

1.0 EXECUTIVE OVERVIEW

Preamble

He Puna Marama Trust (Trust) is the Sponsor organisation for the Whangarei Terenga Paraoa Kura Hourua (Kura Hourua). The Trust based in Whangarei, was established in 1997 with a mission "to provide outstanding education to students (Akonga) and whanau seeking bilingual education". The Trust's core services have been in early childhood education and more recently the secondary sector. As the Trust expands it is committed to link up its educational entities into a comprehensive whole, providing emergent education from babies (pēpi) through to secondary (tai tama tāma tāne me tai tama wāhine) on multiple sites.

Mokopuna Early Childhood Centre & Services:

The Trust opened its first early childhood centre, Mokopuna Ki Tarewa, in 2001. Since then the trust has implemented a growth plan with centres in Moerewa (2009), Whau Valley (2010), and Manurewa (2012). Currently the Trust is considering plans to expand its early childhood centre model into other sites in South Auckland.

The Trust is a key contractor of the Government and has held the same education contracts, Parents As First Teachers and Engaging Priority Families (previously Promoting Participation) for the last twelve years and seven years respectively. Both programmes are mobile services working in the community.

Leadership Academy of A Company:

Five years ago the Trust became disturbed by the high incidence of educational failure among Māori boys in Whangarei. In 2007 the statistic for boys who had failed NCEA Level 1 nationally was 36%. The Statistic for Māori boys who had failed nationally was 54% but the statistic for Māori boys who failed NCEA Level 1, in Whangarei was 81%.

The Trust secured funding from ASB Community Trust and established the **Leadership Academy of A Company**. The Academy pays tribute to the 28 (Māori) Battalion's, A Company made up of men from the north. The 28 (Māori) Battalion are revered throughout Māori communities and provide the korero, structures, images and ethics for the Leadership Academy.

In order for the Trust to engage Māori youth, it was important to the Trust that boys (Cadets) be provided with something bigger than themselves to be part of an emphasis on being Māori and that the warrior spirit prevailed.

The Leadership Academy is in its 4th year. Cadets join in year 9 and can stay through to year 13. There are currently 40 Cadets who live at the Academy 5 days a week and return home to whanau on the weekends. Cadets attend local secondary schools and take part in the Academy's three Pou programme

The Leadership Academy's core purpose is to "To raise the achievement level of a new generation of Māori so that they may contribute to and benefit from a global world". There are three central goals (Pou) that guide all activities in the Academy, 'Be Māori', 'Be Educated', 'Be Rangatira'. Because of the successes we have had with the Academy, the core tenet of the mission and goals will continue into the Kura Hourua

PARTNERSHIP SCHOOL /KURA HOURUA STRATEGY

Introduction

"E kore e mōnehunehu te pūmahara ki ngā momo rangatira o neherā, nā rātou i toro te nukuroa o Te Moananui-a-Kiwa me Papatūānuku. Ko ngā tohu o ō rātou tapuwae i kākahutia ki runga i te mata o te whenua – he taonga, he tapu.

(Sir James Henare)

'Time will not dim the memory of the special class of rangatira of the past who braved the wide expanse of the ocean and land. Their sacred footprints are scattered over the surface of the land - treasured and sacred'

He Puna Marama Trust (Trust) as sponsor seeks to establish a new educational model that will 'brave' the 'expanses of underachievement' in Maori education to produce a new era of elevated Māori success in Tai Tokerau.

The Trust is in a very good position to open a Kura in 2014. The proposed Kura Hourua model has been operating successfully for the last four years under the banner of the Leadership Academy, the Trust has a number of suitable facilities (including a hostel), highly capable staff, access to expertise, suitable systems and infrastructure.

The direction for the Kura Hourua is fittingly provided in the following well known whakatauki (Proverb) from Sir Apirana Ngata, E tipu E rea!

"E tipu e rea, mo nga ra o te ao
Hei oranga mo to tinana
Ko to ngakau ki nga taonga a o tipuna
Hei tikitiki mo to mahunga
Ko to wairua ki te Atua
Nana nei nga mea katoa"

(Sir Apirana Ngata)

*'Grow up o tender child in the days of your world
In your hands the tools of the Pākehā
As means to support and sustain you
In your heart the treasures of your ancestors
As a plume for your head
Your spirit given to God
The source of all thing'*

The whakatauki captures the inspiration behind the vision of this Kura Hourua. A Kura that will prepare young Māori, to be capable in both worlds, Te Ao Māori and Te Ao Hou. For the Trust this is aptly captured in the Leadership Academy's vision:

"I can stand on the maraeI can stand in the world".

"Tu ki te marae.....Tu ki te Ao"

Concept

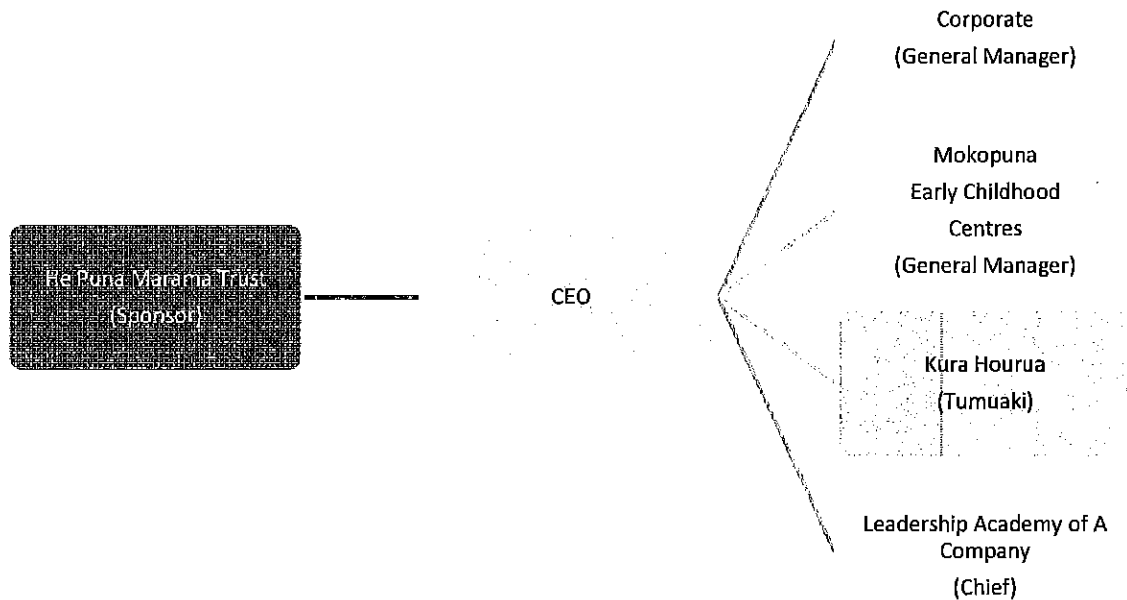
The Kura Hourua is a Ngapuhi-centric idea. To be based in Ngapuhi, on shore of the Whangarei Te Renga Paraoa harbour, (which literally means 'the meeting place of the whales' and metaphorically 'the meeting place of the chiefs'). How suitable.

A Kura such as the one being proposed is viewed as one of the critical building blocks for the rejuvenation of Ngapuhi Iwi into the new age. The concept offered for the Kura takes its lead from successful innovations of the past and the Leadership Academy Of A Company:

- **'Kaupapa Māori'** as the philosophical foundation, validates Māori culture and world view
- **'Be Māori'** as the central pou or goal.
- **'Be Educated'** as a supporting pou.
- **'Be Rangatira'** as a supporting pou.
- **'Educational Innovation'** supported by the three pou consists of the following:
 - Pedagogical Leadership – Akonga centred systems where 'what and how the akonga learns and achieves is the focus' and 'all who are able to make a difference count'. This is about establishing a learning environment that focuses its effort and resources on the learning. It requires distributed leadership where everyone takes responsibility to make things happen.
 - Constructivism is the preferred mode of instruction from guided discovery, moving through experiential learning to emergent learning to inquiry based learning as discovery, analytical and self management skills develop.
 - Integrated learning where possible but with subject specific theoretical or up-skilling instruction as required, to provide foundational understanding or to scaffold akonga to next level.
 - It also requires high level of IT savvy to have access to timely and relevant information as part of the discovery nature of the learning.
 - Specialised point of difference, is 'Creative Tech Entrepreneurship'
 - Flexible learning days from 8am – 8pm
 - Core subject learning from 10-2pm
 - Flexible timetabling for non-core
 - Akongā grouped as Teina (Year 7,8,9,10) and Tuakana (Year 11,12,13+)
 - Highly tailored, individualised learning plans
 - Providing a middle school support programme for Teina
 - Providing access to apply to be in the Leadership Academy (Live in) for Tuakana
 - A central city site, spread across adjacent inner city streets
 - The central gathering place will be around a enclosed wharenui
 - Open plan learning spaces for flexibility
 - Breakout rooms for specific tuition
 - A workstation and space for every akonga
 - Using theatres, workshops and studios in neighbouring businesses
 - Multi-sited delivery
- **'Collaborative Partnerships'** the backbone of the Kura which allow Akonga, especially Tuakana, access to a wide range of locations, expertise, subjects, programmes and qualifications through partnership arrangements with:
 - Whangarei Boys High, Tikipunga High, Kamo High
 - NorthTec, Wananga
 - Whanau/hapu/Iwi

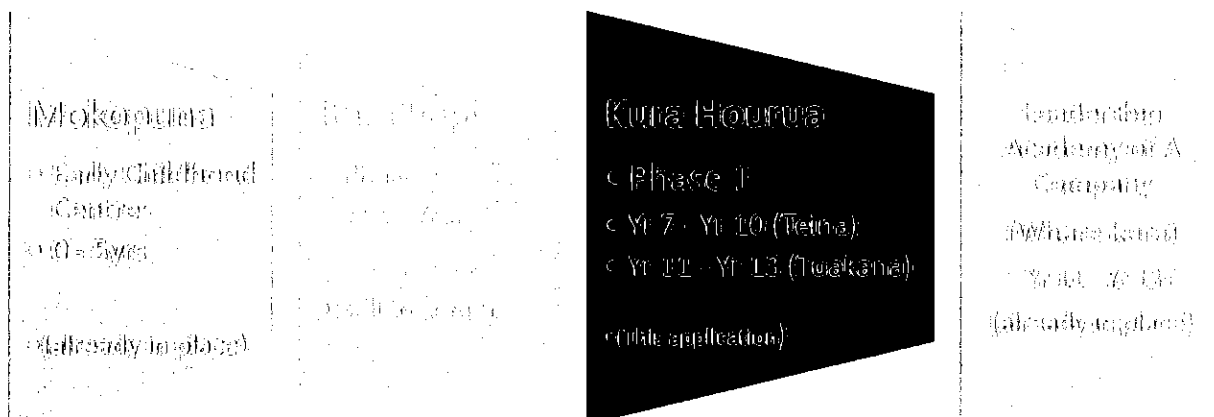
STRUCTURE

ORGANISATIONAL

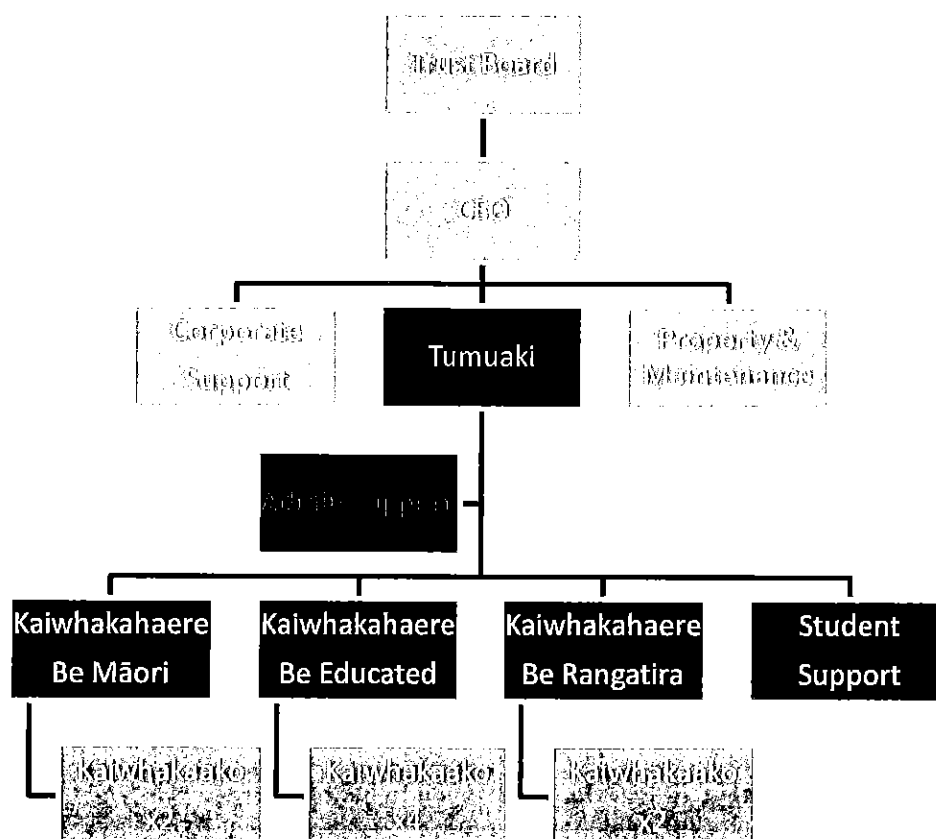


Educational Entities

In time, the Trust would like to provide a comprehensive education pathway that encompasses a full range of learning from Preschool through to the Leadership Academy (Whare Kura). This would allow for the 'emergent learning' approach to prevail right through so that we can increase the number of culturally capable, new world savvy akonga. Akonga could still enter at any stage but those that start out with this learning style would have an advantage. The Leadership Academy would sit alongside the Kura Hourua providing a platform for senior Kura Hourua boys to graduate into in their final years.



Proposed Kura Hourua Structure



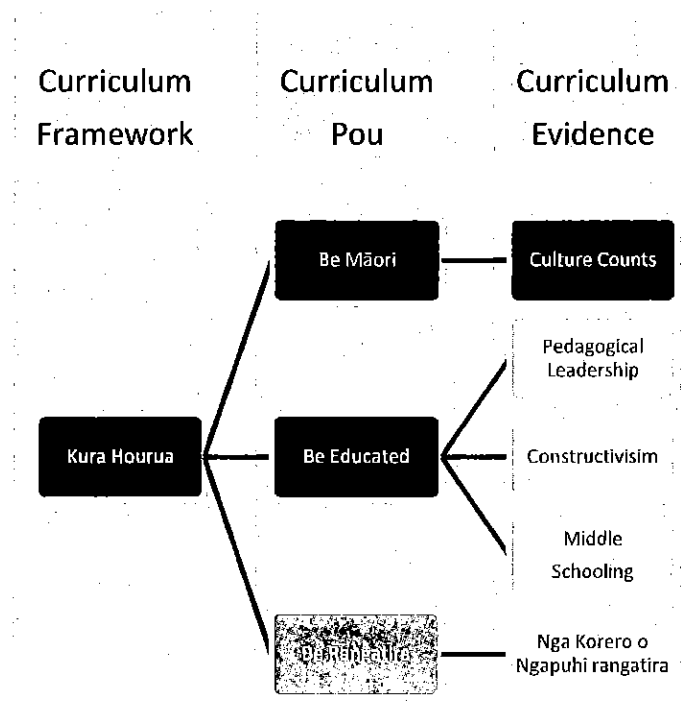
The Kura Hourua would sit under a Corporate Structure. He Puna Marama Trust is a very experienced corporate entity with very capable staff and a long history of delivering services to Government agencies and community. This structure is effective and efficient, especially given the large number of staff and multiple sites.

The Trust currently supports 55 staff in 7 different locations. Through its Corporate Support unit it manages the planning, monitoring, evaluation and reporting for all the centres and the Academy. It manages all contracts, all asset management, IT systems and provides the central administration base.

Having the corporate function centralised allows the Education units to focus on the business of providing quality education. Having the executive function of CEO in the structure allows for more strategic thinking and an extra level of support.

The Tumuaki would in effect be the 'operational leader' for the Kura Hourua responsible for the day to day operations, including delivery of the Kura's Annual plan, budget, staff, ratios, curriculum quality, compliance and Kura administration. Reporting to the Tumuaki would be three educational Deans and one student support coordinator. The Deans are the educational leaders for each of the three Pou responsible for Kaiwhakaako (teachers) in their unit.

The Trust would provide Property & maintenance support to the Kura through its unit.



