

Mokoia School (2201) Analysis of Variance 2022

Target: To increase use of te reo Maori in Year 5 children.

Report: We started the year strong with kupu o te wiki and trying to use classroom phrases. The younger children were not responsive to te reo lessons, no matter who delivered them and in what format. We experimented with te reo activities in the session/afternoon, but found that the rooms became too loud to be productive. We took two topics from Aotearoa/NZ histories and used these to help us bring more te ao Maori into the classroom. Children enjoyed these topics and engaged with different aspects, such as the local waka arriving. Museum visits were very successful, informative and very inspirational for the children. We have introduced karakia and waiata every morning. We approached parents of Maori heritage to support by sharing family stories or legends, but these parents, after initially being interested, declined.

Our tamariki love waiata, and sing really beautifully, so we have found a way in here. Our older children also learned poi and rakau, with our younger ones experimenting with them. We really feel that for te reo Maori to be successful, we as staff have to be using it regularly and incidentally. We have noticed some children using kupu more regularly, mixed in with their English, but nowhere near what we would like to hear.

Next steps

- Teachers engage in PLD in te reo Maori (“Te ahu te reo Maori”)
- Teachers practise a kupu of the week with each other and the children. Kupu are displayed in the classroom and around the school. Expectation that these are used rather than the English equivalent.
- Book cultural events- e.g. Hangi in term 1 with a cultural performance by the children of waiata, cluster kapa haka sharing performance in term 3 etc.
- Have Maori artist who is designing our logo based on our values, come and talk to children.
- Daily te reo activities for Senior class as part of agentic learning.
- Plan 2 topics based on ANZH curriculum and delve into Maori life.

Annual Achievement Targets 2022

Green- achieved Yellow- ongoing/current Red- not achieved/unsuccessful

Target 2 To increase the use of te reo Maori in year 5 children.

Context and baseline data (why this is important to us)

Our staff are mostly non-New Zealanders, who have not grown up with the Maori culture in their lives. Use of te reo Maori in the classroom mostly consists of greetings and short phrases like "haere mai". Staff are not well versed in tikanga Maori. However, there is a strong feeling that in order to truly cherish the foundational culture of Aotearoa New Zealand we need to upskill both staff and tamariki. The principal would like to do this in an authentic, non-tokenistic way.

Baseline observations

Baseline survey

What needs to be done	Who	When	Resources needed	Indicators of success
<u>Employ an Expert</u> <ul style="list-style-type: none"> Re-employ Whaea to teach kapa haka and te reo Maori. Have teachers involved in the lessons so that they are upskilled and can carry on the learning throughout the week. Have lessons have a structure that reflects kohunga/kura practices. 	Evon contact Whaea, teaching staff	Term 4 2021 for Term 1 2022 start	whaea, poi, rakau, books in te reo, bilingual and cultural games, music	<p>Staff feel more confident in using te reo Maori and start to use it in the classroom. Planning and classroom practices start to reflect a bicultural approach. Staff make an effort to teach in ways that are effective for both Maori and pakeha learners.</p> <p>Tamariki start to use te reo in every day speech and are confident in karakia and waiata.</p>

<u>Dedicate 1 afternoon a week to Maori culture learning</u> <ul style="list-style-type: none"> One afternoon a week dedicate to learning about mataraunga Maori- e.g. kapa haka, te reo Maori, NZ histories, Maori art work etc. 	Teaching staff and whaea	Term 1-4	poi, rakau, books in te reo, bilingual and cultural games, music, possibly local people who have Maori-specific skills, e.g. flax weaving, story-telling, cooking etc	<p>Maori culture is valued. Staff become upskilled and start to understand tikanga Maori.</p> <p>Teaching which is effective for both Maori and other learners is employed more often.</p> <p>Maori culture eventually becomes natural and normal and eventually is part of everyday life.</p>
<u>Aotearoa NZ histories learning</u> <ul style="list-style-type: none"> Work with EA from library services to develop activities based around Matariki Work with Patea Museum or Whanganui Museum to learn about local Maori histories Establish ties with local iwi to share local Maori history 	Evon,	Terms 3-4	Library and museum resources	<p>Children hear and interact with stories/histories that are important to local iwi.</p> <p>Local marae becomes a gathering place and somewhere that the children are familiar with.</p> <p>The school community reaches out to the local iwi. We begin to learn and value people and places that are special to the iwi.</p>
<u>Consult with Local Maori</u> <ul style="list-style-type: none"> Korero with our own parents who are of Maori heritage- what does being Maori mean to them and what would they like to see more of in school 	Evon to initiate.	Terms 2-4	Kai for korero	<p>Parents feel invested and valued. Parents have input into the curriculum and the learning of their children. We see the beginning of a local curriculum shaping up, from a modern Maori perspective.</p>

<ul style="list-style-type: none"> Engage with members of the local iwi about what is important to them. 				
<u>Engage with local Artists</u> <ul style="list-style-type: none"> Purchase artwork from local Maori artists and ask them to come to talk to the children about the characteristics of the images. Do work in response Contact other local artists, dancers, singers etc and have them come talk about their work 	Evon	Term 3-4	Artwork and local artists	Children (and staff) learn more about Maori arts and those who perform/create them. Children talk with excitement about the artists and art forms they learn about. Children try out different art forms and experiment with them. Art moves from being tokenistic, taught by pakeha, to developing more authentic roots.