

**Te Whanau o Waipareira Trust
on Improving Maori Education Achievement
in Waitakere City**

January 2008

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Executive Summary

This paper investigates the status of the Maori presence, engagement and achievement in the school and preschool sectors in Waitakere. It is limited in its scope to these two sectors as both contain a number of key issues that require leadership.

The context for the Trust is that it has been actively engaged building individual, group and community capabilities and well being based on whanaungatanga. The paper examines the impact of deficit theory on Maori educational achievement and touches on the research which confirms that Maori achieve better outcomes with programmes and ideas based on Kaupapa Maori. The paper proposes that the task for Maori leadership is to replace the deficit theory which underpins education policy and practice with Kaupapa Maori Theory and practice which validates Maori, promotes the Maori language and contests autonomy over our cultural wellbeing. The paper proposes that Maori knowledge enriches a student's wellbeing and can act to prevent depression and poor choices. The paper highlights the role that deficit theory practices in literacy have led to the failure of many Maori to read and to disengage from learning. It looks at the research which shows the way forward.

Finally the paper identifies the disintegration of the ECE immersion movement and proposes building on the Te Rito model to lead a parallel initiative.

The paper contains snapshots of the school and preschool sectors in Waitakere and proposes a way to begin the process of improving Maori achievement.

Summary of Recommendations : School Sector

- 1) This paper recommends that Te Whanau o Waipareira agree to lead a Kaupapa Maori strategy for Waitakere Schools and ECE.
- 2) That priority be given to developing The Waipareira Literacy Plan. This plan would draw upon relevant research strands and would be developed in a Kaupapa Maori research framework.
- 3) That the Literacy Plan would be based firstly on empowering whānau to address their literacy needs and secondly on accelerating the practice of evidence based literacy teaching in Waitakere schools
- 4) That a Waipareira Literacy Taskforce be established which would include

eminent Literacy and Maori Development experts (such as Prof Mason Durie; Prof Nicholson; Prof Tunmer etc)

- 5) That a Waipareira Education Conference be held as an opportunity for the Waitakere Maori community to contribute their views and be informed on issues and research.
- 6) That the Trust develop The Waipareira Annual Report Card on the performance of Principals, Schools and Teachers in Waitakere city.

Summary of Recommendations : Early Childhood Education Sector

- 1) This paper recommends that Te Whanau o Waipareira Trust agree to lead a Kaupapa Maori ECE strategy for Waitakere – The Waipareira ECE Plan.
- 2) That priority be given in the Plan to encouraging Maori participation in ECE through the provision of quality bilingual ECE based on the model developed in Te Rito.
- 3) That the Trust enter into a JV to market EziReo, a te reo Maori curriculum for ECE to accelerate the practice of te reo Maori knowledge in mainstream ECE
- 4) That as part of The Waipareira Literacy Plan that The Waipareira ECE Literacy Plan be developed. This plan would include whānau who are clients of the Trusts services and all ECE providers in Waitakere.
- 5) That as part of The Waipareira Education Conference the role of ECE in language maintenance be re examined and a regional strategy be developed.
- 6) That the Trust develop The Waipareira ECE Report Card on the performance of ECE providing Maori knowledge in Waitakere

2. Context of Education and Te Whanau o Waipareira Trust

The purpose of this paper is to consider how Te Whanau o Waipareira Trust might best apply its extensive practice of kaupapa whānau and Maori knowledge into the education sector for the betterment of the whānau it serves.

The Current Role of the Trust

The Trust has an active ongoing relationship in the principle of indigenous development and community participation. It has engaged in building individual, group and community capacity over a lengthy term and for multiple purposes. It uses a wide range of strategies which are culturally appropriate for all concerned. It takes its communities aspirations into account in many different ways. The Trust has developed whanaungatanga within its community in the sense that it performs all the functions of traditional whānau which were about the “sense of collective affiliation, obligatory roles and responsibilities and the importance of uniting people”¹. Whanaungatanga means emotional wellbeing through being connected to our wider community. The Trust is a place where meaningfulness and identity as Maori can be formed and developed

For these reasons it is important that the Trust engages in advocacy and leadership for Maori in the Education sector in Waitakere.

Maori Leadership in Education

Even more important perhaps than the capacity of the organisation is the timeliness of the regrouping and consolidation the Trust has experienced in the past two years. This comes at a time when leadership from Maori is absent in a way it has not been for many generations.

Pan Tribal Leadership

Maori Young Leadership conferences, Nga Tamatoa, Maori Education Development Conferences, Committees, innumerable Reports finally made way for Te Kohanga Reo, Nga Kura Kaupapa Maori and Wananga. But Kura Kaupapa Maori communities were immediately engulfed in bureaucracy and stretched to the limit trying to overcome the many gaps in staff and resources. Te Kohanga Reo after several years of spectacular growth fell into a downward spiral. Maori teachers in mainstream are either ring fenced, institutionalised or burnt out. Wananga also experienced spectacular success establishing Kaupapa Maori courses and programmes until growth issues at Te Wananga o Aotearoa

¹ Ministry of Education-Ke-Pickering, T. (1996) Maori identity within whanau: A review of literature.

University of Waikato:

Hamilton.

led to restructuring and consolidation.

This growth and incremental shifts in Maori student achievement quelled the calls for change. In fact Maori achievement was deteriorating because Pakeha results were increasing at a faster rate. New Zealand was the only OECD country where the situation for the bottom 20% got worse. Maori Literacy levels continued to fall, retention fell further behind, Maori truancy, suspensions and exclusion rates doubled and trebled². These gaps finally led to a combined effort from teachers and Maori leaders for a separate education system. This effort was folded into The Hui Taumata series of Conferences which offered hope for a united Maori partnership with government.

But Hui Taumata failed because the changes that need to happen were too hard for government. The Hui Taumata direction involved challenging teacher trainers, teachers, teachers unions, closing programmes and opening new ones, none of which the Labour government could build (or even tried to build a consensus around).

Iwi Leadership

In response to the vacuum, iwi and rünanga began to develop their own strategies for education. An exemplary response came from Ngai Tahu who initiated a partnership with the Ministry of Education to enable it to hold schools to account for their education outcomes for Maori students.

But teachers and principals simply held to the deficit theory – Maori achievement had nothing to do with the quality of their teaching, and everything to do with the student’s abilities and family backgrounds. Teachers and principals reported Maori achievement in the way they preferred. Ngai Tahu forged new partnerships including a detailed accountability document with all the Tertiary institutes in their rohe. They held large scale conferences for senior students. They led a bold Te Reo Maori strategy. The Ngai Tahu model has been followed by others none of which have made much difference where it matters in the classroom in the interaction between teachers and Maori students.

Ngati Whakaue, which has given tens of millions to mainstream Rotorua schools without any accountability, has finally called on those schools to account. However, the evaluations are self report – so teachers are free to report their view – what a fantastic job they have done considering the student’s abilities and their disadvantaged home backgrounds.

The Deficit Theory

Maori leaders were battling against what they called, “Racism in Education”. Academics called it The Deficit Theory. This theory has been all over education

² Hui Taumata Briefing Document, Te Puni Kōkiri 2005

in many guises since the disestablishment of Native Schools. Everything from behaviour problems to poor literacy has been explained away by “cultural deprivation” and “cultural difference” rather than by poor teaching methods. Educationalist D.G. Ball popularised the theory when he stated that ‘the Maoriness’ of Maori children is their greatest handicap.”

The Kaupapa Maori Theory

Recent academics led by Graham Smith have countered this theory with Kaupapa Maori theory – the assertion of the normality and positivity of Maori Knowledge. This research takes a Kaupapa Maori approach where Te Kohanga Reo and Kura Kaupapa Maori are seen as resistance to a mainstream Pakeha centered system that failed to address key needs of Maori. One of the key elements is that the development originated from and is driven by Maori. Within Kura Kaupapa Maori key features are consistently evident.