The three Curriculum Pou (goals), Be Māori, Be Educated and Be Rangatira are the three things that make this Kura Hourua 'unique'. The Kura won't be offering a gimmicky hook for whanau and Akonga, instead relying on that deep seated desire by most Māori whanau to:

- Connect with their Ngapuhi heritage.
- Get their children a good education
- Live fulfilling, and for Akonga, exciting lives

Evidence, covered in more detail in the application, but summarised here attests to:

Culture Counts: The Ministry of Educations own document Ka Hikitia: Key Evidence states:

"Māori students are more likely to achieve when they see themselves and their culture reflected in the subject matter and all other learning contexts"

Pedagogical Leadership: From the 'Best Evidence Synthesis' covered by Mere Skerett

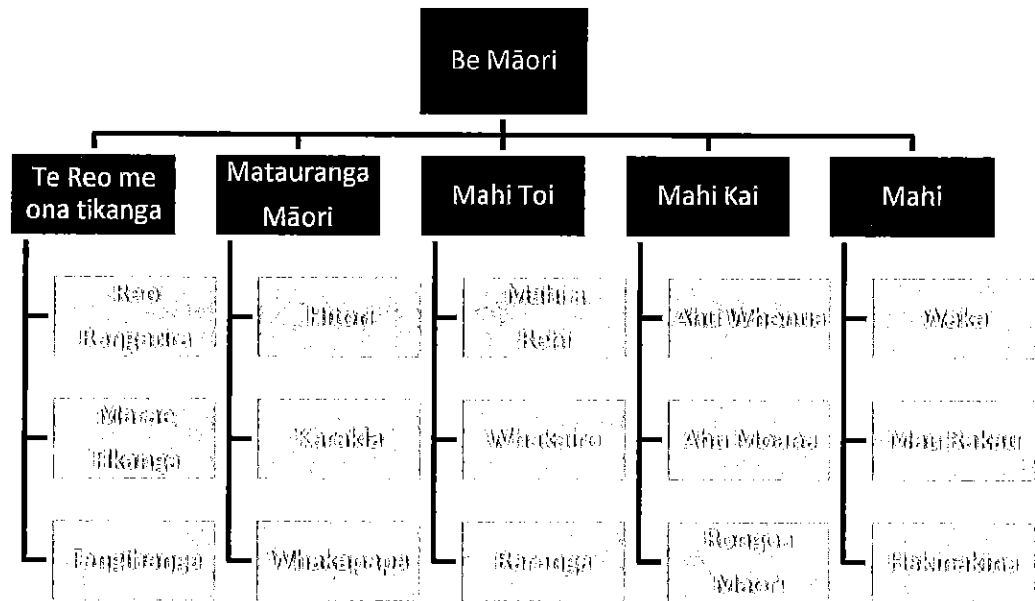
"The inclusive style of pedagogical leadership embraces all who are able to make a difference in student outcomes"

Constructivism: As summarised in literature as

"The type of learner is self-directed, creative, and innovative. The purpose in education is to become creative and innovative through analysis, conceptualizations, and synthesis of prior experience to create new knowledge."

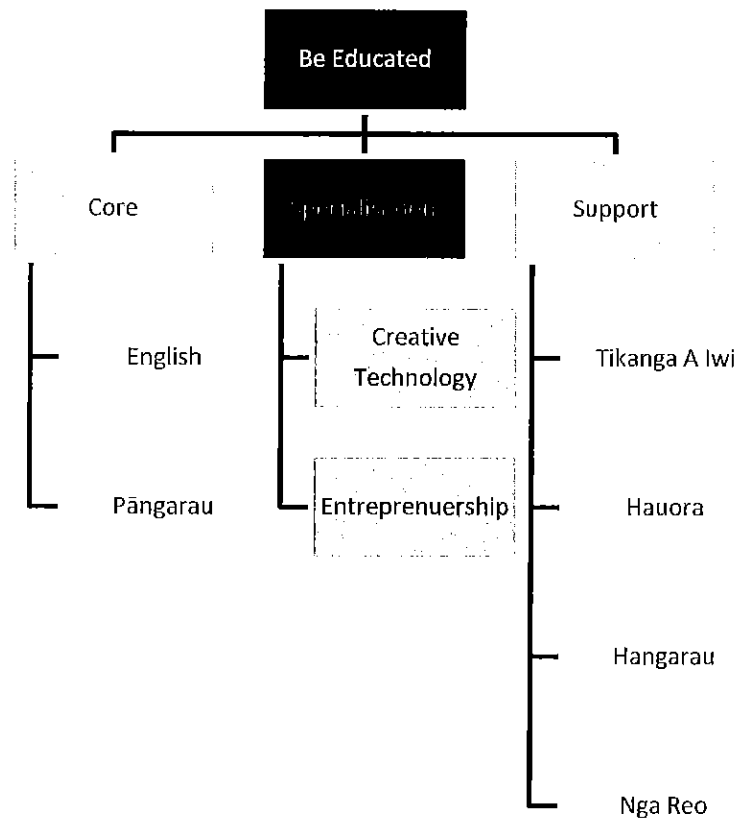
Middle Schooling: From the Governments website "education counts".

*"While the philosophy of **middle schooling** in itself is not distinctive, its application to young adolescents is"*

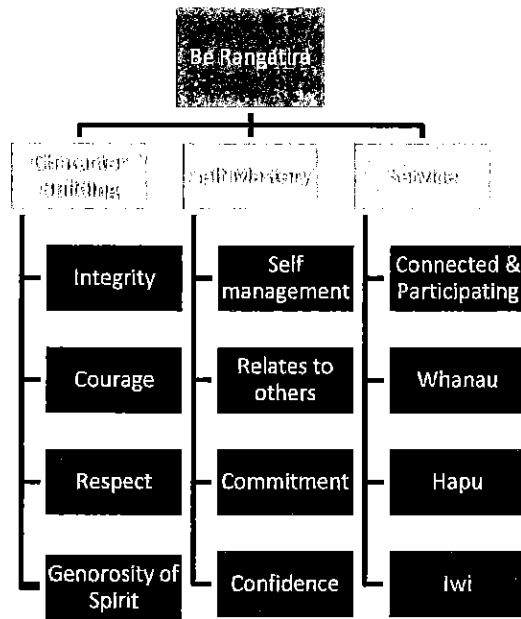


Be Māori: 'One's own culture and language reflects personal identity and self worth.'

(MacFarlane)



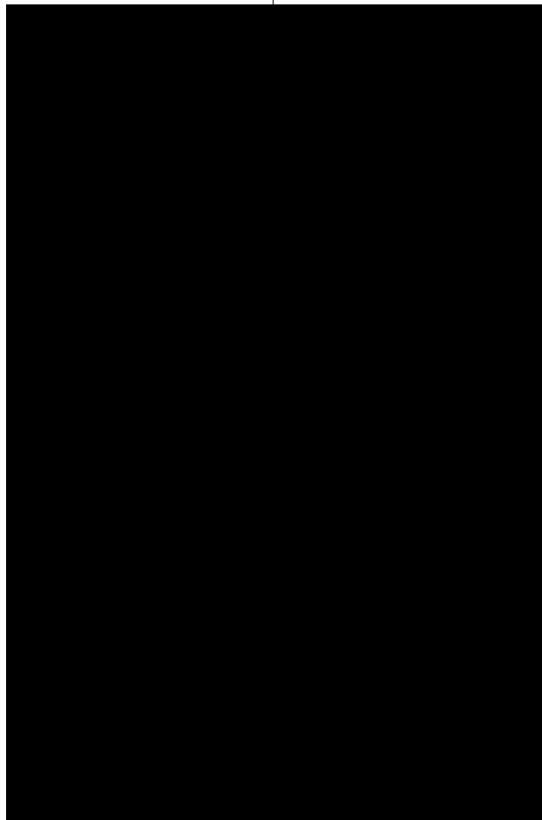
Be Educated: "It's about placing students at the centre, building a system around their learning and expecting that they will succeed" (Professor Mason Durie)



Be Rangatira: *"Te mahi o te rangatira he whakatira i te Iwi"* (unknown)

"the work of the leader is to unite the people"

s 9(2)(a) OIA



Core Values:

Nga Tikanga	
Whanaungatanga	Kinship underpins our organisation and is part and parcel of who we are as Maori. It is about being part of a larger collective, whanau whanui, contributing, receiving, supporting and where necessary taking responsibility.
Whakapapa	Is the foundation of the Maori world view, linking us to everything and everybody. It grounds us and gives us a place in the scheme of things.
Ukāipotanga	The importance of place, where we belong, where we can contribute, where we gain our strength, gain our energy.
Kotahitanga	Maintaining unity of purpose and direction, a commitment by the HPMT whanau of oneness of mind and action towards achieving the vision.
Pūkengatanga	Lift up high our aspirations in all we do, look to teach, create and preserve mātauranga Māori and be recognised in these areas.
Wairua	Provide sustenance to one another, understanding and believing that there is a spiritual element that needs nurturing in addition to the physical.
Manaaki	Impart manaaki or 'mana enhancing' behaviour towards each other in the whanau whanui and with external relationships and contacts.
Rangatiratanga	Demonstrate rangatira attributes of integrity, courage, respect, loyalty, confidence, honesty, self discipline, commitment, focus, generosity of spirit and dedication in all we do.
Kaitiakitanga	Safeguard the Trust so it can fulfil its functions and duties through due diligence, accountability, transparency and sound financial management.

Strategic Partners:

Sector	Partner	Nature of Relationship
Secondary Schools	Tikipunga, Whangarei Boys, Kamo, Huanui, Excellere	Support each other with Cadet education and performance
Council	Whangarei District Council	Gave a building to Trust for future use with Kura
Iwi	Ngapuhi	Provide Iwi backing for Academy and Kura.
Philanthropic	ASB Community Trust	Support for the Academy
Agencies	Ministry of Education	ECE centre support
	Ministry of Education	Education contracts (EPF)
	Ministry of Education	Secondary support
	Ministry of Social Development	Service contract (PAFT)

2 PURPOSE AND GOALS

The statement of Purpose and Goals should act as your executive summary and describe why you want to establish your particular PSKH in this area, its distinctive purpose and how it will support student achievement. The statement of Purpose and Goals should be reflected through all sections of your application and later sections must demonstrate that it is both deliverable and affordable.

2.1 Objective

The Statement of Purpose and Goals is the driving force behind all other components of the application. It should clearly convey that all elements of the school's educational business and operational plans are in alignment and all outcomes are linked to your Statement of Purpose and Goals.

Performance goals need to reflect how the school will contribute to the relevant targets developed by the Ministry of Education in response to the Government's Better Public Service goals for education. That is (for example):

1. Increase the proportion of learners achieving literacy and numeracy standards;
2. 80% of schools will be demonstrating highly inclusive practices for learners with special education needs with 20% demonstrating good practice; and
3. 85% of learners achieving NCEA Level 2 by 2017.

Successful Applicants will also demonstrate that they have the desired cultural capability to work in ways that value and validate the identities, languages and cultures of the priority groups. And that they remain committed to further developing this capability to ensure it becomes the foundation by which they become highly effective in the delivery of the contracted outcomes.

2.2 Questions

Provide a detailed statement of purpose and goals that:

- a) describes your distinctive mission/vision and detail how it will enable student engagement and achievement and why you are proposing to open this school;
- b) defines the school's performance goals and detail how these will be achieved and measured; and
- c) outlines what you believe to be the key advantages of your application and how they will meet or exceed the outcomes described in 1(b) above.

2.3 Response

2.2 Questions:

1. Provide a detailed statement of purpose and goals that:
 - a. describes your distinctive mission/vision and detail how it will enable student engagement and achievement and why you are proposing to open this school;

STRATEGIC PURPOSE:

In order to provide a sense of connection and alignment from the Sponsor through the Leadership Academy of A Company to the Kura Hourua we will briefly describe the Strategic Purpose of all three.

HE PUNA MARAMA TRUST (Sponsor)

Vision Statement => Prosperous Whanau

- To Live as Maori
- To actively participate as citizens of the world
- To enjoy good health and a high standard of living

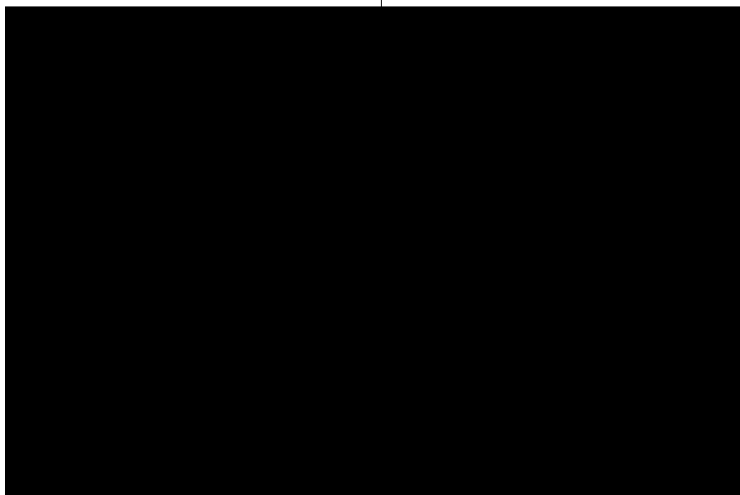
LEADERSHIP ACADEMY OF A COMPANY

Mission => Unlock the potential of our rangatahi while honouring the deeds of our tupuna

Purpose => To raise the achievement level of a new generation of Māori so that they may contribute to and benefit from a global world

“Tū ki te marae.....Tū ki te Ao”

s 9(2)(a) OIA



KURA HOURUA

MISSION: Unlock the potential of our rangatahi while honouring the deeds of our tupuna

PURPOSE: Fulfil our ability to raise generations of Ngapuhi who are confident, competent and capable so that they may find 'their place on the marae and their place in the world'

"Tū ki te marae.....Tū ki te ao"

PHILOSOPHY:

Kaupapa Māori

Kaupapa Māori is the foundation philosophy for the Kura Hourua. It encapsulates the ideal of a Māori world view and importantly for our purpose; Kaupapa Māori has been established as a bona fide theory of transformation.

For the Kura Hourua, 'Kaupapa Maori' is the foundation of the metaphorical 'wharenui' providing the base and basis from which all actions and activities emanate.

"It is by sharing in a common kaupapa that the individual and their community find answers to life's great questions, and also by which they are able to find inspiration and validation for the actions one takes in one's life." (Royal 2000)

If we seek to understand the words we start to see the full value of Kaupapa Maori as a concept, as a directive, as action to drive education transformation for akonga, whanau and ultimately for Ngapuhi.

"Kaupapa are 'first principles' that are brought into one's consciousness. These principles or values act as a 'papa', a foundation upon which actions and behaviours are conducted." (Royal 2000)

"Kaupapa Maori – is the 'conceptualisation of Māori knowledge 'Māori knowledge' is esoteric and tuturu Māori. It validates the Māori worldview and is owned and controlled by Māori through Te Reo. Te Reo Māori is the only language that can access, conceptualise and internalise in spiritual terms this body of knowledge." (Nepe 1991)

Taking this further, 'Kaupapa Maori' gives licence to Maori education and has been summarised by Graham Hingangaroa Smith (1997) in the following way:

Kaupapa Maori paradigm in education is founded on three key themes:

- *The validity and legitimacy of Maori is taken for granted*
- *The survival and revival of Maori language and culture is imperative*
- *The struggle for autonomy over our own cultural well-being, and over our own lives is vital to Maori survival*

To provide further direction for the Kura Hourua, Pihema (2004) adds that:

- *Kaupapa Maori knowledge places its origins in Rangiatea which makes it exclusively Māori*
- *The Māori child is a descendant of Māori ancestry that link back to Io Matua Kore and hence the nurturing, rearing of the child relates not solely to the child but to their entire ancestral lineage.*
- *Learning and the act of teaching were not ordinary or common which sought at all times to acknowledge the 'absolute uniqueness of the child and their position in their whanau, hapu and iwi.*
- *That this knowledge is distinctive to Māori in that it derives fundamentally from Māori epistemologies that include complex relationships and ways of organising society*

GOALS (Pou)

Be Maori_ (Be)

"Maori heritage and culture will be eroded by a world moving towards a global community... it will be important to students that they are able to enter Te Ao Maori with ease and have a strong sense of Turangawaewae."

Professor Mason Durie

With the world moving towards being a more globalised, international and arguably homogenised 'community', it will be important that these students uphold and protect Maori heritage and culture from further erosion. Integral, will be enabling each student to enter Te Ao Maori with ease and confidence from a strong base of knowing who they are. The Kura Hourua will live Maori values, practice tikanga and use te reo on a daily basis as a 'living culture'.

The aim is to develop young Māori who are capable, confident and comfortable in themselves as Maori, ultimately exhibiting unconscious cultural competence in such environments.

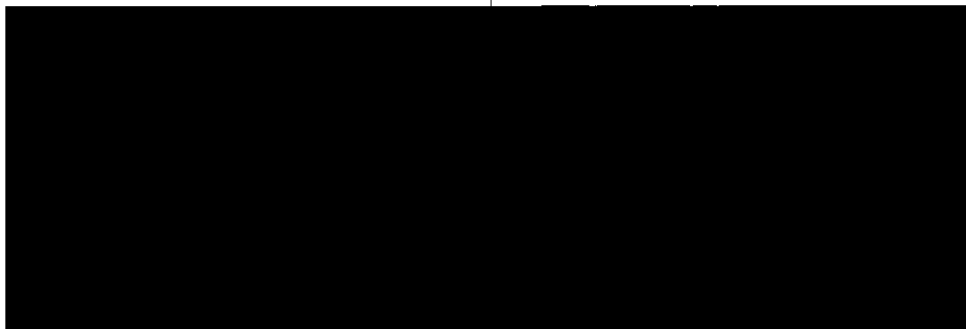
While the Kura Hourua plans to be a Level 2 Immersion Kura, students can enter with little/limited reo Māori. There will be considerable emphasis on living as modern 21st century Māori.

