

PALMERSTON NORTH CATHOLIC KĀHUI AKO

Achievement Challenges



Our Shared Vision

“As a community of Catholic schools we work collaboratively to build on our strengths, improve our community’s engagement and achievement in learning, through sharing our expertise and knowledge for the improvement of all within our community”

How We Make Our Vision Real

As educators in Catholic schools, believing that Christ and the Gospel are at the centre of all we do, we work together united by and committed to our Catholic character. This is our pōu, the spiritual centre post that guides teaching, learning and everything we do. Our Catholic character means we prioritise faith development and Gospel values.

We recognise that relationships are fundamental to the process of teaching and learning through whanaungatanga, and inter-generational learning. We use culturally responsive and relational pedagogies to lift achievement for all learners. We listen to each other with an open heart and open mind. Our teachers work as learners alongside our ākonga.

We create environments and contexts for all learners where their identity, language and culture are valued. We validate their histories, cultures and world views in the curriculum and in relationships with whanau.

We work collaboratively to improve student achievement and engagement, particularly for our priority learner groups. Through ako we set shared goals and share expertise and knowledge because we see the benefits for our communities, when we work together as a team. We value openness, trust and the contributions of all. Our people have a meaningful voice and their thoughts, ideas and skills are valued. We meet together regularly and communicate frequently using a range of technologies, sharing information across our community. This enables open discussion and dialogue. We communicate our intentions and regularly evaluate our effectiveness.

We own our goals and shared vision and work together to make them a reality. We value faith-based, holistic education and firmly believe that each learner has a right to reach their fullest potential. We enliven this potential and remove all barriers in their way.

Our Shared Values

Our Catholic faith is at the heart of all we do in our Kāhui Ako

We Value:

- ★ Kotahitanga – Unity – One heart beat
- ★ Whanāungatanga – connected – relationships
- ★ The uniqueness of our dual, cultural heritage and multicultural community
- ★ Our gifts, talents and wisdom

Our Story

Our Palmerston North Catholic Kāhui Ako comprises of five primary schools, two secondary schools and collaboration with the Ruahine Kindergarten Association. All schools are Catholic schools and are geographically spread from Foxton, across the city of Palmerston North out to Feilding and Cheltenham.

As at 1 March 2019 the total roll for our Kāhui Ako is at 1,360. It is expected to exceed this number by year end.

The Catholic Kāhui Ako serves an ethnically diverse community:

26 % Maori, 7 % Pacific Peoples, 48 % European/ Pakeha, 14 % Asian, 3.5 % Other, 1.5 % international students.

Achieving the best possible academic standards is a goal for all our Catholic schools. “Parents should not have to choose between the best academic standards and a Catholic education. The Catholic school should embody both. Expecting and facilitating the achievement of the best possible academic standards for all children, whatever their ability, is part of enabling each student to use his or her God-given talents in promoting the good of society and the spread of the kingdom of God.” *The Catholic Education of School Age Children 2014*

Our Schools




Historical Collaboration and Engagement So Far





We already had existing relationships centering around Liturgy, Sporting and Cultural activities to varying degrees throughout any year. Our Catholic primary schools have an annual programme of events. Palmerston North Primary Catholic Principals’ Association meets once every term where we discuss school leadership.

The Diocese of Palmerston North, in 2015, ran the very first clergy and principals' Pastoral Day. This event was very significant as it led to the formation of our Kāhui Ako.

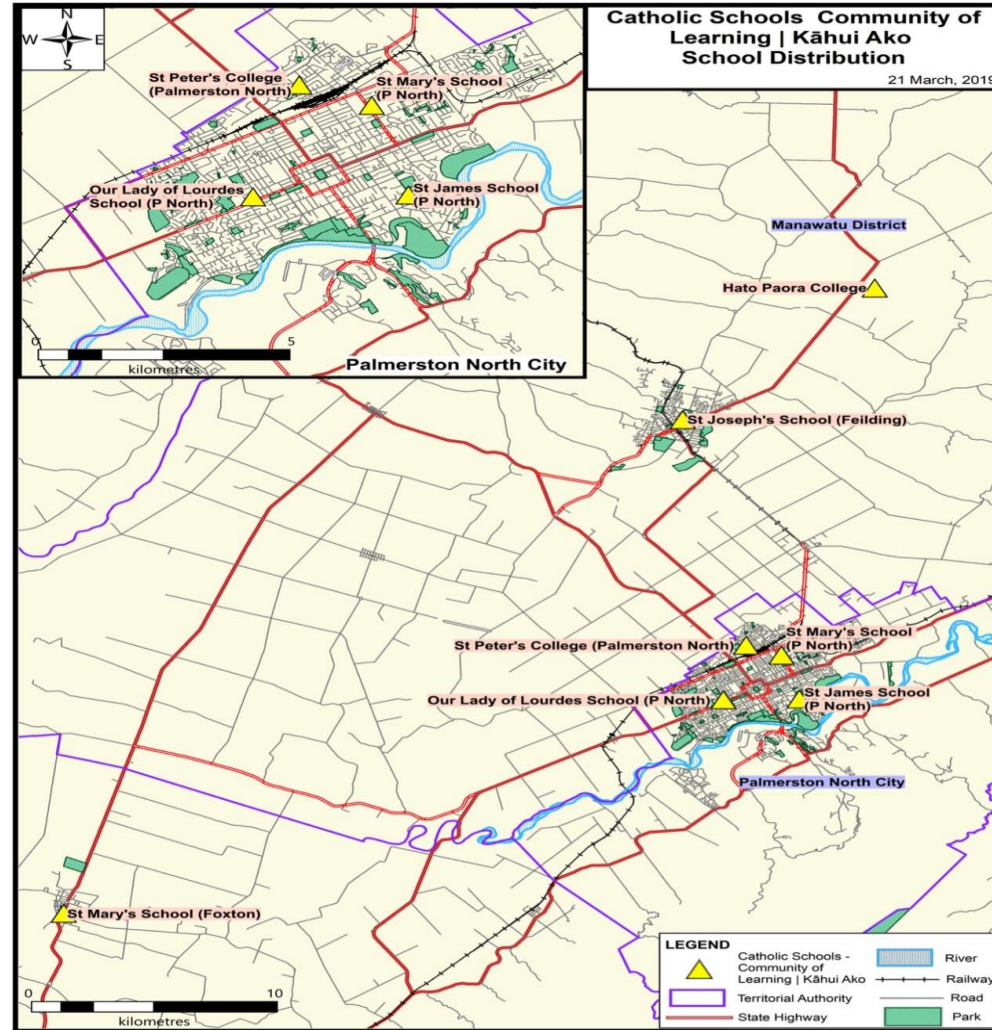
Principals' meetings, with representatives from the Ministry of Education, focused on getting to know each other, talking about the strengths of our schools, drafting a memorandum of understanding and tentatively looking at National Standards and NCEA data.

