



Lower North Island Christian KĀHUI AKO (99164) (LNIC Kāhui Ako)

*Christ-centred learning communities
collaborating to grow.*

He waka eke noa
“A canoe that we are all in together”

Introduction | Whakatakinga

Since the establishment of our Kāhui Ako in December 2016 we have completed one cycle of work and are heading into the next cycle with a refreshed understanding and approach to the pathway forward.

Lower North Island Christian Kāhui Ako ERO Report 2017

“Continuing to embed systematic teacher inquiry and internal evaluation across the Kāhui Ako is the next step. Building evaluation practice is likely to help support the collective response of the Kāhui Ako in addressing the needs of students at risk of not achieving successful educational outcomes.”

The review of the 2017-2020 Achievement Challenges presented an opportunity to reflect on our priorities across our Kāhui Ako. Difficulties were experienced with effective evaluation and gathering of consistent/moderated data, however, stories of success were evident through anecdotal feedback.

As we enter into the next phase of our Kāhui Ako, we have identified **three Achievement Challenges**:

1. Wellbeing
2. Local Curriculum
3. Effective Pedagogy

Our Vision | He Kaupapa

The purpose of the Lower North Island Christian Kāhui Ako is to foster collaboration within, across and through our faith-based communities. We will build on positive relationships in order to optimise professional learning opportunities for staff, and raise student achievement outcomes.

Our original vision was:

Strengthening teaching practice to enhance and transform Christ-centred learning.

Our new vision statement is:

*Christ-centred learning communities
collaborating to grow.*

In review, we felt that our original vision did not fully encompass the new direction of the Kāhui Ako.

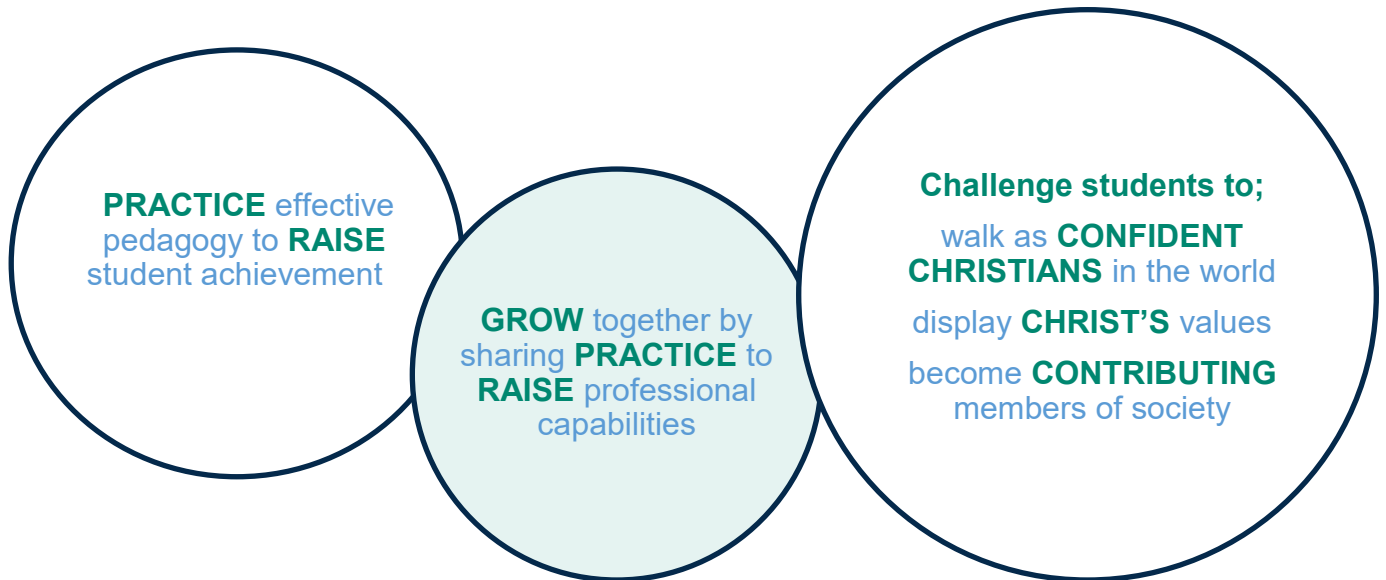
‘Christ-centred communities collaborating to grow’, places emphasis and importance on collaboration, which we aim to strengthen moving forward. It articulates our desire to grow the whole person, as illustrated in the Bible and in Professor Sir Mason Durie’s ‘Whare Tapa Wha’ model (1984) on wellbeing.

Our new vision signals our intent to improve student wellbeing and achievement through collaboration, which focuses on Christian faith-based pastoral care and the strengthening of teaching practice.

*Ko te rino hei whakakoi mo te rino; waihoki ko te tangata ano hei whakakoi i te mata o tona hoa.
As iron sharpens iron so one person sharpens another.*

Our Aspirations | Hōkaka

Our **Achievement Challenges** have been developed following consultation and reflection with stakeholders (refer to page 7). They are designed to promote a culture of learning where we:

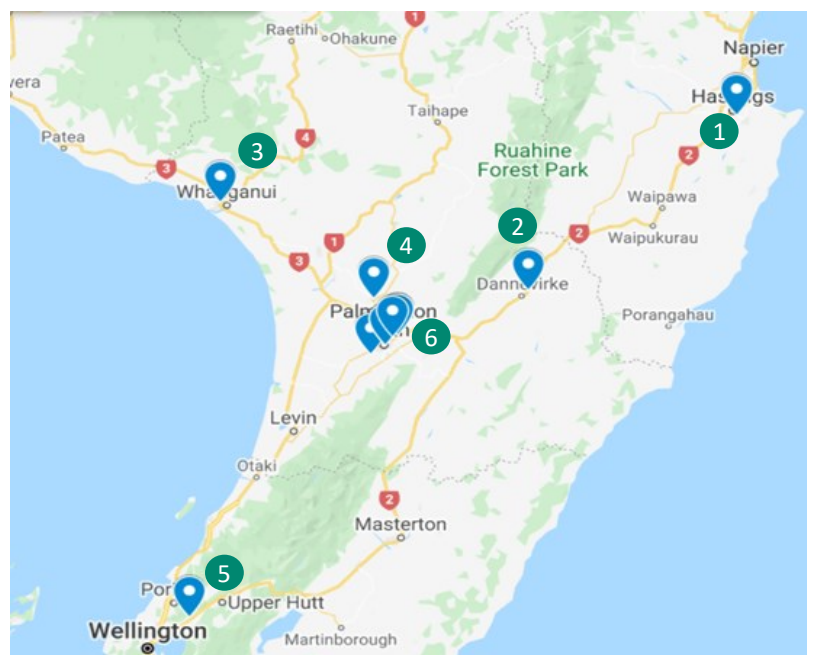


Our People, Our Place | Tō Tātou Iwi, Tō Tātou Kāinga


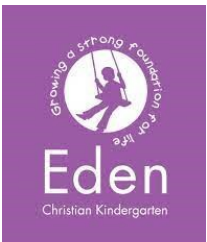

The Lower North Island Christian Kāhui Ako comprises seven faith based schools and five faith based ECEs spanning the lower North Island. The Kāhui Ako is spread geographically over different iwi boundaries/rohe, including Rangitāne, Ngāti Kahungunu, Ngā Rauru, Te Ātiawa and Wellington Tenth Trust (Wellington-Taranaki).


As a Kāhui Ako, we seek to be responsive to the education aspirations of these iwi.

- 1 Hastings Christian School
- 2 Totara College
- 3 Faith City School
- 4 Eden Christian Kindergarten
- 5 Maranatha Christian School
- 5 Discovery Early Learning Centre
- 5 Wellington Seventh Day Adventist School
- 6 Cornerstone Christian School
- 6 Cornerstone Christian Preschool
- 6 Palmerston North Adventist Christian School
- 6 Longburn Adventist College
- 6 Footsteps Adventist Early Learning Centre
- 6 Lalanga Mo'ui Tongan Early Childhood Centre



Our Schools and Early Learning Centres | Ō Mātou Kura


Early Childhood Centre	Roll Cap	Area	Ethnic Summary (average 2019-2021)
 <p>www.cornerstone.ac.nz/preschool</p>	40	Palmerston North	NZ/Pākehā 50% Māori 15% Pasifika 2% Asian 13% MELAA 20% Other 0%
<p>Vision: A family based Preschool providing quality Christian early education, assisting parents to raise their children in the ways of God</p> <p>CCP is a family based Preschool providing quality Christian early education, assisting parents to raise their children in the ways of God. Cornerstone Christian Preschool (CCP) is one of Cornerstone Christian School's (CCS) feeder preschools, and is also located on the same site. CCP is technically a separate legal entity from CCS.</p>			
 <p>www.edenkindy.co.nz</p>	61	Feilding	NZ/Pākehā 45% Māori 20% Pasifika 5% Asian 2% MELAA 22% Other 6%
<p>Vision: Growing a Strong Foundation for Life</p> <p>Eden Christian Kindergarten aims to provide outstanding early childhood education and related family and community support, in a loving Christian environment that cares for and empowers the children and families of Feilding and our surrounding rural community.</p>			
 <p>www.pnfootsteps.co.nz</p>	28	Palmerston North	NZ/Pākehā 32% Māori 22% Pasifika 18% Asian 22% MELAA 3% Other 3%
<p>Vision: Connecting Children to Jesus</p> <p>Footsteps Adventist Early Learning Centre will reflect the special character of the Seventh-day Adventist Church. It has been established by the community of the Palmerston North Seventh-day Adventist Church to serve the spiritual and educational needs of children. The Preschool is a member of the system of educational institutions operated by the Conferences of the Seventh-day Adventist Church in New Zealand.</p>			
<p>Lalanga Mo'ui Tongan Early Childhood Centre</p>	22	Palmerston North	NZ/Pākehā 0% Māori 14% Pasifika 82% Asian 4% MELAA 0% Other 0%
<p>Lalanga Mo'ui Early Childcare Centre in Palmerston North operates as a not-for-profit charitable trust. It provides education and care for children from babies and up to five years of age. The programme is based on a total immersion Tongan language model within a Christian ethos. The centre is governed by the Talakaepau 'O e Melinime Society Incorporated and a management committee of Lalanga Mo'ui, which includes the centre manager and all the staff.</p>			

 <p>www.discoveryelc.org.nz</p>		Lower Hutt	<table border="0"> <tr><td>NZ/Pākehā</td><td>48%</td></tr> <tr><td>Māori</td><td>6%</td></tr> <tr><td>Pasifika</td><td>4%</td></tr> <tr><td>Asian</td><td>38%</td></tr> <tr><td>MELAA</td><td>4%</td></tr> <tr><td>Other</td><td>0%</td></tr> </table>	NZ/Pākehā	48%	Māori	6%	Pasifika	4%	Asian	38%	MELAA	4%	Other	0%
NZ/Pākehā	48%														
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MELAA	4%														
Other	0%														


Vision:
Discovery Early Learning Centre is dedicated to providing opportunities for children to learn and grow in a supportive and fun environment. Opened in April 2007, Discovery's bright new purpose-built centre has been established by the Discovery Christian Centre Trust. Located in Kelson (Lower Hutt), we are a community-based centre providing quality early childhood education to the Lower Hutt community.