The above approach reflects the findings of researcher that clearly identified the need to have an environment that allows students to feel ok about themselves as Maori.

'One's own culture and language reflects personal identity and self worth.'

MacFarlane (2007)

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Be Educated (Know)

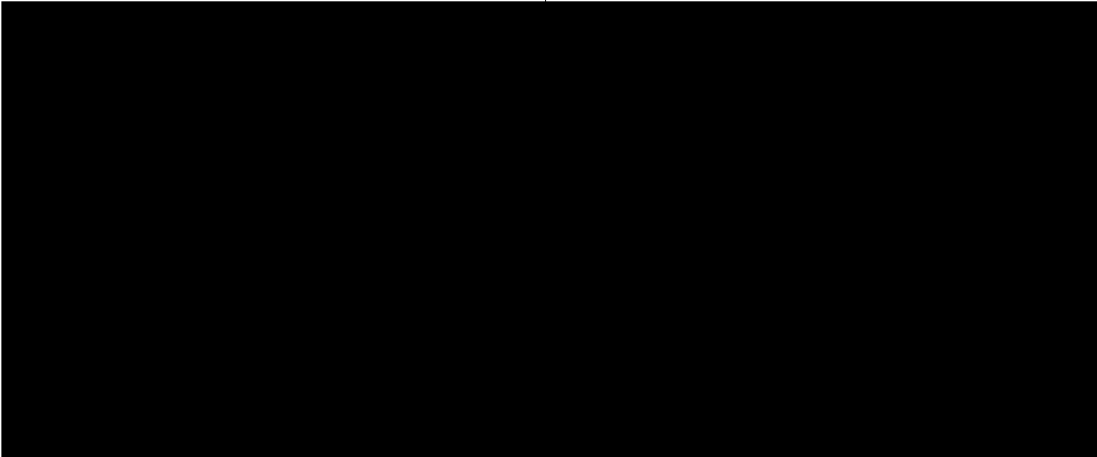
"It's about placing students at the centre, building a system around their learning and expecting that they will succeed"

(Professor Mason Durie, Secondary Futures)

"child-centred learning based on real world experiences" *(Dewey)*

The Kura Hourua educational programme aims to enhance the student's secondary education through a constructivist approach to learning. While 'educational innovation' and 'collaborative partnerships' are the cornerstone strategies for the Kura increasing our reach and relevance. A Kura committed to continually staying relevant and positioned to take advantage of opportunities that present themselves for our Akonga.

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Be Rangatira (Do)


"Ka pū te ruha, Ka hao te rangatahi" *(unknown)*

(The old net lies in a heap, the new net goes fishing)

The Kura Hourua draws on learning's from Maori rangatira of old, from the military, and from the characteristics of modern Maori leadership. Through structure, mentoring, role modelling, health & fitness, life skills training, social justice awareness and values training attention will be given to cultivate character.

- | | | |
|-------------------|--------------|------------------------|
| - courage | - confidence | - responsibility |
| - integrity | - respect | - generosity of spirit |
| - self discipline | - loyalty | - commitment/focus |

-



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2.2 Questions:

1. Provide a detailed statement of purpose and goals that:
 - a. (1) Describe how it will enable student engagement

"If there is an emerging educational vision among Māori, it is the desire for an education system that enhances what it means to be Māori."

Be Maori is one of the three Goals or Pou of the Kura Hourua.

Students who attend the Kura Hourua will come to know 'who they are', 'where they come from' and 'where they belong'.

Knowing how to 'Be Maori' builds confidence, reduces shame and enables education to take place. The evidence shows, that in student learning and engagement **"Culture Counts"**.

In the Ministry of Education's (Ministry) publication, Ka Hikitia the Ministry affirms that cultural identity is crucial to improving Maori educational performance. In their publication 'Ka Hikitia: Key Evidence' it states:

"Understanding the significance of identity, language and culture for Māori children and their whānau is critical to develop practices that will support successful participation for them."

and,

"Māori students are more likely to achieve when they see themselves and their culture reflected in the subject matter and all other learning contexts"

again,

" 'Culture Counts' is about personalising learning; that is, understanding where learners come from in order to better support their learning, and tailoring the content of learning to ensure it is relevant to the learner."

The importance of culture in the learning space and for the learner is one of the fundamental requirements of the Te Kotahitanga programme developed by Bishop and Berryman (1999) who were part of the Waikato University team to roll out the Ministry of Education sponsored programme. They state in their research that:

"Culture is preserved in language, symbols and customs and celebrated in art, music, drama, literature, religion and social gatherings. It constitutes the collective memory of the people and the collective heritage which will be handed down to future generations."

Culture and more specifically the connection of each student with their culture will be one of the primary strategies used to engage students. Our work in our early childhood centres and in the Academy, has lead us to know that our children and whanau seek validation of who they are. They hunger for competence in their culture and when given the support and the chance will step up to the challenge.

In addition, with a cultural framework to sit within, like the Leadership Academy, they revel in the safe environment and honour their tupuna and whanau.

From that place, we have a sound foundation to work off to build on other important aspects in each student's development, such as 'Education' and "Character".

2.2 Questions:

1. Provide a detailed statement of purpose and goals that
 - a. (2) Describes how it will enable student achievement

There are various stages and elements that assist Akonga toward achievement. Below is a chart that shows five states and responses necessary to provide an optimum environment for achievement, with evidence/research that support the Kura Hourua view.

Through the purpose and goals of the Kura Hourua the environment we would cultivate would be one of Māori cultural validation, whanau school culture of manaaki and kotahitanga, strong affirming relationships, specific Teina support to assist with adolescent development, Tuakana Support to assist with progressive self management.

State:	Evidence:	Towards achievement:	Kura Hourua response:
1. Self Esteem	<ul style="list-style-type: none"> - Culture Counts - Te Kotahitanga programme - PACE programme - Education Counts - Durie - Mc Farlane - Smith, G - Smith, L - Pihema + - Exemplar – Hastings Boys High - Exemplar – Opotiki High 	<ul style="list-style-type: none"> - School culture validates akonga - School culture validates Māori world view - A sense of acceptance - Connecting - Co-curricular activities to develop sense of belonging like kapa haka, sports teams, academic competitions 	<ul style="list-style-type: none"> - Be Māori - Daily use of te reo me ona tikanga - Growing knowledge of 'who they are' - Culture of manaaki and kotahitanga - Sense of whanau - Be Rangatira - Positive role models - Physical or active outlet/sports - School wide activities
2. Relationships	<ul style="list-style-type: none"> - Te Kotahitanga programme - Distributed pedagogy - John Hattie (Visible Learning) 	<ul style="list-style-type: none"> - High trust environment - Developing respect - Engagement - High expectations - Skilled, caring teachers 	<ul style="list-style-type: none"> - Be Māori - Culture of manaaki and kotahitanga - Be Rangatira - Teina support - strong affirming relationships

3.The Learning Environment	<ul style="list-style-type: none"> - Ka Hikitia - Te Kotahitanga - Education Counts - John Hattie (Visible Learning) - Exemplar – Hastings Boys High - Exemplar – Opotiki High - Exemplar – Hamilton Girls High - Constructivist theory - Pedagogical leadership - 	<ul style="list-style-type: none"> - Skilled teachers - Perf recognition - Validates akonga - Validates Māori world view - Relevance - Participating - Feed back - Micro teaching - Pastoral care - Provide educational frameworks that support and value male learning (boys) - Boys only space - Goal setting - Self managing 	<ul style="list-style-type: none"> - Be Māori - Be Rangatira - Collaborative work environment - Be Educated - High expectations - Concrete concepts - Sequential processes (for boys) - Language development - Flexibility - Guided discovery - Teina support - Tuakana support
4.Learner Readiness	<ul style="list-style-type: none"> - Constructivist theory - Pedagogical leadership - Above school exemplars 	<ul style="list-style-type: none"> - Guided discovery - Student centred - Flexibility - Users of knowledge - Progress 	<ul style="list-style-type: none"> - Be Māori - Be Rangatira - Be Educated - Flexibility - Guided discovery
5.Learner Achievement	<ul style="list-style-type: none"> - Ka Hikitia - Te Kotahitanga - Education Counts - Exemplar – Hastings Boys High - Exemplar – Opotiki High - Exemplar – Hamilton Girls High - Distributed pedagogy 	<ul style="list-style-type: none"> - Creators of new knowledge - Use various assessment methods - Measureable achievement - Data available to analyse - Regular reporting to akonga and whanau - Offer range of quals/providers and modes 	<ul style="list-style-type: none"> - Be Māori - Be Rangatira - Be Educated - Inquiry based learner - Self managing - Use data - Regular feedback with akonga - Regular reporting to whanau

2.2 Questions:

1. Provide a detailed statement of purpose and goals that:
 - a. (3)Describe why you are proposing to open this school;

“In 2007, 81 percent of Māori boys in Whangarei failed New Zealand’s National Certificate for Educational Achievement (NCEA) Level 1”. (ASBCT)

This was against a failure rate of 53 percent of Māori boys across the country and 36 percent for student failure nationally..

The Trust reflected on the current status of Māori educational failure against the price Māori soldiers paid in the world wars, colloquially known as *‘the price of citizenship’*.

It was this thought and the unacceptably high failure rate of Māori boys that drove the Trust to establish the Leadership Academy of A Company in 2009.

The Academy pays tribute to the 28 (Māori) Battalion – A Company (Northern men) and was established to build young Māori leaders through educational achievement. An Academy established to *‘fulfil the promise of citizenship’*.

Each year young Maori boys (Cadets) enter the Leadership Academy carrying the hopes of their people. They enter in year 9 and are able to stay right through to year 13. While at the academy Cadets take part in programmes to improve their Mātauranga Maori, their educational achievement and build character. They attend local secondary schools of their choice and live for 5 days in Academy, returning home on weekends. The Leadership Academy is accelerating Cadet success.

Through the relationships established with each secondary school, the Trust has become acutely aware of the gaps in quality, delivery and relevance at each of the schools. All the schools have their advantages and disadvantages. Our overall impression is that secondary schools in Whangarei have not catered well for Maori students. This is reflected in NCEA results.

From our work in the Leadership Academy we know that many Maori students need relevance and connection. For many Maori boys they also do particularly well surrounded by friends/whanau, a sense of purpose, and a sense of physical well being. Like many young people, Maori youth are keen users of technology and have an appetite for the inventive. They like to push boundaries and when given the right level of support and guidance, Maori youth are creative, inquisitive and able to manage their own educational choices.

Any school for young Maori must see students as capable with potential. It must understand that ‘Culture Counts’ and enable students to build their confidence build their sense of belonging and validate who they are as Maori.

Any school for young Maori must prepare students for the changing world. It must allow real opportunities for enquiry and emergent learning. It must enable opportunities to learn about and maximise technology and it must have the ability to support students progressively become masters of their own educational plan.

The Trust is proposing to establish a Kura Hourua that understands Maori youth and understands the learning environment they require to ground them in their culture and to prepare them to meet the challenges of a rapidly changing world.

2.2 Questions:

1. Provide a detailed statement of purpose and goals that:

- b) defines the school's performance goals and detail how these will be achieved and measured; and

Performance Goals	How will these be achieved:	Measured:
Be Māori: Kura wide and individually, all will become culturally competent.	Kaupapa Māori is the foundational philosophy of the Kura Hourua this is what drives the Kura forward. All aspects of Kura development will be aligned with this Kaupapa.	Reviewed quarterly by the CEO, reported to the Board. An overarching plan for the application of Be Māori will be completed by the Tumuaki and staff which will also identify a number of processes to monitor and measure progress against.
	To give 'Be Māori' life it is planned that a part of each day will be given over to learning or extending everyone's understanding and practice of things Māori. Current thinking is that this will be conducted in the morning to set the scene for the day. There may be a number of different activities occurring in different groups depending on need, available experts and pending events. Gradually, areas will become Te Reo areas only until Māori is spoken everywhere	As above. The Kura can get record of progress being made school-wide and individually. Although dependent on purpose, subject matter and style of delivery dependent. The important thing to note here is that this part of the day is about improving everyone's cultural confidence and competence not for credits (although assessments for credits could be applied)
	Firstly, Te reo isn't a course it is a form of communication, framed in a cultural world view and as such must be made to live to be real. Therefore everyone, akonga, staff, management are involved in learning or extending their reo Māori every day. A time will be put aside for wananga every day.	As above. In addition those Akonga studying Te Reo/Reo Rangatira or other credits from the Maori framework for NCEA may use these opportunities for formal assessment as well.
	The Kura plans to be a Level 2 immersion unit operating at 50% Māori. This requires comprehensive planning, and collaboration from Kaiwhakaako and Tumuaki to work. The direction is where ever possible instruction should be in te reo Māori.	A comprehensive plan and monitoring system will be designed and implemented by the Tumuaki to ensure that we meet this requirement. That plan will determine the manner of measurement.
	Mahi toi, Mahi kai, Mahi Takaaro all provide opportunity for Māori expression and as such are important aspects of the Kura Hourua. These areas will be introduced in the Teina years and once Akonga are Tuakana they can choose to specialise. It is the desire of the Trust that many of these practices become core skills for the Akonga and reintroduced to whanau. With the extended learning days akonga can learn these skills outside of formal study time.	A comprehensive plan and monitoring system will be designed and implemented by the Tumuaki to ensure that we meet this requirement. That plan will determine the manner of measurement.

Performance Goals	How will these be achieved:	Measured:
<p>Be Educated</p> <p>That Akonga become competent, confident independent, achieving, lifelong learners.</p>	<p><u>Kura Teina (Years 7,8,9,10)</u></p> <p>The Kura Hourua will use Te Marautanga as the basis of curriculum in the Kura Teina but will develop its own extended integrated curriculum around the three pou and of course Ngapuhitanga.</p> <p>The curriculum will be specifically designed to meet the needs of Teina recognising that adolescents have specific developmental needs.</p> <p>Curriculum for Teina will support guided discovery as part of initiating student lead curriculum</p> <p>A focus on literacy and numeracy</p> <p>An emphasis on the development of Teina ICT skills through integration of curriculum and the initiation of design thinking in the work they do as a start towards the Kura specialisation 'creative technology entrepreneurship'.</p> <p>Teina can start moving towards NCEA in year 9 and 10 if part of their individual learning plan.</p> <p>The Kura Hourua wants to develop to specifically cater for Teina and keep them in education with comprehensive support provided to Teina to assist them through this turbulent time.</p>	<p>The Tumuaki with staff and in discussion with whanau will develop a range of measures to determine progress with the Be Educated pou across subjects, ages and development.</p>
	<p><u>Kura Tuakana (Year 11, 12, 13+)</u></p> <p>Kura Tuakana (and in some instances Teina) in-conjunction with other high schools and providers will be focused on NCEA Levels 1,2,3 and University Entrance as the primary qualifications.</p> <p>The Kura wishes to build a strong learning and teaching base for core subjects keeping to itself English, Maths and Te Reo/Rangatira as the subjects considered most crucial for Akonga futures.</p> <p>The Kura Hourua also want to develop Tuakana curiosity, enquiry and creativity for specialisation in an area referred to as "Creative Tech Entrepreneurship" where Tuakana develop entrepreneurial skills to drive a creative or technology based passion.</p>	

	<p>In-conjunction with partner high schools and NorthTec, the Kura will be able to offer a wide range of subjects, qualifications and credits that would not be possible without the partnerships.</p> <p><i>Collaborative Partnerships</i> is the backbone of the Kura. The Kura Hourua will share student delivery, with Whangarei Boys High, Tikipunga High, Kamo High and NorthTec. This is the primary strategy for Tuakana. This way the Kura can offer an extensive range of programmes and subjects to the highest levels with the best resources and top teachers and expertise.</p> <p>A comprehensive use of ICT across the Kura in all aspects of learning to ensure continuous growth of know how in ICT.</p>	
<p>Be Rangatira</p> <p>That Akonga become authentic, confident, young people with integrity.</p>	<p><u>Kura Teina</u></p> <p>Focus will be on supporting Teina through this period. Assisting Teina to recognise the changes occurring and to support them to determine their distinctive identities. This will include:</p> <ul style="list-style-type: none"> - strategies to support Teina understand how their brain works, how the mind ticks and how to develops 'habits of the mind' - strategies to support Teina to express their thoughts and feelings - strategies to ensure orderliness, dependability and structure - a pastoral care system that uses mentoring, coaching, peer support (tuakana/teina), behaviour management strategies, conflict resolution strategies and whanau support to keep Teina supported - strategies to include Teina in the way the Kura is run through emerging leadership programmes - strategies on ensuring Teina take part in Kura-wide activities, join co-curricular activities and connect with their whanau (house), as a means of building strong bonds between Akonga and the Kura 	<p>The Tumuaki with staff and in discussion with whanau will develop a range of measures to determine progress with the Be Rangatira pou</p>

	<p>Emphasis will also be on ensuring Teina develop rangatira traits through</p> <ul style="list-style-type: none"> - Tuakana/teina - Role modelling - Exposure to outside experiences - Mentoring - Coaching 	
	<p><u>Kura Tuakana</u></p> <p>Focus will be on developing Tuakana as independent, confident individuals who understand the need to contribute to whanau, hapu, iwi, locally and internationally.</p> <ul style="list-style-type: none"> - Strategies to become masters of their own learning plan - A deep desire to shape their own lives - Actively seeking opportunities - Active in the community or whanau - Contributing to our local and global communities - Interest in enhancing the environment - Supportive of Teina and peers in the school - Thoughtful and respectful <p>By creating a respectful, inspiring culture and environment for Tuakana to develop within</p> <ul style="list-style-type: none"> - Provide opportunities to have an input in the Kura priorities and direction - Kaiwhakaako and whanau are responsive to their needs and passions - Providing opportunities for Tuakana to develop their passions as part of their time at the Kura. 	<p>The Tumuaki with staff and in discussion with whanau will develop a range of measures to determine progress with the Be Rangatira pou</p>

2.2 Questions:

1. Provide a detailed statement of purpose and goals that:

- c) outline what you believe to be the key advantages of your application and how they will meet or exceed the outcomes described in 1(b) above.