- i. the validity and legitimacy of Maori is taken for granted
- ii. the survival and revival of Maori language and culture is imperative
- iii. the struggle for autonomy over our own cultural well-being, and over our own lives is vital to Maori survival³.

Maori academics responded with a flood of research on Maori led initiatives for change based on Maori frameworks. Overall they reported better outcomes than from mainstream.

This Kaupapa Maori approach would seem to be confirmed out by the academic and post school success of Maori medium graduates. Even though, the training and support for Maori medium principals and staff has been nonexistent or fragmented and even though teaching is no more evidence based than that in mainstream. Despite these huge handicaps and others such as the lack of curriculum resources in every subject at every level, Maori medium schools are significantly outperforming mainstream schools.

Te Kotahitanga⁴, the first intervention programme to make any significant difference to Maori achievement is based on Kaupapa Maori Theory and directly challenges the deficit theory in its work with teachers. It works to persuade teachers to accept that Maori culture has much to offer and that what they do in the classroom with student’s will affect that students achievements.⁵

³ Smith, G.H. 1990. Taha Maori: Pakeha Capture. In J. Codd, R. Harker & R. Nash (Eds.), Political Issues in New Zealand Education. Palmerston North: Dunmore Press. p.100.

⁴ Four Waitakere secondary schools are involved in Te Kotahitanga.

⁵ R. Bishop, M. Berryman, S. Tiakiwai and C. Richardson 2004 Te Kotahitanga – The Experiences of Year 9 and 10 Maori Students in Mainstream Classrooms, Maori Education Research Institute (MERI), School of Education, University of Waikato, Hamilton and Poutama Pounamu Research and Development Centre, Tauranga

Kaupapa Maori explains why the raft of initiatives that the Ministry of Education have put in place to address Maori underachievement have made very little difference. The reason is that they derive in one way or another from deficit theory.

There is a reason why governments and Ministry of Education officials and teachers ignore research and evidenced based knowledge. It is because they can then continue to put the responsibility for poor outcomes on students and their home backgrounds as well as maintain the status quo. It shows the extent of the determination to believe that Maori children are inferior. The lack of government investment in these areas has to be made up in others that are far more socially destructive.

The Research Says What Works

Researchers both here and overseas have been pouring out research based evidence of what works and what will work for Maori. In literacy there are literally thousands of such pieces of research⁶. But still the Ministry of Education continues to support past practice, not best practice, as its day to day operating principle. In such a way it has institutionalised Maori underachievement through the many services it provides – teacher recruitment and training; the curriculum and supporting resources that support failure, meaningful assessment and evaluation of teachers and students.

2. The Ministry of Education Rut

The Ministry is stuck in a rut. Their initiatives⁷ are designed to look as if a real effort is being made to lift Maori underachievement. New Maori Education Strategies have been released at the rate of one per year for the past twenty years. They have made little impact on teaching practice. Even Te Kotahitanga based as it is on a Kaupapa Maori philosophy could make a difference but will probably not. The programme is a classic case of too little, too late because the programme is aimed at Year Nine and Year Ten teachers. But the teachers who need it most are Year One to Year Four teachers. Opposition to it has already begun. Major resources will be needed to roll that programme or something similar out and Maori do not have the lobbying power of the Teachers unions.

⁶ Tunmer, W., Prochnow, J., & Chapman, J. Science in Educational Research. Educational Research and Practice, (84-97) 2002.

⁷ Summaries provided on the Ministry of Education website www.minedu.govt.nz

The Ministry continues to spend huge sums of money on programmes that research shows work best for middle class Pakeha and not for Maori and Pacifica children. Reading Recovery⁸ and PAFT are just two examples. Or they develop underfunded marginal programmes rather than using a Kaupapa Maori method to find what will work⁹. The Suspension Reduction Initiative is one such example. It was set up in 2001 to get Maori suspensions down over 15 years. It got the outcomes it was designed to get – zero to minimal.

There is no way that the Ministry of Education officials did not know that the high suspension levels were the result of poor literacy teaching in the junior classes, of continued poor teaching and the gradual disillusionment and disengagement of Maori from learning. Instead of tackling this complex issue, it threw a few million dollars a year at the suspensions.

Resource Teachers Learning and Behaviour and Resource Teachers of Literacy are just another example. Most haven't a clue how to improve student achievement let alone Maori student achievement. There is no research to show that anything they do makes any difference to student achievement. In fact to the contrary a recent ERO evaluation of Resource Teachers of Literacy¹⁰ uncovered the fact that their interventions led to worse outcomes for Maori students and their families! The ERO Report pointed out that the majority of the RTLits have no idea of the most basic processes of how children learn to read.

But did a single RTLit lose their job or enter professional development as a result of this review ? Of course not. On these busy bee activities, \$40 million a year is wasted each year.

3. Kaupapa Maori in Waitakere

The deficit theory is often challenged by Maori teachers, officials, communities, whānau at every level inside and outside of education services. What the academics in their careful analysis of Maori and nonMaori providers have shown, is what these Maori advocates have claimed, that Kaupapa Maori research and methods work best for Maori. This is why only the Trust or other

⁸ Tunmer, W., Chapman, J., Greaney, K., & Prochnow, J. (2002). The Contribution of Educational Psychology

to Intervention Research and Practice. *International Journal of Disability, Development and Education*, 49,

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⁹ For instance Five Waitakere schools are participating in a project to extend high standards across schools (EHSAS) whereby they work with other schools usually in their cluster.

¹⁰ At www.ero.govt.nz/publications

Maori communities can research the education needs of Maori in Waitakere and then deliver programmes that have any chance of working.

The WEST Plan

The research and analysis that underpins the WEST¹¹ draft plan is framed in deficit theory. For example here is an excerpt from their December 2007 draft plan :

“Persistent low family income is related to poorer education outcomes. It is particularly marked in the statistics for Maori and Pacific peoples. However, when deprivation is taken into account, Maori and Pacific peoples have worse outcomes than do pākehā”

“Teachers report that often kids are keen to learn but they are held back by family circumstances – lack of money for adequate food and clothing, no parental supervision, drugs, alcohol and domestic abuse.”

The assumption is that poor student achievement is caused by the home background rather than by teaching practices in the classroom

In contrast, the Trust will be able to use a Kaupapa Maori approach to ensure that the questions and methods are framed by tikanga Maori.¹² The Trust has a tool in Kaupapa Maori that can look at what will work for Maori from a critical approach that includes a decolonisation agenda as a key element of analysis.

Kei te tangi te tui	When the tui cries
Ko te tui anake	It is only the tui
I whakahoki te tangi	That returns the call

Iwi or Whanau Responsibility

It could be argued that leadership in this arena is an iwi responsibility. Professor Mason Durie¹³ argues against that proposition.

“Although iwi development will likely continue as an important pathway for Maori advancement, it is also likely that there will be an increasing emphasis on building whanau ... iwi may well contribute to whanau aspirations but for the most part the tools necessary for building iwi capacities will not be the same tools required for developing whanau capacities, including the

¹¹ WEST is a collaboration of Principals, schools, educators, Waitakere Council, Ministry of Education to lift education performance in 20 years

¹² Smith, L.T. & Cram, F. 1997. An evaluation of the Community Panel Diversion Pilot Project.

Commissioned by the Crime Prevention Unit, Office of the Prime Minister and Cabinet, Wellington.

⁹ Durie, M. (2005), Te tai tini transformations 2025. Paper presented at the Hui Taumata 2005, Wellington. www.huitaumata.maori.nz

capacities for caring, for creating whanau wealth, for whanau planning, for the intergenerational transfer of knowledge and skills within whanau, and for the wise management of whanau estates.”