School	Year Levels	Roll Cap	Area	Ethnic Breakdown												
 <p>www.maranatha.school.nz</p>	Years 0 - 8	160	Lower Hutt	<table border="0"> <tr><td>NZ/Pākehā</td><td>55%</td></tr> <tr><td>Māori</td><td>14%</td></tr> <tr><td>Pasifika</td><td>7%</td></tr> <tr><td>Asian</td><td>15%</td></tr> <tr><td>MELAA</td><td>9%</td></tr> <tr><td>Other</td><td>1%</td></tr> </table>	NZ/Pākehā	55%	Māori	14%	Pasifika	7%	Asian	15%	MELAA	9%	Other	1%
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Vision: Growing Christ Centred Learners & Leaders
Maranatha Christian School is a state-integrated co-ed Christian school with up to 160 children from years 1 to 8. The school sits in a peaceful country atmosphere in the Western hills of Lower Hutt. The Maranatha Foundation Board (Proprietors) is made up of members from the funding 'Pentecostal' churches, Hope Centre and Discovery Elim Christian Centre. Maranatha values of Love, Integrity, Faith & Excellence and motto to 'Serve by love, love to serve' are key to the outworking of our vision statement.

 <p>www.pnacs.school.nz</p>	Years 0 - 6	112	Palmerston North	<table border="0"> <tr><td>NZ/Pākehā</td><td>16%</td></tr> <tr><td>Māori</td><td>24%</td></tr> <tr><td>Pasifika</td><td>33%</td></tr> <tr><td>Asian</td><td>10%</td></tr> <tr><td>MELAA</td><td>6%</td></tr> <tr><td>Other</td><td>12%</td></tr> </table>	NZ/Pākehā	16%	Māori	24%	Pasifika	33%	Asian	10%	MELAA	6%	Other	12%
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MELAA	6%															
Other	12%															

Vision: PNACS exists to provide a caring, nurturing environment where students are educated for a life of service to both God and the community
The Palmerston North Adventist Christian School was originally established in Queen Street in Palmerston North in 1917 and offered quality Christian co-education to students in the Manawatu. The school moved to its current location in Nelson Street in 1936. We provide a dynamic learning environment for children from years 1-6.

 <p>www.totaracollege.school.nz</p>	Years 0 - 13	75	Dannevirke	<table border="0"> <tr><td>NZ/Pākehā</td><td>64%</td></tr> <tr><td>Māori</td><td>29%</td></tr> <tr><td>Pasifika</td><td>1%</td></tr> <tr><td>Asian</td><td>0%</td></tr> <tr><td>MELAA</td><td>4%</td></tr> <tr><td>Other</td><td>2%</td></tr> </table>	NZ/Pākehā	64%	Māori	29%	Pasifika	1%	Asian	0%	MELAA	4%	Other	2%
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Māori	29%															
Pasifika	1%															
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MELAA	4%															
Other	2%															

Vision: Reaching our God given potential: spiritually, academically, socially and physically
Tōtara College provides Biblically based, Christian education to assist parents in their God-given task to bring up their children in the "training and guidance of the Lord" so that they may, "serve and love the Lord their God with all their heart, soul, mind and strength." Deuteronomy 6:5

School	Year Groups	Roll Cap	Area	Ethnic Breakdown
 <p>Cornerstone Christian School <i>Learn, serve and grow in God</i></p> <p>www.cornerstone.ac.nz</p>	Years 0 - 13	580	Palmerston North	NZ/Pākehā 55% Māori 12% Pasifika 8% Asian 20% MELAA 5% Other 0%
<p>Vision: To be confident followers of Jesus Christ, equipped and inspired to creatively impact our world</p> <p>Cornerstone Christian School is an integrated co-educational School for Years 1–13 in the city of Palmerston North, New Zealand. Cornerstone Christian School was established by and for parents choosing a God-centred education.</p>				
 <p>FAITH CITY SCHOOL <i>Te Kura Hāpori o te Whakapono</i></p> <p>www.faithcity.school.nz</p>	Years 0 - 8	150	Whanganui	NZ/Pākehā 45% Māori 23% MELAA 8% Pacifica 11% Asian 9% Other 4%
<p>Vision: Teaching with a Christian Worldview</p> <p>Faith City School, formerly Faith Academy, is a state-integrated primary school in Whanganui. With a roll of around 150 students from Years 1-8, Faith City School is the largest inter-denominational school in the Whanganui area.</p>				
 <p>HASTINGS CHRISTIAN SCHOOL</p> <p>www.hcs.school.nz</p>	Years 0 - 13	340	Hastings	NZ/Pākehā 77% Māori 11% Pasifika 2% Asian 5% MELAA 5% Other 0%
<p>Vision: Exemplary learners in all walks of life</p> <p>Mission Statement: To walk students through all fields of human thought and endeavour, discerning and celebrating Truth at every turn, for the purpose of challenging and equipping them to use their unique gifts to forge lifestyles marked by exemplary dedication to God and neighbour.</p>				
 <p>Longburn Adventist College</p> <p>www.lac.school.nz</p>	Years 7 - 13 Boarding and Day Students	350	Palmerston North	NZ/Pākehā 50% Māori 14% Pasifika 26% Asian 8% MELAA 2% Other 0%
<p>Vision: In Christ, we educate, encourage and empower</p> <p>Longburn Adventist College is an integrated co-educational Christian school in New Zealand for years 7 to 13. It is located just west of Palmerston North in the Manawātū District in the small dairy town of Longburn.</p>				
 <p>Wellington Seventh-day Adventist School <i>Educating for Eternity</i></p>	Years 0 - 8	100	Wellington	NZ/Pākehā 3% Māori 9% Pasifika 61% Asian 14% MELAA 9% Other 4%
<p>Vision: Growing lifelong learners who are spiritually connected, emotionally strong and socially skilled</p> <p>Wellington Seventh-day Adventist School is a state-integrated co-ed Christian school with up to 100 children from years 1 to 8. It is located in Kenepuru, Porirua.</p>				

Our Structure | Tō Mātou Hautūtanga

Senior Leaders

The Senior Leaders support the Within School Lead/s in their school to promote best teaching practice aligned to the vision of the Kāhui Ako.

Kāhui Ako Co-Lead Principals

The purpose of the Principal Lead role is to; provide leadership in building productive collaboration in the Kāhui Ako, facilitate the ongoing development and implementation of the Kāhui Ako achievement plan, and provide leadership in the use of professional expertise across schools to meet the Kāhui Ako achievement challenge goals.

Iwi

The iwi in each region of our Kāhui Ako are key stakeholders. Their input is valued and appreciated.

Kāhui Ako Senior Leadership Team (SLT)

The SLT consists of the Co-Lead Principals and Across School Leads. They work together to serve the purpose and vision of the Kāhui Ako.

Within School Leads (WSL)

The purpose of the Within School Lead role is to promote best teaching practice both within their own school and to work with Across School Leads to share this practice across the Kāhui Ako. Within School Leads are the communication face of the Kāhui Ako for their school.



Students | Ākongā

Kāhui Ako Principals, Senior Leaders and Within School Leads

These roles, working in collaboration with the Kāhui Ako SLT, operate as a working group considering strategy and data.

Kāhui Ako Stewardship Group

The Stewardship Group are representatives from across the Kāhui Ako. They operate as a high level oversight body ensuring the Kāhui Ako remains true to the vision, progressing with Achievement Challenges, and oversee the appropriate use of resources.

Across School Leads (ASL)

The purpose of the Across School Lead role is to strengthen collaboration and the sharing of strategies across the Kāhui Ako in order to improve teaching and learning outcomes, as described in the shared achievement challenges.

Our Journey | Tō Mātou Haerenga

Over the years leading up to the formation of the Lower North Island Christian Kāhui Ako, our schools were firmly established as a working group as part of the Lower North Island Christian Schools' cluster of the NZ Association for Christian Schools (**NZACS**). School leaders felt that our background as a group of **faith-based** schools who already knew each other, would enable us to transition readily to the Kāhui Ako concept.

School leaders had established **relational trust** through working together on NZACS initiatives and sharing effectively during professional learning conferences, which at various times, had other people in attendance e.g. Board members, MoE representatives, ECE leaders, staff and leaders from other schools. Staff and students connect annually at NZACS **interschool sports exchanges**.

With our background of working together, our **commonality of vision** as Christian Schools, we have a strong professional will to provide quality **Christian pastoral care** and improve achievement outcomes for our students. As members of the body of Christ, we can achieve more together than we can apart.

Challenges | Whakakōroiroi

A **challenge** we faced initially was the **geographical spread** of the schools in our Kāhui Ako. With school's located between Hastings and Wellington and from Whanganui to Dannevirke, the opportunities to connect onsite were limited.

This challenge forced us to be creative in the ways that we communicate and collaborate. We were intentional about creating opportunities to use **Zoom** to foster and maintain relationships. We held monthly WSL/ASL catch ups and encouraged our teachers to host and attend Zoom meetings in areas of interest.

Another obstacle faced was ensuring that teachers, students and parents within our respective school communities **understood the vision** of the Kāhui Ako, our purpose for being together.

At the conception of our Kāhui Ako, principals had existing relationships as a result of working in the NZACS regional cluster. This resulted in principals driving the establishment phase of the Kāhui Ako. However, the ownership of vision/purpose did not necessarily filter down to staff within each respective school.