We have always met and exceeded everyone's expectations and contract requirements. The Key advantages are listed below.

Organisational Capability:

1. The Trust's core business is 'Māori in Education'.
2. The Trust has a capability based board with an accountant, lawyer, Māori educational specialist, Matauranga Māori expert and a trustee with senior public service experience. The Trust is currently looking for a new Trustee with extensive commercial expertise.
3. The Trust has a long (16 years) successful history of providing bilingual/Māori immersion education to whanau in Whangarei, Tai Tokerau and more recently South Auckland.
4. That history includes owning and operating four early childhood centres, long term Ministry contracts and a hostel based secondary focused Leadership Academy for Māori youth.
5. The Trust's current operations are provided over 7 sites in Whangarei, Moerewa and South Auckland. With a plan to expand further in South Auckland.
6. Trust has a long term plan to link up all its educational pathways to provide a comprehensive Māori based education service, from early childhood through to secondary and possibly beyond. Offering a whanau oriented service with a culture of excellence, committed to improving education to Māori.
7. The Trust has skilled experienced staff and the systems in place to take on a project of this nature and size including:
 - A well established corporate support unit that services 6 business units with 55 staff on payroll, spread over 7 sites. It
 - The Corporate Support unit can provide support for human resources, systems support, contract management, asset management, finance and accounts.
 - Education, governance and management expertise
 - Educational expertise with 24 qualified teachers already on staff
 - Student Management System – KAMAR for secondary schools
 - Centre Management System – INFOCARE for early childhood centres

Networks:

8. The Trust has an extensive network of educationalists, Matauranga Māori expertise and specialist expertise available to it. Including networks that give the Trust/Academy access to sensitive areas owned by Iwi, hapu and whanau.
9. The Kura has the backing of the Iwi, Te Runanga A Iwi O Ngapuhi (letter attached)

10. The Trust is partnering with Hihiaua Trust who have been gifted, by the City Council, a beautiful piece of prime, riverside land in the middle of the city, to develop a Māori Cultural Centre where they want the Kura and Academy to be based. (letter attached)
11. The Trust has been offered a substantial land/ building package, adjacent to Hihiaua by the Whangarei District Council to use as a hostel base for the Leadership Academy and Akonga at the Kura Hourua.
12. The Trust have very good relationships with the Principals and staff of the three main high schools in Whangarei, Tikipunga, High, Whangarei Boys High and Kamo High. We wish to continue the relationship into the Kura so that our senior students are able to access learning in specialist subject areas or hard to recruit areas like physics, accounting, technology, advanced maths.
13. The Trust has a good relationship with the local tertiary provider, NorthTec, accessing vocational programmes and credits from a range of areas, for our senior Academy students. We wish to continue this relationship into the Kura so that our senior akonga are able to access learning in vocational and trade areas.
14. The Trust has vast agency and community group networks giving the Trust the ability to pull support and resources for Akonga from a wide variety of places.

Education Expertise:

15. On the Trust is a Trustee (accountant) with extensive secondary school Board of Trustee experience, a Māori educational specialist with 25 years of experience, a Matauranga Māori expert and a trustee with over 13 years of experience establishing and operating early childhood centres and secondary programmes.
16. 24 qualified teaching staff that have taught from early childhood, primary and secondary.
17. The Trust has built up an extensive network of teachers, educators and education agencies to call on for support, including Principals, Deans, specialist subject teachers, RTLBs, special education staff and Ministry of Education staff.
18. The Trust has a well tested secondary model in the Leadership Academy to provide us with the basis for the Kura Hourua. The Leadership Academy currently has 43 secondary aged Cadets who live in the Academy and go to school locally.

Kura Houra Plans:

19. We want to develop a model around 'Living-Learning-Earning' that puts Akonga in the community, in real time surrounded, not separate to the community.
20. Being part of the planned Māori Cultural centre allows Akonga to be around Maori in enterprise and to take part in the daily rituals and to be part of an active, working base.
21. Akonga become the hau kainga (home people) for the Hihiaua Cultural Centre giving many of the Akonga their first experience of taking responsibility on a marae.
22. Giving Akonga opportunity to become competent in their culture but with a modern twist. (ie: based in the city, in a working enterprise, not a physical school)

23. Giving Akonga flexibility in their day and their learning programme. Allowing opportunity to spend time on passion projects and life/Māori skills training
24. Progressively giving Akonga the attitude and know-how to lead their own education plan and make decisions for themselves.
25. Having extensive relationships with other secondary schools and tertiary providers allows Akonga access to an extensive range of subjects and expertise
26. Learning through discovery and inquiry provides Akonga with skills required to navigate through the new world where uncertainty for careers and employment will be the norm.
27. Giving Akonga opportunity to develop a creative, discovery approach to learning while developing an entrepreneurial mind-set.
28. Opportunity to learn in an open plan facility where each Akonga have their own workstation and share common space.
29. Be based in a commercial business oriented area not separate grounds and buildings, Allows for mixing with a whole range of people from artists, actors, dancers, business people, trades people in the vicinity.

Kura Houra Future Plans

30. Being part of the long term Māori cultural centre development with all its plans to access authentic cultural experts, craftpeople and knowledge holders will allow a richer, deeper more authentic understanding of being Māori
31. Opportunities to establish enterprises alongside the Cultural Centre as part of being at this Kura Hourua.
32. Opportunities to work with whanau and hapu to help in the revitalisation or conservation of islands, estates, waterways, harbours, kaimoana, fisheries in a scientific capacity through links with University, Wananga, Hapu and Iwi coastal/land management programmes.
33. Opportunities to highly tailor learning plans to put together an NCEA programme or a National Certificate/Diploma programme that provides substantial movement towards a career or employment.

3 EDUCATIONAL PLAN

3.1 EDUCATIONAL FOCUS

3.1.1 Objective:

The Educational Plan is the heart of your application. It must show how each element serves to reflect the school's purpose and allows performance goals to be met.

The plan must describe the structure of your school and the experience that students will have there. It must also show how the school intends to evaluate the performance of both individual learners and the school as a whole.

Your target student population must be clearly identified and plans for engaging with the Government's priority groups and parents, family/whānau and community are clearly identified and achievable.

The school's learning environment and teaching practices will be designed to match the educational needs of the proposed student population and lead to success for the Government's priority groups. The school self review processes should be linked to, and reflective of, best practice and ensure ongoing development and improvement.

Reviewers will expect that the proposed approach to monitoring student progress and achievement will align with the school's stated purpose and goals.

3.1.2 Questions:

Part A - Proposed student population and educational need

1. Provide a profile of the student population you expect at your school e.g. year level, ethnicity, gender, roll numbers.

PROPOSED STUDENT PROFILE: (Phase 1 – Secondary)

YEAR LEVEL	Yr 7	Yr 8	Yr 9	Yr 10	Yr 11	Yr 12	Yr13+	TOTAL
1 st Year			20	15	15	15	5	70
2 nd Year			40	20	20	15	5	100
3 rd Year			50	40	20	20	20	150
4 th Year		30	50	40	40	20	20	200
5 th Year	40	40	30	40	40	40	20	250
6 th Year	30	40	30	30	40	40	40	300

Rationale:

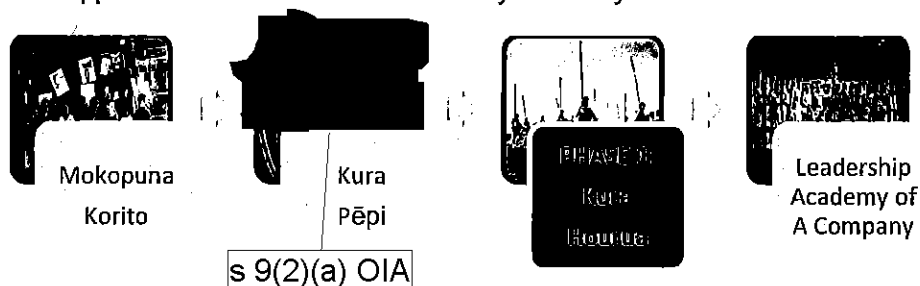
He Puna Marama Trust (Trust) through the Leadership Academy of A Company has been involved in lifting the educational achievement of Maori boys at secondary schools in Whangarei, for the last 5 years.

The Trust came to the conclusion that our ability to advance educational achievement was being hampered by the varied standards at schools and their cultures.

Establishing a Kura Hourua would enable the Trust to take that next step towards offering a comprehensive educational solution for Maori. This would be done in collaboration with local secondary schools, NorthTec, PTEs, universities and wananga.

Phase 1 will be a secondary Kura Hourua for Year 7 to Year 13+. Organised into two groups (roopu) Kura Teina (Yr 7,8,9,10) and Kura Tuakana (11,12,13+). Phase 2 will be linking up all units by introducing Kura Pēpi.

This application is for Phase 1 - Secondary level only.



Maximum Roll:

We consider that an appropriate maximum roll for our school would be 300 with students ranging between Year 7 – Year 13+.

In discussion with Kura and special character schools around the country (Nga Tapuwae, Unlimited, Nga Taiatea) we were impressed by arguments for 300 as a minimum sustainable school number for schools. They specifically referred to sustainability in terms of community support, student throughput and staffing numbers.

Our decision to include Year 7 and 8 in the secondary phase, stems from information we have collected on Maori engagement at secondary schools and the research around the challenges faced by pre-NCEA Māori students or Years 7, 8, 9 and 10 (Referred to here as middle school age group).

During our talks with the principals of Whangarei Boys High and Tikipunga High, we discussed the merits and concerns of the middle school age group. We all acknowledge that secondary schools are struggling with increasing number of Māori who are not prepared for the secondary environment and its academic workload. This is now well documented.

"Concerns about less than optimal progress among emerging adolescents, and more particularly, their attitudes, behaviours and engagement in schools....Disengagement from learning and school by some students in the early secondary years is a well recognised phenomenon in New Zealand" (Dinham & Rowe: 2007)

The Trust considers that including Year 7 and 8 in the secondary phase increases cross-Kura curriculum planning and support.

This should support the transition from early adolescence to secondary

"...more focus on early adolescence, more on crossing the primary/secondary school divide, more focus on working within a small middles school learning community structure, and more focus on making generic principles middle-years specific" (Chadbourne:2003)

ETHNICITY: Predominantly Maori. The school isn't exclusively Maori but the Kaupapa is.

Rationale:

He Puna Marama Trust is committed to education solutions for Māori. All social and education indicators show Māori struggling at the bottom of the pile. Any course of action offered by the Trust is open to all but runs true to Kaupapa Māori principles and as such has a distinctly Māori essence.

GENDER:

	Male	Female	TOTAL
1 st Year	50	20	70
2 nd Year	65	35	100
3 rd Year	100	50	150
4 th Year	130	70	200
5 th year	150	100	250
6 th Year	200	150	300

Rationale:

The gender split reflects our desire to continue with the successes we have achieved with young Māori males. Initially the Kura Hourua numbers will be weighted towards males.

Over time we will progressively develop the Kura Hourua to meet the specific needs of young Māori females and at a time in the near future a balance will be achieved.

2. Provide detail on the following:

- a) the relationship between the student population to be served and the intended geographic location of the school;

Geographic Location:

The Kura Hourua will be located in Tai Tokerau, within the rohe of Ngapuhi on the harbour of Whangarei Terenga Paraoa. Serving students and whanau who come from this region.

PEOPLE

Ngapuhi Nui Tonu

PLACE

Kei roto i te rohe o Ngapuhi.

Te Whare Tapu O Ngapuhi

Ko Ranginui e titiro iho nei te tuanui,

Ko Papatuanuku e takoto nei te paparahi.

Puhanga Tohora titiro ki te Ramaroa e whakakurupaeake ra i te hauauru.

Te Ramaroa titiro ki Whiria, Te Paiaka o te riri, te kawa o Rahiri.

Ka whakawhiti nga kanohi o Whiria i te awa o Hokianga,

Ka kite i a Panguru raua ko Papata, i oti ai te korero whakapepeha – e hara ahau

it e toka whakatupekepeka whakatupakaka i te ra, engarei he toka ahau i whakatu rakau i tu ki te hauauru.

Ka huri nga kanohi a Mangataniwha ka kite ki a Tokerau – e mea ana te korero o Ngāti Rehia – e hara a Tokerau – i te Maunga engari he ripokau, ko te ripokau tau e kite ai.

Ka huri nga kanohi a Tokerau ka kite i a Rakaumangamanga e kila nei te korero – Rakaumangamanga mai Hawaiki.

Ka huri nga kanohi o Rakaumangamanga ka kite i a Manaia e tu kohatu mai ra it e Akau e tiaki mai ra i ana uri hakatupu.

Ka huri nga kanohi a Manaia ka kite i a Tutamoe.

Ka huri nga kanohi a Tutamoe ka titiro ki e akau ka kite i a Maunganui.

Ka huri nga kanohi o Maunganui ka kite i a Puhanga Tohora.

E hara aku Maunga i te Maunga nekeneke, he Maunga tu te Po, tu te Ao.

Ko te Whare Tapu O Ngāpuhi Tena

Tihei mauri ora!

(Manga Tau, Wananga Kotuku:1985)

LOCATION

Whangarei-te-rerenga-paraoa

Ngāti Wai named the harbour Whangarei-te-rerenga-parāoa (the gathering place of whales) because whales gathered there to feed during summer. Another interpretation is that the harbour was a gathering place for chiefs. (Te Ara)

As the Leadership Academy of A Company will continue to provide the graduating platform for the Kura Hourua, the geographical catchment area can extend to reflect the boundaries for the 28 (Māori) Battalion – A Company. So whanau and students from as far south as the Bombay hills in Tamaki Makaurau are also welcomed.

- a) The Kura Hourua base will be significantly situated in the city, overlooking the harbour, on a prized piece of peninsular, surrounded by significant cultural and environmental assets subtly indicates to the student 'that who we are and what we do, is important'
- b) At the centre of the Kura base a beautiful whare will be built, where manuhiri are welcomed, where daily ritual and protocols are conducted, where matauranga Māori is learnt where the students can consider themselves 'ahi kaa'.
- c) Adjacent to the whare will be the open spaced hub where students have their own workstations and spaces to reinforce again their 'place' in the Kura.
- d) Surrounding the base will be a Maori cultural centre a place of learning, business and activity, providing a vibrant enterprising Maori environment to learn in.
- e) Next door will be the 'live-in' accommodation for the senior male students who are also Cadets of the Leadership Academy of A Company offering a graduating platform for boys.
- f) In the neighbouring streets are studios, workshops and labs all suitable for use by the Kura and its students
- g) In the city are community facilities to access such as parks, pools, library, tracks, clubs and services.

HIRIYANA

INTERNATIONAL FESTIVAL PAVILION
TAKLEK, MALAYSIA
BETH STEPHEN DUNN & ASSOCIATES

W. H. H. 1000

- b) How the school will be able to provide improved outcomes for Māori, Pasifika, students with special education needs and students from low socio-economic backgrounds when compared with current provision in the area served by the school;

The Kura Hourua does not accept a deficit perspective of students or their whanau and as such the Kura Hourua does not absolve its primary responsibilities to educate students appropriately and provide the best environment for them to learn in.

There are a range of practical ways of increasing participation and improving educational outcomes for students including:

- i) Providing an environment where 'culture counts' and affirming the student and their whanau.
- ii) Building an ethos of whanaungatanga
- iii) A comprehensive support programme for Kura Teina
- iv) Include whanau in student visioning, planning and learning
- v) Building meaningful relationships with students and their whanau
- vi) Understand their aspirations, their fears, their strengths, their weaknesses and develop tailored programmes to suit
- vii) Encourage Tuakana – Teina peer support
- viii) Have Ako support in place (Educator mentoring and guidance)
- ix) Have courageous conversations with students
- x) Model desired behaviourslike a love of learning
- xi) Know that students bring social and cultural capital
- xii) Work with students to 'own' their education plan and develop 'self'

Whanaungatanga Framework

The Whanaungatanga Framework demonstrates the levels of student support available in the Kura Hourua. It also shows the nature of support offered from the larger school group (Whanau), through peer support (Tuakana-Teina) through Educator support (Kaiako), capturing the idea of Ako, reflecting a two-way learner-teacher dynamic and finally down to "self" (Ko Au), reflecting a desire for students to work towards self management

The Kura Hourua will have a pedagogical leadership approach to learning. This is aptly covered in Mere Skerrett's 'A critique of the Best Evidence Synthesis with relevance for Māori leadership in education':

"...shift leadership issues away from teachers to a focus on what and how teachers are teaching, and what and how children and young people are learning and achieving." This is termed pedagogical leadership: that is, what happens at the interactional and relationship levels to make a difference in educational outcomes."