Te Whanau o Waipareira Trust has brought whanaungatanga which translates as the work of making whānau to the people where they are, not where they are from. Descartes said, I think therefore I am. The Māori says, I belong, therefore I am. One state is about connecting to oneself, the other about connecting to ones world and the people in it. The key patterns that come from whanaungatanga are deep feelings for many people, a strong sense of belonging, empathy, emotional security and responsibility for all living things and people. It is all these things that the Trust brings with it when it engages with its communities.

Can a Small Organisation Make a Difference.

In 1975 Whata Winiata showed that a single person with whānau support can make a difference. When he realized how few of his people spoke te reo Maori and practiced their tikanga, Whata launched Whakatipuranga 2000, a strategy to rebuild Ruakawa reo and tikanga. Thirty years later, Professor Winiata can report a measure of success for his vision.

If all young Maori leaders of his age and times had embarked on a similar strategy te reo Maori would be in a different place today.

For Te Whanau o Waipareira Trust there is everything to be gained by playing a leadership role in Maori educational achievement. Mana depends not only on access to ones culture, but on the opportunity for cultural actualisation and experience. And who else will empower our children with mana. For it is only Maori who have the solutions to Maori issues.

4. A Maori Identity equals a Sense of Belonging

The research of Dr Nicole Coupe has been particularly significant in the debate over whether there is any value in students learning Maori knowledge. She found that being cut off from Maori culture is a key factor behind the high rates of Maori suicide and attempted suicide. 250 Maori who were treated at Auckland hospitals after attempting suicide were compared with a control group. She found that those who were connected with Maori culture were three times less likely to have attempted suicide than those who were not connected. Cultural connection included being able to speak Maori, name their iwi, ancestors and marae, having visited their marae and having access to their

whanau. Those who attempted suicide were much less likely to speak te reo than the group from the wider community.

It makes sense. It would be hard to attempt suicide if you knew your whakapapa because whakapapa is your very own story : the foundation for self esteem, confidence and belonging.

Whakapapa

Whakapapa ranks as a wonder of the world. Ten thousand years of writing – and no one in the world thought that recording their ancestors was important. Whakapapa is an explanation of who we are, why we are here, where we are going, what the point of anything is. Learning about the lives of the ancestors, is learning about ourselves.

Maori suicide rates are the highest in New Zealand, but they didn't used to be. Between 1957 and 1991, Maori suicide rates doubled for females and trebled for males. Suicide is normally attempted when the person is depressed. The Competent Learners project which followed children from the time they leave preschool until they were 16 found that those children who failed to learn to read young were much more likely to develop depression in their later schooling lives.

Low self esteem as Maori is connected to a lack of knowledge about their own people and a lack of understanding about how unique they were. This lack of knowledge contributes to not appreciating how unique each person is – this is what whakapapa gives – a sense of belonging – a sense of unity with the environment and connections to the people around you.

The Maori World View is Unique

Those who know little of their ancestors really are missing out. The western world is only just discovering or re discovering many of the concepts of Maori culture. Concepts such as free will, voluntary power, consensus by persuasion, assignment of status, equivalent male and female power, intergenerational child rearing, holistic health, the collapsing of time and space, the right of the planet and its organisms to life and respect

Maori created artistic and emotional beauty, invented and played games, made up and repeated stories, songs, poems, and practiced connecting to one another and to the environment. They practiced empathy, were sensitive to every nuance in their relationships, found joy in the company of others. The old people had the ability to see relationships between dissimilar things or to put together the pieces in new ways or to repeat patterns in new ways.

Our ancestors ability to weave a compelling narrative is the reason so much

information, knowledge, tikanga and emotion was able to be passed along in tact to the next generations. They mastered the metaphor linking the world of nature with the world of words. Their way of seeing the world as a single unity in which humanity is an equal stands in stark contrast to the western metaphor which is that the purpose of nature is to be one vast bank of raw materials, exclusively earmarked for the human enterprise. This negative view of nature led to such metaphors as "greedy as a pig," "the political wilderness," and "they acted like animals."

In so many ways the Maori story is one worth knowing.

Resistance to Maori Knowledge in Schools

Judith Simon in her studies of Kaupapa Maori initiatives in Auckland secondary schools, found that Maori students were often ostracised by teachers, other pupils and other parents for participating in Maori Knowledge programmes¹⁴. One teachers view was that Maori students "could get out of hand if they were allowed to group together" and that "Maori programmes could lower academic standards".

Other pupils saw the programmes as special treatment and resented those who attended them. Other parents questioned why resources were being channelled into "all this Maori stuff". One Principal reported in Simon's study had this fairly typical comment to make :

" An important point : we certainly don't pander to any ethnic groups. The philosophy here is to treat each single individual pupil as an individual... If he's good, he gets every support we can give him ; if he misbehaves, he gets clobbered. And we don't regard as an excuse, his colour, creed or anything else like that."

Simon in ¹⁵observed that it was the attitude of the principal that determined the success or failure of how Maori knowledge was implemented in the curriculum.

" It was evident also that the degrees to which these schools had moved towards making provisions for their Maori students and incorporating Maori culture into the school curriculum had depended a great deal upon the perspectives of the principals."

If the principal is unsupportive of Maori cultural programmes in their school their attitudes influenced other teachers. These attitudes then filtered down to

¹⁴ Simon, J. Ideology In Schooling Maori Children, Massey University, 1986.

Social Studies: The Cultivation Of Social Amnesia, Handout,1992.

Simon, J State Schooling For Maori: The Control of the Access to Knowledge, Auckland University, 1990.

¹⁵ Simon, J "Provisions for Maori in State Secondary Schools" 1993,

Maori students who felt ostracised and stigmatised if they participated in them.

“ the teaching of Maori language in the school and the bringing of a marae into the school are seen as terrible sorts of points of principle by people...Their concept is that every body is going to be dragged kicking and screaming into there, forced to engage in strange practices which are alien to them...people perceive this as a shift in power, which it is” (Principal in Simon’s study)

The Contribution of Maori Knowledge to Students Wellbeing

What these and other Principals still miss is the contribution Maori knowledge has to offer students in developing a perspective on the world, the environment and their relationships with people.

The fact is that greater scientific knowledge, technological advances and level of comfort explain nothing about the fundamental issues surrounding existence and death. The single greatest challenge currently facing humanity is to reconnect with our true story - who we are, how we got here, our intimate links with nature and ultimately our sense of belonging, our sense of place. In these matters, Maori knowledge has much to offer not just for Maori but every New Zealander.

Kaupapa Maori Thinking

A greater grasp of Maori knowledge, especially their own, will help Maori students apply critical thinking to the ways things are done around them and to them. If you identify as a Maori and value being Maori you would become more observant of things that don’t make sense.

For instance, if you were confronted by statistics that show that 85% of inmates reoffend as a Maori student you might ask why not try something different. If you were shown research that had been replicated and peer reviewed, showing that Maori children can close the gap in reading if they are taught phonemic awareness in their first year at school, as a Maori you might ask why don’t teachers do it then.

A strong identity as a Maori will help students deconstruct the actions and systems of people around them providing them with tools to contest the autonomy of others over their lives and the lives of their whanau.

5. 2007 Snapshot of Maori Achievement¹⁶.

Here are the headlines. Firstly, Fifty three per cent of Maori boys and forty four percent of year 11 Maori pupils cannot pass basic literacy and numeracy tests.

¹⁶ Based in figures released by the Ministry of Education December 18th 2007

This compares to the achievements of Maori-medium students. In the past three years, 76% - 81% of them have passed the literacy and numeracy tests.

