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SEPTEMBER 2021

Cover image
Kim Gee

EDITORIAL

Liz Hawes EDITOR

EDUCATION AND POLITICS co-exist in the likeness of conjoined twins. The difference is that every effort is made to separate conjoined twins so each can thrive independently. Not so with politics and education.

It would appear that the education-political nexus shares far too many critical functions for any Government to risk separation. This in turn creates issues for educationalists. As Martin Thrupp so eloquently writes in this issue (p.37), 'It often doesn't matter how good an idea is educationally speaking, unless it is supported by the Government in power it's not going to fly. For instance, many of us in the sector worked for years to get rid of National Standards but it was only a change of government in 2017 that saw them removed.'

'It often doesn't **MATTER HOW GOOD AN IDEA IS** educationally speaking, unless it is **SUPPORTED BY THE GOVERNMENT IN POWER** it's not going to fly.

And so it has been throughout history in Āotearoa New Zealand. Good and bad educational policies are liberally flung about during election campaigns. No matter how stridently independent experts might critique the education policies on offer, voters must equally consider policies relating to the many other spheres of interest. The party gaining ascendency will implement the education policy it campaigned on, irrespective of its educational merits.

Education has been used to shape citizens' thinking, values, beliefs and knowledge in ways that reflect a Government's ideology and policies, not just in Āotearoa New Zealand but everywhere. Schools reflect the social values of any given state at any given time. Education is the tool used to create citizens of the future, engendering the knowledge and skills which the Government has decided will build a successful nation.

So, it is not just in preparing young people for the world of work, that schools have a role, it is equally preparing them for the kind of society we will live in. According to Staeheli (2011), 'Schools can be thought of as an aggregation of the values, aspirations and ideals held by society and sites where a range of strategies are employed to attempt to shape young citizens in certain ways.'

Over the years we have witnessed this in action. We have seen young Māori deliberately steered into physical labouring and agricultural futures, because it was politically agreed that they were best suited to this work; Post World War Two, children were prepared for factory and manufacturing work, with an emphasis on punctuality, obedience, order and allegiance to the flag, to help the nation recover in the wake of war; in modern times we have seen exams, streaming and timetabling used as tools to draft young people into particular work-life options. Education is rarely seen as a mechanism for recognising individual talent and drawing that talent out for development, irrespective of political imperatives.

We have observed, even in our universities, degree options in the Arts and Humanities pared back and resources poured into options leading to areas in which the country has perceived skill shortages, such as engineering, sciences, mathematics and technology. Some would argue that education sites are no more than a device for economic and cultural reproduction and operate far from the ideal of emancipation of the learner. Education has taken on a role in creating social cohesion, as much as preparing young people to contribute to the economic prosperity of the nation.

Where education is funded by the state, it is not unreasonable that Government would want a say in the provision of education, given it is accountable for public spending. The question is how much influence should Government have? Reducing the influence of Government in developing education policies and systems is not a new idea. Educational professionals have long been calling for greater independence so that long term education goals can be set and embedded without constantly wrestling the vagaries of the three-year political cycle.

The widely supported New Zealand Curriculum (NZC), is a case in point. With its national framework, localised flavour, breadth and richness, the curriculum was enthusiastically anticipated. The sector looked forward to implementing the innovative, exciting approach to learning, for many years to come. As politics would have it, before the curriculum was embedded, a new Government had completely derailed schools' plans and only now, a decade later, with another change in Government, is curriculum again the focus. The detrimental effects of the derailment are obvious for all to see. There has been a drop in achievement levels in all the core learning areas, and some schools are now struggling to work out what is national curriculum and what is local. The new NZC was shaken off course by political change.

There is an opportunity right now, in the wake of the *Tomorrow's Schools* policy review, to establish Education Services Agencies (ESAs) [replacing Ministry of Education Regional Offices] at arm's length from Government and the Ministry, as recommended by the review task force. That would give confidence to the sector that at least ESAs would be independent from political interference. It would not signal a complete separation of the conjoined twins but it would be a great start.

PRESIDENT'S PEN

Perry Rush NATIONAL PRESIDENT, NEW ZEALAND PRINCIPALS' FEDERATION

FOR THE PAST 20 years educators have sought to articulate what students need to learn in a rapidly changing world.

Such a notion poses a challenge to a schooling system that had hitherto enshrined the provision of a teacher who was a font of knowledge expert in curriculum content. This approach reflected the nature of the knowledge economy, a place where knowledge could be learned because it was finite and therefore could be organised within a school curriculum and taught by a teacher.

The advent of the internet and the explosion of available knowledge changed that. Knowledge was viewed as secondary to competency-based approaches that positioned the learner as a researcher of the world, able to deploy learning tools to utilise knowledge in response to real-time problems.

The ADVENT OF THE INTERNET and the EXPLOSION OF AVAILABLE KNOWLEDGE changed that.

However, while 'learning how to learn' is important, we are now seeing the folly of delegitimising the place of knowledge in our curriculum and of casting our teachers as coaches.

The risk of such an approach is that students become competent collaborators, co-creators, anywhere-anytime learners, but about what in particular?

To be a collaborator and co-creator to meet the challenges of the future requires not only learner attributes but knowledge as 'food for the mind'. Such knowledge in a national system of education should be important and foundational. We must guard against the dysphoria that comes from the view that 'any' knowledge is appropriate. Such an approach undermines the integrity of a teaching workforce built on the efficacy of the teaching act and coherence of content. Since the advent of the revised NZC (2007) teachers have tried to make clear sense of the generic curriculum and found it difficult to act as arbiters of challenging, discipline-based learning. Increasingly young people have been expected to choose what they want to learn. This is a recipe for students choosing what they already know. It is difficult for a student to recognise important new knowledge if they do not know what counts as important. Our national curriculum has always played a vital role in articulating this for our teachers who, as professionals, lead young people into knowing.

We have privileged student 'choice' and in doing so have let go of the reins of a national education system and teaching as an intentional act. This challenge is captured in the philosopher Immanuel Kant's (1871) famous dictum, 'Thoughts without content are empty'.

The expectation that the New Zealand Curriculum (NZC) be localised has further confused matters. The recent NZPF/Ministry of Education curriculum road trip exposed the lack of a clear definition of localisation. Many principals hold widely divergent definitions. Some viewed localisation to be engaging with iwi and hapū to understand and then teach local knowledge particular to tangata whenua. Some judged localisation to be the freedom to sift and sort the national curriculum so that local curriculum paid prioritised attention to aspects of the national curriculum, and others thought localisation is delivering the full scope of the national curriculum but through local contexts.

Such divergent views will clearly impact on national coherence.

An urgent and clear definition is needed. There is yet another critical question that localisation raises, that is the tension between local knowledge (important to individuals, communities and cultures) and universal knowledge (important across communities, countries and cultures). This universal property is the imperative of education systems in democratic nations; an imperative which accepts that all children, no matter their background or circumstances, have a right to knowledge which enables them to generalise beyond the confines of their experiences. Such knowledge grows understanding outside of oneself and one's own sphere of reality, a key learning process for young people who by dint of their age, are limited in their experience of the world.

Both are legitimate but the role of local and universal knowledge and the relationship between them is not made clear in the NZC.

A clear and unequivocal understanding of the role of knowledge within national curriculum is vital and of particular importance in a profession that is struggling to make sense of the role of knowledge in a world crammed with information.

The teaching profession needs to know – to what should they pay attention?

We have been **IMPLEMENTING A LOCALISED CURRICULUM** and doing so with **LITTLE CLEAR GUIDANCE** about what localisation means.

We have been implementing a localised curriculum and doing so with little clear guidance about what localisation means. Further, we have been localising curriculum in the most deregulated schooling system in the world where we have little horizontal connection between schools and where every school is expected to reinvent the wheel.

The implication of a move to focus on competencies has substantially disabled teachers' deep curriculum knowledge. Despite the huge explosion in information caused by technology, we are learning that humans still need to be led towards important understandings that reflect our goals as a nation. It is a teacher's job to do this.

While we no longer have finite, narrow fonts of knowledge to teach, such is the nature of the information age, we do still need to teach important knowledge. We must do everything we can to eliminate the huge and unnecessary workload associated with the constant demand to generate curriculum. Instead, we should focus the Ministry of Education on being clear about 'what' should be taught and the teaching workforce on 'how' curriculum should be taught.

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CERT NZ has helpful information about keeping school networks secure, and Netsafe has some resources on online safety, which we highly recommend checking out!