Summarised as:

"The inclusive style of pedagogical leadership embraces all who are able to make a difference in student outcomes".

This is a particularly important educational style for the Kura Hourua. It requires a deeper appreciation of each student's requirements, a focus on relationships and a desire to adapt teaching and 'educators' to meet the learning needs of students.

It requires educators who are skilled in working with students identifying a pace that suits, to identify how they learn, what they are interested in and to move that interest into new areas of learning and personal development.

It will require a learning environment that is more flexible and adaptable with frameworks that allow for emergent learning to take place. This means:

- Educators that build relationships with each student and know who they are!
- Educators who are able to work flexibly with students to scaffold learning
- An environment that is inclusive, celebrates difference, celebrates students, celebrates aspirations, celebrates 'self-determination', and celebrates achievement
- A Kura system that is built around 'students' and how best to support them to learn
- Located within a distinctly Māori framework that adheres to Kaupapa Māori principles

- c) Describe the educational needs of students the school intends to enrol and identify the barriers that exist between them and educational achievement;

Ideal Kura Hourua Student Profile:

The Kura Hourua is there for students/whanau who seek an education that incorporates the three Pou:

Be Māori:

- Emphasis on te reo Māori me ona tikanga o Ngapuhi
- Emphasis on matauranga Māori o Ngapuhi

Be Educated:

- Acquire the literacy and numeracy skills to cope with study at a higher level
- Focus on the student and emergent learning
- Prefers an inquiry or project based programme
- Interest in creative or technological pursuits

Be Rangatira:

- Is interested in building character and mastering self
- Has an entrepreneurial streak
- Interest in pushing the boundaries.

Kura Hourua Graduate Profile:

The Kura Hourua graduate will

1. Be Maori
 - Competent command of Te reo me ona tikanga o Ngapuhi
 - Capable on the marae
 - Confident in themselves as Māori
2. Be Educated
 - Competently completed NCEA L3, UE and other National certificates
 - Capable of managing higher learning
 - Confident in navigating the next phase of their life
3. Be Rangatira
 - Competent
 - Capable and
 - Confident
 - Authentic, confident young people of integrity

Educational Needs:

From our 4 years of experience working with secondary Cadets in the Leadership Academy we expect students to present with

- Limited or no knowledge of te reo me ona tikanga
- Literacy and numeracy skills, below or well below their age group.
- We expect many to present with low self esteem and confidence issues
- We expect many to lack self-management skills
- We expect some to present with underlying behavioural issues
- We expect some to present with underlying medical conditions

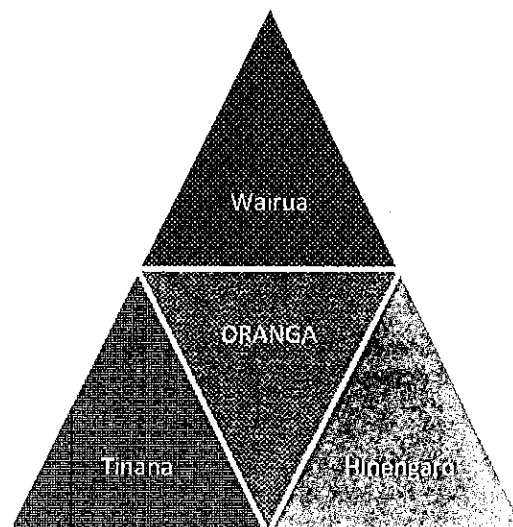
The gap between the Educational needs of students and the Graduate profile indicates that barriers will exist for some students in some areas.

The barriers are many, complex and wide-ranging.

The Kura Hourua will be responsible for developing a Kura culture, Kura curriculum, Kura assessment framework and Kura pastoral care framework that will support students to progress and achieve across all three pou.

A pastoral care framework will be introduced based on 'Tapa Toru' addressing the three primary areas of person. This will be particularly important for Kura Teina. Considerable work will be spent on building self esteem and confidence so that students can cope with the rigours of life as an adolescent and young adult.

TAPA TORU Pastoral Care Framework



Every new student will complete a SWOT analysis as a start of their individual education plan (IEP). It will look at the Akonga from the three areas of the Tapa Toru = Tinana (body/fitness), hinengaro (intelligences) and wairua (spirit/emotional state). The profile will be regularly updated.

Each Akonga will be allocated into a whanau group with a Kaiwhakaako allocated as their whanau mentor. It is the whanau mentor's role to work with the Akonga on their Tapa Toru chart and update their IEP. The mentor will be responsible for between 15 -20 akonga.

Kura Teina:

Akonga from the Kura Teina roopu will develop Tapa Toru charts that have a focus on their emotional state (Wairua), identifying their intelligences (Hinengaro) and developing plans to improve their fitness or manage their health (Tinana).

This is recognising that in general, Akonga in this age range are going through turbulent times emotionally and physically and need to support to focus on the positive aspects of their being.

The Tapa Toru model is there to help Akonga and mentors identify different aspect or a person to celebrate and areas that need support.

Kura Tuakana:

Akonga from this age range tend to be moving through the emerging adolescent years and finding a new sense of self and confidence. The Tapa Toru plan works in the same way but is more 'future focused', looking for support around decision making and taking more and more responsibility. The plan can be used to identify areas that need improvement as well as identifying new areas to venture into. The focus for Tuakana is finding their voice and their passion.

d) How you propose to attract these students.

We don't believe that we will struggle to enrol students. From our work in the early childhood and secondary sectors we know Māori whanau are looking for something that better suits their view of themselves and their aspirations for their children.

We conducted whakapiki hui (reporting) recently with whanau of the Leadership Academy Akonga and all of them signed indicating they would enrol their boys in the Kura Hourua. (attached)

Through whanau, hapu and Iwi connections Akonga will come. We receive considerable interest from whanau for the Leadership Academy and we know that the Kura will attract just as much if not more interest.

The Trust is well known through the region and we expect interest to come from far and wide.

In the future, keeping to the kaupapa, maintaining high standards and becoming known for student achievement will ultimately keep the Kura relevant.

Part B - Curriculum

3. Describe

- a) the curriculum that your school will use. If this is not the New Zealand Curriculum (NZC) or Te Marautanga o Aotearoa (TMoA) please explain why you chose this curriculum, explain how it aligns with the key elements of one of these documents and provide details of the curriculum by way of appendix; and

The Kura Hourua will use Te Marautanga O Aotearoa for Kura Teina and NCEA focused curriculum for Kura Tuakana as part of the Be Educated pou. But in addition the Kura seeks to provide an extended programme that supports:

- the other two Pou (Be Māori, Be Rangatira)
- enables students to develop strong connections to culture, language and identity in other words a 'living culture'
- provides Akonga with skills to be successful in Te Ao Hou

NOTE: Given that the Kura Hourua will essentially use Te Marautanga O Aotearoa there is no need to explain alignment.

The Kura will initially be a Level 2 Immersion Kura. Although, in the long term the plan is to become a Level 1, as children graduate up from a full immersion Year 1-6 Kura to the Kura Hourua. Although the curriculum will be delivered in both English and Māori medium, each akonga's learning plan will come under only Te Marautanga curriculum document.

Additional curricular offered could be for example:

- Maturanga Māori – (Be Maori) exposure and in-depth study
 - Waka/ Mau rakau/ Tū Taua/ Kii O Rahi
 - Whakairo/ Raranga
 - Whakapapa
- Social Justice Awareness – (Be Rangatira)
 - To increase students awareness of social issues
 - Nation building workshops
 - Environmental awareness
 - Peer mediation/conflict resolution/ Diversity/ Tolerance/Bullies
- Life Skills (Be Rangatira)
 - Financial literacy/Career planning/Tertiary choices
 - Interpersonal skills/ /time management/Goal setting
 - Character building/ Living the Kaupapa/ Self management
- Entrepreneurship – (Be Rangatira)
 - To increase students inclination to be entrepreneurial
 - Enterprise training/Innovation and creativity mindsets

- b) Detail how your chosen curriculum will be delivered at each year level in your proposed school.

The Curriculum Management Plan follows

CURRICULUM MANAGEMENT PLAN FRAMEWORK

KURATEINA	Be Maori	Be Educated	Be Rangatira
Year 7	<p>PURPOSE: To initiate the establishment of a sound base for Matauranga Maori within the Kura and in the individual.</p> <ul style="list-style-type: none"> - Daily Te Ataarangi lessons for students not fluent in Te Reo - As a junior attends Maori processes in order to build up familiarity and knowledge ie: powhiri, mihi marae tikanga - Introduced to Mahi Toi as part of an integrated Arts learning programme - Introduced to Mahi Takaro, Mau Rakau, Mahi Waka as part of an integrated Health & Fitness learning programme - Introduced to Mahi A Rehia as part of a integrated Performing arts learning programme - Introduced to Tikanga A Iwi 	<p>PURPOSE: Provide a well rounded learning foundation that exceeds the requirements of the Education Act and Ministry policy.</p> <ul style="list-style-type: none"> - Provision of a thematic based learning programme that covers the 7 curriculum areas of the National curriculum in a manner that integrates Matuaranga Maori and reaffirms each tamaiti and the collective whanau's personal connection and affiliation to the history, place and people - Specific focus on oracy - Specific focus on literacy - Specific focus on numeracy 	<p>PURPOSE: To initiate an understanding of the values, attitudes and behaviour sought from students at the Kura A Iwi.</p> <ul style="list-style-type: none"> - Introduction to being part of the Kura Whanau and a understanding of their own place in their whanau. - Introduction to Tikanga A Iwi - Introduction to the Kura A Iwi values and how they operate at Kura - Introduction to goal setting, thinking skills and communication skills - Introduction to working with others - Analysis of learning styles and how to appreciate difference - Involvement in cultural and sporting events

<p>Year 8</p>	<p>PURPOSE: The ongoing establishment of a solid Matauranga Maori base within the Kura and in the individual.</p> <ul style="list-style-type: none"> - Daily Te Ataarangi lessons for students not fluent in Te Reo - As a junior attends Maori processes in order to build up familiarity and knowledge ie: powhiri, mihi marae tikanga - Continuing with Mahi Toi as part of an integrated Arts learning programme - Continuing with Mahi Takaro, Mau Rakau, Mahi Waka as part of an integrated Health & Fitness learning programme - Continuing with Mahi A Rehia as part of a integrated Performing arts learning programme - Introduced to Tikanga A Iwi as an ongoing processes of obtaining local knowledge 	<p>PURPOSE: Provide a well rounded learning foundation that exceeds the requirements of the Education Act and Ministry policy.</p> <ul style="list-style-type: none"> - Provision of a thematic based learning programme that covers the 7 curriculum areas of the National curriculum in a manner that integrates Matuaranga Maori and reaffirms each tamaiti and the collective whanau's personal connection and affiliation to the history, place and people - Specific focus on oracy - Specific focus on literacy - Specific focus on numeracy 	<p>PURPOSE: To initiate an understanding of the values, attitudes and behaviour sought from students at the Kura A Iwi.</p> <ul style="list-style-type: none"> - Better understanding and appreciate of each students place in the Kura Whanau and a more in-depth look at their whanau and its wider connections - Ongoing refinement of the Kura A Iwi values and how they operate at Kura - Improving goal setting, thinking skills and communication skills - Ongoing understanding of working with others - Ongoing discussions on different needs, passions and ability - Involvement in cultural and sporting events - Exposing students to a range of cultural experiences
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<p>Year 9</p>	<p>PURPOSE: The ongoing establishment of a solid Matauranga Maori base within the Kura and in the individual.</p> <ul style="list-style-type: none"> - Daily Te Ataarangi lessons for students in Te Reo Maori - Starting to take on minor roles during formal and informal processes at the Kura ie: powhiri, mihi marae tikanga - Continuing with Mahi Toi as part of an integrated Arts learning programme - Continuing with Mahi Takaro, Mau Rakau, Mahi Waka as part of an integrated Health & Fitness learning programme - Continuing with Mahi A Rehia as part of a integrated Performing arts learning programme - Introduced to Tikanga A Iwi as an ongoing processes of obtaining local knowledge - A continuation of mahi Maori to provide grounding in kaupapa Maori thinking and ways 	<p>PURPOSE: Continuing to provide a well rounded learning foundation that exceeds the requirements of the Education Act and Ministry policy.</p> <ul style="list-style-type: none"> - Provision of a thematic based learning programme that covers the 7 curriculum areas of the National curriculum in a manner that integrates Matuaranga Maori and reaffirms each tamaiti and the collective whanau's personal connection and affiliation to the history, place and people - Continuing with a Specific focus on oracy - Specific focus on literacy - Specific focus on numeracy - Starting to acquire NZQA credits in generic areas of study 	<p>PURPOSE: To build character and initiate an understanding of the values, attitudes and behaviour sought from students at the Kura A Iwi.</p> <ul style="list-style-type: none"> - Ongoing understanding and appreciation of each students place in the Kura Whanau and a more in-depth look at their whanau and its wider connections - Ongoing refinement of the Kura A Iwi values and how they operate at Kura - Setting more goals with NCEA and passions in mind - Development and application of thinking skills and communication skills - Ongoing understanding of working with others - Ongoing discussions on different needs, passions and ability - Involvement in Kura, cultural and sporting events - Continue to expose students to a range of cultural experiences - Introduction of health & fitness as a healthy lifestyle choice
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Year 10

	<p>PURPOSE: To solidify Matauranga Maori as the dominant cultural medium in the Kura and in the individual.</p> <ul style="list-style-type: none"> - Daily Te Ataarangi lessons for students in Te Reo Maori - Starting to take on roles during formal and informal processes at the Kura ie: powhiri, mihi marae tikanga - Continuing with Mahi Toi, Mahi Takaro, Mau Rakau, Mahi Waka, Mahi A Rehia and Tikanga A Iwi as an ongoing processes of consolidating Kura and individual knowledge in kaupapa Maori thinking and ways 	<p>PURPOSE: Continuing to provide a well rounded learning foundation that exceeds the requirements of the Education Act and Ministry policy.</p> <ul style="list-style-type: none"> - Provision of a thematic based learning programme that covers the 7 curriculum areas of the National curriculum in a manner that integrates Matuaranga Maori and reaffirms each tamaiti and the collective whanau's personal connection and affiliation to the history, place and people - Continuing with a <ul style="list-style-type: none"> - Specific focus on oracy - Specific focus on literacy - Specific focus on numeracy - Starting to acquire NZQA or NCEA credits in generic areas of study 	<p>PURPOSE: To build character and solidify understanding of the values, attitudes and behaviour sought from students at the Kura A Iwi.</p> <ul style="list-style-type: none"> - Ongoing understanding and appreciation of each students place in the Kura Whanau and a more in-depth look at their whanau and its wider connections - Ongoing refinement of the Kura A Iwi values and how they operate at Kura - Setting more goals with NCEA and passions in mind - Development and application of thinking skills and communication skills - Ongoing understanding of working with others - Ongoing discussions on different needs, passions and ability - Involvement in Kura, cultural and sporting events - Continue to expose students to a range of cultural experiences - Introduction of health & fitness as a healthy lifestyle choice
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KŪRA TŪKANA	Be Maori	Be Educated	Be Rangatira
Year 11	<p>PURPOSE: To solidify Matauranga Maori as the dominant cultural medium in the Kura and in the individual.</p> <ul style="list-style-type: none"> - Daily Te Ataarangi lessons for students in Te Reo Maori - Wananga Reo for more advanced speakers of Maori - Taking on roles during formal and informal processes at the Kura ie: powhiri, mihi marae tikanga - Continuing an involvement in at least one of Mahi Toi, Mahi Takaro, Mau Rakau, Mahi Waka, Mahi A Rehia and Tikanga A Iwi as an ongoing process of consolidating Kura and individual knowledge in kaupapa Maori thinking and ways 	<p>PURPOSE: NCEA Level 1 will be the primary qualification attempted in this year with an ability to work towards other NCEA levels and NZQA qualifications that meet specific pathways</p> <p>A specific pathway will be determined between</p> <ul style="list-style-type: none"> - student, - whanau, - Kura A Iwi and - partner high schools or other secondary/tertiary provider that provides a quality programme for each student <p>To ensure student's access tailored academic and vocational education that supports their learning goals.</p>	<p>PURPOSE: To solidify a senior student's understanding of the values, attitudes and behaviour sought from students at the Kura A Iwi.</p> <ul style="list-style-type: none"> - An appreciation of each student's place in the Kura Whanau and their wider connections - Expect to model the Kura A Iwi values and how they operate at Kura - Learning to self manage own time, goals, study and projects - Application of thinking skills and communication skills - Can work with others successfully - Understand own and others different needs, passions and ability - Starting to lead in Kura, cultural and sporting events - Seeking a range of cultural experiences to compliment own goals and learning - Advocate for health & fitness and healthy lifestyle choices

