RTLB Allies to Senior Leaders with Culturally-Relevant and Responsive Pedagogies in English-Medium Schools

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ABSTRACT

Senior leaders in English-medium settings have a complex role which includes growing and sustaining cultural capacity within their teams to address the inequities in achievement for Māori. Cultural relevance, in this instance, refers to engagement with the individual context of each school and the people who come together to form that community. As RTLB working in schools with a wide and varied stakeholder pool, we have positions of influence and support, often across multiple contexts. This small-scale study looked at what we, as RTLB, can do to support the efforts of senior leaders to promote and embed culturally-relevant pedagogies. This study takes a subjectivist (exploring how others make sense of their worlds) and intervening (being agents of change) theoretical approach, with qualitative data being gathered via semi-structured interviews. The data was analysed using a conceptual (thematic) approach. Key findings emerged that highlight the importance of leadership and the skills of coaching and mentoring, and link to the ongoing development of personal professional knowledge.

Research paper

INTRODUCTION

Resource Teacher:Learning and Behaviour (RTLB) are funded by the Ministry of Education (MOE) to collaborate with teachers, whānau and schools to support the achievement of students from Years 1-10 with learning and/or behavioural difficulties (Ministry of Education, 2020). RTLB are registered teachers, and as such, are bound by the same rigour and professional standards for professional practice as classroom teachers. The Education Council's professional teaching standard most pertinent to this research is Standard One: Te Tiriti o Waitangi Partnership: "Demonstrate commitment to tangata whenuatanga and Te Tiriti o Waitangi partnership in Aotearoa New Zealand" (Education Council, 2017, p.18).

Across all sectors of education in New Zealand, the greatest challenge I find in my role as RTLB is the wide-ranging variance and application of knowledge, values and beliefs in a bi-cultural framework. Specifically, there are challenges with finding shared understanding about what being bi-culturally responsive is. Many practitioners are articulate and well-read in the area. However, when it comes to practice, there is a notable disconnect between espoused theory and theory in action. This disconnect can be influenced by personal strengths and needs, crisis of confidence and reflective practice, and also by systematic challenges within their professional contexts. Schön (1992) describes these competing professional ideas on views, values and knowledge as professional pluralism. Some examples of this are comments like: "I don't see colour, I treat all my students the same", arriving for a home visit and telling the whānau Māori that they need to start with karakia because they learned it is the 'Māori' thing to do, and telling members of a hui that we don't have time for whakawhanaungatanga and that they need to move to the 'important' work. These examples acknowledge a well-intentioned awareness of being culturally-responsive, but, in their delivery, have the opposite effect.

I have noticed that many people across the education sector, both Māori and non-Māori, have attempted to navigate the space of professional pluralism and enact their interpretation of being bi-culturally responsive with both positive and negative outcomes. These positive experiences can help and encourage further engagement with cultural content, however, if negative, they can deter efforts to try again. This has sparked my curiosity in finding out how to navigate the space of supporting and growing practitioners' cultural capacity so that the outcomes are positive for all.

Working with those who have the capacity to enact vision is my starting point for this inquiry. For that reason, I chose to focus on senior leaders (principals and deputy principals) in English-medium primary school settings. The aim of this inquiry is to provide a perspective for RTLB outlining how they can be allies to culturally-relevant and responsive pedagogies

in English medium schools. My research question is, "How can I, as an RTLB, support senior leaders in English-medium primary schools to develop and implement culturally-relevant and sustaining pedagogies?"

LITERATURE REVIEW

The English-medium education sector in Aotearoa New Zealand has undergone many transformations from the early 1800s with Mission Schools and then Schools for Assimilation to where we are today in 2020 (Walker, 2016). There have been steps taken towards redressing the impacts of colonisation and dominant hegemony with the intent of honouring Te Tiriti o Waitangi. In 2019, data indicated that Māori students continue to be underachieving in comparison to their non-Māori counterparts, however it is acknowledged that the inequity between the two has reduced (Ministry of Education, 2019).

Metge (2010) discusses the intention of Te Tiriti o Waitangi as being a mutually beneficial and trusting, reciprocal relationship between Māori and non-Māori. This intent sits in the forefront of the professional standards for being a teacher in Aotearoa New Zealand. The Education Council of New Zealand (2017) states, "As teachers, we are committed to honouring Te Tiriti o Waitangi and we understand this has implications in all of our practice" (p.4).

Over time, the Ministry of Education has been working to provide strategies and policies for addressing the inequity of educational opportunities and outcomes for Māori students within English-medium settings. There have been multiple iterations of these strategies and research done about their efficacy. The research articles that have been sourced have been in intermediate or secondary school settings: there was a notable gap in primary schools, in particular lower-middle primary. Some of the strategies are, but are not limited to:

- Ka Hikitia Ka Hāpaitia: The Māori Education Strategy 2020.
- Tātaiako: Cultural Competencies for Teachers of Māori Learners 2011.
- Te Kotahitanga Raising Māori Student Achievement 2006.

As a result of these strategies and our professional standards, phrases such as 'Māori achieving educational success as Māori' (Ministry of Education, 2012), 'culturally-responsive practice' and 'potential' are some of the terms that are used, with differing levels of understanding within the sector to describe how they are meeting the needs of tamariki and rangatahi Māori. The outcomes of these strategies

and their subsequent positive impact on Māori student success have arguably been varied. It seems reliant on teachers being able to be self-reflective to increase cross-cultural pedagogical competence (Berryman et al., 2015; Hetaraka, 2019; Hynds et al., 2015; Parata, 2012). Henderson (2013) concluded that, "knowledge alone will not build cross-cultural competency" (p.13).

Nationally Designed and Delivered Strategies

The above strategies and policies were disseminated across the education sector. Anecdotally, as with many strategy documents, they were delivered to schools and have then, in many instances, been filed away, with a multitude of senior leadership personnel and classroom practitioners unaware of their existence or potential. The intent of these policy documents is noble, and for them to go unnoticed or unread is potentially a missed opportunity to support pedagogical improvement.

For schools and teachers who do attempt to engage with these strategies without adequate understanding or support, successful implementation may be difficult. Hetaraka (2019) shared that if personnel did not have the depth of cultural knowledge to carry the policies and initiative then the mauri and tikanga are lost - thus downplaying and minimising the power, impact and value of the content. According to Siteine (2017), (as cited in Porter-Samuels & Holley-Boen, 2019, p.35), it can be challenging to translate policy into practice. In the absence of clear directives, unintentional harm can be caused to the very students teachers want to support; and teachers relying on personal experiences of minority culture may default to surface level understanding.

Mātauranga Māori Understandings

Engaging with concepts shared in MOE documents without deep understanding has the potential to be problematic; "… collapsing Māori concepts is particularly dangerous because it potentially gives teachers the impression that to raise the education success of Māori, as Māori, they simply need to engage in non-Māori definitions of concepts, while retaining the Māori names" (Hetaraka, 2019, p.166). Correspondingly, Bishop (2012) discussed superficial understandings of culture are often added into classroom programmes. Teachers may learn how to pronounce Māori words or incorporate Māori examples and customs without having an understanding of kaupapa Māori approaches. To understand these approaches would require them to work in genuine partnership with Māori students and their communities. "Bishop highlights the problem of teachers' superficial practices that 'maintain teachers'

unspoken and unacknowledged power over what constitutes 'legitimate knowledge' (p.43) (cited in Hynds et al., 2015, p.542). Through these findings it can be inferred that deepening understanding of mātauranga Māori will help to authenticate the intent of nationally designed and delivered strategies.

Deepening knowledge of mātauranga Māori is more than just knowing facts; in order to go beyond that, scaffolding and support are needed. "We know teachers take pieces of research on board, and then they start integrating components into their classroom. We realised the power of praxis when teachers had someone working alongside them, whether inside or outside the school" (Parata, 2012, p.49). Penetito (2010) (as cited in Hynds et al., 2015) made a similar statement "… providing teachers and school leaders with more than just knowledge of effective instructional strategies, but rather engaging them in ongoing, collaborative and critical reflection about what kaupapa Māori means within the context of their own school communities" (p.553). Senior leadership in schools has the influence, positioning and networking ability to be able to draw on and engage with resourcing to support their school teams. This can be represented in both financial and human resource terms.