A final obstacle was a lack of detail specific to the roles of appointed ASL's and WSL's. During the establishment phase, it was left to employing principals to decide how best to use this resource in order to further the work of the Kāhui Ako in and across schools. As work on the Achievement Challenges progressed, the lack of unified role definitions became a barrier to the effective use of this valuable resource.

As a result of these challenges, **collaboration stalled** and professional development became the main driver within

each school. This realisation led to the refreshing of our Achievement Challenges in order to **maximise the potential of our Kāhui Ako**.

Successes | Kia Eke Panuku

PLD carried out within each school. This has predominantly centred around writing, in accordance with our second Achievement Challenge: 'Raising Achievement in Writing'.

This shared focus involved schools working with PLD providers, around the features of writing and writing across the disciplines. Additionally, Across Sector Teachers led to a piece of work to create Kāhui Ako Literacy Learning Progressions (Matrices) and Writing Exemplar Documents (Curriculum Levels 1 - 4) for increasing the body of knowledge, and strengthening moderation, across the Kāhui Ako.

Individual schools have reported **improvement in teacher practice** specific to their context, rather than shared practice across the Kāhui Ako. Strengthening collaboration is a significant focus area for the Kāhui Ako moving forward.

During 2020, consulting on the Lower North Island Christian Kāhui Ako Vision and Achievement Challenge document, as well as hearing the voice of educators through facilitated Zoom meetings, has identified high levels of **anticipation, enthusiasm and "buy in"** from a wide range of stakeholders across the Kāhui Ako.

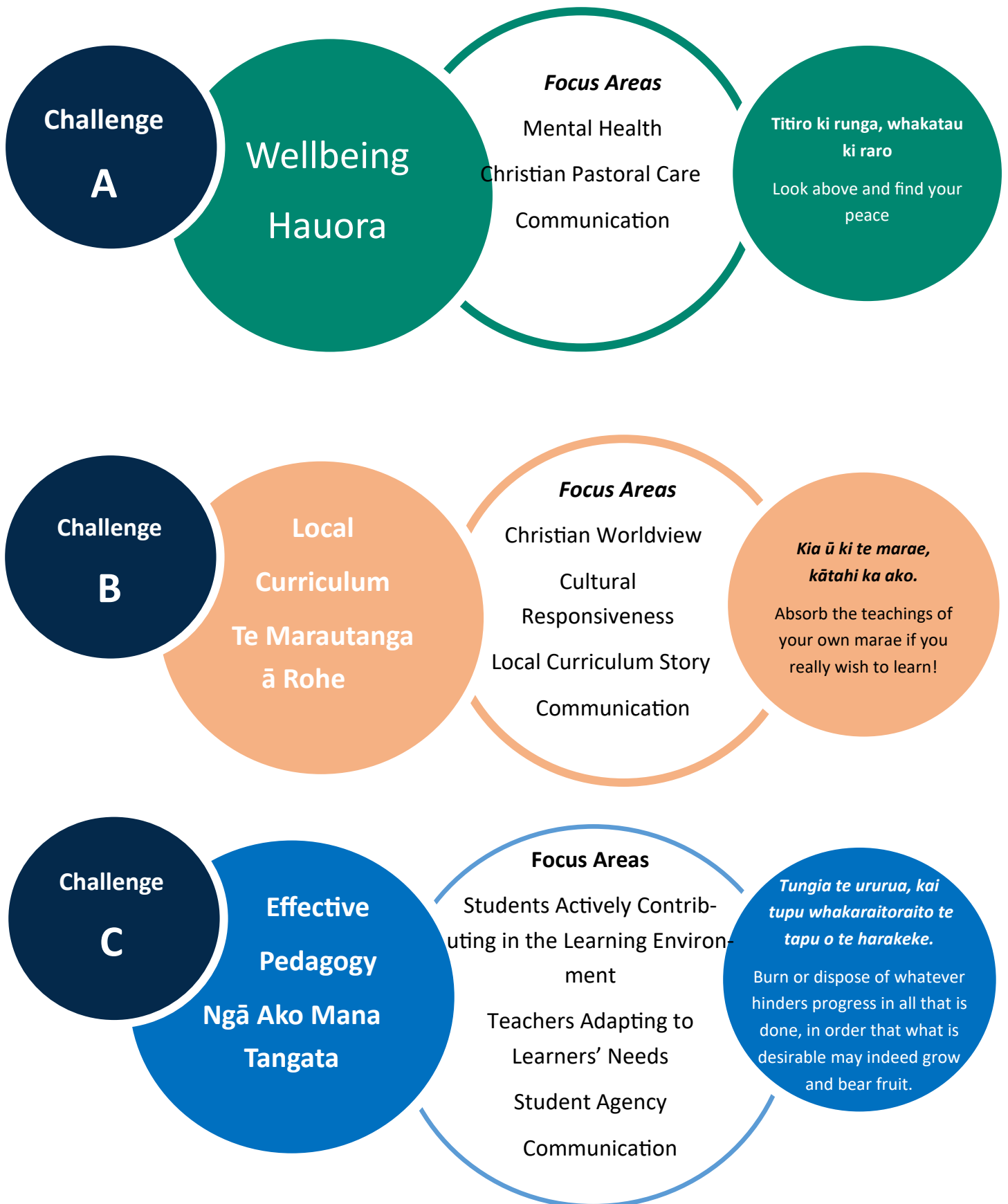
New Achievement Challenges | Whakatipuranga Hou

We are committed to ensuring that key stakeholders are involved in the development of the refreshed Achievement Challenge Plan.

To signal the refresh process and commence consultation, the Lower North Island Christian Kāhui Ako Senior Leadership Team (SLT) went on a 'Road Trip,' visiting all schools in our Kāhui Ako. This time was used to build relationships, reflect and review on the progress of the Kāhui Ako in recent years (successes and frustrations) and to discuss the shape of our Kāhui Ako moving forward. The current ERO report, feedback from the road trip consultation, strategic and annual plan information provided by principals and senior leaders, as well as student/parent/board voice (across the Kāhui Ako), has informed this submission.

