

**Te Kāhui Ako o
Mokai Patea
99169
Achievement Challenge Plan**

Our Vision

Our vision is to promote kotahitanga for the benefit of our students and whanau, partner purposefully with local Iwi, and lead the development of a localised curriculum for the benefit of all tamariki and their well being

Our Rationale for our Mahi Tahī – Why we want to work together – Why do we want to be a member of our Kāhui Ako

The Kāhui ako seeks to utilise individual strengths to build collective capability across the community

We seek to develop and implement a shared vision that has an expectation that all learners will experience a sense of belonging, be secure in their own identity and are culturally advantaged.

We wish to engage authentically with Mana Whenua, seek guidance and be responsive to Iwi aspirations.

We wish to develop a coherent and relevant learning pathway for all our taurira from early childhood to employment

Our Values

Kotahitanga – Everyone contributes and every contribution is valued. We are connected and committed to our vision.

Whanaungatanga – We value relationships and seek to understand each other's uniqueness

Rangatiratanga – We are leaders of change

Our Story / Our Journey

The Kāhui Ako is focussed around leading the development of a localised curriculum encompassing the new National PLD priorities (noted below). The foci was born out of the desire to support Ōtaihape Schools to meet the education aspirations of their Māori learners and their whānau, hapū and iwi. The project was initiated by Iona Holstead, Secretary for Education following submissions to the Ōtaihape Treaty of Waitangi inquiry and the meeting held at St Joseph's Taihape following the inquiry's findings.

We wish to work collaboratively as a sector, in partnership with Iwi, underpinned by a formal agreement. The terms of the agreement will be dependent on Iwi capacity. This form of engagement with Iwi is in its earliest stages as we determine the capability of our school communities to enter into such an arrangement. We will use the Kāhui Ako structure to access resources and formalise a school collaboration.

“Judge Layne Harvey shared the following whakatauki from Ngāti Awa for us to consider how our actions contribute to the intent expressed in our policy documents, ‘Kei runga te kōrero, kei raro te rahurahu’ (Soothing words above, but meddling below)”.

The Kāhui Ako is well positioned to invite all pre-schools, Kohanga Reo, Schools and Education stakeholders to co-design a stewardship structure. Premising this approach on a stewardship structure will ensure key stakeholders are able to provide support in an advisory role, contribute to strategic planning and development of achievement challenges, maintain clear communication, allocate and administrate pooled resources, monitor progress and undertake self-review.

Our Initial Considerations

For Ngā Iwi

Input and advice around Te Reo mita, kōrero tāwhito (local stories and histories), mana whenua kawa and tikanga, communication and connection to Iwi education plans and aspirations. Input into 'who and how' Te Reo capacity, mana whenua content and cultural competencies are developed, monitored and reported.

To be supported to grow capacity to develop localised curriculum resources which can be shared with schools to benefit the tamariki, to identify rich learning experiences and associated subject knowledge, to have input into curriculum progression maps and the valued threshold concepts (shifts in thinking) in specific discipline areas that they would like schools to facilitate. Access to funds to 'make it happen' (Toikuranui). To receive information on the progress and achievement of their tamariki/mokopuna.

For Schools and Early Childhood Centres

A one stop shop for localised curriculum design and consultation. A school can be successful on their own but even more successful as a team of schools engaged with mana whenua.

Development of local history content.

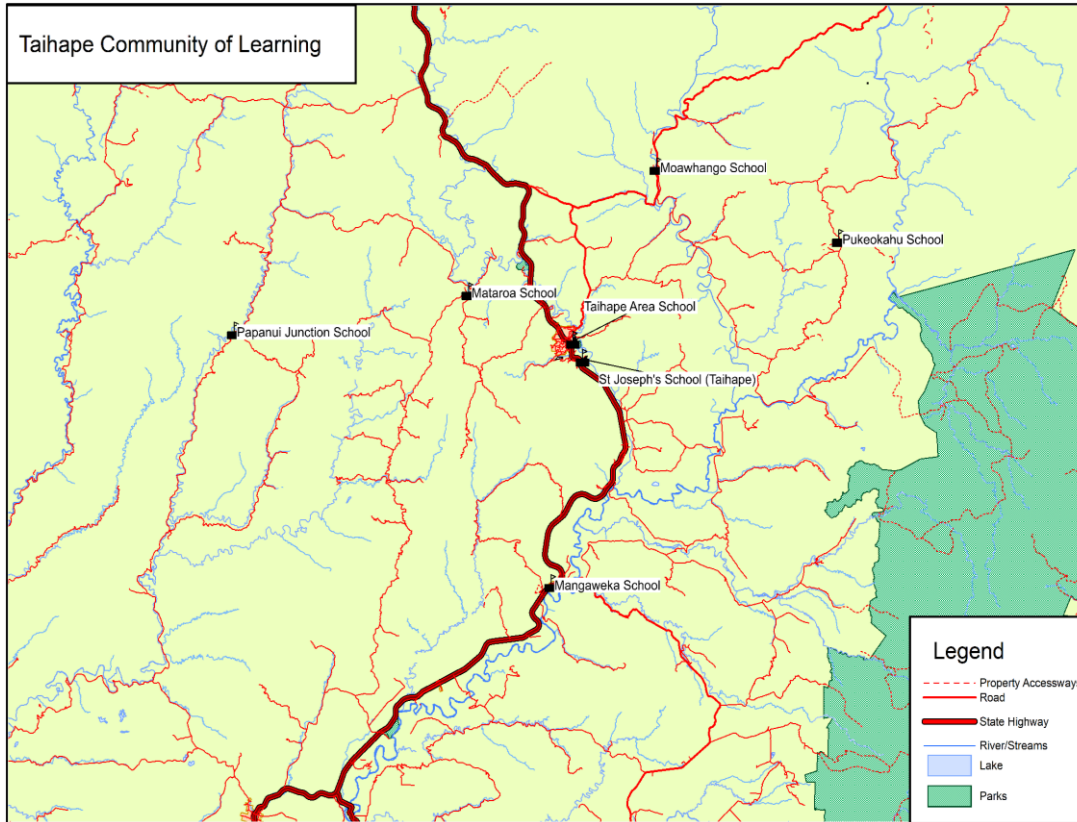
Support to secure PLD opportunities to the Taihape area, including Te Ahu o te Reo (Te Reo courses for teachers), development of localised teaching and learning resources, including digital technology such as visual atlases.

PLD accessed for 'Priority Areas', including development of localised curriculum, alignment of current resources into a coherent response to identified curriculum progressions (incl. REAP, RT Māori, NZSTA, PB4L, Secondary / Tertiary pathways and development of improved tertiary services in the Taihape area (UCoL, Te Pae Tata etc).