The Impact of Expectations and Discourses

Taylor (1862, in Calman, 2012) wrote:

> *I do not advocate for the Natives under present circumstances a refined education or high mental culture: it would be inconsistent, if we take into account the position they are likely to hold for many years to come in the social scale, and inappropriate, if we remember that they are better calculated by nature to get their living by manual rather than by mental labour (p.3).*

This deficit thinking about Māori potential continued well into the 20th century. There is evidence, in the 21st century, to suggest that there is still a presence of low expectations and deficit messages about Māori students and their potential to achieve in education (Berryman et al., 2015; Hynds et al., 2015). An absence of aspirational academic targets suggests and communicates low expectations. The language of strength and potential is a focus of strategies and policies being delivered by MOE when discussing Māori student achievement with the deliberate move away from blaming the inequity that exists on Māori (Hetaraka, 2019; Parata 2011).

Understanding What Counts as Culture

"Bishop (2012, p.43) asserts that teachers working in secondary schools can be 'confused' about 'what counts' as Māori student culture" (in Hynds et al., 2015, p.542). Acknowledging the multiplicity of culture and making sense of the macro, meso and miso influence and variances as discussed by Butler (2018) could pose challenges for individuals, as stated in the following comment, "Individuals learn about ethnic identity at three different levels of social interaction: the macro (state), meso (institutional) and micro (individual and family)" (p.213). This is important to this context because as practitioners for the Ministry of Education (the state system), working in schools (institutions) we have a significant influence in the way that our students and community feel about being a member of their ethnic group. Caregivers and whānau have a vital role in the transmission of ethnic identity and cultural knowledge to their children. However, they are not the only, nor the most influential source of information from which their children will draw. Their children are influenced by their peer groups, the schools they attend, their community and the messaging that is delivered by the media and online (Butler, 2018).

A predominant occurrence in non-indigenous ethic grouping is a lack of knowledge about their myths, historys, ideologies and rituals or 'culture'. Not knowing one's 'own' culture can have detrimental impacts on the way that other cultures are both understood and tolerated (Eames, 2006; Neese, 2017; Paris & Alim, 2017). Consideration needs to be given to the impact of dominant hegemony and the challenge of connecting in a culturally-relevant way with students and community outside of that (Hyland, 2009), as well as the biases and preconceptions that are hard-wired and the impact this can have on forming an unbiased perception of others (Houkamau & Blank, 2017).

The messaging that students receive from their teachers and schools has a significant impact on how tamariki feel about themselves and their culture for both indigenous and non-indigenous alike. The impetus is on educational practitioners to acknowledge the pivotal role that they have in the strengthening or disparaging of ethnic identity for students.

Culture is not only a factor for the students. One of the most common challenges for teachers when they are embarking on new learning is feeling pressured by time and expectations, as is encapsulated in the following statement, "This takes an emotional toll on teachers' sense of identity and well-being, and adds layers of disappointment from experiences of shame, fear, sense of inadequacy, and personal

failure" (Porter-Samuels & Holley-Boen, 2019. p.39). Anecdotally, many teachers are unfairly blamed for having 'bad attitudes' and being deliberately oppositional to reflecting on their culturally-responsive pedagogy. In contrast to this, Porter-Samuels and Holley-Boen (2019) discussed the restricted professional agency that teachers can have in their settings and that we must "consider the needs of the teachers and the nested systems within which they operate" (p.41).

The Intent and Impact of Leadership

Deliberate leadership is essential for realising the intent of policies and strategies as outlined in the following statement, "The difference between the intent and the reality of the policy is problematic, as Māori values and worldviews continue to be at odds with the values of the education system" (Hetaraka, 2019, p.168).

Hynds et al. (2015) discuss that senior school leaders want to make decisions and that school hierarchical cultures and processes can be limiting. In this leadership structure, school leaders make decisions that they believe best suit their context. This is not in keeping with the kaupapa Māori approach of collective vision and strategy, and can hinder relational trust and shared decision making. Hynds et al. (2015) discuss that this lack of partnership and shared ownership potentially creates situations of resentment amongst staff and therefore inauthentic engagement with pedagogical change. The findings from this study highlight the importance of mana orite, equal power sharing, reciprocity and ako.

These notions are equally applicable for ākonga. Paris and Alim (2017) discuss giving students 'permission' to have a say in their own classroom culture and take some responsibility for its implementation: the students can demonstrate what culturally-sustaining pedagogies could be. It allows for the link between their worlds at home and school and for what they both need and want. This echoes the work of Milne (2020) within the counter-hegemonic Warrior Researcher programme wherein she states that,"The work intimately and seamlessly connects students' learning with the lives and realities of their families and community, with their cultural norms, giving it a purpose" (p.90). Effective leadership has the potential to create opportunities that will ultimately breathe life into the intent of strategies like Ka Hikitia, and likewise, ineffective leadership can render them inert.

METHODOLOGY

This research was conducted from a subjectivist theoretical perspective, exploring and developing understanding of how individuals perceive and make sense of their worlds (Mutch, 2013). Sitting within this is the kaupapa of 'intervening' as described by Smith (1999), "being an agent of change and supporting changing the way that institutions, in this case schools, engage or deal with indigenous people, not in changing indigenous peoples to fit within these settings." Qualitative data was gathered using semi-structured interviews, as they allow for the deeper personal narrative that coincides with cultural relevance and sustainability. These interviews were conducted kanohi ki te kanohi (face-to-face) as this allowed us to use all our senses for assessing and evaluating how the process was going (Cram & Pipi, 2000, as cited in www.rangahau.co.nz).

Participants in this inquiry were senior/middle leadership group members from two different English-medium schools. The two participants have been in senior leadership positions for between four and six years and they hold the portfolios for staff development and cultural responsiveness. They are both currently leading in a structurally hierarchical model of leadership. The duration of their teaching careers has been in English-medium settings. Both participants identify as Māori and are male.

The interview questions were centered around mātauranga Māori, leadership and influencing change. These were shared prior to the interview, allowing the participants time to process the questions and to think about their responses if they chose. It also afforded them the opportunity to add to the kōrero what they felt was relevant to the topic, adding their voice to the content.

The data from the transcripts was analysed using inductive reasoning, where I used the data to generate ideas/hypotheses (Thorne, 2000), and conceptual (thematic) analysis, where the content of the transcripts and recordings was explored for concepts that were expressed explicitly or were implied (Busch et al., 2012).

FINDINGS

The findings are grouped according to the four major themes, which were: leadership, leading change and growth, challenges, and senior leaders' perspectives on RTLB support. Participant voice is included to illustrate the content of each theme.

Leadership

Leadership was one of the most predominant themes in the analysis of this research, woven through the

fabric of every response. As the participants noted, "It is part of a leader's role to be visionary" and "We need to continue to grow, not remain with the status quo." The respondents commented on the need for goal setting. There were two different whakaaro (thoughts/ideas) for this process, one where the goals were linked to their kahui ako and secondly, the work being done across all contributing schools in the area. These goals were then taken and localised for the school where, "This was unpacked to see what that looks like for us as teachers, our team and our community." The other type of goal setting is informed by data that was shared by the Education Review Office whereby there were identified areas for improvement. Those recommendations became a focus for direction.

The participants commented on professional expectations and standards, and the need to provide integrity to the process of appraisal. "I worry about the implications for myself and the teacher if I sign off someone that is not doing what they need to". This implied an awareness of the processes that need to be undertaken within that, as captured in the following statement, "… continued discussions and opportunities to explore and discuss these concepts, not just spending time and focus with curriculum [literacy and numeracy] and admin".

The leading of the co-construction of localised curriculum and the development of a graduate profile with teachers, students, whānau and local iwi representatives were discussed as the vehicles to find common ground between all stakeholders. The stakeholders identified were: ALL whānau, not just those who are confident to share at school, but ensuring the relationships are built so that ALL feel comfortable to contribute their thoughts and ideas; staff, students, mana whenua and the wider school community including the pathways for students after they leave their kura. The fundamental element shared for being able to achieve this was the development of authentic relationships based on the well-being of all. "This can be achieved if we stop to say, "Hi, how are you?" and mean it.

The participants commented on the imperative nature of including and knowing everyone. "For things to change, the learning must include everybody, including kaiawhina and admin staff." They spoke of knowing one's team and being visible in classrooms and noticing what is happening with the staff, students and whānau, engaging in responsive leadership, reflecting and shaping responses to meet the needs of the team, and understanding the team and being directive or a mentor depending on need, and utilising pedagogy that they can respond with, for example, experiential learning and contextually-based learning with tangible relevant content.

As leaders, the key elements discussed were take it slowly, provide space to practise, modelling, correction and a hard line on what is expected with the scaffolds and support to reach the targets. Acknowledge effort, growth and individual achievements, and the courage to give things a go as this will become the culture of the kura, "Most importantly, keep pushing and going forward, normalise it [te reo Māori], it is in everything we do, I encourage and pump them up every day, they are using it, hearing it and breathing it."