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ACTION PLAN FOR PACIFIC EDUCATION 2020-2030

Filivaifale Jason Swann
PRINCIPAL – OTAHUHU PRIMARY SCHOOL; PRESIDENT – NEW ZEALAND PASIFIKA PRINCIPALS ASSOCIATION
Kim Gee PHOTOGRAPHER

O le ala i le pule o le tautua – the road to leadership is through service.
Samoan proverb.

PRINCIPALSHIP AND LEADERSHIP in general, can be reflected in the Samoan proverb above. But this is truly reflective of a Pasifika mindset to leadership. As Pasifika leaders we are attuned to the fact that we need to serve others in order to be a good leader. This does not mean that this leadership is subservient to others, it displays a willingness and motivation to support, guide and lead so that others may prosper. If others succeed, the collective succeeds and shares in that success.

There are many initiatives currently and over previous years that employ this mindset. Some of these have been initiatives such as the iterations of the Pasifika Education Plan (PEP) as well as the accompanying resources like PEP in our Step through to the current Action Plan for Pacific Education 2020-2030. A noticeable change to the current plan is that its duration is for 10 years. There can be a number of ways to view this longevity. If you have a positive viewpoint of this you could consider that it will allow the Action Plan for Pacific Education to be locked in over potential successive governments. This can give the Ministry of Education (MOE) some certainty in direction and they can plan and deliver accordingly with the ability to lock in resource and funding to initiatives or educational developments over time. A possible opposing viewpoint could be that it also gives years to implement the detail and that by buying this time it can also instil a lack of urgency. As with many educational policies the devil will be in the detail, how this will be implemented and at what pace.

The Action Plan for Pacific Education 2020-2030 was informed by a series of *fono* (hui/meetings/gatherings) throughout Aotearoa New Zealand with Pasifika learners, families and communities. This was an important exercise as it gave Pasifika recipients of our educational system a platform to share their thoughts, feelings, ideas and future hopes of what this could look like and what is currently happening in this space. The scope of this work included early childhood education, through the compulsory schooling sector, tertiary education and onto employment with the aim of all opportunities remaining open to Pasifika people as life-long learners. This is represented in the Pacific Education 2030 Vision – *'Diverse Pacific learners and their families are safe, valued, and equipped to achieve their education aspirations'.*

From the *fono* and subsequent work by the MOE, 5 key system shifts were identified.

Key Shift 1.

Work reciprocally with diverse Pacific communities to respond to unmet needs, with an initial focus on needs arising from the COVID-19 pandemic.

What are the needs of your Pasifika community and how do you know this? How are you engaging with your Pasifika community and building trusted, reciprocity in relationship? These are sometimes difficult questions for schools to answer. Building a relationship of mutual respect and trust is the first step to achieving success. Hosting school *fono* that acknowledges a Pasifika world view is a good start. Rather than going straight into items on an agenda, take time to get to know each other and build relationships. Kai/food is a key ingredient in this recipe as it reflects your world view. If you host a *fono* and offer cups of tea and biscuits, then you have not done your homework. A Pasifika community will recognise that they have entered a non-Pasifika space and the meeting will advance accordingly. If you provide kai/food of substance, converse over this meal and build relationships and more importantly life connections with each other, you will find the depth of future relationships very rewarding. The kai/food is the vehicle to relationship. As you eat with others you are all at the same individual and collective level, you are one, an aiga/whānau, a team. You enjoy a shared experience and make memories

together. This is crucial if you want a genuine, and long-lasting relationship with your Pasifika community.

Key Shift 2.

Confront systemic racism and discrimination in education.

This theme came through the *fono* and was reflected in the same simple message that we have heard for years now. It is as simple as pronouncing a person's name correctly. If you are unable to take the time to learn a person's name, why should they engage with you? Why should they trust you? Why should they support you? This has been a recurring debate for many years and it still continues. The New Zealand Pasifika Principals Association have developed an initiative named *Tautai o le Moana*, which mentors school principals from the primary and secondary sector to have confidence and capability in a Pasifika space. It supports principals to be mindful of a Pasifika worldview in strategic direction and decision-making and enables principals to develop meaningful relationships with their Pasifika communities.

This is where a **PERSON'S KNOWLEDGE OF ETHNIC-SPECIFIC CONTEXT** can prove invaluable for a school setting. Your **SCHOOL COMMUNITY** will be blessed with **EXTERNAL EXPERTS IN YOUR COMMUNITY.**

Key Shift 3.

Enable every teacher, leader and educational professional to take coordinated action to become culturally competent with diverse Pacific learners.

The word 'Pasifika' is a collective term to group a range of ethnicities. There are similarities to the collective term of 'Australasia' implying that Aotearoa New Zealand and Australia are the same. Although our countries may have similarities, we are also fiercely independent of each other. We definitely play our rugby differently. This is the same for our Pasifika nations. We share many similarities but are very different from one another. This is where a person's knowledge of ethnic-specific context can prove invaluable for a school setting. Your school community will be blessed with external experts in your community. They will come in the form of elders, master carvers, weavers, dancers, vaka or vaatele makers, waka ama paddlers and so on. Building genuine reciprocal relationships with these experts will enable a school to build cultural competency in a community context. This cultural knowledge will be sitting on the school doorstep.

A consideration for a school would be, how would you approach the sharing of this knowledge? Listen to your community and the way they do things. You will probably find that this work or relationship will not be developed in a palagi/European worldview. This can be difficult for some schools as they feel restricted by the 'rules'. Listen and learn from your community and you will reap the rewards.

Key Shift 4.

Partner with families to design educational opportunities together

with teachers, leaders and educational professionals so that aspirations for learning and employment can be met.

Our Pasifika young people are master navigators in their daily lives. They travel through multiple worlds every day. There will be certain structures, protocols and ways of being/tikanga that Pasifika young people are experts at juggling. They will navigate through home, school, church, sporting opportunities, work, study and many more in the course of a day or week. With this in mind, what can a school do in partnership with families to make this journey a successful one? Listen to what is happening in the daily lives of our Pasifika young people and aiga/whānau. Just as you differentiate learning in a class programme apply this thinking to solutions. Engaging with aiga/whānau is the key. Pasifika aiga/whānau are the driving force and motivation for us all as Pasifika. We are wanting to make our aiga/whānau proud but also be successful so that our collective can be successful. If I am successful, then this is my aiga/whānau's success and everyone gets to celebrate that as such. The opposite also applies. If I am in pain, my aiga/whānau will share that pain with me. This is a great motivator to be successful. As Pasifika we expect that our aiga/whānau will be a major part of our thinking and decision-making in our lives.

Key Shift 5.

Grow, retain and value highly competent teachers, leaders and educational professionals of diverse Pacific heritages.

Just as in any profession there can be a range of knowledge, worldviews and capabilities. Growing Pasifika educationalists/teachers/leaders is an area that requires attention. Pasifika are an important part of the fabric that makes up Aotearoa New Zealand society and continue to contribute to the success of our nation. You will encounter Pasifika people throughout our country. This has been illustrated throughout the COVID-19 pandemic response. Many of our Pasifika people are the front-line workers directly contributing to the success of our team of 5 million. It can be important for our schools to represent our communities. Do our community and our Pasifika young people see themselves in our schools? When a Pasifika person walks into a meeting, we will naturally scan the room and look for people similar to us and then gravitate towards them. Young Pasifika master navigators will do the same in their educational context whether that be with staff or peers. They see themselves in that space and identify with their surroundings. By entering that space, they will know the protocols/tikanga that come with being there. This will enable our Pasifika young people the opportunity to succeed in a space they know. Pasifika staff are an important part of that make up. Many Pasifika young people are taught by non-Pasifika staff who will learn a Pasifika worldview if they want to instil success in our Pasifika young people. They can start by learning to pronounce a Pasifika young person's name correctly.

The Action Plan for Pacific Education 2020-2030 is a document that outlines a possible pathway to Pasifika success. If Pasifika are successful, then Aotearoa New Zealand is successful, because we share in success as an aiga/whānau. The key to enabling this success is through aiga/whānau. We were blessed with two ears and one mouth when we were born. This means that you should listen twice as much as you speak when you engage with our Pasifika community. Our Pasifika community are motivated to be successful. Many of our young people are succeeding in positions of influence in Aotearoa New Zealand society, and they need to. Because if you are not at the table, you may be on the menu!

STANHOPE ROAD SCHOOL PUTS PACIFIC EDUCATION PLAN INTO ACTION

Liz Hawes EDITOR
Kim Gee PHOTOGRAPHER

ONE IN FOUR babies born in Auckland today are Pacific Island or Asian and one in five is Māori.