Year 12

	<p>PURPOSE: To solidify Matauranga Maori as the dominant cultural medium in the Kura and in the individual.</p> <ul style="list-style-type: none"> - Daily Te Ataarangi lessons for students in Te Reo Maori - Wananga Reo for more advanced speakers of Maori - Taking on roles during formal and informal processes at the Kura ie: powhiri, mihi marae tikanga - Continuing an involvement in at least one of Mahi Toi, Mahi Takaro, Mau Rakau, Mahi Waka, Mahi A Rehia and Tikanga A Iwi as an ongoing process of consolidating Kura and individual knowledge in kaupapa Maori thinking and ways 	<p>PURPOSE: NCEA Level 2 will be the primary qualification attempted in this year with an ability to work towards other NCEA levels and NZQA qualifications that meet specific pathways</p> <p>A specific pathway will be determined between</p> <ul style="list-style-type: none"> - student, - whanau, - Kura A Iwi and - partner high schools or other secondary/tertiary provider that provides a quality programme for each student <p>To ensure student's access tailored academic and vocational education that supports their learning goals.</p> <p>Tailored programme and specialisation are the key here.</p>	<p>PURPOSE: To allow senior student's to lead the application of values, attitudes and behaviour at the Kura A Iwi.</p> <ul style="list-style-type: none"> - Awhi younger students so that they understand their place in the Kura Whanau and their wider connections - Expect to model the Kura A Iwi values and how they operate at Kura - Taking the lead - Learning to self manage own time, goals, study and projects - Application of thinking skills and communication skills - Can work with others successfully and on own - Understand own and others different needs, passions and ability - Starting to lead in Kura, cultural and sporting events - Seeking a range of cultural experiences to compliment own goals and learning - Advocate for health & fitness and healthy lifestyle choices
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Year 13

<p>PURPOSE: To solidify Matauranga Maori as the dominant cultural medium in the Kura and in the individual.</p> <ul style="list-style-type: none"> - Daily Te Ataarangī lessons for students in Te Reo Maori - Wananga Reo for more advanced speakers of Maori - Taking on roles during formal and informal processes at the Kura ie: powhiri, mihi marae tikanga - Continuing an involvement in at least one of Mahi Toi, Mahi Takaro, Mau Rakau, Mahi Waka, Mahi A Rehia and Tikanga A Iwi as an ongoing process of consolidating Kura and individual knowledge in kaupapa Maori thinking and ways 	<p>PURPOSE: NCEA Level 2 will be the primary qualification attempted in this year with an ability to work towards other NCEA levels and NZQA qualifications that meet specific pathways</p> <p>A highly specialised pathway will be determined between</p> <ul style="list-style-type: none"> - student, - whanau, - Kura A Iwi and - partner high schools or other secondary/tertiary provider that provides a quality programme for each student <p>To ensure student's access tailored academic and vocational education that supports their learning goals.</p> <p>Specialisation is the key here.</p>	<p>PURPOSE: To allow senior student's to lead the application of values, attitudes and behaviour at the Kura A Iwi.</p> <ul style="list-style-type: none"> - Awhi younger students so that they understand their place in the Kura Whanau and their wider connections - Model the Kura A Iwi values and how they operate at Kura - Lead - Self manage own time, goals, study and projects - Application of well developed thinking skills and communication skills - Work successfully on own and with others - Understand own and others different needs, passions and ability - Lead in Kura cultural and sporting events - Moving into the community or wider world to cultivate experiences to compliment own goals and learning - Lead health & fitness and healthy lifestyle choices
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4. Set out the rationale for your chosen curriculum and demonstrate how it will meet the needs of the proposed student population, whilst having an ambitious approach to meeting those needs.

Chosen curriculum:	Rationale:	Ambitious Approach:
Be Māori	<ul style="list-style-type: none"> - Affirms identity and culture which improves sense of self, sense of belonging, sense of worth and a sense of authenticity - Enables competence and thus reduces shame (whakama) - Allows opportunity to master a craft or an activity under the guide of experts in a Māori framework - Provides a wider sphere of connections that improve sense of belonging 	<p>Competent as a Māori with a Māori world view.</p> <p>"Tu ki te marae"</p> <p>Potential to provide expertise in a given field.</p> <p>Able to support their own whanau competently in a Māori setting.</p> <p>Become part of Ngapuhi's succession plan for the future.</p>
Be Educated	<ul style="list-style-type: none"> - Te Marautanga provides the Māori curriculum framework <p><u>Core:</u></p> <ul style="list-style-type: none"> - The focus on English ensures that Akonga have the skills to cope in a world outside the whanau, marae - The focus on pangarau provides Akonga with choices later in their education journey <p><u>Specialisation:</u></p> <ul style="list-style-type: none"> - The chosen Kura specialisation provides a gateway for Akonga to the Creative and technological arena - Entrepreneurial mindset 	<p>That Te Marautanga empowers the Kura Hourua to deliver inspiring education in a Māori framework but still prepares Akonga for a rapidly changing world</p> <p>English is the current language of the world. Having a good grasp of English is essential.</p> <p>Pangarau (maths) provides Akonga with choices as many careers/trades/course require a high level (NCEA Level 2 at least) of competence in maths.</p>

Chosen curriculum:	Rationale:	Ambitious Approach:
<p>Be Rangatira</p>	<p><u>Character Building:</u></p> <p>Progressively exposing Akonga to ethical behaviour either affirms current behaviour of Akonga or provides a blue print of expected behaviour</p> <p><u>Self Mastery:</u></p> <p>Managing self is one of the primary learnings that the Kura will aim to achieve with Akonga.</p> <p>An ability to relate others enables Akonga to build relationships and understand different perspectives while being clear about own expectations</p> <p>Providing Akonga with the life skills to navigate through life is essential</p> <p>Providing Akonga with tools to use to reduce tension and stress in their lives is important</p> <p>Providing Akonga with knowledge of their own development is empowering</p> <p>Providing Akonga with context enables Akonga to critically analyse their place in New Zealand society</p> <p><u>Service:</u></p> <p>As Māori there are obligations to whanau and wider networks, it is important to fully express oneself as Māori that service to others be encouraged</p> <p>The Kura encourages participation and connection as a means of building a mental frame of self with others and to understand what healthy connections are</p>	<p>That they may live lives of integrity like our tūpuna, confidently, capably and competently</p>

5. Set out clear plans for transition between phases of education and (if relevant) employment.

The Kura Hourua will provide education for Year 7 – Year 13+.

Within the Kura Hourua are two distinct groups (Roopu) Kura Teina (year 7,8,9,10) and Kura Tuakana (year 11, 12, 13+).

As with a marae setting the groups are not segregated. At different times the roopu will gather to take part in learning or activities specific to their age range. While the level and type of support given will differ considerably with each roopu.

Kura Teina:

This age range is referred to as the 'emerging adolescent'. As Akonga experience change in their lives (physically and emotionally) it is important that the Kura responds with a suitable comprehensive support system. This is the Tapa Toru Model discussed earlier. As previously mentioned:

Our decision to include Year 7 and 8 in the secondary phase, stems from information we have collected on Maori engagement at secondary schools and the research around the challenges faced by pre-NCEA Māori students or Years 7, 8, 9 and 10 (Referred to here as middle school age group).

During our talks with the principals of Whangarei Boys High and Tikipunga High, we discussed the merits and concerns of the middle school age group. We all acknowledge that secondary schools are struggling with increasing number of Māori who are not prepared for the secondary environment and its academic workload. This is now well documented.

"Concerns about less than optimal progress among emerging adolescents, and more particularly, their attitudes, behaviours and engagement in schools....Disengagement from learning and school by some students in the early secondary years is a well recognised phenomenon in New Zealand" (Dinham & Rowe: 2007)

The Trust considers that including Year 7 and 8 in the secondary phase ensures cross-Kura curriculum planning and support. This level of collaboration and communication by Kaiwhakaako improves better cross-roopu implementation. This should support the transition within Kura Teina and also from Kura Teina to Kura Tuakana, to occur more smoothly.

"...more focus on early adolescence, more on crossing the primary/secondary school divide, more focus on working within a small middles school learning community structure, and more focus on making generic principles middle-years specific" (Chadbourn:2003)

Kura Tuakana:

Whereas the 'Kura Tuakana – World' transition, requires support to enable Akonga to make more informed decision around choices; with strategies for progressively taking responsibility for self managing and overseeing their own education plan.

In-house this inevitably requires tailored support from a mentor or coach and progressively moving outside the Kura and seeking advice and support from other advisors. We should start to see year 12-13+ seeking answers outside the Kura environment. As this group will already be operating outside of the Kura Hourua through partnerships with other schools and particularly tertiary providers, we expect that their knowledge of options and choices for Post-Kura will be greatly expanded.

Part C - Learning environment and teaching

6. Describe your proposed instructional methods, including at a minimum:

a) any distinctive instructional approaches you propose to be employed;

Apart from the conventional instructional approaches which teachers with high expectations of their learners will employ when appropriate, distinctive instructional approaches will also include:

1. The application of Learning Management Systems (LMS) is critical in this learning environment. Students will be encouraged to interface with the technology and become familiar and confident using digital tools to access learning areas and gaining further skills and knowledge in an online environment through the use of an LMS such as Moodle. System such as Moodle, enable students to broaden their access to other subject areas which would not normally be available.
- 2.
3. Constructivism will encourage teaching, planning and learning to be emergent and experiential, based around those things which the student deems of high interest and of high importance to themselves (student centred). The practicalities of this approach will necessitate a range of choices offered by the Kura that the student can become engaged in. Those choices will align with the philosophy of the Kura – Kaupapa Maori and can encapsulate the three pou, to Be Maori, Be Educated and Be Rangatira.

E.g. – examining pou whakairo, how it is done, why it is done and actually participating in whakairo activity – as part of a study of symmetry – Pangarau.

4. The Integrated learning approach sees any experience as a chance to learn and acquire new or improved skills. As per the example above, Kura Hourua will use all activities that happen within the Kura environment as an opportunity to teach to one or more areas of learning. Teaching plans will be a collaborative effort that coordinates teaching personnel, resources and subject areas. Other activities, resources and people that play an integral role in the everyday proceedings of the Kura will also be a part of an integrated learning approach through their own knowledge, expertise and/or contributions they bring to enhance the rich, cultural tapestry which the Kura is founded upon. Therefore the teaching will not be dictated by a physical classroom or a structured time frame as wananga may best be occurring during unconventional times of the day or night, e.g. a unit of work around Matariki, or Moteatea being taught waenganui po, a traditional and very effective teaching method.
5. Integrated Living, Learning
 - A deliberately constructed learning programme integrating naturally occurring life events and activities (living) are threaded through student's day
 - Project based learning - hands-on, experiential individual and/or collaborative
 - Collaboration across the three pou with learning facilitators that will identify curriculum based learning opportunities in daily and weekly activities

- b) how these methods will provide students with knowledge, proficiency and skills needed to perform at high levels; and

Teaching approaches, using LMS, constructivism and integrated learning are student centred and encourage real world experiences. For that reason, if Akonga find the subject matter interesting or even if they find the exploratory use of LMS interesting, Akonga can become proficient in an inquiry based setting. It would be hard for people to imagine a world without facebook, yet this medium uses the same method of engagement as many of the LMS used in schools. People became proficient users of facebook because they became avid users of it. The trick for the Kura is to make LMS user friendly and relevant.

The constructivist approach encourages discovery and inquiry and can lead to student-lead learning as well as further collaboration and innovation. Providing open ended questions and projects may be daunting for Akonga at first but with constant reinforcement and encouragement to seek answers and ask the 'why' questions, Akonga can develop inquiry and analysis skills. If the learning environment supports this approach it can become the favoured method of instruction. Again, in a world that is moving and changing fast we don't have time to learn how and need to know where to find answers.

The use of LMS is critical in today's learning environment. LMS encourages Akonga to become users of IT medium and subsequently allows for confidence and competence to build. The ideal is a proficient learner that comes with regular use. Access through a LMS increases choice for the learner and encourages learner independence. Having these elements present, actively developed and applied in a robust learning environment sets the scene for strong, intrinsic Akonga motivation. A switched on learner who wants to learn and is given robust, relevant content to attach that motivation to will gain the knowledge, proficiency and skills needed to want to perform at a mastery level.

- c) help produce the educational outcomes anticipated in the school's goals.

Kura Hourua Pou	Help produce educational outcomes
Be Māori	<p>Māori by its nature often requires direct instruction. Māori information is often held by a few and not shared openly. Therefore it suits the face to face inquiry based approach.</p> <p>More and more Māori information is found online but the deeper knowledge, its authenticity and correct use can often only be found in situ. This is creating an innovative approach in itself as more and more learners use technology to record and capture authentic real-life learning. However, once learner practice can be applied and reinforced across learning areas through integrated learning.</p>
Be Educated	<p>Learning areas that have considerable content online or in written form or stored form, lend itself to inquiry based approaches and to the use of LMS.</p> <p>Integrated learning requires collaboration by teaching staff and between teachers and learners. It take more time and effort to work but the value is immense as the opportunities to layer learning and lend it to real life experience is worthwhile</p>
Be Rangatira	<p>There are many opportunities to view leadership in action or view the values through LMS. There are some rich repositories of information in the online world.</p> <p>Be Rangatira lends itself particularly well to guided discovery as the 'soft' concepts of values and ethics may take a number of experiences before understanding comes.</p>

7. Explain how your description of the proposed school's Learning Environment, Teaching and Curriculum will support the engagement and achievement of Māori, Pasifika, students with special education needs and students from low socio-economic backgrounds.

Maori and Pasifika students with special education needs as well as students from low socio-economic backgrounds in mainstream and conventional school systems, often face issues associated with alienation within a structure that they cannot identify with. For Maori those issues include values and beliefs that many are unaccustomed to. The learning environment, the teaching and curriculum all need to reflect those things that Akonga are familiar with and need to engage like:

- A learning environment that affirms their culture
- Pedagogical leadership that focuses on what and how learners learn
- Distributed leadership where everyone takes responsibility for the learning
- A constructivist approach that encourages inquiry learning supported by LMS
- A flexible learning day to allow for greater involvement and less rush
- Three education pou that are integrated across all areas providing depth and authenticity
- A learning environment that has a dedicated programme for the emerging adolescent.
- A learning environment that has a developed pastoral care system that considers learner with in a Māori framework.
- A learning environment that doesn't look like a traditional school

The learning environment for the Kura Hourua has been planned to be supportive of Māori akonga. It affirms Māori culture. The aim is to develop young Māori who are capable, confident and comfortable in themselves as Maori, ultimately exhibiting unconscious cultural competence in such environments.

The above approach reflects the findings of researchers that clearly identified the need to have an environment that allows akonga to feel ok about themselves as Maori.

'One's own culture and language reflects personal identity and self worth.'

MacFarlane (2007)

8. Explain how the proposed school's Learning Environment, Teaching and Curriculum will address the specific needs and barriers identified above.

Student centred teaching means that every Akonga's learning style can be accommodated. A pedagogical leadership approach means that the focus is on the Akonga and their learning. Through distributed leadership everyone takes responsibility for the learning environment.

The Learning environment is dominated by the underlying philosophy of 'Kaupapa Māori' and the three Curriculum Pou (goals), Be Māori, Be Educated and Be Rangatira. These are integrated across the learning areas.

This has been deliberate strategy, as the current evidence shows that these approaches are important for engagement, and retention.

Culture Counts: The Ministry of Education's own document Ka Hikitia: Key Evidence states:

"Māori students are more likely to achieve when they see themselves and their culture reflected in the subject matter and all other learning contexts"

Pedagogical Leadership: From the 'Best Evidence Synthesis' covered by Mere Skerrett

"The inclusive style of pedagogical leadership embraces all who are able to make a difference in student outcomes"

Constructivism: As summarised in literature as

"The type of learner is self-directed, creative, and innovative. The purpose in education is to become creative and innovative through analysis, conceptualizations, and synthesis of prior experience to create new knowledge."

Middle Schooling: From the Governments website "education counts".

*"While the philosophy of **middle schooling** in itself is not distinctive, its application to young adolescents is"*

9. Outline the school's planned self review processes.

The Trust has considerable experience with self review. The early childhood centres adopted self review processes several years ago and have developed comprehensive systems and policies to suit. That experience has been translated over to the Kura Hourua.

The Kura Hourua self review framework includes processes that look at:

- The Trust Board
- Management
- Staff and performance
- The Learning environment
- Curriculum
- Compliance

An diagram of the simple planning cycle used follows and a

Part D. Student progress and achievement

10. State which qualifications will be offered by your school if it is a secondary or composite school.

The Kura Hourua will offer National Certificate in Educational Achievement Level 1, Level 2 and Level 3 in collaboration with the Partner schools the Kura plans to offer University Entrance.