All stakeholders in our Kāhui Ako met for two days where we worked through a process and created a shared vision. This included Iwi, Clergy, Principals, Teachers, Support Staff, Diocesan Staff, ECE, Board Members and MoE.

Name of Learning Centre and Logo	Description
<p>St Joseph's School Feilding</p> 	<p>We are one of six schools in Feilding. We were established to serve the Roman Catholic Parish of St Brigids. Many residents of Feilding commute to the city of Palmerston North for employment. The School is affiliated with Kauwhata Marae with many Māori families being Ngāti Raukawa. Feilding is a typical mix of socio-economic levels found in most rural centres throughout New Zealand.</p>
<p>Our Lady of Lourdes School Palmerston North <i>Te Kura O To Matou Wahine O Ruata</i></p> 	<p>We are an integrated contributing primary school situated on the western side of the city of Palmerston North. Our mission is to provide our learners with the skills and motivation for lifelong learning in a nurturing catholic environment. We are a Mercy school founded in 1950.</p>
<p>St Mary's School Foxton</p> 	<p>We are a small Integrated Roman Catholic Primary School in Foxton offering faith formation and education to students from years 0-8. We were established as a private Catholic School in 1911, and staffed by the Brigidine Sisters. These Sisters brought with them a charism built on love, service to the needy, and courage within their community for Christ. A new School was built in 1967 which is when the first lay teachers began. Our iwi is Ngāti Raukawa.</p>

<p>Hato Paora Feilding</p> 	<p>Hato Paora College is a Catholic Māori all boys' secondary boarding school located in Cheltenham just out of Feilding. The school was opened by the Society of Mary in 1947. Our motto is Whaia te Tika, Pursue what is Right, which permeates all aspects of school life.</p>
<p>St Mary's School Palmerston North</p> 	<p>We are a Catholic Integrated School which was opened on 1 February, 1950 and was officially blessed on Sunday 12 February, 1950. St Mary's was integrated in 1985. The School is located on Ruahine Street, Palmerston North and caters for pupils in year 1-6. We have had, and continue to have, significant roll growth over the past two year.</p>
<p>St James' Catholic School <i>Te Kura Katorika o Hato Heemi</i></p>  <p>St James' Catholic School <i>Whakaruru Hau A Sheltering Place</i> <i>Te Kura Katorika o Hato Heemi</i></p> <p><i>Live The Truth</i></p>	<p>We are an Integrated contributing primary school, centrally located in Hokowhitu, Palmerston North. We are the Parish School for the Cathedral of the Holy Spirit, 197 Broadway Avenue. We are a Mercy school founded in 1958. Our Vision is To grow Catholic, Christian, young people, who are CONFIDENT, CONNECTED LIFE-LONG LEARNERS, inspired by the teachings of Jesus, and who make a positive difference in their community.</p>
<p>St Peter's College</p> 	<p>St Peter's College is a Catholic Year 7 - 13 school of approximately 600 students. It attracts students from all over Palmerston North and the Manawatū and has Foreign Fee Paying Students as part of its community. Prime Minister, Norman Kirk, opened St Peter's College on 29 July 1974. The merging of St Patrick's Intermediate School, St Joseph's Girls' School (Mercy Sisters) and Marist Boys' School (Marist Brothers) formed St Peter's College. These two Religious orders have ensured that the values of Christ are fundamental to the philosophy of St Peter's College. Our Vision statement is: 'St Peter's College celebrates being a Catholic Faith Community where students, teachers and families work in partnership to develop empowered, self-managing, life-long learners, who live the Gospel values in a changing world'.</p>

Our Map



Our Communities

Iwi Partnership

Due to the location of our schools, we partner with multiple Iwi: Ngāti Raukawa, Ngāti Kauwhata and Rangitāne. OLOL and SJS signed a Memorandum Of Understanding in 2016 with Rangitāne Iwi to develop a culturally responsive framework to ensure the cultural safety and protection of all Rangitāne Tāonga (treasures including, but not limited to, Rangitāne Kawa, Tikanga, Whakapapa, Reo, Waiata, Haka, Kōrero) that will remain the intellectual property of “**RANGITĀNE O MANAWATŪ**”.