Secondly, only 43 per cent of year 11 Maori pupils gained NCEA level one or above last year, compared with three-quarters of non-Maori, and only 15 per cent of Maori got university entrance compared to 31 per cent for all school leavers.

Thirdly, in spite of a direction to secondary schools to half their rates of suspension, Maori still have the highest suspension rates, nearly four times that of Pakeha. Maori students have the highest early leaving exemption rates amongst 15 year olds, 2.8 times higher than Pākehā and they have the lowest retention rates for staying at school to ages 16 and 17. Maori and Pasifika truanting rates are five and four times higher than Pakehas.

Maori Medium Schools

Fourthly, Maori Medium schools are doing better than mainstream on every measure – NCEA, Literacy and Numeracy, truancy, exclusions and suspensions.

However, there are only a few Years 11 - 13 students in Māori medium schools (460 – 540 Year 11 students, 280 – 340 Year 12 students and 150 - 250 Year 13 students in the last three years).

Nevertheless, in each of the Year 11 – 13 NCEA examinations, more Maori-medium students passed than Maori in mainstream. And for the past three years, more Māori medium students got University Entrance by the end of Year 13 than mainstream Māori.

Table¹⁷ 1: Percentage of candidates to meet the UE requirements by the end of Year 13, 2004 - 2006

	2004	2005	2006
Immersion schools	21.6	55.6	36.9
Bilingual schools	35.1	51.3	54.2
All Maori-medium schools	30.3	52.9	49.1
Maori at English-medium schools	25.0	26.6	29.8

The performance of Maori medium schools has been outstanding considering their lack of professional development opportunities, basic curriculum teaching materials, and a profession with some inexperienced and poorly supported teachers and Principals.

¹⁷ All tables are sourced from the Ministry of Education Website www.minedu.govt.nz

Its Deficit Theory not Socio Economic Status

It is often claimed that Maori literacy “tail” is a factor of socio economic factors. However this theory has been debunked by research¹⁸ into Maori literacy achievement across all ten deciles. The research¹⁹ showed that performance of reading for both Maori and Pakeha increased over the deciles of schools²⁰. However a second more important finding was that the differences between Māori and Pākehā reading achievement were constant across the entire decile rangē. In other words it is not socio economic status but the relationships between teachers and Maori students – as these differences occur at *all* levels of socio economic status.

Intervention Needed at Preschool and Year One

The Competent Children study, referred to earlier, assessed children from preschool until they were 16. By the age of 16 the importance of early progress in literacy and numeracy was shown by the competency scores of those who had left school by age 16, and those who had remained at school. Those who had left school had lower average cognitive scores from age 5, and the gap grew wider with time. Those who left and those who stayed had much the same average attitudinal scores at age 5. However as those who left failed in literacy and numeracy their attitudes became more and more negative.

A similarly important finding was that as students became older and became more negative about schooling, they tended to disengage from learning before age 12, with the disengagement rising at secondary level. The authors concluded intervention should begin early in preschool, before students reach school, and in their first school years. In other words get children reading early so they avoid becoming negative about school in the first place.

This study has implications for any strategy to address Maori rates of truanting, stand downs, suspensions and exclusions. It also has implications for the high rates of youth Maori depression, in that it demonstrates a direct link between early reading failure, the growth of negative attitudes towards school leading to leaving school early - all factors in youth depression, risk taking and suicide. .

6. The Politics of Reading

In 1970 Maori and non Maori students together achieved the Number One spot

¹⁸ Bishop, Russell An Evaluation of Te Kotahitanga 2002

¹⁹ Using the asTTle reading and comprehension assessment toll

²⁰ Where 1 = lowest SES background, and 10 = highest SES background

in the World in Reading out of 50 countries. Between 1973 and 1987 New Zealand changed the way reading was taught from a structured approach to a “whole language” approach. This new approach required good language, pre reading skills, alphabetic knowledge – skills that had previously been developed at school – rather than expecting it to be taught at home²¹. In 1990 in the exact same survey as that given in 1970 and with the same 50 countries non Maori were still near the top, but Maori had fallen to the bottom. The Ministry of Education commissioned analysis of the two studies blamed the home backgrounds of the Maori readers for the decline in their reading.

This new gap was confirmed in 1996 when the results from the International Adult Literacy Survey showed that 70% of Maori adults were now barely literate (in the bottom skill categories). It has been confirmed again and again in many international studies. Indeed without them we might not have identified how bad the problem had become because in the period between the tests, the Ministry of Education had stopped collecting data on reading achievement.

At the same time as these findings were being released, other research both here and overseas had already identified what had gone wrong and how to fix it²².

Reading Recovery

For a long time it was believed that children who fell behind in the first year of school could easily catch up again through Reading Recovery which is in 70 schools and accessed by 20% of students. But Reading Recovery was itself based on Whole Language and as research now shows did not work. Children who fall behind in reading in Year One tend to be very low in phonological awareness skills²³ ²⁴, and these skills do not seem to improve during the programme²⁵.

Phonemic Awareness

Twenty years of research from Professors Chapman and Tunmer from Massey and Professor Tom Nicholson from Auckland University on emergent literacy has shown that the one critical skill children need to learn to read fluently is

²¹ Nicholson, T. (2002). The social and political contexts of reading: Contemporary literacy policy in Aotearoa New Zealand. In P.Adams & H. Ryan (Eds.), Learning to read in Aotearoa New Zealand (pp. 22-50). Palmerston North, New Zealand: Dunmore Press.

²² Juel, C. (1988). Learning to read and write. A longitudinal study of 54 children from first through fourth grades. *Journal of Educational Psychology*, 80, 437-447.

²³ How to blend the sounds of letters together to realize the spoken forms of written words. . It includes syllable awareness, as well as awareness that the syllable itself can be broken into its onset and rime.

²⁴ (Ehri, et al, 2001).

²⁵ Fletcher-Flinn, C. M., White, C. Y., & Nicholson, T. (1998). Does Reading Recovery improve phonological skills? *Queensland Journal of Educational Research*, 14, 4-28..

phonological and phonemic skills. Professor Nicholson has also pointed out that research shows that lack of phonemic and phonological skills is the problem for both dyslexic children and adults.

Numerous reports have recommended that children need to be taught phonemic awareness skills without which they will not learn to read. The Ministry of Education set up a Task Force to look at the gaps between Pakeha, Maori and Pacifica children. Each Task Force report²⁶ recommended teachers be retrained in how to teach phonological skills as did the Education and Science Select Committee Report²⁷. There have been similar recommendations in the United States (National Reading Panel, 2000²⁸).

This is not the place for a treatise on phonemes and emergent literacy. Suffice to say that it is the missing ingredient in the beginning readers skills without which they cannot learn to read.

Phonemic Awareness closed the Reading Gap

Tunmer and Chapman²⁹ found that phonemic awareness training when added to a whole language programme closed the gap between Maori and Pakeha reading by the age of seven (summary of report in Appendix One). Those Maori children who were not given the training fell further and further behind.

This research was completed by 2000. It was part of a Massey University project commissioned by the Ministry of Education. Its results have also been replicated by Tom Nicholson.

The question is why has the Ministry of Education not acted on this research. Why has it continued to fund Reading Recovery when it has been shown to be ineffective. Why did it not immediately act to introduce professional development for all Year One and Two teachers in low decile schools. Instead it has funded the Literacy Professional Development Project (LPDP) as yet another

²⁶ Ministry of Education (1999). Report of Literacy Taskforce. Wellington: Author
Ministry of Education (2000). Literacy Experts Group Report to the Secretary of Education.
Wellington: Author www.minedu.govt.nz

²⁷ Education and Science Select Committee Report on Reading. (2001). Me panui tatou katoa – Let's all read. Report of the Education and Science Committee on the inquiry into the teaching of reading in New Zealand. Wellington: New Zealand Parliament. www.gp.co.nz/wooc/ipapers/i2b.html

²⁸ Ehri, L. Nunes, S.R., Willows, D.M., Schuster, B.V., Yaghoub-Zadeh, Z, Shanahan, T. (2001). Phonemic awareness instruction helps children to learn to read: Evidence from the National Reading Panel's meta-analysis. *Reading Research Quarterly*, 36, 250-287.