Leading Change and Growth

A key message was that they have to love what they do. It is hard work, they have to be patient and bide their time, and also that they cannot lead or influence change and growth alone. They expressed that they have the skill and the networking to be able to seek the support they, in their individual contexts, need. This support was made up of targeted personnel from MOE, community whānau, senior leadership support networks, mana whenua, friends, and their own family. It was clearly messaged that they don't have all of the answers or know how to do everything, but they also aren't shy to admit that, "I don't know everything. I need education to help me too".

The type of support that is preferred by these senior leaders was clearly shared. It was expressed that singular professional learning and development (PLD) sessions are ineffective and often 'waffly'. The ongoing support is not there and the ideas often require unpacking to apply to classroom contexts. This adds to the workload of personnel (leadership from within). The support that is most beneficial is practical, ongoing and reflective of the team, community and context in which they work. "We would love further, ongoing support from an external mentor to lead us through the challenging conversations, we can't do it all."

Challenges

The participants had the support of their Boards of Trustees and shared that if they didn't have that, it would make it so much harder to have to continuously justify what they are doing. Fellow senior leaders with different values, beliefs and priorities can also be a challenge. It was felt that, "All leaders need to be on the same page, and if they can't do that, at least be in the same chapter." This had implications for how effective they felt they could be: more support, more effective; less support, less effective.

Confidence with engaging with the content was one of the biggest barriers for many. It was shared that some teachers are scared of doing things 'wrong' and have had negative experiences in the past, so helping them to move past that and to have the courage to be vulnerable is the first hurdle to overcome. There was also the idea that teachers know why they need to improve, but they don't know how. This prompted them to wonder, "The teachers can work out 'how' in other subjects … just not with te ao Māori? Why not?"

Both participants shared that, as with any new learning or pedagogical shift, is the battle of time. "The urgent comes before the important. The important conversations don't happen as often as you would like and the deep reflection doesn't happen as often as you would like."

Senior Leaders' Perspectives on RTLB Support

After unpacking what senior leaders in English-medium schools are managing and doing, we were able to drill deeply into what we as RTLB can do to support them in their endeavours. Most students on the RTLB roll in their schools were Māori, and as such, the participants felt that there was even more impetus on this discussion point. The similarities in the messaging was very clear.

The participants emphasised the role of RTLB in reinforcing school-wide kaupapa, getting to know what the school is about and focusing on and working within that where they can. They suggested that RTLB need to aim for deep knowledge and skills of Māoritanga and Māori culture and identity, and how that can help a child. They hope that RTLB would come in, not just with understanding, but for it to be fully embedded. The respondents have had experience with RTLB, "who have been to a course and who think yep I have done a course, I'm good or I've done a course so I can tell you what to do." They should know that when they come to the school, this is the school's tikanga and that this is Māori tikanga". RTLB should take the time that it takes to get to know people, systems and the tikanga for that space and they should know basic te reo Māori and have developed good pronunciation.

They shared that an RTLB would know they are successful with this process when we look at the child and/or teacher and we could see changes in their ahua and wairua. This could present as the child/teacher engaged in his or her learning at school, engaging with peers or teachers, arriving at school happy and engaged in their learning programmes and activities to the best of their ability and in a manner that works for them.

It is noted that RTLB have limited time with a student, their kaiako and whānau, so that would make it harder. "If an RTLB is at the school for numeracy, they are there for that kaupapa, but the way RTLB engages and works would fit with the way the school works".

The participants want teachers to do things for themselves so that they can learn to do it and not need ongoing support. This would take the pressure off senior leadership. "If RTLB could support real, practical scenarios and strategies that everyone can use in their classrooms and provide ongoing support to help embed it, that would be the dream."

DISCUSSION

The literature review and the findings reveal two strong overlapping themes: mātauranga Māori understanding and effective kaupapa Māori leadership. The complex nature of these can be explored using Schwantes' (2018) six key components of true leadership: challenging assumptions; radical transparency; learning machines; mentorship; building strong relationships, and serving others.

Challenging Assumptions

Across both the literature and the thematic data gathered there is impetus on gathering voice to work in a kaupapa Māori way (Hynds et al., 2015). Even when met with measures from nationally designed systems and policies like ERO, they shape them to take the form of their contexts and punctuate them with the voice of their stakeholders.

Radical Transparency

The data gathered indicates that the senior leaders in this study are committed to continuing to learn, and as such, modelling the vulnerability of not knowing. They are committed to the integrity of the appraisal process and lift the bar of expectations and interactions with indigenous skills and knowledge (Parata, 2011). Gathering voice allows for stakeholders to both express and hear content that exposes preconceptions and biases by all (Houkamau & Blank, 2017). All of which can only be engaged with if there is transparency.

Learning Machines

The school leaders create learning spirit and cultures in their settings. They do this in the way that they engage with mātauranga Māori by modelling, scaffolding, reflection and mentoring. Developing skills in giving and receiving feedback and reflection supports the ongoing process of learning and

continued growth. (Hattie, 2017, Korthagen 2016). There is critical importance to engaging in this learning in an ongoing way (Penetito, 2010).

Mentorship

It is evidenced by the respondents' openness to seek support for trusted persons when and if they need it. Through this process they are able to continue to challenge their assumptions, model transparency, connection and vulnerability (Brown, 2011; Schwantes, 2018).

Relationships

The importance of relationships is evident through the work of the interviewees gathering voice, knowing their people, and noticing what was going on for them. They indicated the importance of getting to know people and finding connections before getting on with the 'business'. This is the concept of whanaungatanga and describes the centrality of extended family-like relationships and the "rights and responsibilities, commitments and obligations, and supports that are fundamental to the collectivite" (Metge,1990, cited in Berryman, 2014).

Serving Others

The participants talked about growing sustainability and skills within their contexts. This included whānau, students and all staff at the schools. The clear messaging was that they weren't doing this to receive accolades or awards, they were doing it for the collective good of all stakeholders. This is centred in an holistic approach and the collective whereby the upward mobility of the individual is viewed as success for the whānau, hapū, iwi and the students, school and community (Raumati Hook et al., 2007).

The foremost theme to come from the research for how RTLB can support senior leaders in English-medium schools in their endeavours is to be partners and mentors: to walk alongside them. It reinforces the message from Henderson (2013) that knowledge alone will not build competency across cultures and that practice and engagement in context is necessary. Learning about where we, as RTLB, are visiting is important, taking the time to learn the tikanga of the spaces and to know the people who 'reside' there. This is true for both the school and home visit settings. There is tension with this idea in that time is often limited for RTLB and teachers, so we must be aware of the impact this can have on identity and well-being, especially if there are internal or external expectations of what is ideal. (Porter-Samuels & Holley-Boen, 2019).

The research also points towards RTLB developing deep knowledge of concepts within te ao Māori, such as, but not limited to, whānaungatanga, kotahitanga and rangatiratanga, being able to engage with these concepts and interpret and apply them as necessary. This fits within the scope of our role as RTLB. "RTLB are culturally-responsive practitioners. They strengthen connections with communities, marae, hapū and iwi" (Ministry of Education, 2020b, p.11). We walk alongside, coach and support our teachers engaging in the power of praxis (Parata, 2012). As outlined by the respondents, RTLB will be more helpful if they are able to provide practical ideas, model or provide feedback/feedforward in authentic and experiential ways.

CONCLUSION

Through the cycle of this inquiry I set out to answer the question, how can I, as an RTLB, support senior leaders in English-medium primary schools to develop and implement culturally-relevant and sustaining pedagogies? I conclude that we, as RTLB, can do many things to support senior leaders in English-medium settings. We can:

- use effective leadership skills to model using kaupapa Māori ways of working, with collective visioning and strategy.

- continue to underpin the work that is being done in schools with the discourse of possibility and potential.

- provide scaffolding, praxis and time.

- promote and support self-reflection about beliefs and values and bring conversations about bias, conscious and unconscious, to the fore.

- deepen our personal experience and skill within te Ao Māori through all contexts.

- provide ongoing support, coaching, mentoring and scaffolding at all levels of the system.

We, as RTLB, can walk alongside our senior leadership teams for the collective success of all, and utilise our time working with kaiako and whānau to enact the strategies we are supporting.

**Poipoia te kākano, kia puawai**
Nurture the seed and it will bloom.

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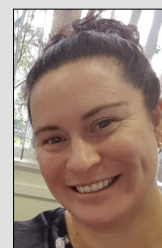
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