The Culturally Responsive Framework developed with **Tanenuiarangi Manawatū Incorporated** will enable and guide **St James’ Catholic School/Our Lady of Lourdes** to deliver culturally responsive learning and teaching that values the cultures, identities and languages of all learners and their parents, families, whānau and communities.

As a result of this partnership iwi participated in our Kāhui Ako Visioning Days and continued to participate in the following ways:

- Tūmuaki at Hato Paora College leading conversations about iwi and partnering with iwi
- Ngāti Kauwhata representatives providing information about their iwi
- Māori RTLB talking about their role in supporting Māori students in our schools
- Iwi representation on Leadership Appointment panel from Rangitāne Iwi

What Next?

- Further partnering with iwi - facilitated by the new Tūmuaki at Hato Paora College
- Understanding how to partner with multiple iwi
- Creating a framework so that all schools in our Kāhui Ako are able to deliver culturally responsive learning and teaching that values the cultures, identities and languages of all learners and their parents, families, whānau and communities
- Working with iwi to strengthen the existing framework in two of the schools and then embed across our Kāhui Ako.
- St Peter’s College - beginning a Culturally Responsive PLD project that will be shared across the Kāhui Ako

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Palmerston North Catholic Kāhui Ako Education Review Office Combined Report

The creation of a Catholic Kāhui Ako in our area is an exciting opportunity for our schools, kura, early learning centres and community to work collaboratively to raise student achievement and engagement. Our combined Education Review Office Report highlighted the following areas as strengths and those actions required for improvement:

Common Strengths Include:

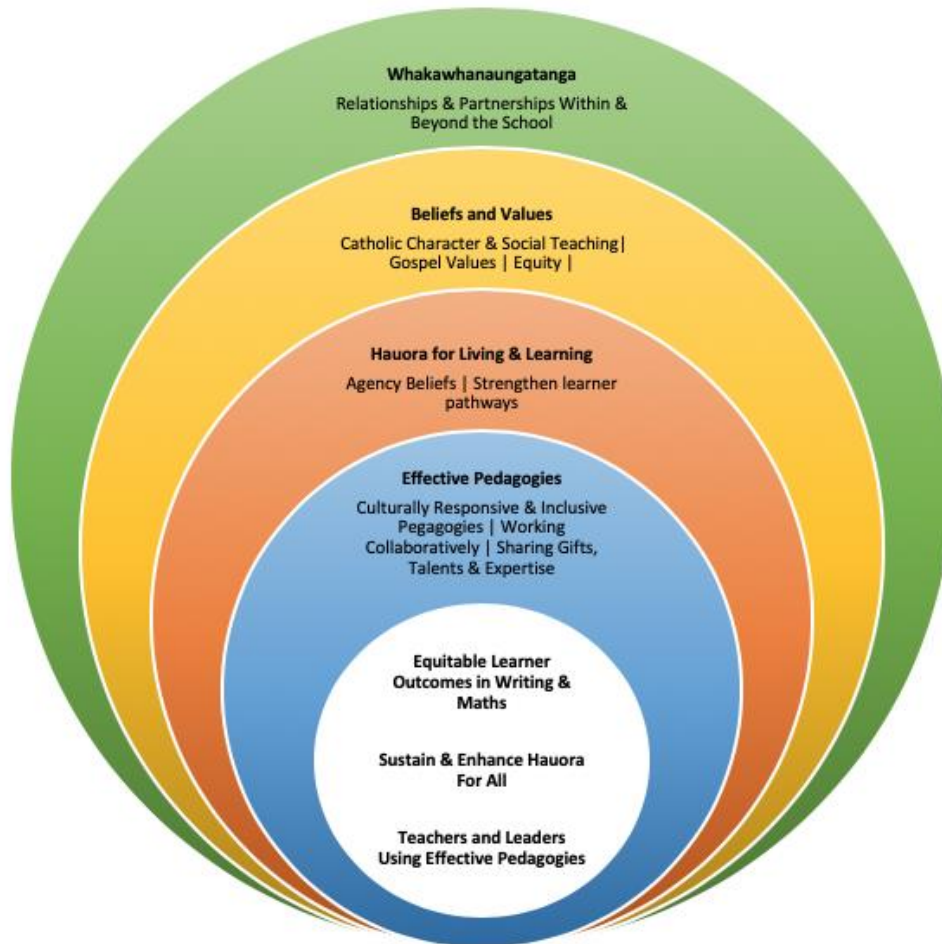
- The provision of an inclusive and caring environment that effectively responds to and promotes students' learning, wellbeing and sense of belonging
- High engagement of students, families and whānau
- A shared vision and values reflecting the special Catholic character
- Positive processes and systems for the collection, analysis and use of achievement data
- Well defined curriculum guidelines and expectations
- Established leadership capability and effective governance

Areas for Improvement Include:

- The implementation of a coherent, culturally responsive school-wide curriculum
- Building collective capacity to use evaluation, inquiry and knowledge to sustain and further improve outcomes for learners

Drivers of Improvement

Diagram pulling our themes/vision together/consultation with teachers to get challenges



Inquire deeply | Evidence Informed | Evaluate Impact

Theory of Improvement

If leaders and teachers:

- Build positive learning relationships/ partnerships within and beyond the school
- Show commitment to our Catholic Character
- Use effective, culturally responsive and inclusive pedagogy
- Focus on Hauora of all
- Believe they can make a difference (Agency)
- Engage in collaborative work
- Share expertise and knowledge
- Inquire deeply into areas that need improving
- Use evidence to inform our practices and regularly evaluate our impact
- Strengthen learner pathways then we will see improvement in leaders and teachers' practices, learner outcomes, and hauora overall.

Our Challenges

We have identified two key overarching challenges which we believe are fundamental to achieving more equitable outcomes across the learners of our community. Challenge 1, Whanaungatanga, has two sub-challenges and Challenge 2, Hauora for Living and Learning, has four sub-challenges. These will form the basis of our Theory for Improvement.

We are saying that if we do these things well, we will:

- improve leaders and teachers' use of effective pedagogies
- achieve more equitable learner outcomes especially in writing and mathematics, and
- sustain and enhance well-being overall.

Achievement Challenge 1

Whanaungatanga

- 1a. Build positive learning relationships within and beyond the school
- 1b. Engage in collaborative work sharing expertise and knowledge

1a. Build Positive Learning Relationships Within And Beyond the School

Why it is important:

1. Positive relationships underpin successful learning.
2. Students, parents, iwi, whānau, hapū, teachers and leaders, agencies and the wider community all have a part to play in ensuring strong learning outcomes for students.
3. Productive partnerships start by understanding that learners are connected to family/whānau.
4. Parents and whānau must be involved in conversations about children and their learning (Ka Hikitia 2013 – 2017).
5. Learning and well-being is enhanced.

What we understand and believe:

- Parents are their children's first teachers, knowing their children more than the classroom teachers
- All schools have a responsibility to establish positive relationships in a variety of ways with those involved in the students' learning journey, so that it extends their opportunity for learning
- It is the teachers' shared responsibility to build positive relationships with learners and their whānau and not leave it to chance
- Educationally powerful relationships include teachers and leaders engaging whānau in "learning talk"
- Learning is reciprocal - a two way process where we value what each other brings to the table.

Possible Actions:

The following extensive but not exhaustive list, is a summary of the actions taken by whānau, and schools when surveyed about what helped them make effective relationships with each other. Please note that where it is recorded Māori these actions are just as significant for other indigenous groups. (*Office of Auditor General, 2015*). They include:

- Having school leaders value Māori. e.g. strong, valued kapa haka roopu leading in the school in timetabled curriculum
- Ensuring that Boards of Trustees are actively involved in the life of the school and Māori/whānau representation on the Board
- Having a proactive principal who actively promotes Te Reo Māori and Tikanga Māori being learned by him/herself, staff/students/whānau, who model positive behaviours such as talking to whānau outside the classroom, and who shares responsibility for building relationships with whānau with his/her teachers
- Ensuring that Whānau members are leading and facilitating in learning spaces and in school activities such as teaching kapa haka
- Strengthening iwi partnerships to promote the proactive building of relationships with the school, whānau and the wider community
- Ensuring there is a kaumātua, iwi, or a cultural advisor leading cultural engagement across each school, ECE and the Kāhui Ako
- Developing an active and valued whānau group who the principal and teachers consult to get a Māori perspective on school initiatives and to connect with iwi, provide advice on how to deal with behavioural problems with Māori learners and provide leadership and guidance to help organise and run events, such as Matariki celebrations
- Creating meaningful school events that invite parent involvement and promote the school to whānau
- Accessing those with knowledge of, and expertise in, Māori culture to help develop a culture in the school that supports Māori, help prepare policies and procedures, and put them into practice, help staff build relationships with whānau
- Strengthening regular, honest and open communication, starting with an open door policy so whānau feel welcome and enabled to be involved, regular communication where teachers/principals LISTEN to what whānau have to contribute about their children, with teachers regularly communicating information to whānau about their child's progress
- Being flexible by greeting and smiling at parents making them feel comfortable, emailing and texting whānau who do not come into the school often, being aware of whānau circumstances and providing child care and kai during whānau hui and using sports, cultural and school wide events to build relationships with whānau
- Ensuring that school policies outline the school's commitment to building relationships with whānau. These must be available to whānau without them having to ask.

How will we know?

- When we have planned, deliberate regular collaboration with parents as partners in the learning relationship
- When we are open to listening to learners and their family/whānau and their voice is visible in our documentation
- When learners are making expected or better progress against the goals set by learners, whānau and teachers
- When our practice in the Kāhui Ako aligns with the research that states: It is clear that when children, their families and Principals are asked, “What is the most important influence on achievement?” - They all respond, it is the RELATIONSHIP that is especially important for Māori/Indigenous peoples. This will be evidenced through school / Kāhui Ako surveys that demonstrate more positive relationships between children, whānau and schools. We will set progress indicators using the evidence gathered from our surveys so that we can measure our progress against the outcomes.