'New Zealand's future looks very different from what it has been. But the future has already arrived,' says Associate Professor Toeolesulusulu Damon Ieremia Salesa, Vice-Chancellor Pacific at the University of Auckland.

Damon Salesa was Guest Speaker at a recent Talanoa & Kai at Stanhope Road School and talked about New Zealand's Pacific Futures.

Stanhope Road School in Mount Wellington, Auckland, is multicultural and very proud of its 64 nationalities, coming from every continent of the world – except Antarctica! A cultural parade is held every year and students are encouraged to come in the traditional dress of their country and march round the school field. During language week both a major and minor language is celebrated.

About a third of the school roll of 538 are Pacific Island children, including Samoan, Tuvaluan, Niuean, Cook Island, Fijian, Tahitian and Tongan families, with Tonga representing the biggest Pasifika group.

'We are a massively changing demographic,' says principal Zane Wilson, 'and have high aspirations for all of our children,' he says.

Some 85 per cent of Stanhope Road children achieve at

or above the expected academic levels, but for Pacific Island children, this drops to 65 per cent.

'We must change our practices,' says Zane, 'so that our Pacific Island children can engage in their learning and achieve well like everyone else because they are the future.'

The Pacific Education plan, outlined here by Jason Swann, principal of Otahuhu Primary School, provides some guidance. Jason highlights five key features of the ten-year plan which give a steer to better understanding of how to relate to and build connections with Pasifika groups. These include building relationships with Pacific communities and acknowledging a Pasifika world view, including kai, which is the vehicle to relationships. [If you want to properly connect with your Pasifika people, don't give them tea and biscuits at a fono, give them a proper feast of Island delights – a pan Pacific buffet.] It is about confronting racism in education, enabling teachers to be culturally competent through accessing experts from the local community, partnering with families to design educational opportunities together and growing, valuing and retaining competent Pasifika teachers, leaders and educational professionals.

'At the core, it's all about the relationships with families and understanding what they want,' says Zane.

Teacher and team leader, Leilani Salesa, would agree. Leilani came to teaching after studying Pacific Studies and Art History at Auckland University, so fitted naturally into a leadership role at Stanhope Road School.

'We have the potential to be transformative,' says Leilani, 'by

using the expertise of our teachers and the knowledge held by our wider community.'

Stanhope Road School set out to write a new strategic plan for the school by consulting with parents, staff and the community. Out of that consultation came a robust plan supported by three pillars: cultural responsiveness, hauora and the curriculum.

'This was a great start,' says Zane, 'but to give life to it required much more.'

They set to and sent 19 cultural ambassadors to the ASB Polyfest in March this year and both Zane and Leilani attended the NZEI Pasifika Fono in Christchurch. These were great experiences which also prompted more questions.

The question for their Pacific Island children came down to, 'What do parents want?' How could we get them to work with us together?'

'Parents would always turn out for the school choir or sports events but they wouldn't turn up to the home-school conferences to talk about their children's academic learning,' said Zane.

It was agreed to hold a Talanoa & Kai, to invite families to be part of an inclusive, participatory dialogue. Damon Salesa was

invited to speak about Pasifika Futures.

Invitations went out, not just by email, but by post too, because this sent a message that the invited families were respected, valued and important. They turned up in big numbers. The Talanoa helped break down the barriers and they started to ask questions.

Understanding the personal circumstances of the families was helpful to developing plans, said Zane, and emphasizing to the

families that we at school fully support their use of their own language and cultural practices at home. We also had the chance to discuss the needs of the children as we see them and ask the families how they see them. Many families are time poor because of their working lives and if after school homework groups help, our staff will do that. If the children are happy to come to school they will come more often.

Beyond the Talanoa there will be working groups to continue the work. We have now come to the conclusion, for example, that reading recovery is not working for our Pasifika children so we have employed a specialist literacy expert and children are getting much better results.

Stanhope Road School adopts a culture of learning not just for the children but for the teaching staff too. 'We are lucky,' says Zane, 'that our Board of Trustees is involved too and thoroughly supportive of what we are doing, and the direction we have taken.'

Stanhope Road School will continue the journey with their Pacific Island families, to make them feel that they are participants in the school environment, to bring the cultural experts into their space to help educate the children and in partnership with the Pasifika community, lift the academic success of Pasifika children.

SCHOOL ACCOUNTING – THE IMPORTANCE OF PLANNING FOR THE FUTURE

The way we teach is changing rapidly with the influx of new technology and online teaching; this is also true of school finances. The need for efficient, time-saving, and user-friendly accounting solutions is more crucial than it has ever been. Schools require a reliable online accounting system to offer ease of use and provide simple access to data, timely and accurate information to help cope with the many demands of managing school finances. From budgets to annual reports, it's all a vital part of running the school finances, but how many of us have the time for this, with the numerous competing priorities that must be attended to?

While having efficient financial processes is essential, so is planning for the future. Wouldn't it be nice to be able to confidently invest in additional learning resources and capital expenditure items to benefit the students and school community? Given the challenges and difficulties of limited funds and lack of resources that schools face, this is not always feasible. As a result, many schools miss out when they require access to solutions and guidance that will deliver tangible benefits.

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Along with our exceptional value-add solutions for your school, Accounting For Schools strives to keep costs down, by presenting schools with affordable rates allowing your school to invest more money into other important areas of education. As part of also giving back to the school community, we're also passionate about assisting with the development of skills within the support teams and board of trustees. Our free annual group training sessions offer your school the chance to expand your skills and knowledge, helping you make more informed decisions. Our training sessions provide tips and tricks around using Xero, insight around school finance developments, guidance around managing staffing and long-term financial planning. Schools also see this as a great opportunity to discuss other issues with their colleagues. A school does not need to have an existing relationship with Accounting For Schools to attend these sessions.

By using Accounting For Schools, your school can expect all financial aspects covered with access to our insightful, expert advice and ongoing support. We value each and every one of our schools and thrive in helping them excel financially by giving them support, confidence and the capability to get ahead.

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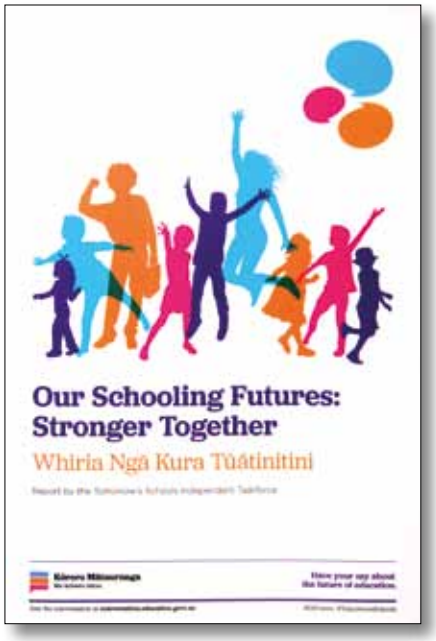
BRINGING IT ALL TOGETHER: THE THE TOMORROW'S SCHOOLS SYST

Dr Cathy Wylie CHIEF RESEARCHER AT NZCER

2020 should mark the start of a new era for school leadership in Aotearoa New Zealand. We have a long overdue national Leadership Centre being established within the Teaching Council, anchored by the Leadership Strategy launched in 2018. Ongoing, customised support for principals and other school leaders is heralded in the new role of local Leadership Advisors, who are also to support local development of school leadership and sharing of knowledge and experiences.

THAT'S HOW I started an article that came out in the March 2020 issue of *NZ Principal*. The optimism had to give way as COVID 19 dominated our attention, and government attention and resources. Not surprisingly, many in education have lost sight of the reinvigorating of our schooling system recommended by the Tomorrow's Schools Independent Taskforce, and the government's inclusion of most of our final report's recommendations in its outline of its subsequent reform programme, *Supporting all schools to succeed*.[i]



That reform programme covers support for leaders, teachers, boards of trustees, strengthening school provision, more equitable access to schooling, disability and learning support, improved resourcing and strengthened national education agencies. It can be seen as a road-map, unfolding over years, since this is major reform that it will take more money than can be allocated to schooling in 1, 2 or 3 years of government budgets. Just as crucial as the money, is the development of capabilities and shifts in behaviour and culture throughout the system, so that schooling is a flourishing ecosystem of collective professionalism rather than semi-connected, competing, or mistrusting islands of individual schools and government agencies.

Whiria Ngā Kura Tūātinitini Our Schooling Futures: stronger together final report by the Tomorrow's Schools Independent Taskforce was made public in November 2019, at the same time as the government's reform programme.[ii] This may be why some educators I meet still think of the taskforce's recommendations as those in its initial report, released late 2018. Consultation on our initial recommendations in early 2019 did lead to some changes in what we finally proposed.

Two clear purposes underpin our final recommendations to support school leadership.[iii] These provide a useful lens to evaluate the progress of the government's reform programme:

- Every school/kura to have a highly effective tumuaki/principal
- A system that develops leadership at all levels of kura/schools and the schooling system

We made four high level recommendations.

These three were included in the government's reform programme, to be progressed 'within the next 12-18 months':

- A Leadership Centre is established within the Teaching Council of Aotearoa New Zealand
- The Leadership Centre sets national eligibility criteria for principals/tumuaki appointment and guidelines for performance review. It should also provide a single set of professional standards for principals/tumuaki, to be used for their performance review.
- Leadership Advisors employed by the Education Support Learning Network will work collaboratively with each principal/tumuaki in their school/kura. Leadership Advisors will also facilitate the collective contribution of principals/tumuaki to successful learning across the Education Support Learning Network

The fourth recommendation was seen as needing further analysis, to be progressed within the next 2-4 years:

Incentives to attract highly capable principals/tumuaki to work in schools/kura with more complex challenges are broadened.

The national Leadership Centre connected with the local Leadership Advisors who provide tailored support and advice is key to our recommendations around Leadership – in much the same way as our recommendations around curriculum support connect a national Curriculum Centre and local curriculum advisors.

The **Leadership Centre's** prime role is to provide the coherent spine to the leadership development and support which we saw happening more at the local level. It was not to provide professional development itself. It would enable consistency (not

ROADMAP TO REFORM EM

uniformity), knowledge-building and sharing, and connection. Leadership Advisors would have a reliable and trustworthy resource, to which they would also contribute.

We were clear that the Leadership Centre should build on recent solid, collective work, rather than lose time and momentum as we so often have in Aotearoa New Zealand through reinvention. So we recommended that the Leadership Centre's work would be framed by the Teaching Council's 2018 Leadership Strategy and its Leadership Capabilities Framework.

The Leadership Centre's role included

- Providing a repository for leadership research, sharing periodic updates of relevant research with the profession, and commissioning or undertaking new research or evaluation
- Providing accreditation to those who wished to provide leadership professional learning and development
- Developing national guidelines for nationally funded sabbaticals and scholarships, and making decisions on their allocation
- Working with the leadership advisors, principals/tumuaki, leadership networks and peak bodies and the Ministry of Education to achieve the goals of the workforce strategy (e.g., matching the diversity of the learner/ākonga population and the leadership workforce)

The **Leadership Advisors** we proposed provide the meaningful relationships, connections and support for individual school leaders that we have left to good will, location, individual effort, and luck for too long. They bridge that costly gap between school leaders and the Ministry of Education that has too often eroded mutual respect.

These are different roles than the current advisory or support roles in regional Ministry of Education offices. They are based on in-depth knowledge and understanding of individual school/kura contexts, able to offer tailored advice and support to develop leadership and timely help to address school or leadership issues as they arise. New principals/tumuaki would be supported with customised induction and ongoing mentoring. Leadership advisors would also ensure that national appointment criteria and performance review guidelines are followed.

We also saw that leadership advisors working together with principals/tumuaki could identify leadership potential, and

provide or broker appropriate professional learning for the area's potential and existing school leaders. Because of their nodal role, leadership advisors would also feed back effective local leadership practices to the Leadership Centre, so that the whole system can benefit.

Where are we now?

Last year during lockdown I finished work on NZCER's report of its 2019 national survey of primary schools.[iv] The section on principal careers, wellbeing and support makes for sombre reading. Only half the principals felt well prepared for their first principalship. While principals are generally optimistic and enjoy their jobs, there are downward trends over the last decade in principal wellbeing and being able to schedule enough time for the educational leadership part of their role. Too few thought their workload was sustainable, or that they got the support they needed from government agencies. Mutual support of each other was not widespread or deep. Interestingly, 58 per cent would like more career options in education beyond the principal role, pointing to potential we cannot easily tap in our current system, and the artificial ceiling we have made for our school leaders, unlike other national systems.

I thought again about how much we expect of our school leaders. I thought too of how often national strategies and programmes have struggled to make substantial improvements across the board. And I thought of the now substantial research literature on the key role played by well-connected and supported school leaders in improving teaching and learning.

The case for considerable change in how leaders are grown and supported has been made, and I believe accepted by government. But the devil lies in the detail, which is yet to be made clear. I am concerned that the recent proposed high level design for the Education Service Agency does not specifically mention the crucial role of Leadership Advisors within the functions of the Regional Delivery Groups. And I am concerned that there is no clear roadmap for the development of the Leadership Centre to instill confidence that it too can play its vital anchoring role.

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WHEN COVID STRIKES YOUR SCHOOL: COMMUNICATION AND MANAGEMENT STRATEGIES

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Vaughan Couillault, Principal of Papatoetoe High School, shares his experience of navigating an outbreak of COVID that directly impacts a school and community.

PAPATOETOE HIGH SCHOOL, a co-educational year 9–13 school in South Auckland, was thrust into the limelight during the February 2021 COVID outbreak. At 11.30am on February 14th Vaughan received, 'a *very unpleasant* phone call from a very lovely person' and embarked on, 'a month's worth of pain.' A representative of Auckland Regional Public Health Service (ARPHS) notified Vaughan that there was a student with a positive COVID result at the school and there would be an announcement by the Director General Ashley Bloomfield that afternoon. Vaughan was advised that he would be able to notify the school community thirty minutes prior to the official announcement, giving him about two hours to co-construct a communication with ARPHS.

Communication

Papatoetoe High School uses the School-links Emergency ALERTS system incorporating an app for school leaders to send texts to all parents and students directly from their mobile phones. At 1.15pm Vaughan used the app to text an alert to notify parents and students of the situation and to check their emails for further information. Synced to the school's student management system, texting ensured that the message got out to everyone prior to the Director General naming Papatoetoe High School as a location of interest.

> "The Emergency ALERTS system was easy to use and at my fingertips. I'd had it on my phone since we signed up with School-links, and I'd used it during the second lockdown back in August."

For the next four days, the school consistently used the same approach to communications: a text alert advising recipients to check their email accounts. By the 18th, the school moved to email and Facebook as the pace of communication changed and the community became more attuned to checking social media for updates.

School staff received the information aligned to the families, with the professional ramifications explained so that they were all clear on what was required of them.

As the outbreak progressed and the net was cast wider to include student households, Vaughan and the team relied more and more on the school Facebook page to communicate to the community, 'We have since had feedback from local businesses that they looked to our Facebook page rather than the Ministry of Health website or Healthline. It made sense as we were in direct contact with the ARPHS who actually make the decisions on the ground, and we could get the latest updates out that bit faster than the Ministry of Health.'

From the beginning of the situation, Vaughan made a conscious decision that the school should manage communications. So, whilst the Ministry of Education assisted with security and traffic management at school, and ARPHS concentrated on testing and track and trace, Papatoetoe High School did what a school can do best and sought to keep families up to date and reassured, 'We were very contactable and approachable. Any questions, people could call me – and one minute after sending that first text I had my first phone call!'

Vaughan also worked with the media, 'For the same reason, I wanted to be the person that the community could see, someone they knew. I kept to the facts and if I was asked a question that I couldn't answer, I would go away and check. We had a lot of support.'

Vaughan also drafted in the school's student leaders to get key messages out, 'We had a team of students that we could trust, and again the families knew them.'

Management

In the first few hours, alongside spreading the word, the school needed to establish a testing centre onsite. The school leadership team was designated 'essential service status' and six members of staff formed a work bubble and were permitted to physically meet onsite, with the pre-requisite masks and social distancing. Priority testing was also made available for the senior leadership team, 'Throughout the crisis, I could get tested at 9am and have my results back by lunchtime.'

Arriving at school at 7am, with the assistance of the onsite staff, the ARPHS were able to open the onsite testing centre and start swabbing by 9am.

Going forward, each member of the senior leadership team

took on a responsibility, 'One was in charge of making sure all the students had devices, one liaised with ARPHS track and trace and so on. We worked relentlessly but it wasn't stressful. We were all quite calm and felt that we had control of the situation.'

One of the key takeaways for Vaughan was that from the time the school gets the dreaded phone call, the school is going to be dealing with the implications for the next month, 'You can't freak out. You just have to accept it will be a month before business as usual and manage the situation. If you don't, it will be even longer.'