²⁹ Tunmer, W.E., Chapman, J.W. , Ryan, H.A., & Prochnow, J.E. (1998). The importance of providing beginning readers with explicit training in phonological processing skills. *Australian Journal of Learning Disabilities*, 3, 4-14.

pilot project. After two years of involvement, students made minimal gains³⁰.

7. The Te Whanau o Waipareira Education Plan

The timing of the consolidation of the Trust puts it in a position where it can make a difference to the education of Maori in Waitakere and the rest of New Zealand.

The Ministry of Education, principals, teachers and support staff are engaged in one big experiment on how to improve Maori presence, engagement and achievement. Even a brief scan of their efforts is enough to dampen confidence in their ability to make a difference. Unless they are able to work with Maori communities to develop strategies that are based on Kaupapa Maori and not racism or deficit theory what they do will hold back Maori development for longer than we can afford.

The business with the growth rate is prisons – Maori inmates doubled in the past five years and the disillusionment, low self esteem and prospects of boy school leavers is steering them into the arms of the Corrections Department. While the Ministry of Education may be content with the incremental shifts and occasional backward drift in achievement Maori leaders cannot be.

8. Recommendations

This paper recommends that Te Whanau o Waipareira agree to lead a Kaupapa Maori strategy for Waitakere.

That priority be given to developing The Waipareira Literacy Plan. This plan would draw together all the relevant research strands and would be developed in a Kaupapa Maori research framework.

That the Literacy Plan would be based firstly on empowering whānau to address their literacy needs and secondly on lifting evidence based literacy teaching in Waitakere

³⁰ S. McDowall, M. Cameron, & R. Dingle (NZCER) with A. Gilmore, & L. MacGibbon
Evaluation
of the Literacy Professional Development Project (University of Canterbury) December 2007

That a Waipareira Literacy Taskforce be established which would include eminent Literacy and Maori Development experts (such as Prof Mason Durie; Prof Nicholson; Prof Tunmer etc)

That a Waipareira Education Conference be held as an opportunity for the communities to contribute their views and be informed on issues and research.

That the Trust develop The Waipareira Annual Report Card on the performance of Principals, Schools and Teachers in Waitakere city.

9. The Status of Maori Achievement in Waitakere Schools

Waitakere has 73 schools - 19 full primary schools, 31 contributing schools, six intermediate schools, four composite schools (combining primary, intermediate and secondary), four special schools, nine secondary schools offering education up to Year 13 and four kura kaupapa Māori .

Ethnicity of Waitakere students 2006

European	Maori	Pasifika	Asian	Other	International	Total
14,509	6,327	6,742	4,226	1,123	402	33,329

Qualifications

The rate of progress for Maori and Pasifika students across school years and curriculum levels is generally similar to that of Pakeha and Asian students so the gaps between them remain steady.

In 2006 the percentage of all school leavers without qualifications dropped from 12.9% in 2005 to 11.1% - Māori nationally decreased to 22%. Māori rates in Waitakere kept pace with the national drop, going from 26.6% to 22.5%. Waitakere Pasifika students performed best of all, dropping below the percentage for all Waitakere school leavers of 14.4%.

Literacy and Numeracy

30.9% of Waitakere school leavers left without literacy and numeracy at NCEA Level 1 in 2005. This is significantly higher compared to the national figure of 22.6%.

Population	% of School Leavers
Waitakere City	30.9

National average	22.6
National average Māori boys	53.0

University Entrance

Waitakere figures for both Māori students and all students who qualified to attend a university is much lower than national figures. The bright spot is that a higher percentage of Waitakere Pasifika students (17.4%) got university entrance compared to the national figure (16.8%).

	Total	Māori	Pasifika	Asian	Other	Pakeha
Waitakere City	24.6	14.3	17.4	48.3	27.7	25.9
achieving@ waitakere	30.3					
New Zealand Total	36.3	14.8	16.8	63.0	40.7	41.3

Transience

This is a big challenge for schools – In 2006, 57.7% of people in Waitakere had lived at their residence for less than five years. 23.2% had lived there for less than a year.

Presence at School

Suspensions, stand-downs and exclusions

Stand-down, suspension and exclusion rates in Waitakere City were much higher than the rest of New Zealand across 2004 to 2006. Stand-down rates in 2006 are up, suspension rates are up slightly and exclusion rates are slightly down. Boys are three times more likely to be suspended than girls. 14/15 year olds are the most common age for suspensions.

Rates per 1,000 students for Stand-downs, Suspensions and Exclusions 2003 to 2006ⁱ

	Stand-downs			Suspensions			Exclusions		
	2004	2005	2006	2004	2005	2006	2004	2005	2006
Waitakere	37.8	36.8	41.8	8.0	6.9	7.3	2.7	3.0	2.8
NZ	28.8	30.6	31.4	6.7	7.2	7.0	2.3	2.6	2.5

Exclusions by Ethnicity in Waitakere 2004 to 2006

There was a drop in Māori exclusions, from 6.9 in 2005 to 4.2 in 2006. This follows the New Zealand trend where there was a small drop to 5.6 in 2006.

	Pakeha	Māori	Pacific			Total
			Islands	Asian	Other	
2004	1.2	6.2	3.8	x ⁱⁱ	x	2.7
2005	1.3	6.9	4.3	x	x	3.0
2006	1.6	4.2	4.6	x	6.7	2.8

Early Leaving Exemptions

The number of early leaving certificates issued to students in Waitakere City has risen since 2001. In 2007 the Ministry asked schools to halve the number of exemptions for 15 year old students. By 2007 (up to September), 63 exemptions had been approved in Waitakere while in 2006 167 exemptions were approved.

Truancy

In 2004 and 2006 the Ministry of Education took a snapshot of truancy in schools one week. They found that in 2004, 3.4% of students in Waitakere City truanted and in 2006 4.1% did. At least this was one figure where Waitakere did better than the national average.

70% of truants referred to The WISAP (Waitakere Improving School Attendance Programme) were Maori and Pasifika students. There were slightly more girls than boys and just over half 55% were primary students. Up until September 10 2007, WISAP dealt with 408 truants.

The Ministry of Education's new ENROL scheme should make it easier to locate truants.

Out of Zone Attendance

The numbers going out of the Waitakere secondary school zones is rising. In 2005 3099 secondary students left Waitakere to study elsewhere (25%). 20.2% went to Auckland City. 4.3% went to North Shore. The majority attended Avondale College, Lynfield College or Mt Albert Grammar in Auckland, and Westlake Boys High School and Westlake Girls High School on the North Shore.

However, over 600 came into the area for their schooling.

School Decile Ratings

There are twice as many low decile schools 1-3 (23) as there are high decile schools 8-10 (12). This has an impact on the quality of education. Higher qualified and experienced (and therefore better paid) teachers are more likely to teach at higher decile schools. While there is larger operational funding to lower decile schools this does not redress the imbalance caused by the higher wages

that are paid directly to the teachers. Teachers salaries take up half the education budget so it is a significant factor.

Low decile ratings are used under the deficit theory to explain why student achievement is so low. But there are sufficient low decile schools who achieve at similar levels to high decile schools to know that the real issue is poor teaching practice. Waitakere has fewer qualified and experienced teachers, more new teachers and a higher turnover of young teachers than in the rest of the country and this has more of an impact on student achievement than the home backgrounds of the students.