11. Detail tests, measures, or other assessment and/or aromatawai tools that you propose to use explaining at a minimum:

- a) how student progress and achievement will be measured, tracked and reported; and

Kaiwhakaako (Teachers) at the Kura Hourua will use a range of assessment approaches to ensure good information is collected over time, in order to make judgement of progress. It may include:

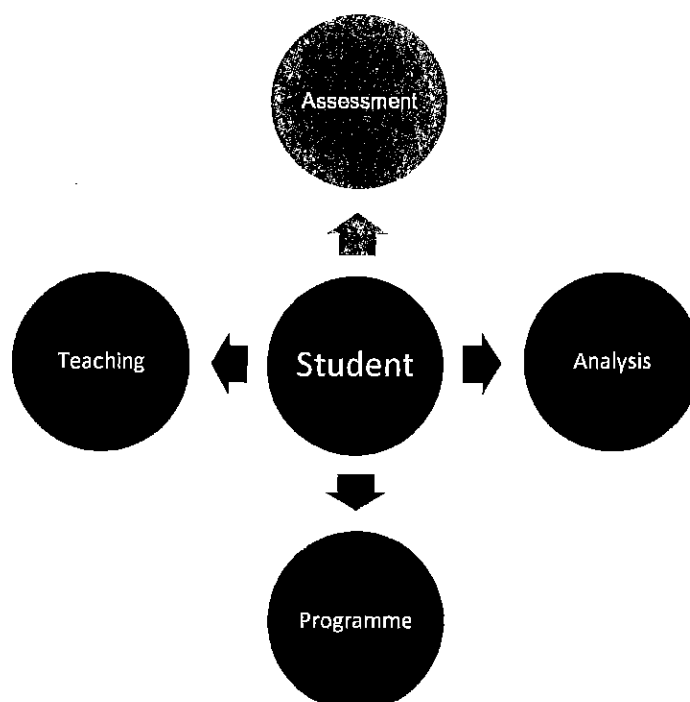
- Formal assessment tools
- Analysis of work
- Peer assessment
- Self assessment
- Observation or conversations

The results can be used by both the Kaiwhakaako and the Akonga to determine progress and to determine strengths and areas needing attention.

They can also be used by the Kura to determine priorities for planning and resourcing and of course result assist whanau to understand how their son/daughter is progressing.

The Kura Hourua has developed a framework to help keep track of assessment in the Kura.

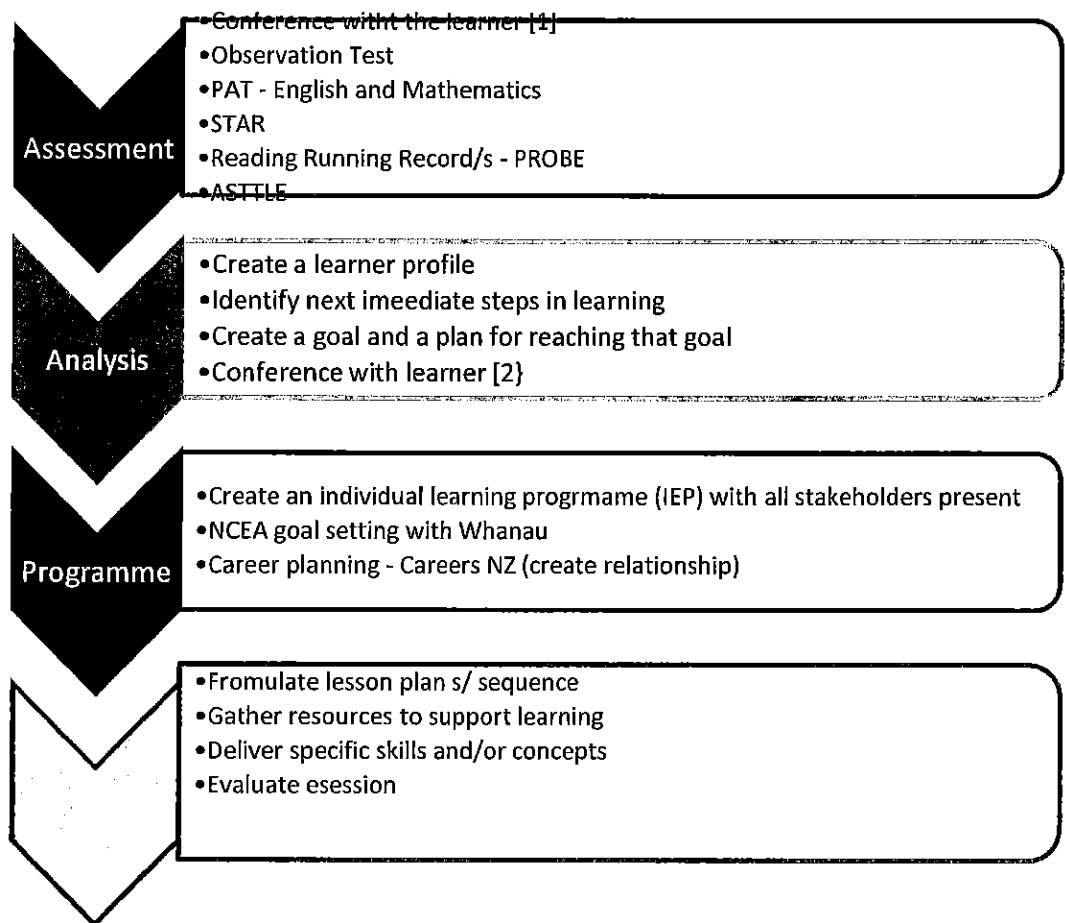
Assessment for Teaching and Learning Cycle



- b) how assessments and/or aromatawai will be used to tailor instruction to student needs and improve student outcomes.

The chart below gives an indication of the process that will be utilised in the Kura Hourua for determining (formal) assessment and how it might be used to tailor instruction for Akonga and improve the ability for progress in the learning process.

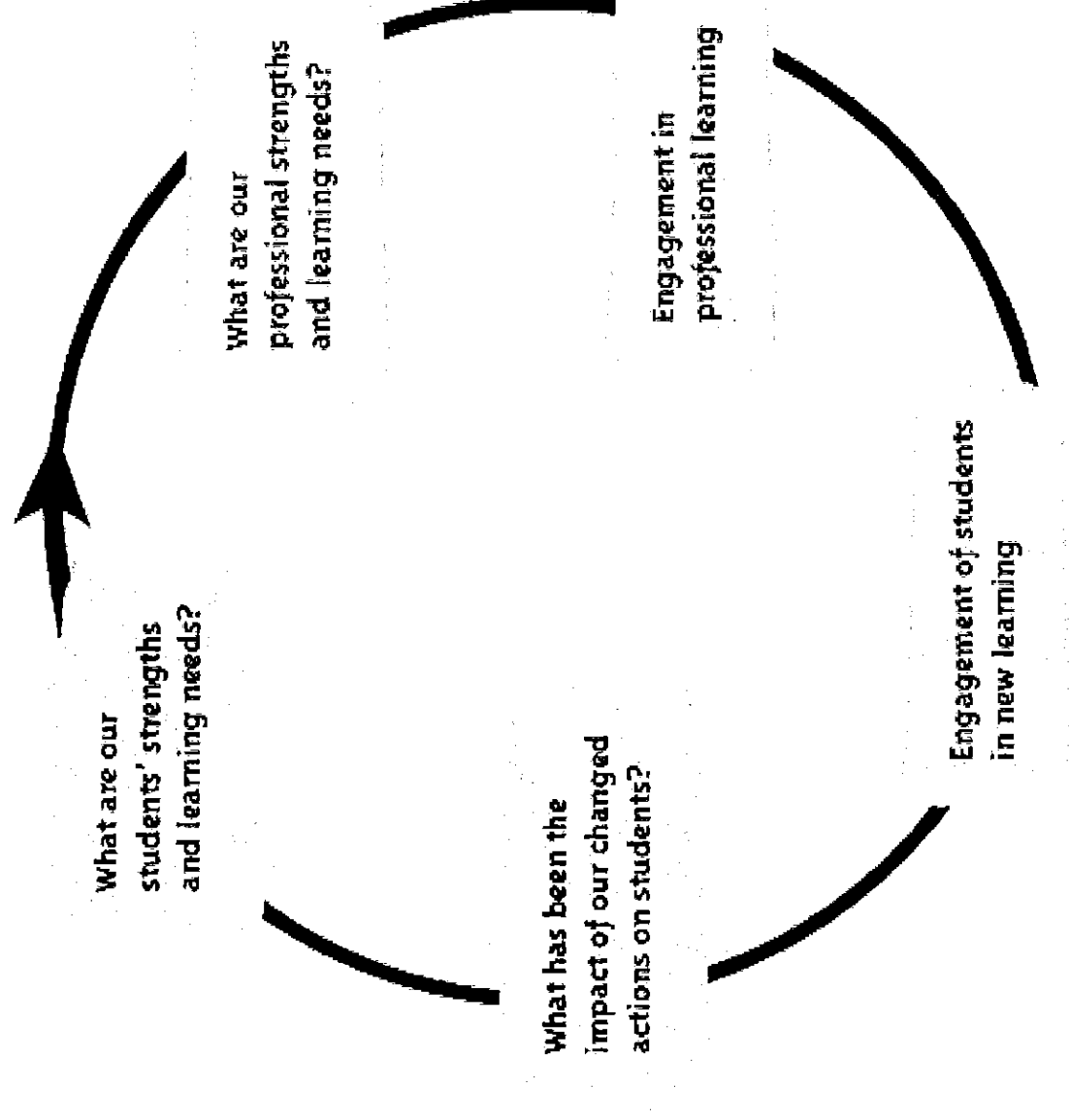
Aromatawai for Teaching and Learning Process



Below are a few examples of assessment plans that were completed for Cadets in the Leadership Academy recently.

It starts with a the development of the relationship completion of the IEP before formal assessment occurs.

This cycle has been used because it supports professional learning in ways that have a positive impact on Akonga outcomes.



OVERVIEW OF THE THREE LEVELS OF THE SELF-REFLECTED TOOLS - INTRODUCTION TO THE SELF-REFLECTED TOOLS

Level	Teaching and Learning	Assessment	Progress
Level 1: Te Marautanga o Aotearoa (TMOA)	<p>The approach to using Te Marautanga o Aotearoa (TMOA) may have a narrow focus and not be linked to the New Zealand Curriculum.</p> <p>The relationship between Kaiwhakaako professional practice and its impact on akonga' learning may not be clear.</p>	<p>TMOA may be used as reference points to support progress in the New Zealand Curriculum.</p> <p>Kaiwhakaako reflect on the impact of their professional practice on akonga' learning.</p>	<p>TMOA are used as reference points to support akonga to access and progress in all areas of the New Zealand Curriculum.</p> <p>The analysis of assessment information considers how systems, processes, and professional practice are impacting on akonga learning and supporting akonga cultural and learning needs.</p>
Level 2: Knowledge and Understanding	<p>Tumuaki and Kaiwhakaako knowledge and understanding of content, pedagogy, assessment, and learning progressions for akonga may not lead to valid decisions about where akonga are in relation to TMOA.</p> <p>School systems and routines may drive the use of TMOA.</p>	<p>Tumuaki and Kaiwhakaako have a basic knowledge and understanding of content, pedagogy, assessment, and learning progressions for akonga, which they use to make decisions about where akonga are in relation to TMOA.</p> <p>School systems and routines involve collaborative inquiry and knowledge building by the Tumuaiki and Kaiwhakaako.</p>	<p>Tumuaki Kaiwhakaako have specific, in-depth knowledge and understanding of content, pedagogy, assessment, and learning progressions for akonga, which inform detailed analyses of akonga strengths and needs in relation to TMOA. Systematic inquiry is linked within and across school levels (for example, classroom assessment information is linked to school-wide goals).</p> <p>School systems and routines involve collaborative inquiry and knowledge building by the board, Tumuaiki, Kaiwhakaako, parents, whānau, and akonga themselves.</p> <p>Discussions challenge beliefs and practices and systematically focus on the need to address issues related to akonga achievement.</p>
Level 3: Total Assessment Information	<p>Analysis of assessment information considers akonga progress and achievement in relation to targets for year-level averages and for groups of akonga.</p>	<p>Analysis of assessment information considers akonga progress and achievement in relation to differentiated targets for individuals and groups of akonga.</p> <p>The pace of progress for akonga is considered, but the next steps may not focus specifically on akonga at risk.</p>	<p>Analysis of assessment information considers akonga progress and achievement in relation to differentiated targets for individuals and groups of akonga. It reflects high expectations of all akonga by the board, leaders, Kaiwhakaako, parents, whānau, and akonga themselves.</p> <p>The pace of progress for all akonga is considered, particularly those who are at risk of not meeting the standards.</p>

Assessment Type	Purpose	Reason	Frequency of Use	Recording and Analysis
Conference (Individual)	To get to know the learner and what they think about themselves as a learner. Let them explain what they like about learning and what they don't like.	Establish a relationship for learning to begin and teaching to start.	Daily and weekly.	IEP Anecdotal notes Assessments
asTTle	Teacher created assessments in reading, writing and mathematics.	School wide accountability. To show what a student can and cannot do. Identify gaps. Shows where the student is at against their age group and national average. Feed forward into lesson planning.	Entry Term 1 and 4	Analysed to identify if there are areas that can be addressed or readdressed.
Mathematics				
PAT (Group) All	Nationally standardised mathematics test.	Shows where the student is compared to the national cohort and their peers.	Entry Term 1 and 3	Norms the learner against, school and nationalised data. Indicates where the student is at , not what they can or cannot do as this test largely relies on a learners ability to read well.
Numeracy Project Assessment NPA	To identify what a learner knows and can do within a range	Shows the mathemetaics level and ability of the child	If the learner is assessed in PAT as	Find a place to begin remedial lessons or tailor lessons to plug

(Individual) Yr 9 / 10	of mathematical strands and concepts		being significantly lower than his peer group – test at level 7/8 working backwards until a suitable ability/age group is found.	any gaps.
Writing				
Writing Sample	Identifies what the learner knows about the conventions of writing	Gives an indication of what the learner knows about writing and the conventions of writing.	Entry and Term 1 Term 4	Indicate specific teaching points.
Spelling and Grammar				
Schonelle (Group) All to 15 yrs	Spelling test that identifies a spelling age	Identify a list at spelling level to begin working on	List A – Entry and Term 1 List B – Term 4	Indicates comparable spelling age and ability
Pseudo- word	Spelling test that identifies what a learner knows about the sounds or parts that make up words	Identify teaching points for remedial or low spelling levelled learners	Entry and only a final for remedial learners	Analysed to identify if a student has knowledge of the sounds that make up parts of words. Identify where to begin remedial word work programme.

3.2 SUPPORT FOR LEARNING

3.2.1 Objective:

To furnish the evaluators with details of your proposed vision and plans covering:

- management of engagement with parents, whānau and community in which the PSKH will operate;
- the type of culture that you will seek to establish and how this will be implemented;
- the development of your people and how they will be involved in the design of this; and
- provision of a safe learning environment for all students.

3.2.2 Questions:

Part A – Parent / Family / Whānau / Community involvement

1. Describe how you propose your school will:

- a) work with students, parents, families/whānau and community to promote high attendance levels, school-wide;

The research shows that learners like to see their whanau involved in their learning and present in the learning environment. One of the main values of the Kura Hourua is 'whanaungtanga'. Through the values of whanaungatanga and Kotahitanga whanau and community are encouraged to come along to the Kura and participate in their son/daughters education. The key methods used to make whanau comfortable are:

- Get to know the whanau and who they are and where they come from
- Make the entry into the Kura an important event, either a arahi or at the beginning of the year a powhiri for Akonga and their whanau or some other significant event connected to the kaupapa of the Kura or Ngapuhi.
- Hold overnight noho marae at the beginning of each year for new whanau to bring them into the Kaupapa and get to know to know other whanau
- Make coming to the Kura a privilege need to do prior to enrolment including attend a hui on the significance of the Kura to Ngapuhi and their connection to it.
- Have hui with combined purposes both fun and informative, especially when Akonga are acknowledge or presenting
- Create an environment that reflects the type or community we want to be and encourage all whanau to participate in celebrating that community ie: branding, Tshirts/bags
- Find events or sports that Kura can take part in to bring whanau together
- Find ways to involve whanau who might not be so forth coming ie: helping in the wharekai at events, helping set up or close out events
- Involve whanau in activities that take us away from the Kura, ie: trips
- Check and see if whanau have interesting connections that can be utilised in the Kura ie have whenua in areas of scientific interest
- With the wider community involvement in Kura events or invitations to open days or through networks invite people in to view and support

- b) develop family-school partnerships that focus on strengthening support for learning, improving communication, and encouraging parent/family/whānau involvement in school operations;
 - Run a series of short workshops with whanau on various subjects of importance to specific whanau ie: understanding national stands, NCEA, trades, careers. Always end with shared kai.
 - Send out monthly newsletters and celebrate achievements as well as being informative
 - Hold at least two full reportings with whanau every year and go through the progress of their son/daughter in detail. Agree on actions going forward and send micro-messages about progress.
 - Establish email contact for weekly updates on key activities events
 - Develop a Whanau portal through Kamar (Student Management System)
 - Ensure all Kaiwhakaako are trained in the use of wiki's so that they can put their important dates and programme information , course outlines on their for whanau
- c) 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; and
 - Hold short programme workshops so that whanau can learn about how the Kura programme operates and how best to support their son/daughter.
 - Keep whanau informed on programme or course changes and the impact
 - At the two annual hui whakapiki (3-way conferences) make sure whanau are trained to understand the reports and implications. Review previous period together and have a process to decide goals for next period.
 - Involve whanau in the decision making for IEPs for their son/daughter
- d) Communicate to parents/families/whānau and community informing on the school's yearly progress and achievements.
 - Monthly newsletters and
 - copies of the end of year reports
 - Awards evening (biannual)

Part B – Community Participation

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

The Trust has considerable involvement with agencies through its early childhood centres and Academy. The primary agencies are WINZ (parent benefits), CYFs (Youth in care), HNZ (housing), PHO (primary health services), Youth services (youth support), council youth services (input), MSD (contracts). Northland DHB (Te Roopu Kimiora – youth health)

- Discuss 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.

