māori and leaders thrived in schools where the additional cultural responsibilities of kaiako Māori and leaders were valued and clearly understood.

¹⁰ All 304 survey respondents had participated in *Ako Panuku* programmes and services over the past two years.



Whakarāpopototanga - Executive Summary

*He waka whakaterere moana tēnei
Nā te hunga manawa nui i hautū
Kia angitu ai te katoa.
Ko tautoko
Ko māramatanga
Ko ako ngā hoe.
E tia, e tia, e tia
E ranga, e ranga, e ranga
I ngā ngaru tukituki kau ana
Ki tua o te paewai o te rangi
Ki te kawē i ngā kura o te ako.
Kia eke panuku ai ngā kaiako
Kia eke tangaroa ai ngā tamariki
Turuki, turuki
Paneke, paneke
Ko Ako Panuku e!*

Ako Panuku provides professional learning and support services by Māori, with Māori and for Māori. The programme supports participants to feel professionally safe and culturally secure.

All kaiako Māori and leaders who participated in this evaluation articulate strong commitment to the professional learning support and services offered by Māori, with Māori and for Māori. *Ako Panuku* created professional learning environments that prioritised the Māori world view and provided a space where they felt culturally secure. Participants found it to be highly effective and they experienced high levels of satisfaction with the programmes, and services provided.

Ako Panuku responds to the development, needs and interests of participants. From wellbeing, curriculum content, pedagogy through to resources to support and motivate learners in the classroom, the programme continues to expand with regards to membership and provision. It has proven to successfully reduce members' workload through the provision of accessible relevant high-quality teaching and learning resources. The next greatest contributor to reducing workload were wānanga/workshops/webinars and furthermore the regular communications from *Ako Panuku* that keep members up to date with professional learning support and new resources¹¹.

¹¹ 93 percent of survey respondents sighted rauemi as reducing their workload, 76 percent of survey respondents referenced workshops/webinars as assisting in the reduction of their workload, 72 percent of survey respondents referenced communications as useful in reducing their workload, 39 percent of survey respondents sighted learnings/networking/collaborating with others at/or as a result of hui ā-tau as contributing to a reduction in workload. 20 percent of survey respondents viewed their involvement in clusters contributed to a reeducation in their workload, and 18 percent attributed their involvement in *Ako Panuku* communities and networking as contributing to a reduction in workload.



Ako Panuku provides professional learning and resources that support adaptive teaching and leadership practices and processes.

Ako Panuku participants have increased confidence as a result of their involvement with this programme. Most members reported using *Ako Panuku* teaching and learning resources increased their confidence. For some, their reo Māori was increasing in complexity and as a result exposing learners to richer language experiences. Furthermore, the quality of lessons improved as the use of exemplars and quality resources become an integral part of daily learning experiences.

The *Ako Panuku* online communities and resources are highly influential in bringing about positive changes to kaiako and leaders' practice. Almost all members built their capability and confidence. Some schools were able to provide data which demonstrated Māori student achievement but generally for most schools *Ako Panuku* was one of many initiatives targeting the improvement of Māori student achievement and Māori enjoying success as Māori.

Ako Panuku collegial networks and learning communities support members professional learning needs

Ako Panuku provides a forum for kaiako and leaders to engage in networking with other Māori who have similar needs and interests. These communities and clusters support professional learning. Provisionally registered teachers (PRT) felt very well supported by the PRT programme provided through *Ako Panuku*. These kaiako said that *Ako Panuku* provided them with support to develop their practice as an emerging kaiako and that this reduced their stress when entering the profession.

Overwhelmingly, almost all members who participated in *Ako Panuku* professional learning clusters expressed high satisfaction with the support received. The clusters enable members to strengthen their professional relationships, increase their professional knowledge and adapt their practice. Consequently, these changes contribute positively to Māori student success.



Ngā Kitenga - Findings

This section provides the key findings of the *Ako Panuku* evaluation and includes areas:

- principles of practice,
- professional benefits,
- insights, opportunities, and
- recommendations.

Principles of practice

Ako Panuku, reflects te ao Māori at its core and uses this authentically, to build, support, and service the Māori profession. This evaluation has identified a range of principles that underpin the way kaiako Māori and leaders knew they were confident, secure, and positive teachers who work passionately and with commitment for learners.

Tino Rangatiratanga

All kaiako and leaders acknowledge that *Ako Panuku* recognises that they as learners are also members of whānau, hāpu and iwi. They spoke to ERO about facilitators having a good knowledge of tikanga and mātauranga Māori specific to different iwi and hapū. This is a strength of the programme and provides members with confidence that *Ako Panuku* staff understand them and support them as Māori.