Quality educators

In 2004, in Waitakere City, between 21 and 80 percent of teachers in any particular subject did not have tertiary qualifications in that subject area. This compares with 17 to 62 percent for New Zealand generally. Research here and overseas show that highly qualified teachers can have very marked impacts on the outcomes for diverse students, particularly younger students.

While teachers are paid according to time served and qualifications rather than on ability and practice it will continue to be difficult to reward those who teach better. Professional Development services for Waitakere are provided by the Learning Network which was established by the WAPA. Again a search of their courses reveal nothing aimed at combating deficit theory thinking to overturn lifelong stereotypes of Māori students and their families.

In their view their service brings “ highly acclaimed educators from all over the world to Waitakere”.

Race of Teachers

The numbers of Māori and Pasifika teachers are low.

April 2006: Ethnicity by Region and National

	ETHNICITY			Total
	Maori	Pasifika	Unknown	
Nationwide	4,680	1,131	3,123	50,125
Auckland	972	755	752	15,166
Waitakere	170	85	120	2,129

Source: Teacher Payroll Data Warehouse

Transition from school

The Waitakere Youth Transition Service tracked 1549 Waitakere Year 12 and 13 students who were intending to leave or had recently left school in 2006 through to June 2007. Of those students fewer than 7% went into full time work, 28% went onto Tertiary and fewer than ten per cent went into apprenticeships or youth training courses.

Its not like an effort isn't been made in this area – there is the Waitakere Youth Transition Service which helps ex students move into work or training, the Young Enterprise scheme is going in six Waitakere secondary schools and there are three Waitakere Enterprising Schools.

ERO reports

The most notable feature of the three year ERO reviews of Waitakere schools is how positive most of them are. You would think you had entered into school heaven unless you were familiar with the record of achievement of those schools with its Māori students.

Over a third of the 73 schools in Waitakere have positive reports (29). The reports of the next group of 22 schools are also positive although minor issues still need to be addressed. ERO was only concerned about issues in 24 schools – and in 15 of those the issues were not serious. In the next group of four schools there were some concerns but not enough for them to be put on annual review. Only 5 schools received negative reports requiring annual reviews and Ministry of Education assistance.

There is even a review of how each school has addressed Māori underachievement as part of the Governments National Priority Areas. This section is usually positive and congratulatory of the efforts being made. As was mentioned in an earlier section, the deficit theory is everywhere in education, even underpinning the methodologies and assumptions of the organization charged with leading best teaching and school practice. And therein lies its failure. ERO conducts pen and paper reviews that goes everywhere in the school except into the classroom, the one place where the greatest difference to student achievement can be made. ERO accepts what schools are doing to raise Māori achievement because it has itself no best practice framework that can guide its evaluations.

10. Early Childhood Education

Early Childhood Education is worth it. Especially if it is a quality service.

Benefits of ECE

Children who attend a quality early childhood education service gain benefits that last through to their early years in school and beyond³¹. Children in their early years of school show higher cognitive skills and more advanced social skills than children who have not attended early childhood education prior to starting school^{3233 34}. They are less likely to be held back in class or need special education services, are more likely to get better jobs and earn more and are less likely to be arrested or get into trouble.

Quality is achieved through learning programmes, the ratio of trained adults to children, the number of children (or group size) and the qualification levels of teachers³⁵.

A Waitakere Snapshot

In 2006 there were 14,658 under fives children in Waitakere, 2,916 of them Maori. They are serviced by 145 ECE providers with a combined roll of 8,216 children including 63 privately owned childcare centers, nine Kohanga Reo and a network co ordinator. The nine Kōhanga serviced 228 Māori children.

The requirement that by 2012 staff must be qualified and registered or enrolled in an approved early childhood teacher education programme will contribute to the closure of more Kōhanga Reo in part because the registered training programme for Kōhanga, Whakapakari, has poor attendance, poor completion rates and provides very few supports for its taura.

Kōhanga Reo Failing to Cater for Māori ECE

By 1994 there were 800 catering for 14,000 tamariki. Soon after the numbers began to drop. By 2006 Kohanga numbers were down to 470 and still falling.

Wylie, C , Hodgen, E , Ferral, H , & Thompson, J. (2006). Contributions of early childhood education to age-14 performance: Evidence from the competent children, competent learners project. Wellington: Ministry of Education & New Zealand Council for Educational Research (NZCER).

³² NICHD Early Childcare Research Network. (2006). Child-care effect sizes for the NICHD study of early child care and youth development. *American Psychologist*, 61(2), 99-116.

³³ Masse, L. N., & Barnett, W. S. (2002). A benefit-cost analysis of the Abecedarian Early Childhood Intervention. New Brunswick, NJ: National Institute for Early Education Research, Rutgers University. Reynolds, A., Temple, J., Robertson, D., & Mann, E. (2002). Age 21 Cost-benefit analysis of the Title I Chicago Child-Parent Centers. Madison, WI: University of Wisconsin .

³⁴ Barnett, W. S., & Camilli, G. (2002). Compensatory preschool education, cognitive development, and "race." In J. M. Fish (Ed.), *Race and intelligence: Separating science from myth* (pp. 369–406). Mahwah, NJ: Erlbaum.

³⁵ Farquhar, S. E. (2003). *Quality Teaching Early Foundations: Best Evidence Synthesis*. Wellington: Ministry of Education.

The implications of this is that ninety per cent of Maori preschoolers are not being exposed to te reo Maori at a time when it is easiest to learn. This has implications for their self concepts, for their knowledge of te reo and tikanga with later implications for smoking, self harm, depression and suicide.

One of the reasons participation in Kōhanga has dropped and will continue to drop is the lack of a structured curriculum, lack of qualified staff and poor quality care.

Preschool Statistics

In 2006, 92.4% of all children in Waitakere City aged 5 years and under attended early childhood education, compared with 94.5% across New Zealand. The participation of Māori children in ECE has grown steadily, from 81.9% in 2001 to 91.1% in 2006, which is higher than the total New Zealand rate for Māori children of 89.9%.

Shortage of Places

Kindergarten waiting lists: On average, each kindergarten in Waitakere City has a waiting list of 25 children (under three).

Projected Growth

There are already 2916 Māori under fives in Waitakere. 523 Maori children went to preschool in 2005, 273 to mainstream, 250 to bilingual ECE's the rest did not go to ECE. This is why Māori participation in Early Childhood Education has been identified by the government as one of eight key action areas. The *Ka Hikitia - Managing for Success* strategy (2008 to 2012) aims to increase Māori participation in Early Childhood Education to 95% by 2012.

In the past year, the Ministry of Education has focused on continuing to promoting access for families and communities with low rates of participation. They intend to continue their work on improving the participation rates especially among Pacific children³⁶.

In the next 20 years, 30 – 40 new pre-school facilities will be needed³⁷.

Māori Knowledge in ECE

Te Whariki has clear requirement for Māori knowledge, but as the mid decade review pointed out – few centers are meeting these requirements. Te Whanau o Waipareira Trust has the opportunity to provide leadership and professional development for Mainstream ECE centres in Waitakere through entering into a JV to promote EziReo, a te reo Māori curriculum for ECE.

³⁶ Briefing for the incoming Minister of Education Ministry of Education November 2007

³⁷ The WEST Report 2007

Te Whanau o Waipareira as a Provider

There is a vacuum in the provision of quality bilingual early childhood education. As an existing provider, the Trust has already developed the expertise to run a quality bilingual center. It is therefore well positioned to expand its business as a provider of quality bilingual education.

Marketing a Seamless Service

Waipareira Pacifika is the perfect base from which The Trust can assist the Ministry of Education achieve its goal of lifting Māori and Pacifika participation. The Trust can provide a seamless wellchild/parenting/family start/preschool service. The Trust could also investigate the current Ministry of Education investigation of ECE centers as providers of parenting advice and support.

In marketing through the Wai Health clinic, well child and Family Start clients, the Trust can overcome one issue that has been identified as adding to lower participation rates for Māori and Pacific children; that more of their families are unaware of the role quality ECE can play in their children's development.

Staff Training

Qualified staff can be enrolled at Unitec's Early Childhood Education course provided it is adapted to a bilingual programme. Alternatively, The Trust can revive its PTE and run one of the other bilingual preschool courses from Te Wānanga o Awanuiarangi or other. Te Tari Puna the Childcare Association in Waitakere wrote and trialled The Pasifika studies ECE diploma and should be encouraged to develop a bilingual course.

Ministry of Education Contract

The Trust could secure a contract with the Ministry of Education to encourage Māori to undertake ECE degrees. A provider in Wellington has a similar contract in place currently with the Ministry of Education.

11. Recommendations

This paper recommends that Te Whanau o Waipareira Trust agree to lead a Kaupapa Maori ECE strategy for Waitakere – the Waipareira ECE Plan.

That priority be given in the Plan to encouraging Maori participation in ECE through the provision of quality bilingual ECE based on the model developed in Te Rito.

That the Trust enter into a JV to market EziReo a te reo Maori curriculum for

ECE

That as part of The Waipareira Literacy Plan that The Waipareira ECE Literacy Plan be developed. This plan would include whānau who are clients of the Trusts services and all ECE providers in Waitakere.

That as part of The Waipareira Education Conference that the role of ECE in language maintenance be re examined and a new regional strategy be developed.

That the Trust develop The Waipareira Report Card on the performance of ECE providing Maori knowledge in Waitakere

Appendix Two Te Kotahitanga

Te Kotahitanga research programme was commissioned by the Ministry of Education under Te Tere Auraki and developed by the Māori Education Research Institute, School of Education, University of Waikato, and Poutama Pounamu Research and Development Centre.

Peter Ramsey from Waikato University summed it up in 1981 in a report on how teachers attitudes to their Māori and Pacific students led to poore achievement. Teachers blamed the students “poor” home backgrounds, their parents poor education and the low abilities of the students themselves for the low outcomes. Hē compared the teaching practices of teachers in Howick and Pakuranga to the practices of teachers in South Auckland. Hē concluded that low expectations and negative attitudes translated into poor teaching.

This sums up what Te Kotahitanga is all about. It is described as an initiative aimed at teachers of Year Nine and Ten students “to improve teaching strategies and the effectiveness of teachers to increase the engagement and academic achievement of Māori students within mainstream secondary schools”. However, it is little more than anti racism training. Teachers are confronted by their stereotypes about Māori childrens abilities and taught how to lift their expectations of Māori students. Its about showing teachers that in fact the reason Māori students achieve less is because of the poor teaching they receive and the negativity they encounter about their race and their culture.

It is a professional development programme which uses interventions such as workshops, observations of classroom practice, and interactive feedback sessions, the programme encourages teachers to think critically about their teaching practice, and to introduce them to concepts and techniques which facilitate Māori student learning. It has begun in Waitakere secondary schools whose course began at Hoani Waititi marae in December 2006.

The research evidence and feedback from participants clearly indicates Te Kotahitanga is impacting on teachers and schools, and is providing an approach that is making a difference for Māori student social and academic outcomes.

By 2006 the total number of participating schools was 33.

The progress of the 2003 Year 9 students has been followed. These were the first group of students to be assessed for NCEA level 1 who throughout their time at secondary school had been taught by Te Kotahitanga trained teachers.

The latest NCEA data – for the 12 schools involved in Te Kotahitanga since its inception – shows NCEA level one achievement by Māori students increased from 32.1 percent in 2005 to 48.4 percent in 2006. This is an increase of 16.4 percentage points compared to a national average increase of 8.9 percentage points. The figures relate to students taught by Te Kotahitanga teachers for all their secondary schooling.

The data also shows increased NCEA level one achievement from 48.5 percent in 2005 to 59.7 percent in 2006 for all students in Te Kotahitanga schools.

The Ministry is also extending the existing contract with Waikato University covering the current 33 Te Kotahitanga schools, the individual contracts with the schools and assessing the future expansion of Te Kotahitanga.

An independent three year evaluation by Victoria University of the impact of Te Kotahitanga towards the goal of raising Māori student achievement has been commissioned by the Ministry. The final report will be available in Feb 2011. A research programme was conducted to measure the impact of the professional development intervention using multiple indicators (Kim & Sunderman, 2005).

The reports highlight how teachers can improve educational outcomes for Māori students.

The overall aim of this project has been to investigate how to improve the educational achievement of Māori students in mainstream secondary school classrooms.

Teachers are shown how to implement an Effective Teaching Profile (ETP) based on two strategies. Firstly to stop blaming the students home and racial background and secondly to take responsibility for the learning of their students. Teachers are then shown to bring best practice teaching into their sessions with their students.

The programme consists of an initial induction hui, which is followed by a term-by-term cycle of formal observations, follow-up feedback, group co-construction meetings, and targeted shadow-coaching. Other activities that support this programme, such as new knowledge, new teaching strategies and/or new assessment procedures are also introduced on a “needs be” basis.

From the student interviews we learned that when Māori students have good relationships with their teachers, they are able to thrive at school. Good relationships are based on teachers embracing all

aspects of the ETP, including caring for them as culturally-located individuals as Māori, caring for their performance and using a wide range of classroom interactions, strategies and outcome indicators to inform their practice.

The teachers' interviews indicated effective Te Kōtahitanga teachers have undergone a philosophical shift in the way they think about teaching and learning. Anti-deficit thinking, agentic positioning, and the six demonstrable elements of the ETP are the essential threads in this new approach to teaching, which the authors have called a Culturally Responsive Pedagogy of Relations.

This approach to teaching Māori students is based upon a commitment by teachers to build caring and learning relationships and interactions with Māori students; in the second, for teachers to strongly believe Māori students can improve their achievement; and thirdly, their students are able to take responsibility for their learning and performance.

Māori students whose teachers are in the project are achieving significantly higher in numeracy than Māori students where teachers are not in the project. This tells us that the context created in Te Kōtahitanga teachers' classrooms is better for improving the achievement of Māori students than numeracy interventions alone.

Literacy gains were significant. Where, in 2004, 46% and in 2005, 34% of Māori students who achieved stanines between 1 and 3 in the literacy pre-test, achieved stanines between 4 and 6/7 in the literacy post-test.

Implications for Te Whanau o Waipareira

Maori achievement at Secondary levels can be significantly improved through Te Kotahitanga which changes teachers attitudes and classroom practices toward Māori students thereby lifting their students achievements in NCEA, in numeracy and in literacy.

However,

There are no plans to roll Te Kotahitanga out to all teachers in all secondary schools.

The key intervention areas are in the junior teachers in primary schools.

Appendix Three

EVIDENCE- BASED RESEARCH ON READING RECOVERY

Reading Recovery is not successful with its targeted student population, the lowest performing students.
May 20, 2002

We are an international group of researchers who study reading development and interventions with struggling readers. This letter responds to a number of questions that have been raised by educators, policymakers, and parents about the effectiveness of Reading Recovery, a tutoring program designed for struggling first grade students. We hope the following summary analysis will be helpful to those who are considering the most effective ways to help struggling students become proficient readers.

These are not isolated opinions and the findings here are summaries of several peer-reviewed studies and syntheses of research on Reading Recovery. However, it is not our goal to discredit Reading Recovery, but as with any other program, outline its weaknesses to suggest how it can be improved. We believe this should be done for any program that is widely used to address reading difficulties.

1. Reading Recovery is not successful with its targeted student population, the lowest performing students. There is little evidence to show that Reading Recovery has proved successful with the lowest performing students. Reading Recovery targets the lowest 10-20 percent of first graders who have the prerequisite skills for Reading Recovery. While research distributed by the developers of Reading Recovery indicates a positive effect of the program, analyses by independent researchers have found serious problems with these conclusions. Studies conducted by researchers associated with Reading Recovery typically exclude 25-40% of the poorest performing students from the data analysis. In contrast, the studies funded by the National Institute for Child Health and Human Development (NICHD) and the Office of Special Education Programs (OSEP) in the Department of Education never purposely exclude a child. The data on efficacy is based on all those who are enrolled and available for follow-up. This is known as an "intent to treat" approach, which is standard for any evaluative research. Reading Recovery's "in-house research" does not follow an "intent to treat" approach. In fact, for the poorest readers, empirical syntheses of "in-house" and independent studies indicate that Reading Recovery is not effective. In Elbaum et al. (2000), the gains for the poorest readers instructed with Reading Recovery were almost zero. There is also evidence that students who do complete the Reading Recovery sequence in first grade lose much of their gains, even in the 65-75% of better students who finish the program (Hiebert, 1994; Shanahan & Barr, 1995; Snow, Burns, & Griffin, 1998; Tunmer & Chapman, in press b). A recent study by a group from New Zealand (Chapman, Tunmer, & Prochnow, 2001) shows that students in Reading Recovery may experience problems with self-esteem when they do not perform well. One of the authors, Chapman, stated in an interview with a New Zealand newspaper (The Press, November 1, 1999) "Students actually declined in self-esteem throughout the course of the program and continued to show no acceleration or improvement in the period following the programme." (See also Tunmer & Chapman, in press a).

2. Reading Recovery is not a cost effective solution. Even if it were maximally effective, Reading Recovery is not cost effective because the developers require one-to-one interventions by highly trained teachers. An analysis by Hiebert (1994) found that Reading Recovery was very expensive, costing over \$8,000 per student, reflecting in part the costs of training. But Elbaum et al. (2000) found that students who participated in Reading Recovery did not outperform students who were provided one-on-one reading instruction by trained volunteers. At least two studies have compared Reading Recovery in a one-to-one grouping with a modified version of "Reading Recovery" administered to a small group (by definition this can't be Reading Recovery; Evans, 1996; Iversen, 1997). There was no advantage of one-to-one instruction over small group instruction. There are other first grade programs that are demonstrably efficacious, impact more students because they do not require 1:1 tutoring, are easier to implement, and do a better job than Reading Recovery of improving student reading skills because they do not drop students (Snow et al., 1998; Torgesen, 2000).

Altogether, several studies indicate that teacher: student groupings of 1:3 work as well as groupings of 1:1 (Elbaum et al., 2000). Many of the current NICHD and OSEP pullout interventions utilize group sizes of 1:3 and higher. Thus, solely by virtue of the number of students who can be reached, Reading Recovery is at least 200% more expensive than other first grade interventions. Reading Recovery specifically states that it is not a program for groups, but provides little empirical support for this philosophy. This philosophy is inconsistent with the research on early intervention.

3. Reading Recovery efficacy studies do not use standard assessment measures. Most evaluations are restricted to the Reading Recovery developers' own, nonstandard measures. These same measures are used to determine which students will be considered as part of the sample (continued versus discontinued

students). Thus, outcomes are inflated and unconvincing to the research community. The primary outcome measure used by Reading Recovery "in-house" researchers that has shown the largest effect is an assessment of "text reading" developed by the authors. However, even Reading Recovery specialists acknowledge that "The text reading measure is not an equal interval scale, that is, there are smaller differences in the beginning levels than at upper levels. For beginning readers, it is necessary to look at the reader's progress in more detail" (Askew et al., 1998, p.10). Obvious candidates would involve continuous progress monitoring as implemented in numerous research studies and norm referenced tests that are widely available and commonly used in reading intervention research. With use of standard measures like those implemented by independent researchers, student performance could be compared across studies, permitting calculation of response to instruction based on the number of hours of instruction across interventions (see Torgesen, 2000).

4. Reading Recovery does not change by capitalizing on research. Reading Recovery developers have been and continue to be resistant to integrating the findings of independent, scientifically based reading research into their program and making it more cost effective. The failure to attend to research in modifying the program is its major downfall. The lack of efficacy of Reading Recovery with the poorest readers is not surprising given the research base that highlights the importance of explicit teaching of phonics for this group. Reading Recovery teaches phonics, but the instruction is not sufficiently explicit. A common finding in research on Reading Recovery is that those students who do not respond are weak in phonological awareness (Snow et al., 1998; Tunmer & Chapman, in press b). In fact, research by New Zealand researchers Iverson and Tunmer (1993) in which an explicit phonics component was added to a standard Reading Recovery intervention reduced the time required to complete the program by about 30%. Morris, Tyner, and Perney (2000) found that a reading program constructed like Reading Recovery with the addition of an explicit component addressing spelling-to-sound patterns was highly effective, even with those students most at risk.

Reading Recovery has been independently evaluated in New Zealand, the country in which it was developed. These researchers, who have cosigned this letter, asked that this summary be included:

"In New Zealand, where Reading Recovery was developed, the programme has been independently examined on two occasions. Both studies found shortcomings. In essence, the programme is failing to meet the claims regarding its objectives and success. Senior Reading Recovery administrators have also overtly blocked attempts by graduate students to independently examine aspects of Reading Recovery. The New Zealand Ministry of Education has stated that because of copyright issues, the Ministry is unable to make changes to the program. Despite strong evidence in New Zealand, Australia, and the US that changes are needed to make Reading Recovery more effective, Reading Recovery leaders do not seem willing to incorporate the findings of such research to make the programme more effective. There is and has been considerable debate about the efficacy of Reading Recovery in New Zealand; this debate is indicative of an increasing dissatisfaction among researchers and some educators about the nature of the Reading Recovery programme. Finally, the Ministry of Education commissioned a report from the "Literacy Experts Group", released in 1999. Included in this report was a recommendation, unanimously agreed to by experts from the full spectrum of views on reading: "We recommend that Reading Recovery place greater emphasis on explicit instruction in phonological awareness and the use of spelling-to-sound patterns in recognizing unfamiliar words in text." This recommendation has not been adopted by Reading Recovery."

There are three additions that would impact positively the number of students who benefit from Reading Recovery, their rate of progress, and reduce costs: (1) increased group size; (2) explicit instruction in phonics and phonemic awareness; and (3) use of standardized outcome measures and continuous progress monitoring. These additions have been ignored despite research summarized in the National Research Council report, Preventing Reading Difficulties in Young Children, which specifically outlined

many of these concerns (Snow et al., 1998, pp. 255-258), the National Reading Panel report, the New Zealand Ministry of Education, and various reviews suggesting that such steps would greatly benefit students who are placed in Reading Recovery.

In summary, the Reading First initiative, recently enacted into law as part of the No Child Left Behind Act of 2002, requires the use of scientifically based classroom reading instruction for all students. Even with the best classroom instruction, there will still be some students who don't make adequate progress and need additional, more intensive instruction. Reading Recovery has not met the needs of these lowest performing students. Most significantly, its excessive costs can make it more difficult for a school to provide help for all students in need, especially those who are behind in the upper grades. Thus, Reading Recovery is not a productive investment of taxpayers' money or students' time and is a classic example of a "one size fits all" method. No single method works with all students. Methods like Reading Recovery that are rigidly implemented and limited in the number of components of effective reading instruction will not work with all students. Reading Recovery leaves too many students behind.

Sincerely,

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