Fraser High Learning Support Coordinator Job Description 2027

This is a 0.5 permanent job-share position starting 28th January 2027

OPENING STATEMENT

One of the strengths of our kura is the courage to address our challenges in ways that are responsive and impactful for our students, staff and communities. This may mean, for example, innovating systems, challenging dominant Western educational theories and practices, the profession's ways of thinking, and decision-making power imbalances.

We are growing our partnership alongside Ngaati Maahanga. We are committed to dedicating resources to further deepen our relationship beyond the cultural artifacts, delving into strategic leadership of learning and co-governance.

Formation of Actions:

Kaawanatanga / Honourable Leadership: How are our processes, actions and decision-making informed and shaped by both haukaainga and tangata Tiriti worldviews/perspectives?

Rangatiratanga / Self-Determination, Agency, Mana Motuhake: How are we supporting haukaainga-led processes, actions and decision-making through sharing power and resources?

Ooritetanga / Equity, Partnership: What specific actions are we undertaking to ensure equitable outcomes for haukaainga?

The Spoken Promise / Protection: How do we ensure haukaainga worldviews, values and wairuatanga are present in our kura?

Key Areas iwi / hapuu	Localised Outcomes	Evidence of Progress
Aakonga/Learners Support aakonga/learners by understanding their needs and providing timely, culturally responsive support so they can thrive, belong and progress in all aspects of school life.	**Guiding Statement** The kura is a Crown entity and has a duty to protect the haukaainga rights, Indigenous rights, sovereignty, resources, maatauranga, te reo, tikanga, whakapapa, and whenua of Ngaati Maahanga, and all Maaori, who have the right to determine what education looks like for their child, whaanau, iwi, hapuu, and communities.	Mana Motuhake (Self-Determination) Evidence that a whaanau (family) or Ngaati Maahanga and other iwi / hapuu / Maaori are becoming more self-reliant, making their own decisions, and controlling their own destiny.
Kaiako/teachers and teacher aides Lifts capability to better meet the needs of learners	**Guiding Statement** Tangata whenua – literally, people of the land – are those who have authority in a particular place. This is based on their deep relationship with that place, through their births and their ancestors' births. As tangata whenua express themselves in that place, they gain the authority and confidence to project themselves into the world. This idea, in turn, underpins the notion of mana whenua – spiritual authority in a given area.[1] Teachers are called on to: "Understand and recognise the unique status of tangata whenua in Aotearoa New Zealand." "Understand and acknowledge the histories, heritages, languages, and cultures of partners to Te Tiriti o Waitangi." "Design teaching and learning experiences that reflect Te Tiriti o Waitangi partnership in New Zealand including affirming for all learners the knowledge, identity, language, and culture of te ao Māori and tangata whenuatanga"	Ako (Reciprocal Learning) & Mana Motuhake Designing cooperative environments where Maaori learners can achieve educational success as Maaori, meaning their cultural identity is an asset, not an afterthought.

[1] Te Ara: The Encyclopedia of New Zealand (website), "Page 4: Whenua – the placenta", Story: Papatūānuku – the land, https://teara.govt.nz/en/papatuanuku-the-land/page-4.b

	"Use te reo and tikanga Māori in support of "positive engagement" with the "whānau and communities" of Māori learners."[2]	
Parents and whaanau The LSC encourages parents and whanau to partner successfully with their school	**Guiding Principle** *Maaku anoo e hanga i tooku nei whare.* *Ko ngaa pou o roto, he maahoe, he paatete,* *ko te taahuuhuu he hiinau* *Me whakatupu ki te hua o te rengarenga* *Me whakapakari ki te hua o te kawariki* I shall fashion my own house. The pillars will be of mahoe and patete, and the ridge pole of hiinau Those who inhabit the house will be nourished by the rengarenga And strengthened by the kawariki **Kiingi Taawhiao**	Mana Motuhake Guided by the tongikura of Kingi Taawhiao, progress is evidenced not by the completion of a standardised structure, but by the growth of a living whare. It is proven when learners possess autonomy (Mana Motuhake), when diverse strengths are valued as vital pillars (Maahoe, Paatete), when the curriculum backbone is culturally strong (Hiinau).[3] Ongoing partnership design to actualise Maaori aspirations in education, with Ngaati Maahanga and other iwi / hapuu / Maaori
Other LSCs, Ministry staff, and wider agencies	**Guiding Statement** *Ki te kotahi te kaakaho ka whati, ki te kaapuia, e kore e whati* If there is but one toetoe stem it will break, but if they are together in a bundle they will never break **Kiingi Taawhiao**	Kotahitanga The collective is strengthened because every individual is empowered with the autonomy to build their own path, grounded in their own unique identity. Progress is achieved when the individual(s) flourish safely bound within the unbreakable bundle."
School leadership team	**Guiding Statement**	Kotahitanga Progress is achieved when the school, the whāaanau, and thehaapu/ iwi pull

[2] https://teachingcouncil.nz/en/code-and-standards/our-code-our-standards/move-to-the-2026-standards
[3] https://waikatotainui.com/about-us/whakatupuranga-2050/

Influences others to ensure all learners receive the appropriate support to enhance their learning and progress.	Embedding of practice and understanding of Ngaati Maahanga's aspirations for the tamariki under their educational strategy - Maahanga Living Curriculum. Ngaati Maahanga aspirations are central in school strategic documentation and futures **Evidence of Progress** - ongoing partnership design with Ngaati Maahanga and other iwi / hapuu / Maaori	together in a single direction. This ensures that tamariki do not have to leave their identity at the gate; instead, they learn to project themselves confidently into the wider world

Terms and Conditions:

The terms and conditions of this appointment are contained in the Secondary Teachers' Collective Agreement.

Criteria:

Essential knowledge and skills are required for this role and are contained in the role description.

While the LSC role will focus on all five stakeholder groups, how many and how much of the associated functions are undertaken by the LSC will depend on the needs and context of the kura.

It is understood the job description is not necessarily a comprehensive definition. The job description will be reviewed as needed in consultation with all stakeholders.