Development of a 'Te Reo' strategy and exploration of digital platforms.



Taihape Community of Learning



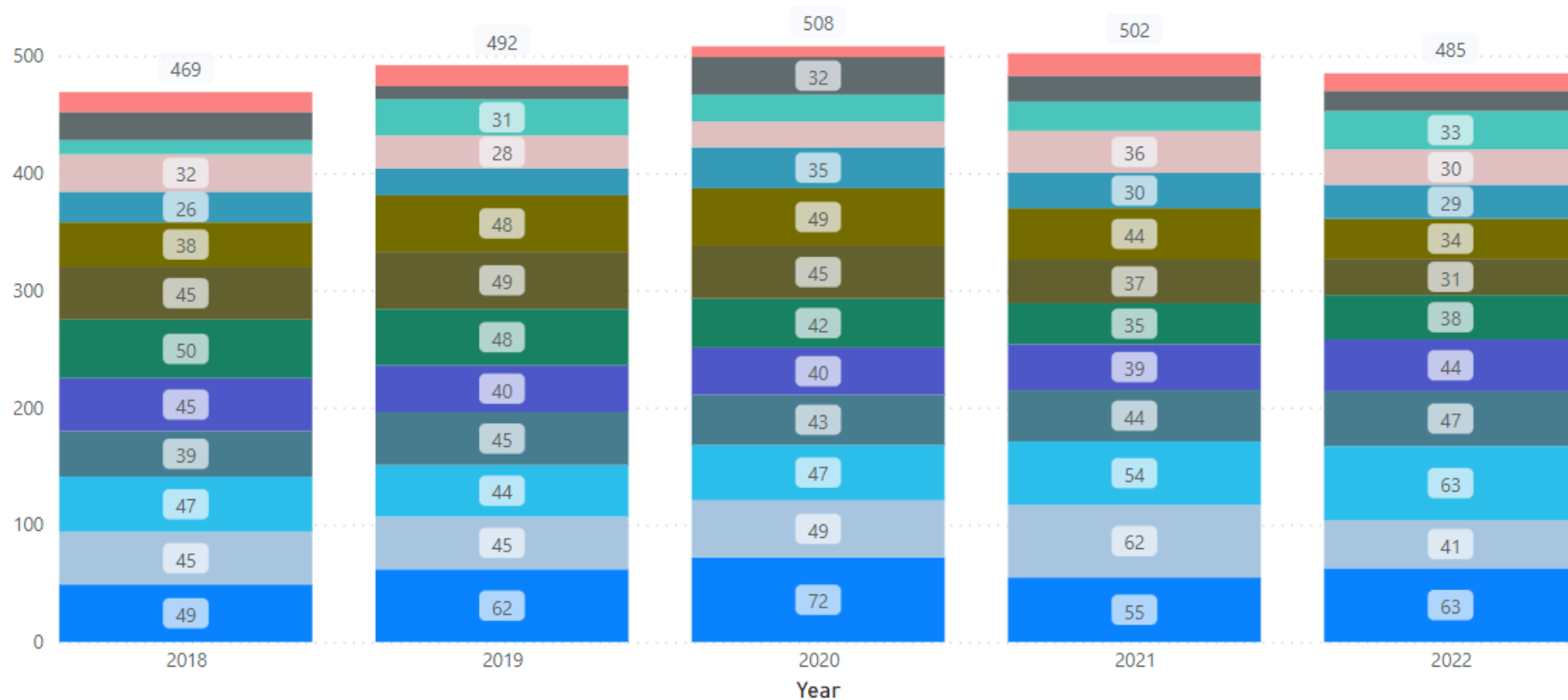
As at 1 October 2022 Te Kāhui Ako o Mokai Patea had a role of 485 students spread across the 8 schools. As per the graph below the roll has fluctuated over the past 5 years. At its peak there have been over 500 students – which was also the case prior to 2018 where in one year there were 520 tamariki and rangatahi.

The schools are located in and around the township of Taihape and include an Area school of Years 1 – 13, a Catholic Integrated school and six Year 1 – 8 contributing schools.

A majority of the students in this Kāhui Ako are of Māori decent (55%).

Roll Data



Year Level ● Year 1 ● Year 2 ● Year 3 ● Year 4 ● Year 5 ● Year 6 ● Year 7 ● Year 8 ● Year 9 ● Year 10 ● Year 11 ● Year 12 ● Year 13





Summary Analysis of the Roll numbers and Year Levels



- There interesting fluctuations in year levels across some years. For example, there were 72 Year 1 students in 2020 but this moved to 62 Year 2 students the following year
- COVID has had an impact on rolls numbers and retention of students
- There is an annual drop off from years 8 to 9 but it is not unusual for families to send their children to boarding school at this age
- Retention of students after year 10 is a concern. Again, there maybe further students moving to a boarding option, however it will be important to consider how to retain those through the years of 11, 12 and 13 to ensure future education and employment pathways.


Our Kura | Our Schools


Name of Kura	Description	Our Identity
<p>Taihape Area School</p>	<p>Taihape Area School is a composite Co-educational School for Years 1 – 13. TAS seeks to Nurture students from the beginning of their school journey until they are ready to impact the world. We believe that Growth is paramount in this journey and use a localised approach to target what our tamariki need.</p> <p>In our journey together, we strive to equip students with the tools needed, so that their potential is realised and they are ready for their 1st choice – whatever their next steps may be</p> <p>Our vision: Nurturing the Growth of our Potential - Te Kete Taute – Te Kete Rearea – Te Kete Pito Mata.</p> <p>Our Mission: <i>Whakatauki: 'Whāia te iti kahurangi, ki te tūohu koe me he maunga teitei'</i> <i>Seek the treasure you value most dearly: if you bow your head, let it be to a lofty mountain</i> At TAS, our mission is for our learning community to aspire to aim at the highest potential; not allowing barriers to limit or stop us from reaching our goals.</p> <p>Our Guiding Principle <i>Pursue unlimited potential</i></p>	 <p>Nurturing the Growth of our Potential</p>
<p>Saint Joseph's Taihape</p>	<p>St Joseph's School is one of 2 schools in a rural town and one of 7 in the close surrounding districts. It was established by the Josephite Nuns to serve the Roman Catholic parish of St Mary's. At St Joseph's school we believe that everyone is a learner. We support each other in our life-long quest to gain new knowledge, improve our skills and develop our talents. We have the confidence to give things a go and innovate in a climate of respect and forgiveness.</p> <p>Mission: Inspiring confident, resilient learners and leaders of tomorrow, guided by our culture and Catholic faith. 'Manaaki te Katoa' Be Kind to All</p>	