Our Achievement Challenges |

Kia Eke Panuku

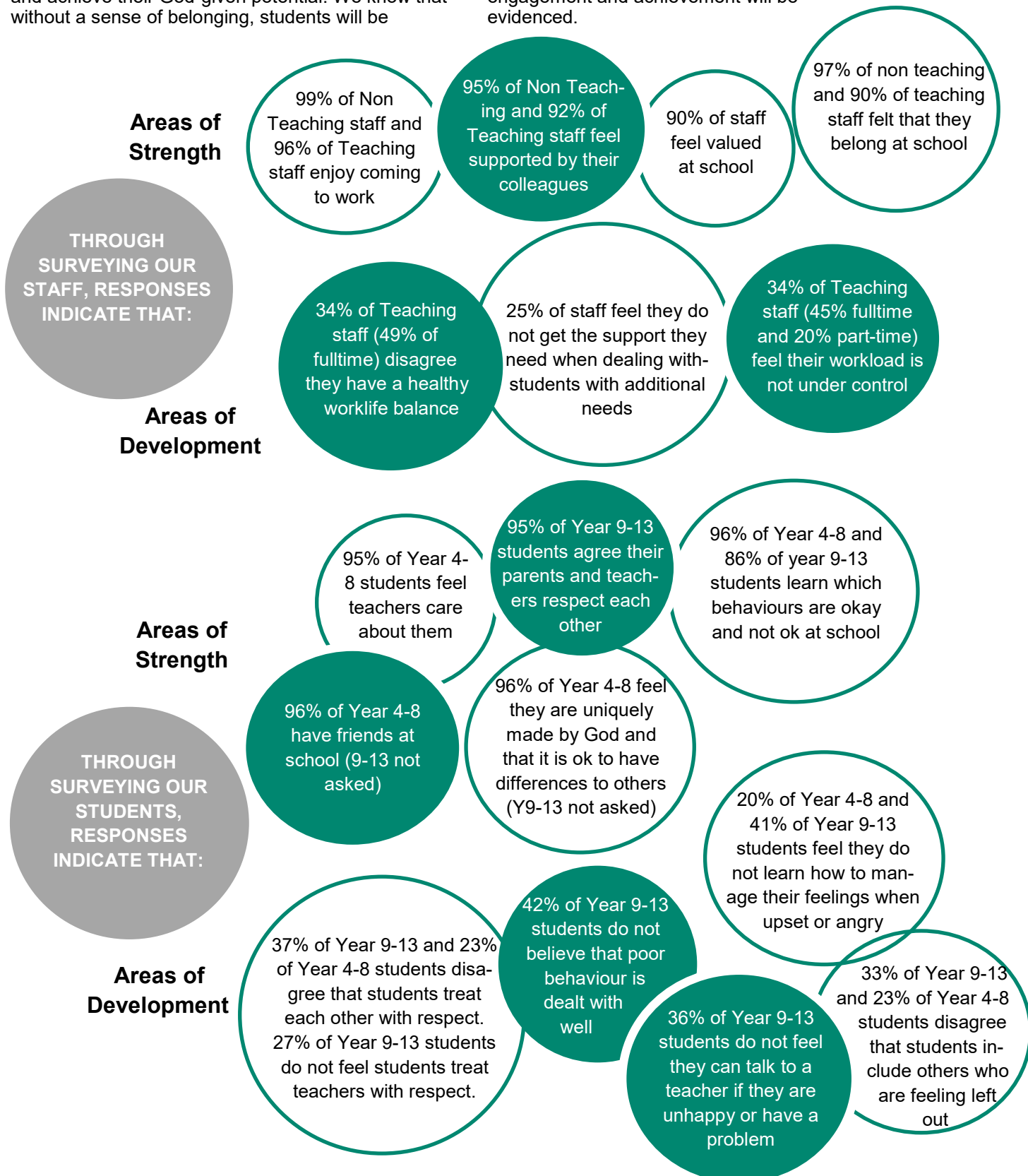


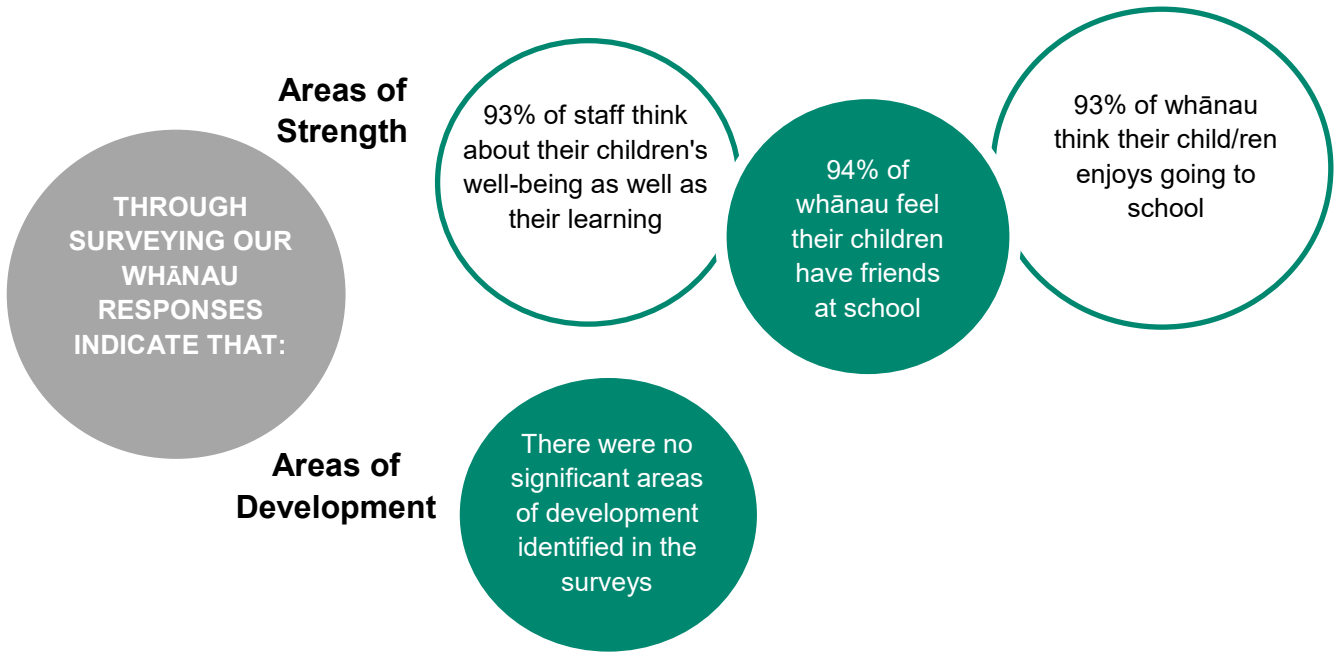
CHALLENGE A

Wellbeing | Hauora

A vast body of research supports the fact that a person's wellbeing aids learning and promotes mental health. As Christian Schools we believe that when a person's identity is found in God they are freed to recognise and celebrate their God-given abilities. We also believe that healthy relationships within the school environment are vital for students to flourish and achieve their God-given potential. We know that without a sense of belonging, students will be

hampered in their development. We also know that "a student's level of wellbeing at school is indicated by their satisfaction with life at school, their engagement with learning and their social emotional behavior." (ERO, 2016, Wellbeing for Success). We believe that by actively promoting student, staff and community wellbeing, further improvements in student engagement and achievement will be evidenced.





Wellbeing Aspiration

To improve the wellbeing of **staff** by providing support, tools and strategies to promote a healthy work life balance and a sense of belonging and value.

To improve the wellbeing of **students** by providing tools and strategies to support learning, promote a sense of belonging and value.

CRITICAL SUCCESS	PHASE ONE	PHASE TWO	LONG TERM
Pastoral Care Staff	Schools review and strengthen their process of pastoral care	Schools review and strengthen their process of pastoral care	There is a culture where there are healthy relationships between staff and the process of pastoral care is effective
	Many staff feel they have a healthy work/life balance	Most staff feel they have a healthy work/life balance	There is a culture where staff feel they have a healthy work/life balance
	Schools develop or strengthen clearly defined processes to identify and support students with additional needs	Schools to implement systems and processes to support teachers of students with additional needs so that student outcomes are maximized	There is a culture where teachers receive the support they need to teach and manage students with additional needs so that student outcomes are maximized

CRITICAL SUCCESS FACTORS	PHASE ONE	PHASE TWO	LONG TERM
Pastoral Care Students	Research and develop effective tools and strategies to help students deal with negative emotions	Implement tools and strategies to help students deal with negative emotions	There is a culture where students feel that they have the tools and strategies to deal with negative emotions
	Research and develop systems and processes that build relationships which support student wellbeing	Implement systems and processes that build relationships which support student wellbeing	There is a culture where systems and processes are in place to build relationships which support student wellbeing
	Research and develop pastoral care structure/s that promote inclusivity and belonging	Implement and review pastoral care structure/s that promote inclusivity and belonging	There is a culture where students feel included and that they belong
	Schools review restorative processes and behaviour management systems, including student and whānau voice	Clearly articulate and strengthen restorative processes and behaviour management systems	There is a culture where students feel that student behaviour is dealt with effectively
Pastoral Care Whānau	Connections and relationships with whānau and mana whenua are being established and/or strengthened	Partnering with whānau is intentional to support learners	There is a culture where students enjoy coming to school and healthy relationships with whānau support student success

CHALLENGE B

Local Curriculum | Te Marautanga ā Rohe

Why is this important for our community? How will it support student achievement?

As faith-based schools, our identity is first and foremost in Christ (Galatians 2:20). We acknowledge, value and celebrate the rich cultural diversity that God has created (Acts 10:34-35). We know that students do much better when education reflects and values their identity, language and culture and when they are engaged with their learning. Research indicates that students who know the tikanga, stories and histories of their local area develop a deeper sense of personal identity and belonging which then aids learning.

Sir Winston Churchill once said, “...one of the signs of a great society is the diligence with which it passes culture from one generation to the next. This culture is the embodiment of everything the people of that society hold dear: its religious faith, its heroes... When one generation no longer esteems its own heritage and fails to pass the torch to its children, it is saying in essence that the very foundational principles and experiences that make the

society what it is are no longer valid. This leaves that generation without any sense of definition or direction...”

We acknowledge the rights of Māori whānau and students in Te Tiriti o Waitangi. In education, this includes the right to a full holistic curriculum focusing on all four walls of Professor Mason Durie’s Te Whare Tapa Wha model. The Kāhui Ako is committed to ‘The three P’s’ of the treaty; partnership, participation and protection.

The Ka Hikita framework will guide our engagement with Māori students, whānau, hāpu and iwi in relation to their participation in, and decisions in the education of, Māori learners.

A particular emphasis will be placed on the principles of Te Tuakiritanga (Identity, language and culture for Māori learners) and Te Rangatiratanga (Māori exercise their authority and agency in education).

THE CULTURAL EVALUATION INDICATES THAT:

Across the LNIC Kāhui Ako the average per dimension is three:

- Responsive Partnerships = 3
- Responsive Environmental and Culture = 3
- Responsive Systems and Processes = 3
- Responsive Teaching and Learning = 3 (Scale: 1 Low - 5 high)

The average evaluative rating across the Kāhui Ako is 3 (Developing Capability—See Appendix 4). Some schools demonstrate elements of level 4 (consolidating capability) and other at 1-2 (Low/Basic capability) in specific dimensions.

Areas of Strength

THROUGH SURVEYING OUR STAFF RESPONSES INDICATE THAT:

100% of staff reported a willingness to be inclusive and respectful of students from different cultures and backgrounds and to develop their cultural capabilities

96% of SLT & teaching staff are interested in developing their cultural understanding and capability

94% of teaching staff feel confident that they know what Christian education looks like in practice

92% of teaching staff feel the Christian faith is evident in all that their school does

Areas of Development

74% of teaching staff do not feel they know (and can teach) about the local area (NZ Histories)

38% of teaching staff feel their school does not celebrate events of cultural significance

24% of teaching and 25% non teaching disagree they are supported to learn effective way of working with students from different cultural backgrounds

16% of teaching staff disagree that they regularly and deliberately weave a biblical perspective into their lessons. 16% of teaching staff don’t feel equipped and resourced to deliver Christian education

CHALLENGE

Local Curriculum

B

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Areas of Strength

THROUGH SURVEYING OUR STUDENTS RESPONSES INDICATE THAT:

94% of Year 4-13 students feel their teachers know their name but only 87% feel they say it correctly

92% of Year 4-8 and 88% of Year 9-13 students feel their whānau are welcome at school

95% of Year 4-8 students feel the school values are an important part of the class program

90% of Year 9-13 students say that they get on well with students of different cultures

92% of Year 4-8 agree that the Christian faith is evident in all the we do at school, and 96% agree that time spent in devotions, prayer and worship is an important part of school life

Areas of Development

28% of Year 4-8 and 35% of Year 9-13 students do not think teachers are interested in their culture or family background

14% of Year 9-13 students do not fully agree that teachers model and promote Christian values in the classroom

31% of Year 9-13 and 18% of Year 4-8 students feel they are not equipped to answer questions about their faith outside of school

48% of Year 4-8 and 61% of Year 9-13 students do not know stories about their local area

25% of Year 9-13 disagree that the Christian faith is evident in all the we do at school, and 20% disagree that time spent in devotions, prayer and worship is an important part of school life

Areas of Strength

THROUGH SURVEYING OUR WHĀNAU RESPONSES INDICATE THAT:

91% of whānau believe that the cultural identity of their children is recognised and respected

96% of whānau feel welcome at school and 94% of whānau feel comfortable talking with their child's teacher

93% of whānau say the Christian character is evident in all that happens at school

Areas of Development

9% of whānau believe their cultural identity is not recognized and respected

15% of whānau disagree that staff make an effort to understand their family and culture

Local Curriculum Aspiration

As a faith based Kāhui Ako, our Christian character will be evident in each kura and outworked through local curriculum.

To have a culture across our kura where a commitment to Tangata Whenuatanga (being the hosts and caretaker of the land the school site is on) and bicultural principles is evident, and where respect for diversity of language, heritage, identity and culture (of all learners) is embedded.

CRITICAL SUCCESS FACTORS	PHASE ONE	PHASE TWO	LONG TERM
Christian Worldview	The visibility of Christian character is identified and reviewed in each kura	The visibility of Christian character is strengthened in each kura	There is a culture where Christian character is visible in each kura
	Action processes for teachers around teaching from a Christian worldview	Most teachers feel equipped and resourced to deliver a Christian Education	There is a culture where teachers feel equipped and resourced to deliver a Christian Education
	Documentation is developed and/or reviewed and strengthened to articulate what the biblical framework looks like in some curriculum learning areas	Documentation is developed and/or reviewed and strengthened that articulates what the biblical framework looks like in most curriculum learning areas	There is a culture where documentation articulates what the biblical framework looks like in each curriculum learning area
Cultural Responsiveness	Develop an environment where some staff feel supported and safe to engage in new learning	Most staff can articulate the mihi (story) for their kura, past, present and future	There is a culture where staff can articulate the mihi (story) for their kura, past, present and future
	Staff begin to develop skills and knowledge in te reo, tikanga, kawa and local histories	Staff strengthen skills and knowledge in te reo, tikanga, kawa and local histories	There is a culture where staff are skilled in te reo, tikanga, kawa and local histories
	Connections and relationships with Māori whānau and mana whenua are established and/or strengthened	Partner with Māori whānau and mana whenua to ensure success for Māori learners	There is a culture where Māori succeed as Māori

CHALLENGE C

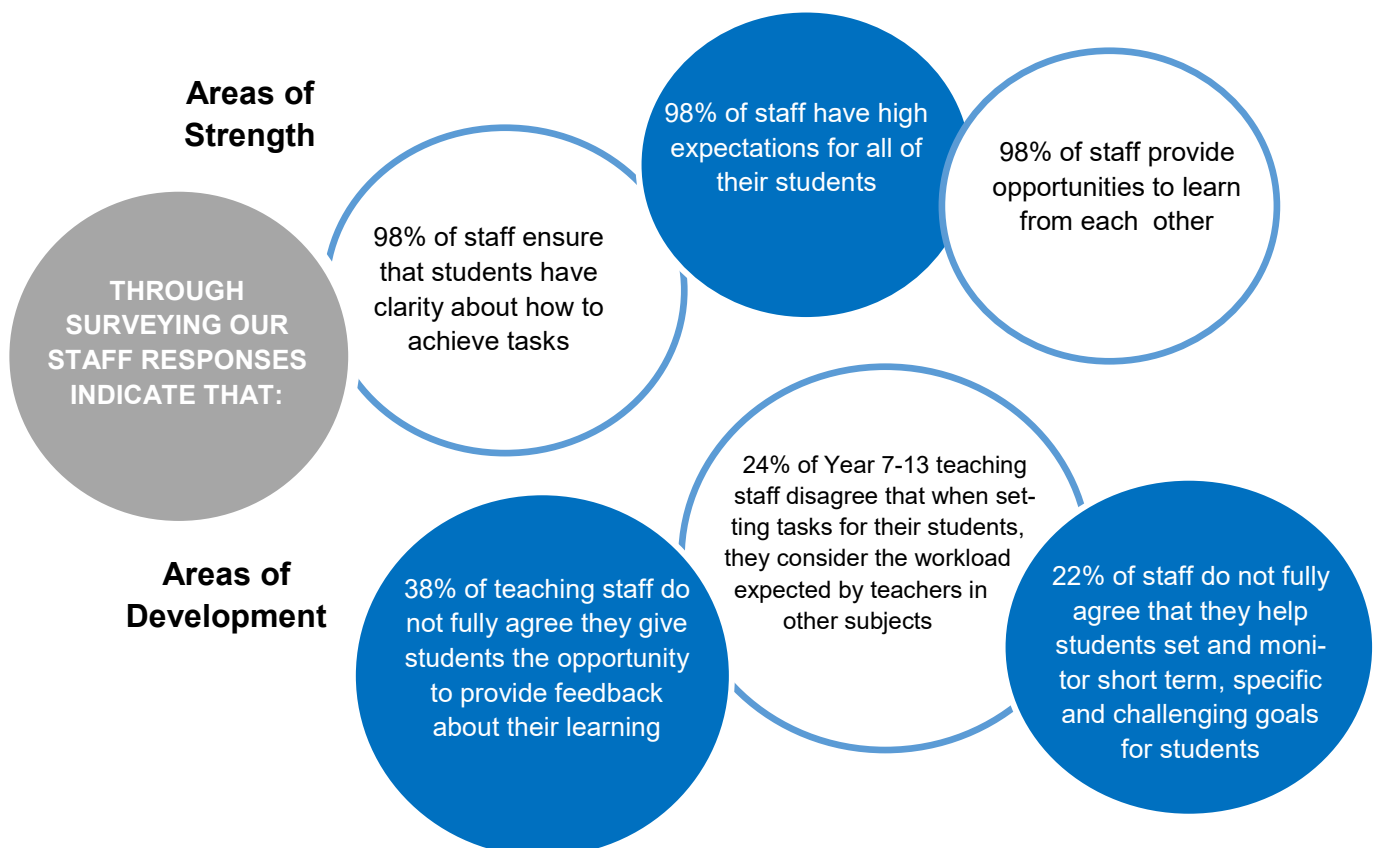
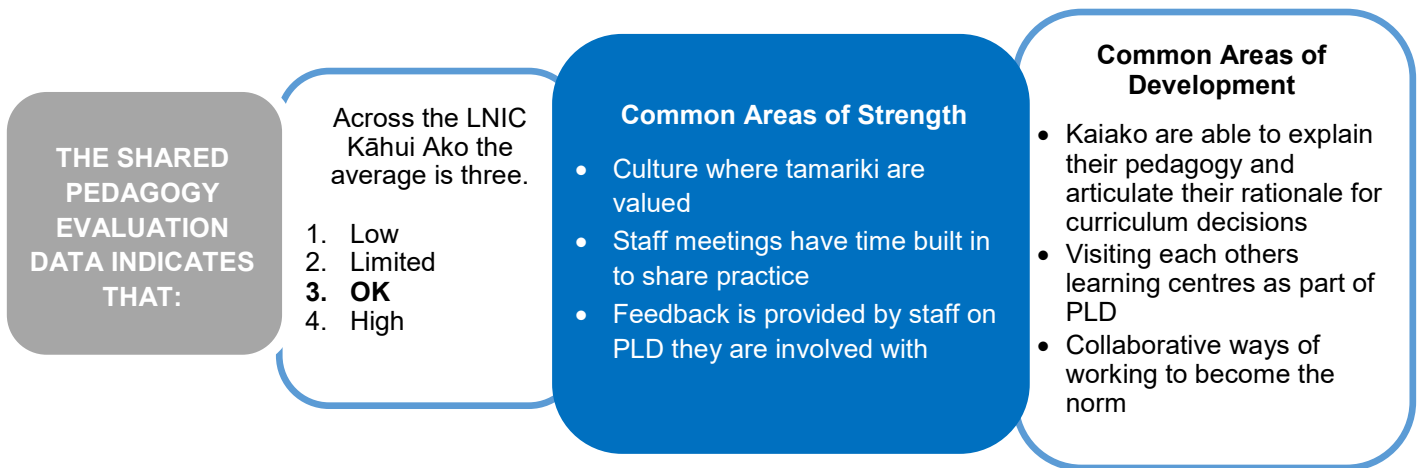
Effective Pedagogy / Ngā Ako Mana Tangata

Why is this important for our community? How will it support student achievement?

Effective pedagogy will focus on improving classroom practice. This will involve using valid, reliable research. The sharing of good practice and learning will lead to increased teacher confidence and capability as well as improved engagement and learning outcomes for the students.

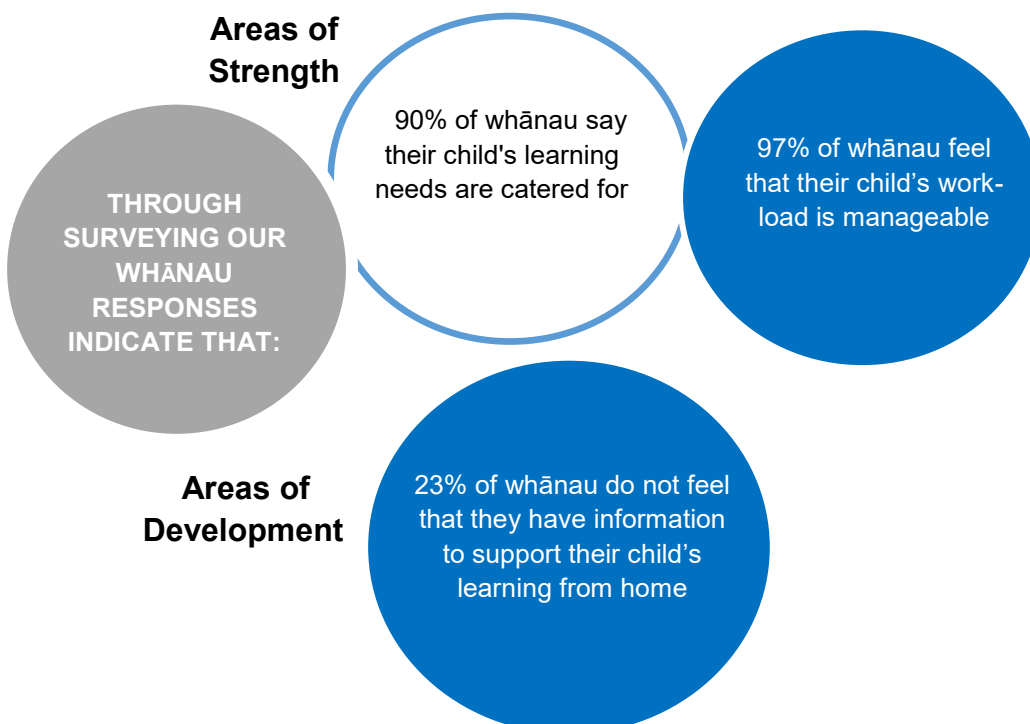
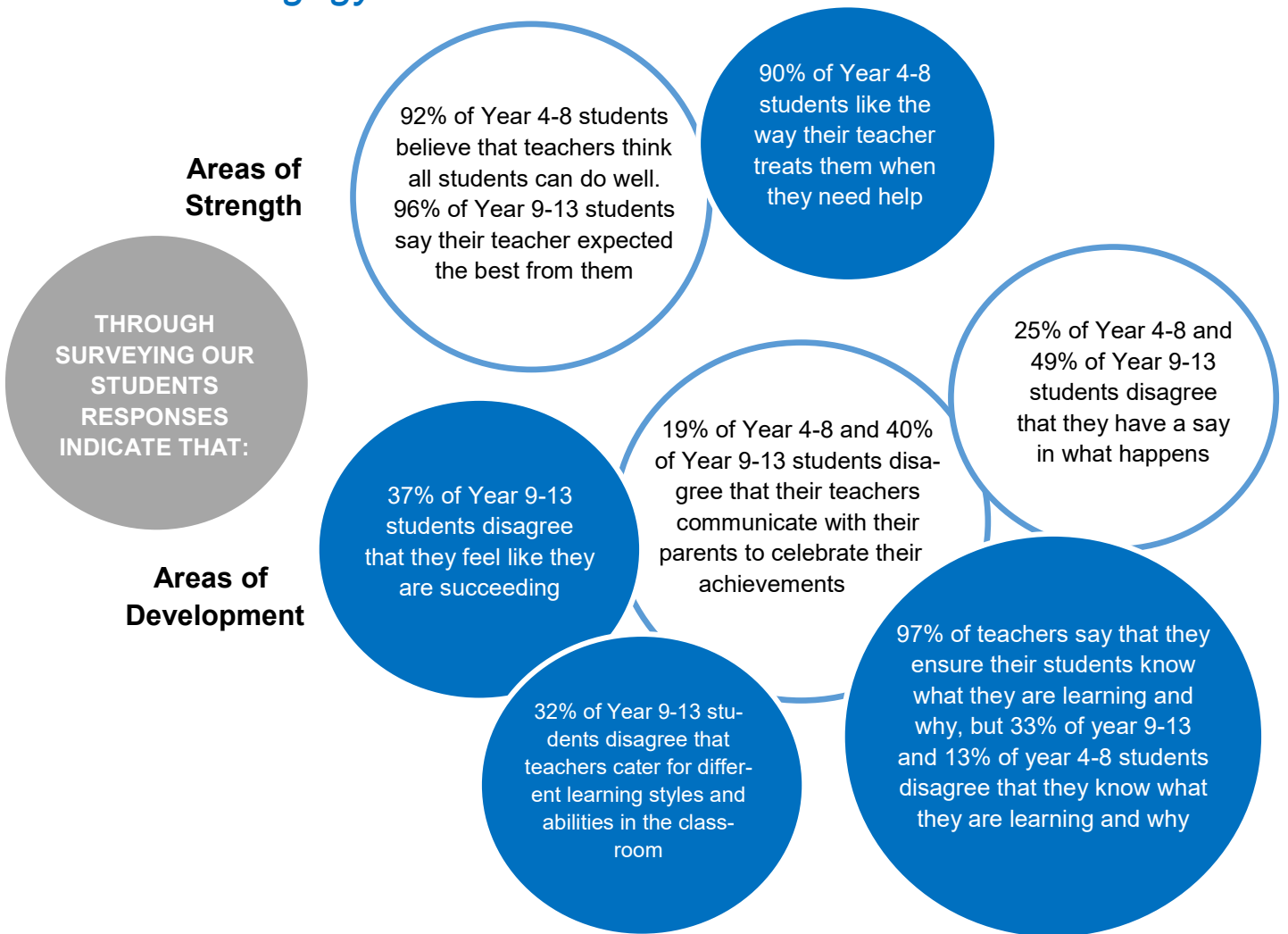
ERO documents state, "The focus of collaboration is on improving outcomes for tamariki through changes in instructional practice. Collaboration involves working together on shared challenges that have been identified through the use of evidence."

"When teachers work together to improve their practice, students learn more. This simple yet powerful idea is at the heart of effective schools. Collaboration builds collective responsibility for constantly improving teaching practice and so student learning. The challenge for teachers and schools is to develop a shared understanding of what excellent practice looks like. While it will not look exactly the same in every classroom, there are some instructional practices that evidence suggests work well in most." High Impact Teaching Strategies: Excellence in Teaching & Learning, Victoria State Government, 2020.



CHALLENGE C

Effective Pedagogy



Effective Pedagogy Aspiration

Effective pedagogy has at its very heart, a dynamic dialogue between student and teacher. Through this mechanism, our vision is to empower students to:

- Be thinkers rather than mere reflectors
- Take ownership of their learning i.e. Learner agency
- Recognise and experience success. Learners identify their individual gifts and talents and these are developed further.

These 5 key strategies are requirements for this vision to occur:

1. Communicating clear learning intentions and criteria for success.
2. Incorporating into lessons discussion, activities and tasks that elicit evidence of learning and communicate a culture of high expectations.
3. Providing feedback that moves learning forward.
4. Using students to help each other in the classroom.
5. Activating students to regularly consider their own learning during each lesson.

Embedded Formative Assessment, Dylan Williams

CRITICAL SUCCESS FACTORS	PHASE ONE	PHASE TWO	LONG TERM
Communication with Students and Parents/ Whānau	Some students can articulate what they are learning in class and what success looks like	Most students can articulate what they are learning in class and what success looks like	There is a culture where students can articulate what they are learning in class and what success looks like
	Some teachers create learning environments where some students feel comfortable and safe to communicate ideas and ask for support	Most teachers create learning environments where most students feel comfortable and safe to communicate ideas and ask for support	There is a culture where teachers create environments where students feel comfortable and safe to communicate ideas and ask for support
	Whānau are encouraged and supported to partner in their child's education and some whānau do so	Whānau are actively encouraged and supported to partner in their child's education. Whānau feel informed about how to support their child's learning at home to some degree	There is a culture where strong home/kura partnerships foster the best learning outcomes for tamariki. Whānau feel well informed about how to support their child's learning

CRITICAL SUCCESS FACTORS	PHASE ONE	PHASE TWO	LONG TERM
Students Actively Contribute in the Learning Environment	Some students actively contribute by regularly asking questions, linking ideas together and giving unprompted answers to questions	Most students actively contribute by regularly asking questions, linking ideas together and giving unprompted answers to questions	There is a culture where students actively contribute in class and celebrate when peers ask questions, give answers and make links between ideas
	Some students are not afraid to share their thoughts and wrong answers are celebrated to improve the learning for the whole class	Most students are not afraid to share their thoughts and wrong answers are celebrated to improve the learning for the whole class	There is a culture where contributing in class is publicly celebrated leading to students feeling valued and empowered as learners
Teachers Adapt to Learners' Needs 'Know the Learner'	Some teachers use formative assessment strategies to identify learners' needs and inform next steps	Most teachers use effective formative assessment strategies to identify learners' needs and inform next steps	There is a culture where effective formative assessment strategies are used across the curriculum to identify the learning needs of individuals. This information is used to inform next steps, directly affecting the growth and development of students
	Begin to develop classroom and school-wide programmes that encourage flexibility to adapt to learners' needs	Continue to develop, implement and refine programmes that encourage flexibility to adapt to learners' needs	There is a culture where programmes are developed, implemented and refined that encourage flexibility to adapt to learners' needs

Appendix 1: Previous Achievement Challenges

Challenge: Raising engagement and achievement in Mathematics

Target: National Standards to 90%+ “At” or “Above” in Mathematics
Focus: PLD

Challenge: Raising achievement in Writing

Target: National Standards to 90%+ “At” or “Above” in Writing
Focus: PLD Creation of Lower North Island Christian Kāhui Ako Literacy Learning Progressions & Writing Exemplar documents.

Challenge: Raising achievement in Scientific Understanding

Target: NCEA Achievement to 90%+ in Mathematics, Writing & Science
Focus: PLD

Challenge: Raising achievement in NCEA

Target: NCEA Achievement to 90%+ in Mathematics, Writing & Science
Focus: PLD

Reflections | Huritau

STRUCTURE

A **Stewardship Group** was established in 2017 as a joint governance and working group, necessary to get the Kāhui Ako underway. This group consisted of principals who had previously worked together as part of the NZACS Lower North Island Cluster.

As the Kāhui Ako progressed, the existing stewardship group structure reinforced a **top down model** that did not promote a collaborative approach. Collaboration is the foundational strength of a Kāhui Ako. In order to serve the interests of the Community of Learning as a whole, the governance structure, function, purpose and representation needed to be reviewed.

Paid roles within the Kāhui Ako (**AST and WST**) were left to ‘organically’ settle into a work pattern that best suited each school as they outworked the Achievement Challenges independently within their kura. The lack of clarity around these roles and their collaborative function resulted in underutilisation of these valuable assets within each kura and across the Kāhui Ako.

ACHIEVEMENT CHALLENGES

The key driver behind these challenges was to meet the Ministry of Education priorities of the day, NCEA and National Standards.

When National Standards were removed in 2018, we moved to using Curriculum levels as a means of measuring student progress across our schools. Consistency of assessing student achievement in Writing was enhanced by the development of a co-constructed **Writing Exemplar Tool**.

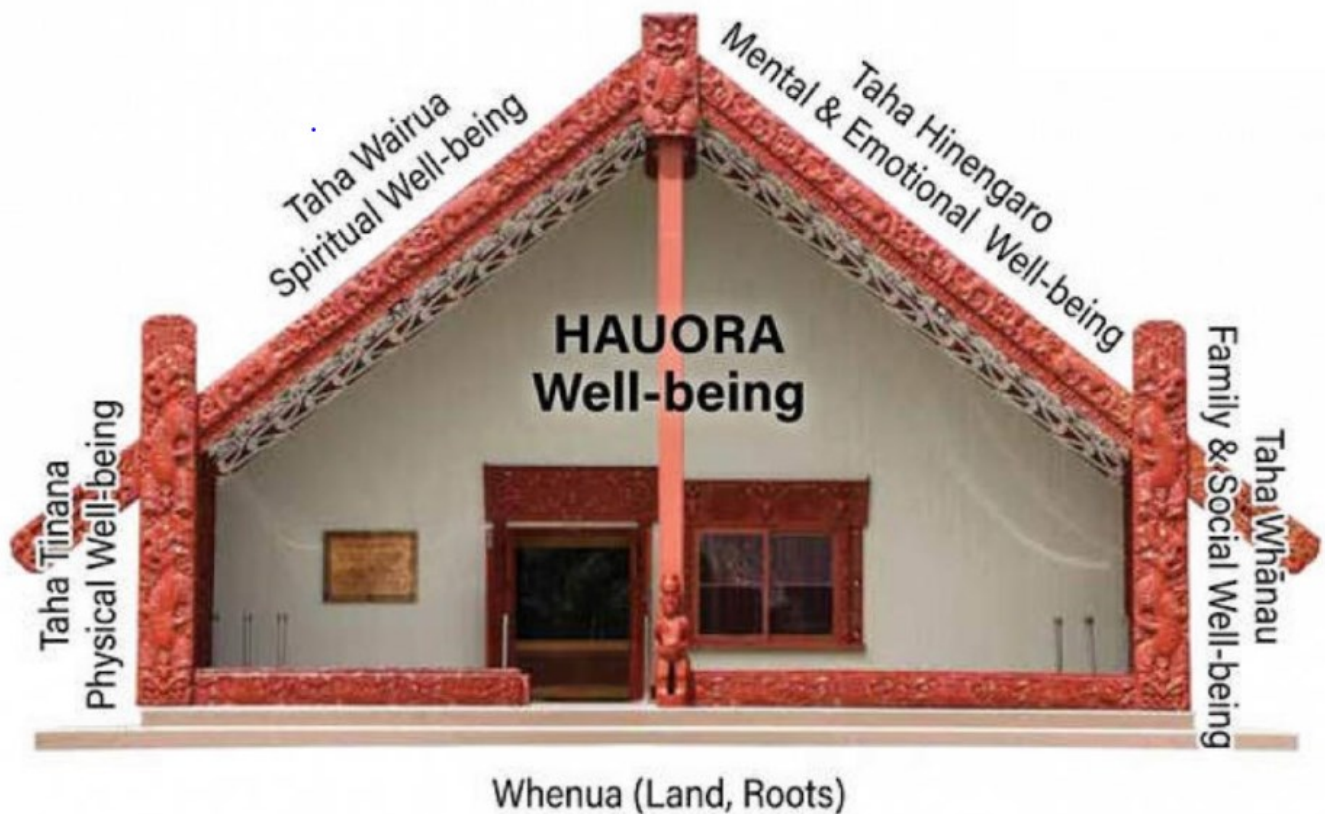
Schools acknowledged the added value of Kāhui Ako provided **PLD**, which was reflected in individual school data. Throughout the Kāhui Ako, educators expressed a desire to work more collaboratively to share practice based on our shared **Christian Character**, and learn and grow together within areas of common need.

There was limited opportunity to share learning from PLD with other educators across the Kāhui Ako. A contributing factor was not having a **shared digital platform** to work from as some schools were Google, others Office 365.

Based on consultation across the Kāhui Ako, it was identified that the **existing Achievement Challenges** were no longer fit for purpose as they do not address current or commonly identified needs.

Appendix 2: Achievement Challenge A

Sir Mason Durie Te Whare Tapa Wha



Māori Health Model: Te Whare Tapa Whā, developed by Mason Durie.

Appendix 3: Achievement Challenge B

Maori and Pasifika Cultural Intelligence – Quick Rating Summary and Planning Tool

Dimension A: Culturally Responsive Partnerships		1 High Capacity	4 Consolidating Capacity	2 Developing Capacity	3 Basic Capacity	1 Low Capacity	TOTAL
<i>Genuinely connecting and engaging with parents, family, whānau/fanau and communities for lifting and accelerating Māori and Pasifika achievement</i>							
A	Māori and Pasifika learners have genuine, valued and meaningful relationships with their teachers						T2 2021
B	Māori and Pasifika parents, families and whānau/fanau are supported to engage at every step of their child's learning journey						
C	Māori and Pasifika parents, families and whānau/fanau are involved in the development of school and classroom programmes						T2 2022
D	Teachers engage and connect regularly with Māori and Pasifika parent's, families and whānau						
E	BoT reflects Māori and Pasifika identities, languages and cultures						

Dimension B: Culturally Responsive School Environment and Culture		1 High Capacity	4 Consolidating Capacity	2 Developing Capacity	3 Basic Capacity	1 Low Capacity	TOTAL
<i>Creating a sense of belonging and inclusion for Māori and Pasifika learners, their whānau/fanau and communities</i>							
A	The school environment is reflective of Māori and Pasifika identities, languages and cultures						T2 2021
B	The school culture is empowering and embraces Māori tikanga and Pasifika cultural practices						
C	The school is welcoming of Māori and Pasifika whānau and their communities						T2 2022
D	Leadership reflects and facilitates a high level of cultural competency and practice						
E	The school encourages respect by all for Māori and Pasifika identities, languages and cultures						

Dimension C: Culturally Responsive Systems and Processes		1 High Capacity	4 Consolidating Capacity	2 Developing Capacity	3 Basic Capacity	1 Low Capacity	TOTAL
<i>Bringing Māori and Pasifika learner identities, languages and cultures to life in robust systems and processes that support their positive student achievement</i>							
A	Treaty of Waitangi and Ka Hikitia underpins strategic directions for Māori learners						T2 2021
B	Pasifika Education Plan underpin strategic directions for Pasifika learners						
C	Māori and Pasifika identities, languages and cultures are acknowledged and recognised in operational and classroom planning and programmes						
D	Self review systems and processes are relevant to Māori and Pasifika learners						T2 2022
E	Systems and processes are in place for effective whānau/fanau engagement						

Dimension D: Culturally Responsive Teaching and Learning		1 High Capacity	4 Consolidating Capacity	2 Developing Capacity	3 Basic Capacity	1 Low Capacity	TOTAL
<i>Bringing Māori and Pasifika learners identities, languages and cultures to life in teaching and learning to accelerate their achievement</i>							
A	Māori and Pasifika identities, languages and cultures are reflected in the classroom environment						T2 2021
B	Māori and Pasifika identities, languages and cultures are reflected in teaching practice						
C	Teachers have high expectations of Māori and Pasifika learners						
D	Teachers are building their own cultural intelligence						T2 2022
E	Teachers have genuine relationships with Māori and Pasifika learners, their whānau and community to ensure their learning success						

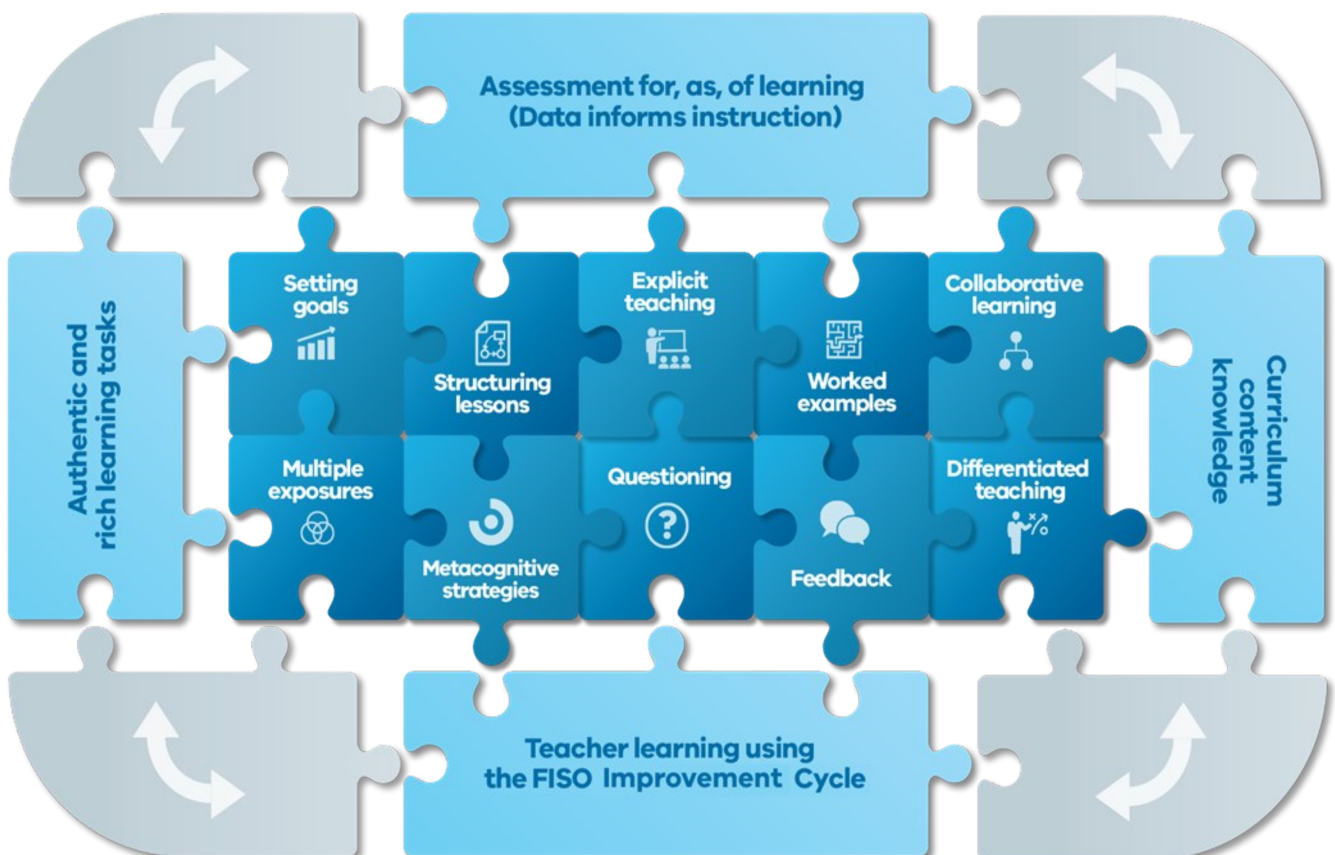
Appendix 4: Achievement Challenge C

Effective Pedagogy Dimensions

Monitoring and Evaluating Impact

A self review positioning tool

Shared Pedagogy	
1 - Low	<ul style="list-style-type: none"> There is no culture of sharing, collaboration, inclusion, overtness, and/or transparency for teaching and learning Kaiako do not feel safe in sharing their learning or practice with their colleagues
2 - Limited	<ul style="list-style-type: none"> Sharing happens 1:1, with trusted colleagues in syndicates/teams or during performance management conversations with leadership
3 - OK	<ul style="list-style-type: none"> Sharing practice happens in staff meetings, when allocated to do so School curriculum leaders are expected to feedback on any PLD they are involved with
4 - High	<ul style="list-style-type: none"> A high level of relational trust is evident among all who are involved in our iCoL which is conducive to debate, negotiation, problem solving and critical reflection through an online space being fully utilised for our iCoL kaiako to share their practice with each other There is a culture in which tamariki are first and foremost valued, celebrated and affirmed for who they are and what they bring to their learning Staff meetings have built in time whereby shared practice is the norm Visiting each other's learning centres is part of a PLD programme There are opportunities to have all kaiako in one space, once a term (non-contact time) to share effective learning and practice Data analysis supports PLD opportunities across each of the education sectors in iCoL Collaborative ways of working are fostered with all those involved and therefore collaboration becomes the new norm Kaiako are able to explain and discuss their pedagogy and articulate and share their rationale for curriculum decisions with others



Sourced from *High Impact Teaching Strategies: Excellence in Teaching & Learning*, Victoria State Government, 2020.