For Papatoetoe High School, this realisation came on the day after the school re-opened on the 22nd. On the Monday everyone who had a test and a negative result was allowed to return to school, and the school successfully screened students on entry, watching out for the small numbers yet to be tested or awaiting results. The following day at 11.30am news came through that another student and her siblings had tested positive and everyone needed to be retested, 'It was groundhog day. We texted all the families an emergency alert, sent emails and put the announcement on our Facebook page. We kept students at school until 3.15pm, staying in the same classroom that they had been in when we got the announcement. We re-opened our testing station, and at 1.45pm I was the crash test dummy having the first test. We started swabbing at 1.50pm.'

> "We've got the relationship with the families and I felt that communicating with them was our responsibility."

The decision to keep the students at school caused some consternation as misinformation spread about forcing the students to get tested but Vaughan, his reception staff and senior leadership team personally met or spoke with concerned parents to allay any fears.

Over the course of the next couple of weeks, Vaughan became an expert on the cycles of the virus, 'It is useful for schools to know that there is no point getting tested until five days after exposure. Also until five days have passed you are unlikely to be contagious, and this gives you a bit of a window to work with. You don't need to panic, you have time to put things in order.'

The other eye opener was how a disease outbreak is administered from the government end. The regional public health service runs everything locally, reporting their decisions back to the Ministry of Health who disseminate it through their national channels of communication, meaning that there can be a disconnect for short periods of time, 'I'd advise schools to get to know who you can talk to within your regional public health service and work closely with them. Don't be a barrier, focus on creating a solution – and hopefully you can limit the fallout to four weeks, rather than six.'

Papatoetoe High School re-opened on March 8th with heartfelt messages from its student leaders calling on people to be kind, and Vaughan's thanks for support and donations, shared across mainstream media. In Vaughan's words, 'You use every tool you've got to communicate – text, email and Facebook.' And even the media itself.

Vaughan is happy for schools to contact him for further advice or information.

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THE BIG SEVEN

David McKenzie PRINCIPAL: EDENDALE PRIMARY SCHOOL (SOUTHLAND)

People are the power of a school. Who they are. What they do and equally what they know not to do. It is people that make a school. Every single person is important and has a part to play.

EDUCATION IS FULL of wonderful, others-focused people, who are willing to serve and sacrifice for the greater good. These people see being part of a school as a mission of change, one life at a time, for the benefit of that child, their future and the community that they live amongst.

Amongst all this there is a collection of positions, that due to their nature and responsibilities, lift out from other roles, to exert a level of influence on the health, vibrancy and culture of the school in unique and special ways. These positions are The Big Seven to which the title refers.

It is my belief that the success of a school is often associated with a deep understanding of the vital interplay of these seven positions.

The Big Seven are as follows . . .

1. The Principal:

The principal's role is pivotal to the life and wellbeing of the school. Principals are the special gem of education, that when allowed to shine, bring a sparkle to all those around them.

Principals are important because they have the widest range of influence in the school. The role has become diverse, detailed and extremely complex.

The Tomorrow's Schools reforms of the late 1980s disestablished the Department of Education and effectively parked all the work that it did (for better and worse) on the Principal's desk.

The principal's role was further put on steroids by them being deemed to be a member of the Board of Trustees.

Thus, not only is the principal the day to day manager of resources (property and finance), they are the leader of staff and then on top of that they are charged with governance. Yet, that's not all, added to this, is that for some principals, especially in smaller schools, there is a sizeable teaching component.

Management, leadership, governance and teaching is a massive portfolio of responsibilities.

Principals are a rare and endangered species who are fast approaching systemic cognitive overload. Education has its arteries clogged with inane bureaucratic compliance, is choked with political agendas and further complexified by multiple Ministry 'initiatives'.

The fact that schools continue on as great places for children and staff to be and learn, is a testament to the fortitude, stamina and resilience of principals.

A principal is worth their weight in gold. They selflessly take what is next to unbearable and impossible and make it work for others.

Big props to principals. Of the seven positions they are the most important role to get right for the success of a school.

2. The Office Manager:

An Office Manager deals with both the backroom and front of house needs of the school. The level of knowledge an Office Manager has about the school is phenomenal.

Schools, being Crown entities, come under a heavy burden of rules, regulations and requirements. Crucial to surviving this bureaucratic onslaught is the Office Manager. The Office Manager gets to the technical nitty gritty, in a highly detailed manner, making sure things are done right, at the right time.

The Office Manager is nearly always the first port of call for parents and their needs. A positive, personable first and ongoing

impression helps to relax parents and gives them confidence in the school and its systems.

The role of Office Manager is integral to the success of the school. When a school office is running well, many problems are kept at bay or alleviated completely.

3. The Deputy Principal:

The role of middle management in a school should not be underestimated, especially that of the Deputy Principal.

The DP provides a place for which school initiatives can be developed and refined. Their critical friend eye, class based insights, curriculum depth and connection to staff needs to be at the decision table. They see the fish hooks and hurdles and are able to take good decisions and turn them into great decisions.

A DP is often still seen by teachers as a fellow teacher and so, when the DP supports new initiatives, there is a stronger likelihood that other staff will as well. Further, with the DPs support there is a united leadership which gives powerful momentum forward.

A DP is often still **SEEN BY TEACHERS AS A FELLOW TEACHER** and so, when the **DP SUPPORTS NEW INITIATIVES,** there is a stronger **LIKELIHOOD THAT OTHER STAFF** will as well.

The DP also puts out potential fires by dealing directly and sensitively with what are often interpersonal staff issues or issues around decisions.

The role requires emotional intelligence, broad school wide thinking, a grasp of the future and a strong foot in today. Truly, a good DP makes for a good school.

4. The Presiding Member (Board Chairperson):

The Board builds the school of tomorrow and ensures that the school of today is running in a healthy and professional manner. Leading the BOT is the Presiding Member (Chairperson). It is important that they grasp the bounds of their role and do not go off-piste. It is governance and not management. It is tomorrow and not today. It is review and not do. It is slow and considered not fast and reactive.

Understandably for a school to be positioning itself correctly, the Presiding Member needs to be positioning the BOT in the right space. They need to lift them up out of the issues of today, of which there will always be many and get the BOT thinking strategically in a forward focused, improvement orientated manner. It is powerful when it operates correctly. It ensures the Principal and teaching staff move with ongoing momentum.

5. The New Entrant Teacher:

In a primary school, the new entrant room is the first classroom and first teacher that parents meet. How the room operates and who that person is, is big. It is PR without knowing it. Parents talk and they want their child to have a good start to school. They want them to settle in well, learn and enjoy their time at school.

When appointing to the role it is important to be cognisant of the unique place this classroom has within the school.

Experience with young children helps, but is not necessarily the sole driver for an appointment. The new entrant teacher needs to be personable, organised, and committed. They will be constantly dealing with parents, more so than most other teachers in the school. They are also the first step forward from early childhood education into the New Zealand Curriculum. What happens in the new entrant room can set children up for their entire schooling journey.

6. The Year Six or Year Eight Teacher:

The last year at a primary school is a very special time. The children are the seniors of the school. They hold a special place in setting student culture and providing student leadership. It is a pivotal time for them. Parents are very aware of this. They want the final year for their child to be successful. That final year comes with a wide range of extracurricular opportunities that a good senior teacher will tap into for the betterment of the children. A strong teacher, expert at Level Three and Four of the New Zealand Curriculum, adept at management, organised and confident, is a strong contributor to school culture and fosters student leadership. Such teachers can make the final year at a primary school a very positive and memorable year for the students that parents really appreciate.

7. The Parent Body Chair:

Parents are vital to a successful school. Their formalised interaction often comes through a PTA, Home and School or Friends of the School. Such bodies support the school in events and provide additional funds through fundraising. A healthy parent body can add a dimension of positivity and nurturing to the school.

Having a good chair, who understands the role, is refreshing. A good chair will steer parents away from the negativity that can breed at the school gate. A good chair understands that governance happens with the BOT and management happens with the Principal. A good parent body chair is so uplifting to have, as they maximise the power of parents to come in behind the school and encourage and grow it.

It is a healthy exercise to be conscious of the synergetic connections that comprise a school. Whilst all seven are crucial I have deliberately ordered them as I have, because that is how I see their significance to the health and organisation strength of a school.

Reflect on your school. How do you see it? What order would you put them in? Are there other positions you would include? Are there some that you would leave out?

The key point is ensuring that in our schools the right people, are in the right place, at the right time, thinking the right way, and doing the right things. Whatever the size of the school, we cannot leave the appointment of people to crucial positions to an accident of serendipitous chance.

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THE GEL IN THE PELL MELL: THE EMERGING ROLE OF THE PERFORMING ARTS TEACHER IN AN ERA OF MASS MIGRATION

Professor Nicholas Rowe PROFESSOR IN DANCE STUDIES AT THE UNIVERSITY OF AUCKLAND

Teaching Identity

Learning performing arts is not just preparation for life on the stage. Dance, Drama and Music provide us with a space to creatively interact with each other, allowing us to re-imagine the world around us. Recognizing this potential, successive arts education policies have emphasized the need to 'apply arts education principles and practices to contribute to resolving the social and cultural challenges facing today's world'[i]. It is important to distinguish these two types of challenges, social *and* cultural, in relation to the role of the arts teacher. While there has been much discussion on arts education for *social* transformation, the role of arts education in cultural transformation also requires attention. Leading creative interactions towards *culturally* constructive outcomes is not a straightforward teaching enterprise, and can require pedagogic skills and dispositions that contrast with historic expectations of dance, drama and music teachers. As cultural pluralism encourages learners to bring increasingly diverse expectations into an arts classroom, the intercultural competence of arts educators has become a core concern. Fostering collaborative interactions amongst a culturally diverse group of learners can require more than just an expanded curriculum: it can demand an expanded understanding of teaching identity.

The **SOCIALIZING ACTIONS OF A DANCE, DRAMA OR MUSIC TEACHER** can transform a **CROWD INTO A COMMUNITY . . .**

Within this article I argue that debates on the performing arts teacher's identity need to move beyond the stale contrasts between the 'sage on the stage' and the 'guide on the side', and focus instead on their role as an agent of cultural integration, or what might be called the 'gel in the pell-mell'. The socializing actions of a dance, drama or music teacher can transform a crowd into a community: they can move a room full of self-interested individuals into a collectively-curious cohort, fascinated by the social capital of their emerging society. For this society to effectively remain pluralistic and accommodate cultural diversity however, the teacher that is 'gelling' their interactions needs to continually reflect on how culture is being valued.

Why is this such an urgent matter?

People are moving, faster than ever before, and not by choice. The UN estimates that currently 70 million people have been forcibly displaced as a result of political, economic or environmental catastrophes, and every 2 seconds another individual is set upon the road. By the year 2050, there may be up to 1 billion climate refugees globally, or one in every nine persons. The Oceanic region is experiencing the world's highest migration, by proportion of population, largely propelled by economic inequities and environmental disasters[ii]. Through this migration, we might anticipate that Aotearoa New Zealand will continue to grow in both its population density and its cultural diversity. In ten year's time, the cultural demographics of learners in our classrooms will appear significantly different than they did ten years ago. How might this increasing acculturation (the coming together of different cultural values and practices) present expectations and choices for education, and for the role of the teacher?

Managing Acculturation

Throughout history, acculturation has been approached in different ways, often through *segregation* (the deliberate partitioning of cultural, social and political practices amongst different cultural groups who are inhabiting the same geographic space) and *assimilation* (the disempowering of particular cultural practices and values so that individuals and groups are forced to adapt themselves to fit in to a dominant cultural group). Both cultural segregation and cultural assimilation have been extensively critiqued for contributing to social, political and economic inequities, for marginalizing disempowered communities, and for sectarian violence. The concept of cultural *integration* (the hybrid construction of a more complex and varied culture) has been advanced within global governance policies as an alternate approach to acculturation. Integrating diverse cultural ideals and practices is valued as a means of fostering more tolerant, pluralist societies, but means that we need to challenge ethnocentric assumptions about cultural superiority. Through cultural integration, societies can both support decolonization, and challenge the ultra-right imaginings of nationhood that seek to devalue and exclude cross-cultural influences.

It can feel comfortable to assume that cultural integration occurs naturally, as a result of human curiosity in moments of cultural exchange, and that we do not really need to do anything except *just let it happen*. Unfortunately, dominant social frameworks and institutions can maintain a power bias that

explicitly or implicitly values one culture over another, impeding (or at least slowing) effective processes of cultural hybridity. Formal education systems therefore have an important role to play in proactively fostering cultural integration. This involves more than the just the placement of cultural products side-by-side: the tokenistic cultural fairs/performance evenings that are commonly used by schools to evidence their multiculturalism and inclusion. For cultural integration to be activated within schools, learners need to feel encouraged to sensitively identify points of cultural synergy and contrast, and to feel empowered to make critical decisions about these cultural ideas, in ways that lead to more complex manifestations of culture.

While the diversification of cultural concepts within formal curricula has opened these possibilities, it has also led to identity-dilemmas for teachers, who can feel that they do not have the authority, or possibly the inclination, to represent and promote such different cultural ideas. Postgraduate research projects that I have supervised have examined this phenomenon in dance education, noting the sense of bewilderment that teachers can experience when called upon to lead learning into culturally unfamiliar territory[iii]. Their research has also revealed how the inclusion of indigenous cultural content can be hopelessly tokenistic, and the problems that emerge when the cultural learning is decontextualized to fit neoliberal paradigms of education[iv]. This has led to further research that has explored how indigenous Pacific teaching-and-learning practices might be recognized and valued within formal education contexts[v]. Our research in Dance Studies suggests that the teacher's role, as an agent of cultural integration, remains an ambiguous ideal that requires further research and unpacking[vi].

Teachers as agents of cultural integration

The role of a teacher as an agent of cultural integration is a relatively new idea, and contrasts markedly with more traditional functions of a teacher: to assimilate learners into the dominant cultural and knowledge practices of a community, or to effectively assess and segregate learners according to their abilities. To be an agent of cultural integration, the teacher's fundamental role is to recognize and celebrate the diversity in the classroom, and to encourage learners to experiment with this diversity for the purpose of constructing new, hybrid cultural forms. As an agent of integration, the knowledge authority that a teacher might possess on a particular cultural history becomes a less important pedagogic asset. In its place, their ability to recognize ethnocentric assumptions and motivate equitable and collaborative cross-cultural relationships becomes a core skill.

In this sense, the role of a teacher as an agent of integration is more akin to that of a community animateur: someone whose pedagogy is focused not on advancing particular knowledge acquisition, but on using learning as a mechanism for generating ideas that are relevant to a particular community. This hyper-constructivist approach to pedagogy relies upon an ability to foster promotive peer relationships amongst learners, in ways that deeply value equity and diversity. Through the growth of such social interdependence, students may then enter more collaborative mindsets, valuing the complexity of difference over the measurement of conformity.

While this sounds all very idealistic, engaging in such a teaching practice, and finding room for it in the curriculum, is by no means straightforward. My research in this area expanded with colleagues in Scandinavia, investigating teacher training courses for Physical Education teachers in Finland in 2016[vii]. As Europe was grappling with the largest refugee crisis that it had experienced in almost a century, the issue of acculturation, and the role of teachers within it, had become an urgent concern. The PE curriculum has expectations that learners socialize in very physically interactive ways. This can foreground very differing cultural expectations of physicality, particularly cultured understandings of gender. We identified that PE teachers were increasingly expected to navigate significant cultural differences in the classroom, in extremely tangible ways that were perhaps not so apparent in less physical and experiential learning environments. These PE teachers had received very little preparation in how to effectively manage cross-cultural interactions, and their teacher-training processes generally led them to default practices of cultural assimilation: working out ways to convince migrant children from very diverse cultural backgrounds how to 'fit in' with local cultural norms. While we acknowledge the pragmatics of such an approach, we were made increasingly aware of the risks that this posed to the learner's sense of belonging, the teacher's sense of cultural purpose, and the wider community's longer-term prospects of becoming a culturally integrated society.

The gel in the pell-mell

Like Physical Education, performing arts classrooms can require a high degree of experiential, sense-based interaction between learners. Dance, drama and music classes also foreground ideals of culture and creativity, emphasizing a learner's potency to make innovative artistic and aesthetic choices, in ways that extend on the cultural choices made by others in current and previous

continued on pg 34

MANGATAINOKA SCHOOL

Mangatainoka School was established in 1889 and is a small rural school situated between Woodville and Pahiatua in the Tararua District that educates students between years 0-8. Recently the schools Principal, Mr Jason Edwards, recognised the need to further enhance the protection of the school assets, its student community and its staff. After an evaluation of acceptable solutions, Edwards chose to install an Inner Range access control and security system, in conjunction with a Hikvision IP video camera system. Edwards engaged a local company, Couchman Alarms based in Palmerston North, to undertake their design and installation. With school upgrade work soon to be carried out, we discussed why Mangatainoka School and Mr Edwards chose these solutions.