	<p>Our Values: C- community/whanaungatanga A- aroha/love R - resilience/Manahau E - excellence/hiranga</p>	
<p>Taoroa School</p>	<p>Taoroa School is a co-educational school for years 1 - 8 with a current role of 25 wonderful tamariki who are supported by two full time teachers and one full time teacher aide. We are located 20kms south-east of Taihape and have students from Taoroa, Taihape and other rural districts who attend our school.</p> <p>Our school values including Kia Manaaki - Be Kind, Kia Manawanui - Be Respectful, Kia Kaha - Be Resilient underpin everything that we do along with our vision which is to ‘inspire lifelong learners to be connected, engaged and empowered’.</p> <p>We are a proud, rural school that has a strong sense of connection to the whenua and prioritises authentic learning in our own backyard. The area around our school was settled very early by Māori and has a rich history which we are dedicated to learning more about. ‘Taoroa’ translated to English means ‘long spear’ and is used to describe the intersection where the Rangitikei and Moawhango rivers meet. “Ko te ngutuawa o Moawhango ki Rangitikei te Taoroa” refers to the mouth of the Moawhango river flowing into the Rangitikei River, forming the name Taoroa. Our kura is at the heart of an incredible community who go above and beyond to support our hopes and dreams for our learners and to ensure all Taoroa tamariki thrive.</p>	
<p>Papanui Junction School</p>	<p>We are a small rural school located on the fringe of the Rangitikei District, 40 minutes west of Taihape and 45 minutes north of Hunterville. We are in the Turakina Valley nestled beside the Turakina awa.</p> <p>The name Papanui represents to us the large papa cliffs that surround our school and are a significant feature of our landscape.</p> <p>We are a farming community. Several families settled here in the late 1800’s giving us a strong sense of belonging. It is a place that our people often return to, and consider it as their Turangawaewae.</p>	

	<p>Our Vision: Tangata ako ana i te kāenga, te tūranga ki te marae, tau ana. A person nurtured in the community contributes strongly to society.</p> <p>Our Values- Honesty, Respect, Caring, Pride and Doing our Best</p> <p>These words form the backbone of what our community have identified as ‘good citizens’ and embody the qualities that we wish to see in our students.</p>	
<p>Pukeokahu School</p>	<p>Our school and community is nestled under the magical Aorangi, 30 kilometres north east of Taihape. Aorangi is a maunga that holds immense mana for local iwi. The Māori explorer Tamatea-Pokai-Whenua journeyed from Ahuriri in the east through Pukeokahu to Whanganui in the west. When he reached Aorangi he left one of his pets, Pohokura, at the maunga before carrying on his journey.</p> <p>Aorangi and Pukeokahu have a way of capturing the heart of all that are lucky enough to visit the area.</p> <p>The land surrounding our school consists mainly of sheep and beef farming with adventure tourism also playing a significant role as an employer in our community. Our ākonga come from a mix of these backgrounds. Our community is close knit with the school at the heart of it. Our sole charge school is well supported and taken care of by the community, who make use of school facilities and fundraise on its behalf. We are a Bronze EnviroSchool and at the core of all that we do is a love for the environment and a commitment to ensuring the EnviroSchool kaupapa and guiding principles are woven into all areas of our lives.</p> <p>Whānau (family), hāpori (community) and taiao (environment) are defining factors in how we ‘do things’ at Pukeokahu School.</p> <p>Vision</p> <p>At Pukeokahu School....<i>We care, we lead, we learn, we flourish....e tiaki tatou, e whai tatou i a tatou, e ako tatou, e puawai tatou.</i></p> <p>Mission</p> <p>Pukeokahu School and its community will have the expectation that, with support and encouragement, each child will strive:</p> <ul style="list-style-type: none"> - towards their highest potential in all areas of development. 	

	<ul style="list-style-type: none"> - to be a life-long learner. - to confidently meet an ever-changing world. - to be active participants in life for positive change. 	
<p>Mataroa School</p>	<p>Mataroa School is a two teacher primary school with a teaching principal. We are a full primary (Year 1-8) located in a rural setting surrounded by farmland,10 km North West of Taihape. Currently we have 38 pupils. Mataroa School was established in 1900 and was opened in a disused surveyor's whare on the bank of the Hautapu River. 2 years later a new school at Mataroa was built on the present site, a building of 420sq.feet. With the subsequent closures of nearby schools (Koeke, Ruanui, Rongoiti, Whaka Road and Tiriraukawa) over the years, Mataroa School grew in size, peaking in 1977 with 96 pupils.</p> <p>School Vision Growing a community of lifelong learners within our classroom, our rural environment and in life.</p> <p>Our Motto 'Te kino kē hoki' - 'TO EXCEL'</p> <p>Our School Values Community - Kotahitanga Respect - Whakaute Curiosity - Whakamatemate C.R.C. - helps our school run smoothly!</p>	 <p>The logo is a commemorative emblem for Mataroa School's centennial. It features a semi-circular arch at the top with the word 'MATAROA' in capital letters. Below the arch, the years '1900' and '2000' are displayed on either side of a central vertical line. Underneath the years, the names of several nearby schools are listed: 'TIRIRAUKAWA', 'WHAKA ROAD', 'RONGOITI', 'RUANUI', and 'KOEKE'. The entire design is contained within a decorative, shield-like border.</p>
<p>Moawhango School</p>	<p>Moawhango School is a level 2 Te Reo Māori Bi-lingual school catering for all students from Year 1 to 8. It is situated on the Taihape Napier Road in the heart of the Moawhango Valley. Most children whakapapa to iwi that constitute Nga iwi o Mokai Patea. The school values: whanaungatanga, kaitiakitanga, rangatiratanga and manaakitanga. These values underpin all decisions at Moawhango School and align with the Mokai Patea Maturanga Strategy. The localised curriculum is guided and informed by iwi. It includes and acknowledges matauranga Māori of the rohē along with the histories and cultural backgrounds of all who are part of the Moawhango community.</p> <p>Our Vision; <i>E koekoe te tui, E ketekete te kākā, E kūkū te kereru</i></p>	 <p>The logo for Moawhango School features a stylized red roof with white gables, set against a black wave-like background. Below the graphic, the words 'MOAWHANGO' and 'SCHOOL' are written in a bold, black, sans-serif font, with 'SCHOOL' being larger and more prominent.</p>

