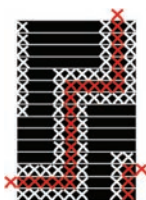


# EVIDENCE-BASED INQUIRY



**Kia Eke Panuku**

building on success

Evidence-based inquiry within Kia Eke Panuku is underpinned by kaupapa Māori methodology and critical theory such that:

- the status quo in which the systemic inequity for Māori students is perpetuated, is named and challenged
- the responsibility to act in ways that are transformative is shared by all
- multiple voices and worldviews are valued and legitimated within an authentically collaborative process
- the full range of evidence is understood with the voices of Māori students and their whānau at the table.

The shared valued outcome is that Māori students can enjoy and achieve education success as Māori.



Kia Eke Panuku action plans reflect the following five dimensions that are the levers for accelerated school reform:

- Leadership
- *Evidence-based inquiry*
- Culturally responsive and relational pedagogy
- Educationally powerful connections with Māori
- Literacy, te reo Māori and numeracy.

Evidence-based inquiry within an iterative cycle of critical reflection, review and transformative action is required to ensure the acceleration needed to close the gaps between Māori and their non-Māori peers.

Kia Eke Panuku provides interdependent practices for giving life to Ka Hikitia and supporting Māori students to pursue their potential.

The personal commitment of all, to the dynamic interplay of these dimensions, will effect transformative change for Māori students and their communities. In this document Kia Eke Panuku participants give voice to their emerging understandings of these processes.



## CRITICAL CYCLE OF LEARNING

'Critical' reflection concerns itself with understanding how issues of power play out within pedagogy, school systems and structures, leadership practices and relationships with whānau, hapū and iwi. Understanding our own role in this promotes conscientisation.

The critical cycle of learning uses evidence-based inquiry to determine the impact of our current actions and our progress towards the kaupapa (shared vision). Resistance involves critically reviewing the actions that do not support the kaupapa and searching for actions that do.

New 'transformative' actions are collaboratively constructed with the explicit aim of moving closer to the kaupapa.

Supported by this evidence-based inquiry process, the Kia Eke Panuku critical cycle of learning (unlearning, relearning) promotes learning through the conversations (dialogic contexts) in order to enact transformative praxis.

## EVIDENCE-BASED CRITICAL REFLECTION



evidence-based transformative praxis

Central to this process is the triangulation of evidence sets, together with critical reflection and discussion about the evidence and the contexts from which that evidence has emerged.

This 'critical cycle' requires understanding the implications of our current practice (**conscientisation**), deciding what we need to change (**resistance**) and implementing theory-based practices that will lead to accelerated outcomes for Māori students (**transformative praxis**).

The use of evidence is essential throughout.

By engaging with the discourses through which critical reflection occurs, a deeper understanding of the evidence and its implications for promoting school reform for equity can begin to emerge.



*The tracking tools have been evolved in-house to provide a dynamic and holistic picture of where students are at, and what further opportunities exist for them to complete course requirements.*

*Our leaders of learning meetings have definitely changed from an administrative focus to one of sharing best practice across the school.*

Matt, deputy principal

*Use the data to help you understand how to improve your teaching by making it more effective.*

*Collecting a pile of data on attendance and stuff like that doesn't improve students' grades. It's how we as a staff use it and respond to it before it's going to have any effect. And it's got to improve our systems and our teaching and our pedagogy, and our way of thinking to have any affect on the students.*

Kylie, assistant principal

*I see my results as being a reflection of how good I am as a teacher, so I want my results to be as good as possible. I think that probably more people need to have the idea that their NCEA data is a reflection of how well they teach. That is just key. That is the core thing.*

*I think that probably more people are looking closely at the data while they can still do something about it.*

Stefan, middle leader

*Helping students gain the belief that staff do believe in them has involved refining our student profile booklets to encourage students to track their own progress, to actually demand that everything is entered and that they are getting credit for what they have done.*

*It's the difference between saying something and actually making it real.*

Robyn, principal





*The data was so abysmal that we were saying, 'how can we, together, affect the change to that data?' By having iwi representation at the table, and whānau representation at the table, it meant a conversation that went beyond the teachers' perspective. I wanted to move further than parents' evenings, and so how do we get whānau more involved in the actual decision-making that's taking place around the classroom pedagogy?*

*Out of the rangatahi leadership programme emerged the opportunity to look at the NCEA accreditation structure and identify a number of credits that could be delivered, centred upon an awareness of te ao Māori. This recognised that cultural understandings needed to be acknowledged and brought to the learning experiences.*

*Collectively they began to shift the way people are prepared to work together.*

Steve, principal



*You start to maybe look at where students are not performing well. Is it a particular assessment, or is it a particular subject, or is it a particular teacher? Attendance isn't always an indicator of a student issue; that can be a school issue too.*

*It's really trying to reflect student voice in that data, and not trying to look at it as a teacher voice. Data is a student's voice and they're telling us whether or not it's working for them.*

Julian, deputy principal

*It's about the names. Who are those students that passed? Who are those students that didn't quite get there? What pathways are those students on and how can we work with those individual students rather than them as a group to make sure they continue to be successful at our school?*

Daniel, deputy principal





*We really get stuck into those one-on-one conversations with our senior students. These are timetabled so there are regular fortnightly contacts. We've spent some time in PLD sessions planning what those conversations could look like, how to get to know and understand our students and what their expectations are.*

Kylie, assistant principal

*Our junior school has got a slightly different programme ... they do a lot of circle time ... talking and learning about how they learn. We also talk about asTTle data and what it means and there can be some individual academic counselling around that.*

Stefan, middle leader

*We want to take a really agentic view of our students and that's a non-negotiable for us. We use data to inform our practice so that we can adapt our teaching programmes to help these students, not to react in a deficit way when we see the students that we might have in front of us.*

*There are two key things about evidence; not having too much of it and making it accessible. What's going on for this student and what can we do to support that?*

Daniel, deputy principal

*Our first action plan was quite crude and simple. It was aimed at year 11 and it asked all teachers to make sure they knew who their Māori students were, to look at their learning data and work out where they were and have a conversation with them about where they wanted to be at the end of the year; in other words to set goals and to co-construct goals. It was a fairly crude starting point but it made a difference, we started to see results after the first year.*

Andy, principal



In Kia Eke Panuku, secondary schools give life to Ka Hikitia  
and address the aspirations of Māori  
communities by supporting Māori students to  
pursue their potential.



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