Q: What was the main reason for having a Security & Surveillance system installed?

A: We are looking to future proof our school as we are continually updating and adding assets to our digital capability in school. We have not had many issues with theft or vandalism but want to ensure the safety and protection of our people and property as we look to the future.

Q: Why did you choose Couchman Alarms?

A: Couchman Alarms was highly recommended by a neighbouring school and they are known for their professionalism and high quality products. Couchman's provided a full and comprehensive quote with the Inner Range features explained fully, which is definitely going to provide the features we want now and into the future as expansion is required.

Q: What made you decide to use the Inner Range Inception system and Hikvision CCTV?

A: Having access to the system remotely via an app was a big plus for us - being able to control, view and review events is fantastic when you don't live right next door. In the current global climate we felt it was vital to be able to monitor our school site even if we were not able to physically visit the site. Being a smaller rural school, budget is always a factor with every decision. We found the cost effectiveness for what we wanted to be able to do with the system very good.

Q: With the recent events spotlighting privacy protection and cyber security, how important are these to a school board?

A: Protecting our student and staff communities through identifying best in class cyber and privacy protection is now at the core of our digital asset procurement. We were impressed by the demonstrable methodologies, such as two factor authentication when accessing systems and the 128bit AES encryption of data across networks. These attributes supported our decision when selecting Inner Range and Hikvision to meet our requirements.

In summary, Couchman Alarms has consulted with Mr Edwards to address the security concerns at Mangatainoka Primary School and has provided a state of the art solution that can be expanded in the future whilst meeting the budgetary constraints of the school. Providing remote access to control the Inner Range Inception system and receiving notifications of alarms to their mobile phones then allows the schools staff to log into the Hikvision camera system and evaluate the situation all in the palm of their hand using the Hik-Connect mobile application.

generations. Such a mix of high social interaction, creative exploration and cultural referencing makes performing arts classes the ideal location to experiment with cultural integration. In a society that is rapidly acculturating, this presents more than an opportunity for performing arts teachers: it presents a responsibility.

So, what are the competencies required of such a teacher? Obviously, the inclination to be the 'gel in pell-mell' remains central: the ability to pro-actively animate promotive peer relationships that allow for sensitive and equitable collaboration. Recognizing the underlying cultural hierarchies that exist within formal education, it is also of critical importance that a dance, drama or music teacher can recognize their own ethnocentricity (in pedagogy and content). Such reflections can foster more ethno-relative understandings of culture, and help learners to transition from tolerating, to celebrating, to actively integrating cultural differences. Training such competencies and inclinations in dance, drama and music teachers is ultimately the responsibility of tertiary education, but allowing such teachers to subsequently thrive is the responsibility of principals and curriculum writers.

Ultimately, this first involves acknowledging the socio-political significance of performing arts teachers as agents of cultural integration.

ABOUT THE AUTHOR

Professor Nicholas Rowe is a Professor in Dance Studies at the University of Auckland and UNESCO Chair in Dance and Social Inclusion. He is an award-winning filmmaker and has authored several books on dance and marginalized communities. Prior to joining academia, he worked for two decades as a community animateur in refugee camps in Asia and the Middle East.

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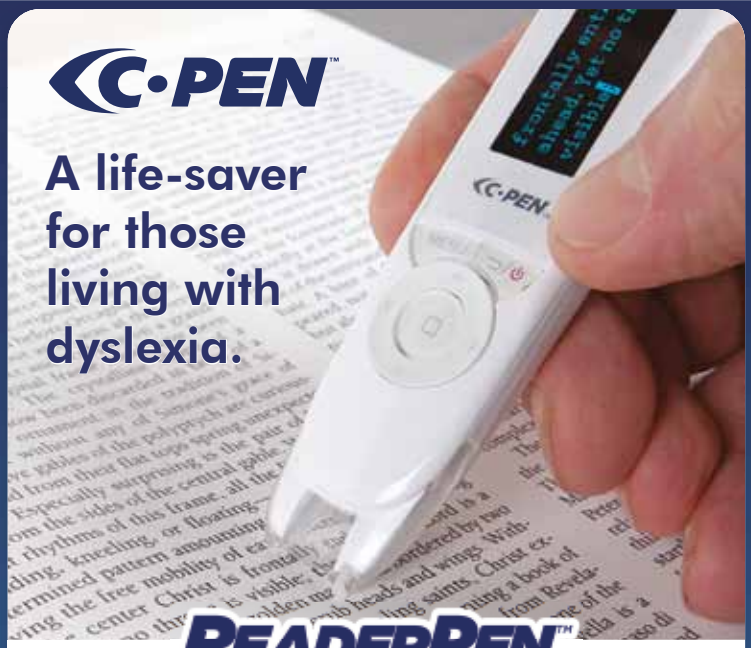

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KIA HIWA RĀ

An EV window into educational policy and practice

Martin Thrupp thrupp@waikato.ac.nz

I HAVE A new love in my life, a bright red fully-electric Mini! Marika, my wife, has called it Clifford, after the Big Red Dog. I've tried to tell her that a car being called a dog is no good thing – think 'Dog and Lemon Guide'. But Marika doesn't care, she loves dogs, and so Clifford it is.

Being a new EV owner I've been following with interest the controversy over the Government's recently introduced 'feebate' scheme that provides a subsidy for EVs and hybrids and penalises vehicles with high emissions such as utes and SUVs. I've been struck by how much that scheme and its impacts bring into sharp relief some policy and practice problems we deal with in education all the time as well.

To begin with, the feebate scheme is intensely political at the national level. Promoted by the Green Party, New Zealand First put the kibosh on it during Labour's first term in power between 2017-20. It is only because Labour now governs alone that the scheme has become possible.

Lots of education policy is like this too. It often doesn't matter how good an idea is educationally speaking, unless it is supported by the Government in power it's not going to fly. For instance, many of us in the sector worked for years to get rid of National Standards but it was only a change of government in 2017 that saw them removed.

If anything, governments tend to dig in around key policies and won't admit problems with them, for fear of empowering their political opponents. The last National-led Government would brook no criticism of its National Standards policy and leading up to the 2017 election was in fact planning an extension: 'National Standards Plus'. I expect Labour will be just the same with its EV feebate policy.

Another aspect of the feebate scheme is being seen to do the right thing internationally. Having faffed around for years, New Zealand is embarrassingly far behind other OECD countries with subsidising EV take-up. With the UN Climate Change Conference (COP26) in the UK later this year, it would have been glaringly obvious that New Zealand was a laggard.

We probably shouldn't underestimate how much New Zealand education policy is also driven by international pressures, for instance from the OECD's PISA testing programme. And sometimes our politicians and policymakers justify what they do in New Zealand by referring to international trends and advice, a process that Juergen Schriewer calls 'externalisation'.

Then there are the perverse effects of the feebate scheme, of which there will be many. For instance, there are the people who have already brought EVs, our household included, who got tired of waiting for a subsidy that might never come and have now missed out on thousands of dollars, sometimes by a matter of weeks or months. Does the Labour government hate us? Probably not, but nor does it see that making payments retrospective will increase the uptake of EVs which is the intent of the policy.

Similarly, what about the farmers and tradespeople who will now have to pay more for the utes and 4 wheel drives that they really can't do without? Again, I would suggest that it's not so much that the Government wants to punish those

If anything, **GOVERNMENTS TEND TO DIG IN** around **KEY POLICIES** and won't admit problems with them, for fear of **EMPOWERING THEIR POLITICAL OPPONENTS.**

people, but it wants to discourage the discretionary purchase of gas-guzzlers by people who don't really need them. At the same time, it has delayed the penalty aspect of the scheme until next year and purchases of utes are reported to have risen as people try to beat the deadline.

Then there is the way the scheme subsidises any and all EVs that cost under $80,000. This means that some taxpayer's money will be used to pay for features that most New Zealanders would regard as excessive. For instance our Mini can parallel park by itself, you take your hands off the steering wheel and let it do its thing. (A good party trick – although not why we bought it). But it has been too much trouble for the Government to target only the more basic EV options, of which there are a few.

A last example, what about the way this scheme has polarised New Zealanders, many of whom have a deep affinity to the vehicles they drive? I can see climate change education in schools becoming more controversial than sexuality education, especially in rural communities. Ben hears from his teacher that EVs are going to help save the planet and goes home to a household that has a rather different outlook.

My point is that even well-intentioned policy often has adverse effects and this is very true of education as well. How many times do principals just miss out on staffing or special needs support because student numbers or characteristics don't quite meet the threshold? Or get the offer of resources or support that are not a good match for their school context?