	<p><i>The tui chatters, the kākā gabbles, the kererū coos</i></p> <p>We celebrate and enhance our differences, our unique gifts to contribute to the world around us.</p> <p>It takes all kinds of birds in the forest to make up the chorus of birdsong that sounds so sweet.</p> <p><u>Our Principles:</u></p> <ul style="list-style-type: none"> • We believe all Moawhango students can develop a strong sense of identity and learn and achieve personal excellence through an authentic curriculum based on our local knowledge and environment. • We believe each student has talents and interests that should be used to develop his/her learning in all areas. • We believe every student can learn and achieve personal excellence regardless of individual circumstances • We believe that every student must develop the skills of self-management to achieve and succeed. 	
<p>Mangaweka School</p>	<p>Mangaweka School was established in 1894, nestled in the heart of the Rangitīkei district in the town of Mangaweka. We are a full primary school catering to tamariki years 0-8. Our teaching team is made up of a teaching principal, one full time kaiako and a teacher aide. Being situated close to native bush and the mighty Rangitīkei awa, we have a keen focus on nature-based learning and encouraging our tamariki to be kaitiaki for these special natural spaces. We are an EnviroSchool and have a long-term commitment in gifting our current & future tamariki with the skills & manaakitanga needed for being active citizens in their community and caring for the well-being of our natural spaces. We have a strong focus on relationship-based teaching, learning through play, nature-based pedagogy and matauranga Māori. We value our supportive community & the warm sense of whānaungatanga our school gifts tamariki and their whānau.</p> <p>Our vision:</p>	

	<p>Nurturing our tamariki to be kind in their relationships, curious about the world and creative in their thinking.</p> <p>Our whakatauki: Te kura ō Mangaweka kia tū kahikatia Together we stand strong like the Kahikatia</p> <p>Our school values: Mana, Aroha, Whānau</p>	
<p>Taihape Kindergarten</p>	<p>Taihape Kindergarten is located just behind the Gumboot sculpture, at the foot of Mount Stewart ngahere. We are committed to the Treaty of Waitangi and have Te Ao Māori woven throughout our localised curriculum and environment.</p> <p>Taihape Kindergarten is an inclusive environment where tamariki are happy, inspired and whānau from all cultures are welcomed and valued.</p> <p>We provide a stimulating and fun environment where we encourage challenge, risk taking, exploration and creativity.</p> <p>Children learn through play, and develop their interests, strengths and abilities. We look forward to our collective mahi with you all for the endless benefits of our tamariki, our community, our future</p>	 <p>Taihape KINDERGARTEN</p>

Our Strengths – Our Areas for Improvement Kāhui Ako – Education Review Office Combined Report

Our combined Education Review Office Report highlighted the following areas as strengths and those actions required for improvement. (2017)

Common strengths include:

- Good to high levels of active and meaningful parent, whānau and community involvement
- Leaders and Trustees using an appropriate range of assessment data to track and monitor student achievement
- Appropriate support for students with additional learning needs
- Digital resourcing and developments to enhance learning and support curriculum choices and options
- Practices fostering positive student wellbeing
- Positive relationships between teachers, parents and whānau
- Building relationships with mana whenua prioritised, and in some cases well advanced

Areas for improvement include:

- Further developing systems and practices to use student achievement information to accelerate boys and Māori student achievement
- Curriculum design and responsiveness for all students, including further community consultation
- Pathways in the senior school for Māori language learners
- Extending strategies to increase student involvement in the learning process
- Broadening moderation practices to ensure the dependability
- Supporting teacher capability to effectively inquire into their practice and deepening growth and development processes and practice
- Continuing to develop Trustees' knowledge and skills for effective stewardship
- Increasing culturally responsive practice and bicultural practices
- Improving retention and qualification rates for senior students
- Strengthening evidence-based internal evaluation

Our Achievement Challenges

Localised Curriculum – Focus on Culturally Responsive Practice

Localised Curriculum – Focus on Hauora / Wellbeing

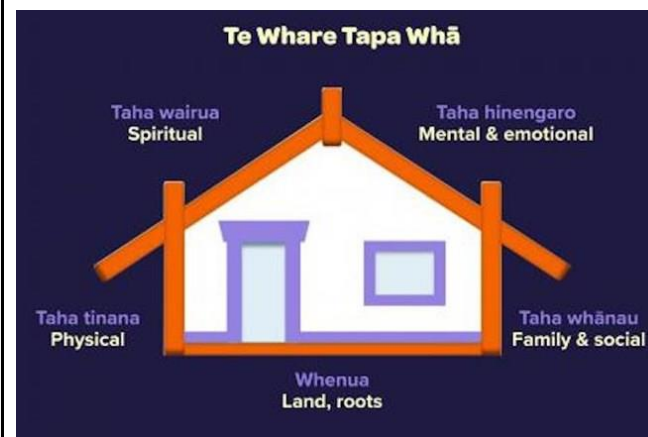
Relationship based teaching practice

High-impact practices using the New Zealand Curriculum as a framework

- Enable relationships for learning**
Enrich your students' learning opportunities by fostering learning-focused relationships within your school and the wider community and iwi. Use the resources you have available – people, expertise, and materials – to enrich your local curriculum.
- Strengthen collaborative inquiry**
Use a systematic inquiry approach to find out what works – when, for whom, and in what context. Building and sharing knowledge about teaching practices positively impacts on students' learning. This knowledge should be used to review and refine the school's strategic priorities.
- Build coherent pathways**
Learning for ākonga should continue over student year levels and across settings. Be clear to ākonga, teachers, parents, and whānau about the learning students are entitled to.

Provide rich opportunities for learning – this practice incorporates the other three high-impact practices. Rich opportunities to learn increase the breadth, depth, and complexity of learning experiences for ākonga as they progress along their learning pathways. Design challenging and rigorous learning opportunities. Encourage your students to contribute to the community to enable beneficial outcomes for them and for your community.

The New Zealand Curriculum



Safe Enabling Valuable Involving Caring Successful
 Spence Rogers and Lisa Renard
 Building learning focused relationships
 Clarity in the classroom M Absolum
 Visible learning J Hattie

Sir Mason Durie
 Mental and Emotional needs
 Spiritual needs
 Physical needs
 Family and Social needs
 Trauma informed-Neglect
 Insecurity
 Nervousness/anxiety-Cultural Identity

Challenge 1: Localised Curriculum - with a Culturally Responsive Practice Focus

Belief:

Our collective belief is that if students' identity, culture and language is acknowledged, valued and nurtured then they will thrive.

Vision:

All students will develop a sense of place, belonging and citizenship.

Ka Hikitia will be implemented to ensure Māori learners are engaged and achieving excellent education outcomes and Māori whanau, hapū and iwi are active partners with our education services in defining and supporting those outcomes. Te Mātaiaho: The refreshed New Zealand Curriculum, will guide our decision making and be at the forefront of our action plans.

Strategic Goal:

Our Kāhui ako will have developed systems that challenge education inequities by applying unified practices, developing agreed progress indicators and collective efficacies across the schools.

Supporting Statements

Treaty of Waitangi Tribunal WAI 1705 Mokai Patea Wai 2180 Mokai Patea

- the lack of Māori language provision and the lack of Māori medium pathways in the Inquiry district
- the lack of opportunity for Māori to express tino rangatiratanga (agency and authority) in education
- experiencing racism and unconscious cultural bias.
- The Waitangi Tribunal and the Ministry agreed that while Ka Hikitia (and other policy documents) focus on the right things, we need to strengthen the implementation, monitoring and reporting of key priorities for the Ministry and across the education system. Judge Layne Harvey shared the following whakatauki from Ngāti Awa for us to consider how our actions contribute to the intent expressed in our policy documents, 'Kei runga te kōrero, kei raro te rahurahu' (Soothing words above, but meddling below).
- The claimants expressed frustration that nothing has changed for Māori in the Taihape area, despite the promise of change they have heard from successive governments. At the hearing, we heard that not all whānau feel comfortable at schools, that local iwi continue to feel the mamae (ache) today from the decision in 2004 to deny their request for a kura kaupapa Māori, the lack of te reo Māori and tikanga Māori in local schools, particularly the teaching of the histories, tikanga and mita (dialect) of local iwi.

At the heart of this;

Cultural Connectedness, Inā kei te mōhio koe ko wai koe, i anga mai koe i hea, kei te mōhio koe, kei te anga atu ki hea. If you know who you are and where you are from, then you will know where you are going. Building the cultural capability and competency of our learners and leaders will weave us together, build individual and collective awareness, and connect us to our tūrangawaewae, and to one another. Cultural competency and capability is common to all 3 challenges and therefore underpins both our achievement challenges and strategies for success. We place the pedagogy and practice of cultural responsiveness at the centre of all we do. It is widely accepted that culture consists of both visible and invisible factors. Visible cultural characteristics include behaviours and practices such as language, dance, food, music and architecture; invisible cultural factors include perceptions, attitudes, values and beliefs, world views and morals. The visible factors of a culture are driven by the invisible elements of the culture. Bishop et al (2007), in their report to the Ministry of Education on Establishing Culturally Responsive Pedagogy of Relations in Mainstream Secondary School Classrooms, suggested that it is also the invisible culture that shapes our decision making and problem-solving processes. In order for all learners to actively participate in and lead their own learning, and to have full access to the curriculum, it is imperative that teachers develop cultural competencies to affirm and validate each learner's culture(s). With respect to this document, cultural competencies are going to come under the umbrella of 'cultural capacity'.

The teacher's ability to:

- acknowledge that all participants in the classroom are culturally located individuals and that all interactions and learning are culturally defined
- use the learner's culture(s) as a resource to inform and facilitate the teaching and learning process, relationship building and professional growth
- understand, respect and value culture, which in turn allows them to create an enabling environment that promotes a strong sense of identity, confidence and a positive and equal learning partnership. Links have been made with Mokai Patea Iwi confederation representatives to be responsive to the iwi's education strategy "Mokai Patea graduate profile".

Possible Actions

- Use Tātaiako as a cultural practice framework to embed the principles set down by Ka Hikitia and included in the NELP's
- Use Te Mātaiaho: The refreshed New Zealand Curriculum, to embed culturally responsive principles by implementing Te Mātaiaho curriculum framework as each area of that curriculum is rolled out
- Develop effective teaching and learning practices that promotes positive learning relationship between teachers and students and students' active engagement.

- Ensure that focused learning activities are inclusive of students’ identity, language and culture – knowing where students come from and building on what students bring with them.
- Productive Partnerships – Māori students, whānau and educators sharing knowledge and expertise with each other to produce better outcomes
- Develop a regional localised curriculum framework inclusive of Aotearoa New Zealand Histories, in collaboration with local iwi and key local stakeholders
- Access rohe wide PLD to support the development of cultural capability and capacity and address any barriers to achieving our vision – unconscious bias.
- Actively pursue development of Māori medium pathways across all kura in this Kāhui Ako.
- Co-design a framework with Iwi for co-stewardship of the Kāhui Ako direction and challenges. This also includes regular progress reporting against the challenges in this plan.
- Ensure opportunities to develop Te Reo me ōna tikanga Māori and mātauranga Māori are systemically included in school planning structures which are evaluated regularly to ensure ongoing improvement and development
- Explore opportunities to build digital fluency across our teaching and learning programmes
- Plan to add Kōhanga Reo as members of the Kāhui Ako with a focus on supporting their transition to their chosen kura or school.

(Quick Overview Tātaiako)

- views cultural competence as a process of continual growth and development.
- outlines five key competencies teachers need to support Māori learners to achieve educational success as Māori.
- is designed for use by early childhood centres and schools (primary and secondary).
- applies to English-medium and Māori-medium settings.
- aligns to the Graduating Teacher Standards and Registered Teacher Criteria.
- is not about what a teacher does, it’s about how they do it– it is not about doing more.

How do we know we have been successful? – by regularly reviewing our progress against our Monitoring and Evaluating Self-Review Tool

He Kākano – A Seed

- Come together as a Kāhui Ako to build kotahitanga me hoki whanaungatanga
- Develop a shared understanding of the what is to be achieved- look like, sound like, feel like

Kia Tupu – To Grow	<ul style="list-style-type: none"> • Tumuaki, Kaiako and the BoT have a shared understanding of the agreed cultural responsiveness progress indicators
Kia Hua – To Prosper	<ul style="list-style-type: none"> • Leaders, teachers and BoT have a shared understanding about what teacher efficacy and learner efficacy looks like in a culturally responsive environment
Kia Puāwai – To Sustain	<ul style="list-style-type: none"> • Regular review and reflection. Next steps are strategically planned for. • All staff can articulate the Kāhui Ako vision and describe the expectation for all adults across our education settings.

Challenge 2: Localised Curriculum – Wellbeing

Belief

Our collective belief is that wellbeing underpins everything that we want to achieve in our kura. When considering the desired outcomes as stated by ERO, we see an alignment with our own individual kura aspirations. ERO state that these desired outcomes for tamariki are:

- Having a sense of belonging and connection to the kura, to whānau, friends and the community
- Experiencing both achievement and success
- Developing resilience – tamariki who have the ability to bounce back
- Being socially and emotionally competent – socially aware with good relationships skills, self-confident, having the ability to lead, self-manage and be responsible decision makers
- Having an understanding of their place in the world, are confident in their identity and are optimistic about their future.

At the same time we also believe that school attendance is a key measure of student engagement and wellbeing. Research has also found that attendance is strong linked to with student attainment. School attendance is the most crucial prerequisite for quality education – students cannot learn if they are not at school. Attendance is included as a key education measure of wellbeing in the New Zealand government’s Child and Youth Wellbeing Strategy (DPMC, 2019) and Indicators Aotearoa NZ (Statistics NZ, 2019). Attendance is an important indicator of student wellbeing, engagement in learning, and connection to school. Attendance is a key driver of learning outcomes (MoE, 2019).

Vision

That the wellbeing of our tamariki, whānau and kaiako is placed at the forefront of all planning. We will have engaged tamariki, attending school

regularly, experiencing higher levels of achievement and success. We will ensure that the development of reo for all tamariki is prominent in the strategic planning in all schools and kura.

Strategic Goal

By 2023 the outcomes of Kāhui Ako inquiries have a greater understanding of the impact and effectiveness wellbeing can make to improve learning outcomes as well as stems within kura that promote wellbeing for all.

Supporting Statements

Well-being is fundamental to all activities in our schools and early childhood services, and central to the vision, values and principles of the New Zealand Curriculum and Te Whāriki. If our young people are to be confident, connected, actively-involved lifelong learners, they need to feel happy safe and secure.

In March 2016 the Education Review Office published, Wellbeing for Success: A Resource for Schools. This resource highlighted the need for education services to value the importance of an holistic view based on promoting the wellbeing of the child. It contained this statement regarding wellbeing.

‘Wellbeing is vital for student success. Student wellbeing is strongly linked to learning. 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 behaviour. It is enhanced when evidence-informed practices are adopted by schools in partnership with families and community. Optimal student wellbeing 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.’

Further developing a community culture that emphasises these aspects of wellbeing is crucial to the success of our Kāhui Ako. The model Te Whare Tapa Whā, as developed by Sir Mason Durie will also be used as a basis for our mahi. Through this model Mason Durie describes four dimensions of hauora. Te Whare Tapa Whā is represented by the four walls of the wharenuī, where each wall symbolises the elements necessary to sustain hauora or health and wellbeing. These dimensions or elements are taha hinengaro, taha wairua, taha tinana, and taha whānau.

- Taha hinengaro – mental health and emotions
- Taha wairua – spiritual health
- Taha tinana – physical health
- Taha whānau – whānau

Possible Actions

- Review and better understand attendance data across the Kāhui Ako – identify actions to address any attendance concerns.
- Continue to develop relationships with tertiary providers, employers, training institutions, community and iwi stakeholders.
- Ensure referrals to Attendance Service are occurring
- Create a strategy to improve attendance knowing that this will have an impact on student achievement and student wellbeing
- Consider wellbeing tools that will allow us to identify what factors impact the level of wellbeing – use tools for tamariki, kaiako and whanau ie Mana potential or other appropriate wellbeing tool
- Consider wellbeing PLD that will have an impact on the tamariki in each kura
- Consider any available resources that are available: eg. The Educator’s Guide to Whole-School Wellbeing
- Provide daily opportunities for tamariki to develop skills to keep themselves safe
- Develop hauora practices in all schools that are cultural and gender specific and age appropriate
- Utilise outside agencies to support whānau in providing and maintaining healthy relationships with their tamariki
- Share and access information in a timely manner to enable effective transitions
- Mokai Patea have an iwi Whanau Engagement contract which should be included in here as they are working with the schools

How do we know we have been successful? – by regularly reviewing our progress against our Monitoring and Evaluating Self-Review Tool for Wellbeing as well as against other tools such as the NZCER Wellbeing tools.

He Kākano – A Seed	<ul style="list-style-type: none">• There is no shared understanding between the Tumuaki, Kaiako and the BoT about wellbeing• There is no understanding about the impact of wellbeing on tamariki outcomes• There is no in-depth analysis of student attendance and the impact of non-attendance on tamariki progress and outcomes
Kia Tupu – To Grow	<ul style="list-style-type: none">• Tumuaki, Kaiako and the BOT have a shared understanding about wellbeing• The conceptual framework of Te Whare Tapa Wha is explored beginning with the foundation of whenua• Collaborate to develop a hauora region wide strategy
Kia Hua – To Prosper	<ul style="list-style-type: none">• Clear indicators of progress are agreed, data shared and strategies reviewed on a regular basis

Kia Puāwai – To Sustain

- Student, whanau, kaiako , community and Iwi voice is regularly sought
- Community and Iwi aspiration and graduate profiles are included in Kāhui Ako strategies.

Challenge 3: Relationship based teaching practice

Belief:

Our collective belief is that “no significant learning can occur without a significant relationship” (Gower, J.)

Vision:

Inclusive learning environments and culturally responsive teaching practices create a climate where positive relationships are nurtured and valued, which leads to improved outcomes for all.

Strategic Goal:

By 2023 the outcomes of Kāhui Ako inquiries have led to the development of a professional learning framework for all kaiako to implement.

Supporting Statements

John Hattie’s extensive meta analysis of thousands of pieces of research identified strong teacher relationships as crucial in the learning process. He went as far as to say that the nature of a teacher’s relationship with the student dictates the impact that you have on them. The building of these strong teacher-student relationships relies on warmth, empathy, and time. In more detail warmth is the teacher’s ability to care for the child; empathy is to understand how the child thinks and feels; and, time is the teacher actually being present and available, being in the interaction. This summary has also been further corroborated by the work of Russell Bishop. Russell Bishop designed the Relationships-based Leaders of Learning model for teachers, and coaches (leaders of learning) who wish to impact on the educational outcomes for marginalised and indigenous students. Through his model he emphasised family contexts, family interactions that promote learning, and embedding formative assessment practices into the learning process. His research proved that these key drivers raised student achievement and engagement. Russell Bishop also stated, and our Kāhui Ako holds this as fundamental to our success, “What is good for everyone is not always good for Māori; but what is good for Māori is good for everyone.” The importance of relationships is recognised through the Te Whāriki Early Childhood Curriculum as Principle 4. Te Whariki states that through responsive and reciprocal relationships with people, places and things, children flourish and learn. These relationships empower children to try out their ideas and refine their working theories. Recognising the connections to the past, present and future are also integral factors in Māori perspectives on relationships.

Possible Leaderships Actions

- Inquire into inclusive practices and find the existing strengths within our Kāhui Ako – including those practices linked to students with additional learning needs
- Review annually the Kāhui Ako progress to ensure there is alignment with the refresh of the New Zealand Curriculum to maintain currency with each curriculum area as they are rolled out

- Develop a whānau engagement strategy in partnership with iwi which will include specific Te Tiriti o Waitangi as indicated below
- Identify relevant professional learning opportunities for kaiako
- Review our Kāhui Ako wide understanding of our obligations in relation to the Treaty of Waitangi including a commitment to undertake Treaty training.
- Identify pedagogical structures that will support Kaiako to build professional capacity and capability (Visible Learning-John Hattie, Clarity in the Classroom- Michael Absolum)

Possible Collaboration Actions

- Develop a culture with a willingness to try new teaching approaches, set challenging goals, and attend more closely to the needs of students who require extra assistance
- Provide opportunities for teachers to participate in important school and Kāhui Ako wide decisions to reach consensus on goals
- Through the use of teaching as inquiry, provide opportunities for teachers to network and observe practice across schools and Kāhui Ako
- Provide opportunities for robust discussions around puzzles of practice, which can lead to collaborative practice analysis
- Leaders commit to supporting teacher collaboration and moderation of teaching and assessment practices
- Participate in local hikoi and knowledge sharing opportunities.

Possible Transition Actions

- Create a transitions group between Early Childhood Centres to Primary to Secondary with a view to building a collaborative inquiry to improve transitions. This also includes transitions within each school/kura, acknowledging the importance of this transition
- Through regular hui, identify systems and practices that would support students to transition well, remain in school and achieve well, acknowledging that retention of students at secondary level needs to be a priority
- Teachers to meet together to create deep and shared understandings about each other’s learning contexts
- Provide informal opportunities for teachers to explore and observe other settings.

How do we know we have been successful? – by regularly reviewing our progress against our Monitoring and Evaluating Self-Review Tool

<p>He Kākano – A Seed</p>	<ul style="list-style-type: none"> • There little or no communication between Tumuaki, Kaiako or Boards • There is no collaboration across the Kāhui Ako • There is little or no shared practice to support Kaiako
<p>Kia Tupu – To Grow</p>	<ul style="list-style-type: none"> • Tumuaki, Kaiako and the BoT understand the need to collaborate and share practice • A common understanding of relationship based teaching and learning practices is developed within the context of the agreed culturally responsive practice framework.

Kia Hua – To Prosper	<ul style="list-style-type: none"> • Leaders, teachers and BoT have a shared understanding about what teacher efficacy and learner efficacy looks like in a relationship based learning environment
Kia Puāwai – To Sustain	<ul style="list-style-type: none"> • Regular review and reflection of annual goals. Next steps to improve practice are strategically planned for. • The impact of our agreed teaching practice framework is regularly analysed through demographic and attendance data, student, whanau and iwi perceptions (voice), achievement and progress data, and systems reviews.

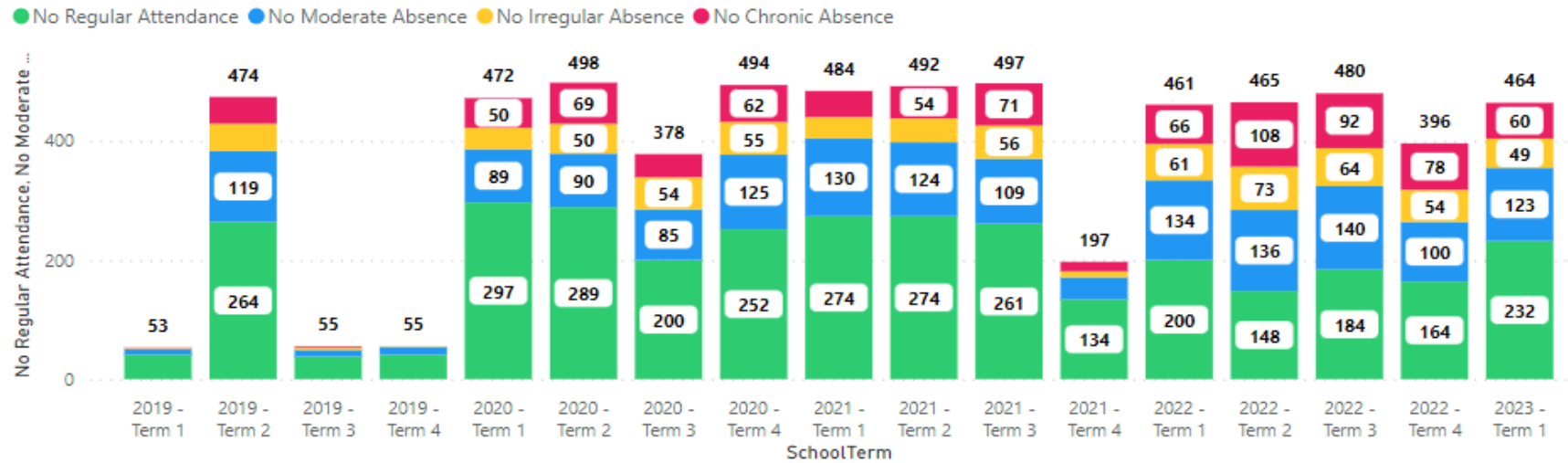
Our Data Story

We have considered a range of data in the preparation of this Achievement Challenge Plan and we are well aware that we will need to continue collecting different data as we progress our work in 2023. We have looked at:

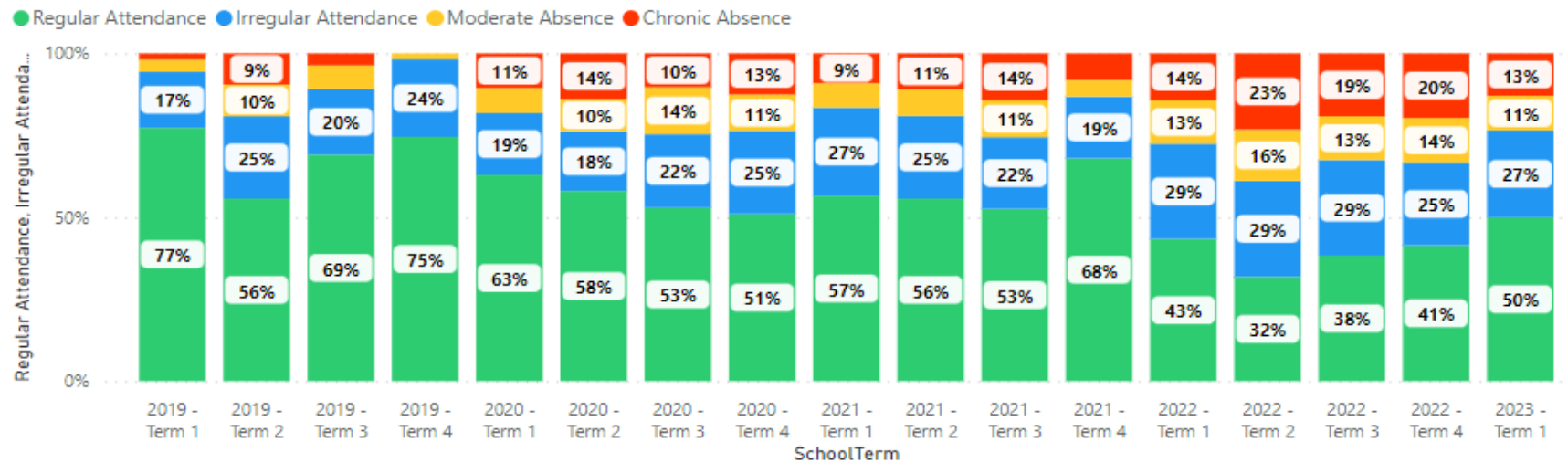
1. The combined ERO Report of our Kāhui Ako – see page 12.
2. Attendance data.
3. Retention data – see page 5.
4. Well being Surveys – work underway.

Attendance Data 2019 – 2023 Taken from the Ministry of Education Term 2 Attendance Data

No Regular Attendance, No Moderate Absence, No Irregular Absence and No Chronic Absence by SchoolTerm



Regular Attendance, Irregular Attendance, Moderate Absence and Chronic Absence by SchoolTerm



Summary Analysis of Attendance data

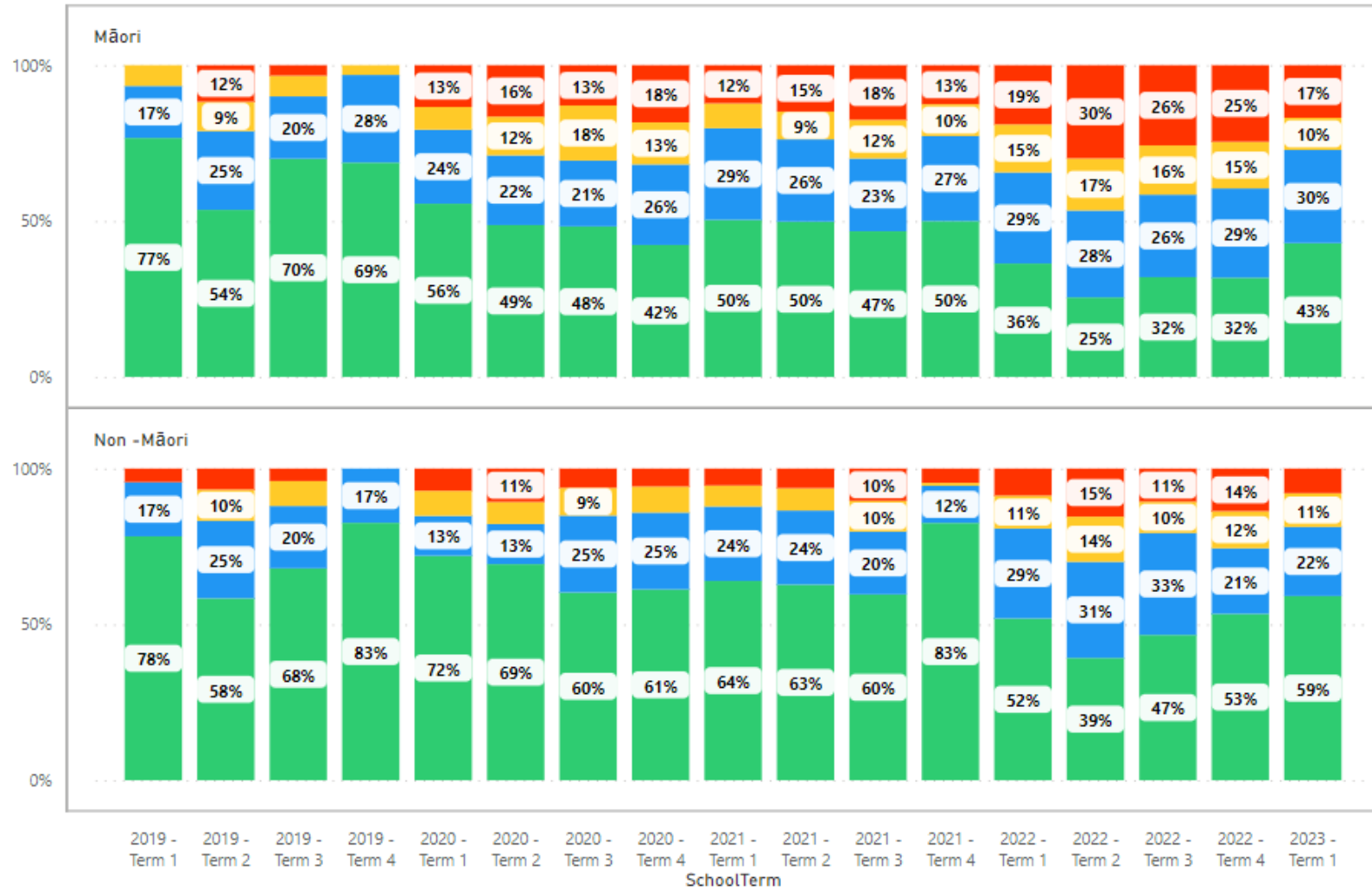
- There is some variable data due to some schools not submitting in some years – however overall this does show a good picture of progress, especially as we move out of COVID
- There has been some very good regular attendance (those attending more than 90% of the time) in some years but it is very apparent that COVID has affected this overall good picture
- Using 2019 as well as Term 4 2021 as baseline data, targets can be set to return to these levels. The National target of 75% regular attendance by 2026 will be challenging goal

- The following graphs differentiate between Māori and Non-Māori student attendance. Knowing that up to 55% of the student roll are Māori students the first goal will be to reduce the current disparity in attendance – noting that this is not only recent as we recover from COVID, but has existed historically
- On a positive note there has been a reduction in both Moderate and Chronic absence levels for Māori students between Term 2, 2022 and Term 1, 2023
- The final graph looks at justified and unjustified absences. To improve attendance both of these categories need to reduce. This has become a priority as new attendance reporting requirements are introduced by the Ministry of Education.

Māori Student and Non Māori attendance 2019 – 2023 – Collated across the Kāhui Ako

Regular Attendance, Irregular Attendance, Moderate Absence and Chronic Absence by SchoolTerm and Non Māori Māori

● Regular Attendance ● Irregular Attendance ● Moderate Absence ● Chronic Absence



% Justified Halfdays and % Unjustified Halfdays by Year-Term

● % Justified Halfdays ● % Unjustified Halfdays