The following relationships are those that we currently hold. They would need to be renegotiated should we be successful to better reflect

Group	Commitment
Whangarei Boys High (WBHS)	We currently have an MOU and work with the Principal and teachers to support our cadets. We have had cadets from other schools attend WBHS for specific subjects and would want to expand this if we are successful for Akonga who are interested in sports academy, physics, chemistry, biology, automotive, advanced maths, accounting, economics
Tikipunga High (THS)	We currently have an MOU and work with the Principal and teachers to support our cadets. Similarly cadets from other schools have attended THS and we would seek to expand this for Akonga who are interested in the Trade Academy or their sports team
Kamo High (KHS)	We currently have an MOU with KHS but only one junior student at that school. However, if had Akonga interested in performing arts or arts at year 12/13 level we would look to expand the relationship.
NorthTec	We currently have contracts with NorthTec. We run holiday programmes there for our Cadets to expose them to the opportunities in the Trades and to gain credits. If successful we would look to expand this into National certificate areas if Akonga have an interest.
Te Awanuiarangi Wananga	They have approached the Trus to run a number of national certificates programmes for cadets. If successful we would explore this further.
Iwi/hapu	We have had numerous offers to utilise land and sea resources of various Iwi and hapu for educational purposes. This includes accessing some of Ngati Wai's off shore islands to do scientific surveys for them. Water quality surveys for Ngati Wai.

Part C – School Organisation and Culture

- Describe the principles of how the school will be organised and how this will support student learning.

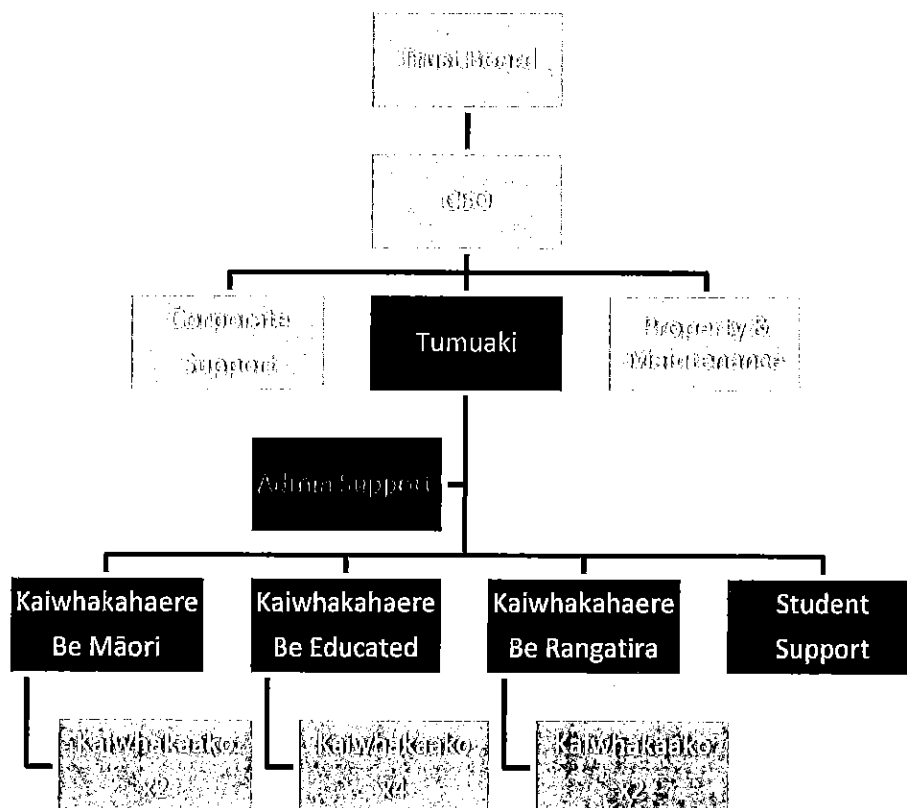
The school will sit within the corporate structure of He Puna Marama Trust. The rationale for this is simple to provide simplicity and the infrastructural support of a corporate organisation. The Trust built, owns and operates 4 early childhood centres and the Leadership Academy it has 55 staff on payroll and 7 operational sites. The Trust has built up the systems and staffing to cope with the demand.

The common concern of traditional school is that they are caught up doing work, other than educating. The Trust wants to develop the Kura so that its primary focus is educating its learners.

The education leader and champion is the Tumuaki. That person will run the day to day operations of the Kura including staff management, oversight for compliance, curriculum, quality and relationships. Staff reporting to the Tumuaki have programme/curriculum responsibilities.

The Tumuaki reports to the CEO who provides strategic support, coaching and through the Corporate unit support with HR, finance/accounts, contracts, legal, systems support, asset management.

The staff are not organised by subject or sector rather by Pou. The staff will work in a matrix structure to enable cross fertilisation and integration.



5. Describe in sufficient detail your proposed school calendar, the daily hours of operation, the number of timetables, and the way the school day and year will be organised for instruction, assessment and/or aromatawai, independent study, professional development, parent-teacher conferences and extra or co-curricular activities.

School Calendar:

The Kura Hourua will generally follow the term dates set down for secondary. Although optional programmes during the official school holidays will occur to support Akonga struggling to make head way with their credit count.

Hours of operation

8am – 8pm

Prior to 8am Akonga can attend for fitness training

Organised for Instruction

Daily: below is the general arrangement of the day with the only set periods being the core subjects. Although 2hours in length they only need attend 1 of those hours minimum. For the rest of the time the Akonga can be working on projects, independent study or attending other core subjects or support subjects. This allows for considerable time available to achieve in the cores subject area.

Once a week Akonga spend lunch with their whanau roopu and mentor. This is an opportunity to check in with everyone and make time to catchup with each individual and go over their IEP progress.

Be Rangatira can include co-curricular activities as well

Assessment dates will be notified and all those involved will block out the times for those to occur

Akongas who are off site at partner schools have sufficient time elsewhere in the timetable to catchup with core subjects.

Routine	Teina	Tuakana
Karakia – 0700		
Breakfast 0700 - 0800		
Be Maori 0800 – 1000		
Core Subject1 1000 - 1200		
Flexi lunch 1200 - 1300		
Core subject 2 1200 - 1400		
Support Subjects 1400 - 1600		
Be Rangatira 1600 - 1800		
Dinner 1800 - 1900		
Support subjects 1800 - 2000		

Part D – Safe Learning Environment

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

The Kura Hourua philosophy and methodology regarding student behaviour, discipline and participation in school activities is underpinned by the Kura Hourua values and a commitment to restorative practices:

○ *Whakapapa*

Is the foundation of the Maori world view, linking us to everything and everybody. It grounds us and gives us a place in the scheme of things.

○ *Whanaungatanga*

Kinship underpins our Kura Hourua and is part and parcel of who we are as Maori. It is about being part of a larger collective, whanau whanui, contributing, receiving, supporting and where necessary taking responsibility.

○ *Manaakitanga*

Impart manaaki or 'mana enhancing' behaviour towards each other in the whanau whanui and with external relationships and contacts.

○ *Rangatiratanga*

Demonstrate rangatira attributes of integrity, courage, respect, loyalty, confidence, honesty, self discipline, commitment, focus, generosity of spirit and dedication in all we do.

○ *Wairuatanga*

Provide sustenance to one another, understanding and believing that there is a spiritual element that needs nurturing in addition to the physical.

○ *Ūkaipōtanga*

The importance of place, where we belong, where we can contribute, where we gain our strength, gain our energy.

○ *Kotahitanga*

Maintaining unity of purpose and direction, a commitment by the Kura Hourua whanau of oneness of mind and action towards achieving the vision.

○ *Kaitiakitanga*

Safeguard the Kura Hourua so it can fulfil its functions and duties through due diligence, accountability, transparency and sound financial management

○ *Pūkengatanga*

Lift up high our aspirations in all we do, look to teach, create and preserve mātauranga Māori and be recognised in these areas.

○ *Te Reo*

As the medium through which we articulate our Maori world view, support the revival of te reo Maori through the activities we do.

Discipline and Restorative Practices

The Kura Hourua discipline system is based on the premise that there are consequences for actions. It endeavours to be consistent and fair and is underpinned by the principles of natural justice. For the Kura Hourua community to operate as a safe learning environment where all strive for personal excellence, it is important that clear boundaries are established. Along with the mission statement, Kura Hourua values are embedded in the Code of Conduct and Kura Hourua Rules.

Guidelines for Dealing with Unacceptable Behaviour

The Kura Hourua teaching staff are committed to restorative processes. Staff and Management all aspire to build relationships with our students. We seek to address an issue in a respectful way, to communicate with the students so that the problem is addressed and the behaviour corrected. We also value communication with whanau as we seek solutions.

Restorative processes are a part of classroom and kura hourua-wide practices and could include:

- A teacher may meet a student at lunchtime to talk through a problem.
- A peer mediator may meet with students to resolve issues.
- A manager may meet with a student and teacher to facilitate a resolution.
- A counsellor or manager may facilitate a whanau hui.

In the case of serious issues, a formal restorative conference may take place.

Consequences for actions are a part of the discipline process. Students are encouraged to identify who has been harmed by their actions and to put right the wrong. By recognizing their behaviour, students can then receive support to change or improve. We also endeavour to listen to their concerns and build relationships based on respect.

Consequences differ according to the situation. They may include verbal reminders, physical exercise, extra duties (cleaning etc.), behaviour contracts, or in the case of repeated or serious misconduct, or for the non-recognition of misbehaviour, a suspension could be a last resort.

At all times, the needs and rights of each individual member of the Kura Hourua whanau must be considered so that all students and staff can work in an environment conducive to effective learning.

7. **Describe 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 and any other applicable Acts).**

Drug Education and Management of Drug Issues Policy:

Purpose:

The Trust Board recognises that while both legal and illegal drug use may be a fact of life in our society, evidence clearly shows that students cannot maximise their learning or reach their potential whilst they are regular users of these drugs. The Trust Board regards drug abuse by school students as an extremely serious health and disciplinary issue. Drug and alcohol abuse can have serious effects on the mental health of our young people.

Definition:

A drug is defined as being tobacco, alcohol, illegal drugs, volatile substances (such as petrol, solvents and inhalants) and other substances used for mind altering effects, recreation, or enhancement, as well as prescription and pharmacy-only drugs used outside medical or pharmaceutical advice.

Objectives

- To discourage all unnecessary drug use that may be detrimental to the health and well-being of students.
- To create an environment where students are educated about drugs and drug issues by developing and maintaining a programme of drug education for Years 9 – 13.
- To ensure that students clearly understand the consequences of drug abuse.
- To further develop strong disciplinary procedures for dealing with drug abuse issues at school.
- To create a healthy smoke-free environment for all akonga, staff and whanau of the kura hourua 24 hours a day, 7 days a week.

Guidelines:

- The school will provide students education about drug and alcohol issues. The aim is to ensure that students are informed about drugs, alcohol and their related issues, implications of drug and alcohol use and the possible harm to themselves and the community. The kura hourua promotes and endorses a drug-free environment. This excludes the use of legally prescribed medications.
- Tobacco – the kura hourua is a smoke free environment and prohibits the use of tobacco products in any form at any time by any person on kura hourua premises, or on the way to or from the kura hourua. This includes all school events. Smoke free signs will be displayed.
- Alcohol – the kura hourua is an alcohol free environment and prohibits the use of alcohol in any form by any person on kura hourua premises, or on the way to or from the kura hourua. This includes all kura hourua events.
- Inhalants - No persons are permitted to inhale or otherwise ingest a solvent or other industrial product whilst on school premises, on the way to or from school, or at school functions.
- Illicit Drugs – the kura hourua prohibits the possession, consumption or supply of any illicit drugs by persons on the school premises, on the way to or from school, or at any school-related events. In the event of any student appearing to be under the influence of an illicit drug, a school representative should seek medical advice. The parents/guardians should be informed and the police may be notified. Disciplinary action may result.
- All staff, students and parents will be informed of the school's policy and rules relating to drug and alcohol use.

Students are not permitted to:

- Bring tobacco, alcohol, drugs or other mind-altering substances to school for supply
- Be in possession of tobacco, alcohol, drugs or other mind-altering substances
- Consume tobacco, alcohol, drugs or other mind-altering substances at school
- Associate with other students who are participating in any of the above
- Akonga breaching any of these guidelines will be dealt with through the Student Discipline & Pastoral Care Policy.

Education and Guidance

- School health programmes will offer information and skills to help students establish responsible attitudes towards drugs, alcohol and other mind-altering substances.
- Counselling will be made available for students who have problems with drugs, alcohol and other mind-altering substances.
- The programmes will consist of four components:

1. Generic Awareness –

The wider school community (students, caregivers, public etc) will be made aware of the school's zero tolerance of mind-altering substances being on school property or students being found in possession of or under the influence of mind-altering substances while under the jurisdiction of the school. Appropriate community speakers will be invited to talk to wider whanau and the community through the kura hourua twice a year.

2. School Curriculum –

Year 9 - 10 akonga will receive health education regarding tobacco, alcohol, cannabis and other mind-altering substances. Year 11 – 12 akonga taking Hauora / Health will cover aspects of drug and substance use/misuse/abuse as prescribed by NCEA achievement standards.

3. Programmes for akonga 'at risk' –

The school will provide a service for parents who have concerns regarding perceived student drug or alcohol issues. The school will set in place, a large intervention programme for students with a perceived 'at risk' factor and community services will be identified for inter-sectoral work within this programme. Smoking cessation programmes will be offered in line with the Smoke-free Schools Group recommendations.

4. Staff Professional Development –

Staff will provide exemplary role models for students in their attitudes and practices in respect to alcohol, drugs and other mind-altering substances. This will be especially important where staff are responsible for extracurricular activities. Teaching staff will undertake the appropriate professional development in the area of awareness of drugs, alcohol and mind-altering substances. Smoking cessation programmes will be actively supported and encouraged for staff members in line with the Smoke-free Schools Group recommendations.

Part E – Professional development for teachers, administrators and other school staff

8. Detail your proposed professional development plans for teachers, administrators and other school staff, including:
 - a) how the sponsors and/or the management team will be involved in the design and identification of such opportunities;
 - b) the support and mentoring for any staff that are not registered teachers; and
 - c) how this will enable the school to meet the needs of priority students.
- ***He Puna Marama Trust Staff Professional Development Policy & Procedures as approved by the Trust Board:***

5.6 Staff – Professional Development

Policy Statement

He Puna Marama Trust is committed to the professional development of its staff. The Trust encourages staff to attain ongoing qualifications and appropriate work experience to enable them to achieve optimal performance levels.

Rationale

To ensure that Trust staff have the opportunity to enhance their job performance by accessing ongoing professional development and retain currency with industry developments and requirements.

Procedure

- Wherever possible, staff development needs are to be determined by managers and staff prior to the upcoming financial year.
- In consultation with all managers, training will be prioritised, taking into consideration the annual training budget.
- Where relevant, Unit Managers and the CEO may identify and arrange prioritised training for particular staff.
- Staff will negotiate training plans with their Manager after any priority training needs are identified.
- Relief staff will provide cover for staff undertaking professional development where necessary, to ensure consistency of service delivery to clients.

Responsibility / Accountability

Trustees

Provide funds for professional development that supports the achievement of Trust aims

CEO

Secure Professional Development Budgets

Identify training priorities

Negotiate Training Plans with Management staff

Unit Managers / Supervisors

Negotiate Professional Development Budget

Monitor staff qualifications and training needs in relation to industry standards and job roles

Identify staff training priorities

Negotiate Training Plans

Arrange relief staff

Other staff

Negotiate personal Training Plan

Achieve minimum staff qualification standard according to Training Plan details

Provide 2 weeks notice to Manager of intended absences relating to Professional Development

Documents / Resources

Individual Professional Development Plans

Training Agreements

Unit Budget and Cash flow Projections

Evaluation

The Board of Trustees will evaluate this policy based on feedback from the Trust Management having consulted staff, as changes occur or annually, whichever may apply first.

- *See Attached Individual Development Planning (IDP) Guide and Template to be completed by all staff members and managers to set the direction for each individual staff member's development which identifies the resources which are to be allocated for that development. This will be done in line with the Strategic Development Plan set by the Trust Board for the kura hourua for all staff including registered teachers.*
- *All Management Teaching and Corporate Staff will have a 2 day noho marae in Whangarei prior to the opening of the kura hourua to wananga on the strategic plan set by the Trust Board for the kura hourua. The wananga will be designed to embed the core values of the Trust and include:*
 - *Decolonisation / Nation Building hui*
 - *Cultural Competency*
 - *Introductory Te Ataarangi Reo Class including karakia/Mihimihi/waiata*
 - *Dynamics of Whanaungatanga*
- *Ongoing support and mentoring for any non-registered teaching staff will come via direct peer support from registered teachers, management support from team leaders and ongoing training in :*
 - *Learning Plans*
 - *Classroom Management*
 - *Adolescent Development*
 - *Pastoral Care*
 - *Mediation and Conflict Resolution*
- *The kura hourua will meet the needs of priority students by aligning all Individual Development Plans of staff to the needs of the strategic plan set by the Trust Board.*