My point is that **EVEN WELL-INTENTIONED POLICY** often has adverse effects and this is **VERY TRUE OF EDUCATION** as well.

To misquote Mr Bumble in Oliver Twist, it's really important that principals understand that all too often 'policy is an ass'. While we may not always be able to do much about it, it's a mistake to just say 'them's the rules'. Rather, the realisation that policy is imperfect should lead us to be more sympathetic to those families or staff that are adversely impacted for random reasons, to look for work-arounds where possible and to lobby for change.

A further comparison between the feebate scheme and education policy is they are both, in part, having to respond to bad policy in the past. New Zealand's problems with vehicle emissions are partly because ownership of larger vehicles has not been discouraged. In fact fringe benefit tax policy has encouraged small businesses to buy a ute regardless of whether such a vehicle is needed. As a result the most popular vehicle in New Zealand last year was the Ford Ranger ute whereas the most popular in the UK was the small Ford Fiesta car.

In education we also have plenty of previous bad policies to address. Many are in the school system itself: inadequate curriculum and assessment policy, the lack of Māori language and inadequate special education would be a few examples. But we also have to pick up the pieces of much wider and longer-term policies to do with social inequalities, colonisation and racism. As educators we help to address the mistakes of the past in order to move forward.

Let me finish by returning to our Mini Electric. It's a blast to drive, great fun! As an EV it doesn't have a big range but Marika and I don't care, we bought it to soak up the vast majority of our driving which is local and we have an older petrol car for the occasional long trips. It's also nice to actually have our Mini after waiting for months. A further perverse aspect of the feebate scheme is that it comes at the time of great international demand for EVs and long shipping delays. A bit like having a new staffing allocation but then not being able to recruit for lack of teachers!

TAKING A STRENGTHS BASED, SOLUTION FOCUSSED APPROACH TO ATTENDANCE

HELEN KINSEY-WIGHTMAN

THIS YEAR MY Y10 Deans and I have spent more time than ever on student attendance – yet it feels like the harder we work the bigger the problem grows! Every week we print out a list of Y10 students whose attendance is at or below 85 per cent. 2 years ago the list fitted on a page – now it runs to 2 pages. At the top of the page are a small number of students whose attendance is below 60 per cent some of whom have essentially stopped attending school, often due to habitual school refusal which may be linked to anxiety or depression or due to parent supported truancy. In the middle are a significant group of students who have adopted a 4 day working week which puts them at 80 per cent attendance and below that are lots of students whose attendance was great in Term 1 but seem to struggle to get to school when the darker, colder days of Term 2 arrive.

I know that we are not alone and I know our data is not the worst, the media is describing a truancy crisis with more than 60,000 students chronically absent from school.[1] Our Deans spend a lot of time thinking about how we can create more positive outcomes for these students because the research shows that every day matters. Education Ministry chief economist Andrew Webber wanted to know just how much school a student could miss before it started to affect achievement. His findings were published in February 2020 in He Whakaaro: What is the relationship between attendance and attainment?[2] He concluded, 'This is evidence against the idea of a 'safe' level of non-attendance, where students do not experience negative impacts.'

Because of this we must all continue to work hard on ensuring our students and whānau understand the importance of being at school every day. Whilst I cannot claim to have carried out a scientific study, these are some things I have noticed that might be helpful:

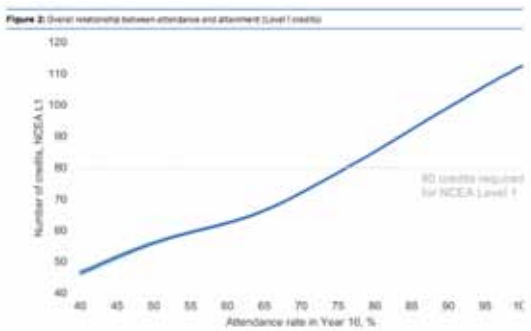
Attendance is a habit: Many of the students who have the lowest attendance statistics in Y9 and Y10 also had poor attendance at primary school. According to our truancy officer, this was often not addressed at the early stages and had become habitual by the time students reached high school age. For all of us, paying attention to attendance data and having an honest conversation with students and their whānau early on is critical. The most challenging cases are those where parents explain absence, often using illness as the reason – building relationships are essential to understanding the issues for these students.

Is being youngest in Year level a factor? We have a spreadsheet of students who are part of our Rock On Process (a partnership with Police Youth Aid which brings together a number of

Key findings

The report finds:

- The overall relationship between attendance and attainment can be best described by a straight line, especially at attendance rates over about 70 percent.
- The first 1.5 days of justified absence across Term 2 is the only 'safe' level of non-attendance (where there is a minimal impact on a student's attainment) we could find evidence for.
- This implies that any other absence from school is associated with substantially lower attainment – that is, every day matters.
- The first few unjustified absences in a term are associated with the largest drops in attainment.
- Attendance is more strongly related to attainment at higher year levels (particularly NCEA), and for mathematics, as opposed to reading.
- For some student groups (like students in low decile schools), attendance appears to be particularly important.



agencies to support students and their whānau with attendance.) When I put dates of birth on to that spreadsheet I noticed that a significant number of these students were very young for their cohort. I have no idea whether this is statistically significant nationally, or what universal challenges being youngest in cohort creates that lead to poor attendance but this may be a factor to bear in mind when deciding whether to place a new entrant student in Year 0 or Year 1.

Transport can be the issue: Studies in the US have shown that attendance is significantly better for students who travel by school bus. For students placed on our Rock On Process, sometimes being visited by truancy or Youth Aid Officers and brought to school improves attendance and highlights the fact that they live too far from school to walk and reliable, affordable transport is often lacking. At a recent FGC meeting, we discussed how to fund a bus pass for a student at a cost of $35 a month – I noted with some irony that if we added together the hourly rates of the 6 professionals who had devoted an hour and a half of their time to the meeting we could have funded the bus pass for 6 months.

School refusal is on the increase: We always have at least 1 or 2 students a year whose families have all the resources and the desire to get them to school and yet are unable to do so – in my school this is increasing. My best recommendation here is a short book called Overcoming School Refusal by Joanne Garfi[3] who distinguishes school refusal from truancy, 'Children who develop school refusal display severe emotional and cognitive stress in the face of attending school.'

So how do we take a strengths based, solution focussed approach to attendance?

As with everything in education I believe it is all about relationships. Having an ongoing conversation with families struggling with attendance is the only way to create change.

When starting conversations with students and their whānau when school is not going well, I always start with the student's strengths – if a student struggles to identify these then a pack of strengths cards (NZIWR do a good set) can be a great starting point. Just spread them out and ask the student to choose 3. Last week a student who had been running away from home and school picked 'Adventurous' as a strength and this led to conversations about how she could have adventure in her life without putting herself at risk.

To unpack the issues behind poor attendance, the conversation really needs to be with the tamariki or rangatahi – whilst the whānau may know about the stomach aches only the child can explain what led to the anxiety. These questions are the basis for the conversations we have:

- What are your strengths?
- Ask whānau to talk about the student's strengths – for some students they may not hear positives a lot in their day to day if things are not going well.
- Think about a time when school was going well – what was it like?
- When was that? What happened to change things?
- What is happening at the moment? At school? At home?
- What do you think about in the morning before school that stops you being able to come?
- Ask a scaling question: If 0 is when school is going really badly and 10 is when school was going really well what number are you on at the moment?
- If the student answers 4: What is one thing you can do to get to 5 or 6? What else?
- What 'self-talk' could be useful when you are struggling to get to school ie 'My friends miss me when I am not at school' 'I want to be a ____ in future and I need to be good at maths for that . . . '
- What can your parents do to help? What can school do?
- How will we know when things are getting better?

This conversation then forms the basis for a plan with a date set for a check-in and follow up (which should happen whether things improve or get worse), rewards for change and external support for whānau if required.

Working on student attendance is hard work – sometimes with no immediate reward and sometimes things get worse before they get better. This explains why my whakatauki for this mahi is Kia kaha, kia maia, kia manawanui: Be strong, be brave, be steadfast.

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Aotearoa New Zealand's histories

Empowering the next generation

How we teach and learn our histories is important.

The new Aotearoa New Zealand's histories curriculum content provides meaningful learning for all ākonga, the next generation of treaty partners. This will support their growth in participating in our society as critical, active, informed, and responsible citizens.

In 2022, all schools and kura will need to start delivering this learning. To help with your implementation journey, regardless of what stage you are at, support guides and resources are available on our website.

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TE TĀHUHU O TE MĀTAURANGA

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