1b. Engage In Collaborative Work, Sharing Expertise and Knowledge

Why it is important:

1. It helps us all to improve our practice for better outcomes for learners.
2. We want to build on the excellent teaching practice that is happening.
3. We recognise and value the assets of everyone and ensure those who should be at the table are welcome.
4. Working collaboratively is important because it improves student learning, encourages innovation and change, and improved teacher retention. Effective collaboration has the capacity to benefit teachers and learners.

ERO (2016) stated that:

“Collaboration focused on the improvement of teaching and learning is one of the highest yielding strategies to boost student, school and system performance – especially where responsibility for the success of all students is shared among all teachers and schools and a community.

What we understand:

- Teachers and leaders make deliberate opportunities to open up their practice and have time to inquire collaboratively into what’s working, what’s not, and plan how to improve outcomes for learners together. This requires a learning-focused culture where relationships, trust, and working respectfully with others is valued.
- Collaboration works by sharing the expertise that already exists within a community and by providing opportunities for good ideas to be tested and developed further. Collaboration leads to knowledge building
- Collaboration involves leaders building partnerships with learners, teachers, parents and community. When this happens, leaders provide meaningful opportunities for students to provide feedback on the quality of teaching and its impact on their learning and well-being

- Parents and families become partners in the learning futures of their children. As leaders, principals, teachers, students and parents we all want the best for our schools.
- The community is a great collaborative strength and resource. We have the full desire and intent of improving learning across the community and are prepared to participate in building that collaborative culture with a strong commitment to making a difference, not just for our school but for all students across the Kāhui Ako by lending our strengths and expertise to the challenges set before us.

Possible Actions:

- Agreeing on a cycle of collaborative inquiry, deepening as needed
- Providing time for teachers and leaders to collaborate on their inquiry
- Finding the existing strengths within our Kāhui Ako
- Sharing our gifts, talents and expertise
- Developing shared understanding of the pedagogy of collaboration
- Creating a culture of trust across the Kāhui Ako
- Developing an engagement strategy with learners, teachers and whānau.

How will we know?

- When teachers are engaging in joint work, sharing skills and strengths amongst colleagues that leads to measured improved practice using designed or existing matrices
- When whānau are sitting down around the table and their views are valued and listened to, then visible in action
- When diversity of ideas are welcomed and are put into action across our Kāhui Ako
- When working collaboratively challenges us to consider ideas we haven't thought about or even considered possible
- When we get beyond like-minded thinking so that challenging conversations and alternative views are seen as a positive way forward
- When we leave the collaborative table we will have an idea/product/tāonga that is better than what we could have come up with on our own
- When we all share responsibility and agree on set targets that lead to equitable student learning outcomes.

Achievement Challenge 2

Hauora For Living and Learning

- 2a. Show commitment to our Catholic Character
- 2b. Focus on Hauora of all
- 2c. Believe we can make a difference (Leader and Teacher Agency)
- 2d. Strengthen learner pathways

2a. Show Commitment To Our Catholic Character

Why it is important:

Catholic schools are established to carry out the Church's mission. Schools provide a Catholic Faith environment which enables young people to develop the attitudes, knowledge and skills to become active and committed members of the Faith Community and to contribute positively to the world community.

In 2014, The New Zealand Catholic Bishops, in their document *The Catholic Education of School-Age Children* stated: "Catholic education is above all a question of communicating Christ, of helping to form Christ in the lives of others. First and foremost every Catholic educational institution is a place to encounter the living God who in Jesus Christ reveals his transforming love and truth. Facilitating a genuine and ongoing encounter with Christ is an essential function of the Catholic school".

What we understand:

- Christ and the Gospel are at the centre of all we do. This is our pōu, the spiritual centre post that guides teaching, learning and everything we do
- Our Catholic character means we prioritise faith development and Gospel values
- It is each Catholic school's role to safeguard and strengthen an authentic Catholic identity and to facilitate an encounter with Christ for all learners.

Possible Actions:

- Strengthening a shared understanding about Catholic Social Teaching
- Developing a shared understanding about the Principles of Te Tiriti o Waitangi
- Sharing good practice around effective Parish School Partnerships
- Strengthening our knowledge of building community.

How will we know?

- When we see a culture of love, based on God's love for us enables individuals to love God and others and to respect the rights, freedom and intrinsic worth of all other people as demonstrated in our words and actions
- When we know that there is always a search for excellence which is an integral part of the Christian message
- When Religious Education programmes challenge learners and deepens their understanding of Catholic teaching as evidenced by a deepening of their faith and a growing knowledge of catholic teachings
- When it is evident that education is inclusive, has a focus on the development of each individual's unique talents, on students and families with particular needs, on the principles of the Treaty of Waitangi, and on multicultural issues. This will be evidenced through a shift in our current practice using a baseline matrix of where we believe we currently sit and what we want to achieve in the next three years
- When Effective Parish interaction builds up the community of the Church and supports whānau, teachers and students. This would be evidenced by an increased engagement between a school's parish, whānau and schools and where more students remain as parish members on leaving school
- When social justice in the face of discrimination and commitment to an option for the poor is in evidence is seen and responded to
- When young people emerge from our schools having formed a committed relationship with Christ. These young people remain connected to their catholic faith and use this as their moral compass and when they remain connected and active in a parish community.

2b. Focus on Hauora of All

Why it is important:

1. Improved well-being/hauora increases engagement and achievement and leads to academic success. Academic achievement is crucial to well-being.
2. We must acknowledge and respect the dignity of every individual.
3. Enhancing and sustaining teacher and leader well-being in turn positively impacts the quality of their teaching.
4. "Well-being is vital for student success. Student well-being is strongly linked to learning. A student's level of well-being at school is indicated by their satisfaction with life at school, their engagement with learning and their social-emotional behaviour. It is enhanced when evidence-informed practices are adopted by schools in partnership with families and community. Optimal student well-being is a sustainable state, characterised by predominantly positive feelings and attitude, positive relationships at school, resilience, self-optimism and a high level of satisfaction with learning experiences." (ERO, 2016, *Well-being for Success: A Resource for Schools.*)
5. "Investment in teacher wellbeing contributes to improved health and wellbeing for teachers and students, and ultimately, to positive learning outcomes." *McCallum, F., Price, D., Graham, A., & Morrison, A. (2018). Teacher Wellbeing: A review of the literature*

What we understand:

- Learners who are positive, have a strong sense of identity and belonging and connect well with others, achieve high levels of student success
- Well-being and learning have a reciprocal influence on each other
- If our young people are to be confident, connected and actively involved lifelong learners they need to feel happy and secure, have equitable learning opportunities and have their culture, language and identity recognised and valued
- Key elements Taha Tinana - Physical well-being. Taha Hinengaro - Mental and emotional well-being, Taha Whānau - Social well-being, and Taha Wairua - Spiritual well-being. (*Whare Tapa Whā Professor Sir Mason Durie 1984*)

Possible Actions:

- Increasing leaders' and teachers' knowledge and capacity through professional learning with RTLB on inclusive practice of learners with diverse needs
- Increasing leaders' and teachers' knowledge and capacity through professional learning around the neuroscience of self-care (*Kathryn Berkett 'Engage'*)
- Understanding how each individual in our school operates at work and how they appreciate being valued. Use this information to enhance well-being
- Taking part in the NZCER Well-being Survey for schools with a thorough Kāhui Ako wide analysis
- Gathering effective transition systems within our own schools, from early childhood to primary school, from primary to intermediate/secondary school and then sharing and developing effective transition practices across the Kāhui Ako

How will we know?

- All schools will engage with the NZCER Well-Being tool that measures individual school well-being as well as providing a Kāhui Ako wide picture. From this baseline information we will gather trends and prioritise interventions. We will set progress indicators using the evidence gathered from our survey so that we can measure our progress against the outcomes. We will want to know:
 - When students feel safe in the classroom, playground and on their way to school
 - When students have a strong sense of belonging
 - When students have access to pastoral care
 - When teachers feel safe
 - When students tell us about their sense of belonging
 - When students have high attendance
 - When transitions between classes and between schools are effective
 - When relationships between schools and support services are effective
 - When all teachers are highly skilled at supporting the well-being of all of their students
 - When all staff, including leaders, know they are valued team members and make important contributions, and all schools in our Kāhui Ako will have students at the centre of everything they do.

2c. Believe We Can Make A Difference (Leader and Teacher Agency)

Why it is important:

1. Agency involves having a belief that as educators we can make a difference for all learners.
2. We are committed to Māori enjoying success as Māori.

What we understand:

- There is individual agency and collective agency
- Collective agency happens when teachers work together with a shared belief that they can make a difference together
- Agency is enhanced when learners are involved in caring and inclusive learning communities where highly productive relationships exist between teacher and students (and among students) and everyone is empowered to learn with and from each other
- Self-efficacy – the extent or strength of one's belief in one's own ability to complete tasks, reach goals and improve motivation and effort is closely linked with agency and is very strongly supported within the learning community
- Being culturally responsive, and valuing cultural responsiveness ensures the diversity of our students, specifically for Māori and Pasifika learners
- It affirms the richness found in the languages, heritages and culture of learners and uses these as platforms for success
- What is good for Māori is good for everyone. What is good for everyone is not necessarily good for Māori
- What happens at school impacts on learners' culture, language, and identity
- Teachers and leaders must proactively challenge their assumptions and unconscious bias and have high expectations for all learning and for all learners.

Possible Actions:

- Inquiring deeply into the groups of learners where diversity gaps exist and explore how they learn best.
- Exploring the current status of teachers and leaders understanding of Tātaiako - Cultural Competencies and culturally responsive approaches for achieving success
- Exploring the current status of teachers and leaders understanding of formative pedagogy
- Taking action to build capacity as the inquiry unfolds and continually evaluate progress/learning

How will we know?

We will use staff, student and whānau surveys to determine the level of Agency being implemented in our Kāhui Ako. We will also develop matrices to track the progress of this challenge for teachers. We will also set progress indicators in our matrices using the evidence gathered from our surveys so that we can measure our progress against the outcomes.

We will want to know if we reach a point:

- When teachers care for Māori learners as Māori – Valuing the cultural capital that Māori learners bring to our learning spaces; their

- language, culture, identity and unique gifts and talents
- When teachers care for the performance of Māori learners. They have high expectations and they communicate this to them. Their expectations are that Māori learning will be equitable to that of non-Māori
 - When teachers are prepared for Māori to be Māori, where Māori can draw upon their own prior knowledge and interests and bring these to the classroom
 - When teachers manage their classrooms using the concept of ako – a teaching and learning relationship, where the educator is also learning from the student and where educators' practices are informed by the latest research and are both deliberate and reflective. Ako is grounded in the principle of reciprocity and also recognises that the learner and whānau cannot be separated.
 - When teachers manage their classrooms using using formative pedagogy. This means that in their interactions with Māori learners they share their learning goals with them and together they design a plan to achieve them
 - When teachers create an atmosphere in their learning spaces of learners among learners where inquiry is the norm as opposed to transmission modes of teaching, where the teacher is the dispenser of all knowledge
 - When teachers ensure tuakana teina is foundational to Māori learners being successful at socially constructing learning
 - When teachers use a range of strategies such as cooperative strategies, understanding that these strategies are a structured way of engaging learners in the work of co-constructing knowledge, unpacking challenging content and reflecting on learning
 - When we do not resort to deficit explanations of indigenous children and their families
 - When we build on students' strengths and not focus on deficits
 - When we are focused on improving educational outcomes showing these children and their families that they believe they can learn and they are fully capable of high expectations
 - When we are committed to improving the quality of the CARING and LEARNING relationship by treating indigenous children AS IF THEY WERE OUR OWN. We treat the children in our care as we would want others to treat their own children
 - When we know we can challenge and provide solutions for deficit explanations
 - When we engage and are committed to the process of changing our pedagogy through deep inquiry and evaluative thinking and when we find strategies that work we implement them across everything we do
 - When we are supported to do this by others. We work collaboratively and cooperatively with others to make a difference.
 - When we understand and believe we are able to make a difference
 - When we establish relationships with family/whānau based on values that are aligned with those of indigenous peoples.
 - When we create opportunities to seek solutions beyond the school
 - When we create partnerships in governance, in the classroom and through the development of a localised curriculum.

2d. Strengthen Learner Pathways

Why it is important:

1. Effective transition practices keep the learning momentum happening for learners.
2. Successful transitions are critical in enabling strong education pathways for all students, but particularly our Māori and Pasifika students.

What we understand:

- Successful transitions in education occur when students develop a strong sense of belonging in the new setting and feel proud and supported in their identity, language and culture
- Successful transitions occur when leaders and teachers understand and value where the learners have come from and are going to
- Key transitions occur both across and within and beyond schools. They include:
 - beginning early childhood education and care services
 - starting school
 - changing year levels within a school
 - transferring from one school to another - including from schools not in the Kāhui Ako or from a different region
 - shifting from primary school to intermediate school, and on to secondary school
 - moving from secondary school or re-engaging post compulsory schooling to vocational education and training tertiary education, and higher skilled employment (Ka Hikitia, 2012)
 - transferring into the area.

Possible Actions:

- Sharing and reviewing current transition practice for effectiveness and developing areas for improvement
- Researching, sharing and taking action based on effective transition practices within schools, from early childhood to primary school, from primary to intermediate/secondary school and the beyond schooling to tertiary and the work-place
- Gathering a range of information across the Kāhui Ako to determine learners' well-being, engagement, attendance, sense of belonging and success.

How will we know?

When we have fully implemented a system where learner and whānau information, with their permission, is shared between schools. We will also set progress indicators using the evidence gathered so that we can measure our progress against the outcomes. This will:

- Allow teachers to know about the learners and their families who are coming to their schools
- Demonstrate to parents that schools are prepared for their child and that they do not need to tell their story again – especially in the case of students with additional learning needs
- Decrease the time for learners to develop a strong sense of belonging.

Our Approach Is Underpinned By Collaborative Inquiry

Inquire deeply into areas that need improving
Use evidence to inform our practices and regularly evaluate our impact

Then We Will See

Leaders and teachers' using effective pedagogies,
More equitable learner outcomes especially in writing and mathematics, and
Sustained and enhanced well-being overall.

The Story of Our Data

Data has been gathered from all members of our Kāhui Ako in order to present a picture of achievement across our schools. This data is current to the end of 2018. We also reviewed the combined ERO report and considered their findings.

We want :

- To accelerate progress for those students where achievement data highlights inequity
- Teachers and leaders working on problems that are important for them and their learners
- To be collaborative, regularly evaluating our impact and have learner, teacher and whānau voice

Writing Years 1 - 6 Data

- Currently WRITING data shows diversity across schools with students ranging from 62.5% - 89.2% At/Above expected levels of achievement
- The Kāhui Ako average is 72% At/Above expected levels of achievement
- Of concern is that the overall Kāhui Ako average is decreasing over a 3 - 4 year period
- Four out of five schools reflect this trend
- Writing data is the weakest of the three main curriculum areas.

Writing Years 7 - 8 Data

- Currently WRITING data across the Kāhui Ako sits at 74% of students achieving At or Above expected levels of achievement

Mathematics Years 1 - 6 Data

- Currently MATHEMATICS data shows diversity across schools with students ranging from 68% to 84.4% At/Above expected levels of achievement
- The Kāhui Ako average is 72.9% At/Above expected levels of achievement
- Of concern is that the overall Kāhui Ako average is decreasing over a 3 - 4 year period
- Three out of five schools reflect this trend.

Mathematics Year 7 - 8 Data

- Currently MATHEMATICS data across the Kāhui Ako sits at 76% of students achieving AT or ABOVE expected levels of achievement

- There is little or no difference between Year 7 and Year 8 achievement

Diversity Boys and Girls Years 1 - 8

- There is a large diversity gap overall (Yrs 1-8) between boys and girls achievement in WRITING [boys 66%; girls 76.4%]
- This gap increases in some schools. [Range: -23.4% to +10.6%]

Ethnicity Years 1 - 8

- The Maori/European gap is small [2.7%] across the Kāhui Ako
- Diversity within some schools is large, ranging from +13.6% to -24.1 percentage difference.

Writing Years 9 - 10 data

- Currently WRITING data at this level is a concern with 61% of the students AT or Above the expected level of achievement
- Māori students are achieving at the same level as their NZE cohort but the Pasifika students are up to 10% lower - NB: there is a small number of Pasifika students across the Kāhui Ako
- Boys are achieving better than girls in WRITING - a difference of more than 10%

- There is little or no difference in achievement between students in Year 7 and Year 8

Diversity Boys and Girls Years 1 - 8

- The achievement of boys and girls AT/Above is similar [Boys 72.7%; Girls 71.1%]
- At most schools the gender gap is minimal

Ethnicity Years 1 - 8

- The overall ethnicity gap between Maori students [68.6%] and European students [75.9%] masks the wide range within schools [Range: -44.4% to 12.3%]
- Pasifika students at this level are achieving lower outcomes than both NZE and Māori students but it is important to note the small cohort of students across the Kāhui Ako

Mathematics Years 9 - 10 data

- Currently MATHEMATICS data across the Kāhui Ako sits at 73% of students achieving AT or ABOVE expected levels of achievement
- Year 9 students are at 75% and Year 10 at 70%
- There is minimal difference in the achievement of Māori and Pasifika students when compared to their NZE cohort
- Girls are achieving 5% higher than boys in Mathematics

NCEA

Aggregated data has been analysed across the two secondary schools with the following conclusions. Data from 2015 - 2018 was considered.

- NCEA results in 2018 across Levels 1, 2 and 3 are very positive: Level 1 = 87% (increase of 7% from 2017), Level 2 = 93% (increase of 8% from 2017), Level 3 = 82% (increase of 4% from 2017)
- These results are 17% higher than National averages of school of a similar decile
- Level 2 results have improved 30% over 4 years
- There is little or no difference in the achievement outcomes between Māori students and their NZE cohort
- Girls achieved better than boys at Level 1 but boys reversed this outcome at both Level 2 and Level 3
- It is acknowledged that the quantity of NCEA achievement is very positive. However there is scope for improvement in the quality of the outcomes with respect to endorsement levels
- Raising the levels of Merit and Excellence endorsement in both secondary schools needs to be a focus
- This will include overall student endorsements as well individual student subject endorsements




EVALUATION




The overall Kāhui Ako data highlights the need for an overarching focus on improving writing and mathematics achievement in Years 1 - 10 and higher levels of NCEA endorsement, however, each school presents its own unique achievement issues to address. To maintain relevance, schools will select their own targets informed by their analysis of variance to contribute to the overall Kāhui Ako achievement challenges. This ensures schools have AGENCY over the focus of their work that is shared with the Kāhui Ako.




Leadership Strategy For Leaders As Learners

- Leaders will share their progress towards specific school achievement target(s) based on the identified gaps in the shared Achievement Challenge with other leaders in the Kāhui Ako
- Leaders will use the collaborative inquiry (Spiral) to help address the challenge. Leaders will have opportunities to collaborate with other leaders at key times during the spiral process (e.g. data exploration for scanning)
- Leaders will share their progress towards these targets three times during the year to provide leaders with an intentional opportunity to GROW EXPERTISE, LEARN FROM EACH OTHER and experience SHARED ACCOUNTABILITY
- Evaluation will be annual using agreed data measuring AT/Above expected levels of achievement in relation to the NZ Curriculum and the Learning Progression Framework in Years 1-10 in Writing and Mathematics, and NCEA endorsements in Years 11, 12 and 13.

Student Achievement Targets

Learning Area	Year Group	Current Data - 2018		Projected Data - 2021
Writing	Years 1 - 6	Kāhui Ako average 71% At or Above		Kāhui Ako average 80% At or Above
Writing	Years 7 - 8	Kāhui Ako average 74% At or Above		Kāhui Ako average 82% At or Above
Writing	Years 9 - 10	Kāhui Ako average 61% At or Above		Kāhui Ako average 75% At or Above

Learning Area	Year Group	Current Data - 2018		Projected Data - 2021
Mathematics	Years 1 - 6	Kāhui Ako average 73% At or Above		Kāhui Ako average 83% At or Above
Mathematics	Years 7 - 8	Kāhui Ako average 76% At or Above		Kāhui Ako average 86% At or Above
Mathematics	Years 9 - 10	Kāhui Ako average 73% At or Above		Kāhui Ako average 83 % At or Above

NCEA Overall Endorsement Levels	Level 2	Current Data - 2018 %		Projected Data - 2021
Level 1	Excellence Merit Total	13 35 48		25 40 65
Level 2	Excellence Merit Total	11 27 38		20 35 55
Level 3	Excellence Merit Total	15 24 39		20 30 50

NB:

1. Data for Individual subject endorsement will be analysed in each of the two secondary schools over 2019 with targets set in specific subjects in those schools.