“Giving things Māori - our reo, our tikanga – what it deserves”. – Leader voice

Kaiako Māori and leaders shared many instances where they were able to impact directly on Māori learner success, where their school leadership team allowed them more opportunities to make decisions about the education of Māori learners across the school. This has potential to further impact on Māori learners enjoying and achieving success as Māori.

“Only in the last 2-3 years have our Māori staff started to find and use their voice to lead across the school – working as a collective voice, strategic in approach with Tikanga Māori at Year 9/10 [and] compulsory te reo Māori in Year 7”. – Leader voice

Whanaungatanga

Almost all kaiako Māori and leaders stated that *Ako Panuku* promoted a deep sense of whanaungatanga and supported them to create strong connections with their facilitators and other colleagues. Kaiako and leaders felt strongly that the learning environments fostered cultural relevance that aligned to who they were as kaiako Māori and leaders. Many kaiako and leaders developed long term, meaningful relationships with facilitators of *Ako Panuku*.

“You’re not alone, making friends and finding whānau” – Leader voice

*“In terms of the *Ako Panuku* [staff], the manaakitanga and humanity of the *Ako Panuku* staff – they are sweet as! I really enjoy the relationships I’ve developed” – Kaiako voice*



Many kaiako and leaders reported feeling empowered in their engagements during the programme which grew their sense of confidence.

“[You learn] to express yourself and who you are through being Māori - it’s the platinum card - using tikanga. It gave me a lot of the tools, wānanga based and boom!.....it’s a great setting for Māori with Māori” – Kaiako voice

Mana Motuhake

Many kaiako and leaders spoke about the agency that *Ako Panuku* provided them. For many, the programme enabled them to demonstrate their uniqueness or mana motuhake through their pedagogy and aligning good teaching practices to their Māori world view. Kaiako and leaders valued the diverse range of delivery modes and services. They indicated that these were responsive to their professional development needs. They highly valued the kaupapa Māori approach used to design programmes and services.

“The style of PLD is exemplary, it would be a good framework for other facilitators to use.” – Kaiako voice

Some kaiako appreciated the reflective prompts on resources to support their reflective practice. All kaiako and leaders appreciated that the website was consistently accessible. Kaiako and leaders valued kanohi ki te kanohi as the most effective form of engagement. Almost all kaiako and leaders believed that wānanga are explicitly focused on kaupapa Māori approaches and were most effective in responding to individual members’ needs and interests.

“When you’re looking at it through a different set of eyes, that’s important... It’s hard to get that kind of kaupapa Māori professional learning.” – Leader voice

Kaiako and leaders valued that *Ako Panuku* was able to access “gurus” in various fields, and that these facilitators were passionate and of a high quality. Kaiako and leaders noted that learning through ‘doing’ was an important component of their preferred learning style which was catered for.

“You not only learn skills but are able to express yourself in tikanga and te reo Māori. I thoroughly enjoyed [the wānanga]”. – Kaiako voice

Te reo Māori me ōna tikanga

This evaluation identified how quality resources were accessed to enhance te reo Māori development in their specific settings. Māori medium identified the value of the rauemi in supporting ākonga with advanced te reo Māori and assisting others to write in te reo Māori. Kaiako Māori also stated that their own te reo Māori development was enhanced along with that of their whānau.

English medium schools expressed the same sentiments about the value and significant support for te reo Māori instruction in bilingual and rūmaki units. This also included the teaching of te reo Māori in years 9-13 and as assessment tool in NCEA Level 1, 2 and 3.

Kaiako who spoke with ERO indicated that their pedagogy had improved through:

- gaining a better understanding of second language acquisition
- effective language teaching strategies



- engaging lesson structures
- differentiated models of instruction.

“The support had us look at language acquisition, auditory, memory, communication, looked at kōrero ā-waha. We had support to ask the questions, the first lesson was about asking a question”. – Kaiako voice

“Some of the stuff that I’ve picked up on from Ako Panuku is ‘differentiated learning.’ This helps me unlock the learning potential of the Boys’.” – Kaiako voice

Some secondary kaiako were using the *Ako Panuku* te reo Māori rauemi to support the teaching of their subject areas such as pūtaiao, and to learn more key phrases which are useful in daily classroom instruction.

Mātauranga Māori

It was apparent in this evaluation that *Ako Panuku* provides much needed opportunities for kaiako and leaders to develop their understanding of mātauranga Māori and that this had the potential to impact positively on the schools learning culture.

In many English-medium schools kaiako and leaders were often called upon to be cultural advisors te reo Māori advisors, mātauranga Māori advisors, and Māori community liaison. Many kaiako indicated that they have been able to grow their knowledge and increase their confidence with mātauranga Māori which enabled them to provide these services for their school community.

Most kaiako spoke about their journey to increase and implement their knowledge of mātauranga Māori through localise curriculum and more frequently across other curriculum areas as a way of engaging learners.

Professional benefits

Professionals strongly articulate the benefits of this opportunity. Although these are wide ranging the following covers areas of significance for *Ako Panuku* participants.

Hauora

Many Kaiako Māori and leaders reported that their engagement with *Ako Panuku* supported their hauora or wellbeing. Some kaiako identified that using the Te Hauora o te Kaiako resources from the *Ako Panuku* website provided helpful concepts and strategies to support their personal wellbeing. These helped kaiako experience job satisfaction, give kaiako more efficacy to ensure they make the most of their teaching career and be the best kaiako they can be¹².

“Wānanga, kanohi kitea - it’s not just content, it’s a good wairua, [a] space to go to for me – it’s rejuvenating.” – Kaiako voice

¹² Retrieved from the *Ako Panuku* website – Hauora section: [Te Hauora o te Kaiako | Teacher Wellbeing » Ako Panuku \(tki.org.nz\)](https://www.tki.org.nz/Te-Hauora-o-te-Kaiako/Teacher-Wellbeing/Ako-Panuku)



Many kaiako and leaders conveyed various ways in which *Ako Panuku* supported one or more of the four dimensions of hauora such as taha tinana, taha hinengaro, taha whānau and taha wairua¹³. Many indicated that they were affirmed as kaiako Māori and their wairua was uplifted.

“with wellbeing and hauora – it helps me better in my environment – makes [me] think about [my] teaching practice. It’s about our wellbeing – [using the] goal setting cube [where you] write your goals or things you need to do [and] you’re more likely to do it”. – Kaiako voice

Māori enjoying and achieving success as Māori

The evaluation revealed that in kura and schools where kaiako Māori were valued and provided leadership roles to support ākonga Māori, there was a clear impact on them experiencing success as Māori. This was a common view amongst many kaiako and leaders. They further supported these beliefs by explaining that Māori are best to determine what is best for Māori.

In addition to this, learner voice in some schools indicated that they found these resources to be very useful and effective in supporting their learning journey with te reo Māori me ōna tikanga and growing their knowledge of mātauranga Māori. This was viewed as essential for supporting kaiako Māori and leaders as they work towards implementing these strategies in their schools and in other schools, they support¹⁴. Members have demonstrated clear links between the professional support and services they have accessed and the impact this is having on further developing te reo Māori me ōna tikanga, mātauranga Māori and culturally responsive pedagogies for themselves as well as colleagues in their kura/schools. These appeared to be the core foundational elements that underpin Māori enjoying and achieving success as Māori.

Kaiako Pedagogy

Almost all kaiako and leaders indicated that their participation in *Ako Panuku* had supported further development of their knowledge and skills¹⁵. Many kaiako indicated that their confidence and pedagogical capability had grown considerably through their engagement with *Ako Panuku*¹⁶. Kaiako and leaders identified an improved range of teaching strategies, tools, and practices as an outcome of their participation.

Kaiako and leaders reported greater confidence in teaching te ao Māori concepts, te reo me tikanga Māori across the school. Many kaiako Māori reported they were encouraged to be more confident and empowered to share their knowledge and experience as Māori. They reported an increased awareness and use of culturally responsive teaching and learning strategies in the classroom. In many schools, this was linked to developing the cultural competency of all kaiako across the school.

“We spare-head ALL things Māori, from the teaching of the language, to kapa haka, to ki-o-rahi, manu kōrero, Māori language week, Matariki, Culturally Responsive Pedagogy, Māori education

¹³ Durie, M. (1994) *Whaiora Māori Health Development. Second Edition*. Oxford University Press

¹⁴ Such as lead teachers for regional Kāhui Ako and/or *Ako Panuku* clusters and communities

¹⁵ 248 survey respondents were able to identify ways in which their engagement with *Ako Panuku* had impacted on and improved student outcomes.

¹⁶ 55 percent of survey respondents indicated they applied new learnings in their classrooms, 65 percent of survey respondents reported that *Ako Panuku* had grown their confidence and capability.



strategy - not forgetting pōwhiri, whānau hui. ALL of which whether directly or indirectly [improves] student learning". - Kaiako voice

The *Ako Panuku* online communities and resources are highly influential in bringing about positive changes to kaiako and leaders' practice and this impacts positively on learners and their learning experiences. The online communities are well utilised by members and align to their development needs and professional interest areas well. Workshops and webinars contribute positively to classroom planning, and teaching and assessment practice.

Managing workloads

While kaiako and leaders reported that workloads are unavoidably high, a large majority of kaiako and leaders indicated that *Ako Panuku* contributed to workload reduction by:

- reduced planning and preparation through using unit plans, tips, and reminders
- less time making and searching for rauemi
- support rauemi and assessments for NCEA
- process based supports which improve organisational skills
- supporting kaiako hauora
- building networks with others
- ongoing facilitator support for kaiako and leaders.

"Hell yeah [it's reduced my workload]. Prior to Ako Panuku, you had to know people at the kura or [be tied into] networks, or you'd spend hours and hours searching for resources." – Kaiako voice

In addition to this, some kaiako reported using these resources with relief teachers which in turn reduced their workload in preparing for days out of the classroom. For these kaiako, using *Ako Panuku* rauemi removed the barrier of 'access' by being able to easily prepare for a reliever for kaiako to leave their class to attend professional learning opportunities. Kaiako who were newer to the profession reported the highest reduction in workload through participating in *Ako Panuku* programmes and services. This was predominantly due to using existing rauemi and not having to create these from scratch. In addition to this, they felt that *Ako Panuku* provided them with support to develop their practice through their beginning teacher programme and that this reduced their stress when entering the profession.

A small group of kaiako in Māori-medium reported that they perceived rauemi to have the potential to reduce their workload but that currently it did not match their needs. These kaiako believed that this could be addressed by creating Māori-medium specific resources.

School support for kaiako Māori and leaders

The evaluation identified that kaiako and leaders in Māori-medium kura reported they were very well supported by the Principal and the whānau. Kaiako and leaders reported high levels of support and feeling valued for the contributions to Māori enjoying and achieving success as Māori.

In English-medium schools, kaiako and leaders' experience of support from the school varied. Many kaiako felt support provided by the principal, senior leadership teams and board of trustees had positive intentions. In schools where kaiako Māori and leaders were valued as tangata whenua, te reo Māori me tikanga Māori and mātauranga Māori were also highly valued. Kaiako and leaders reported higher levels of support from the school.



“The principal and leadership team are very supportive. They give us the time and remuneration [to run professional learning]. There is probably more respect around things Māori... The principal acknowledges our expertise, which is the most pleasing thing for us.” – Leader voice

However, some kaiako Māori and leaders in English-medium schools experienced very little support and reported that at times Māori involvement was tokenistic or that the school overburdened Māori staff through “doing everything to cater for Māori things in the school.”

Across the English-medium schools kaiako and leaders acknowledged the willingness of the senior leadership teams to better understand tikanga and te ao Māori. They acknowledged the positive steps their schools were making towards becoming more culturally aware and responsive. Kaiako indicated that Senior Leaders either contributed to or hindered Kaiako Māori and leaders being able to gain more autonomy around decisions which impact on Māori learners. In schools where kaiako Māori and leaders had greater autonomy around decisions for Māori, kaiako reported positive impacts on them achieving success.

“Our Principal supports us with things Māori - he can see the benefits for not only Māori but for all”. – Kaiako voice

Most feedback were highly positive about the steps schools could take to better support kaiako Māori and leaders in the future. Participants suggested that schools in general could further support kaiako and leaders by:

- providing professional development and learning on kaupapa Māori, te ao Māori and cultural responsiveness strategies to enable senior leaders to better nurture and support their Māori staff
- considering additional ways to value the contributions of Kaiako Māori and leaders and ways to acknowledge the expertise they bring to their positions
- provide relevant and tailored professional development and learning for kaiako Māori as opposed to mainstream professional development and learning which is seen as ineffective by many project participants.

Collegial networks and support for Kaiako Māori and leaders.

Networking with Māori with similar needs and interests was almost always viewed as highly valuable, not only for the reciprocity and professional support, but also to enable time and space for whakawhanaungatanga and kanohi ki te kanohi with other Māori professionals. The evaluation found the gratitude kaiako and leaders in English medium schools or isolated communities, expressed for being able to engage Māori collegial networks.

Ako Panuku effectively supports their members to build their individual confidence through a range of supportive, collaborative learning communities. Overwhelmingly, almost all members who participated in professional learning clusters expressed high satisfaction with the support received. The clusters enable members to strengthen their professional relationships, increase their professional knowledge and adapt their practice. Consequently, these changes contribute positively to Māori student success. The most mentioned clusters were National Certificate in Education Achievement (NCEA), te reo Māori teaching and learning, and Mātauranga Māori.

Clusters and communities focused on te reo Māori and mātauranga Māori were immensely appreciated for their kaupapa content, the quality of te reo Māori and the expertise of *Ako Panuku* facilitators. A small



majority of schools had very little knowledge of the clusters and communities available to them through *Ako Panuku* yet indicated an interest in joining them in the future.

Isolated Kaiako

Kaiako and leaders from isolated communities were one of very few kaiako Māori in a school. These kaiako and leaders were often under large amounts of pressure to deliver for both their communities and their schools in all aspects of te reo me tikanga Māori and te ao Māori. Their sense of commitment and purpose to service whānau Māori in their communities drove these kaiako and leaders. For these kaiako and leaders *Ako Panuku* was a “lifeline”.

“Being a solo te reo kaiako in my kura, I enjoy being in the company of other kaiako reo Māori. Ako Panuku allows for these hono to happen. He kai mā te wairua”. – Kaiako voice

Many kaiako in this group spoke about *Ako Panuku* giving them the confidence that they were ‘doing a good job’ and providing them with a culturally safe place to further develop their curriculum knowledge and teaching practices. These kaiako said that *Ako Panuku* gave them strategies to manage the high workload and to ensure that their hauora was supported.

“[Ako Panuku] treated me like a human being and built my confidence back up. Ako Panuku stopped the narrative in my head about me not being good enough. Ako Panuku helped me to find where I belong, appreciate myself and [that] what I was doing was really important!” – Kaiako voice

All isolated kaiako spoke of the high trust and mana they associated with *Ako Panuku* programmes and services. All kaiako highly valued that the programme is driven by kaupapa Māori philosophy and methodology. Most valued having access to a specific contact person who they built long and enduring relationships with.

“Even when I go to the hui, the Ako Panuku team remember knows your name, always thanking us and the job we do, they make us feel valued! Ako Panuku sees how the profession is not sustainable [for isolated kaiako].” – Kaiako voice

“Easy to give it a go and [Ako Panuku] raised my confidence. I have no hesitation in trying it because we know its best practice – Ako Panuku provide the experts and they know their stuff!”

Cluster involvement has been beneficial for kaiako who are considerably isolated from other kaiako Māori and provided the wider networks to help these kaiako remain in the profession. These kaiako valued the opportunity to connect and collaborate with other kaiako Māori as they strengthened their networks of support.

Many of the kaiako in this group felt that their school colleagues and leaders did not fully understand the complexity and enormity of their role as being the ‘one stop shop for everything Māori’. In addition to their teaching roles, these kaiako were running extra-curricular activities in their school and region – sports, kapahaka, Māori whānau liaison, and Kaiako Māori Association. All isolated kaiako reported being ‘time poor’ and that this was their biggest issue to accessing support.

“being the only teacher, I don’t know that others (colleagues) understand the workload for planning for 4 to 5 different levels and the increased workload. Ako Panuku has reduced this. You still need to do the same amount of planning etc being on your own can be a lot!” – Kaiako voice



Funding from *Ako Panuku* ensures many isolated kaiako are attended to attend professional learning support and wānanga. Other kaiako found either a lack of funding to provide a reliever or a lack of relievers in the region as an additional issue that prevents them from taking leave to attend hui.

For many in this group the *Ako Panuku* website provided great support as it was impossible to leave the school. The website was a great tool which kaiako could access freely to support their teaching practice and the learning of their ākonga. In addition to this, most isolated kaiako indicated that the rauemi greatly reduces the burden of workload.

“The kai I get from them, makes me feel good that I’m doing a really great job and is reflected in my classroom. The ākonga have a teacher who loves what she does.” – Kaiako voice

Whakamutunga - Conclusion

Overwhelmingly members are highly appreciative for the quality and diversity of services and support *Ako Panuku* provides. Almost all participants shared examples of how their participation led to increased confidence as leaders and kaiako. Members provided many examples of how their professional learning leads them to make good decisions around supporting Māori learners’ wellbeing and progress. *Ako Panuku* is well placed to enhance professional learning and support for kaiako Māori and leaders which is responsive to their needs. It was also identified that the range of supportive, collaborative learning communities’ supported members to build on their knowledge of curriculum areas, reflective practice and successful teaching strategies and rauemi. To a large extent *Ako Panuku* is seen by members as supporting adaptive teaching and leadership practice and processes. The online communities and rauemi are highly influential in bringing about positive changes to kaiako and leaders’ practice and this impacts positively on ākonga’ learning experiences. regular communications to keep members well informed. The greatest influence of *Ako Panuku* provision was on reducing member’s workload is through the provision of high-quality resources, wānanga/workshops/webinars and supports kaiako Māori and leaders by providing them structured approaches to managing workload stress and pressures. For many kura/schools, *Ako Panuku* is one of many initiatives that the school utilised to support improvements for Māori enjoying and achieving success as Māori.



Ngā kitenga me ngā āheinga anamata - Insights and future opportunities

Māori-medium. One of the main barriers identified was the alignment of resources and professional learning opportunities to Te Marautanga o Aotearoa and where applicable the philosophies of Māori-medium education. The following areas identified for further consideration are:

- provide timely and relevant support about changes in NCEA
- align resources and professional learning opportunities to Te Marautanga o Aotearoa
- provide more support for Manu Tuhituhi
- further develop career resources and translate these into reo Māori, as concepts in English are confusing for Māori learners from Māori-medium education
- strengthen communications with kura to better ascertain kaiako and leaders professional learning needs, and where possible align professional learning and development to kura-specific strategic targets and plans.

English-medium schools. There are two distinct groups – primary and intermediate schools with bilingual and rŭmaki classes and secondary schools. A barrier for these kaiako were the curriculum level of the current *Ako Panuku* resources. Kaiako became adept at making modifications to resources to support learners in classrooms. The following suggestions for the future are to:

- develop resources specific to learners in Years 1-8, and that these be in dual language format – reo Māori and English
- develop specific curriculum support across the curriculum Years 1-13, especially with new areas like New Zealand Histories
- provide cultural guidance to school leadership and board of trustee members, to expand the intention to support the provision of cultural safety and support of kaiako Māori and leaders
- provide greater *kanohi ki te kanohi* support to regional towns
- that further support is made available for kaiako Māori who teach in bilingual and rŭmaki classes within English-medium schools
- provide the same opportunities and support accorded to te reo Māori and mātauranga Māori development to other subject areas at secondary school level.

Both Māori and English medium. Professionals made the following suggestions for the future:

- further develop the website to ensure it is user friendly for kaiako, resources easy to select
- consider offering wānanga reo for different reo ability levels to better accommodate for the wide variety of teachers' reo proficiency
- provide courses that catered to a range of capabilities from introductory options through expert, across all *Ako Panuku* services
- develop processes and rauemi for moderation across the curriculum
- reconsider how emails are labelled in the subject-line, so they better target the intended audience – subject content, year group, region. Kaiako are finding “emails cumbersome/lengthy at times”
- *Ako Panuku* to advertise its suite of services more broadly to ensure all kaiako Māori can access regardless of their subject they teach.



Ngā Tūtohunga - Recommendations

ERO recommends that the Ministry of Education:

- acknowledge the long-standing professional reputation established by the *Ako Panuku* professional development opportunities, the range of programmes, services, modes of delivery and resources
- continue to support this approach for high-quality support and professional learning for Māori kaiako and leaders in primary, secondary schools in both Māori-medium and English-medium
- consider extending support programmes and services for professionals across the range of settings
- consider increasing the resourcing to accommodate high levels of membership.

ERO recommends that Haemata Tapui Ltd:

- considers the insights and opportunities suggested by *Ako Panuku* members.

A handwritten signature in black ink, reading 'Lynda Pura-Watson'. The signature is written in a cursive style with a large initial 'L'.

Lynda Pura-Watson

Deputy Chief Executive Evaluation and Review Māori

Appendix One: Ako Panuku Quality Framework

KA HIKITIA – KA HAPAITIA. Māori are enjoying and achieving education success as Māori, as they develop the skills to participate in te ao Māori and the wider world. Ngā whetū hei whai and Whaia te iti Kahurangi: the guiding principles and expressed outcomes of **Ka Hikitia** and **Tau Mai Te Reo** were to the fore as we considered how we would capture purposeful and relevant information from, *Ako Panuku*, kaiako and leaders about their experiences with *Ako Panuku* professional learning support and services.

Tau Mai approach and theory of change:

Mihi Mai Te Reo Our education services will support learners to value and acquire and use Māori language words, phrases and other forms (for example, waiata and haka) that are used on a regular basis in New Zealand society.		Kōrero Mai Te Reo Our education services will provide Māori language to support learners to develop the ability and confidence to talk about a range of things in the Māori language.		Tau Mai Te Reo Our education services will ensure learners can access Māori Medium education services to develop high levels of Māori language proficiency and use.	
Whakanui Create the conditions for te reo Māori to be valued.		Whakaako Create the conditions for te reo Māori to be learned.		Whakatu Create the conditions for te reo Māori to be seen, read, heard and spoken.	
<i>Ka Hikitia Outcome Domains:</i>	Te Whānau Responds to learners within the context of their whānau.	Te Tangata Māori are free from racism, discrimination, and stigma in education.	Te Kanorautanga Māori population is diverse, and we must respond to Māori diversity.	Te Tuakiritanga Identity language and culture matter for Māori learners.	Te Rangatiranga Māori exercise their authority and agency in education.
<i>Provision of a professional learning support programme and services offered by Māori, with Māori and for Māori that aims to provide participants with a learning environment where they feel culturally secure.</i>	<i>Ako Panuku</i> design teaching and learning programmes that recognise ākongā as learners and members of whānau, hāpu and iwi.	<i>Ako Panuku</i> provides services which are professional and culturally relevant and appropriate for Māori kaiako and leaders.	<i>Ako Panuku</i> uses a diverse range of delivery modes for their services and programme to meet the needs of kaiako and leaders.	<i>Ako Panuku</i> provides opportunities for kaiako and leaders to develop their understanding of mātauranga Māori.	<i>Ako Panuku</i> support Māori kaiako and leaders to make decisions about the education of Māori learners.
<i>Professional learning and rauemi which support adaptive teaching and leadership practice and processes.</i>	<i>Ako Panuku</i> supports a learning focused culture and design for learning. Changes to kaiako and leaders practice impact positively on their students, and consequently whānau.	All Māori primary and secondary teachers receive the support they need to remain in the teaching sector as effective teachers. <i>Ako Panuku</i> supports facilitators to deliver services professionally and in a culturally relevant manner with kaiako and leaders.	All <i>Ako Panuku</i> kaiako and leader access support services which reduces the impact of workload, builds on expertise and values their contribution to the education of Māori students.	All <i>Ako Panuku</i> kaiako and leaders can access support for the provision of Te Reo Māori.	<i>Ako Panuku</i> create teaching and learning rauemi across the sector to support the mahi of kaiako and leaders.
<i>Collegial networks and support for Māori kaiako and leaders.</i>	Kaiako and leaders increase their professional knowledge, change their professional practice and strengthen their professional relationships.	<i>Ako Panuku</i> supports kaiako and leaders to: - engage in collaboration - grow reflective practice.	<i>Ako Panuku</i> provides support which acknowledges kaiako and leaders are members of whānau, hāpu and iwi.	Kaupapa Māori approaches to all services for Māori kaiako and leaders.	<i>Ako Panuku</i> support Māori kaiako and leaders to make decisions about the education of Māori learners.

Appendix two: Evaluation Framework

<p><i>Evaluative Questions</i></p>	<p><i>How well does Ako Panuku provide:</i></p> <ul style="list-style-type: none"> – <i>professional learning and support services by Māori, with Māori and for Māori</i> – <i>while ensuring that the professionals feel culturally secure?</i> 	<p><i>To what extent does Ako Panuku professional learning and resources that support adaptive teaching and leadership practice and processes?</i></p>	<p><i>How well do the Ako Panuku collegial networks and learning communities support members professional learning needs?</i></p>
<p><i>Investigative Questions</i></p>	<p>Kaiako/leaders: <i>What services and programmes from Ako Panuku do kaiako/leaders use/engage with and how frequently?</i></p> <p><i>How do kaiako/leaders use what they have learnt from Ako Panuku, and what does this look like?</i></p> <p><i>How has learning from Ako Panuku reduced kaiako/leaders' overall workload?</i></p> <p><i>How are kaiako/leaders supported by Ako Panuku?</i></p> <p><i>What Ako Panuku delivery methods have been most effective and why?</i></p> <p><i>How could Ako Panuku improve its current programme and services?</i></p>	<p>Kaiako/leaders: <i>Do kaiako/leaders feel supported to adapt or change their practice through involvement with Ako Panuku?</i></p> <p><i>How do kaiako/leaders currently participate in programmes and services offered by Ako Panuku?</i></p> <p><i>What are the transformations identified by kaiako/leaders as a result of accessing Ako Panuku support?</i></p> <p><i>How does the school support Māori teachers and leaders?</i></p> <p><i>What influence has Ako Panuku had on other staff and their practice?</i></p>	<p>Kaiako/leaders: <i>What Ako Panuku communities/clusters do kaiako/leaders participate in?</i></p> <p><i>How do Ako Panuku communities/clusters support kaiako/leaders' professional learning needs?</i></p>



Appendix three: Evaluation Process

<i>Whanaungatanga</i>		<i>Whakaaetanga</i>		<i>Whakataunga</i>
		<i>May June</i>	<i>June July</i>	<i>August September</i>
<i>Co-construction</i>	Initial agreements	Emerging findings shared	Emerging Findings shared	Overarching Discussion / Final report
<i>Survey</i>	-	Online Survey sample 3	-	Findings included in Report
<i>Case Studies</i>	-	-	Onsite Investigations	Findings included in Report



Appendix four - Sample group of Māori and English medium learning institutions

<i>Type</i>	<i>Name of Case Study Kura/School</i>	<i>Ako Panuku Members on staff</i>	<i>Kaiako and leaders interviewed</i>	<i>Year group</i>
<i>Te Aho Matua Kura Kaupapa Māori</i>	Te Kura Kaupapa Māori o Te Koutu	20	11	1-13
	Te Kura Kaupapa Māori o Tupoho	10	4	1-13
<i>Ngā Kura a Iwi</i>	Te Wharekura o Mauao	22	7	7-13
	Te Kura o Porirua	3	3	1-13
	Ngā Taiatea Wharekura	22	8	9-13
<i>Bilingual Units</i>	Clendon Park	9	9	1-8
	Rotorua Intermediate	2	2	7-8
	Takaro School	4	4	1-8
<i>English Medium</i>	Burnside High School	10	10	9-13
	Gisborne Boys High	9	9	9-13
	Gisborne Girls High	6	6	9-13
<i>Individual Kaiako and Leaders not attached to a case study school</i>		10	10	Various
<i>Total</i>	11 Kura/Schools	126	86	1-13

Appendix five a: Survey Results

Ako Panuku membership satisfaction with the programme and support provided

	NOT AT ALL SATISFIED	SOMEWHAT SATISFIED	SATISFIED	VERY SATISFIED	EXTREMELY SATISFIED	TOTAL (N)
<i>Rauemi</i>	0.37% (1)	4.43% (12)	10.33% (28)	28.78% (78)	56.09% (152)	271
<i>Wānanga/Workshops/Webinars</i>	0.44% (1)	1.77% (4)	7.08% (16)	26.99% (61)	63.72% (144)	226
<i>Communications (i.e., e-pānui)</i>	0% (0)	1.44% (3)	8.17% (17)	26.92% (56)	63.46% (132)	208
<i>Hui ā-Tau</i>	0.83% (1)	0% (0)	6.67% (8)	22.5% (27)	70% (84)	120
<i>Clusters</i>	0% (0)	1.72% (1)	22.41% (13)	25.86% (15)	50% (29)	58
<i>Communities</i>	0% (0)	0% (0)	12.73% (7)	29.09% (16)	58.18% (32)	55
<i>Other</i>	0% (0)	7.69% (1)	0% (0)	23.08% (3)	69.23% (9)	13

Appendix five b: Survey Results

Alignment of kaupapa to members professional needs

		NOT AT ALL ALIGNED	SOMEWHAT ALIGNED	ALIGNED	WELL ALIGNED	VERY WELL ALIGNED	TOTAL SURVEY RESPONDENTS
<i>Te reo Māori teaching and learning</i>		0% (0)	4.64% (9)	10.31% (20)	25.77% (50)	59.28% (115)	194
<i>NCEA and assessment</i>		0% (0)	1.47% (2)	13.24% (18)	27.94% (38)	57.35% (78)	136
<i>Mātauranga Māori</i>		0% (0)	4.72% (6)	13.39% (17)	23.62% (30)	58.27% (74)	127
<i>Leadership</i>		0% (0)	4.90% (5)	10.78% (11)	35.29% (36)	49.02% (50)	102
<i>Māori student support</i>		1.12% (1)	2.25% (2)	14.61% (13)	29.21% (26)	52.81% (47)	89
<i>Teacher wellbeing</i>		2.94% (2)	2.94% (2)	11.76% (8)	27.94% (19)	54.41% (37)	68
<i>Induction and mentoring</i>		4.55% (3)	6.06% (4)	16.67% (11)	33.33% (22)	39.39% (26)	66
<i>Hangarau matihiko / digital technologies</i>		0% (0)	1.59% (1)	19.05% (12)	39.68% (25)	39.68% (25)	63
<i>Pūtaiao</i>		0% (0)	5.26% (2)	23.68% (9)	34.21% (13)	36.84% (14)	38
<i>Te Pokapū - COVID 19 support</i>		0% (0)	0% (0)	9.09% (1)	27.27% (3)	63.64% (7)	11
<i>Other</i>		7.69% (1)	7.69% (1)	7.69% (1)	53.85% (7)	23.08% (3)	13