Collaboration Framework
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Who is this framework for?

This Collaboration Framework is for any group of schools, kura and early childhood services that are working together across leaders, tumuaki, kaiako, teachers, iwi, communities, whānau and learners to improve outcomes for learners. We often refer to these groups as:

- Clusters
- Communities of Learning: Kāhui Ako (CoLs)
- Communities of Practice (CoPs)
- Networks
- Learning Communities

This framework refers to these groups as learning communities and the primary audience for this framework is people working at the strategic level to support the development of a multiple organisation learning community.

What is the purpose of this framework?

This Collaboration Framework can be used as a formative self-review tool to help groups to identify:

- What effective collaboration that makes a difference for learners looks like
- Next steps towards becoming a more effective collaborative group
- A way of monitoring progress towards the collaborative state
**Critical Dimensions to this framework**

Each question in this framework can be linked back to the literature and research listed in the reference list. Questions in the framework are aligned to from the six phases of the *Spirals of Inquiry*, and the three key aspects to building a values and vision-based approach to network development - the Vision, Principles and Practices (Atkin, J. 1994). These dimensions and related questions help to articulate the development of a cluster (from building relational trust to experiencing learner success) and the ongoing cyclical nature of the work thereafter (inquiry).

The framework is also informed by a range of literature and research about collaboration or communities of practice related to to **four key areas** for effective collaboration that make a difference for learners:

1. Challenge and critique practices
2. Role clarity, relational trust
3. Use of evidence and inquiry
4. Commitment to common needs

Using the critical dimensions to this framework, we have created five Sides to the framework to make a pentagon:

- Joint Commitment to a Vision + Goals
- Role Clarity
- Working Equitably with Whānau, Hapū, Iwi + Māori Communities
- Healthy Systems, Protocols + Processes
- Challenge + Critique Practices for Transformation

Each Side contains four angles from which you can view your progress as a collaborative group:

1. Developing Relational Trust
2. Designing Collaborative Practice
3. Practising Collaboration
4. Learners Experiencing Success
Key things to remember as you use this framework

- In our experience, this framework is best used in parts. Providing the entire framework at once to a collaborative group can be overwhelming and confusing. For example, if a collaborative group is working on building trust and developing a vision, they may initially use Sides 1 and 2 of the framework to plan or review their group’s work.

- Users can rework this framework in ways that best suit them. For example, you may wish to select a few pertinent questions to consider at a meeting or facilitated session.

- This framework has been primarily developed for use by experienced professional learning facilitators. However, we are open to and interested in how collaborative groups may use this framework without facilitation.

- This is a cyclical framework - it doesn’t matter how long you’ve been working and learning together, you may still need to revisit the framework to address your practice.

- Aspirations and challenges are key in developing a vision and strategy.

- While your focus may be literacy or maths challenges, your vision and strategy articulate how you will address those challenges. Strategy and Focus are two different things – remember, stick to the focus you have identified (e.g. literacy) and change your strategy if it isn’t working (e.g. you might change from building resilience in learners to connecting more closely with whānau based on your inquiry investigations).

- This framework encourages transformation and discourages doing the same old things and getting the same results.

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“Collaborating is not just about creating a place where people feel good but rather about cultivating the expertise of everyone to be focused on a collective purpose

(Fullan and Quinn, 2016)
Joint Commitment to a Vision and Goals

All members of a learning community should have a focus on a common vision and related goals (Katz, et al., 2009; Timperley, et al., 2009; & Wenger, 1998). This is about more than creating a vision on paper. It is about co-constructing a vision with many people over time based on needs and aspirations by learning together about what works for all learners, and about what we believe about learning and teaching. You will know that you have joint commitment to a vision and goals when all leaders, teachers, parents, whānau, learners, iwi, hapū and others involved in your learning community can tell you what the vision is and what their role is in achieving it. Your vision should be succinct, aspirational and clear to everyone. Have you started with WHY? What is your educative purpose? What is your clear strategy for reaching your vision? A key question for individual schools, kura and services to consider: Are you here to protect the status quo of your place or are you here to look for where there is potential for collaboration? “Coherence is a shared depth of understanding about the purpose and nature of the work in the minds and actions individually and especially collectively. Coherence is not structure, alignment, strategy.” (Fullan and Quinn)

Outcomes:

Exemplar outcomes arising out of this element of the framework could include: A Co-constructed Vision that is Māori inclusive, equitable and provides an adaptive learning system. A vision that is widely known and used, and that articulates your collective purpose and aspirations. Every team has a set of vision-related practice goals that is simple enough to be actionable and is closely related to what they do on a daily basis (e.g. not achievement targets). Like profit, achievement is not actionable enough as a goal (Lencioni p. 78). Members of trusting teams focus time and energy on important issues, not politics (Lencioni, p. 197)
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<tr>
<td>How do people listen, debate and genuinely inquire into each others’ thinking about collaboration and collective purpose?</td>
<td>Is your process for developing the vision and principles inclusive of the perspectives of learners, teachers, families and whānau?</td>
<td>Do you focus on achieving equitable outcomes for all, rather than on territorial interests?</td>
<td>Do learners and their whānau experience a ‘connectedness’ in terms of their learning pathway through the school system?</td>
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<tr>
<td>How do you negotiate and agree on your vision so that it is defined by all schools/kura/services?</td>
<td>How do you use the data that informed your vision, plus other evidence to identify a few key areas (principles) for further exploration?</td>
<td>How do you keep the focus on the vision and principles rather than on debate over state policies?</td>
<td>How are unique, flexible learning opportunities offered through innovative design and effective use of technologies?</td>
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<tr>
<td>How is honesty and transparency fostered and connected to your vision and principles?</td>
<td>Do you have a clear set of co-constructed principles that are derived from the vision and that act as overarching guides for action?</td>
<td>How do you know that every school/kura/service is committed to the vision?</td>
<td>Do learners and their whānau know and understand the vision and their contribution to it?</td>
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<tr>
<td>In what ways are you using evidence and the views of all learning community participants to inform your vision and working principles?</td>
<td>What issues of context need to be addressed in the learning community plan?</td>
<td>In what ways do you ensure that commitments are realistic for all?</td>
<td>How are all learners enabled to experience positive educational pathways?</td>
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<tr>
<td>Are opportunities provided for people to voice their disagreement, debate issues, find resolutions, and then make commitments to next steps and decisions?</td>
<td>Is each school/kura/service committed to the co-development of a collective plan that clearly articulates how the vision will be realised?</td>
<td>Are there heartfelt, animated, challenging goals set in relation to the vision and principles?</td>
<td>Are learners given autonomy and opportunity to actively contribute to the realisation of the vision over time?</td>
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<tr>
<td>How well do leaders know all groups within the learning community?</td>
<td>Are there heartfelt, animated, challenging goals set in relation to the vision and principles?</td>
<td>Are learners and teachers empowered to set vision-related goals with each other?</td>
<td>Is the vision-related shared graduate profile evident in the lives of the learners as they move through the system?</td>
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<td>In what ways have you debated priorities in order to identify goals towards your vision each year?</td>
<td>Are learning opportunities relevant to all settings involved in your learning community?</td>
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We know that working equitably with whānau, hapū, iwi and Māori community will make a difference for Māori learners, and in fact, all learners. Māori are diverse. This diversity needs to be understood within your own context. For example a Māori community will organise very differently in rural areas than in urban areas. Alternatively, not all Māori will be willing or have the confidence to lead Māori cultural events. It’s important to avoid making broad assumptions about the local Māori community, and what will best enable effective relationships with them. The way we engage is integral to the quality of outcomes for learners. Some kinds of engagement with families and communities can be counterproductive (Alton-Lee, Robinson, Hohepa and Lloyd, 2009). It is important that school leaders promote engagement that is effective. In this work, informing and consulting won’t get genuine interest in your vision and collaboration. Genuinely involving and working directly with whānau, hapū, iwi and Māori communities on your learning community vision and actions will strongly support outcomes for learners. Supporting the empowerment of whānau, hapū, iwi and Māori communities and placing some final decision-making in their hands will encourage respectful working relationships, truly affirming and valuing their input. Identify who you are, build relational trust, listen to communities and respond accordingly (Berryman and Glynn, 2010 & 2011 in Berryman and Ford, 2014).

**Outcomes:** Schools, kura and services are jointly engaging in respectful, vision-related, working and learning relationships with Māori learners, parents, whānau, hapū and iwi in ongoing and sustainable ways. Relationships with whānau, hapū and iwi grow and change over time according to the needs and desires of those groups.
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<tr>
<td>Are you working and learning in partnership with Māori from the beginning of your learning community development process?</td>
<td>How do you foster mutually beneficial relationship with whānau, hapū, and/or iwi in the development of the vision, principles and practices?</td>
<td>Is participation with iwi an authentic part of the ongoing operation of the learning community?</td>
<td>Are Māori learners affirmed as Māori through the access to contexts where the language, identity, and culture of Māori learners and their whānau are affirmed? (tangata whenuatahanga)</td>
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<tr>
<td>In what ways are you actively engaging in respectful relationships with Māori learners, parents, whānau, hapū, and iwi? (whanaungatanga)</td>
<td>How is the knowledge of local whānau, hapū, iwi and Māori community represented and valued in your learning community?</td>
<td>How do you continue to find out what is happening for learners, whānau, iwi, hapū and communities from their perspectives to inform learning community plans and practices?</td>
<td>How are inclusive &amp; culturally responsive frameworks and language used to inform decisions and planning?</td>
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<tr>
<td>How are learning community members showing integrity, sincerity, and respect towards Māori beliefs, language, and culture? (manaakitanga)</td>
<td>Do you facilitate dialogue to ascertain the aspirations, needs and strengths of whānau, community and iwi to inform your vision? Have you involved them in setting the vision?</td>
<td>How are rumaki and/or Māori medium kura included and involved in the learning community practices based on their needs?</td>
<td>Do learners have opportunities to interact effectively with a diverse range of people in a variety of contexts?</td>
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<tr>
<td>How is relational trust fostered between the learning community and whānau?</td>
<td>How do you put learners and their whānau at the heart of the vision, and do they agree that they are at the heart of the vision?</td>
<td>Do whānau, hapū, and iwi have lead roles in aspects of the learning community practices?</td>
<td>In what ways are learning community members learning from Māori students and their whānau, hapū and iwi in strengths-based ways? (Ako)</td>
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<td>How do you demonstrate to Māori whānau, iwi and hapū members that their culture counts in your learning community and in your relationship with them?</td>
<td>Are learners, teachers, whānau, hapū, iwi and Māori communities supported in learning about the vision, principles and plans?</td>
<td>In what ways do whānau, hapū iwi and Māori communities determine how they will participate in the learning community?</td>
<td>How are learners and their whānau supported to access meaningful resources?</td>
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<td>How do you show your Māori communities who you are (not what you are) and that you value them?</td>
<td>How does the learning community plan to listen to whānau, hapū, iwi and Māori communities and then respond accordingly?</td>
<td>How does the learning community combine the skills and knowledge of schools, kura, services, whānau, hapū and iwi to benefit Māori learners?</td>
<td>How are all Māori learners seen as positive and full of potential?</td>
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<td>How do you invest in relationships with Māori communities, iwi and hapū; and Māori elders? How do you contribute before you take out?</td>
<td>How does your learning community collect information about who the mana whenua are in your schools/kura/services, and what other hapū/iwi are represented?</td>
<td>How is whānau learning fostered alongside teacher learning?</td>
<td>How are relationships fostered with whānau to ensure successful transitions for learners? How does the learning community ensure successful working relationship between ECE, Primary and Secondary, and Māori medium schools to foster successful transitions?</td>
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Timperley et al. (2007) emphasise the role of external expertise, which can assist in creating more challenging dialogue across a group. They found that “all studies of professional communities that did not lead to improved outcomes for students lacked external input. In these studies, challenges to assumptions held by community members typically did not happen” (p. 203). Katz et al. (2009) also support the presence of an external person to critique and challenge within a collaborative group. They believe that such a “critical friend” (p. 90) can ensure that a learning community addresses problematic beliefs in order to facilitate change to reach goals. Bryk (2003) suggests that building strong leadership capability to foster strengths in critique and challenge practices is effective. De Lima (2001) is highly critical of teacher communities unless the teachers use conflict as a catalyst for school change and improvement. Lencioni’s pyramid of the five dysfunctions of a team includes a focus on healthy conflict and candid debate. There is strong research and evidence behind the need for challenge and critique practices in a learning community and it takes time and a strong base of trust before this can occur effectively.

Outcomes: The group is effective at collaboratively extracting and exploiting the ideas of all community members; every school/kura/service knows each others’ strengths and weaknesses in terms of their contributions to the learning community’s success or failure; community members listen, debate and inquire into each others’ thinking; community members confront limits to their own knowledge; Schools, kura & services check that agreed actions are taken; the learning community seeks evidence of impact; uncertainty and ambiguity are embraced. Members of trusting teams offer and accept apologies without hesitation (Lencioni, p. 197). Teams that challenge and critique extract and exploit the ideas of all team members (Lencioni, p. 204)
DEVELOPING RELATIONAL TRUST (ONGOING)

Is there clarity among all involved that the learning community actions will involve changing existing practices and ways of operating?

How do people listen, debate and genuinely inquire into each others’ thinking about beliefs and values?

How is honesty and transparency fostered so that data can be safely shared and analysed across the learning community?

How do you challenge each others’ interpretations of data and evidence at leader and teacher level?

How do you support each other to confront limits to your own knowledge, to learn from common difficulties and challenge beliefs?

How open and willing are people to address hard issues and how skilfully is this done?

Is conflict surfaced or left unaddressed?

What is the process for addressing unacceptable behaviours among learning community members?

In what ways is knowledge developed with teachers rather than for them?

How do you build people’s knowledge and capability to safely challenge and critique each others’ beliefs?

How do you build everyone’s capability to have important conversations when there is disagreement between beliefs about learning and teaching?

How do you acknowledge and manage the tension between building trust and building skills and knowledge?

DESIGNING COLLABORATIVE PRACTICE

Does your plan allow for innovation?

Does your plan include time to surface deeply held beliefs and assumptions before moving ahead to learning and taking action?

Do you regularly identify what it is you need to learn about in order to create a vision and related plans?

Are you clear on the learning needs of each school, kura and service in relation to the principles and goals?

How do your plans focus on capacity building and cultivating the expertise of every learning community member?

In what ways do you plan to check that agreed actions are actually taken to co-construct and spread the vision in each others’ schools/kura/services?

What opportunities do learners have to critique and have input into your designs for collaboration?

How will you manage disputes and disagreements that may arise about the learning community plan for development?

How will you ensure that change leaders, leaders and facilitators are engaged in developing their capabilities?

PRACTICING COLLABORATION

Are all leaders experienced or supported in leading change and do all leaders understand and value participatory change? How do you know?

What actions will ensure that you move beyond sharing practices such as advice-giving and material-sharing?

How do you encourage and take a wide perspective on learning?

Do all schools, kura and services engage in inquiry-based practices that are understood by all? (teaching as inquiry)

In what ways are you focused on learning and discussing strong content that is useful to improve learner outcomes?

How do you ensure that all learning community activities are focused on learning rather than teaching?

How do you ensure that all learning community members feel supported to take risks?

Do all learning community members focus on positive change in thinking and practice?

How do you support all learning community members (including whānau, hapū and iwi) to embrace uncertainty and work through ambiguity?

How do leaders and teachers participate with learners and communities in robust dialogue for the benefit of Māori learners’ achievement?

How are teachers taking responsibility for their own learning and that of Māori learners? (Ako)

What actions do you take to learn more deeply about new ways of doing things?

In what ways do you check that agreed knowledge and practices are actually used in each others’ schools/kura/services?

Do you check in on everyone’s progress towards goals in order to identify success and to shift resources into supporting areas that may be in jeopardy?

Does the learning community ensure that it is safe for all schools/kura/services and teachers to share what they are learning and changing?

How focused are conversations on learning and transforming learning?

LEARNERS EXPERIENCING SUCCESS

What impact will the vision, principles and practices have on learners and how will you/they know?

What key indicators demonstrate that learners have agency and can determine their own learning pathways?

How are learners and whānau involved as collaborators in teaching as inquiry processes?

How is the learning community establishing rich experiences for learners that enable autonomy and personalised learning?
All collaborative groups need healthy systems, protocols and processes. Timperley and Parr often refer to aspects of these as ‘Organisational Capability’. As you move towards new ways of learning and working, it is inevitable that old systems and processes will not be suitable and will need reviewing and changing too. We can’t keep adding more to our systems, without taking some things away or adapting the ways we work to make room for the new.

**Outcomes:**

Relevant cycles of review are in place for learning community activities; Planning and monitoring activities are in place; There is a coherent and manageable learning community plan that is clearly linked to the vision and principles; Ways of working are established and enacted; Evidence from learners and teachers is analysed and used and compared with aggregated achievement data for sensemaking and decision-making; Decision-making protocols are in place and are used; There is space and time for collaboration to happen. A team that commits moves forward without hesitation and changes direction without hesitation or guilt (Lencioni, p. 209)

**He uhi, he taro, ka taka te piko o te whakairo**
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<tr>
<td>How is time provided, both formally and informally to knowing people while you build and foster collaboration?</td>
<td>Do you have a learning community plan that covers: - new learning and change, - the ongoing development and fostering of the vision; - the ongoing building of relational trust between all members, and - the development of and support of collaborative practices?</td>
<td>How is qualitative and quantitative data used to identify key practices for everyone to collaborate on?</td>
<td>In what ways are the voices of all learners and whānau central to evaluation and decision-making?</td>
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<td>How do people work for common understandings and agreement?</td>
<td>Is that plan well communicated and owned by all stakeholders?</td>
<td>How is each school and service supported to review their current plans in order to re-prioritise and make room for concentrated learning and action?</td>
<td>In what ways do you ensure a focus on equitable outcomes for all learners?</td>
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<td>What are the varied ways you recognise the contributions of all participants in the learning community?</td>
<td>How can you build on strengths and positives as well as gaining clarity on challenges in order to create your vision and actions?</td>
<td>How are you allocating and sharing sufficient resources to effectively take on any new learning community goals or action?</td>
<td>What data indicates progress towards your vision and how do you ensure that the data is trustworthy?</td>
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<td>How do you plan to continually check with each other that protocols and agreements are adhered to?</td>
<td>How do you plan to continually check with each other that protocols and agreements are adhered to?</td>
<td>How are the leaders and teachers data literate? How do you engage in thoughtful interpretations and evidence informed conversations?</td>
<td>What data is collected and stored to allow conclusions to be drawn about progress over time across all schools, kura and services?</td>
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<td>Have teams used a variety of diagnostic tools to identify and review individual behavioural tendencies?</td>
<td>Have you ensured a focus on identifying Māori learner aspirations, strengths and challenges to inform your vision?</td>
<td>Is there a shared commitment between all schools, kura and services to appointing new staff whose beliefs are aligned to the learning community vision?</td>
<td>How do you ensure that data is trustworthy?</td>
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<td>What tools and processes do you use to check on and address the quality of relationships, trust and teamwork across the learning community?</td>
<td>What processes and tools do you use to genuinely understand before diagnosing needs and narrowing down to a set of key principles?</td>
<td>What tools and processes are used to enable new ideas and innovative solutions to emerge? How are these then enacted?</td>
<td>How do you examine various possible explanations for the patterns shown in data and how are whānau, teachers and learners involved in this?</td>
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<tr>
<td>Has trust been left to build itself or do you deliberately foster trust through specific actions?</td>
<td>What tools and processes can you use to promote regular and effective communication and sharing of ideas within your learning community?</td>
<td>In what ways is your learning community monitoring the impact of changed practices on learners in an ongoing way?</td>
<td>In what ways are learners engaged in providing evidence of their progress in learning? How is this managed and communicated?</td>
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<td></td>
<td>How do you ensure/plan for the ongoing scanning of needs and strengths across all schools/kura/services?</td>
<td>How are you using evidence during teaching and learning to check on progress towards vision and goals? What are the range of indicators that you use for successful change in practice?</td>
<td>What authentic dialogue is taking place with learners around data and how is a balanced assessment system being established in the learning community (formative, interim and summative)?</td>
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<td>Does your learning community plan include time and space for leaders and other groups to build trust in deliberate ways?</td>
<td>How are your communication tools and processes being used to promote regular and effective communication within your learning community, and with whānau?</td>
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Timperley et al. (2009) found through their research on New Zealand-based clusters of schools that having role clarity about accountability is “essential to high trust”. Across the range of literature on collaboration, there is a common agreement that once trust is built between members of a group they can then develop relationships that are important for effective collaboration. These are relationships that are critical, challenging, and change focused, and that foster role clarity and a shared understanding about why the group members are working together. Where there is little role clarity or where members of a community take on roles informally, resentment can build in both those who take on the roles and those who do not. It is therefore important that everyone involved understands what their role is in the collaborative venture. This also links to a strong need for coherence in a learning community. That is, aligned beliefs, understandings and practices.

Outcome:

All learning community members including learners and their whānau can tell you what the shared vision is and how they are contributing to it. Formal and informal roles and their purpose in achieving the vision are clear to all. Each individual has a role to play in achieving the vision (kotahitanga). A team that holds one another accountable avoids excessive bureaucracy around performance management and corrective action (Lencioni, p. 214)
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<td>Is there agreement on who will lead the scoping and establishment phase of your learning community? Have you collectively established clear expectations and boundaries for this role?</td>
<td>What model of leadership is appropriate for your learning community? How will leaders be identified and appointed?</td>
<td>Who is leading the change and how?</td>
<td>How are you learning alongside learners to explore notions of belonging, participation, engagement and motivation within the notion of agency?</td>
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<tr>
<td>What external expertise might you draw on to assist in the establishment of your learning community and the development of key aspects of its operation?</td>
<td>What are the formal roles you want to have in your learning community and are role descriptions created before appointing people to these positions? Do role descriptions include leadership and change qualities and capabilities?</td>
<td>Who holds the formal role of setting and monitoring learning community agendas and goals?</td>
<td>Are learners participating and contributing in communities to build a sense of belonging and confidence to participate within new contexts?</td>
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<td>In what ways are all learning community activities/meetings inclusive and equitable?</td>
<td>Do you invite a range of people to co-construct the vision? (learners, whānau, communities, iwi, hapū, teachers)</td>
<td>What external expertise might you need to create a vision and principles? How will you define their role?</td>
<td>What CoL activities are leading to self-motivated learners with a “can-do” attitude, who see themselves as capable learners?</td>
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<td>In what ways do you build professional and personal trust?</td>
<td>In what ways do your vision, principles and plans recognise and acknowledge the significant place of Māori as tangata whenua in Aotearoa?</td>
<td>How do you ensure critical friends are neutral and not in a position of power?</td>
<td>How is the role of the learner changing and adapting in your learning community?</td>
</tr>
<tr>
<td>What actions are leaders taking with staff and whānau to build coherence and commitment towards developing the vision and actions?</td>
<td>What external expertise do you need to create a vision and principles? How will you define their role?</td>
<td>What leadership development strategies are in place for growing internal capacity?</td>
<td>How are mentoring and coaching skills and approaches to diversity enriching learning experiences?</td>
</tr>
<tr>
<td>In what ways do you value the talent and expertise of existing learning community members at learner, leadership, teacher, and whānau levels?</td>
<td>How do you ensure critical friends are neutral and not in a position of power?</td>
<td>How will student voice be incorporated as a key part of the how your learning community operates?</td>
<td>How are you ‘setting the stage’ for learners to be collaborative with other learners in order to build purposeful relationships and foster pathways for all learners?</td>
</tr>
<tr>
<td>Do you know each others’ strengths and weaknesses in terms of your contributions to the learning community’s success or failure?</td>
<td>What leadership development strategies are in place for growing internal capacity?</td>
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This framework has been developed iteratively over time. It was initially created by Rebbecca Sweeney as a rubric that drew mainly on her 2011 M.Ed thesis literature review. The rubric was trialled during 2015 with several learning communities across Aotearoa. It was found that a rubric style was not useful in supporting learning communities to evaluate and inform their position and progress as a collaborative group. Derek Wenmoth and Rebbecca Sweeney worked together to rethink the rubric into this five part framework with questions to support learning communities to review their collaborative practices.

Further literature was accessed to:

- gain clarity on how learners experience success,
- expand the framework in relation to partnerships with whānau, community and iwi and to
- ensure a transformational lens was present in the framework

Variations and parts of the revised framework were trialled with several clusters across Aotearoa during 2016 and at a uLearn16 workshop. The changes showed that the revised 5-part framework was more useful and less overwhelming. See “Key thing to remember” below for advice on how to best use this framework based on our learning.

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### Glossary:

<table>
<thead>
<tr>
<th>Whakatauki with Critical Dimensions to framework</th>
<th>Interpretation of whakatauki</th>
<th>Source</th>
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</thead>
<tbody>
<tr>
<td><strong>Mā tini, má mano ka rapa te whai</strong>&lt;br&gt;<strong>Joint Commitment to a Vision and Goals</strong></td>
<td>'By large numbers will the chase be spread out.' A large number of cooperating workers can succeed.</td>
<td>H.M. Mead &amp; N. Grove. 2001. <em>Ngā Pepeha a ngā Tipuna</em>. Pg 287, #1774. Wellington: Victoria University Press</td>
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<tr>
<td><strong>He waka eke noa</strong>&lt;br&gt;<strong>Working equitably with whānau, hapū, iwi and Māori communities</strong></td>
<td>A journey on which all are invited to embark</td>
<td>H.M. Mead &amp; N. Grove. 2001. <em>Ngā Pepeha a ngā Tipuna</em>. Pg 136, #826. Wellington: Victoria University Press</td>
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<tr>
<td><strong>He uhi, he tarlo, ka taka te piko o te whakairo</strong>&lt;br&gt;<strong>Healthy Systems, Protocols &amp; Processes</strong></td>
<td>'A tattoo punch, an instant and the ornamentation is carved.' The process of tattooing is used as a figure for a difficult problem that can be easily solved with the requisite tools</td>
<td>H.M. Mead &amp; N. Grove. 2001. <em>Ngā Pepeha a ngā Tipuna</em>. Pg 132, #797. Wellington: Victoria University Press</td>
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<tr>
<td><strong>E koekeoe te tūi, e keteke te kākā, e kūkū te kererū</strong>&lt;br&gt;<strong>Role Clarity</strong></td>
<td>'The tūi chatters, the parrot gabbles, the wood pigeon coos.' It's popular meaning is, 'It takes all kinds of people...'</td>
<td>H.M. Mead &amp; N. Grove. 2001. <em>Ngā Pepeha a ngā Tipuna</em>. Pg 30. Wellington: Victoria University Press</td>
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### References:
