

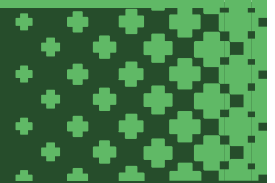


WAIPAPAROA

Community of Learning



REFRESHED ACHIEVEMENT CHALLENGES 2024-2026



Purpose and Vision

Across the Waipaparoa Kāhui Ako, we are committed to preparing ākonga to become culturally responsive and successful members of society. Through embedding Āheitanga, and drawing on the strengths of our collaboration, we will guide our ākonga to realise their potential and become lifelong learners.

History of Waipaparoa



The occupation of the Waipaparoa area dates to the thirteenth century with the arrival of Waka Hourua. Ngāi Tai ki Tāmaki (Ngāi Tai) are the original inhabitants and Iwi of the Waipaparoa area and Tāmaki Makaurau. The Iwi is based in Maraetai, Te Waitematā, and Tikapa Moana, and exercises mana whenua and mana moana interests across Auckland and the Hauraki Gulf.

Howick Beach/Waipaparoa means “water of the flat rocks.” Paparua was later used to name the flat lands of the Meadowlands Valley. Our Waipaparoa name therefore refers to the water that runs through the low-lying, flat lands of our Meadowlands Valley area.

Waipaparoa is the early Māori name for the general area adjacent to our schools. Throughout history, the local estuaries and waterways have been an abundant source of sustenance for the local people. Fish were plentiful, particularly flounder among other species. Seafood gathering played a large part in the health and growth of the area, fishing has always been the focus for kai moana and is still very important in the lives of many residents today.

Geography and Demographics

The schools that form the Waipaparoa Kāhui Ako are located within a 7km radius, and their catchments cover mainly urban areas with some semi-rural geography. Although Howick is a well-established area with a strong heritage, a significant part of the Botany area encompassed by our schools has been relatively recently developed over the past 25 years. This area has attracted immigrants from a wide range of countries particularly Asia and the Middle East and as a result, schools have noticed the changing ethnic composition of their student bodies and a marked increase in the number of new learners of the English language.

In 2023, 55% of the students were of Asian heritage, 26% were Pākehā, 5.1 % Māori students, Pasifika 5.3%, and 1.6% International.

Student population as of July 2023

Schools	Total Roll	Māori	Pasifika	Asian	European/ Pakeha	Int	Other
Willow bank	693	51	47	431	59	3	102
Shelly Park	489	28	12	181	264	0	4
Point View	706	19	24	561	55	0	47
Baverstock	652	36	81	424	60	2	49
Cockle Bay	778	41	13	341	341	1	41
Somerville	985	49	44	436	348	18	90
Botany Downs Secondary College	1734	96	112	925	440	75	86
TOTAL	6037	320	333	3299	1567	99	

School Information

Schools

School ID	School Name	School Type
6960	Baverstock Oaks School	Contributing
6930	Botany Downs Secondary College	Secondary (Year 9-15)
1253	Cockle Bay School	Contributing
6921	Point View School	Contributing
1480	Shelly Park School	Contributing
6760	Somerville Intermediate School	Intermediate
6959	Willowbank School (Howick)	Contributing

ECEs

CE ID	ECE Name	ECE Type
46118	BestStart Baverstock Oaks	Education & Care
25281	Cockle Bay Private Kindergarten	Education & Care
10353	Dannemora Kindergarten	Kindergarten
10002	Somerville Kindergarten	Kindergarten
25081	Uxbridge Early Learning Centre	Education & Care

Review Achievement Challenges (2021-2023)

Development of Āheitanga

As a Kāhui Ako we saw the need for easier transitions between schools and a common language around student capabilities. We decided to create Āheitanga, a set of matrices that helped to develop the whole child. These focused on four areas - Awareness of Self and Others, Communication and Collaboration, Cultural and Social Responsiveness and Adaptive and Productive Thinkers. Between 2021 and 2023, we developed these four Āheitanga and created a set of matrices that helped to develop these in our schools. Schools took the Āheitanga and started their work to integrate the framework into their local curriculum. We placed significant emphasis on developing the Āheitanga during this 3-year cycle and decided to focus on this AC, putting the other ACs to the side. Due to the impact of Covid during this time, the ASLs and WSLs also spent significant time building understanding and capacity around the importance of the teaching and learning of capabilities, through online readings and discussion.

Cultural Responsiveness

Due to the focus on Āheitanga and the disruptions caused by Covid this Achievement Challenge wasn't prioritised during this time.

Hauora (Well Being)

Due to the focus on Āheitanga and the disruptions caused by Covid this Achievement Challenge wasn't prioritised during this time.

Literacy

Due to the focus on Āheitanga and the disruptions caused by Covid, this Achievement Challenge wasn't prioritised. Although Literacy was part of the 2018-2020 and 2021-2023 Achievement Challenges, there were other priorities such as learner agency and the extensive progress, development, and implementation of the Āheitanga matrices and descriptors. As a result, there has been no emphasis on literacy data collection and analysis. However, individual schools analyzed their school literacy data and incorporated literacy goals in their strategic plan. We think it is key with the introduction of the NCEA literacy co-requisites, that we emphasize literacy as an Achievement Challenge for 2024-2026.

Evidence

From analysing the NZCER 2022 (Appendix 2) data across the schools, some of the key trends identified relate to the student's awareness of self and others and their cultural and social responsiveness (Appendix 4).

There are some areas which raise further questions regarding contradictions across questions. For example, *students and teachers get on well with each other from different cultures* (strongly agree 92%), in contrast to *teachers are interested in my culture or family background* (strongly disagree 35%).

Recommendations

1. Identify ways in which Āheitanga can be used to address some of the key areas around self-awareness and others.
2. Listen to student voice in own schools to unpack any misconceptions and misinterpretations relating to their understanding.
3. Collate information from focus groups to identify common trends and areas to focus on.
4. Cultural Responsiveness: Make links to the NZCER Survey and Literacy data across schools and individual schools to find trends for specific ethnicity groups.
5. Develop cultural competency across teachers in the Kāhui Ako and share resources and practice.

Possible areas for PD for staff

Further development of the implementation of Āheitanga with a specific focus on Awareness of Self and Others and Cultural and Social Responsiveness. All schools have a key focus on the capabilities and need more time and resources to embed these practices into their classroom programmes in authentic and meaningful ways including work on assessment and reporting.

Refreshed Achievement Challenges (2024-2026)

ACHIEVEMENT CHALLENGE 1

ĀHEITANGA

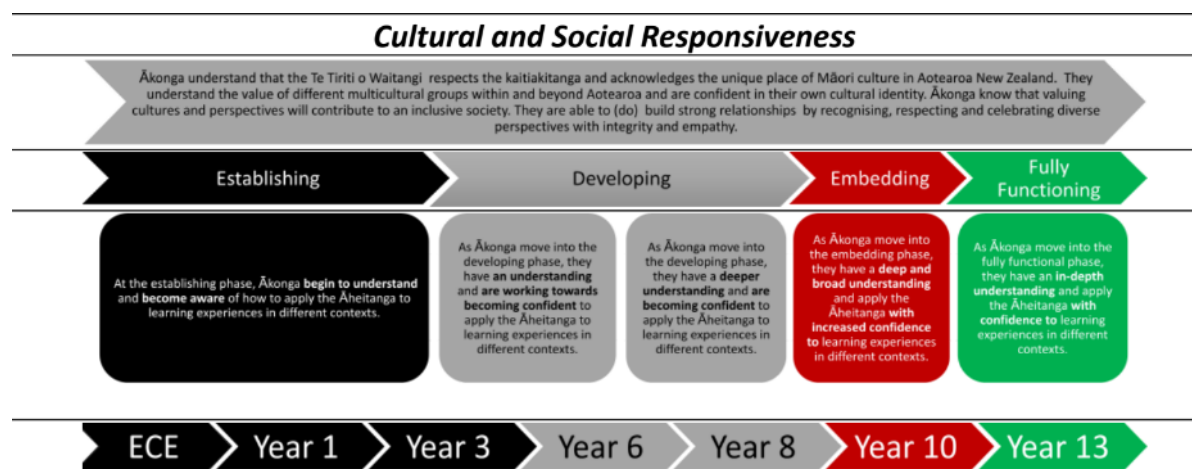
STUDENT CAPABILITIES FRAMEWORK

DESCRIPTOR

Over the last four years, the Waipararoa Kāhui Ako has spent time creating the Āheitanga framework for developing ākonga capabilities that are too important to leave to chance. The continuation of this achievement challenge will allow each school to continue to embed Āheitanga into their own learner profiles and/or key competencies. Schools are exploring ways to explicitly teach the skills and capabilities in their everyday teaching now that the matrices have been introduced and adapted to meet their needs. In this Achievement Challenge, we will assess the impact of Āheitanga on student learning and wellbeing, understand best practice in assessment of capabilities and how this develops in each school. Ākonga wellbeing continues to be a focus for this achievement challenge along with ensuring that we build understanding of Āheitanga for all stakeholders in the Waipararoa community.

ĀHEITANGA MATRICES

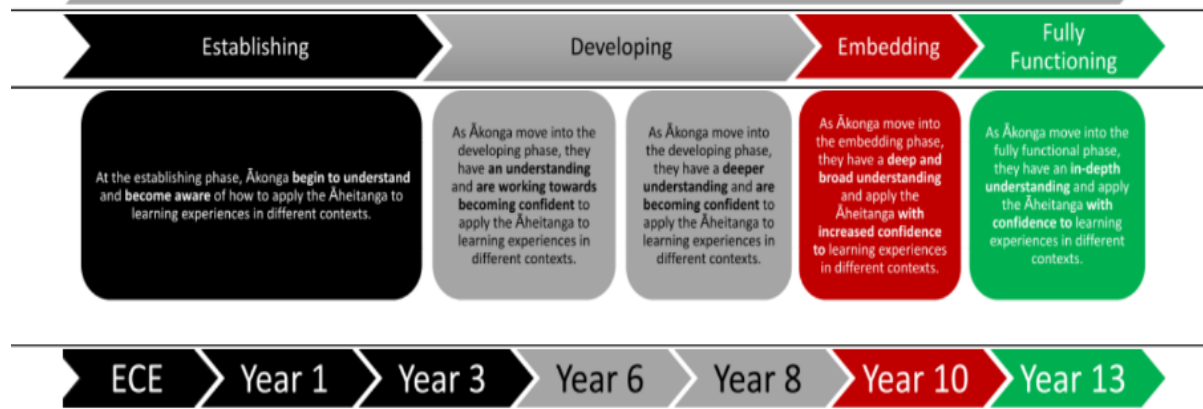
The matrices were created 2021-2023 for across school use (see links below).



Cultural and Social Responsiveness

Communication and Collaboration

Ākonga understand the importance of listening to others with empathy and understanding. They express their own ideas and viewpoints with clarity in different contexts using multiliteracies. They know how to demonstrate skills in negotiation, leadership and perspective taking. In effective collaborative learning, ākonga are able to (do) share responsibility and work interdependently towards a common goal.

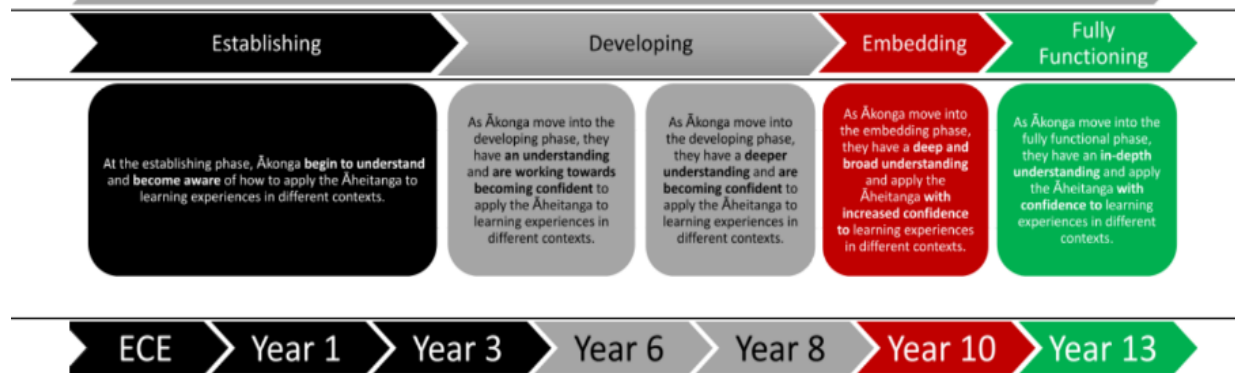


Communication and Collaboration

Āheitanga Overarching and Transition Statements

Awareness of Self and Others

Self-aware ākonga understand that identifying their strengths and areas of development underpins personal growth. ākonga who are aware of others understand that different points of view alter the way ideas are valued. They know that self-awareness leads to greater self-esteem, self-efficacy, resilience and wellbeing. ākonga know when and how to lead, follow and act. They are able to (do) self-regulate, problem solve and resolve conflict by being open to and valuing different perspectives. They are mindful of others and engage with a range of people, with empathy and compassion.



Awareness of Self and Others

Adaptive and Productive Thinker

Ākonga understand how to make meaning and establish connections as they learn. They understand the need to be creative, curious, open-minded and show perseverance. They know how to think critically. Ākonga are able to (do) reflect on their own learning, draw on personal knowledge and experience, ask questions, and challenge assumptions and perceptions.

Establishing

Developing

Embedding

Fully
Functioning

At the establishing phase, Ākonga begin to understand and become aware of how to apply the Āheitanga to learning experiences in different contexts.

As Ākonga move into the developing phase, they have an understanding and are working towards becoming confident to apply the Āheitanga to learning experiences in different contexts.

As Ākonga move into the developing phase, they have a deeper understanding and are becoming confident to apply the Āheitanga to learning experiences in different contexts.

As Ākonga move into the embedding phase, they have a deep and broad understanding and apply the Āheitanga with increased confidence to learning experiences in different contexts.

As Ākonga move into the fully functional phase, they have an in-depth understanding and apply the Āheitanga with confidence to learning experiences in different contexts.

ECE

Year 1

Year 3

Year 6

Year 8

Year 10

Year 13

Adaptive and Productive Thinker

GOALS



- To assess Āheitanga capabilities by gathering information from ākonga at the transition points.
- To understand assessment of Āheitanga in each school and share best practice.
- To ensure community understanding and engagement in Āheitanga to support their tamariki at home.
- To share progress and best practices from each school.
- To create two videos and accompanying resources that explain and support Āheitanga, sharing common language and understanding, and showing the connectedness across our Kāhui Ako.



POSSIBLE ACTIONS/RESOURCES

- Collate information from each school about their current teaching and learning practices regarding Āheitanga and write a summary report (Appendix 5).
- Using information from the teacher survey, compare and analyse data around teacher knowledge and understanding (Appendix 1).
- Facilitate sharing of resources and collate evidence on current assessment and reporting of Āheitanga from individual schools by liaising with WSLs (Shared Drive Resource folder).
- Design and administer a survey to ask a sample of students about Āheitanga at each transition point (Appendix 9).
- Research around assessment of capabilities including possible liaising with experts from the Education Group (60 hours of PLD funding has been granted).
- Share best practice of assessment across our schools.
- Collate evidence on how different schools are currently informing the community about Āheitanga.
- Create a video that shows what Āheitanga means across our seven schools and ensure it is on each school's website (Appendix 10).
- Inform schools, Boards, and Communities on progress and new initiatives across our Kāhui Ako.

EVIDENCE



- Authentic assessment strategies implemented in each school.
- 2022-2023 NZCER Wellbeing survey data and analysis (Appendix 4).
- 2022-2023 Teacher survey data and analysis (Appendix 1).
- A video that highlights the connectedness of the Āheitanga across our 7 school (Appendix 10).
- Shared resources from each school giving examples of Āheitanga (Shared Google drive).

TIMEFRAME



- Two terms unpacking assessment tools that our schools are using. Share insights and understandings around what works in each school around Āheitanga, including assessment.
- Share back to principals on a 6-monthly basis.
- Two terms to unpack the inclusiveness of Āheitanga and see if we need to make changes to how these are approached. Analyse wellbeing data and unpack where we are making a positive impact and what our target areas need to be.
- Two terms to gather information, student voice, teacher input around our Āheitanga. Find examples of good work to tell the story of how the Āheitanga connect our 7 schools together. Produce a video that all schools can put on their websites so that any parent who attends one of our schools can see our connection.
- Administer the Wellbeing Survey at the end of Term 3, 2024 and schools to individually analyse the data, looking for any shift through the successful implementation of Āheitanga, and ASLs to look at across school trends and comparison to previous year's data.

ACHIEVEMENT CHALLENGE 2

CULTURAL RESPONSIVENESS

IMPROVING ĀKONGA UNDERSTANDING OF OUR LOCAL CURRICULUM

DESCRIPTOR

The Waipaparoa Kāhui Ako schools have a strong desire to connect with and build meaningful and authentic relationships with our local iwi, Ngāi tai ki Tāmaki. We want to ensure that our ākonga develop their understanding of our local history as well as making connections to Ngāi tai ki Tāmaki, acknowledging the continuing importance of the original inhabitants of Aotearoa. To envision an inclusive and connected future, we need to understand the past history between our schools, the local iwi and the local marae. We know that in building our bicultural competence, our ākonga from multicultural backgrounds will also benefit.

RATIONALE

All schools within the Kāhui Ako have a focus on Culturally Responsive Practice as part of their strategic plan, it is a Ministry requirement. As part of this goal, it is essential that all schools are honouring the Te Tiriti o Waitangi. To ensure the three principles of protection, participation and partnership are shared with teachers and learners. We all have a responsibility to ensure Māori are respected and given equal footing to the tikanga and taonga of other cultures and to engage with our iwi when we plan work that affects them. As schools strategically plan for their learners this will bring progress and achievement will be seen across the curriculum.

GOALS



- To connect with and build meaningful and authentic relationships with Ngāi tai ki Tāmaki.
- To develop ākonga understanding of our local history.
- To develop culturally responsive practice with Kaiako across the Kāhui Ako.
- To host and develop a kapa haka performance amongst our Kāhui Ako.
- To give back to Umupuia in ways that are needed.

POSSIBLE ACTIONS/RESOURCES



- Tap into experts across the Kāhui Ako to support our schools to build their cultural competency - (connections through Niho Taniwha PD, MAC network, other resources).
- Analyse NZCER data on how safe ākonga feel in kura and questions relating to culture.
- Make collective contact with Ngāi Tai ki Tamaki at Umupuia marae.
- Develop relationships - Niho Taniwha PD - Niho Taniwha continuum - a self-directed assessment/reflection for Kaiako to fill in.
- Provide PD on defining Culturally Responsive Practice and best practice pedagogy.
- Develop a resource bank with local stories, histories and details relating to our area that kura can access.
- Build on the work from colleagues within our Kāhui Ako.
- Inform Boards and Communities on progress made.

EVIDENCE



- NZCER Cultural Competency Survey
- Data collected from different platforms (Learning Circle).
- Koanga Festival - Hosting this amongst our Kāhui Ako and perhaps Howick Coast.
See Appendix 7 for details concerning evidence.

TIMEFRAME



- Ongoing - Building connections and relationships with Ngai Tai ki Tamaki at Umupuia marae. We don't see a specific timeframe for this work. Build on the Umupuia Marae visit and look to make contact from a Kāhui ako stance. Initial meeting would be about building a relationship and unpacking how we can support each other. Come up with specific ways that we can work with Umupuia so that we have a mutual relationship of helping each other.
(Also refer to Action Plan (Appendix 5).

- 4 Terms** - Kapa Haka Festival - we see this as an important cultural event that has stopped for several years now. A scaled down version of this across our Kāhui Ako would be a good way to reintroduce this back to our community. We see the planning and implementation of this event happening over the next year with the Kapa Haka Festival taking place at the end of Term 2, 2024.

- 6 Terms** - Growing cultural awareness/responsiveness - We see 2 terms growing our understanding and what best practice looks like. We then see the next 4 terms working with our WSLs and cultural leaders across the Kāhui Ako to implement, support and provide resources and good practice so staff feel confident in their setting with the ability to impact as many students as possible. We see the Well Being Survey data important regarding understanding of how our ākonga currently feel about their culture and the importance of how schools address the data to plan next steps.

ACHIEVEMENT CHALLENGE 3

LITERACY

RAISE LITERACY FOR ĀKONGA AND GROW TEACHER CAPABILITY

DESCRIPTOR

Literacy standards remain at the forefront for each school across the Waipaparoa Kāhui Ako as strong literacy skills are key to learning. With the introduction of Te Mātaiaho | New Zealand Curriculum Refresh, there is a shift towards a more structured literacy approach in primary schools, and NCEA's new literacy co-requisites in secondary schools. Both teachers and students require support to ensure high levels of literacy are maintained and student progress is accelerated to achieve improved outcomes.

GOALS

- To visit schools to gather data on processes, strategies, or programmes that are being implemented and the impact of these on student outcomes.
- In order to raise achievement of students, we will build teacher capability to accelerate literacy progress with all students.
- To build an understanding of the NCEA literacy co-requisites - implications for teaching literacy in primary and intermediate schools.
- To create a working literacy committee to share best practice.

POSSIBLE ACTIONS/RESOURCES



- Analysis of student data
- To build teacher capability to accelerate literacy progress with all students.
 - Identify teacher expertise around teaching pedagogies, strategies, and effective programmes to be shared across the Kāhui Ako.
 - Identify our high-level areas for improvement in teaching capability across the Kāhui Ako.
 - How do schools monitor their teacher capability and identify the supports and resources they have in place to lift capability?
 - Build a shared understanding of the 'qualities of good teacher practice' Identify effective ways to share examples of good practice across the Kāhui Ako.
 - Identify common language for good teacher practice.
 - External Professional development
 - Teacher Inquiry
 - Self-reflection tools
- To inform teachers about the NCEA's literacy co-requisites.
 - Presentation at Term 2 Hui
- To create a working literacy committee
 - Term 2 Hui
 - Inform Boards and Communities of progress.



EVIDENCE

- Student Achievement Data
- Collated feedback from literacy experts
- Working committee
- Teacher self-efficacy survey



TIMEFRAME

- 2 Terms**
Unpack best practice for improved student outcomes across our schools. What are some examples of best practice at key transition points? What is working well in different schools and how can this be adapted and shared through our Kāhui Ako?
- 2 Terms**
Work with literacy leads across the schools to gather information on the structured literacy approach - look at similarities and differences and find best impact that could be shared across the Kāhui Ako.
- 2 Terms**
Build an understanding of NCEA literacy co-requisites - what are the implications for teaching literacy in primary and intermediate schools?

Throughout the 2 years - Coming together as a Kāhui Ako at different times to moderate writing and agree upon levels which can become exemplars for teachers to use.

Appendices

- Appendix 1 [Āheitanga Teacher Survey Comparison 2022_2023.pdf](#)
- Appendix 2 [Waipaparoa Kāhui Ako W@S 2022 report.pdf](#)
- Appendix 3 [Waipaparoa Kāhui Ako W@S 2023 report.pdf](#)
- Appendix 4 [2022-2023 Comparison of Wellbeing Survey.pdf](#)
- Appendix 5 [Āheitanga at Schools Summary.pdf](#)
- Appendix 6 [AC2: Culturally Responsive Action Plan](#)
- Appendix 7 [AC2: Culturally Responsive Evidence Data Analysis](#)
- Appendix 8 [Waipaparoa Kāhui Ako W@S 2022 evaluation](#)
- Appendix 9 Āheitanga Student Surveys
- [Year 1](#) [Year 3](#) [Year 6](#) [Year 8](#) [Year 10](#) [Year 13](#)
- Appendix 10 [Waipaparoa Kāhui Ako Video February 2024](#)
- Appendix 11 [Interview Questions](#)
- Appendix 12 [Collated Responses](#)
- Appendix 13 [Āheitanga - where to next .pdf](#)
- Appendix 14 [Āheitanga Action Plan 2024](#)