FISO = Framework for Improving Student Outcomes

As iron sharpens iron so one person sharpens another. Proverbs 27:17

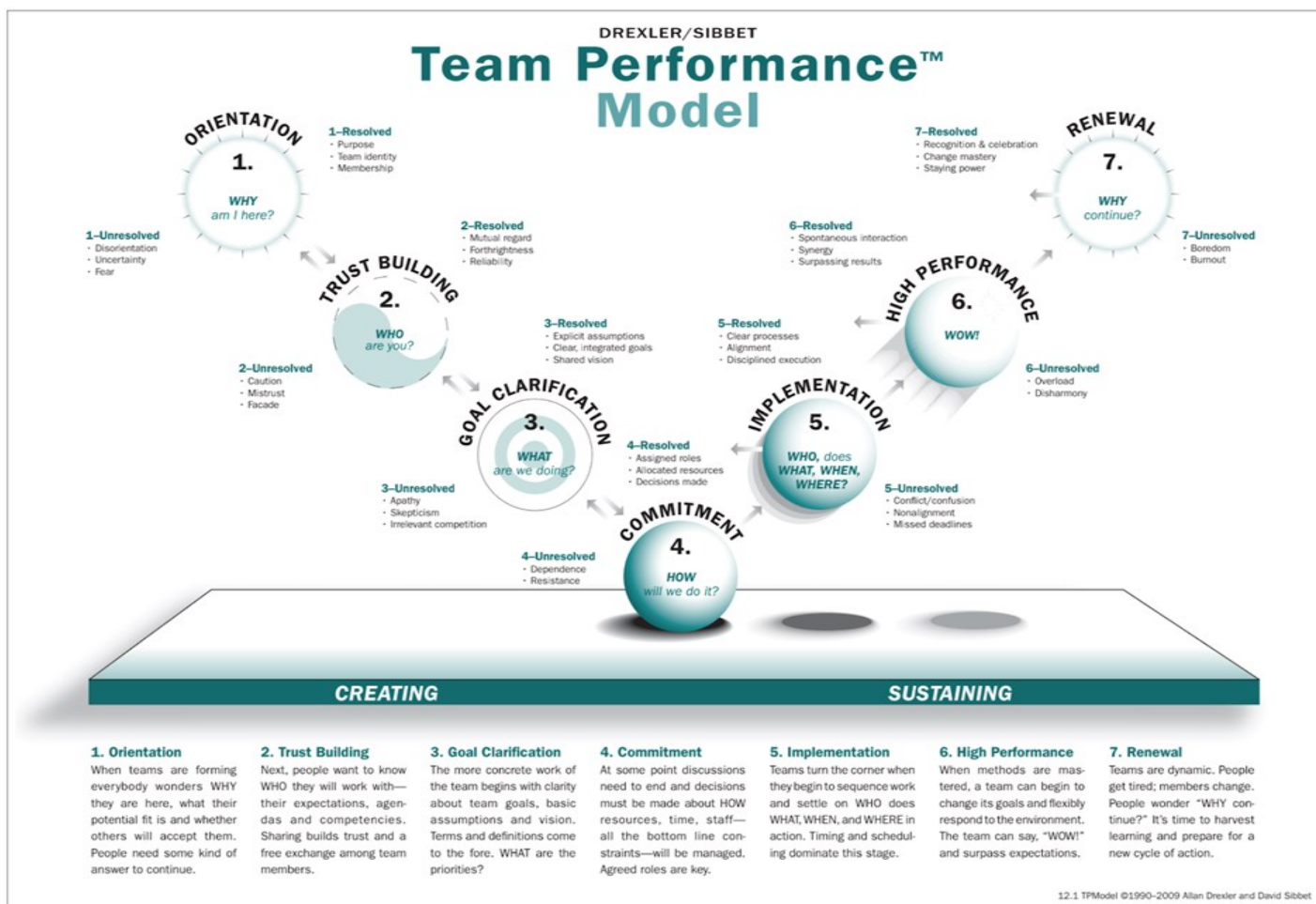
Appendix 5: Our Performance Evaluation Tool

The following 'Team Performance Model' by Drexler and Sibbet is one of our key evaluative tools for assessing the overall health of our Kāhui Ako.

A highly effective team will inevitably foster the greatest impact on improving outcomes for learners.

Outcomes of this model include:

- stronger relationships
- alignment around priorities and purpose
- improved communication
- clear roles and responsibilities
- decision making
- clear problem solving processes
- clear work processes



Appendix 6: Memorandum of Understanding

Undertaking to work as a Community of Learning | Kāhui Ako

The LNIC Kāhui Ako Stewardship Group, Individual Boards of Trustees, Principals and Centre Leaders within the Lower North Island Christian Kāhui Ako have agreed to collaborate in a spirit of Christianity for the benefit of their ākonga in order to raise teacher capability and student achievement.

The purpose of this Memorandum of Agreement is to confirm the nature of collaboration and to establish the framework and procedures within which the LNIC Kāhui Ako will operate.

Terms of Agreement

This agreement is for a period of four years commencing from 29 October 2021.

Agreement Review

18 months prior to the end of this term, i.e. by April 2024, the LNIC Kāhui Ako will formally review whether to continue in its current composition.

Working Together

1. We have identified shared Achievement Challenges that are relevant to the needs of the students within our Kura.
2. We have collaboratively developed an Achievement Challenge Plan to achieve the desired outcomes.
3. We will effectively utilise the resources provided to the LNIC Kāhui Ako (Lead Principal/s, Across School Leaders and Within School Leaders) to best implement the plan.
4. We will effectively utilise Professional Development hours provided to the LNIC Kāhui Ako (Hours determined by the outcome of PLD applications to the MoE).
5. Internal and external experts will be drawn on to support the outworking of the plan.
6. Our collaborative approach will involve all stakeholders (Boards of Trustees, staff, students, parents/whānau and local iwi) in implementing the plan.
7. Individual Boards of Trustees will reference the LNIC Kāhui Ako Achievement Challenge Plan within their own school Strategic/Annual Plans.
8. Systems for monitoring, reviewing and adapting the Achievement Challenge Plan will be implemented by the Kāhui Ako Leadership Team.

Appendix 6: Memorandum of Understanding

Variation to the Achievement Challenge Plan

Changes to the shared Achievement Challenge Plan:

Where substantial changes are made to the plan, i.e. the challenges being addressed and/or the approaches used to address them, this will necessitate the LNIC Kāhui Ako Stewardship Group to agree to the amended plan after consultation with school leaders. Any such amendment to the plan will be attached to the original agreement.

A. Privacy

The Community of Learning Privacy protocol (as set out in Appendix 1 of the Community of Schools Guide for Schools and Kura), which is compliant with the Privacy Act 1993 and the Official Information Act 1982 (sharing of aggregated data), has been adopted by the LNIC Kāhui Ako.

All participating Boards agree to comply with and to ensure compliance with the privacy protocol when dealing with personal information about leaders, teachers, students, parents, families and whānau.

B. Variations

We acknowledge that the following must be recorded as an amendment to this Agreement and the Ministry of Education informed as per the following:

1. **Joining:** Change to the composition of the Community of Learning where a school is to join our Community of Learning, the Ministry of Education is to be informed of this prior to the change taking effect.
2. **Withdrawing*:** Where any Board elects to leave our Kāhui Ako they will provide notice no later than the end of Term 2 to our Kāhui Ako and the Ministry of Education. The withdrawal will take effect from the start of the following year.

(This does not preclude a withdrawing school from participating in another Community of Learning without re-sourcing during this period of notice.*

We acknowledge that our agreement to clauses B1 'Joining' and B2 'Withdrawing' have resourcing and employment relations implications for schools in our Community of Learning.

Particularly...

1. Where one of the roles is employed by the departing school.
2. Where the departing school is critical to the maintenance of the student pathway within the Community of Learning.

C. Changes to the composition of our Community of Learning will require

1. Approval by the Ministry of Education.
2. Amendment to the list of signatories to this Agreement.

D. Disestablishment of the Community of Learning

If prior to the termination date of this agreement, our Kāhui Ako determines to disestablish, we will notify the Ministry of Education of this intent immediately. We acknowledge the same conditions in clause B2 'Withdrawing', apply to disestablish.

Parties to the Agreement: Lower North Island Christian Kāhui Ako (LNIC Kāhui Ako)

Appendix 6: Memorandum of Understanding

Early Childhood Centres

Cornerstone Christian Preschool

Signed (Manager): Date:

Signed (BoT Chairperson): Date:

Discovery Early Learning Centre

Signed (Manager): Date:

Signed (BoT Chairperson): Date:

Eden Christian Kindergarten

Signed (Manager): Date:

Signed (BoT Chairperson): Date:

Footsteps Adventist Early Learning Centre

Signed (Manager): Date:

Signed (BoT Chairperson): Date:

Lalanga Mo'ui Tongan Early Childhood Centre

Signed (Manager): Date:

Signed (BoT Chairperson): Date:

Appendix 6: Memorandum of Understanding

Primary, Intermediate & Secondary Schools

Cornerstone Christian School

Signed (Principal): Date:

Signed (BoT Chairperson): Date:

Faith City School

Signed (Principal): Date:

Signed (BoT Chairperson): Date:

Hastings Christian School

Signed (Principal): Date:

Signed (BoT Chairperson): Date:

Longburn Adventist College

Signed (Principal): Date:

Signed (BoT Chairperson): Date:

Maranatha Christian School

Signed (Principal): Date:

Signed (BoT Chairperson): Date:

Appendix 6: Memorandum of Understanding

Palmerston North Adventist Christian School

Signed (Principal): Date:

Signed (BoT Chairperson): Date:

Tōtara College

Signed (Principal): Date:

Signed (BoT Chairperson): Date:

Wellington Seventh-day Adventist School

Signed (Principal): Date:

Signed (BoT Chairperson): Date: