



Request for Application to operate a Partnership School

Kura Hourua opening in 2015.

Part Two - Application Form

Submitted By:

Algoritmi Educational Trust

Algoritmi Primary School

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Applicant Contact Details

Contact person for this Application


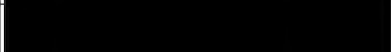
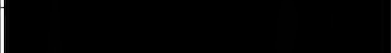
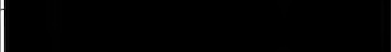
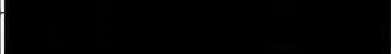
Contact person:	Abdul Elsaddik
Position:	Co-founder & Finance team leader
Phone number:	 s 9(2)(a) OIA
Mobile number:	021 278 5050
Email address:	abdul@algoritmi.org.nz
Is the contact person authorised to negotiate?	Yes

Sponsor Organisation

Full legal name:	Algoritmi Educational Trust
Trading name: (if different)	N/A
Name of parent organisation:	N/A
Physical address:	46 Stoddard Rd, Mt Roskill, Auckland
Postal address:	PO Box 6377, Wellesley Street, Auckland
Website:	www.algoritmi.org.nz
Location of head office:	Auckland
Type of entity (legal status):	Charitable Trust
Registered Charity	Yes
Charity (or) Company registration #:	CC50131
Country of residence:	NZ

Referees

Referee #1

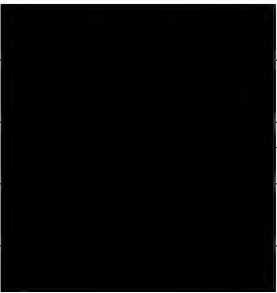
Name of organisation:	
Name of referee:	
Telephone:	 s 9(2)(a) OIA
Email:	
Relationship:	
When:	November 2012

Referee #2

s 9(2)(a) OIA

Name of organisation:	
Name of referee:	
Telephone:	
Email:	
Relationship:	
When:	November 2012

Referee #3

Name of organisation:		
Name of referee:		
Telephone:		s 9(2)(a) OIA
Email:		
Relationship:		
When:	March 2013	

Applicant Profile

Applicant Organisation

Do you intend to establish a new legal entity to run the school?

No

Will the Sponsor organisation run the school or subcontract some or all of the operation of the school to other parties?

Sponsor intends to run school

Overview of Applicant's organisation

Type of organisation:	Educational Trust
Year established:	2012
History:	Our Trust was created to establish a new Muslim primary school in Auckland in order to address the urgent needs of the various Muslim communities in and around Auckland
Summary of experience relevant to your application to operate a Partnership Kura:	Our team has a wide range of experiences in education as well as community involvement. We believe that combining these 2 areas of expertise to create and help run a primary school, with the support of the government, can mutually benefit all parties involved.
Total number of staff in NZ:	50, all of which are on working on a voluntary basis.
Number of locations in NZ:	1

Overseas locations: | None

Current business commitments

Business activities: | As a newly established trust, our main focus of operation is to establish a new Muslim primary school in central Auckland. This includes activities to help fundraise, market, and create a new curriculum to be taught at the school.

Other Contracts with government | None as of 11th March 2014

Probity

List any pending claims against the organisation: | None

List any court judgments or other decisions that have been made against the organisation in the last 6 years: | None

Proposed Subcontractors

N/A

Financial Information

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Current financial status: | 

Gross revenue: | 

Net profit (surplus) and Net Assets: | None

Last audited financial accounts: | None

Copy of latest audited accounts attached? | N/A

Copy of latest annual report attached? | N/A

Is organisation in dispute with any trade union? | N/A

School Overview

School Location

Enter the address/location of your proposed Partnership Kura.	Mount Roskill
Do you propose to operate the school at more than one location?	No

Year Groups

We plan on establishing a Primary School that will teach Years 1 to 6 within our first 5 years of operation.

Priority Learner Groups

Māori	Pasifika	Children from low socio economic backgrounds	Children with special education needs
10	10	250	10

School Roll

Year	2015 Roll	2016 Roll	% Change	2017 Roll	% Change	2018 Roll	% Change	2019 Roll	% Change
1	50	50		50		50		50	
2	50	50		50		50		50	
3		50		50		50		50	
4				50		50		50	
5						50		50	
6								50	
Total	100	150	50%	200	33%	250	25%	300	20%

Executive Summary

Provide an executive summary of no more than 800 words that clearly sets out the distinctive mission of your proposed school, why you are planning on establishing it, what it will achieve, and how it will achieve it.

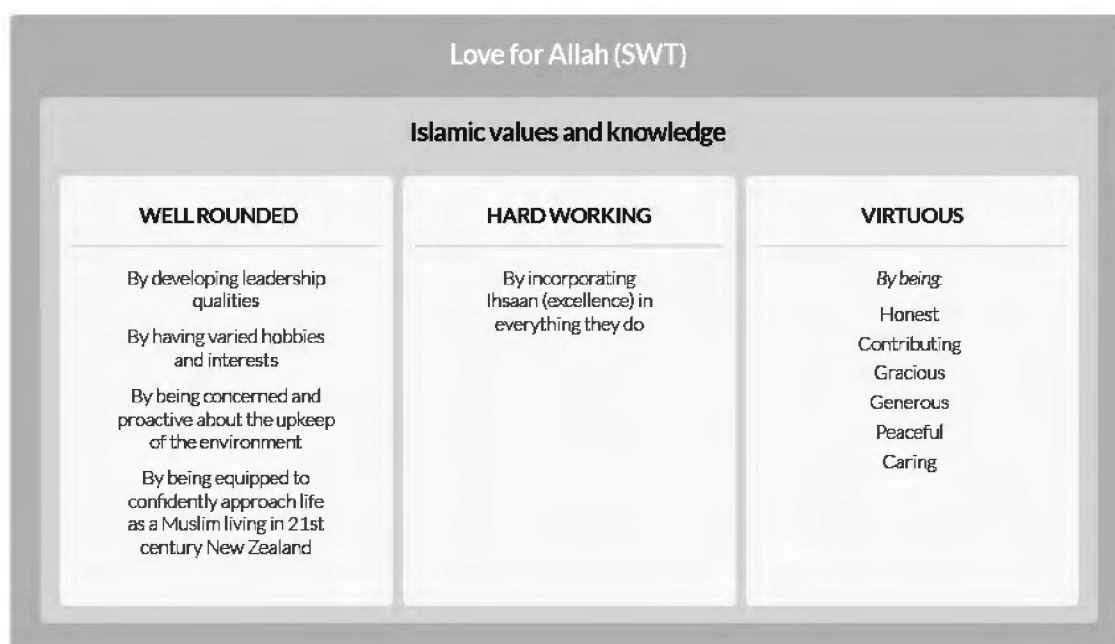
The Vision statement of Algoritmi Primary School is:

To engage all learners as our priority learners through an enriched holistic education, ensuring their optimal achievement in an Islamic environment.

And the mission statement is:

To ensure students' academic achievement by developing positive self-esteem and a strong identity through providing a safe and nurturing educational environment for all in which to develop a life-long love for Allah; empowering our children to become worthy contributors for themselves, for our community and for our New Zealand society.

Islam has a set of moral and behavioural principles that encompass all aspects of life and bring a sense of meaning and purpose to the believer. We believe that this faith system, on which we base our Mission and Vision, will develop the key values and ethics of our Special Character in our students. It is through these key values, ethics, our teaching programmes, the development of key competencies and our particular delivery practices that we aim to create students who are engaged and achieve. When they leave at the end of Year 6 they take with them an enriched, all-round education (intellectually, physically, emotionally, spiritually) to enable them to become confident, self-assured and ready for further education. We believe this will allow them to become ambassadors of a community of life-long learners.



It is our belief that the best means of achieving this is by providing an environment that is nurturing, safe and which provides consistency, cohesion and relevance to the children from the numerous communities and ethnicities across Auckland. The core of this philosophy is developing a love for God, which will help them improve their understanding of all core subjects. This love, supported by Islamic values and knowledge such as excellence, honesty, respect, service, devotion, worship, responsibility, tolerance, & integrity is the foundation on which the character of our students will be built. We believe building the character of each individual child will be the catalyst of all their future successes.

Initially, we plan to cater for 100 students from years 1 and 2 (2 classes of each year). Each following year, we will add 2 additional classes (a new year group) until we reach our maximum roll count of 300 (comprising of years 1-6). If there is more demand still to be met, we will expand our current location to allow for more classrooms without comprising our interactive teaching methods.

We aim to measure success in the form of student achievement in literacy & numeracy, as well as increasing our engagement with the wider community and improving each student's God consciousness.

Purpose and Goals

Provide a statement of purpose and goals that:

- ***Sets out your distinctive mission and vision, including:***
 - ***Why you are proposing to open your school;***
 - ***what makes it unique and sets it apart from existing provision; and***
 - ***how it will enable improved student engagement and achievement;***

Mission

To ensure student's academic achievement by developing positive self-esteems and strong identities through providing a safe nurturing educational environment for all in which to develop a life-long love for Allah; empowering our children to become worthy contributors for themselves, our community and our New Zealand Society.

This Mission statement defines the aims of our school which is to:

- Develop in our children a life-long love for Allah; the Creator and Sustainer of the Universe.
- Provide a safe and nurturing educational environment in which our children will develop positive self-esteems and strong identities in order to become productive contributing members of our society.
- Ensure students achieve and are fully engaged through the supportive educational programmes and environment determined by how we teach and interact with our children.
- Reflect our beliefs and values. Our religion is our way of life; our thinking, living, behaving, working and believing. It is not separate from us but forms our entire identity. (In New Zealand this is usually referred to as 'culture'. Most of New Zealand's religions are an addition to this culture).

Vision

To engage all learners as our priority learners through an enriched holistic education, ensuring their optimal achievement in an Islamic environment.

This Vision reflects our belief that:

- Educating the 'whole' person in a nurturing environment will accomplish a greater level of achievement for the individual.

Defines the schools performance objectives and how these will be achieved and measured;

Our Performance Goals are to:

- Improve the God consciousness (*Taqwa*) of the school community
- Develop student achievement in literacy
- Improve student achievement in numeracy
- To engage the wider community into school life

These goals will be achieved through the undertakings proposed in the following responses.

1. **We propose to open our school to meet the needs of our community and fulfil the requirements ordained to us by Allah.**

Our community has raised the following issues outlining why their needs are not being met by the State school system:

Our community has identified their desperate need for a Special Character school which reflects the Islamic religion of our community. The current schooling options for Muslim children in Auckland are two

schools; one Primary and one Girl's Secondary. Both of these are in South Auckland and therefore pose transportation difficulties and costs which make them prohibitive for most of our community. There is no Islamic Boy's Secondary school in Auckland. As a consequence, of the more than 55 000 Muslims living in New Zealand¹ and the estimated 8,000 Muslim children aged between 5 years and 12 years living in Auckland alone, less than 2.7% of these children receive an Islamic education.

Internationally it is well documented that children, who are not educated with other children of a similar background and/or religious beliefs, will not attain educational levels they otherwise would. Jaap Dronkers (2010) concluded: "A higher share of pupils with an immigrant background in a school hampers educational performance, but if these pupils have the same regional origin (Islamic countries, non-Islamic Asian countries), a higher share of pupils with an immigrant background at that school promotes educational performance."² We must allow our children to achieve optimal educational success by being schooled with other children from our community who share the same background.

Our Islamic religion and our values are not part of the State school system. Because of this there is no mechanism for our Muslim children to see themselves as fully part of their educational institution. This feeling of not being part of their own education causes disengagement and great stress for our children, resulting in poor self-esteems and identities. The Muslim Council of Britain (2007) stated: "It is important for Muslim pupils' sense of self-esteem and worth that they see themselves reflected positively in the ethos, curriculum and life of their school".³ When this does not happen our children feel that they have to reject their Islam in order to 'fit in'. This rejection causes conflict within the child, between the child and the parent and between the parent and the school. We believe it is crucial for the success of our children that they are educated in a school which reflects the teachings of the home, our religious values and educates our children to be successful productive Muslims by being proud of who they are. This can only be achieved by the Special Character School we are proposing; not the State school system.

The parents of our community do not want their children educated in a school which does not reflect their own beliefs and values. State schools do not. Issues such as sex education and the dress code of staff further alienate parents from the school community. In addition, the school's language is not their language and parents have difficulty understanding the educational system. Parents disengage from the school and feel ashamed because they feel they can't support their children. They don't want their children to be ashamed of them and lose their mana in their relationship with their child. Therefore they don't attend school events such as Parent Interviews and remain hidden from the education of their child. They can't help their children at home because they don't understand what is required of them so there is no reinforcement of any skills learned. Zusammenf Assung (Published Online 28 July 2006) stated: "Studies of Muslim children in Australia indicate that Muslim children may be educationally disadvantaged because poor English led to underachievement and because of cultural dissonance between parents and the school. The failure of the school to support or affirm Muslim values increases the Muslim community's sense of alienation from the mainstream education system"⁴.

Our children face a huge barrier in State schools because the values they are taught at home are not present in the school. An example of this is the requirement on our children to complete their compulsory daily prayers. While at school our children miss prayer times because there is nowhere to pray, no adequate facilities to complete *Wudhu* (hygiene requirements before praying), they have to seek permission to leave classes to pray and then must 'catch up' on work missed. As it is only the Muslim children who are required to pray, alienation, confusion and dissonance is created between them and the other students. The end result is that our children are seen as 'different' and become very stressed due to

¹ The New Zealand Herald, Wednesday July 31 2013

² Dronkers, Jaap (2010): 'Positive but also negative effects of ethnic diversity in schools on educational performance? An empirical test using cross-national PISA data,' 2 October 2010.

³ Information and Guidance for Schools, Muslim Council of Britain, 'Meeting the Needs of Muslim Pupils in State Schools' 2007.

⁴ Assung, Zusammenf, European Journal of International Studies, Volume 9, Issue 3, 1998. Published Online 28 July 2006.

<http://www.tandfonline.com/doi/abs/10.1080/09523>

this; eventually either rejecting their school or the beliefs and values that form their identity. Our children are forced to reject their own values in order to 'fit in' and be accepted.

Our Special Character School will incorporate the beliefs and values of our community into all aspects of our school. The community has already stated that these beliefs and values will be those from the Qur'an and Sunnah – the teachings of our Prophet Muhammad (PBUH). As our religion is our way of life we don't believe it can be taught as a separate 'subject'; instead it will be interwoven into all aspects of our teaching/learning interactions and practices. Our staff will be role models of Islamic behaviour, have similar values, backgrounds and languages; reinforcing what is taught into actions.

Islam must be part of all students' identities; just as our **Mission** and **Vision** state. After all, a Muslim child first experiences their religion in their home in all that they do as a family; their prayers, meals, dress, interactions, mannerisms, hygiene requirements, behaviour, celebrations, language, etc. In order for us to achieve educational success, the community believes our school needs to be an extension and enrichment of this family 'culture' and the 'culture of the community'. Only in this way will our children develop strong identities, feel that they do belong, know that they are accepted and are acceptable as they are; enabling them to become confident, connected globally, be active, engaged and involved in order to become life-long learners and positive contributors to society.

Our community has identified their desperate need for a Special Character school which will raise the achievement of our children.

Much international research has been undertaken to find a school that we could use as a base on which to model our ideas of how we could achieve the best educational outcomes for our children. King Fahd Islamic School in Australia started in 1989 with less than 100 Kindergarten to Year 3 students and now boasts more than 2000 students ranging to Year 13. It is this school that echoed our belief that a holistic education must be a key component for the success of our children and is why this importance has become the focus of our Vision.

In the school's Annual Report of 2012 their Principal stated: "The school aims to develop each child intellectually, physically, emotionally, socially, religiously, morally, aesthetically and vocationally so that the children are happy and successful citizens of Australia...The school was again ranked first in the Bankstown Education District. At the State level, it ranked 5th in Mathematics. Forty-three students (38%) had an ATAR of over 90...Almost all the children are from language backgrounds other than English (88%) and low-socio-economic backgrounds"⁵. It is our firm conviction that a holistic education (educating our children intellectually, physically, religiously, psychologically and morally) will develop strong identities and thereby enable our children to achieve at optimal levels.

Our school will also raise student achievement through teaching individualised programmes in literacy and numeracy, based on the specific needs of the student. We will spend a minimum of three hours per day in literacy and numeracy instruction. Literacy programmes will be a priority in our school due to the poor skills our children enter school with and the difficulties they experience reaching optimal achievement. Jaap Dronkers (2010) construed: "Pupil's origination from Islamic countries have substantially lower language scores than equivalent pupils, with an immigrant background from other regions. This cannot be explained by the individual socioeconomic background, school characteristics, or education systems"⁶.

As English is not usually spoken in our homes, our children find it difficult to learn due to the only practice they have being at school. The result is that our children learn English to communicate rather than as an academic subject of literacy skills. While our children are learning to 'communicate' they get further behind, feel stressed and more isolated. The translation between English and their own language such as Arabic adds further problems because of the differences in sentence structures and grammar placement.

⁵ Kern, Soeren, Gatestone Institute international Policy Council, 'Britain: Muslim Prison Population Up 200%', August 2 2013.

⁶ Dronkers, Jaap (2010): 'Positive but also negative effects of ethnic diversity in schools on educational performance? An empirical test using cross-national PISA data,' 2 October 2010.

Children think in their native language and when they try to translate their confusion increases. The achievement of optimal levels of literacy skills must be our focus; not our children's ability to 'communicate'.

Most of the students who will attend our school are from the Auckland areas of Henderson/Massey, Waitakere Ranges, Mt Albert/Mt Eden and Puketapapa. Based from the Ministry of Education's data of Regional Educational Profiles, children from these areas score between **3.1% to 10.1% well below** and between **12.1% and 26.8% below** other children of their age in literacy and numeracy, making it apparent that the level of student achievement in our demographic area is lower than in other communities.

In order to address this problem of poor literacy and numeracy achievement we will also run Parent Workshops before the school year starts to teach parents how they may be able to assist their child's development in these skills at home. This will cover components such as word attack skills, phonetics, how we teach children to read and write, basic numeracy skills, etc. These may be repeated as the need arises throughout the year. For those parents who would like to become more involved we will form a Volunteer Group who will assist students in the classroom.

David Marley concluded from British Government research that: "Muslim state schools are among the most successful in the country in terms of value-added scores and raw exam results...in terms of raw exam results, 62.9% of pupils achieve five A* - C grade GCSEs...more than double the Government's floor target of 30%. The results for Muslim schools are also impressive considering that children from Pakistani and Muslim-Indian homes generally achieve lower exam results than national averages...Mohamed Mukadam, the chairman of the Association of Muslim Schools, ...said much of the success in developing pupils could be attributed to strong community involvement...the key thing is that we work with the parents and the community to drive up standards...we also inculcate pupils with traditional values of discipline and hard work."⁷ We believe that our school's relationship with parents and the community and the ethos of our educational values will ensure success for our children. If and when the need arises it is envisaged that a Social Practitioner will be employed by the school to liaise with families to address and solve any further barriers to achievement that may still exist.

Our community has identified a desperate need for a Special Character school that will improve the prospects of our youth in order to negate the increasingly negative social consequences we are experiencing.

Most of these social problems are a direct result of the disengagement parents have with the school system when their child starts school and the resulting split that emerges between the child and the parent as the child struggles to find acceptance within this system. The end result is that our children reject their identity and their family ways; their 'culture' in their desperate bid to cope and 'fit in'.

Because of this within our own community we find an increasingly alarming rate of our Muslim youth before the Court system, being taken from their families and into CYFS care (Child Youth and Family), not achieving academic results that reflect their abilities, the increased presence of drug and alcohol abuse and now suicide. Although it is difficult to find studies or statistics completed in New Zealand that specifically reflect Muslim social analysis, internationally the picture is quite grim. Soeren Kern concluded: "The rate of increase of Muslim inmates in British prisons is eight times faster than that of the overall prison population, and the numbers show a clear overrepresentation of Muslim convicts: Muslims who make up roughly 5% of the British population as a whole, now make up 13% of the British prison population (compared to just 6% in 1997)."⁸ Some may consider that it is not the school's responsibility to solve social issues, but we believe that all societal institutions share in this responsibility and that our holistic approach to education, supported by our **Mission and Vision**, will have the necessary positive impact on our youth. Without our style of education, we believe family breakdowns will continue and the social costs for New Zealand will be exhaustive.

⁷ Marley, David (19 December 2008), 'Muslim schools prove stars of the higher performing faith family'. TES Newspaper.

⁸ Kern, Soeren, Gatestone Institute International Policy Council, 'Britain: Muslim Prison Population Up 200%', August 2 2013.

We believe that when our children receive the same message at home that they receive at school there will be no opportunity for disengagement and instead the continual reinforcing of the same messages will grow a strong identity. This message will be reinforced through the community's full involvement in school life. When a child feels that they can accept their identity, they can then build on this to become productive citizens. If all of the adults in the child's life (parents, teachers, and community participants) continually support the child with the same 'culture' and expectations, we believe that any social problems will be negated. Our community will 'raise our children' and the 'children will raise our community'.

Our community has identified a desperate need for a Special Character school in order for us to provide our children with a safe learning environment where they will be protected and nurtured.

We have a community responsibility to protect our children from the negative influences they are exposed to in the State school system. Some examples of these negative influences they are exposed to are the mixing of genders at senior levels, school balls/dances, school uniforms that don't protect modesty, swearing, illegal substance abuse and mannerisms of behaviour such as disrespectful speaking to staff. It is abhorrent for us to know that our children are being exposed to behaviours that we don't believe in and which don't reflect our values.

The State school system does not take into account our 'culture'. There are no 'bridging the gaps' between their own beliefs and values and ours. Circumstances such as when our children can't be involved in sports teams or complete normal homework/assignment requirements while they are fasting or wear the required sports uniforms because they do not protect the modesty of our children, are not understood or considered on any level. Many school activities such as camps emphasise the difference between our children and other students. Daily basics such as our food requirements and the completion of prayers become notable disparities. Added to this is the continual accusation and blame raged at Muslims for the September 11 attack on America. As a result, most of our children experience extreme forms of bullying and in order to cope with this unacceptable discrimination, they reject their 'culture' and identities, in order to conform to the 'norm' in their bid to not be noticed.

Consequently, we believe that our children are experiencing psychological harm in the State school system. In more serious cases our disengaged youth seek alliances in terrorist organisations, as recently noted with the Government halting the issuing of passports to Syria in an attempt to stop our Muslim youth fighting in this war. This seeking of alliances follows the same pattern as other disengaged New Zealand youth that join gangs such as The Bloods, The Killer Bees and Black Power. It is not acceptable to us if we cannot protect our children from these influences; if we cannot protect our religion, beliefs, values, identities; indeed our way of life and who we are; our 'culture'. This is a basic human right.

The safe learning environment that we will provide for our children will be that our school will be our Marae; our place of belonging, of language, of 'culture', of acceptance and diversity, of teaching, of learning, of innovation and of religion; where all of our community not only belongs but wants to be because it will reflect the same identity of the home in the school. Our school will be our children's turangawaewae; their place to stand, to be proud of their identity, to achieve and show off their achievements.

We also propose to open a Special Character school to complete the responsibility given to us by Allah which is to: "Seek after knowledge from the cradle to the grave" (Tirmidhi).

This means that it is the express obligation of all Muslims to be life-long learners. Continual improving of one's self through education is required in order to be a better Muslim, to follow the teachings of our Prophet (PBUH) and to improve the lives of our families and community. To achieve this, our school will lead the community through our special character; teaching both the children and the parents their responsibilities to seek knowledge through all actions, involvements and interactions. The school's Imam (religious leader/scholar) will direct this 'education for all' with the support of our local Mosque.

- 2. The unique aspects of our community that indicate a different approach is needed are that we are a Muslim community and as such, have different needs than other communities.**

To meet these different needs a distinctive approach is necessary. Some of these have already been outlined above.

Our school will be **unique**. Although we will be teaching the New Zealand Curriculum it will be delivered using the **Interact Curriculum** and in the manner taught to us by our Prophet (PBUH) which we refer to as **Prophetic Pedagogy**. Prophetic Pedagogy is not just the teaching of Islamic knowledge and values within this curriculum but the way these will be taught. (Refer to Q19 of the Education Plan). No other school uses this Islamic integrated Interact Curriculum or these methods of teaching.

Islamic values and knowledge will not be taught as separate subjects but will instead be part of all that the children learn and experience at school through key themes integrated into all subject areas and classroom interactions (Refer Q3 & 4 of the Education Plan). The key Islamic values and knowledge we believe will engage learners and assist them to achieve to their optimal level are as follows:

- **God Consciousness (Taqwa)** – having the ability to understand that God sees and hears all things and that He loves and cares for us
- **Care and Compassion** – caring for one’s self and others while having respect for life, the environment and property. Respecting other people’s beliefs and cultures
- **Doing Your Best** – seeking to accomplish something worthy and admirable, trying hard and pursuing excellence and self-improvement. Each student is encouraged to achieve his or her full potential in all respects through critical and creative thinking, by developing a broad understanding of his or her own values and world views and to appreciate the wonder and beauty of the world and the people
- **Fairness** – through pursuing and protecting the common good where all people are treated fairly for a just society
- **Freedom** – by enjoying all the rights and privileges of New Zealand society, free from unnecessary inference or control and by standing up for the rights of others
- **Honesty, Trustworthiness and Sincerity** – being honest, sincere and seeking the truth. Being genuine and earnest in actions and thoughts.
- **Integrity** – acting in accordance with the principles of moral and ethical conduct; ensuring consistency between words and deeds and having a firm sense of fairness and honesty
- **Respect** – treating others with consideration and regard, respecting another’s point of view and respecting the world around us.
- **Responsibility** – being accountable for one’s own actions, resolving differences in constructive, creative and peaceful ways, positively contributing to society and civic life and taking care of the environment.
- **Understanding Tolerance and Inclusion** – to be aware of others and their cultures, accepting diversity within a democratic society, being included and including others.

Our choice to use the New Zealand Curriculum is based on our decision to use it as the minimum benchmark for our teaching/learning practices and student achievement. In this way raised standards for student achievement must be accomplished. We also believe that this curriculum is the best choice for enabling our children to be productive, successful New Zealand citizens.

Professional Development/In service Training will be compulsory at the commencement of each year in order to inculcate and reinforce best teaching practices such as to enable all staff to be confident users of Dr Edward De Bono’s Thinking Techniques: “The development of thinking skills, based on Dr De Bono’s programme, contribute significantly to the children’s ability to think and discuss a wide range of topical issues.” (Jim O’Sullivan, National School Principal, Eire)⁹ and Dr David Hyerle’s Thinking Maps: “A school which is successfully developing as a thinking community will strive to ensure that all pupils are developing and demonstrating independent and co-operative learning skills using a range of thinking

⁹ O’Sullivan, Jim, National School Principal, Eire.

tools and strategies. The school will develop high levels of achievement and an excitement and enthusiasm for lifelong learning. All members of the community will interact with and show consideration for each other, in such a way as to enable the positive psychological wellbeing of both pupils and staff to flourish". (Knapp, 2006).¹⁰

We believe that these two internationally recognised best teaching practices will improve the way our students think, organise their thoughts and draw analysis; so being able to develop the skills of being critical creative thinkers and evaluators. These teaching practices will ensure that students are positively engaged in learning and will therefore achieve.

At all times learning and teaching programmes will be supported by our Positive Behaviour for Learning Strategies (PB4L) and Merit System. Modelling positive behaviour rather than punitive will further develop our holistic educational ideals and support our Prophetic Pedagogical school environment and teaching practices. These positive values will enable students to feel safe and supported and be able to develop a sense of belonging and identity within our 21st century learning in a Modern Teaching Environment. We believe that when students feel happy within themselves and that they belong, are positively connected to the school and are supported by their home and community, that educational outcomes will be the best that they can be.

We see our school as the **nucleus** for the community; for outstanding shared teaching/learning practices, for supportive and nurturing interactions, for engaging and enhancing educational achievement, for protecting our community; our values and beliefs, for growing strong identities, self-esteems, future leaders and for change that will benefit us all. We believe that we will exceed the Ministry's requested outcomes for student achievement.

The structure of our school will overcome barriers to achievement through our clearly defined governance.

This governance will be overseen by our Shura Council who are made up of the original founding members, leaders of each team involved in the establishment of our school (Academic, Operations, Legal, Financial, Community Coordinator, Marketing and Research), the Principal, an Islamic Leader/Scholar and key community representatives. Most members of our Council have made a phenomenal contribution to the development of our school already and are vehemently committed to ensuring our success. Our Shura Council has an innate knowledge of all the facets of our school and is dedicated to achieving our aim of providing the highest quality holistic education in an Islamic environment for our children. This Council is our strength and guiding force; consequently there are no better group of people to lead our school.

As the needs for a Special Character school were first conceptualised by the community, key representation from this community is imperative. This community group will have first-hand knowledge in assessing our ability to achieve our vision and be able to directly inform us of any barriers to this achievement that will need to be overcome, from this community perspective. Their knowledge of the community's needs and their perspective as community members will be as invaluable as the associations they hold within our community.

We believe that the learning outcomes of our curriculum, especially in literacy and numeracy, will be essential to achieving our vision and for this reason have undertaken to make the Principal responsible for such outcomes. This emphasis will ensure detailed monitoring of student achievement against National Standards at the highest level and that on-going and relevant Professional Development/In-service Training for staff is implemented. This key leadership and the relevant skills that come with such leadership will be focused on the educational performance of each child in relation to the curriculum and its delivery; ensuring monitoring, analysis, best practice and optimal achievement.

¹⁰ Knapp, 2006. http://dft.designsforthinking.com/?page_id=19

In order for the Principal to be the school's leader of Curriculum Development and Achievement and to be fully committed and focused on this task, we made the decision to entrust the Special Character of the school, the Pastoral Care and Discipline procedures to a Senior Manager. It will be this manager's task to undertake these key responsibilities, including the outsourcing of agencies as is necessary, and ensure this aspect of our school's development is achieved to an optimal level. We believe that by 'splitting' these two main components of our school, there will be more time for each person responsible for these areas to achieve a higher level of specialization, management and result. This concentration of a key singular responsibility, as opposed to many different responsibilities, we believe will enable better academic and holistic outcomes to be accomplished. We also believe that this structure will be more 'user friendly' for the community and students because there is no 'middle ground' between the two roles, ensuring that parents and students can easily recognise and utilize the specific personnel they require.

Because our school's Performance Goals are to improve student's literacy and numeracy levels we will undertake to employ a teacher aid in each classroom for these subjects. We believe that the employment of such personnel is essential in assisting the classroom teacher to improve the learning outcomes of our students, especially as most will be ESOL students.

This key focus to improve the literacy and numeracy levels of our students has resulted in us organising our timetable to allow the first three hours of each day to be devoted to instruction in these subjects. To ensure that this time is utilized for the best benefit of the students we have decided that this will be an 'uninterrupted' learning time. This will mean that there will be no formal interval break during these hours but instead students will, as they finish activities, take their break within the classroom before returning to their next task. Eating snacks, having drinks, playing short games and socialising will occur but all within the classroom. We believe that because all breaks will be managed when they best suit the student, rather than because it is the time for the bell, that students' thoughts and learning will not be interrupted and therefore better academic outcomes must be achieved.

3. Our school will enable improved student engagement and achievement.

We do believe that our Muslim children are children with special needs. They require a learning environment that fulfils and enriches their academic needs, has an ESOL base (English as a Second Language) and practices the same Islamic values and principles they experience in their own homes in order to feel that they belong and are worthwhile individuals. Without this continuum our children will remain feeling alienated and lost; much the same way as Maori children were when they were made to learn English by being forbidden to use their native language. The result of our children not being able to positively identify with who they are within a learning environment such as a school, will be very detrimental to them and our society.

While it is difficult to gain statistical information on the achievement of New Zealand Muslim children, the Office of Ethnic Affairs did conclude that: "Between 2008 – 2009 the MELAA ethnic group of school leavers completing NCEA to at least Level 2 rose 3.7%. However by 2010 all other ethnic groups continued this improvement except MELAA who dropped back to almost 2008 levels". They also commented from the 2006 Census that there were a higher proportion of almost 4% of female MELAA (Middle Eastern, Latin American and African) who had no secondary qualification when compared to male and that this disproportionate percentage of male success would continue to post graduate qualification level.¹¹

Our school's Special Character is determined by our faith system which includes beliefs, values and lifestyles of Islam; as embodied in the Holy Qur'an and Sunnah of Prophet Muhammad (PBUH). We believe that this faith system, which we base our Mission and Vision on, will develop key values and ethics of our Special Character in our students. It is through these key values, ethics, our teaching programmes i.e. the principles of our Interact Curriculum, the development of key competencies and our particular delivery practices (Prophetic Pedagogy) that we aim to create students who are engaged and achieve.

¹¹ 'The Office of Ethnic Affairs', ethnicaffairs.govt.nz

This standard of achievement will not be possible without the supportive relationship that will be developed between the student, their parent and the school. Once established, this will grow to include the full participation of the community in our school life; our programmes of work, our celebrations and our extra-curricular activities. All parental/community involvement will be for the purpose of improving the holistic educational opportunities of all of our students.

Our Principles of the Curriculum will:

- Support and empower all students to learn and achieve personal excellence at their own individual levels.
- Encourage all students to self-evaluate in order to take responsibility and therefore advance their learning.
- Engage students by connecting them to the love of Allah and our Prophet Muhammad (PBUH) through the role-modelling, involvement and interactions of all staff, families and the wider community.
- Reflect and build understanding through the knowledge of New Zealand's multicultural diversity and the Treaty of Waitangi by valuing the history and cultures of all people.
- Will offer all students an enriched integrated education, in order to provide a coherent transition to future learning.
- Will include non-sexist, non-racist and non-discriminatory teaching and learning programmes and ensure that students' identities, native languages, abilities and talents are nurtured; affirming that all learning requirements are addressed.
- Will encourage students to be critical and creative forward thinkers by exploring issues such as sustainability, environmental responsibility, community assimilation, enterprise and globalisation.
- Will encourage students to be collaborative creative thinkers and technologically skilled for the 21 century.
- Will acknowledge and implement the principles of the Treaty of Waitangi by instilling knowledge of Te Reo Maori me ona Tikanga and nga Tikanga me nga Ritenga.

Our School will fully incorporate the New Zealand Curriculum into all learning practices and enhance it with deeply held Islamic values. These values shall be supported, modelled and explored so that students educated from the school will be able to easily integrate their religious ethics with world knowledge in order to live harmoniously with the multi-cultural communities of Aotearoa. The importance of this is to enable students to be fully engaged by understanding and using these values and by applying them to enhance their educational achievement. Our School will incorporate the following Islamic values into the New Zealand Curriculum:

Values Relating to Education:

Young people acquire values through their experience at home, school and in other social situations. Schools cannot and must not be value - free. Students cannot be involved in schooling without being affected in the way they think about issues and in the way they behave. Schools promote the core values of our community whilst being sensitive to the specific attitudes and values of the many groups which make up our community. Our school will work actively and consciously to help our students acquire values which reinforce the importance of education and support human relationships and civic responsibility.

Values Relating to Self and Others:

It is the aim of our school to help students to recognise their own worth as individuals and accept the importance of developing a personal belief and value system. This involves accepting responsibility for one's own actions, accepting oneself, fulfilling commitments and by taking pride in oneself e.g. personal cleanliness and grooming and by actively pursuing personal health and fitness.

With regard to other people students learn to be honest, open, supportive and cooperative. They are helped to promote the positive welfare of others in a warm and caring fashion, to respect viewpoints and to pursue excellence in all personal and group endeavours.

Values Relating to Civic Responsibilities:

Our school will help students to develop a pride in being New Zealanders within a world community and in sharing our diverse cultural heritage. We will seek to develop in students a commitment to the democratic process, to social justice and to equal opportunity. We will assist our students to pursue peaceful resolution of conflict and to reject racism, sexism and other forms of prejudice. Our school will promote positive attitudes towards lawful and just authority through our PB4L and Merit System, assisting students to accept rules, rewards and the requirements of the school as a social institution.

Students will be expected to contribute actively to the life of the school and the wider community. They will be encouraged to support economic development, the conservation of heritage and environment and to care for public and private property. They are expected to know and respect the basic understandings of the Treaty of Waitangi.

In order to acquire engagement and achievement students at our school will be encouraged to value:

- **Individual Excellence** – through diligence, perseverance, competition, recognition and while being fully supported through appropriate teaching/learning programmes
- **Innovation, Inquiry and Curiosity** – by thinking critically, creatively and reflectively
- **Diversity** – as reflected in our different religions, cultures, languages and heritages
- **Equity** – through fairness and social justice
- **Community Participation** – for the common good and in order to assimilate into our society
- **Ecological Sustainability** – use and care of the environment including world-wide issues
- **Integrity** – being honest, responsible, accountable and behaving ethically
- **Respect** – themselves, others, the community, the environment and the rights of all people.

These **values** will be achieved through an **enriched interactive** teaching/learning approach, supported by the **Principles of Islam**, which will build on **key competencies** which will enable students to **achieve individual success** and be fully **engaged learners**. The aim of the key competencies is to **build capabilities for living and life-long learning**. The school will build on the following key curriculum competencies:

Thinking; Using Language, Symbol and Text; Managing Self; Relating to Others; Participation and Celebration

Students from our school will work through these competencies in order to live, learn, work and contribute as active members of their communities. These competencies draw on knowledge, attitude and values that lead into actions. Students will make use of these competencies in combination with all other resources available to them. These competencies will continue to develop over time; shaped by interactions with people, places and events. The curriculum will provide opportunities for the key competencies to be developed through their integration into all teaching/learning programmes.

Many of our Muslim families have refugee status and/or make up a part of New Zealand's **low socio-economic** group. Statistics New Zealand stated that in the HLFS September 2011 quarter that 15% of the MELAA group were unemployed; the highest unemployed ethnic minority group in New Zealand. Also in this same year, unemployment for this group increased by 11.1% to 15%. The 2006 Census concluded that almost 50% of the then 52 362 Muslim New Zealanders had arrived since 2001. This same Census detailed that the median New Zealand income to be that of \$24 400 while the Middle Eastern median was only \$14 000. Only 26.7% of Middle Eastern families owned their own home in comparison to 54.5% of the general population.¹²

¹² 'The Office of Ethnic Affairs', ethnicaffairs.govt.nz

It is essential that all children from **low socio-economic** groups receive the same educational advantages, despite their family income. As many Muslim families are low socio-economic families it is imperative that as a school we work hard through our teaching programmes and community relationships to ensure that none of our community is disadvantaged and that holistic success is achieved. Our school must also consider costs to families for uniform, extra-curricular activities, stationery and any requested donations. We aim to work closely with the New Zealand Refugee Service to better support our students and their families. Work towards this has already begun.

The New Zealand Herald recently published statistics that of all the Muslims living in New Zealand, approximately 4 000 were New Zealand born¹³. Within this group are a growing number of **Maori** and **Pasifika** Muslim children. We firmly believe that their needs will not be met within the State school system for the same reasons identified earlier for Muslim children. However we believe that their experiences will be even more detrimental than for our own children. This is because our children still have a community network around them as most Muslim families tend to live in the same area as their relatives and/or predominately Muslim communities. Muslim **Maori** and **Pasifika** children may lose their community/whanau support if they are the only family to convert to Islam as New Zealand Muslims readily acknowledge the rejection, bigotry and discrimination they experience from their families and communities when they become Muslim.

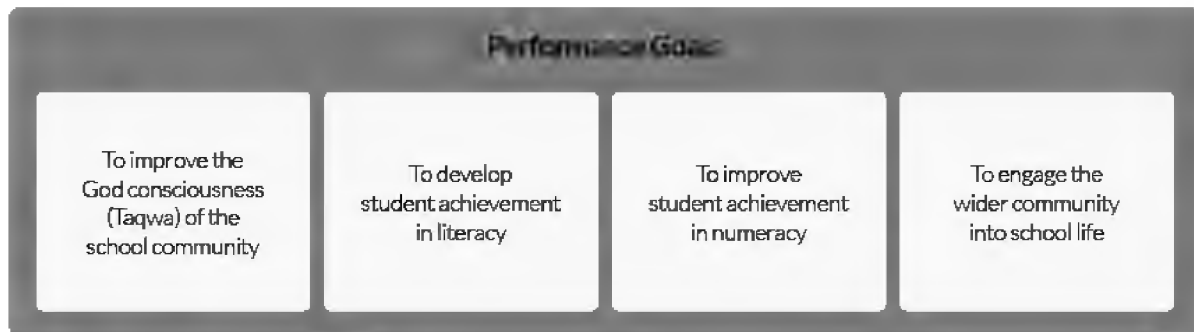
As a school we wish to target **Maori** and **Pasifika** Muslim children who wish to attend our school. We aim to work with the Aotearoa Maori Muslim Association, have our own kaumatua attached to our school to advise us on our educational programmes and practices and to extend our community associations to encompass **Maori** and **Pasifika** communities. We believe that it is imperative that we consult with **Maori** and **Pasifika** in order to plan and implement any Te Reo, cultural programmes and associated Professional Development within the school and to work closely with these communities in order to attract appropriate staff to teach such initiatives. All main school events such as the annual Prize Giving must include appropriate protocols such as powhiri. Signage, banners and art work must be reflective of all the cultures of the school. These are just a few examples of the work we will require of ourselves in order for our **Maori** and **Pasifika** students to feel that their school is a place of belonging, of being proud of their identity, of their families and community being welcome and a place to be fully engaged in order to achieve to the best possible educational outcomes.

Optimal educational outcomes will never be achieved without the support of the parents and community (Refer Educational Plan). When a child enrolls at our school they and their parents will meet with the Principal to discuss what the school will provide for the child and the role the parent is to play in their child's education. The culmination of this meeting will be the signing of a 'treaty' between the pupil, the school and the parent acknowledging the support each group will give to the other for the benefit of the child's achievement. A School Prospectus will have already been issued to the family outlining the Special Character of our school, our key Islamic values, and the principles of the Interact Curriculum, the literacy and numeracy Individualised Programmes and how these relate to improving the educational outcomes of their child. This document will also outline the importance of assessment as a tool for learning and the feedback the parent will receive so that they will be fully informed of their child's progress.

This School Prospectus will also be an invitation to the parents to become fully involved participants in our school community and the education of their child. We believe that this association is incredibly important because if the parents feel that they are an important part of their child's learning and that they are welcome and acknowledged by the school community as part of a shared community, then the learning outcomes of their children will be greatly enriched. After all, parents are the child's first teachers.

¹³ The New Zealand Herald, Wednesday July 31 2013.

The Performance Goals, as described earlier, are:



The tables in the following pages provide detailed information about how these will be achieved and measured:

Algoritmi School Performance Goal – 1

Action Plan

Performance Goal

To improve the God consciousness (*Taqwa*) of the Algoritmi School community

Historical Position/Data: a small number of NZ Muslim children receive Islamic Education as part of their formal schooling

At the end of Year 6 each student will:

- Have an understanding and knowledge of God that naturally inspires the student to love Him.
- Appreciate the task of being a Muslim contributor in NZ society
- Have a holistic (spiritual, practical and academic) understanding of the 5 Pillars of Islam
- Be able to carry out basic spiritual rigours with an understanding of their spiritual significance
- Know the history and life of the Prophets, their companions, and other exemplary figures from all facets of the great Islamic civilisation including those adept in Science, Art, Poetry, Architecture, Philosophy and more.
- Use the examples of the above people to elevate their aspirations and enhance their everyday manners and practices

After the first 3 years of schooling each student will be able to:

- Have an understanding and knowledge of God that naturally inspires the student to love Him.
- Understand the 5 Pillars of Islam from the spiritual, practical, and academic angle, but at a basic level
- Carry out basic spiritual rigours
- Know the personality traits of the Prophets and other major Islamic figures with an understanding of how they can apply it to their everyday lives.

Target

To develop a god consciousness among the diverse New Zealand Muslim community so that they contribute positively to the wider New Zealand society.

Student Group:

Gender ALL

Ethnicity ALL

Student Year Years 1-6

What will the school do to meet the target?	When will it be done by?	Who is involved / responsible?	What resources will be allocated?
The school will ensure that all curriculum learning areas will have an Islamic component to foster a sense of god consciousness in each individual	Opening of Algoritmi School	Principal and Staff	I love Islam – Resource Islamic School Books
Islamic Studies will be one of the subjects taught targeting specific outcomes at each year level	On-going	Teachers	A variety of Islamic resources from existing Islamic Schools (TBA)
There will be continuous whole staff Prof Development to develop Taqwa (God consciousness) among staff in order to role model Islamic practices and behaviours according to the Qur'an and the Sunnah of the prophet of Islam	Weekly at the start of each staff meeting	Appointed Religious Leader	E-learning, Posters, Displays, Speakers
The school will provide an Islamic Curriculum to integrate into other curriculum areas as well as set periods of Islamic instruction.	January 2015	Curriculum Team	Interact curriculum, NZ Curriculum, Islamic Curriculum
Continuously Refine/redefine/modify best practices to effectively improve the god consciousness in each individual	On-going	Staff	
On-going Reflective practice to measure success	Each Term	Students, Staff	
Commemorate and celebrate significant days according to the Islamic Calendar of events, i.e. Ramadan, Eid etc.	Part of annual plan	Principal and Staff	Islamic (Lunar) calendar of events

Aloritmi School Performance Goal - 2

Action Plan

<p>Strategic Goal:</p> <p>To develop student achievement in literacy</p>	<p>Historical Position/Data: a large percentage of Muslim students are of English as a second language background</p> <p>At the end of Year 6</p> <ul style="list-style-type: none"> • Reading – 100% students working at or above National Standards • Writing - 100% students working at or above National Standards <p>After 3 years of schooling</p> <ul style="list-style-type: none"> • Reading – a minimum of 80% students working at or above National Standards • Writing – a minimum of 80% students working at or above National Standards
<p>Target:</p> <p>To fully engage all students:</p> <ul style="list-style-type: none"> • to communicate effectively according to the NZ Curriculum • to read and write at or above expected levels according to the National Standards 	<p>Student Group:</p> <p>Gender : ALL</p> <p>Ethnicity: ALL</p> <p>Student Years: Years 1-6</p>

What will the school do to meet the target?	When will it be done by?	Who is involved / responsible?	What resources will be allocated?
Full Professional Development to all staff	Prior and on-going	Principal and Lead Teacher	Nat Stds + Progressions documents PUR – Progress Update Report – Prof Dev with learning Networks
Employ specialised teachers to teach students of English as a Second Language (ESOL)	As the need arises	Principal	ESOL – Literacy Standards
Create school-wide on-going assessments to monitor progress Use assessments as a formative tool to target individuals	Each term	Teachers	TKI guidelines for OTJ's/team solutions/Nat Stds
Implement phonics programme in the junior school	Start of new school	Junior Team Teachers	Magic caterpillar, Yolanda Sorry! Phonics and other resources, Other phonics programmes available
Refine/redefine/modify teaching and learning to cater for individual needs	On-going	Principal	
Develop a writing matrix that reflects the National Standards and Algorithmi philosophy and practices	All staff	Principal and Lead Teacher	NZ Curriculum, NS Progressions Documents
Measure success through standardised assessments, PAT's and e-AssTLe and independent testing, i.e. University of NSW:: Educational Assessment Australia	Terms 2 and 4	Principal and Teachers	National Standards, Learning progressions
Implement support programmes for writing and reading	As the need arises	Principal and Teachers	Teacher Aide, Parents/whanau/community
Implement on-going school-wide appraisal system	Termly	Principal	Use effective teaching matrix, NZ Teacher's Council Professional Standards

Algoritmi School – Performance Goal - 3

Action Plan

Strategic Goal:

To improve student achievement in Numeracy

Historical Position/Data: given the low numeracy achievement nationally

After 6 years:

- All students will work at or above according to National Standards

After 3 years:

- Minimum 80% of students will work at or above according to National Standards

Target:

- For all students and teachers to familiarize themselves with the numeracy project
- For all students to achieve at or above National Standards

Student Group:

Gender : ALL

Ethnicity : ALL

What will the school do to meet the target?	When will it be done by?	Who is involved / responsible?	What resources will be allocated?
Offer regular PD to equip teachers on how to use the Numeracy Project effectively	On-going	Principal	Nat Stds + Progressions documents PUR – Progress Update Report Prof Dev with learning Networks available
Integrate Mathematics in to other subject for relevance, including Islamic History in Mathematics	Termly	Principal and teachers	NZ Curriculum Interact Curriculum Resources relevant to History of Islam and Mathematics
Use existing assessments according to Ministry requirements, including: J.A.M/ Numpa / Gloss/ I-KAN and independent testing, i.e. University of NSW: Educational Assessment Australia	Termly	Principal / teachers	TKI guidelines for OTJ's/team solutions/Nat Stds
Use assessments as a formative tool to target individual needs	On-going and termly	Teachers and students	Assessment for Learning (Matrix and tools)
Develop a mathematics matrix that reflects the National Standards and Algorithmi philosophy and practices	January 2015	Principal / teachers / academic team	NZ Curriculum National Standards Guidelines Interact Curriculum
Implement support programmes for Mathematics	On-going as need arises	Principal / teachers	Teacher aides for 1-1 tutoring Learning Support Programmes

Algorithmi School Performance Goal - 4

Action Plan

<p>Strategic Goal:</p> <p>To engage the wider-community in to Algorithmi School Life</p>	<p>Historical Position/Data: encourage high parent involvement which leads to high students achievement</p> <p>After 6 years: A minimum of 90% community engagement</p> <p>After 3 years: A minimum of 70% community engagement</p>		
<p>Target:</p> <ul style="list-style-type: none"> To keep parents and the wider community informed of the daily activities of Algorithmi School To engage parents in to the daily practices of Algorithmi School To utilize specialized skills of parents and caregivers for the on-going progress of Algorithmi School To foster open communication between home and school 	<p>Student Group:</p> <p>Gender : ALL</p> <p>Ethnicity: ALL</p> <p>Student Year: Years 1-8</p>		
What will the school do to meet the target?	When will it be done by?	Who is involved / responsible?	What resources will be allocated?
Keep school website up to date, including class webpages	On-going	Principal and Lead ICT teacher	Computers, Internet, intranet
Distribute newsletter to community	Weekly	Principal and senior students	Paper, computer
Regular community surveys	On-going	Principal / BOT / Staff	exemplars
Regular assemblies	Weekly	Principal / staff / students	Hall
Create an open door policy	On-going	Principal	Invitations
Parent/student/teacher conferences	Twice a year	Principal / teacher / students	Data/space
Regular outdoor education programmes	Once a term according to annual plan	Principal / teacher / students	Dependent on type of excursion

Provides demographic evidence that demonstrates the need for a new school and/or new school places in your proposed location

Currently, Al-Madinah School, located in Airport Oaks in Auckland, is the only school in New Zealand that provide primary level education in an Islamic environment and context. The school has a very long wait list at over 200 students expressing interest to attend the school due to the type of education and environment it offers. While this school is currently upgrading and expanding its premises for increased student capacity, it does not fully solve waitlist problem and the issue of its current location. Many of its students are coming from various parts of Auckland, adding to the current traffic problems plaguing the city. Our school will be to take some pressure off Al-Madinah school as it will be in a central location, able to accommodate students who currently travel a long distance to go to their school.

Looking at a more general sense in the need for new schools, a recent article¹⁴ indicated the strong need for new schools in the Auckland city region, especially in Mount Albert and Point Chevalier areas. The article explained that 'although new schools will be built [by the government], the cost and availability of land in central Auckland means existing schools - many already near capacity - will have to absorb most of the increase'. The article goes on to explain that 'Pt Chevalier School and nearby Pasadena Intermediate are expecting to be told this month how they will be affected by roll growth in the area. The ministry has proposed turning the intermediate into a full primary school, for years 1-8, or building more classrooms at Pt Chevalier primary'. This indicates that there is an ever growing need for new primary schools in these central Auckland areas and that there is a strong need for immediate relief of overcrowding to the current schools who are already near capacity.

Finally, the trust is carrying out an ongoing survey within the Muslim community in Auckland to gauge the need for a new Islamic based school. Nearly 400 surveys have been filled out as of the time this document has been completed. The current results indicate that more than 93% have chosen the need for a new school in central Auckland was either 'Important' or 'Very Important'. Complimenting this, 49% of the surveys indicated a 'Neutral' to an 'Unimportant' stance on where the school is relative to their location, further expressing their strong need for a new school regardless of its location. We have also collected over 70 pre-enrolment forms from all over Auckland.

Our proposed school with its planned location will be a major step forward in addressing the above concerns and current problems faced by various groups within the community. This school will also be a model school for other Islamic based schools that might be needed in the future as the city and country grows in population.

Outlines the key advantages of your application, including the educational track record of the sponsoring organisation.

The Algoritmi Trust was set up solely to address the educational needs of primary school children across the varied and various ethnicities and community groups that make up the Muslim population in Auckland. Working on this shared goal are over 50 highly capable and motivated volunteers from a variety of different ethnicities, cultures and backgrounds. Our people make up six specialised teams spanning academic, finance, legal, marketing, operations and research, with each team being composed of qualified professionals. The Academic Team is made up of teaching professionals from New Zealand, South Africa and the UK with a combined experience of nearly 60 years in the primary education sector. They bring a wealth of experience from both state and Muslim schools - knowing what does and does not work - which has shaped the vision and mission of the Algoritmi primary school.

Another key advantage of our application is our recognition that a strong and cohesive partnership with parents/care givers/whanau is a major factor for successful learning. We will ensure this by establishing and promoting a consistent approach of action and attitude between school, home and the community at large.

¹⁴ The New Zealand Herald, Friday October 4 2013

EDUCATIONAL PLAN

Describe the curriculum to be used. If you are not using The New Zealand Curriculum or Te Marautanga o Aotearoa, please

- ***Explain and provide evidence to support why you have chosen an alternative curriculum; and***
- ***Outline how your alternative curriculum aligns with The New Zealand Curriculum or Te Marautanga o Aotearoa.***

Our Vision statement

To engage all learners as our priority learners through an enriched holistic education, ensuring their optimal achievement in an Islamic environment.

Our Mission statement

To ensure students' academic achievement by developing positive self-esteem and a strong identity through providing a safe and nurturing educational environment for all in which to develop a life-long love for Allah; empowering our children to become worthy contributors for themselves, for our community and for our New Zealand society.

The Algoritmi Curriculum

To help achieve our Vision and Mission of providing a "holistic educational" environment to "ensure students' academic achievement", and therefore address the issues facing Muslim children as described in the previous section, we will be using an integrated, thematic approach to teaching and learning, combined with our chosen methodology; the Prophetic Pedagogy. Consequently, we have chosen the Interact Curriculum to be the guiding curriculum document coupled to a strong Literacy and Numeracy programme and dedicated ESOL support. This will be accompanied by Arabic Language, Qur'anic & Islamic Studies and Te Reo Maori curricula.

The Principles of the Algoritmi Curriculum

The principles set out below embody beliefs that are important and desirable at our Algoritmi. They will underpin all decision making at the school and relate to how curriculum is formalised and are particularly relevant to the processes of planning, prioritising and review.

Love for Allah (SWT) and our Prophet (PBUH)

- Engages the students by connecting them to the love for Allah (SWT) and our Prophet Mohammed (PBUH) through the role-modelling of all of our staff, the support of the families and the wider community.

Developing Faith and Character

- Supports and empowers all students to learn and achieve personal excellence.
- Encourages all students to self-evaluate in order to take responsibility and advance their learning.

Learning about People

- Reflects and builds understanding through the knowledge of New Zealand's multicultural diversity by valuing the history and cultures of all of the people.
- Acknowledges and implements the principles of the Treaty of Waitangi by instilling knowledge of Te Reo Maori me ona Tikanga and nga Tikanga me nga Ritenga.

Building Community and learning about the World

- Acknowledges the importance of developing and maintaining open lines of communication between all levels of school and the community
- Encourages students to be critical and creative forward thinkers by exploring issues such as sustainability, environmental responsibility, community assimilation, enterprise and globalisation. To be collaborative, creative thinkers and technologically skilled for the 21 century.

Developing Thinking Skills

- Encourages students to think critically, creatively and reflectively

Integrating Learning

- Offers all students an enriched integrated education, in order to provide a coherent transition to future learning.

Valuing Individuals

- Will be non-sexist, non-racist, non-discriminatory and ensure that student's identities, native languages, abilities and talents are nurtured; affirming that all learning requirements are addressed.

Why we chose the Interact Curriculum

There are many reasons why we have chosen to adopt the Interact Curriculum to deliver an integrated approach to teaching and learning. These include:



Godly Perspective

- It is a thematic God-centred curriculum
- It enables schools to develop relationships with and a knowledge of God
- Godly character and attitudes are clearly articulated and made relevant to staff and children

Balanced Programme

- Themes are consistent across a balanced programme of topics in all subjects

Comprehensive support for teachers

- Teachers have good guidance, and yet the freedom for their own personality to be part of the teaching programme
- It provides inspirational material
- It saves teachers time

Educationally sound

- It incorporates ideas from some of the most recent educational research, including:
 - Edward de Bono's Thinking Hats
 - Tony Buzan's Mind Mapping ideas and graphic organisers
 - Inquiry Learning ideas
 - Howard Gardner's Learning Syles
 - Bloom's taxonomy for developing higher-order thinking

- It enables older children to teach younger children occasionally, thus reinforcing concepts for both age groups
- Pupils will learn more deeply about each topic as each subject interacts with others and a cumulative effect reinforces previous understanding
- A wide range of thinking skills and learning styles will be developed and practised
- Teachers gain the experience and expertise of a wide range of educators and educational advisers

Aligned to the New Zealand Curriculum

- It is fundamentally linked to all facets of the New Zealand Curriculum; its vision, principles, values, key competencies and achievement objectives (refer to: <http://www.integratededucation.com/shop/interactcurriculum.html>)
- It is being used successfully in 40 schools across New Zealand
- Schools are able to network with other schools using the programme for advice, moderation, and combined activity

The Special Character schools who have adopted the Interact Curriculum are already reaping benefits; “This high-quality curriculum contextualises the learning areas of the national curriculum within a biblical framework. It also provides teachers with a sound basis for developing detailed curriculum plans and learning programmes. A distinguishing feature of the Interact Curriculum is that it enables all age groups within the school to study the same topics at different levels. This provides consistency and continuity for students and facilitates teacher development through the sharing of expertise” (NZ ERO report).

Adapting the Interact Curriculum to Islamic principles and values

As a Muslim school, we will be the **first institution in New Zealand to adapt the Interact Curriculum to Islamic principles and values**. It is our belief that by undertaking this work we will become a leading school in raising student achievement for the priority learners that we have identified as described in the Purpose and Goals section.

But how will our particular adaptation of this curriculum allow us to deliver on our Vision & Mission? The answer to this question is provided below.

Everything done at Algoritmi School will be taught under school-wide themes about God. Students will be continuously surrounded by a particular chosen attribute of God. This attribute will emerge in subject matter, room decorations, assembly topics and more. This complete immersion, combining the Curriculum’s sustained nature as well as a comprehensive, multi-dimensional approach, will result in a fundamental appreciation of that term’s particular theme.

Thus, over the course of the students’ time at Algoritmi School, they will come to appreciate and know many characteristics of God, and verily to know Him is to love Him.

This will enable us to fulfil the first half of our mission:

“...providing a safe and nurturing environment for all children to develop a life-long love for Allah (God Almighty)”

The Prophetic Pedagogy defines how we will deliver not only the curriculum, but also how everyone will behave and interact according to deeply held values, such as honesty, respect and hard work, across all areas and levels of the school. This pedagogy reflects and synergises with the divine themes running throughout the curriculum. In other words, the school-wide themes will combine the said characteristic of God with a related characteristic that should consequently be internalised by the student. Upon reading the themes listed in the tables below, one can see that these have the potential to develop traits of a well-rounded, hard-working, virtuous and productive member of the broader New Zealand community, embodying the virtues and values described earlier in the Purpose and Goals section.

- By well-rounded we mean an individual with leadership qualities, varied hobbies and interests, concerned and proactive about the upkeep of the environment and their surroundings, and equipped to confidently approach life as a Muslim living in 21st Century New Zealand.
- By hard working we mean a student convinced of Islam’s call to Ihsaan (perfection) in everything they do. We will have nothing but the highest standards for our students and staff and they will have nothing but the highest standards for themselves.
- By virtuous we mean students who are honest, contributing, gracious, peaceful, generous, caring, and everything else the great religion of Islam teaches us.

This will enable us to fulfil the second half of our mission, for Algoritmi students to:

“...become worthy Muslim contributors to self, society and New Zealand.”

The following tables provide an example of how specific themes will be used to create the student described above:

Well Rounded Student:	Allah is:	He wants us:
Leadership Qualities	The Mighty. The Merciful. The Truth. The Generous. The Creator. The Owner of the Kingdom The All-Wise. The Loving One. The Powerful.	To be leaders To be forgiving To be truthful To be generous To be diligent To be humble To act with wisdom To be loving To be courageous
Equipped to confidently approach life as a Muslim living in 21st Century New Zealand	The All-Peaceful. The One. The Sustained. The Creator. The Merciful. The Generous.	To live peacefully To be living in Unity To sustain his creation To be diligent To be forgiving To be generous
Hard Working Student:	Allah is	He wants us:
Striving for Ihsaan (perfection) in everything we do	The Creator. The Mighty.	To be generous To be leaders
Virtuous Student:	Allah is:	He wants us:
Honest	The Truth.	To be truthful
Contributing	The Creator. The Sustained.	To be diligent To sustain his creation
Gracious	The Owner of the Kingdom.	To be humble
Peaceful	The All-Peaceful. The One.	To live peacefully To be living in Unity
Generous	The Generous.	To be generous
Caring	The Loving One.	To be loving

This will directly contribute in achieving our first performance goal: to improve the God consciousness (Taqwa) of the school community.

This integrated education will also be embedded in the Literacy and Numeracy curricula in order to reinforce the themes, values and principles in a consistent and relevant manner. Coupled with our commitment for addressing the individual child’s needs in language and mathematics, these will directly contribute to the successful delivery of the performance goals for improving Literacy and Numeracy.

The Literacy Curriculum

The Literacy Curriculum is extracted from the UK and NZ Curriculum with the purpose of developing detailed strategies for teachers to teach and students to learn in order to be able to interact adequately in NZ Society. It will be developed using the following (examples for Yr1):

Listening and Speaking

- Classroom Discussion
- Presentation of ideas and Information
- Comprehension and discussion of texts
- Comprehension and discussion of read-alouds - fiction, drama, poetry
- Comprehension and discussion of read-alouds - non-fiction and informational text

Reading and Viewing

- Print awareness
- Phonological and phonemic awareness
- Phonics: Decoding and encoding
- Oral reading and fluency
- Reading comprehension: all texts

The Numeracy Curriculum

The Numeracy Curriculum is extracted from the UK and NZ Curriculum with the purpose of developing detailed strategies for teachers to teach and students to learn mathematics in order to be able to interact adequately in NZ Society. It will be developed using the following (examples for Yr1):

Number and Algebra

- Number strategies
- Number knowledge
- Equations and expressions
- Patterns and relationships

Geometry and Measurement

- Measurement
- Shape
- Position and Orientation
- Transformation

Statistics

- Statistical Investigation
- Statistical Literacy
- Probability

(Further detailed Literacy & Numeracy curricula for Yrs1-6 can be provide on request)

Arabic Language Curriculum

The Arabic language plays an extremely important part of the school as it is the language of the Qur'an and every Muslim is encouraged to understand it in its original language. It is also the language spoken by more than a quarter of the world's population.

The Arabic Language Curriculum will align with the New Zealand curriculum "Learning Languages" Achievement objectives.

Islamic & Qur'anic Studies

As Islam will be the foundation for our school, we will also be teaching Islamic Studies. This involves:

- Aqidah (Belief) & Ibadah (Worship)
- Seerah and Hadith studies (The life and the traditions of the Prophet (PBUH))
- Islamic social and moral studies
- Qur'anic Studies

Te Reo Maori Curriculum

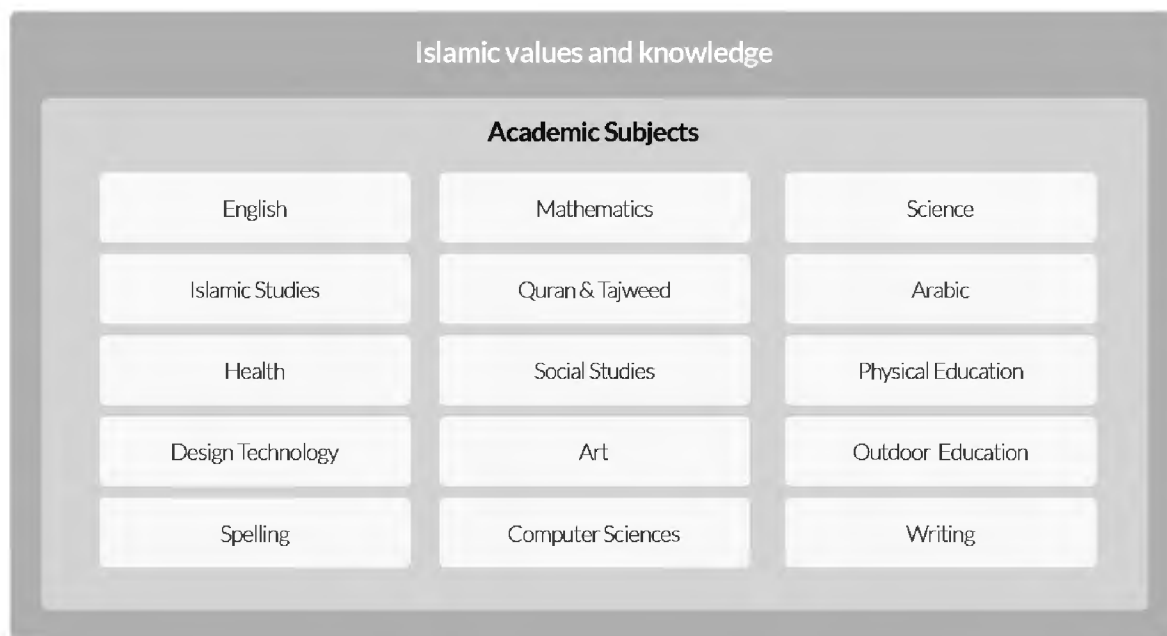
For Te Reo Maori we will guidance from the Ministry of Education's guidelines on Te Reo Maori in English-medium schools.

It should be noted that the Interact Curriculum includes Science, Social Studies, Health, Technology and Art. In addition, the School will follow the NZC achievement objectives for P.E.

Detail how you plan to teach and deliver your curriculum across all your proposed year levels.

Teaching the Algoritmi Curriculum

As mentioned above, we will be using an integrated, thematic approach to teaching and learning across all our year levels. This means we are not 'opening and closing books', but rather connecting subjects, using multiple paths to achieve richer meaning, and to link back to Islamic knowledge, principles and values as represented by the diagram below.



From this we will get improved engagement and achievement from our students.

Delivering the Curriculum – the Prophetic Pedagogy

“...We have sent in the midst of you a Messenger from among yourselves, to recite our signs to you, to purify you, and to teach you the Book and the Wisdom, and to teach you what you knew not.”
Quran; Chapter 2, Verse 151

The 'Messenger' is Prophet Muhammad (PBUH). Our method of delivery of the curriculum is called the "Prophetic Pedagogy" and is derived from the way our Prophet (PBUH) taught how to live our lives in

accordance with God’s will. It can be broken-down into 10 principles; 7 related to teaching & learning, and 3 related to discipline:

Prophetic Pedagogy Principles: Teaching and Learning:

1. Conviction of the purpose of life and the universal trust assigned to mankind
2. The importance of knowledge and of seeking it
3. The learning environment is sacred, disciplined, caring and functional
4. The responsibility to act upon what one learns and teaches
5. The religious responsibility for self-assessment and accountability
6. Instruction is accordance with students’ aptitude, pace and learning style
7. Formal instruction is occasional, nurtures reflection, and evokes a sense of awe and wonder

Prophetic Pedagogy Principles: Behaviour and Discipline (see Question 19):

1. Needs based - acknowledging the fact that children have needs that influence their behaviour
2. Discipline with dignity - by preserving the dignity of the individual at all times
3. Dignified conduct - teachers ensuring their own dignified conduct, and therefore setting a positive example to the students

The principles are the centre of the school’s philosophy. They help to define the school environment and shape classroom culture. This influence of the principles on classroom culture can be represented in the diagram below:



Each of these classroom culture traits are linked to desired outcomes that address the needs of students.

PRINCIPLES OF THE PROPHETIC PEDAGOGY						
Intend	Champion	Care	Embody	Assess	Connect	Intrigue
<p>Intend Conviction of the purpose of life and the universal trust assigned to mankind.</p>	<p>Purpose</p> <p>Energy</p>	<p>Unity</p> <p>Perspective</p>	<p>Motivation</p>	<p>Students need to know:</p> <ul style="list-style-type: none"> Why they are learning Who they are Their purpose and goals 	<ul style="list-style-type: none"> That they belong What they can become 	
<p>Champion The importance of knowledge and of seeking it.</p>	<p>Inquiry</p> <p>Conviction</p>	<p>Investigation</p> <p>Truth</p>	<p>Substantiation</p>	<p>Students need:</p> <ul style="list-style-type: none"> To be challenged To develop convictions Answers 	<ul style="list-style-type: none"> Clarity Confidence 	
<p>Care The learning environment is sacred, disciplined, functional and caring.</p>	<p>Love</p> <p>Guidance</p>	<p>Respect</p> <p>Understanding</p>	<p>Co-operation</p>	<p>Students need:</p> <ul style="list-style-type: none"> Care Sacred influences To be heard 	<ul style="list-style-type: none"> To be accepted Rules 	
<p>Embody The responsibility to act upon what learns and teaches.</p>	<p>Integrity</p> <p>Participatory</p>	<p>Trust</p> <p>Leadership</p>	<p>Honour</p>	<p>Students need to know:</p> <ul style="list-style-type: none"> Teacher role models Inspiration for action 	<ul style="list-style-type: none"> To value deed over word Opportunities to practice what they know 	
<p>Assess The religious responsibility for self-assessment and accountability.</p>	<p>Introspective</p> <p>Participatory</p>	<p>Responsibility</p> <p>Self-development</p>	<p>Accountability</p>	<p>Students need:</p> <ul style="list-style-type: none"> To set goals To document own progress 	<ul style="list-style-type: none"> Awareness of strength and weakness Opportunities for self-correction 	
<p>Connect Instruction is in accordance with students' aptitude, pace and learning style.</p>	<p>Insightful</p> <p>Communication</p>	<p>Welcoming</p> <p>Relevant</p>	<p>Adaptive</p>	<p>Students need:</p> <ul style="list-style-type: none"> Insightful teachers Attention and accommodation 	<ul style="list-style-type: none"> To feel included Personalised introduction 	
<p>Intrigue Formal instructional is occasional, nurtures reflection, & evokes a sense of awe & wonder.</p>	<p>Engaging</p> <p>Thought provoking</p>	<p>Meaningful</p> <p>Belief</p>	<p>God-centred</p>	<p>Students need:</p> <ul style="list-style-type: none"> Time to reflect To make connections 	<ul style="list-style-type: none"> Conversation Opportunity to explore 	

Explain how the teaching and delivery of the curriculum will produce better achievement outcomes for the priority learner groups.

As clearly stated in the Purpose and Goals section, we believe that adopting the Prophetic Pedagogy to provide a classroom and teaching culture of value-based, purposeful, reflective, self-initiated and life-long learning will produce better achievement outcomes.

Secondly, we will ensure that a range of effective teaching strategies will be used in classrooms. For example:

- learning intentions will be part of all lessons and planned activities
- success criteria to be shared with students and in some instances developed with them
- past learning will be recalled and links made to relevant and meaningful experiences
- use of questioning and modelling to promote students' thinking and to help them explain their own learning strategies
- clear expectations for learning and behaviour will be established in all classrooms
- specific feedback and feed forward to be an established practice
- to ensure an appropriate balance of group and whole-class teaching
- students' contributions to be affirmed in positive ways
- use of ICT to support teaching and learning
- students in targeted groups to be well supported by teachers, and by peers as appropriate

Finally, we assert that the proposed curriculum (Interact) is pedagogically sound on all standards set by current research and the NZC.

Some of the curriculum's strengths are listed below in relation to "Effective Pedagogy: Teacher Actions Prompting Student Learning" listed in the NZC:

Strengths of the Interact Curriculum:

Creating a Supportive Learning Environment

- The Curriculum mimics the Islamically recommended, Maori concept of Ako. In the Algoritmi environment, teaching will be established by knowledge transfer through the dynamic, back and forth interaction of capable minds rather than the teacher being the 'font of all knowledge'.
- The Curriculum allows teachers great flexibility to cater for the needs of the student.
- The Curriculum values and emphasises student-teacher relationships.
- The Curriculum creates a sense of identity that makes the student comfortable in the paradigm they live in.
- The Curriculum develops character traits of a strong, confident and contributing member of a community.
- The Curriculum develops character traits of an honest and decent member of a community.

Encouraging Reflective Thought and Action

- The Curriculum relies on open thinking rather than direction to a preconceived answer.
- The Curriculum allows for unique and multiple responses.
- The Curriculum emphasises continued feedback.

Enhancing the Relevance of New Learning

- The Curriculum has been developed in New Zealand and so the context used in instruction is easy for the students to relate to.

Facilitating Shared Learning

- Instruction often requires a variety of group tasks. These include role playing, demonstrations, group discussions, drill practices, etc.

Making Connections to Prior Learning Experience

- Instruction often prescribes techniques for comparing what the student used to know before instruction and then knows after instruction. This is one of the favoured approaches and features regularly.

Providing Sufficient Opportunities to Learn

- The Curriculum allows teachers great flexibility to cater for the needs of the student.
- The Curriculum has numerous forms of assessment.

Teaching as Inquiry

- We will have assessment throughout the learning of a unit. This will allow the teacher the necessary information to thoroughly reflect on what works and what doesn't.
- Use of Focus Process Evidence Review (FPER) regularly will entail reflection.

Promote learning through language and culture

- Use of mother tongue will be used to promote learning and build confidence and trust.
- This shows students and their parents that we value their language and culture

Assessments for better achievement outcomes:

Our fundamental goal is to cater to the needs of each and every one of our students, as they are all our priority learners.

Conducting assessments at a regular frequency will contribute to ensuring better achievement outcomes for our priority learners. It will be part of regular procedure at Algoritmi School that upon beginning a unit of work, the teacher will attain an understanding of where every student is conceptually. Formative assessment must continue over the course of the unit to verify progress. Finally, a summative assessment will be carried out at the end of a unit to confirm that standards have been met. Such assessments are key in tailoring instruction to fit the bill of every student.

Furthermore, the Interact Curriculum is designed with plentiful types of instruction and assessment. This will play a major role in aiding us to cater for the varied learning preferences of a student body. Some of our many assessment styles (both formative and summative in nature) are listed below, and these also give a sense of the numerous instruction styles we are incorporating into the classroom.

Oral assessments of:	Knowledge recollection. Explanation of knowledge Strengths and weaknesses in group situations	Leadership skills Peer reviewing abilities Creativity in answers Linkage in understanding Extended Abstract thinking
Written Assessments of:	Recollection of knowledge Explanation of knowledge Creativity in answers	Linkage in understanding Extended Abstract thinking
Role playing assessments of:	Knowledge (through simulations, demonstrations, and the like)	Ability to take part appropriately in drills and demonstrations Leadership skills

Goal setting and completion:	Practical Assessments and projects	
Visual Assessments of:	Knowledge recollection. Explanation of knowledge. Creativity in answers.	Links in understanding. Extended Abstract thinking.
Artistic assessments of:	Explanation of knowledge Creativity	Affinity to topics Skill level
Psychological assessments of:	Sense of identity Happiness	Drive Safety

The summative assessments prescribed by the Interact Curriculum have been aligned with NZC achievement objectives. This has been done clearly and with great detail in the content for teaching provided by Integrated Education.

Finally, crucial to the success of the delivery of any curriculum is the ability of educationalists to self-review. To achieve this, the school will use the 'FPER' approach.

'FPER charts' entail self-review based on the teaching inquiry cycle described in the NZC. FPER stands for Focus, Process, Evidence, Review and for brevity the headings of a teacher's FPER chart for one NZTC are listed below.

FOCUS	PROCESS	EVIDENCE	REVIEW (FILLED IN AT END OF TERM)
What criteria do I need to develop in?	What am I going to do to develop?	What will be the evidence of my development? What is my success criteria?	To what extent have I met my success criteria, what evidence do I have to show this and what are my next steps?

Better achievement outcomes for Maori and Pasifika students

One of the main priority learners in the view of the Education Review Office are Maori and Pasifika students (we believe that many unique and distinguished cultures fall in this category and the only reason we agree to group them in one heading here is because research shows that these learners require a similar approach). Our curriculum will cultivate Maori and Pasifika success because our teaching environment, the Prophetic Pedagogy, is similar in nature to Ako, where we will value the students' input and make it a part of the learning transaction. They will also thrive academically due to the emphasis on student-teacher relationships, the high expectations, the fortification of and value for identity, continued feedback and feed-forward, and a safe learning environment.

Better achievement outcomes for ESOL students

Our feature priority learners group at Algoritmi School will be ESOL students. A large proportion of our students will need ESOL instruction. Even those not requiring ESOL assistance might not be able to express themselves in English as freely as one would hope. Here, the individualised approach will be paramount. Pre-assessments should reveal a student's difficulty with expected jargon and expected

literacy. This will equip the teacher with knowledge of where the student is at and where to go from there, and the flexibility of the curriculum and the timetable will mean the teacher has the necessary room to cater for the student's needs. Additionally, shared learning experiences will allow ESOL students to benefit from their peers abilities and the emphasis on making connections to prior learning should boost ESOL students' achievement.

Depending on the English language ability of the children when they start school, we may choose to have a separate class or promote the strategy of "learning through mother tongue in the mainstream classroom". We will also use the ESOL online resource of "Our cultural village".

For those children from refugee families or who have come to New Zealand from non-English speaking countries, the teachers at our school will adopt the principles as outlined in the ESOL online website, to enable them to:

- Know their students - by creating a portfolio for each child with the help of parents/care-givers or with the support of a community member who speaks the same mother tongue. Some of the information in the individual portfolios need to include details of the child's social and emotional needs.
- Develop strong home-school partnerships - by having regular formal and informal communication with the home
- Increase understanding of first and second language acquisition - through Professional Development (PD)
- Ensure a balance between receptive (listening and reading) and productive (speaking and writing) language
- Increase the teacher's understanding of English language proficiency and allow the use of the student's first language in the classroom - by having language groups during the end-of-day reflection time and in self-evaluation with peers
- Maintain and make explicit the same learning outcome for all students - by knowing the English language proficiency of each student and then break the learning down into small steps and scaffold learning so that all students can succeed

Even if a separate class model is adopted, it is also our view that even those with little knowledge of English should be part of the mainstream class for some time each day in order to enhance their social skills and sense of belonging. We will also use the many Ministry of Education resources that are available online.

The reasons given above for ESOL students' success are also paramount in the achievement of students with learning difficulties.

Provide a full list of the qualifications that your school will offer.

N/A

Explain why you are confident students will be able to achieve the National Standards (those in Years 1-8) or your proposed qualifications using the curriculum and teaching methods you have proposed. Be specific and provide evidence such as student achievement data where possible.

We are confident that our students will achieve National Standards

As we will be the first Muslim school to use the Interact Curriculum there is no direct empirical data regarding student achievement of National Standards. However, there is a set precedent of achievement of National Standards for the schools already using the curriculum. Examples of these are:

Nelson Christian Academy:

"The curriculum is responsive to students' and teachers' interests and links well to the charter vision and values. The Nelson Christian Academy curriculum is inclusive of The New Zealand Curriculum principles and key competencies and promotes inquiry learning. It outlines clear expectations for assessment,

planning, evaluation and teaching as inquiry.” - 2011 ERO Report commenting on the Interact Curriculum at Nelson Christian Academy.

The Interacts’ integrated units are based on a four year cycle which enable the entire school to work on the same or closely related topics. This brings a cohesiveness to the school, enables shared planning and expertise, and opens up opportunities for the older students to work with younger ones, and reinforces concepts and skills. All these benefits support our assertion that our students will achieve.

Teaching methods will bring relevance and a common thread across subjects (thematic approach), prophetic pedagogy will engage students, value their opinion and respect their participation in school.

ERO states in their “Framework & evaluation indicators for ERO review” that “High levels of student achievement are linked to a positive learning environment”

- We believe that at our school, the combination of Curriculum, Prophetic Pedagogy for Teaching & Learning and “Discipline with Dignity” will necessarily lead to positive a learning environment.

In the same framework, ERO states that “Students who are engaged are more likely to learn and achieve”

- In our school, the philosophy and methodology of the Prophetic Pedagogy for behaviour and discipline is not focused on classroom management but on strengthening student engagement. We strongly believe that when students are engaged, learning and achievement follows.

If you plan on targeting Māori students, outline your plans for:

- ***Achieving success for Māori in education, so that students are enjoying and achieving success as Māori; and***
- ***Supporting Māori language in education: delivering strong, co-ordinated effort and investment***

Plan for targeting Māori students:

Our school will use the well-researched Ka Hikitia (to step up, to be uplifted and to lengthen one’s stride) resource to cater for all Maori student achievement whereby we as a school will look at various ways to fully engage Maori students in maximising their learning, including starting the day with translating our Islamic prayers to Te Reo Maori).

Firstly, we will involve all parties who have a role to play in Maori achievement, including whanau and governmental organisations, and set clear Maori protocol and guidelines (tikanga Maori) for all to follow. By individualising our learning and teaching programs in school, we will cater for Maori and all other minority groups including creating opportunities to celebrate the Maori culture and language.

We will create strong educational pathways to ensure Maori are successful in our school and will adopt the school’s core values and principles to compliment maoridom, i.e. mana motuhake (setting high expectations for all learners), ako (using teachers, students and parents knowledge to teach each other), mana motuhake (to ensure students have much ownership over their learning), wananga (planning co-operative tasks to enable all to learn together and to create new knowledge), nga whakapiringatanga (create an environment that optimises learning and teaching), rangatiratanga (create an environment using the 3p’s (full participation from all students, partnership between home and school and protection which means caring for Maori children’s safety and well-being), our teaching programs will include celebrating Maori culture and other significant days such as Treaty of Waitangi, connecting with the local Marae and support of a “Maori Muslim” identity, organising parental workshops to create ako and discover what “Muslim Maori” look like, feel like and sound like as we explore, investigate, create/recreate and discover through an inquiry process.

We will create a rich, set program for all students and teachers to become competent and comfortable in teaching and learning Te Reo Maori because it’s through identifying and speaking the language that people find tolerance and a sense of belonging.

Finally as a school and staff we will endeavour to create in our school:

Mātauranga:	Building of knowledge and skills.	Knowledge and skills are considered key enablers of Māori potential as they underpin choice and the power to act to improve life quality.
Whakamana:	Strengthening leadership and decision-making.	This area recognises that Māori success relies on their capacity to lead, influence and make positive choices for themselves.
Rawa:	Development and use of resources.	This area recognises the importance of ensuring Māori can access the necessary resources to meet their basic needs, as well as taking advantage of opportunities to use, develop and retain their resources in ways that will improve their quality of life (Ministry of Education's Ka Hikitia document – 2012)

If you plan on targeting Pasifika students, outline your:

- ***Plans for achieving Pasifika success using students' identities, languages and cultures as foundations to build upon;***

Plan for achieving Pasifika success

The school fully realises that many of our students including Pasifika students come from a background where English is a second language and therefore often parents/whanau do not speak English fluently.

According to the Literature Review on Effective Engagement of Pasifika Parents and Communities in Education (2006) it is acknowledged that NZ's educational history is one of an Anglo-European Education System and it is therefore that it becomes a priority to target minority groups such as Pasifika communities. An alternative paradigm shift to actively engage our Pasifika parents, families and communities into the school-life in which all partners in the education process: parents, children, schools, teachers, and communities are involved in the co-construction of shared knowledge which enforces a bicultural/multicultural perspective, which includes an equity pedagogy within an holistic approach that supports learners physically, emotionally, spiritually and communally and therefore complements the principles of Algoritmi School.

An integral part of such a perspective is support for first language maintenance, bilingualism and bi-literacy. What does this mean for Algoritmi School? It means that our school will allow for students to speak and learn through their own language and use English as a second language and base to communicate effectively to others.

Strategies to develop for the success of Pasifika students in schools are:

- a shared understanding of what effective home and school partnerships in education mean in terms of practice, i.e. reciprocal engagement, power sharing
- to translate communication between home and school from English to the individual family's language in cases of a lack of English in the household
- significant cultural days and celebrations to empower students through their own culture and language
- to ensure all teachers/leaders know the background of its students including the language spoken at home in order to make informed and culturally sensitive decisions
- to acknowledge that these students and families would have embraced Islam as a way of life
- to acknowledge similarities between the individual cultural practices and a Muslim's way of life in order to develop a sense of belonging within the individual

Finally all of the above and many more strategies will ensure students of Pasifika background will be successful at Algoritmi School.

How the school will build its own Pasifika capability;

The school will build on its own Pasifika capability:

- by ensuring high expectations are set school wide and these expectations will be reached through individually set programs which will cater for the needs of individuals and flexi-groups, and taking the individual's learning style in consideration irrespective of its cultural background
- through the teacher's knowledge of how to optimise the teaching and learning of Pasifika students and where needed specific professional development are given in order to ensure Pasifika students are successful
- By enforcing parent involvement in students education from day 1.
- by acknowledging the cultural knowledge children bring to school and complimenting/celebrating the similarities and differences of Islamic practices
- having the same benchmarks for all students in Literacy and Numeracy according to National Standards but differing in how to get there through cultural identities and learning styles, therefore targeting the individual

How partnerships (as identified in question 14(c)) with Pasifika parents, families and communities are used to achieve Pasifika Success

Partnerships with Pasifika parents, families and communities

Algoritmi School will endeavour to keep the communication between home and school open through policy, procedure and daily practices as it is proven that ways to sustain high quality education among Maori and Pasifika students are through:

- on-going partnerships between home and school
- Getting parents involved in special activities for example as teacher aides, Parent Teacher Association, Board of Trustees, tutors and incorporating them on planning and management teams
- providing opportunities such as the provision of a regular schedule of activities and programmes that are stimulating, informative and enjoyable, for example, science fairs, young enterprise projects, fairs, concerts and celebration dinners
- Bilingual community liaisons that helps bridge language and cultural differences between home and school
- Childcare, transportation and weekend activities that increase the likelihood of minority parent involvement
- Curriculum that reflects the culture, values, interest, experiences, and concerns of families
- Social and health efforts co-ordinated within local school communities
- Workshops for parents to help them develop a repertoire of home-based support strategies, and co-constructing with parents, learning activities that parents and children can do together
- Career education promoting higher aspirations amongst families
- Thinking "family" rather than "parent" when planning activities
- Creating on-going workshops to up-skill Pasifika communities and other minority groups
- Equipping parents with literacy strategies to assist students at home

Reporting to parents in the following manner:

- Diagnostic assessment of children's learning with problems identified early and constructive suggestions for future action provided.
- Information about a range of different aspects of achievement.
- Some indication of how the information provided is derived and what criteria are used in order to determine whether children are making satisfactory progress for their age.
- Indications of whether their children are reaching their potential.

- Information about attitudes, values and social adjustment.
- Creating strong professional learning communities among staff, students and parents
- ensuring that all Maori and Pasifika Muslims from low socio-economic incomes are supported by the school through practising our Islamic principles of Sadaqa (daily donations), Zakaah (2.5% of one's wealth) and equipping the unemployed adults with ways to feel valued through our everyday Islamic practices and therefore ensure all families of Algoritmi School have the basic human needs of shelter, food and clothes.
- Using the school values of catering for the holistic child we will ensure that the spiritual significance of Pasifika students are catered for and complementing these with the Islamic values and thus creating a spiritually safe learning environment.

According to Airini (1998a), one of the keys to an alternative approach to mainstream pedagogy is the recognition of the spiritual dimension. She writes of ahua, that it is:

"An element of good teaching that has moral and spiritual significance for the individual and the group, as well as predictable technical and physical implications. A positive ahua in the teacher and the classroom is understood to be a pre-requisite for good teaching. It ensures a safe learning environment, a sense of belonging through whakapapa and whanau. The good teacher works to 'sort of magnify' the child's ahua" (p 16).

Outline how you will ensure an inclusive environment for students with special education needs, including:

How the school will demonstrate inclusive practices;

We will ensure an inclusive environment for students with special education needs

Allah states in the Qur'an: "O Mankind! We have created you from a male and female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you in the sight of Allah is he who has most Taqwa (piety). Verily, Allah is All-Knowing, All-Aware." (Qur'an; Chapter 49, Verse 13)

At Algoritmi Primary School we believe that all children share equal value and status. We fully support the Government's vision of "Success for All - Every School, Every Child" to achieve an inclusive education.

What does 'inclusion' mean in our school?

- Inclusive means valuing all students and all staff in all aspects of school life irrespective of race, culture, colour or religion
- We will focus on practices, systems and structures rather than disabilities
- Removing barriers to presence, participation and achievement;
- Presence - we will ensure a whole-school welcome to our students and celebrate their different languages and cultures
- Participation - we will ensure the active involvement of all students in the academic, physical, social and cultural life of the school. We will support this by establishing and growing strong ties to community and home
- Achievements – we will have high expectations for all our students, building and working with a collaborative team (students, teachers, aides, family, community & specialist teachers for literacy, learning & behaviour, vision, hearing, etc.) as defined in the New Zealand Curriculum update (Issue 18 March 2012)

The aims on which the school bases its provision for all learners, but particularly those who are in vulnerable groups (special needs):

- Provide effective opportunities for all children to receive a broad and balanced curriculum, in line with the NZC
- Ensure that the curriculum reflects the diversity of our community

- Ensure that our teaching and learning are sensitive to the needs of all learners, recognising the different routes to achievement and providing differentiation across the curriculum
- Ensure that our pupils gain the knowledge and skills that maximise achievement and life chances
- Develop a shared and sustainable values system which promotes positive attitudes to learning, develops greater self-esteem and self-confidence and establish high expectations for all celebrating individual success
- Develop learning communities which support sustainable achievement and inclusive behaviour, contributing to social cohesion, so that all pupils develop positive relationships with others and become good citizens.

We will demonstrate 'inclusion' in our school with the following practices:

- Welcoming environment – e.g. we will have greeting signs in different languages
- Getting everyone involved in learning
- Understanding learning difficulties
- Intervening effectively
- Matching teaching to student's learning
- Getting parents involved – e.g. arrange open days for parents/care-givers to come and visit (not parent/teacher interviews), involve them in planning for special needs children
- Obtain and understand children's record/history from previous schools
- Create and maintain a home-school link
- Conduct regular workshops with parents/care-givers
- Arrange for translators to be present whenever possible
- Develop a reporting process for teachers to highlight possible concerns for a student
- Students will spend most of the day in the classroom with their peers
- They will have access to the whole of the curriculum

How the school will build its capability to address the needs of students with special education needs; and

The School will build its capability to address the needs of students with special education needs by undertaking the following:

- Creating awareness of what Special Needs means and the varied forms it may take
- Having a well-defined policy and supporting procedures for identifying the children and for providing appropriate Special Needs programmes (including strategies for intervention and management)
- Ensuring a safe learning environment and providing appropriate learning tools
- Establishing a SENCo role within the school to define and run Special Needs programmes and to give additional support for teachers with special education needs children in their classes
- The Principle will be kept informed of the Special Needs programmes and will support the SENCo to carry out his/her role.
- All referrals to outside support agencies (RTL, etc.) will be made via the SENCo
- The Board will be kept informed about the delivery of Special Needs programmes
- Providing in-school, professional development training for all teachers to help identify, understand and manage the needs of children with Special Needs
- Identification of Special Needs children will be based on data collected from parents/care-givers, previous school or ECE education, medical reports, observations in school, and if necessary, outside agencies (e.g. psychologist)
- Ensuring parents/care-givers are kept informed of all developments and any special programmes that their child is recommended for, or will receive
- Individual Education Plans (IEPs) will be written for the child in conjunction with the parents/care-givers, the SENCo, class teacher and any relevant support personnel
- IEPs will be reviewed at once a term by the school with parents/care-givers to ensure lessons learned are identified and improvements implemented
- An annual review of the IEP and progress in school will be reviewed with the SENCo, Pastoral Manager, parents/care-givers and all relevant outside agencies.

How partnerships with parents with students with special education needs are used to achieve education success.

The School recognises the importance of strong relationships with parents of all students, but especially so for the parents of children with Special Education needs. The process of developing this Parent/School relationship is by knowing the needs of the child and will be accomplished by the School's SENCo, who will be responsible to ensure the needs of the child and the parents/care-givers are met. The process by which this will be done is:

- Having a meeting with the parents/care-givers to discuss the child's needs and difficulties, and particularly their advice on any effective interventions and strategies at home that have had positive effects
- This is supported by reports from previous schools or Early Childhood centres, and any medical reports
- The next step will be to write an Individual Education/Behaviour Plan in consultation with the teacher, parents/care-givers, teacher aide, and any other external service provider (as appropriate). This will be reviewed at the end of each term.
- It is important the communications with parents/care-givers are on-going on a regular basis as success can only be achieved in partnership and with consistency of practice at school and at home.
- Whenever possible, or necessary, the School will organise home visits to observe the child in the home environment.
- The School will endeavour to identify the needs of the parents/care-givers and to provide them with support and engage with organisations, such as social workers, if necessary.
- The School will have a 'Can Do' diary system that will be updated by both teacher and parents/care-givers to report on positive achievement of the child to help build his/her self-esteem

We believe that by applying these processes to develop a strong and on-going relationship between the school and parents/care-givers, within the context of the Prophetic Pedagogy, will ensure educational success for students with special needs.

If you propose to operate a secondary school and are planning to offer a full subject range, explain how this will be resourced within the funding levels set out in your financial plan.

N/A

If you are proposing to provision for 0-8 year olds, explain how you will manage the requirements set out in the ECE regulations and the obligations of a Partnership School as set out in key documents (including legislation and the contract).

N/A

Detail tests, measures and tools, or other assessment tools that you propose to use, including:

- ***How student progress and achievement will be measured, tracked, reported and responded to, particularly in relation to National Standards;***

We believe that the primary purpose for assessment is to improve the learning outcomes of the students and the teaching practices of the teachers. Our school wide assessment requirements will focus on literacy and numeracy. We will use National Standards on which to base all of these assessments.

School Wide Assessments:

Running Records, STAR, Writing – asTTle, PAT – Listening, Spelling and Mathematics, 6 Year Surveys, Numeracy – GLOSS and IKAN, E-asTTle Reading, Pre/Post-tests in literacy and numeracy, National

Standards, Spelling – essential lists, Benchmarks for Numeracy and Writing, Basic Facts, School Entry Testing – literacy, numeracy, Pupil Cumulative Files, IEPs as is necessary, Pre-School Development Profile (ORRS only)

Classroom Based Assessments:

ARB – assessment resource banks, Pupil Goal Setting/Self-evaluations, Anecdotal Notes, Observations, Conferencing, Running Records, Pre-tests/post-tests, Peer assessments, Psychological Assessments

Parent's comments/discussions, Outside Professionals/Specialists, Other staff e.g. previous teachers/senior teachers

- All assessments will be recorded and tracked at both class and school level using appropriate systems.
- Copies of work and assessments will be filed to ensure access to student's progress are available to senior staff and parents visiting with such staff (e.g. E-tap).
- Students will be encouraged to take an active role in monitoring their progress and participate in the conferencing/feedback time given after any testing.
- Students must always be clear as to what next-step they need to take once an assessment is completed and the teacher needs to have full knowledge of the needs of the student and address these needs post assessment to ensure the student's next learning step can be achieved.
- This should be done in a timely manner to ensure students don't 'get behind' other class requirements.

Interactive Curriculum Assessments:

(Details are provided in Q5 of the Education Plan section)

Reporting to Parents:

Reporting to parents takes place in many ways, both formal and informal, and occur at various frequencies throughout the school year. Some examples of these are:

- Daily informal reporting to parents can take place through the student's Diary where both Parents and Teachers can make comments to each other.
- Teachers will be encouraged to make themselves available to Parents when they drop off and collect their children from school, further enabling communication and positive interactions between the members of the school community.
- Every concern a staff member has for a student should be openly communicated with Parents as soon as is possible and a solution organized. Conversely, every opportunity to celebrate the achievement of a child should be taken, including the public recognition of outstanding work and/or improvement.
- Towards the end of each term Parents will receive a written report specifically outlining their child's progress in relation to National Standards and the work that they have completed.
 - These written reports will clearly identify the work their child has completed in literacy and numeracy, how this relates to National Standards and what requirements are necessary for further achievement. The report will also outline more generally other subject areas following this same pattern of what has been achieved to date and how this can be added to. Behaviour, attendance and effort will also be ranked. (Please note explanations on National Standards, classroom work requirements, reporting to parents, etc. will all be more fully explained through Newsletters, Parent Workshops and the School Prospectus. We believe in order to educate a child to their full potential the school, parents and child need to be fully informed and involved in all steps of the learning process). (Refer to Q14 of the Education Plan)
- Towards the end of each year Parents will receive a more detailed report which will cover their child's specific progress based on summative assessments throughout the year and the next steps that need to be taken in the learning process.

- These same reports will be used by teachers the following year on which to base their teaching programmes to meet the needs of individual students.
- Following the issuing of each report, Parent/Teacher interviews will be conducted.
 - During these, the student portfolios will be shared between the Student/Parent and Teacher enabling the Student to showcase their achievements to date to their Parent. During the Parent Workshops, parents will be shown how to respond to their child's work in a way to create a positive shared experience in order to enhance learning advantages.

New Entrant Reporting:

A learning conference will be held with parents once the student has attended school for six weeks.

Six Year Observation Survey:

At an interview parents will be given feedback on their child's 6 Year Net results. Next steps of learning will be identified and discussed.

How assessment and/or aromatawai will be used to tailor instruction. Feedback mechanism.

Assessment will be used to tailor instruction through:

- Students being actively involved in their learning through tools such as self-assessments and peer assessments
- Effective and constructive feedback for all students post testing through Teacher/Student conferencing
- There being a clear link between what a child has achieved and the next planning/teaching step
- Students feeling good about what they have achieved and know how they can make steps to improve their learning
- Progress being monitored over a period of time
- Assessment being appropriate, fit for the purpose and taking many forms e.g. observation, conferencing, work samples, etc.
- Assessment focusing on making the process of student thinking clear to both the student and teacher
- Assessment assisting a student to learn how to learn
- Teachers sharing with their class examples of high quality work so students can recognise and self-assess/understand the differences
- Assessment always being undertaken in a safe learning environment
- A range of assessment processes being used i.e. both formative and summative in order to conclude a student's progress and level of achievement
- Parents being fully and regularly informed of the progress of their child and be assisted to be involved in providing support, further teaching and encouragement for their child's academic improvement
- Assessment being transparent i.e. between the student, parent and teacher
- Assessment being relevant to the individual student's needs
- Use of external (including international) assessments to be used to make comparisons and enhance student learning - e.g. University of New South Wales testing

Explain how your school will:

- ***Work with students, parents, families/whānau and community to promote high attendance levels***

The Community Engagement Liaison will have the day-to-day responsibility for engaging with parents and external agencies for issues related to attendance and absenteeism. Any regular absenteeism will be escalated to the Principal, if deemed necessary. However, prevention is better than cure, and so the school will undertake a number of initiatives with the involvement of all stakeholders to try to minimise absenteeism:

- The Principal will develop a clear strategy for improving attendance and report to the Shura Council on student attendance at least once a year. Annual targets will be set if non-attendance becomes a concern
- The school will include the subject of attendance in the workshops for new parents
- The Principal will emphasise the same at enrolment interviews
- Involving older students in discussions related to attendance to gauge their opinions and get some clarity on relevant issues/ factors which affect them, and engaging parents on student responses
- Working with support agencies, counsellors and other services
- Sending home leaflets in languages spoken at home
- Through the use of 'home-school agreements'
- Via communication channels, such as newsletters, posters and leaflets, which will be distributed in locations such as libraries, leisure centres and other community-focused locations
- Promoting and celebrating within the community those students who have 100% attendance in a term
- Working with community organisations to improve the awareness of the benefits of good attendance and the issues that result from absenteeism

The School also recognises that fact that being able to record, and then subsequently analyse data related to, attendance is of great importance. With this in mind:

- We will ensure a good attendance system is in place (preferably online), and which will help staff and students to work effectively. (It will have simple and clear goals with effective procedures that are known and expected by all).
- We will regularly analyse school data on poor and good attendance. This data will be compared with school's own historic and nationwide figures to make comparisons and to identify trends and patterns.
- Share the data with families and the community and work with them to develop ways to improve attendance

Develop family-school partnerships that focus on strengthening support for learning, improving communication, and encouraging parent/family/whānau involvement in school operations Family – school relationships must be collaborative and mutually respectful

The family/school partnership is one of the key ingredients in ensuring that our students enjoy coming to school and achieve success from all perspectives - academically, socially, & spiritually. Therefore the school has a number of strategies to help develop strong collaborative and mutually respectful, relationships with families, including:

- A person hired to be a dedicated community liaison
- The establishment of a PTA
- Workshops at the beginning of each term to introduce parents/care-givers to the topics to be studied and what learning outcomes are expected
- Additional workshops for parents on how to help their child with homework, to provide strategies and techniques to help them read and write when at home
- Establishing meeting groups with parents to discuss literacy, numeracy in especially the parents' first language. Use of ESOL advisors crucial in this process.
- Facility for parent support in school for reading, including mother tongue reading
- Provide National Standard handouts to guide parents on how to support their child at home
- A welcoming environment to encourage for parents/care-givers to come to the school to discuss any topic regarding their child.
- Use of multiple communications channels to maintain the exchange of ideas, including newsletters, school website, text messages, social media
- Encourage parents to become members of the Shura Council to have their voices heard and to affect positive change in the school

Work with parents/families/whānau and community so they have the information and training they need to better support and become more involved in the learning process

In addition to the strategies mentioned above, the School, via the Community Liaison, will engage with the communities from where our students come from, in order to:

- Establish regular visits meetings with community leaders to keep them informed of developments at the school
- Arrange talks and cultural events for the various ethnicities of the children in the school in order to reinforce our inclusion strategies

Communicate with parents/families/whānau and community concerning the school's progress and achievements

Evidence shows that partnerships with learning as the focus have the biggest impact on student learning outcomes, i.e. alignment of school and home practices enables parents to support their children effectively.

“These schools listen to parents’ concerns, are open with them and work with them at resolving differences. Parents’ understanding of their children’s progress is founded on rigorous discussion, honest reporting and swift contact when important information needs to be shared.” (Ofsted, 2002, report No. 448, p4 cited in Desforges & Abouchaar, 2003, p62).

As stated previously in this proposal, the school acknowledges that frequent, effective and two-way communications with parents, families and community is a vitally important ingredient in helping to achieve the aims of our school. Topics will include, but not be restricted to:

- Strategic goals
- Details of recent community engagements
- Attendance and absenteeism trend data
- National Standard achievements
- Social, cultural and extracurricular activities, including trips

The channels for communications will include:

- Open days and workshops for parents
- Newsletters, both electronic and physical
- School website
- Satisfaction surveys

Each channel will have provision for parents and the community to provide feedback to the school, including lessons learnt and opportunities for continuous improvement.

Explain the relationship your school intends to build with community agencies and organisations that serve students who attend the school.

Our intention is to engage with organisations in and around Auckland that will enhance and supplement the emotional and educational experience of our students. The following organisations have been identified in this category:

- Refugee centres – to help us better understand the needs of refugee families and the unique challenges faced by refugee children
- MOTAT – to supplement our educational programmes with respect to transport and travel
- Community Libraries – working with the library to support the literacy goals of the school and to help create the love of reading in our students
- Auckland Zoo – to supplement our educational programmes with respect to animal welfare and environmental conservation
- Auckland Museum – we will engage with the Museum to help our students develop an understanding and appreciation of New Zealand history and culture
- Mount Albert Community and Recreation Centre- to have our students involved in as wide a variety of sporting activities as possible.

- Central United FC – similarly, our students will be involved in weekly and holiday soccer programmes at the Club
- Mount Albert Aquatic Centre – students at the school will be engaged with the ‘Learn to swim Programme’ at the centre.

Outline any commitments that the school has made for partnerships or other relationships with community organisations or individuals that would enrich the learning opportunities for students attending the school.

As part of the research conducted to establish the demand and ideal location for the school, a number of organisations were contacted. Some of these have already been approached with regards to partnerships once the school is in operation:

- Aotearoa Maori Muslim Association - will be a point of reference for the unique needs of Maori Muslims.
- Mount Roskill Muslim Scouts- will provide outdoor skills development and leadership training enabling students to develop into active young learners
- Life Education Trust - to help support the school in its holistic approach to education by helping the students to understand issues about their health
- Fatimah Foundation- will provide support in dealing with pastoral and emotional care in mentoring parents and students, enabling them to integrate into New Zealand communities.
- Zayed College (sister school)- for advice and experience in the educational and operational aspects of running a Muslim school
- Hebron Christian College - for advice and experience in using the Interact Curriculum
- Mahurangi Christian School - for advice and experience in using the Interact Curriculum

Detail any plans to use external providers to deliver parts of the educational programme. Provide a full explanation of how this will work in practice.

If we cannot employ directly, the school will look to engage with external providers for Maori language teachers.

- Life Education Trust will be engaged to provide healthy eating education programmes on a regular basis (to be decided)
- Teachers for Art, particularly in areas such as Islamic calligraphy, may also be contracted on a needs basis

Proposed school calendar

The daily hours of operation

The school will be open for students from 08:30 to 15:30, Monday to Thursday, and from 08:30 to 12:00 noon on Friday. The school will finish early on Friday to allow the children to attend the Friday congregational prayer at lunchtime.

The proposed working hours for teaching staff will be:

Monday:	08:00 to 16:45	(Staff meeting with staff agenda from 15:45 to 16:45)
Tuesday:	08:00 to 16:00	
Wednesday:	08:00 to 17:00	(PD from 15:45 to 17:00)
Thursday:	08:00 to 16:00	
Friday:	08:00 to 13:30	(Planning meeting from 12:30 to 13:30)

Indicative student timetables

CLASSROOM TIMETABLE - 2015					
YEARS _____					
	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
8:15 – 8:30 Staff briefing					
8:30 – 8:55 MORNING ASSEMBLY Greetings/Halaqa/ Announcements/Fitness					
8:55 – 9:00 Roll Call in Class					
9:00am – 12pm	Uninterrupted Literacy and Numeracy Literacy: Oral, Reading, Writing, Visual, Mother tongue instructions, Silent Reading, Library sessions Numeracy: Number, Strand Study Reflection Time for the last 15 minutes				
LUNCH TIME: 12:00 – 12:15pm (eating together with the teacher)					Community assembly 11:30am – 12:00pm School finishes at 12 noon due to Juma-ah (community Mosque prayer)
BREAK TIME: 12:15pm – 12:45pm (Teacher Aides for playground supervision)					
WUDU: 12:45pm – 1:00pm (Teacher supervision)					
SALAAT: 1:00pm – 1:15pm (Whole school)					
1:15 – 2:00pm	Interact Curriculum Science, Social Studies, Technology, The Arts				
2:00 – 2:40pm	Arabic Language Oral/Written	Islamic Studies	Arabic Language Oral/Written	Islamic Studies	
2:40 – 3:20pm	Physical Education	Te Reo Maori	ICT	Physical Education	
3:20 – 3:30pm	Daily reflection	Daily reflection	Daily reflection	Daily reflection	

How the school day and year will be organised to include instruction and assessment, independent study, professional development, parent-teacher conferences, and extra or co-curricular activities.

ALGORITMI PRIMARY SCHOOL IMPORTANT DATES FOR 2015
<p>TERM 1</p> <p>Tuesday 27th January to Thursday 2nd April</p> <p>Monday 2nd Feb - Students start</p> <p>Friday 6th February - Waitangi Day</p> <p>Tuesday 24th March to Wednesday 25th March - Assessments</p> <p>Staff briefing every day, PD every Wednesday, SENCo every other Thursday</p> <p>Extra and co-curricular activities to be planned</p>
<p>TERM 2</p> <p>Monday 20th April to Friday 3rd July</p> <p>27th April - ANZAC Day</p> <p>2nd June - Queens Birthday</p> <p>18th June - Ramadan starts</p> <p>Staff briefing every day, PD every Wednesday, SENCo every other Thursday</p> <p>Extra and co-curricular activities to be planned</p>
<p>TERM 3</p> <p>Monday 20th July to Friday 25th September</p> <p>Monday 27th July - Teacher only day</p> <p>Staff briefing every day, PD every Wednesday, SENCo every other Thursday</p> <p>Extra and co-curricular activities to be planned</p>
<p>TERM 4</p> <p>Monday 13th October to Friday 13th December</p> <p>Monday 26th October - Labour Day</p> <p>Staff briefing every day, PD every Wednesday, SENCo every other Thursday</p> <p>Extra and co-curricular activities to be planned</p>

Algoritmi Primary School, Term 1 2015

	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Wk. 0	26-Jan Auckland Anniv. Day	27-Jan School Opens. Enrolment. Teacher PD	28-Jan Enrolment. Teacher PD	29-Jan Enrolment. Teacher PD	30-Jan Enrolment. Teacher PD	31-Jan	1-Feb
Wk. 1	2-Feb First day Term 1	3-Feb	4-Feb PD	5-Feb Parent Workshop	6-Feb Waitangi Day	7-Feb	8-Feb
Wk. 2	9-Feb Pre- assessments	10-Feb Pre- assessments	11-Feb PD	12-Feb	13-Feb	14-Feb	15-Feb
Wk. 3	16-Feb	17-Feb Shura Council meeting	18-Feb PD	19-Feb SENCo meeting	20-Feb	21-Feb	22-Feb
Wk. 4	23-Feb	24-Feb	25-Feb PD	26-Feb	27-Feb	28-Feb	1-Mar
Wk. 5	2-Mar	3-Mar	4-Mar Sports Day	5-Mar SENCo meeting	6-Mar	7-Mar	8-Mar
Wk. 6	9-Mar	10-Mar	11-Mar PD	12-Mar	13-Mar	14-Mar	15-Mar
Wk. 7	16-Mar	17-Mar Shura Council meeting	18-Mar PD	19-Mar SENCo meeting	20-Mar	21-Mar	22-Mar
Wk. 8	23-Mar	24-Mar Assessments	25-Mar Assessments PD	26-Mar	27-Mar	28-Mar	29-Mar
Wk. 9	30-Mar Reports to Parents	31-Mar	1-Apr PD. Parent- teacher interviews	2-Apr Last day Term 1	3-Apr Good Friday	4-Apr	5-Apr

Algoritmi Primary School, Term 2 2015

	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Wk. 1	20-Apr Start of Term 2	21-Apr Shura Council meeting	22-Apr PD	23-Apr SENCo meeting	24-Apr Parent Workshop	25-Apr	26-Apr
Wk. 2	27-Apr ANZAC Day	28-Apr	29-Apr PD	30-Apr	1-May	2-May	3-May
Wk. 3	4-May	5-May	6-May PD	7-May SENCo meeting	8-May	9-May	10-May
Wk. 4	11-May	12-May	13-May PD	14-May	15-May	16-May	17-May
Wk. 5	18-May	19-May Shura Council meeting	20-May PD	21-May SENCo meeting	22-May	23-May	24-May
Wk. 6	25-May	26-May	27-May PD	28-May	29-May	30-May	31-May
Wk. 7	1-Jun	2-Jun Queen's Birthday	3-Jun PD	4-Jun SENCo meeting	5-Jun	6-Jun	7-Jun
Wk. 8	8-Jun	9-Jun	10-Jun PD	11-Jun	12-Jun	13-Jun	14-Jun
Wk. 9	15-Jun Ramadan awareness	16-Jun Ramadan awareness	17-Jun PD. Ramadan awareness	18-Jun Ramadan starts. SENCo meeting	19-Jun	20-Jun	21-Jun
Wk. 10	22-Jun	23-Jun Shura Council meeting. Assessments	24-Jun PD Assessments	25-Jun	26-Jun	27-Jun	28-Jun
Wk. 11	29-Jun Reports to Parents	30-Jun	1-Jul PD. Parent-teacher interviews	2-Jul SENCo meeting	3-Jul End of Term 2	4-Jul	5-Jul

Algoritmi Primary School, Term 3 2015

	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Wk. 1	20-Jul	21-Jul Start of Term 3. Shura Council meeting	22-Jul PD. Ramadan party	23-Jul SENCo meeting	24-Jul Parent Workshop	25-Jul	26-Jul
Wk. 2	27-Jul Teacher only day	28-Jul	29-Jul PD	30-Jul	31-Jul	1-Aug	2-Aug
Wk. 3	3-Aug	4-Aug	5-Aug PD	6-Aug SENCo meeting	7-Aug	8-Aug	9-Aug
Wk. 4	10-Aug	11-Aug	12-Aug PD	13-Aug	14-Aug	15-Aug	16-Aug
Wk. 5	17-Aug	18-Aug	19-Aug PD	20-Aug SENCo meeting	21-Aug	22-Aug	23-Aug
Wk. 6	24-Aug	25-Aug Shura Council meeting	26-Aug PD	27-Aug	28-Aug	29-Aug	30-Aug
Wk. 7	31-Aug	1-Sep	2-Sep PD	3-Sep SENCo meeting	4-Sep	5-Sep	6-Sep
Wk. 8	7-Sep	8-Sep Assessments	9-Sep PD. Assessments	10-Sep	11-Sep	12-Sep	13-Sep
Wk. 9	14-Sep Reports to Parents	15-Sep	16-Sep PD. Parent-teacher interviews	17-Sep SENCo meeting	18-Sep	19-Sep	20-Sep
Wk. 10	21-Sep Eid Holiday	22-Sep Eid Holiday Shura Council meeting	23-Sep Eid Holiday	24-Sep	25-Sep End of Term 3	26-Sep	27-Sep

Algoritmi Primary School, Term 4 2015

	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Wk. 1	12-Oct Start of Term 4	13-Oct	14-Oct PD	15-Oct SENCo meeting	16-Oct Parent Workshop	17-Oct	18-Oct
Wk. 2	19-Oct	20-Oct Shura Council meeting	21-Oct PD	22-Oct	23-Oct	24-Oct	25-Oct
Wk. 3	26-Oct Labour Day	27-Oct	28-Oct PD	29-Oct SENCo meeting	30-Oct	31-Oct	1-Nov
Wk. 4	2-Nov	3-Nov	4-Nov PD	5-Nov	6-Nov	7-Nov	8-Nov
Wk. 5	9-Nov	10-Nov	11-Nov PD	12-Nov SENCo meeting	13-Nov	14-Nov	15-Nov
Wk. 6	16-Nov	17-Nov Shura Council meeting	18-Nov PD	19-Nov	20-Nov	21-Nov	22-Nov
Wk. 7	23-Nov	24-Nov	25-Nov PD	26-Nov SENCo meeting	27-Nov	28-Nov	29-Nov
Wk. 8	30-Nov	1-Dec Assessments	2-Dec PD. Assessments	3-Dec	4-Dec	5-Dec	6-Dec
Wk. 9	7-Dec Reports to Parents	8-Dec	9-Dec PD. Parent- teacher interviews	10-Dec SENCo meeting	11-Dec End of Term 4	12-Dec	13-Dec

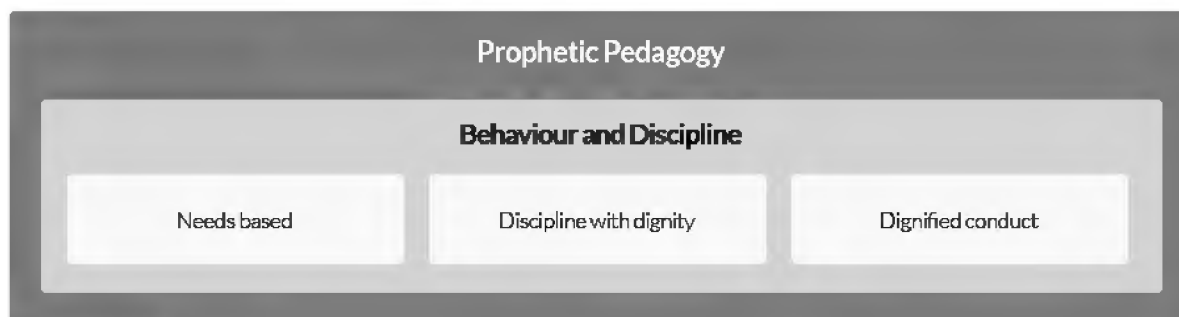
Outline the school's philosophy and methodology regarding student behaviour, discipline and participation in school activities.

The school's philosophy on student behaviour and discipline is a core component in delivering an Islamic values-based educational environment. It is primarily focused on helping our students in strengthening the trait of being virtuous (see Q3 in Educational Plan) and is directly based on the character and behaviour of our Prophet Muhammad (PBUH).

We define discipline as "training that corrects, moulds, or perfects the mental faculties or moral character" (Merriam-Webster Dictionary)

As such, this definition description perfectly aligns with the Prophetic mission and paradigm as described by the Prophet (PBUH) himself, "I was only sent to perfect good character". We believe that true, authentic, genuine discipline can only be achieved if the basic needs of the students are met first and done so in a framework of dignified conduct. The Prophet's methodology was to guide the behaviour of people by meeting their needs and by maintaining their dignity as human beings. As a school, by using this approach, we aim to bring the student closer to the Prophetic tradition of establishing good character. This will support our goal in minimising the need for classroom management and maximising student engagement in the classroom and participation in all other school activities; naturally resulting in a positive learning environment. In our school, this needs-based paradigm is a step towards following the role model of the most perfect teacher, Prophet Muhammad (PBUH).

As introduced in Q4 of the Education Plan, the Prophetic Pedagogy has three components with regards to discipline and behaviour:



Needs Based:

This approach acknowledges the fact that children have needs that influence their behaviour. Dr Mendler & Dr Curwin, described misbehaviour as an inappropriate attempt to meet very appropriate needs. These basic and unfulfilled needs to misbehaviour are as follows:

- Belonging and attention
- Competence and mastery
- Does not know any better
- Rule by impulse
- Fun and stimulation
- Relevance to the material being taught
- Empathy or how to impart it
- Power and influence
- Anger release

95% of students' disciplinary problems occur when their basic needs are not met at home or school.

Whenever there is lack of student engagement in the classroom the teacher will use the needs based approach to identify and then addressing the needs of the individual, group or class, as appropriate.

Dignified Conduct:

This refers to the teachers ensuring their own dignified conduct, and therefore setting a positive example to the students.

From a child's psychology perspective, we are aware that if a child is:

Criticised, belittled and shamed = Lack of confidence, self-esteem and self-worth

In contrast, the Prophet (PBUH) said, "He who is not kind to children is not one of us". Therefore application of this statement is central to the school's method in imparting knowledge to the children and helping them in building good character.

Discipline with Dignity:

The Prophet's (PBUH) method of discipline was successful because he preserved the dignity of the individual, whether adult, child, man or woman. "He disciplined with dignity and dignified those he disciplined". He critiqued behaviour in general terms but he focused on correcting or modifying behaviour without ever demeaning the individual in the process.

As a Muslim school following this methodology in the matter of discipline, our behaviour plan will strive to develop civic and spiritually responsible global citizens.

Discipline with dignity, using faith and understanding to meet the needs of students is incumbent upon everyone one of us as teachers and educators. This concept permeated the honour code of the Prophet and his companions and extended to every facet of their lives.

By implementing this aspect of the Prophetic Pedagogy we aim to establish the following outcomes:

- Develop a learning community and caring environment within the classroom which will ensure positive student engagement
 - By letting the students know they are welcome in the class & their presence is valued. This can be done as simply as greeting them with a smile; the Prophet (PBUH) said, "Even a smile is charity".
 - By recognising that not everyone learns in the same way and modifying learning outcomes to suite the individual
 - By valuing their opinion, which will in turn give them a sense of ownership
- Teach children respect for all
 - By giving examples of the Prophet's (PBUH) respect for all
 - By teachers following the Prophetic example
- Promote concern and empathy for others
 - With Circle Time
 - By using Reflection Time at the end of the school day and incorporating strategies like "Star and a Wish"
- Emphasise responsibility rather than obedience
 - By using dignified conduct

Set out your strategy, policy and procedures that will ensure the school is a safe, orderly, and drug-free environment where both teachers and students can feel secure and where effective learning can take place (in line with the provisions under the Education Act 1989 and any other applicable Acts).

All students and staff should attend the school with confidence that they are in a safe, secure, and supportive environment, where their educational and emotional needs are being met and at the same time maintaining and encouraging a strong connection between home and school through the knowledge of Islamic values, practice and the love of Allah (SWT).

Based on our policy we intend to sustain a secure and safe environment by:

- Adhering to the legal requirements of “duty of care”
- Adequate resourcing will be available to ensure that the workplace meets the appropriate occupational health and safety standards
- Making use of the national criminal records check for all new employees in the school
- Recognising and following Safety practice inside classrooms, playgrounds, sports equipment and activities
- Adequate supervision of students in the schoolyard is a requirement of the school’s “duty of care”
- Monitoring and dealing with students lateness and absence (phoning the parents)
- Recognising the legal requirement of “duty of care” when managing students at a designated venues and on public or private transport and acting upon it
- A number of first aid trained personnel will be maintained at all times. A comprehensive First Aid kit will accompany all camps and all field trips; with one trained first aid person at all times
- Children with a particular health condition/illness especially with Asthma should be treated with their condition/medication plan appropriately and safely
- Staff and students will be well prepared and trained to follow the evacuation procedure in case of an emergency
- Any person entering the school is required to report to the school office. Otherwise it is considered as trespassing. Trespassers are to be reported immediately to the school office, so the appropriate action(s) can be followed
- Raising awareness to staff of child abuse indicators, sexual offence, Ill treatment, assault against a child or a young person, neglect or a behaviour that causes psychological harm. These must be reported immediately to the Principal, to ensure the appropriate action can take place depending on the findings
- Carrying out and implementing a child oriented interactive programme about healthy and unhealthy/harmful (drugs) foods; identifying drugs as the most harmful of all
- Recognising that Algoritmi has a drug-free school policy, where there is zero tolerance for drug use or possession by staff or students; in which suspension is the only obvious consequence
- To ensure an orderly and an effective learning environment takes place we will:
- Exercise courtesy, fairness, respectfulness and good manners in dealing with students and staff i.e. being an excellent Muslim role model at all times (Prophetic Pedagogy)
- Put a huge emphasis on a positive discipline system, where positive behaviour and attitude is rewarded, to encourage children with a negative attitude or behaviour make a positive change
- Teach and communicate the codes for in classroom/outside behaviour policy with students. These include distracting the class, poor work effort, bullying, not respecting school staff or other’s property, rude/disrespectful behaviour

Proposed professional development plans for teachers, administrators and other school staff, including:

- ***How the sponsors and/or the management team will be involved in the design and identification of such opportunities:***

The responsibility for Professional Development (PD) of all staff will be with the Principal or Senior Management team, with support from the Shura Council. The school’s annual goals will help determine what PD is needed, and the appraisal system will be the mechanism by which to identify specific PD needs for the individual staff member. Based on our anticipated student role, teaching philosophy and choice of curriculum we have identified 3 main areas of Professional Development:

- Interact Curriculum - Helen Pearson, Author of the Interact Curriculum and Principal of Mahurangi Christian School
- Prophetic Pedagogy - Islamic Teacher Education Programme
- Literacy (ELL focused, e.g. to increase understanding of first and second language acquisition)

The support and mentoring proposed for any staff that are not registered teachers

Regardless of the status of any teacher at the school, professional development relating to Prophetic Pedagogy will be provided. This is to ensure that a consistent approach is provided by all members of staff. In addition to this, a beginning teacher (BT) programme will be put in place, whereby a registered teacher will be given 1 period a week to mentor the BT. This will focus on knowledge of subject, how to create teaching and learning activities, write, administer, mark and moderate, understanding school goals and processes and for collecting evidence for Registered Teacher Criteria. The BT will also meet the Principal to agree on the necessary PD required.

How your proposed programme of professional development will enable the school to meet the needs of priority students.

As stated previously, our student cohort will be made up of a large majority whose first language is not English, and therefore one of the main streams for PD is Literacy for non-English speakers.

Just as importantly, the continuing PD of skills and knowledge in the Prophetic Pedagogy will help to ensure that the school has a safe, welcoming and inclusive environment that will allow our priority learners to develop their spiritual, social and emotional skills.

If you are proposing to use non-registered teachers, explain what subjects they will teach, what experience or skills you will require, and the role they will play in the day-to-day operation of the school.

We envision our staff to be highly effective and competent registered teachers; where registration is a crucial part in employing safe, knowledgeable and quality teaching staff. Therefore, it is Algoritmi School's first priority to employ registered teachers, however in the unlikelyhood of not being able to find a suitable, high quality teacher or a reliever in particular subjects such as Maori, Arabic or Islamic studies the school will look to employing highly skilled non-registered teachers. In this case the teacher will be included in the teaching training programme set up by the school.

- Qualities and skills a non-registered teacher must have as many of the following as possible:
- Relevant qualifications & proficiency in the language being taught (Te Reo Maori/Arabic)
- Experience in teaching and working with primary school children
- Experience, knowledge and practice of Islamic studies (for Islamic Studies)
- Any overseas teaching registration or experience
- Commitment to the code of ethics for registered teachers
- Passion for gaining knowledge of teaching and pedagogy

BUSINESS PLAN

Outline the different structures (in both chart and narrative form) of your proposed Partnership Kura, including:

- ***Governance;***
- ***Management;***
- ***Administration; and***
- ***Subcontract arrangements.***

The overall governance of the partnership school will fall directly with the Algoritmi Educational Trust and the Shura council (board of trustees' equivalent). The senior management team will ultimately consist of the pastoral care special character manager, principal, business manager and the deputy principal. There are certain aspects of the school that will be outsourced in the first initial years to help operate it optimally and ensure standards are upheld. These arrangements include the overall cleaning of the school, payroll and major accounting needs, legal concerns and agreement drafts, as well as on-going consultants to review processes and procedures of the school.

A detailed outline of each year's organizational chart can be found in appendix 7. Several of these responsibilities will fall to 1 role in the initial years of operation due to the limited funding and small size of the school.

Describe your proposed methods or structures to ensure teacher, parent, family/whānau and student input to decisions that affect the school.

While we plan to continue conducting Senior Management Team meetings on weekly basis, we intend to hold monthly community meetings at local community centre with the future parents and community of the school. As we have noticed the importance of conducting face-to-face contact with the older generations of Muslims in New Zealand. These would involve the highlights of progress so far, and the collection of needs, recommendation and suggestions for the future school. During these sessions we will be holding Q&A sessions that will seek to reach out to the communities concerns. Furthermore, we hold an open door policy and we also invite different community members to sit on our Senior Management Team Meetings at times.

Furthermore, we intend to maintain an e-newsletter that we started in November last year with the community. We have used this medium on a tri-weekly frequency, and our subscription number now is at 100+ members. Through engagements in other non-profit events, we have noticed that the Muslim community, particularly older generations, do not surf the internet on a daily basis. Nonetheless, the majority do have an email, specifically one associated with work. Hence marketing through this medium would place us within their attention on a daily/weekly basis.

Holding stalls and distributing promotional material at different exhibitions and social events is a very important method to reach out to parents and the wider community. We have held stalls in the past at numerous events and intend to continue to do so in the future. For example, we have held, and supported in managing on a large scale, Auckland Eid Day in the past. Within our Management board, the community coordinator, is responsible for tracking and planning such engagements.

Finally, our website and Facebook page provide feedback mechanisms that provide us with the crucial feedback cycle.

Provide two detailed implementation plans covering:

- ***The period from gaining approval to the opening of the school.***
- ***The period from the opening of the school to the end of the first year.***

These implementation plans can be found in appendices 2 & 3. There will be various work streams running simultaneously to ensure a swift and smooth implementation of our school. We expect to be agile and ready to adapt to any hurdles along the way.

Complete the templates in the attached MS Excel workbook with your proposed financial forecasts. Guidance on how to complete the forecasts is provided in the spreadsheet. The worksheet covers three components

- **Financial forecast (budget)**
- **Balance sheet**
- **Student Roll**
- **Staffing levels**

Completed and submitted separately as per the government's request. Please use digital spreadsheet to view all comments

Detail the amount and terms of any funding (additional to funding to be provided by the Crown) that is to be provided to the school, including:

What you propose this funding will be used to provide; and

During the initial phases of the school (prior to reaching the maximum roll), we expect a surplus of expenditure to continue to innovate and renovate the property. We also expect to leverage international grants for education to help maintain the operational costs of the school. This will allow us to continue development before breaking even and becoming completely self-sustaining in 2019.

The relationship between the school and the funder.

The early stage funding will be expected as an interest free short term loan from Islamic organisations (local and international) to feed into the school's cash flow. These funders will maintain a professional relationship with the trust and are not expected to influence the school's actual operations.

Outline your proposed:

- ***Financial management and internal accounting procedures for the school, including controls that will be put in place to ensure appropriate fiscal accountability;***
- ***Provisions for conducting annual audits of the financial operations of the school; and***
- ***Types and levels of insurance that you propose to operate the school.***

We will maintain the best practices for all accounting policies. These will be maintained by a registered chartered accountant and are expected to change following their recommendations.

Internal Financial Controls and Procedures

1. If the school has over budget in any area the surplus money should go back to the main account of the school to cover any under budgeted area.
2. All money paid to the school is to be receipted.
3. No open cheques will be issued; our Primary school will only pay on receipt of either an invoice or itemized account.
4. No money should be left unsecured in the classroom. As a rule of thumb all money handed to the teacher by a child should be delivered to the office with clear instructions.
5. Any surplus products or equipment to be recorded and make the Shura council well-aware of it
6. The School's financial systems are designed to prevent and detect the occurrence of fraud. All such systems must meet the requirements and standards of the Finance Act of NZ and supported by the Institute of Chartered Accountants of New Zealand.

Annual Audit

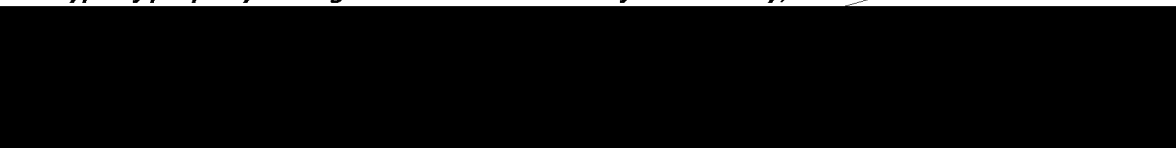
1. The Academic team to ensure reports complying with Public Sector Accounting Standards is prepared annually for audit and is made available to the community.
2. To comply with all legislation governing the finances of a school.
3. To ensure that commitments and decisions made by the school are properly authorized by the Shura Council

Working capital

1. The Shura Council to ensure there is a sensible balance in the allocation of money across the whole needs of the school, remembering at all times that children’s learning is our overall focus.
2. The role of the Shura Council is to identify the school’s education priorities, to develop a budget that addresses these priorities, and to monitor and report on this expenditure to Algoritmi education trust.
3. The Shura Council to make maximum use the property and the available resources, so the student should not be disadvantaged in any way.
4. The senior management team will need to make sure they are spending within the budget for each department.

Outline your proposed facilities, including:

The type of property arrangement and the terms of the tenancy; s 9(2)(b)(ii) OIA



How this site would be a suitable facility for the proposed school, including any plans to renovate; or

The premise includes a large parking area, and a spacious green yard. The latter provides a sufficient area for a School playground. While fences surround the majority of the Church, we are in need of installing gates that would provide protection on the front side of the church. Furthermore, while bathrooms are plenty, we are need of creating temporary separators that would provide for 4 classes. Other essential facilities for management and teachers are catered for through existing rooms.

If a site has not been identified, your present options for the school site, including a timetable for identifying and acquiring or leasing a facility;

s 9(2)(i) OIA



Your financing plans for acquisition and renovation of a facility; and

We plan to lease the facility, therefore we will have a very small capital cost. As the facility is currently used as a church, they have a very high standard for health and safety. The renovation process is not expected to be costly. The existing building can be utilized to fit the first 4 classrooms (first year of operations). Therefore, the only major building costs will be in our second year where new classes will be built from the ground up.

Describe plans for expanding school facilities matching your projected roll numbers, including how you will attract additional staff and acquire other resources needed to serve a larger student body.

While our Management team will be increased on a twofold basis. At the outset, and 5 years into the School where we will increase our staff then. Our academic staff on the other hand will be increased on a yearly basis. Initially, we plan to cater for 100 students from grades 1 and 2 (2 classes of each grade). With the addition of 2 classes (a new grade) on a yearly basis, we are planning to increase our academic team on a yearly basis. Four years into this, we will reach our maximum roll count of 300 in 4 years

(compromising of grades 1-6). Hence, our fourth year will see the final increment of academic and management staff together. To meet this linear growth, we will be building new classrooms directly onto the property. The resources to meet this expansion have already been forecasted and budgeted for in the attached excel workbook.

Explain your proposed strategies for asset management and maintenance of your proposed facility, including assurance processes that ensure applicable codes and standards are maintained for the term of the Agreement.

During the first phase of operating the school, we anticipate recruiting a caretaker as well as subcontracting a third party company to maintain our facilities (in terms of cleaning, electricity, painting etc.). We will also be obtaining a variety of insurance policies (directors, public liability, property & equipment etc.) to ensure all aspects are covered in case of any accidents.

OPERATIONS PLAN

Explain how the school will:

Achieve the enrolment target you have projected in Q2. (v);

The enrolment target for 2015 has been calculated by an active information gathering and publicising exercise that we have conducted over the past 15 months. This has included:

1. Pre-enrolment forms distributed to the many Muslims communities in and around Auckland (varying from Somalian, Middle Eastern, Indian, etc.). To date, we have over 70 forms completed. A sample of these forms can be found in appendix 4
2. Prior to embarking this major project, we needed to be sure that there is a dire need for a new innovative school. We had surveys (in various languages) conducted to verify the overall need and what is currently missing from existing schools. We had just under 400 surveys completed from unique community groups. A sample survey in 3 different languages can be found in appendix 5.
3. We needed to maintain our brand and ensure everyone knew of our progress, so we've always maintained an exhibition stand at all major community and religious events, such as the Auckland Eid Day 2013, Islam Awareness Week and the Islamic Council of Women New Zealand (ICWNZ) 2014 conference. These events were utilized by recruiting more volunteers to help our cause as well as gauging the community's interest in such a project.
 - a. We have also engaged intimately with the Maori Muslim community during Islam Awareness Week and ICWNZ conference.
4. In addition to these initiatives, we have also been nurturing word of mouth of this school through varying campaigns. By recruiting skilled volunteers to work on this project, we have spread the details of the project through over 50 active people. We have also set up focus groups to understand the specific needs of a new school using ex-students from Auckland and abroad. The discussion points of these focus groups can be found in appendix 6.

The above are a few examples of how we plan to penetrate the market for our priority learners. For on-going operations and increasing our student roll from year to year, the school has a 3 point plan in place. These are:

1. Ongoing community engagement
 - a. As part of the normal curricular and extracurricular activities with our community partners, which in turn will provide us a unique opportunity for the students to engage with the wider community
 - b. On-going out-of-hours publicity at external community events. We have also ensured that our grounds can be used outside of school hours to host community events while showcasing our property for potential students.
2. Publicity and advertising
 - a. Advertising within local and regional (and community) media channels will be the key to increase student counts. We anticipate utilizing local newspapers and radio stations to improve our reach. We have also set a complete social media strategy to engage with parents that are researching different schools and ensure all their questions are answered promptly.
3. In aid in removing barriers for attending our school by those children who can truly benefit from our school, but that live further afield or those of lower socio-economic backgrounds, it is our intention to provide adequate transportation to and from school every day. This will be subcontracted to a local private provider to ensure our costs are kept to a minimum.

Be publicised throughout the community, including any specific outreach activities or similar;

As mentioned above, we plan to engage heavily with the community via annual events such as:

- Auckland Eid Day 2013 -Bi-annual event that attracts over 8,000 Muslims from all over Auckland.
- Islam Awareness Week -Annual event that is hosted in at the heart of Auckland on Aotea Square. This provides an ideal channel to engage with non-Muslims and showcase our successes.

- Islamic Council of Women New Zealand (ICWNZ) Conference -An annual event specifically for women. A great way to gather feedback from women who may be too shy for the other events.

We also aim to have specific outreach events where specific members of the community are invited to share their views through:

- Breakfast with our staff to provide them the opportunity to network with parents and leaders within the community.
- Senior management panels that allow parents to ask questions directly

Target parents/family/whānau who may not be engaged in their child's learning;

In order to ensure that all parents are engaged with their child's learnings, we will organise:

1. Workshops with parents at the beginning of each term to ensure they understand what is expected from them and what they expect for their child.
2. Provide translators for those parents whose English language ability is limited when required. This will improve communication overall.
3. Establish a home visits and regular follow-ups schedule if staff do not suspect the family is engaged with the child or are following their obligations as a parent.
4. Regular parent/teacher meetings as outlined in the school calendar
5. Provide regular newsletters and school reports that outlines the schools progression as well as areas to focus on for the child.

Identify and develop relationships with community organisations that can assist in marketing with parents/family/whānau; and

In addition to utilizing the relationships mentioned in question 16, we have established a strong relationship with unique ethnic groups. By targeting relevant ethnic groups directly, we are able to leverage their reputations and networks with our marketing material. To date, we have collected over 20 letters of support from reputable entities around Auckland that show their support. Several of these letters as well as the full list of organisations can be found in appendices 10 & 11

If proposing to convert an existing school, the nature and medium to advise the community of the proposed conversion.

N/A

Outline your enrolment policy and describe your proposed timeline for enrolling students for the 2015 school year.

Our proposed timeline for student acquisition can be found in the excel document and in the overview section of the application. Based on our enrolment policies, we intend to limit overcrowding by prioritizing students of:

1. Local region students
2. Children of parents who have established a particular relationship with the special character of the school, including current teachers and staff of the school
3. Siblings of current students
4. Siblings of former students
5. Child of a former student
6. All other students

Outline the suspension, expulsion and other disciplinary policies and procedures of the proposed school, and the criteria for making decisions on such matters, demonstrating how these align with the terms of the Education Act 1989, Section

158V and the Ministry of Education's Stand-downs, Suspensions, Exclusions and Expulsions Guidelines.

Discipline in the school reflects an attitude of orderly behaviour existing within all members of the school community; an attitude which promotes respectful, appropriate and caring behaviour in all situations i.e. a clear representation of the values of Islam. It is more likely to arise out of positive reinforcement within clear guidelines, than through threats and punishment. The aim of discipline within the school is behaviour modification; not the instilling of fear and coercion.

Research has shown that punishment is not very effective in eliminating unwanted behaviour and can have adverse effects on emotional development:

1. Though punishment temporarily suppresses the deviant behaviour, it becomes channelled into aggression and reappears as soon as the punisher leaves the room.
2. If misbehaviour is attention seeking, punishment is reinforcing this attention seeking and therefore increases the probability that misbehaviour will continue.
3. Punishment produces avoidance behaviour i.e. keeping out of the teacher's way, skipping classes, pretending to work, cheating or daydreaming.
4. Punishment can create an attitude of resentment against the teacher, damaging the teacher/pupil relationship.
5. Punishment can generate anxiety in the student being punished and in others who witness the punishment, which can hinder performance and damage the relationship between staff and pupil/s.
6. Punishment for poor performance causes students to assess themselves as failures generating a poor self-image, which becomes continually reinforced by the expectation of further failure. The effects of this cycle can last a lifetime and can flow into everything the person attempts to do.
7. The punishment may become associated with the general environment in the mind of the student and so generate negative feelings towards the school and related activities.
8. When a teacher punishes, a model of behaviour is being given that would be undesirable if copied by the pupils.
9. Punishment teaches students that 'might is right', which in turn nurtures the wrong overall attributes of these students.

However, this is not to say that all punishment is wrong or ineffective. Rather, it should always be borne in mind that a punishment must be directed towards eliminating unwanted behaviour through behaviour modification. Punishment should not be an automatic response (reaction) inflicted without thought about the possible consequences.

Students who have difficulty in learning and who create behavioural problems may be indicating their inability to find a place in the class through constructive activity and are resorting to inappropriate behaviour in a bid to gain recognition, significance and a feeling of belonging.

When positive behaviour modification techniques fail to cause a change in a student's behaviour pattern and this pattern becomes disruptive to the normal functioning of the class, a series of discipline procedures may be resorted to. These same procedures may be resorted to in order to solve any intractable discipline problems in the classroom or outside the classroom.

Quiet discussion

The teacher talks with the student or class about the problem and suggestions to remedy the situation are agreed upon by the student or the class. The teacher may also employ minor procedures such as the 'thinking chair' or a 'quiet corner' to give the student an opportunity to reflect or become aware of his or her role in the development of the problem.

Withdrawal

The student may be isolated from the other students and given a task to keep him/her occupied or may be withdrawn from the class or playground. All withdrawals must be fully supervised.

Extra duties

Students may be given extra duties of any type to perform at home or during their free time at school. Care should be taken that these extra duties are monitored and fair and relevant to any bad behaviour if possible. They should also not be 'fun' or provide another circumstance for gaining attention. The best discipline measures usually reflect the 'crime' and are relevant to it i.e. graffiti/cleaning graffiti.

Removal of Privileges

Privileges ranging from minor to major may be withdrawn either temporarily or permanently. Removal from a position of responsibility or keeping the student from participating in a desired event (sport, games, excursion) are fairly serious matters and should be decided upon only after much thought and in consultation with the Shura Council or Senior Management.

Discussing the problem with another teacher(s)

The teacher may discuss the problem with another teacher(s) who teaches/has taught the same student. This technique may help to resolve some mild problems. If the problem persists, then more a senior authority should become involved in the matter and further action(s) may become necessary.

Contacting Parents

Parents will be contacted in person, such as when they come to pick up the child from school or by phone, and this followed by email or by letter to make them aware of the existence of the problem. (All letters/emails must be kept for later reference.) When informed, parents could be of a good use as they may discuss the matter with the student and decide on appropriate measures from their side. There could also be a home problem behind the misbehaviour experienced at school.

Parent Interviews

Parents may be called to the school, by a senior management member, to discuss the matter in person in the presence of the student to see if some changes in the unwanted behaviour can be achieved. More serious episodes may require discussion without the student being present.

Suspension/Expulsion of Student

Can only occur through the Principal/Shura Council and in the most extreme of cases. For this to occur, if behaviour has been an on-going issue, the classroom teacher must have a progression of details (in writing) to show the types of behaviour and what has already been done to reduce this by staff e.g. Behaviour Modification Plan. All records must include dates.

List in a table the names and qualifications of persons who will hold key leadership roles in the school. Provide CVs (or position descriptions for positions which will need to be recruited) as an appendix to your Application.

Response

Title	Qualifications	Position Description
Principal	Bachelor of Teaching, preferably a Master's degree in a related topic.	The principal of the school will report directly to the Shura Council. They are expected to maintain and lead the culture, pedagogy, school systems and establish new partnerships and networks for the school.
Deputy Principal	Bachelor of Business or Teaching	The deputy principal will aid the principal in their responsibilities and help oversee certain aspects of running the school.
Pastoral Care – Special Character	Honours degree	The pastoral care will be responsible for maintaining the school's uniqueness and improving existing processes that relate to the special character of the school.
Business Manager	Bachelor of Business	In order to maintain the operational aspect of the school, the business manager will oversee all operations and identify ways to reduce costs and find opportunities to increase revenue.

Teachers	Bachelor of Teaching	The teachers will be in charge of implementing the interactive curriculum so each student gains the best understanding
Community Liaison	Diploma in Communication or higher	The community liaison is a new role that will engage with community leads directly. They will report to the principal directly and maintain ongoing relationships with community leaders.

Outline the process that will be used in the recruitment of teachers, administrators, and other school staff.

The trust will set up a Job board that will be in charge of the recruitment of teachers, administration and all other school staff. The job board will be the final decision maker of all recruitment. Jobs will be advertised via the following to ensure an optimal reach is obtained:

- Online job mediums (Seek, Trademe jobs, Education personnel, Randstad etc.)
- Teacher Council NZ & Education Gazette
- Muslim Community channels (newspapers, radio stations, community boards etc.)

In brief, the recruiting process will involve:

1. Deciding on the need and the skills and experience required
2. Attracting suitable applicants by advertising a vacancy
3. Shortlisting and interviewing suitable candidates by 2 different people (1 of which is representing the board of trustees/Shura council)
4. Setting a case study task for short listed candidates
5. Contacting referees and conducting relevant security checks
6. Choosing the employee
7. Documenting and making a written job offer
8. Finalising the employment agreement
9. Commencing the employment relationship, including induction and setting up ongoing performance review

Detail the professional backgrounds, depth of experience and personal qualities that you will seek in teachers and other school staff.

As our priority learners will be of low socio-economical background, they are also unlikely to speak English as their first language. Our aim is to hire professionals that are not only qualified to teach and care for primary school kids, but to also be bilingual in a relevant language. This will enable us to remove the communicational barrier and tackle the students' needs more explicitly. We will also have a specialised ESOL aide available part time to help any student directly.

Another important aspect for staff to have is a wide range of experiences in working with different cultures, where they have learnt to adapt and became sensitive to different ethnicities. As mentioned above, there will be staff workshops to help identify some of the issues the students may be facing and how they can help resolve them.

Outline the processes that will be used to achieve the desired quality of staff and controls you will apply to ensure that background checks, including Police vetting, are conducted on all school personnel, including volunteers and contractors, prior to the beginning of their employment or service.

As briefly mentioned above, all staff and volunteers will undergo a similar vetting process that includes police vetting as well as utilizing of the Teacher's Council. All staff will also be asked for references and past schools contact information to confirm employment dates. Psychometric testing will also be compulsory and be administered at our property.

Outline your proposed key policies regarding salaries, contracts, hiring and dismissal, evaluation of staff, benefit plans, and other matters related to staffing.

We are currently working on a comprehensive list of policies that cover Human Resources, for a complete list, please check appendix 1.

We will be using the Ministry's collective agreement as a baseline for negotiation with employees directly and aim to reach a mutual understanding regarding all these policies with the employee. All senior management will require the Shura Council's approval on the terms of their policies and will be reviewed annually.

Outline how your approach to teacher assessment and appraisal will contribute to a culture of continuous development within the school.

All staff members at our school are appraised 4 times in the year; usually once each term but the main appraisal coming at the end of the year.

The Appraisal Programme is an assessment and evaluation process which has been devised to help and encourage staff to improve their performance and to monitor their progress.

Appraisals will consider the quality of teaching programmes, methods of teaching practice, relationships with students/staff, the classroom environment, documentation (including long-term planning, daily lesson plans, unit plans, planning evaluations, roll books and assessment recording methods), attendance and punctuality, observing school policies including dress code, pastoral care practices, Special Character obligations and extra-curricular contributions.

The school may decide to concentrate on some areas in particular each term and complete the year with an assessment on all focus points. It is the responsibility of the staff member undergoing an appraisal to provide the assessors with evidence related to the various aspects of the appraisal. This will ensure that staff are always developing on different areas of their work and that every area is assessed.

If there is no obvious improvement from term to term, the principal should be notified and an action plan should be set in place with the Shura Council and the affected employee.

If you propose to use volunteers and/or contractors, outline:

- ***The roles (where not disclosed in section 10(v) of this form);***
- ***How they will be identified, vetted and trained.***

Where required, we will identify skilled people through community centres and by leveraging the networks of the Shura council's individual members. To save time and lower the risk of taking on the wrong people, only volunteers with a personal recommendation will be considered. The overall vetting process will follow a similar approach to the background checks noted above. When possible, we will hold volunteers to a similar expectation to our staff.

Outline how the school proposes to meet and maintain the required health and safety standards.

We take health and safety standards very seriously, as a safe and nurturing environment will be the key to moulding our students. Daily and hourly checks will be put in place to ensure health and safety standards are kept at the highest possible level (including the measurements of temperatures, vacuuming of areas, rubbish clean-ups etc.)

The following precautions will be set in place at the start of each year.

- Health and Safety is a shared responsibility of all staff.
- A Health and Safety Committee will be established within the Shura Council and it will meet at least once per term to change and/or implement new policies, to review all Health and Safety issues that have arisen, to make a formal report and/or recommendations to the Shura Council and any other matters as deemed necessary for the safe functioning of the school.
- Adequate resourcing will be available to ensure that the workplace meets the appropriate Health and Safety standards.
- The Health and Safety representative of the Shura Council will conduct regular 'walk through' safety audits of the School using checklists.

- Regulations relating to the correct use of equipment and substances will be communicated to all staff and adhered to.
- The required number of first aid trained personnel will be maintained at all times.
- All accidents and incidents will be documented in the Health and Safety Book in the School office, investigated and reported to the Principal (both spoken and written) and other appropriate authorities.
- A formal process of reporting, recording and investigating incidents, including a First Aid Register and a Building Maintenance Register, will be adhered to and maintained. Both of these registers will form part of the Health and Safety Book.

Acceptance of Draft Agreement

- The Crown's commercial position is reflected in the draft Agreement attached as Schedule 1 to this RFA (the Draft Agreement).
- Each Applicant is asked to confirm its acceptance of the Draft Agreement. If you would not be prepared to enter into the Draft Agreement in the form attached, please include in your proposal the amendments you consider are required to the form of contract and the reasons you are requesting them, propose an alternative position that would protect the interests of both parties and confirm that all the other clauses in the agreement are acceptable.

Clause number	Detailed explanation of why the clause is unacceptable	Proposed new position that protects the interests of both parties
s25.1	We humbly request to increase the timeframe to 15 business days	This will provide both parties with more time to set affairs in order to continue offering a high level education
S26	A clear list of circumstances should be outlined	This will provide a mutual understanding of what and when the secretary can intervene. We are more than happy to draft this section and present it to you closer to date.

- The Crown will, in its absolute discretion, take such proposed amendments into account during the evaluation process, but the Minister is under no obligation to accept any such proposed amendments.
- Should an Applicant be selected to proceed to contract negotiations, **only those provisions identified** as requiring amendment in the Application and any entirely new provisions that the Minister may introduce as forming part of the final Contract can be the subject of contract negotiations. Any attempt by any Applicant to raise new or different issues may result in the Minister terminating contract negotiations with that Applicant.

Assumptions, Risks and Caveats

- Please complete the table listing all of the assumptions, risks and caveats made throughout your proposal.

Reference	Type (A / R / C)	Subject	Comment
1	R	Not securing a viable location for the school in time for the start of the 2015 Academic year	The risk is being mitigated as we have identified two possible locations for the school. These are now in an advanced state of negotiation
2	A	School roll with increase linearly from 2015 to 2019	For financial and organisational forecasting, we have assumed that the student population will increase evenly over the 4 years from 2015.
3	R	Demand for places will be greater than forecast	If the demand for school places is greater than our forecast then we will have to re-plan with regards to recruitment and building work. Our primary location option has the necessary room to expand if needed

Glossary

Term	Description
Allah	The Arabic word for God
Aqidah	Belief
Hadith	The Traditions of the Prophet (PBUH)
Halaqa	A halaqa is a religious gathering or meeting for the primary purpose of learning about Islam. Generally, there are one or more primary speakers that present the designated topic(s) of the Halaqa while others sit and listen.
Ibadah	Worship
Ihsaan	Ihsan, also spelled ehsan, is an Arabic term meaning "perfection" or "excellence" (Ara. <i>husn</i>). It is a matter of taking one's inner faith (<i>iman</i>) and showing it in both deed and action, a sense of social responsibility borne from religious convictions
Imaam	Imams may lead Islamic worship services, serve as community leaders, and provide religious guidance
PBUH	When writing the name of the Prophet Muhammad, Muslims often follow it with the abbreviation "PBUH." These letters stand for the English words "peace be upon him." Muslims use these words to show respect to one of God's Prophets when mentioning his name
Prophet	A person regarded as an inspired teacher or proclaimer of the will of God.
Prophetic Pedagogy	Term used to describe the lessons and teachings learned by following the prophet's way in raising children and the refinement of society
Qur'an	The exact word of god which was carried to the Prophet by the archangel Gabriel. The one and only holy book for the Muslims.
Sadaqa	Voluntary charity donations
Salat	Salat is the Arabic word for prayer. Salat is the practice of formal worship in Islam.
Seerah	The life of the Prophet (PBUH)
Shura Council	Board of Trustees equivalent. Literal meaning is a council for consultation where many voices can be heard prior to any major decisions made
Sunnah	Everything that the Prophet did, said, or implied. The word is mostly used to follow the Prophet's way in everything Muslims do.
Surah	A surah is a chapter of the Qur'an
SWT	When writing the name of God (Allah), often followed with the abbreviation "SWT." These letters stand for the Arabic words "Subhanahu Wa Ta'ala," or "Glory to Him, the Exalted." Muslims use these or similar words to glorify God when mentioning His name.
Taqwa	Taqwa is an Arabic word which is explained as a shield against wrongdoing and further expounded as to be "conscious of Allah" or to have "fear of Allah" or to be "cautiously aware of Allah".
Wudhu	Wudhu is the Islamic procedure for washing parts of the body using water, typically in preparation for formal prayers
Zakaah	Obligatory annual charity donations to the poor (2.5% of one's wealth)

Applicant Declaration

- Each Applicant is required to complete the following Declaration. For joint or consortium Applications each party must complete a separate Declaration.

Topic	Requirement	Applicant's declaration
RFA response:	<p>The Applicant has prepared this application independently to operate a Partnership Kura.</p> <p>OR jointly with [insert name of Applicant#2]</p> <p>OR in consortium with [insert names of consortium Applicants]</p>	Agree
RFA terms:	The Applicant has read and fully understands this RFA, and the RFA terms in Part Three of this RFA, and agrees to be bound by them.	Agree
Collection of further information:	<p>The Applicant authorises the evaluators to:</p> <p>collect any information about the Applicant, from any relevant third party, including a referee, or previous or existing client</p> <p>To use such information in the evaluation of the Applicant's Application.</p>	Agree
Objectives and Requirements:	<p>The Applicant has read and fully understands the nature and extent of what is required by the Ministry and the Minister as described in parts one and two of this RFA.</p> <p>The Applicant has the necessary capacity and capability to fully meet or exceed the deliverables in the operation of a Partnership Kura and will be available to operate their Partnership Kura throughout the proposed contract period.</p>	Agree
Contract terms and conditions:	The Applicant has read and fully understands and accepts the Agreement terms and conditions as stated in the proposed conditions of contract or has completed the table of proposed contract derogations in the form set out in paragraph 8 of this Part Three of the RFA. If successful, the Applicant agrees to sign a contract based on these terms and conditions.	Agree
Conflict of interest:	The Applicant warrants that it has no actual, potential or perceived conflict of interest in submitting this Application, or entering into a contract to operate a Partnership Kura. Where a conflict of interest arises during the RFA process the Applicant will report it immediately to the Contact Person.	Agree
Ethics:	The Applicant warrants that in submitting this Application it has not: entered into any improper, illegal, collusive or anti-competitive arrangements with any competitor	Agree

	<p>Directly or indirectly, approached any representative of the Minister, Ministry or the Board to lobby or solicit information in relation to the RFA (except where allowed for during the Clarification period).</p> <p>Has not attempted to influence, or provide any form of personal inducement, reward or benefit to any representative of the Minister, Ministry or the Board.</p>	
Offer validity period:	The Applicant confirms that this Application remains open for acceptance for a period of 180 days from the Closing Date.	Agree
Applicant interview	The Applicant acknowledges that if requested, the Applicant will be available to attend an interview in Wellington at a location to be determined by the Board over a one week period, with time slots given on a first-in first-served basis.	Agree
Publication of Application details	The Applicant accepts that, due to public interest associated to this Application process, it is intended that the submitted application will be made publicly available on the Ministry of Education website, subject to any deletions that would be justified if the information had been requested under the Official Information Act 1982.	Agree
Declaration:	<p>The Applicant declares that in preparing this Application it:</p> <p>has provided complete and accurate information in all parts of the Application, in all material respects</p> <p>Has secured all appropriate authorisations to submit this Application and is not aware of any impediments to its ability to enter into a formal contract to deliver the outcomes.</p> <p>The Applicant understands that should it be successful in being awarded a contract with the Crown then the falsification of information, supplying misleading information or the suppression of material information in relation to this RFA will be grounds for termination of the contract.</p>	Agree

DECLARATION

This Application has been approved, and is signed by, a representative of the Applicant who has the authority to do so. This representative is named below.

This representative declares that the particulars provided above and in the attached Application documents are accurate, true and correct.

Signature:	
Full name:	Abdul Elsaddik
Title / position:	Co-founder & Finance team leader
Date:	10 th March 2014

Appendices

Appendix 1: Policies in Progress

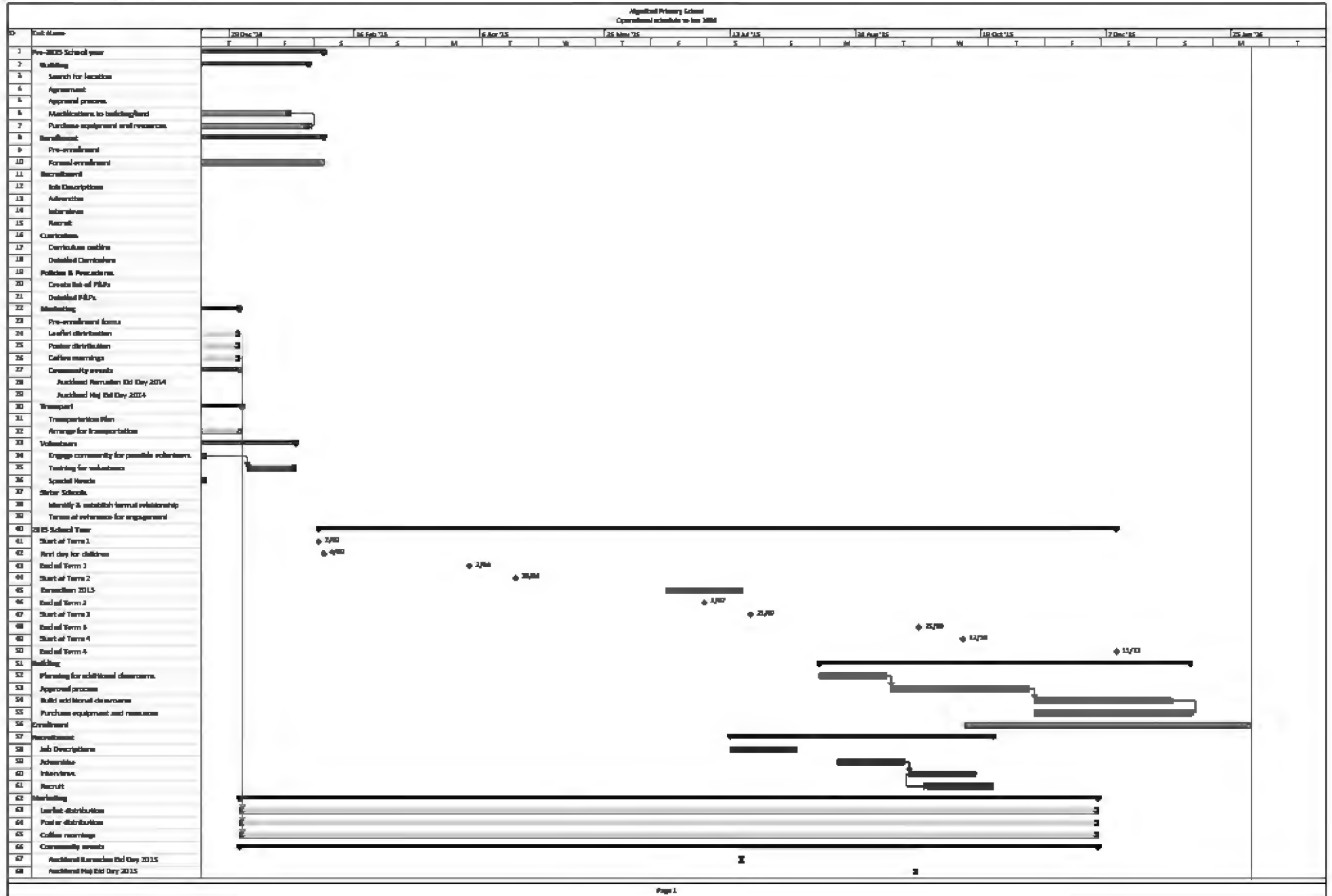
- A. Policies ensuring the school is a safe, orderly and drug free environment:
 - Child Protection Policy
 - Trespassing Policy
 - Sensitive Topics Policy
 - Emergency Policy and Procedure
 - Student Welfare Policy
 - Anti-Bullying Policy
 - Five Major Offences Policy
 - Student Privacy Policy
 - Occupation Health and Safety
 - First Aid Policy
 - Casualty Report Forms
 - Asthma Policy
 - Medication Policy
 - Medication Request Form
 - Excursion Policy
 - Camps Policy
 - Community Grievance Policy
 - Playground Supervision Policy
 - Student Related Policies and Procedures
- B. Enrolment Policy:
 - Priority Policy
 - School Zone Policy
- C. Suspension, expulsion and other disciplinary policies:
 - Discipline and Classroom Management
 - General Discipline Procedure
 - Discipline Policy
- D. Key policies regarding salaries, contracts, hiring, dismissal, evaluation of staff and other matters relating to staffing:
 - Shura Council
 - Equal Opportunity Policy
 - School Committees Policy
 - Position of Responsibility/Duty of Care Statements: Professional Code of Conduct
 - Principal
 - Special Character Manager
 - Class Teacher
 - Sports Co-ordinator
 - General Office Staff
 - Teacher Aid/Teacher Support
 - Leadership Policy
 - Teaching Policy
 - Staff Meeting Policy
 - Teacher Reliever Policy
 - Playground Supervision
 - Staff Appraisal and Assessment Programme
 - Staff Induction Policy
 - Staff Dress Code Policy
 - Professional Development Policy

- Volunteer Policy
- Leave Policy
- Prayer Duty Policy
- Teacher Aid Policy
- Other Procedures/Policies
- Student Teacher Policy
- Wet Day Procedure
- Curriculum Programmes and Assessments
- Specific Assessment Policy Requirements
- Reporting to Parents Policy
- Grief Management Policy
- E. Processes that will be used to achieve the desired quality of staff and controls to ensure that background checks, including Police vetting, are conducted on all school personnel including volunteers and contractors, prior to the beginning of their employment or service:
 - Complaints Policy
 - Teacher/Non-Teaching Staff Obligations

Alford Primary School
Operational schedule to Jan 2016

Task Name	12 Dec '14	20 Jan '15	28 Mar '15	28 Apr '15	16 Jun '15	8 Aug '15	22 Sep '15	16 Nov '15	20 Dec
2 Pre-2015 School year	[Timeline bar]								
3 Building	[Timeline bar]								
4 Search for locations	[Timeline bar]								
5 Agreement	[Timeline bar]								
6 Approval process	[Timeline bar]								
7 Modifications to building/land	[Timeline bar]								
8 Purchase equipment and resources	[Timeline bar]								
9 Recruitment	[Timeline bar]								
10 Pre-enrolment	[Timeline bar]								
11 Formal enrolment	[Timeline bar]								
12 Recruitment	[Timeline bar]								
13 Job Descriptions	[Timeline bar]								
14 Advertisements	[Timeline bar]								
15 Interviews	[Timeline bar]								
16 Recruit	[Timeline bar]								
17 Curriculum	[Timeline bar]								
18 Curriculum outline	[Timeline bar]								
19 Detailed Curriculum	[Timeline bar]								
20 Policies & Procedures	[Timeline bar]								
21 Creation of PEPs	[Timeline bar]								
22 Detailed PEPs	[Timeline bar]								
23 Marketing	[Timeline bar]								
24 Pre-enrolment forms	[Timeline bar]								
25 Leaflet distribution	[Timeline bar]								
26 Poster distribution	[Timeline bar]								
27 Coffee mornings	[Timeline bar]								
28 Community events	[Timeline bar]								
29 Auckland Marathon 1st Day 2014	[Timeline bar]								
30 Auckland Mar 1st Day 2014	[Timeline bar]								
31 Transport	[Timeline bar]								
32 Transportation Plan	[Timeline bar]								
33 Arrange for transportation	[Timeline bar]								
34 Volunteers	[Timeline bar]								
35 Engage community for possible volunteers	[Timeline bar]								
36 Testing for volunteers	[Timeline bar]								
37 Special Needs	[Timeline bar]								
38 Sister Schools	[Timeline bar]								
39 Identify & establish formal relationship	[Timeline bar]								
40 Terms of reference for agreement	[Timeline bar]								
41 2015 School Year	[Timeline bar]								
42 Start of Term 1	[Timeline bar]								
43 First day for children	[Timeline bar]								
44 End of Term 1	[Timeline bar]								
45 Start of Term 2	[Timeline bar]								
46 Re-enroll 2015	[Timeline bar]								
47 End of Term 2	[Timeline bar]								
48 Start of Term 3	[Timeline bar]								
49 End of Term 3	[Timeline bar]								
50 Start of Term 4	[Timeline bar]								
51 End of Term 4	[Timeline bar]								
52 Building	[Timeline bar]								
53 Planning for additional classrooms	[Timeline bar]								
54 Approval process	[Timeline bar]								
55 Build additional classrooms	[Timeline bar]								
56 Purchase equipment and resources	[Timeline bar]								
57 Recruitment	[Timeline bar]								
58 Job Descriptions	[Timeline bar]								
59 Advertisements	[Timeline bar]								
60 Interviews	[Timeline bar]								
61 Recruit	[Timeline bar]								
62 Marketing	[Timeline bar]								
63 Leaflet distribution	[Timeline bar]								
64 Poster distribution	[Timeline bar]								
65 Coffee mornings	[Timeline bar]								
66 Community events	[Timeline bar]								
67 Auckland Marathon 1st Day 2015	[Timeline bar]								
68 Auckland Mar 1st Day 2015	[Timeline bar]								

Appendix 3: Operations from Jan 2015 to Feb 2016



Appendix 4: Pre-Enrolment Form

Algoritmi Pre-Enrolment Form (2015)

Student's Details

Section 1: Basic information

Family name

Given names

Gender

Home address

Date of Birth

Home phone

Mobile

Email

IWI (If applicable)

Section 2: Country of birth

Country of Birth

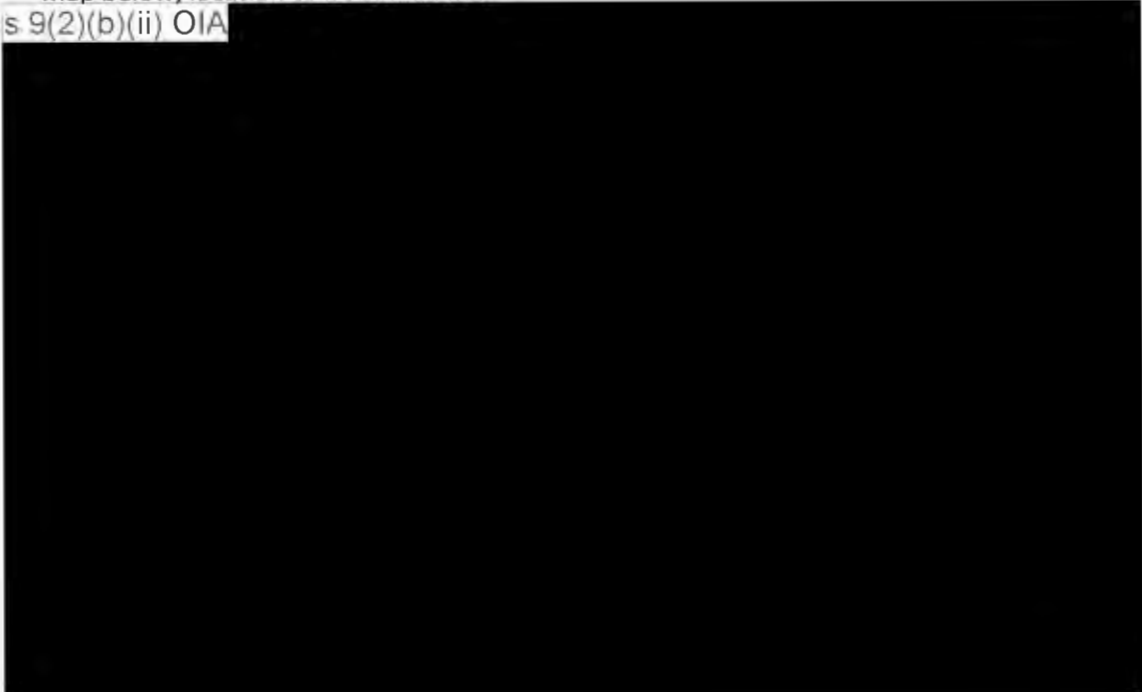
Languages spoken at home

Ethnicity

Note:

- 1) This form is for informational purposes only. The information within the form will be used determine class sizes and the number of classes.
- 2) Completing this form does not guarantee your child a place in the school.
- 3) The full enrolment form will require additional information. s 9(2)(a) OIA
- 4) For queries or more information please phone [redacted] or email [redacted] s 9(2)(a) OIA
- 5) The proposed location for the school from Feb 2019 is s 9(2)(b)(ii) OIA [redacted] To start teaching in 2015 we are looking for a temporary location within the area shown on the map below; location to be confirmed.

s 9(2)(b)(ii) OIA



Appendix 5: Survey Forms



EDUCATION TRUST
ALGORITMI
وقف الخوارزمي للتعليم

New Muslim School Survey

This survey has been designed to gather information from the Muslim community about the present need for a new Muslim school, and what is needed from this school.

Name:		Male / Female (circle one)
Email:		Age: <18 19-25 26-40 40-65 65+
Living in (circle one): Central North East South West Not in Auckland		
Please indicate how many children you have under the age of 12 by writing their age, and if they are currently attending a Muslim school. Please leave blank if not applicable		
	Child 1	Child 2
	Child 3	Child 4
	Child 5	Child 6
	Child 7	
Age:		Please insert age here
Muslim Schooled?		Tick if Muslim Schooled

For the below questions, tick the box that indicates the importance level you see fit for the questions

How Important do you think the following is:

Not Important	Less Important	Neutral	Important	Very Important
1	2	3	4	5

General Questions:

01 Establishing a new primary Muslim school in Auckland area					
02 The location of the school from your home					
03 The safety of the surrounding area of the school					
04 Available playgrounds for physical activities					
05 Available public or school transportation					
06 Dress code and student presentation					
07 The religious environment of the school					
08 Available religious counseling support for the students					
09 Teaching tolerance of other religious and cultural ideas					
10 Training how to integrate in western environments					

Educational Questions:

11 Quality of teaching for normal subjects (Math, Science,...)					
12 Quality of teaching of Islamic subjects (Quran, Hadith, etc.)					
13 Mixing Islamic teachings and values with normal subjects					
14 Teaching the Arabic Language					

Please write down any other comments you would like to make here

Thank you for completing the survey!



New Muslim School Survey
Somali

Xog-uruursigan waxaa loo diyaariyey in lagu uruuriyo macluumaad ku saabsan baahida hada taagan ee haysata koominiitiga muslimka ee dhanka waxbarashada iskuulka ee caruurtooda. Waxaan danaynaynaa in aan ogaano qiyaas intee la dhan ayaa loogu baahan yahay iskuul cusub oo Muslim. Maxaase looga baahan yahay iskuulkan?

Magaca: Lab / Dhadig (mid goobo geli)

Email: <18 19-25 26-40 40-65 65+

Madasha aad ku nooshahay (mid goobo geli): Central | North | East | South | West | Not in Auckland

Fadlan xus inta cunug ee lee dahay ee ka hooseeya 10 sanno jir, adigoo qoraya da'dooda, iyo haddii ay dhigtaan iskuul muslim hada.

	Cunuga 1	Cunuga 2	Cunuga 3	Cunuga 4	Cunuga 5	Cunuga 6	Cunuga 7	
Da'da								Fadlan gel da'da
Madhiigaa iskuul Muslim?								Fadlan sax <input type="checkbox"/> geli

Su'aalaha hoos ku xusan, fadlaan sax geli heerka huhiimada aad u arragto su'aasha

	Aad maahda 1	2	Dham Dhamad 3	4	Aad Maahda 5
Sideed u aragtaa kuwan soo socda:					

Su'aalo Qand:

01 Aasaasida dugsi-hoose oo muslim oo cusub Auckland dhexdeeda					
02 Madasha iskuulka marka loo eego gurigaaga					
03 Jawiga xaaladeed ee iskuulku ku yaalo A) Xifdinta quraanka					
04 Daryeelka garoon lagu ciyaaro					
05 Daryeelka gaadiidka ka-iskuulka ama ka dadweynaha					
06 Xidhashada dharka iyo muuqaalka ardayda					
07 Jawi deegaan Islaami ee iskuulka					
08 Gargaarka latalinta (counseling) xaga diiniga ee ardayda					
09 Barida u dulqaadashada dilmaha kale iyo filirdaha kale					
10 Barida sida looga qeybqaato xaaladaha ku wajahan reer galbeedka					
10 Barida sida looga qeybqaato xaaladaha ku wajahan reer galbeedka					

Su'aal aqooneed:

11 Tayada barida xilsadaha caadiga ah sida (saynls, xisaab...)					
12 Tayada barashada xilsadaha diiniga (eg. quraanka, Xaadis, Taariikhada Islaamka)					
13 Isku dhafida barida duruusta islaamiga ah iyo qimahada lajirka duruusta caadiga ah					
14 Barista luuqaha carabiga					

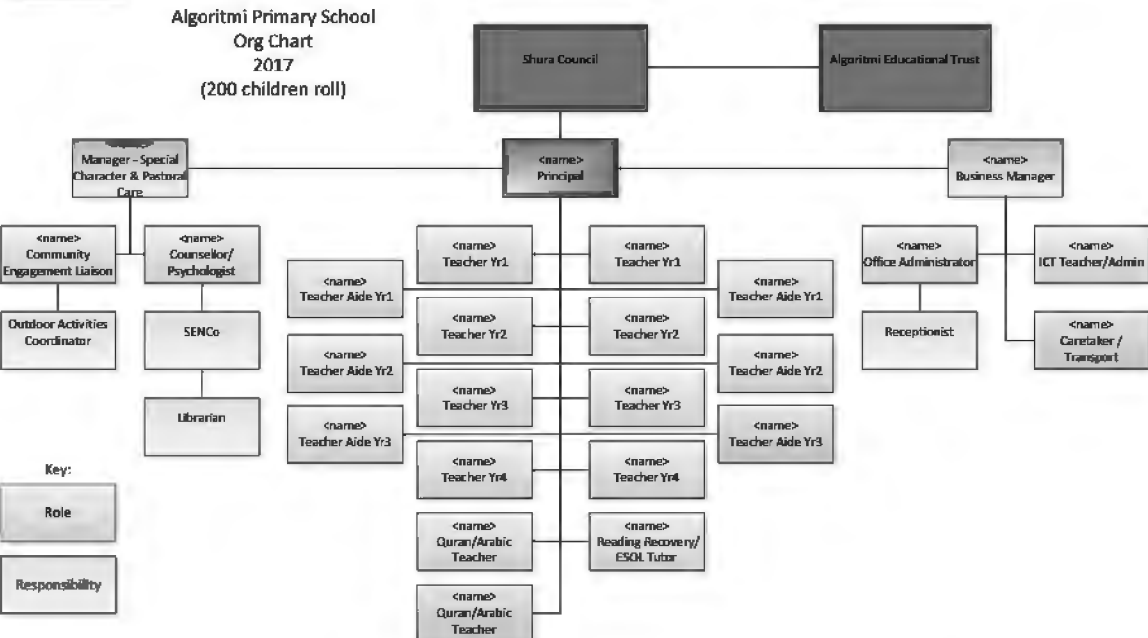
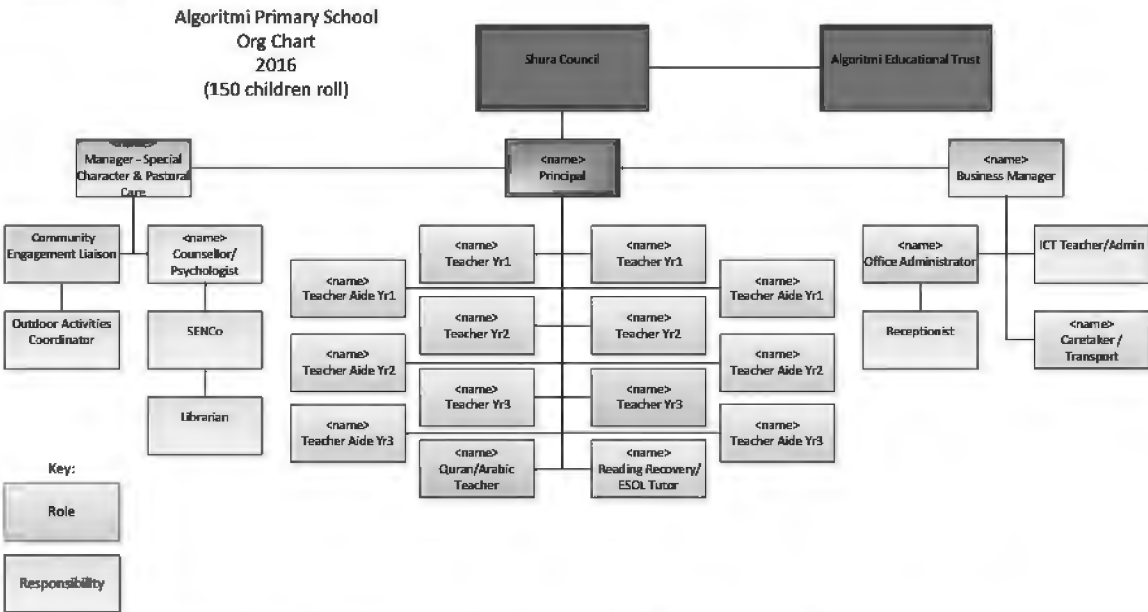
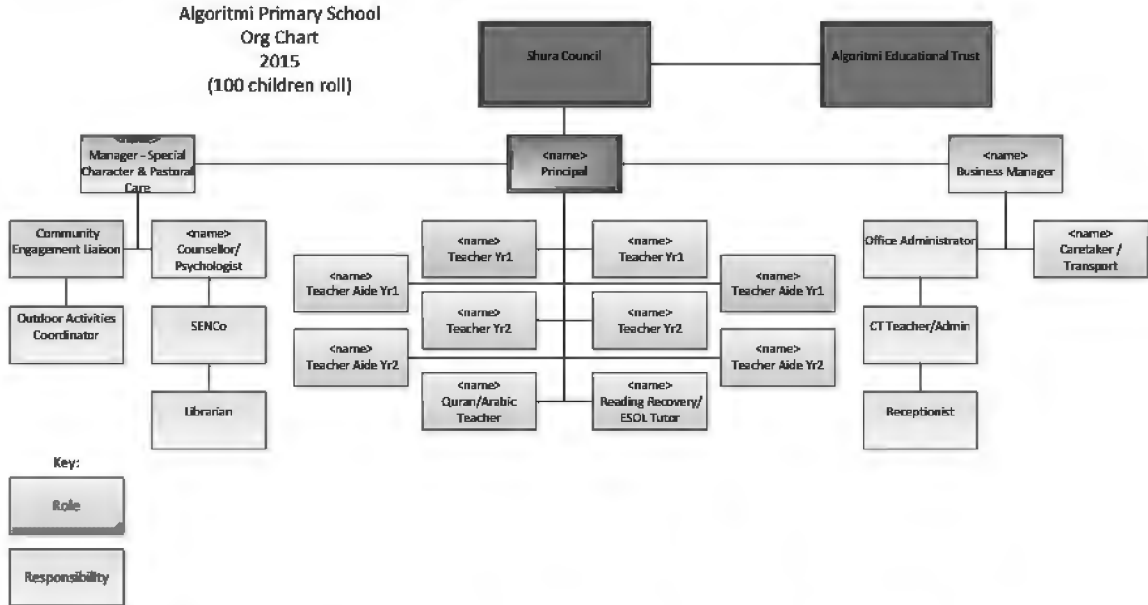
Fadlan hoos ku qor wixii kale ee faalo ah eed jeceshahay inaad ku biliriso

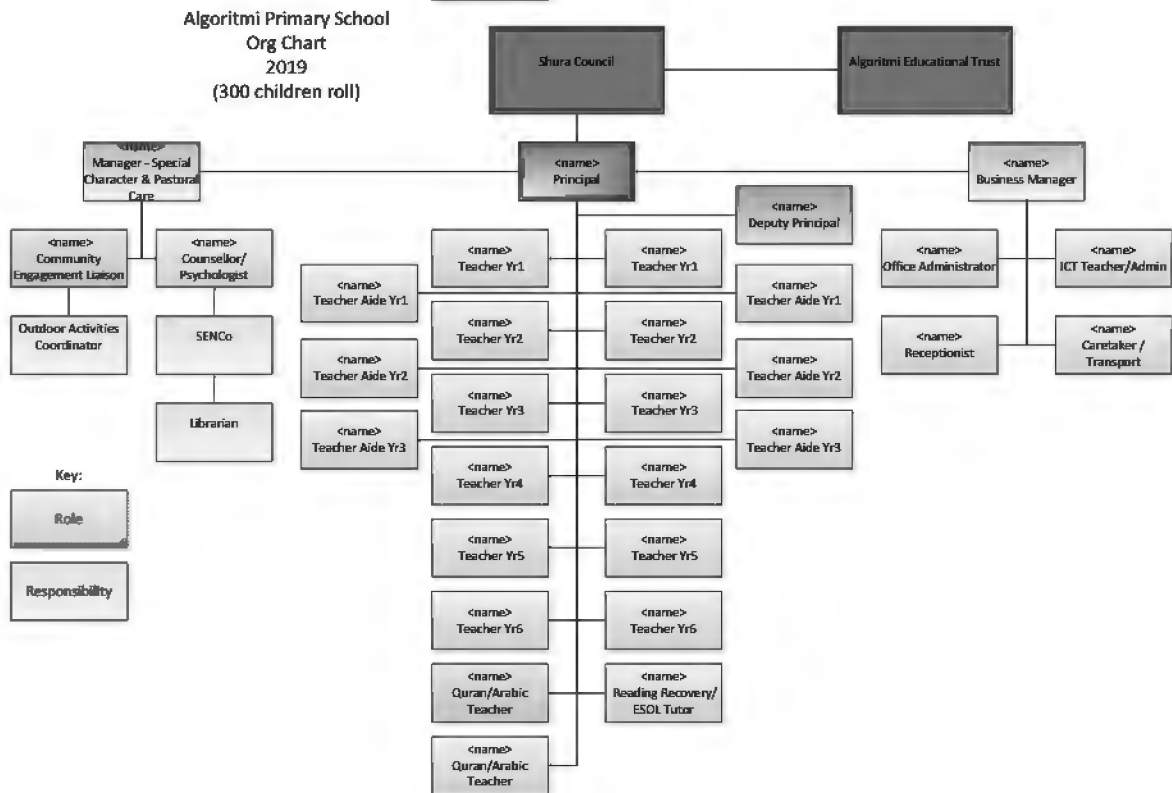
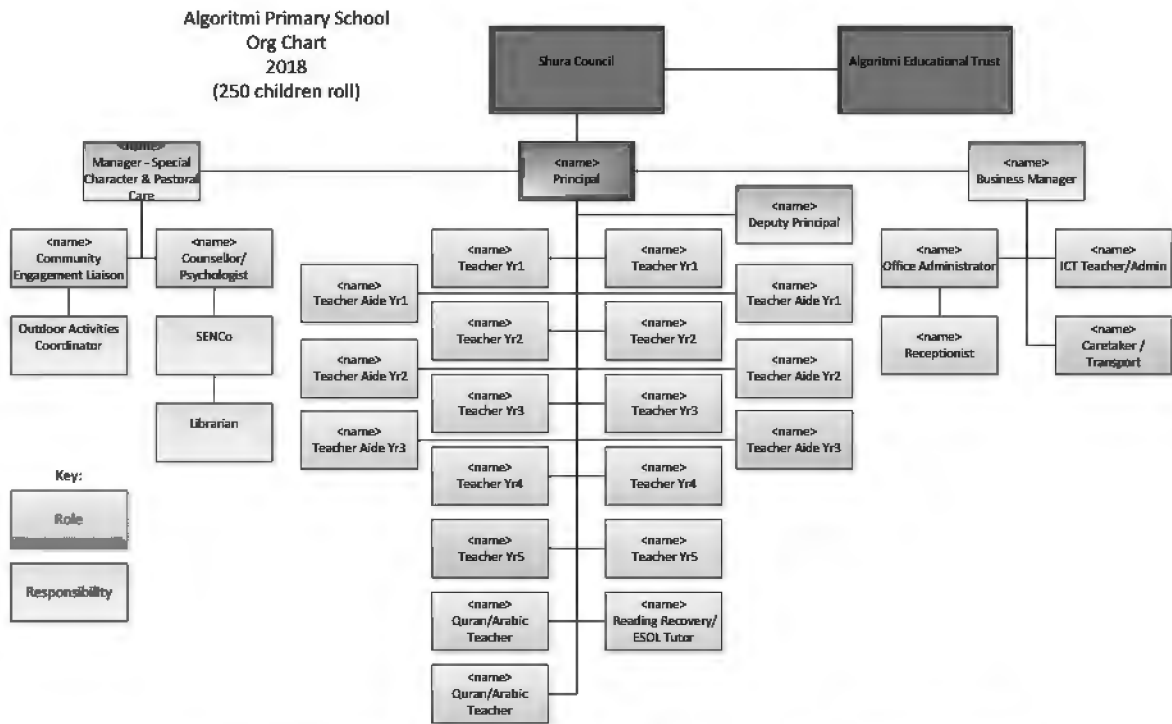
Waad ku mahadsantahay dhamaystirka xog-uruursigan!

Appendix 6: Focus Group Discussion Topics

Topics	Non-Islamic school Participants	Muslim school Participants (graduates)	Muslim school Participants (non-graduates)
Identity	Which circumstances was identity especially relevant, visible or an issue E.g. Uniform, food, scarf	Discussion on identity outside and inside school.	Discussion on identity outside and inside school.
Uniform	Uniform	Uniform	Uniform
Transition	Matters surrounding transitioning from school student to university life and the workforce.	Matters surrounding transitioning from school student to university life and the workforce.	Also the move between two schooling systems.
Religious Development	Religion-Deen: how has it been affected by school? Before school and after school. Which Services at school may or may not have played a role.	Was the Islamic teaching useful? What was taught? Positive & negative aspects.	Was the Islamic teaching useful? What was taught? Positive & negative aspects.
Friendships and Relationships	Exploration of friendships and relationships. Ask about experiences?	Exploration of friendships and relationships. Ask about experiences?	Exploration of friendships and relationships. Ask about experiences?
Education	Educations in general and particularly controversial elements to Muslims. E.g. Sex-ed, alcohol,		
Islamic education	Missed opportunity?	What impact has it had on their religious life or outlook?	What impact has it had on their religious life or outlook?
Career development	Career development. Influences Ideas of success	Compare and contrast	Compare and contrast
Challenges and Additional points	What issues did you find? (go last) Additional issues not voiced earlier.	<ul style="list-style-type: none"> • Confidences • Adapting to NZ way of life 	<ul style="list-style-type: none"> • Reasons for leaving the school

Appendix 7: Organisational Charts





Appendix 8: Arabic Overview

NZC- Learning languages- Achievement objectives.	Learning outcomes	Teaching and delivery
<p>Communication Proficiency descriptor Students can understand and use familiar expressions and everyday vocabulary. Students can interact in a simple way in supported situations. (Adapted from <i>Common European Framework for Languages</i>, Global Scale Level A1: Basic User; Council of Europe, 2001.) <i>In selected linguistic and sociocultural contexts, students will:</i></p> <p>Selecting and using language, symbols, and texts to communicate</p> <ul style="list-style-type: none"> Receive and produce information. <p>Managing self and relating to others</p> <ul style="list-style-type: none"> Produce and respond to questions and requests. <p>Participating and contributing in communities</p> <ul style="list-style-type: none"> Show social awareness when interacting with others. 	<ul style="list-style-type: none"> To recognise the sound of the Arabic letters Read and pronounce Arabic letters correctly Recognise various words in the class. Count the numbers from 1-20 Write their name Greet others and respond to greetings Introductions- what's your name? / My name is /how are you/ I'm good thank you. Everyday Vocabulary of (class environment animals/ Colours, fruits/vegetables/ types of foods and drinks/ body parts.) Respond to demands by the teacher e.g. stand up, sit down, read, write) 	<ul style="list-style-type: none"> Alphabet singing Through alphabet puzzle Colouring in and tracing Learning vocabulary in groups through objects box. Learning to count through singing, reading picture books and number repetition in physical activities outdoor. Greetings and introduction through puppets and drama. Vocabulary will be taught through various of ways such as (games, finding vocabulary objects within a group box, flash cards, story books, I spy game to enforce (animals/food) vocabulary , Simon says game (body parts), simple bingo game with numbers Educational Arabic video on (alphabet/ numbers/Animals) Children will enjoy recognising their favourite fruit in Arabic then mixing them in a bowl to make their own fruit salad. Children will paint their favourite animal through picking and recognising colours in Arabic; sharing the colours with a small group. Children will learn to respond to teacher demand by everyday visual clues for standing up, sitting etc. children will respond to these demands by playing games such as "Simon says"
<p>Language knowledge <i>Students will:</i></p> <ul style="list-style-type: none"> Recognise that the target language is organised in particular ways. 	<ul style="list-style-type: none"> Differentiate between the Arabic letters and English letters Arabic letters are written/read from right to left 	<ul style="list-style-type: none"> In groups separate 2D Arabic and English letters into two different boxes Letting recognise if they are right/left handed. Differentiate between where we start from when

<ul style="list-style-type: none"> • Make connections with their own language(s) 	<ul style="list-style-type: none"> - Recognise that some letters influence the sounds of others - ق ((ك)), (س-ص), (ط-ت). - Recognise the short and long vowels and use them correctly with in words. - To recognise that joining Arabic letters will create words. - Recognise his/her name in Arabic. - Able to follow the correct direction for each letter and colour them. - Differentiate between the shapes of each letter at the beginning, middle and end of words. 	<p>reading English big books and Arabic books.</p> <ul style="list-style-type: none"> - Teaching vowels through singing, worksheets and in groups matching games (letters and letters pus vowel) - Reading simple books where children can follow the text and notice how the Arabic letters join-teacher directs students to see if they can spot particular letters in short words. - Children will recognise which Arabic letter their name starts and ends with; through tracing/colouring/ cutting and pasting letter from their name. Finding their own file from a small pile. - Learn to differentiate between Arabic letters shapes through the use of flash cards, puzzles play dough, and matching different shapes to the same letter worksheets
<p>Cultural knowledge <i>Students will:</i></p> <ul style="list-style-type: none"> • Recognise that the target culture(s) is (are) organised in particular ways. • Make connections with known culture(s). 	<ul style="list-style-type: none"> - Use of common Islamic terms in daily conversations such as (greeting, thanking, god willing etc.) - Islamic etiquette in eating. 	<ul style="list-style-type: none"> - Children will grasp these common phrases through teacher interactions, puppets, videos, singing songs, story books. - Through mixing and eating their fruit salad (fruit vocabulary) <p>Children will be taught the Islamic etiquette of eating.</p>

Appendix 9: Islamic Overview

YEAR	AQIDAH & IBADAH	SEERAH & HADITH STUDIES	ISLAMIC SOCIAL STUDIES	QUR'ANIC STUDIES
1	Rights and obligations towards parent's relatives; kindness to animals; sharing; telling the truth; dressing & eating etiquettes. Beliefs of a Muslim & importance of Allah (SWT). Pillars of Islam.	Childhood of Prophet Muhammad (SAW) & life until the first revelation.	Stories of Prophet Adam (A), Nur (A), Ibrahim (A) and the People of the Elephant. History & Geography of Makkah.	Surah Al Fatihah & Iklas with meaning and understanding. Explanation of Surah Al Fil.
2	Concept of cleanliness; honesty; respecting others & property; etiquettes of visiting; Qualities & attributes of Allah (SWT). Salah.	The role of Muhammad (SAW) as 'Prophet.' The year of sadness for the Prophet (SAW). Al Isra and Al Miraj.	Stories of Prophet Salih (A), Yunus (A) and Musa (A). Recap learning on Makkah. History & Geography of Madinah.	Meaning of Surah Al Fatihah, Ikhlas & Al Falaq. Explanation of Surah Al Qadr & Al Sharh.
3	Rights and importance of the Qur'an; seeking knowledge; Concepts of truthfulness, forgiveness; sharing & showing gratitude. Articles of Faith/ Iman Mufassal. Sunnah prayers; praying in Jam'at; Salat Ul Jum'ah and Salat Ul Eid.	Migration to Madinah & life of Prophet Muhammad (SAW) and the Muslims after migration to Madinah.	Stories of Prophet Sulayman (A), Zakariya (A) and Qur'anic story of the rich man – Qarun. Recap on Makkah & Madinah. History & Geography of Al Qudus.	Meaning of Surah Al Fatihah, Ikhlas, Falaq & An Nas. Explanation of Surah Al Alaq & At-Tin.
4	Concept of Justice; gossip/ backbiting; boasting and pride; fulfilling promises; moderation & patience. Beliefs of a Muslim – Life after Death and the Akhirah. Pillars of Islam – Saum, Zakat and Hajj.	Battles of Badr, Uhud and Trench. Conquest of Mecca, the Farewell Pilgrimage and the departure of Prophet Muhammad (SAW) from this world.	Stories of Prophet Isa (A) Khilafah – ar- Rashidun – Abu Bakr (R) & Umar (R).	Meaning of Surah Al Fatihah, Ikhlas, Falaq, An Nas & Ayat ul Kursi. Explanation of Surah Aa'la & Al-Balad.
5	Islamic etiquettes - visiting the ill, cemetery; concept of courage; generosity; friendship of believers; making sure news is true & reliable; importance of trust; Characteristics of Prophets. Salah in detail - concept of Al-Qasr, combining prayers, Al – Jam'at, Funeral Prayers, Eid Prayer and Jummah Salah.	Characteristics of Rasulullah (SAW).	Khilafah- ar-Rashidun - Uthman (R) & Ali (R). Story of the People of the Cave (Al Qafirun). Study of the examples & lives of Sahabas – Khadija, Ayesha & Bilaal (R).	Recap the meaning of the Daily Dhikr. Explanation of Surah Al Takwir & Al Inshiqaq.
6	Good intentions; sadaqah and self-sacrifice; Muslim brotherhood; avoiding anger; discipline and tolerance; jealousy. Why Muslims refrain from drugs, alcohol, pork and gambling; what makes meat halal. Pillar of Islam – Zakah.	Concept of 'Sunnah' and 'Traditions' (Hadiths) of Rasulullah (SAW). Scholars of Hadith.	Story of Prophet Yusuf (A). Study of the examples & the lives of Sahabah - Asma bint Abu Bakr, Sa'ad ibn Abi Waqaas, Abdullah bin Zubair, Abu Ubaida Ibn Al-Jarrah, Mu'adth ibn Jabal, As Zubair in al Awam and Abdul Rahman ibn Auf (R).	Recap the meaning of the Daily Dhikr. Explanation of Surah Al Abasa & An'Naba.

Appendix 10: Letters of Support

Al-Manar Trust

Auckland / New Zealand

أوكلاندا/ نيوزلندا



وقف المنار

Auckland, 09/11/13

Almanar Trust
70 Carr Road, Mt Roskill, 1041, Auckland
New Zealand

To Whom It May Concern

Almanar Trust would like to express their full support of the new Islamic Primary School proposed by the Algoritmi Education Trust.

According to the 2006 census figures there are 37,000 Muslims residents in New Zealand from various ethnic backgrounds, a significant proportion of whom are New Zealand born, including about 4000 that identify themselves as Pakeha and Maori. Most Muslims in New Zealand reside in Auckland and it is important to provide a Primary School that incorporates Islamic values and New Zealand education for young Muslim New Zealanders.

An Islamic Primary school is key to provide the best quality of education to children in an Islamic environment. Almanar Trust believes it is highly important to integrate Islamic studies alongside the New Zealand Curriculum so youth become valuable kiwi citizens that integrate into the New Zealand society with Islamic knowledge.

Almanar Trust have faith in Algoritmi Education Trust's skill and capability to achieve these goals of an outstanding Islamic Primary School and we bid them the very best on their journey.

Sincerely,

President of Almanar Trust

Mobile:

s 9(2)(a) OIA



s 9(2)(a) OIA

Phone: + 64 9 620 2346
Owairaka
Fax: + 64 9 620 2346
New Zealand

Website: www.almanarnz.com
Email: almanar@mailcity.com

Address: PO Box 57058,
Auckland 1340,

The Federation of Islamic Associations
of New Zealand (Inc.)



اتحاد الجمعيات الإسلامية النيوزيلندية

02 January 2014

TO WHOM IT MAY CONCERN

It is with great pleasure that as the President of the national umbrella organisation of Muslims in New Zealand i.e. Federation of Islamic Associations of New Zealand, I give my support to the establishment of a new Islamic primary school by the Algoritmi Education Trust (Inc).

Auckland has by far the largest Muslim population in New Zealand; estimated to be 40,000 and rising steadily. There is an ever increasing demand by Muslim parents in the central Auckland area for quality Islamic primary schools to help them give their children the best foundation in life.

The aim of building and establishing the proposed school is to provide children with that kind of quality education in a holistic Islamic environment. I believe that it is very important to integrate the NZ curriculum with Islamic studies, morals and values to develop the children's understanding and love of Islam while helping them become valuable members of New Zealand society.

I also believe that it is of paramount importance to expose Muslim and non-Muslim children to an environment that is safe, friendly and challenging (both mentally and physically), while achieving educational excellence using modern learning methods and techniques. There is also a great deal of importance being placed on exposing the future generation to the principles of shura and to an understanding of Islam as a complete way of life.

We at the Federation of Islamic Associations of New Zealand (FIANZ) believe in Algoritmi Education Trust's ability to achieve these goals and wish them the very best in their endeavours.



President

s 9(2)(a) OIA



A United and Progressive Community

7-11 Queens Drive, Lyall Bay, Wellington
PO Box 14-155, Kilbirnie, Wellington 6241 • New Zealand
Telephone +64 4 387 8023 • Facsimile +64 4 387 8024

LIFE EDUCATION | TRUST



LIFE EDUCATION TRUST SOUTH EAST AUCKLAND TRADING AS LIFE EDUCATION TRUST COUNTIES MANUKAU
P O BOX 276147, MANUKAU CITY, AUCKLAND, 2241

Algoritmi Education Trust
P O Box 6377
Wellesley Street
Auckland

February 28, 2014

To whom it may concern,

Life Education Trust visits primary and intermediate schools across New Zealand, bringing our vital health and life skill lessons to over 250,000 children every year. We have thrived and grown in NZ for over 26 years as a charitable organisation.

Life Education recognises the importance and strength of the Special Character schools across our country, and specifically our region, and the needs they fill for their school community and families.

In this regard we would like to endorse and support the work of the Algoritmi Education Trust in developing an Islamic Primary School for the Muslim children of Auckland.

I wish the Algoritmi Education Trust every success in their venture.

Warm regards,

[Redacted] s 9(2)(a) OIA

[Redacted] General Manager, [Redacted] s 9(2)(a) OIA

s 9(2)(a) OIA

Waiora Tamariki



Mount Roskill Islamic Trust

PO Box 27-086
Mt Roskill Auckland
New Zealand

185 Stoddard Road,
Mt Roskill, Auckland
New Zealand

www.masjideumar.co.nz

24 December 2013

To Whom It May Concern:

Assalamo Alaikum W R T

This is to confirm that we wholeheartedly support the project undertaken by Algoritmi Education Trust of Auckland

Our trust services the needs of the larger Muslim community in the Central/West area of Auckland

Masjid Umar which is located at 185 -189 Stoddard Rd Mount Roskill Auckland has musallies from 40 different countries .

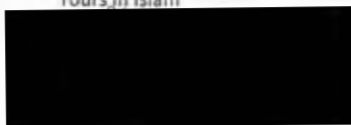
While we are providing Salaat and Madrasah facilities, we feel that there is an urgent need for an educational institution in this area to cater for the fast growing muslim population

I have no hesitation in certifying the credentials of the officials involved in this project, who are transparent, sincere and trustworthy.

We have undertaken to assist the Algoritmi Education Trust in their endeavour to achieve this noble and farsighted project

We humbly request our good brothers and sisters and business entities to turn this dream into a reality, This definitely is "SADKA E ZARIYA"

Yours in Islam



s 9(2)(a) OIA

(Chairperson)

Mobile:  s 9(2)(a) OIA

Email:  s 9(2)(a) OIA



Sri Lankan Society of New Zealand Inc.
Welfare & Cultural Organisation
Po Box 27629 Mt Roskill, Auckland 1440, New Zealand

26th Dec 2013

To Whom It May Concern

Letter of Support for the building of the new Islamic Primary School.

It is with great enthusiasm that we give our support to the building of the new Islamic Primary School proposed by the Algoritmi Education Trust.

The wider Auckland Muslim Community feels there is a need for Islamic Primary Schools to cater for the Central and Western suburbs of the Auckland Region. Auckland is a rapidly growing region with estimated Muslim population of 50,000 and rising every day.

The aim of building and developing the proposed school is to provide the best quality of education to children in an Islamic environment. We believe that it is very important to incorporate the NZ curriculum with the Islamic studies to refine the children's understanding of Islam while helping them to integrate into and become valuable members of the NZ society.

We believe that it is of paramount importance to expose Muslim and non Muslim children to safe, challenging (both mentally and physically) and friendly environment while achieving educational excellence using modern learning methods and technologies. There is also a great deal of importance on exposing our future generation to the principals and Islamic way of life.

We believe in Algoritmi Education's ability in achieving these goals and wish them the very best in their endeavor.

Yours sincerely,



s 9(2)(a) OIA

President

Sri Lanka Society of New Zealand



s 9(2)(a) OIA



s 9(2)(a) OIA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Algoritmi Education Trust
46 Stoddard,
Mt Roskill 1041, Auckland
New Zealand

To Whom It May Concern

It is with great enthusiasm that I give my support to the building of the new Islamic Primary School proposed by the Algoritmi Education Trust.

The wider Auckland Muslim community feels there is an obvious need for more Islamic Primary Schools to cater for the Central and Western suburbs of the Auckland Region. Auckland is a rapidly growing region with estimated Muslim population of 50,000 and rising every day.

As social worker I work with the community on a daily basis and very strongly feel that this project will provide a platform for Muslim youth to integrate into wider New Zealand society without compromising their cultural identity. I believe that this project will also provide a positive platform for the youth to collectively represent Muslim community withholding their complex mix and diverse multi ethnic societal structure.

I believe that it is of paramount importance to expose Muslim and non Muslim children to safe, challenging (both mentally and physically) and friendly environment while achieving educational excellence using modern learning methods and technologies. There is also a great deal of importance on exposing our future generation to the shura principals and Islamic way of life.

I am pleased with the number of milestones they have achieved so far with respect to the school project and believe in Algoritmi Education's ability in achieving these further goals.

I would like to extend my support to Algoritmi Education Trust and wish them the very best in their endeavour.

s 9(2)(a) OIA



Auckland Eid Day 2013
AucklandEidDay.co.nz
ASB Showgrounds

Date: 01/01/2014

Algoritmi Education Trust
46 Stoddard Rd,
Mt Roskill 1041, Auckland
New Zealand

To whom it may concern,

As project manager of Auckland Eid Day, we give our complete support to this vital project for Muslims in Auckland.

Auckland Eid Day is a community event run bi-annually (on each Eid) that promotes a joyous occasion while maintaining an Islamic environment. I have been involved in running Auckland Eid Day since its inception in mid-2011. The event is organized completely by the community (both financially, and operationally) for the community. We have a great understanding of what's currently lacking for Muslims in Auckland, but we do not have the resources to provide it. Algoritmi Education Trust is the perfect collaboration between various Muslim groups in Auckland to provide a well-rounded education for the future generations.

The Muslim community is growing every day. At our first event, we were expecting a maximum of 1,500 Muslims. In 2013, we started expecting a minimum of 10,000 Muslims as well as non-Muslims to attend our events. This is a small example of the rapid engagement we are having with the Muslim communities in New Zealand. We always aim to set a venue that is in central Auckland as that attracts the areas with more Muslims and ensures convenience for them.

Algoritmi's aims of establishing an education centre that focuses on the highest quality of education is the most important factor to nurture this population growth. We believe that incorporating Islamic principles into every topic will refine the child's understanding of Islam, while ensuring they integrate within the wider society. This issue is apparent to Muslims around the world, which is why Auckland Eid Day was setup to improve this integration by becoming a nationally recognised event that every Muslim will be proud to attend.

We believe in Algoritmi's vision and their ability to achieve their goals as they have very strong people involved as well as the community's respect. These traits will enable them to lift the community's education levels while maintaining an Islamic aspect to the individual.

Yours faithfully,



s 9(2)(a) OIA

Project manager
www.aucklandeidday.co.nz



Algorithmic Education Trust

24th January 2014



s 9(2)(a) OIA

To Whom it May Concern

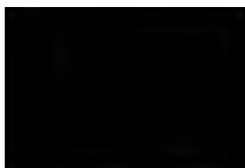
It is with great enthusiasm that I give my support to the building of the new Islamic Primary School proposed by the Algorithmic Education Trust. My relationship with the Algorithmic Education Trust is as co-founder of Fatimah Foundation and is based on community relationships and engagements with members of the team.

According to statistics the Auckland region had the largest percentage growth (1.4 percent) with the region accounting for 57 percent of New Zealand's total population growth. Islam is the third-fastest-growing religion in New Zealand and growth in Auckland is twice as fast as anywhere else in the country. The local Muslim population contributes to our countries richness of diversity and ethnicities ranging from Africans, Indians, Southeast Asians to Middle Easterners, Maori and Pacific Islands to name a few.

Hence there is a need to plan for the future of this cohesive and growing population that are New Zealand Muslims residing in Auckland. I support the building and developing of a proposed Islamic Primary School that aims to provide the best quality of education to our tamariki (children) that incorporates the New Zealand Curriculum and Islamic Studies. The proposed location of the Islamic Primary School will ideally cater for the Central and Western suburbs of the Auckland Region.

I have full confidence in the Algoritmi Education Trust's ability in achieving their goals to provide excellent education in a nurturing and safe environment which aligns with the core principals of Islam and New Zealand values. I wish them all the best with this project.

Yours truly,



s 9(2)(a) OIA

Service and Operations Manager

PH 09 276 7680 | FAX 09 276 7578 | EMAIL info@fatimahfoundation.org.nz
7 Piki Thompson Way, Otahuhu, Auckland, New Zealand | PO Box 22501, Otahuhu, Auckland 1640, New Zealand
www.fatimahfoundation.org.nz



HUMIA
T R U S T

INDONESIAN MUSLIM SOCIETY IN AUCKLAND
11 Glenlea Place, Flat Bush, Auckland 2016
Fax: +64 9 2621599
Ph: 021-9-HUMIA(48642)
E-mail: info@humia.co.nz
Website: www.humia.co.nz
Bank Account: Indonesian Muslim Society in Auckland

s 9(2)(b)(ii) OIA

Algoritmi Education Trust
46 Stodard Road
Mt Roskill, Auckland

To whom it may concern

Re: Letter of recommendation

Assalamualaikum warrahmatullahi wabarakatuh,

I am writing on behalf of Indonesian Muslim Society in Auckland to support Algoritmi Education Trust.

We are as Indonesian Muslim Community in Auckland, to establishing a new primary Muslim school in Auckland area is very important, especially in the Mt Albert suburb. Where currently all Muslim schools are in Mangere and Mt Albert and Mt Roskill areas are growing Muslim families.

We thought that Qualified Muslim primary school that will bring Muslim kids into right path. And Algoritmi Education Trust will build our feature into New Zealand standard Education as well as Islamic subjects.

With our best wishes this project can be started soon, so we don't need further wait for best Islamic school.

s 9(2)(a) OIA

If you need personal reference, I would be happy to be contacted at [REDACTED]

You're faithfully,

[REDACTED] s 9(2)(a) OIA

Members of Trustees HUMIA

Pakistan Association of New Zealand

Phone: 022 300 3320
P.O. Box 96182 Balmoral, Auckland
Email: panznz@gmail.com
Website: www.panznz.co.nz



October 04, 2013.

Algoritmi Education Trust
46 Stoddard,
Mt Roskill 1041, Auckland
New Zealand

To Whom It May Concern

It is with great enthusiasm that we support building of the new Islamic Primary School proposed by the Algoritmi Education Trust.

The wider Auckland Muslim community feels there is an obvious need for more Islamic Primary Schools to cater for the Central and Western suburbs of the Auckland Region. Auckland is a rapidly growing region with estimated Muslim population of 50,000 and rising every day.

The aim of building and developing the proposed school is to provide the best quality of education to children in an Islamic environment. I/we believe that it is very important to incorporate the NZ curriculum with Islamic studies to refine the children's understanding of Islam while helping them integrate into and become valuable members of the NZ society.

We believe that it is of paramount importance to expose Muslim and non Muslim children to safe, challenging (both mentally and physically) and friendly environment while achieving educational excellence using modern learning methods and technologies. There is also a great deal of importance on exposing our future generation to the shura principals and Islamic way of life.

We believe in Algoritmi Education's ability in achieving these goals and wish them the very best in their endeavor.

s 9(2)(a) OIA



Pakistan Association of New Zealand

27/11/2013



Algoritmi Education Trust
46 Stoddard,
Mt Roskill 1041, Auckland
New Zealand

To Whom it May Concern,

It is with great enthusiasm that I give my support to the building of the new Islamic Primary School proposed by the Algoritmi Education Trust.

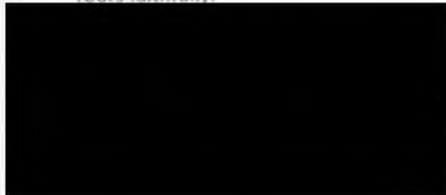
The wider Auckland Muslim community feels there is an obvious need for more Islamic Primary Schools to cater for the Central and Western suburbs of the Auckland Region. Auckland is a rapidly growing region with estimated Muslim population of 50,000 and rising every day.

The aim of building and developing the proposed school is to provide the best quality of education to children in an Islamic environment. We believe that it is very important to incorporate the NZ curriculum with Islamic studies to refine the children's understanding of Islam while helping them integrate into and become valuable members of the NZ society.

We believe that it is of paramount importance to expose Muslim and non Muslim children to safe, challenging (both mentally and physically) and friendly environment while achieving educational excellence using modern learning methods and technologies. There is also a great deal of importance on exposing our future generation to the shura principals and Islamic way of life.

Refugee as Survivors New Zealand believe in Algoritmi Education's ability in achieving these goals and wish them the very best in their endeavour.

Yours faithfully,



s 9(2)(a) OIA

Chief Executive
R A S N Z Diversity Health
National Refugee Resettlement Centre

Refugees as Survivors New Zealand

National Refugee Resettlement Centre, 251 Massey Road, Mangere East, Manukau 2024

PO Box 200 215, P.O. Box 111 1140 - 01 768 370 0070 F: 768 370 0074



Kelab UMNO Auckland
52B Ronayne Street, Parnell 1010 Auckland, New Zealand
Email: umno_new_zealand@yahoo.co.nz
Website: umnoauckland.wordpress.com



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Algoritmi Education Trust
46 Stoddard,
Mt Roskill 1043, Auckland
New Zealand

31st of October 2013

To Whom It May Concern,

It is my pleasure to write this letter to support the establishment of the new Islamic Primary School proposed by the Algoritmi Education Trust.


Since Auckland is one of the regions in New Zealand that is highly populated by Muslims, it is estimated that the number will keep growing day by day. Therefore, I believe that all the Muslim community here feels that it is essential for more Islamic Primary Schools to be available in order to cater the needs of Muslims particularly in the Central and Western suburbs of the Auckland region.

By building and developing the proposed school, a better quality of education can also be implemented to children especially in Islamic environment. Children will have a clearer understanding of Islam and at the same time, they will learn how to adapt with Islamic way of life. Other than that, I also believe that it is very crucial to provide a healthy environment to all Muslim and non-Muslim children while achieving educational excellence by using the modern learning methods and technologies offered by this noble project by Algoritmi Education Trust.

In conclusion, I as the representative from the Malaysian community here in Auckland, New Zealand fully support the efforts of Algoritmi Education Trust in getting external funding to establish a new Islamic Primary School. I believe in their ability to achieve these goals and wish them the very best in their endeavour.

Thank you.

Yours faithfully,

 s 9(2)(a) OIA
President,
Auckland UMNO Club 2013/2014.



Letter of Support for Islamic Primary School proposed by Algoritmi Education Trust

Appendix 11: Complete list of supporting organisations as of 11 Mar 2014

Abdul Qudoos

Al-Manar Trust

Ann Pala – Auckland Council

Auckland Eid Day

BGC Accountants

Fatima Foundation

Indonesian Muslim Society

Life Education

Membrane Solutions

Mount Roskill Islamic Trust

New Lynn Islamic Centre

Pakistan Association of New Zealand

Refugee Health & Wellbeing

Sri Lankan Society of New Zealand

Stagler Taxation & Accounts

Syria Relief

The Federation of Islamic Associations of New Zealand (FIANZ)

United Malays National Organisation Auckland

West City Mechanical & Tyres

Westgate Food hall

Westgate Halal Meats