

# Ngā Whānau O Karaiti Kāhui Ako

## Achievement Challenge and High Level Plan 2018 - 2020



### Vision



*All ākonga passionately fulfilling their God-given purpose now and in the future.*



### Mission



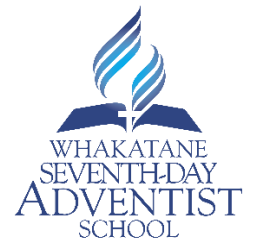
*To collaborate as a Christian community of learning for all ākonga to be equipped and to realise their holistic God-given purpose to experience shalom.*



### Whakatauki



*Tangata ako ana I te Kaenga te turanga ki te marae, tau ana.  
A person nurtured in the community contributes strongly to society.*



## Table of Contents

Background Information for Our Kāhui Ako .....	3
Our Community – Profile and Background .....	3
Make Up of School Communities .....	4
Our Process .....	5
What’s In a Name? .....	7
The Ngā Whānau O Te Whare Taōnga Kāhui Ako Motif .....	7
Our Structure .....	8
Our Whakatauki .....	8
Our Achievement Challenges .....	9
Our Approach .....	10
Achievement Challenge 1: Writing / Tuhituhi .....	12
Achievement Challenge 2: Bicultural Practice .....	16
Achievement Challenge 3: Oral Language / Kōrero .....	18
Achievement Challenge 4: Manawaroa (Self-Efficacy and Resilience) .....	22

## Background Information for Our Kāhui Ako

### Our Community – Profile and Background

There is a strong history of cooperation between the schools in this community. For nearly two decades this group of schools have met and worked together termly under the regional umbrella of the New Zealand Association of Christian Schools (NZACS). Over the last decade they have enjoyed professional discussions at principal levels and shared some professional development together, particularly with curriculum development during the changes of the Revised New Zealand Curriculum in 2008 – 2010, and later with Bible development. During the early years of collaboration a deep level of trust and respect has developed and this has provided an excellent platform on which to explore deeper working relationships.

In 2015 the group began to explore the possibility of forming a Community of Learning (CoL) but was initially turned down by the Hamilton office of the Ministry of Education (MoE) as having insufficient pathways between schools. The group decided to pursue its own unfinanced Community and garnered the support of Bethlehem Tertiary Institute (BTI) who were willing to help our schools work on leading pedagogy and develop research support on which to base our work. Service Learning was suggested as a key pedagogical strategy for lifting achievement.

It was during this time that we became heartened by the success of the Catholic Schools group in the Bay of Plenty and southern Waikato who had managed to form a CoL with government approval through the Bay of Plenty office of the MoE. We decided to investigate this further in 2016 through the Chapman Hui with the Rotorua office of the MoE. This showed promise and after some investigation by the MoE we were invited to formally put in an 'Expression of Interest'. This was referred back to the Hamilton office who helped us bring this to acceptance by the Minister in mid-December 2016. This CoL brings together entities that have been established under the vision of Christian Education including Early Learning Centres and BTI.

This community is marked by a very large geographical spread across the Waikato and Bay of Plenty with two key hubs in Hamilton and Tauranga. The geographic covers from Tauranga, Whakatane, Rotorua, Taupo, Te Awamutu, Paeroa, Matamata and Hamilton. The community includes funded integrated schools and a non-funded private school, six pre-schools and a tertiary institute. In spite of the geographical and funding challenges there is a tremendous commitment by each campus to make the most of this opportunity and ensure we support each member organisation to grow and be a fully functional member of the group.

Some students transition between the ECEs, primary and secondary schools in both regions while the largest number transition within the schools of the Colleges.

In 2018 the following organisations are committed to what we have now called our Kāhui Ako:

- Bethlehem College Years 1 – 13
- Hamilton Christian School Years 1 - 13
- Hamilton SDA School Years 1 – 8
- Lake Taupo Christian School Years 1 – 13
- Matamata Christian School Years 1 – 8
- Paeroa Christian School Years 1 – 8
- Southcity Christian School Years 1 – 8
- Tauranga SDA School Years 1 – 8
- Waipa Christian School Years 1 – 8
- Whakatane SDA School Years 1 – 8
- Bethlehem Early Learning Centres (5)
- Tower Road Christian Pre-School
- Bethlehem Tertiary Institute

We are committed to keeping Christ at the centre of our Kāhui Ako, working in unity to intertwine 'Christian' and 'Education' in pedagogy and curriculum. We are committed to developing the head, heart and hands, to unlock the gifts and talents, thereby fulfilling the purpose that God has for our students' lives.

### Make Up of School Communities

Our school communities (as of mid 2017) are diverse:

- denominationally
- economically – many make considerable sacrifices to have their children enrolled in our schools
- ethnically

	TOTAL	EUR	MAO	PAS	ASI	OTH
School Name	N	%	%	%	%	%
Bethlehem College	1632	72	7	1	12	8
Chapman College	82	49	21	5	10	16
Hamilton Christian School	338	65	5	3	21	6
Hamilton SDA	60	35	15	32	12	7
Lake Taupo Christian School	90	51	37	4	4	3
Matamata Christian School	70	69	10	9	10	3
Paeroa Christian School	50	68	16	6	8	2
Southcity Christian School	135	44	8	7	36	4
Tauranga SDA	103	65	17	2	3	13
Waipa Christian School	61	69	18	2	7	5
Whakatane SDA	29	10	52	17	10	10

Ngā Whānau O Karaiti Kāhui Ako includes over 2 650 akonga enrolled in school contexts as above. Individual school sizes range from 29 to 1 632 students. Another 330 akonga are enrolled in Early Childhood Contexts.

In July 2017 the Kāhui Ako included:

- 2 113 European New Zealanders
- 293 Maori
- 113 Pasifika
- 390 Asian
- 86 Middle Eastern, Latin American, and African
- 35 Others

Our school communities are representative of Christian communities in rural and urban settings with decile rankings from 4 to 10.

## **Our Process**

Since being given ministerial approval to form a Kāhui Ako in mid-December 2016, the complete group has been meeting every 2 – 3 school weeks through 2017. Meetings have included leaders from each organisation and Ministry of Education representatives. We have worked on developing the formation of our Kāhui Ako through how we agree to work together, established deeper working relationships between each organisation, formed our Memorandum of Understanding, analysed and formed our Achievement Challenges, developed our High Level Plan, and started professional development linked with this. We have also appointed our Lead Principal and Expert Partner.

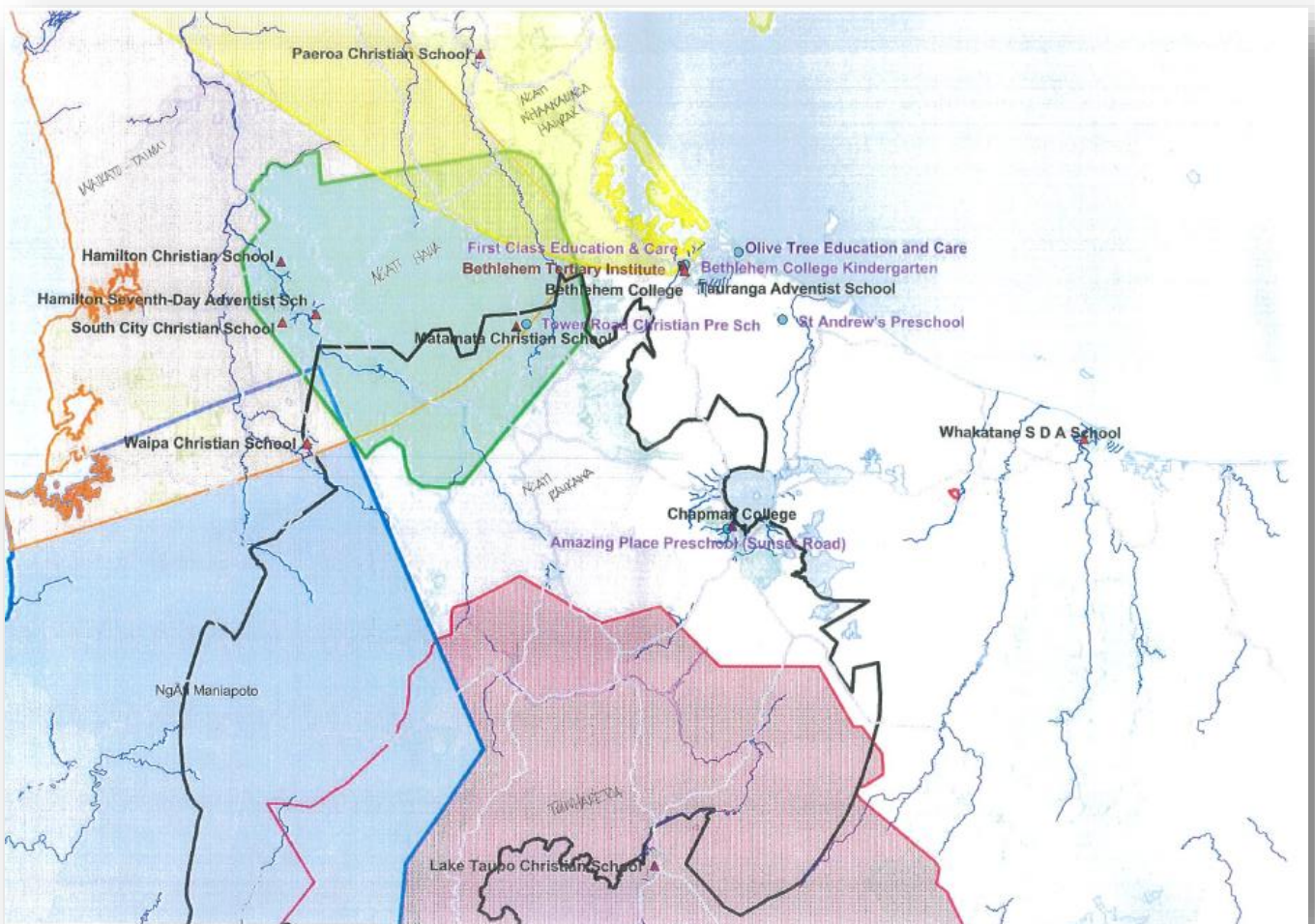
Through the Ministry of Education we have begun consultation with Waikato-Tainui, Ngāti Raukawa and Ngāti Tuwharetoa Iwi covering a number of Waikato and Bay of Plenty campuses within our Kāhui Ako. Initial consultation drew praise from Iwi for exploring achievement challenges that were outside the norm with particular reference to our challenges in Māori language, Oral Language and Resilience. They felt these were very real needs for Māori.

This consultation is just the beginning. From this meeting we gained agreement with each other to meet and talk again, develop further knowledge, and engage with the Education Plans that each have been working on for their Iwi. We also want to work through the Ministry of Education to engage with further Iwi who were unable to make this first meeting (see the map on page 6). These include Ngāti Haua, Ngāti Whaanaunga Hauraki, Ngāti Maniapoto, Ngai Te Rangi and Ngāti Ranginui. The wide geographical spread of our Kāhui Ako makes this a challenge in itself but it is one we have committed ourselves to as we recognise the immense value in these connections, the importance of what we learn through them, and the power of the relationships for all people in the community. Many of our Bay of Plenty campuses also have already developed deep relationships with local hapu and these will be included in consultation going forward too.

We continue to develop consultation with other key stakeholders including each of our Boards of Trustees and proprietors too. These have been represented and reported back to regularly through the Stewardship Group. We aim to have strong connections with interested stake holders in order to develop a powerful Kāhui Ako.

Specific consultation with school communities has happened via school newsletters and conversations. Once the Achievement Challenge approval has been given a plan for common communication across schools at all levels will be developed. We recognise that good communication will be important to maintain high levels of ownership of goals and actions and for the Kāhui Ako to achieve all it can.

**Map of the Ngā Whānau O Karaiti Kāhui Ako Campuses and Iwi Groups**





## What's In a Name?

Our Kāhui Ako has been named *Ngā Whānau O Karaiti*.  
This is translated as *The Families of Christ*

In detail:

Ngā – this makes family plural becoming families

Whānau – the group needs to come together like a family to best see this vision through. Everyone wants somewhere to belong. A place where they know they are safe and where they will be nurtured and loved.

Karaiti – Christ is our redeemer under whom we have also been created. He knows us intimately and has planned a future for each of us. He knows how best we learn and what we need.

This name is very significant for our Kāhui Ako.

## The Ngā Whānau O Karaiti Kāhui Ako Motif

The Ngā Whānau O Karaiti motif was drawn by Joshua Blandford to represent our entire Kāhui Ako. Its different elements comprise:

1. The Cross which sits in the middle, the symbol that encapsulates all we believe in and stand for. God is our main support, and in our wharenuī, the Cross is the centre beam, the most sacred or important part.
2. Moving from the outside the framework is simple shaped wood, fresh and in its raw stage without intricate design. It is waiting to be worked and transformed into something beautiful. This represents the students we work with. They are like wood ready to be carved into their own unique design.
3. As the design moves in the pieces have patterns on them. This resembles the growth of the students, the teachers and the whole group as we progress through this new experience. The patterns in the middle resemble a 'notch' or an experience people may go through to gain knowledge and grow.
4. The design wraps around and finishes with its ends wrapping around the Cross. If the group remains true to the goal and has its sights firmly on God we will achieve success. Philippians 4:13 says "I can do all things through Christ who strengthens me" (NKJV).
5. In the four corners are four Kaitiaki (guardians) with several meanings:
  - Because the group covers a large geographical area and tribes they represent the four corners of Aotearoa (north, south, east and west).
  - And it represents four Achievement Challenge areas that the Kāhui Ako is focusing on. Initially these include Written and Oral Language, Resiliency and Māori language with culturally inclusive pedagogies. This symbolises how each area is important and can increase the mana and growth within each student.



Ngā Whānau O Karaiti Kāhui Ako currently operates with the following structure:

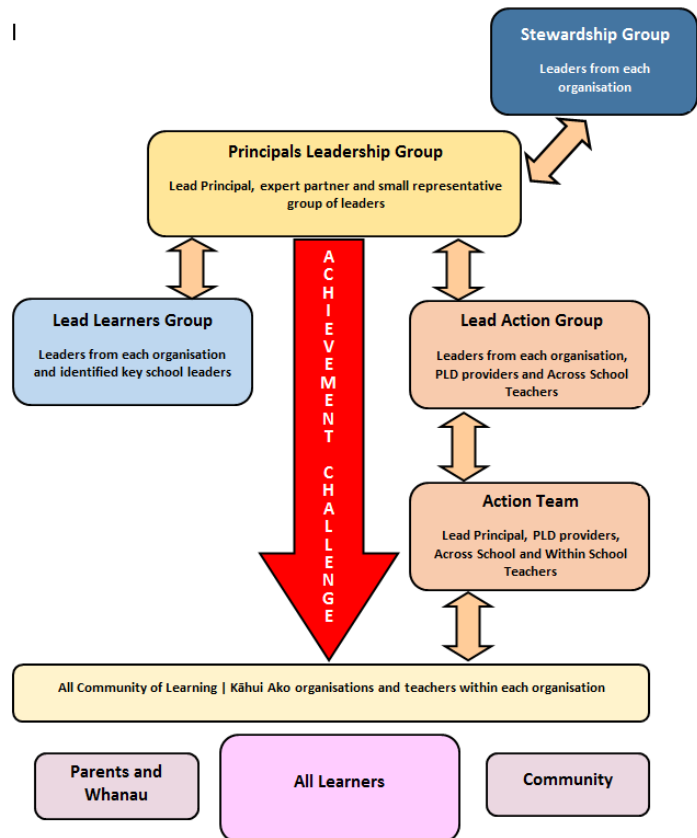
**Stewardship Group:**

This group includes representatives from each participating educational entity (as described in the MoU). It has been meeting together to establish operating structures and process for the Kāhui Ako and to provide direction for the Leadership Group.

**Principals’ Leadership Group:**

This group reports to the Stewardship Group. It is working to develop the achievement plan in keeping with the intentions and hopes as expressed by the Stewardship Group.

**Our Structure**



**Our Whakatauki**

Tangata ako ana I te Kaenga te turanga ki te marae, tau ana.  
 A person nurtured in the community contributes strongly to society.

The underlying belief that draws each of us to be involved in this Kāhui Ako is the belief that when we work with each other in trusting, nurturing open and capable relationships – we become stronger and consequently - do better. At its heart the Kāhui Ako believes that as we draw on the strengths and capacities available to us through our networks and invest in our teachers, they in turn will be more intentional and strategic in the nurturing and equipping of students. As a result – all will contribute more strongly to society – whether that be our local community, regional area, nation or internationally. This is the hope of the gospel – working together in God’s wisdom and enabling for the increased well-being of all. Participant schools’ mission statements reveal common commitments to a “biblically based”, “Christ-centred education” seeking to “equipping or empowering students” who “grow in their relationship with God” for the purpose of “serving God” through being “a blessing to others” and “contributing positively to the community”. These commitments are deemed to occur within a nurturing rich learning environment. The whakatauki captures these relationships for all.



## Our Achievement Challenges

The following agreed achievement challenges flow from these common commitments to faith-enriched development and well-being of all ākonga as expressed in our vision for ***All ākonga passionately fulfilling their God-given purpose now and in the future.***

*The achievement challenges will be achieved through our mission **To collaborate as a Christian community of learning for all ākonga to be equipped and to realise their holistic God-given purpose to experience shalom.***

The learning challenges we have identified include a writing challenge with a particular focus on boys' writing, a bicultural challenge focussing on Te Reo and Tikanga Māori, an oral language challenge from ECE through to the junior years, and a challenge related to students achieving and sustaining life balance – wellbeing, grit, resilience and service focussing particularly at NCEA levels.

Within these learning challenges is a commitment to build each learner's growth mindset as we are aware that the way we think determines the way we act. Also, the achievement challenges we have identified focus on components which are pre-requisite to ongoing learning and living. For example, writing is a foundational skill to communication which is critical to effective relationships in all contexts. Oral language is pre-requisite to future language development as it is the method through which we use spoken words to express ideas, knowledge and feelings therefore developing skills and knowledge that go into listening and speaking. This leads to strong connections in reading, reading comprehension, writing and also supports the foundational platform for Te Reo Māori. Growing understanding of and competence with Te Reo and Tikanga Māori are prerequisite to effective citizenship within a bicultural nation, and finally the focus within our final achievement challenge is a pre-requisite to living as flourishing adults and citizens of Aotearoa New Zealand. It is our belief that as we are successful with these chosen achievement challenges we will see benefits across other curriculum areas.

Our Christian priorities are foundational to both the choice of these foci as well as the way we together (as Kahui Ako) and separately (as schools or centres) plan to address them.

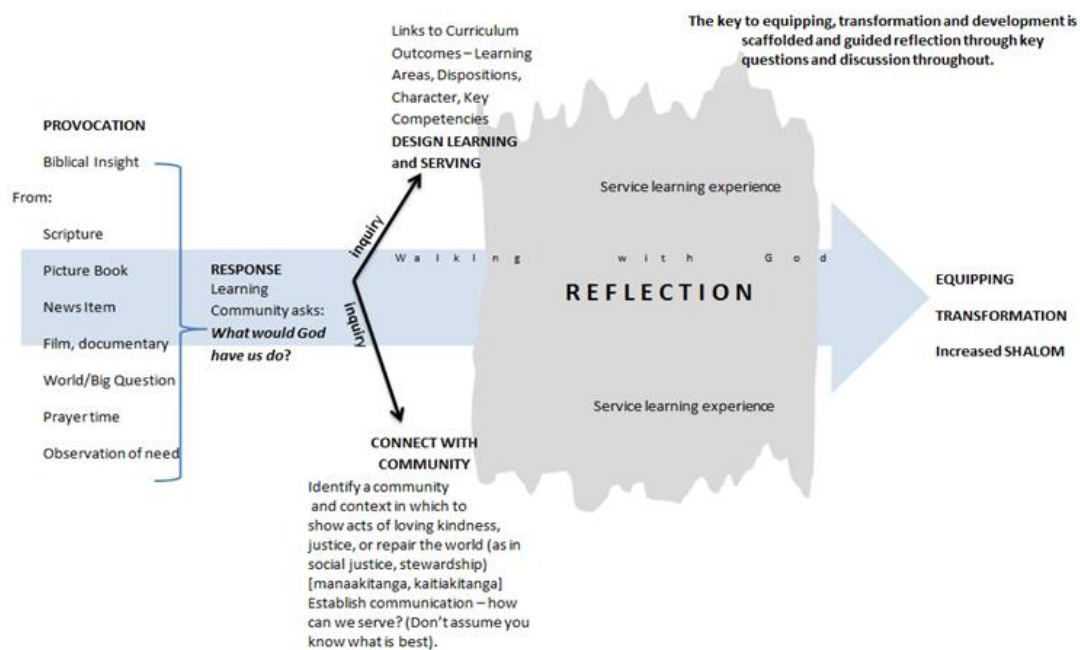
There are common commitments in our school's mission statements, the goals of curriculum documents for the schooling (New Zealand Curriculum) and ECE (Te Whāriki) sectors, as well as the Education Council's Code of Professional Responsibility and Standards for the Teaching Profession (Ngā Tikanga Matatika Ngā Paerewa). While addressing an identified need, the growth that results from this endeavour will better enable staff, students and graduates to serve their communities and communicate both the gospel story and its implications for learning, living and loving. We are convinced that by working together we can achieve better outcomes for both our school communities and our individual ākonga.

## Our Approach

Our agreed approach to addressing these achievement challenges is through two particular pedagogies: service-learning and culturally responsive pedagogies.

### Service-Learning

Service-learning is present as an appropriate pedagogy for 21<sup>st</sup> century education due to its emphasis on active learning and authentic ‘real world’ contexts (Edwards, 2003; Hedin, 2010, Kerins, 2010; Scott & Graham, 2015). Service-learning also appeals to Jewish and Christian educators for its alignment with biblical principles of serving, justice, acts of kindness and redemption (Eisen, Sacks & Rosenberg, 2012; Mullen, 2010; Schaffer, 2004; Walfish, 2012). As is demonstrated within the following diagram, effective service-learning is characterised by scaffolded and supported reflection through all phases (Norsworthy, 2017).



Service-Learning - shaped by Jeremiah 9:23- 24; [he-seq](#) (acts of loving kindness, showing favour); [miš-pāt](#) (justice) and [ū-sa-dā-qāh](#) (righteousness, social justice, doing good).

From: Norsworthy, B. (2017). *Service-learning: A pedagogy for transformative Christian education*.

### Culturally Responsive Pedagogy

Being culturally responsive is integral to our commitments – as Christians and as New Zealanders. Christians are to be characterised by their disposition to ‘love one another’ (John 12:34) and being culturally responsive is one expression of this. To be a New Zealander is to live in a country where Te Tiriti o Waitangi, our founding document, calls for partnership, protection and participation. To do these things we need to be culturally competent and responsive. The third reason is that New Zealand is becoming increasingly multicultural and therefore our living, teaching and working with families and whanau needs to be culturally responsive. We believe that embracing culturally responsive pedagogy and the key principles of Ka Hikitia and Tātaiako will have advantages for staff and students within the Kāhui Ako and will have advantages for all ākonga and their learning. All of these documents highlight relationships (whanaungatanga) as critical to educational success (Baker, 2017). “. . . effective teaching and learning

depends on the relationship between teachers and students and students' active engagement" (Tātaiako, p. 1). We recognise that the notion of culturally responsive pedagogies is itself complex. Our ability to embrace this approach requires that we:

- be self-aware of our own cultural lens and understand how it affects our teaching, our leading and our relating
- grow our specific knowledge and understanding about Tikanga Māori and Te Reo in particular, but also knowledge of other cultural backgrounds which shape the students in our schools
- develop our competence with appropriate and relevant teaching strategies for working with culturally diverse colleagues, students and their whanau
- engage with Iwi groups across our regions with the aim of integrating, where possible, their respective Education Plans and work with the goals they have set for their people

### **Quality Trusting Relationships are foundational to Professional Development Learning and Inquiry**

Critical to the effectiveness of our approach is the intentional development of quality and trusting relational support networks (Daly, 2018, Creating and nurturing social networks for leveraging improvements in Kāhui Ako; Keynote Address to Expert Partners, 28<sup>th</sup> February, 2018, Ministry of Education, Wellington). This is particularly so for effective professional development learning and working together with inquiry as a tool for professional growth. A key part of our approach is building the capacity of our staff. Crucial to this will be exploring how these pedagogies are informed by faith, inspired by hope, and motivated by love and the common commitments within our schools' vision and mission statements and, consequently, can have a direct influence on the educational success of our students. Each campus may engage differently into the work we do with each Achievement Challenge. For some schools there may be less need to work on some challenges, or the way they engage may vary due to the size of the school and the curriculum being used. For our early childhood members, some achievement challenge goals are not applicable though the principles for learning and teaching and the learning foci are at the heart of each. Irrespective of the degree to which the achievement challenge fits the particular needs, each member community is fully committed to our approach and successful outcome for each Achievement Challenge.

#### ***He waka eke noa***

We all move forward together leaving no one behind.

## Achievement Challenge 1 - Writing / Tuhituhi

### Raising achievement in Writing

In Brief:

At the end of 2016 National Standards data across the Kāhui Ako indicated a discrepancy between boys' Writing achievement (74.9%) and girls' (88.9%).

While Reading data is higher against the National Standards, boys (84.1%) and girls (91.4%), there is a similar disparity between boys and girls and Reading achievement is not being fully reflected in Writing achievement. An across curriculum levels approach is necessary to raise achievement to the expected 80%.

Our target is to lift achievement in Writing for all students with a particular focus on boys in Years 6 – 9.

We will address this Achievement Challenge through a focus on teachers' pedagogical knowledge and contextualising writing within authentic contexts through Service-Learning.

### Why do we need to take on this challenge?

We understand that writing is a critical form of communication fundamental to participation in and contribution to communities (locally, nationally and globally). Communication in all forms is critical to effective relationships and effective relationships are foundational to healthy communities. Effective communication skills enable us to share God's truths and lead within a wide range of contexts. The development of writing skills is also important to understanding the structure of language forms. Improved understanding here is transferable to other forms of communication - speaking, listening, and interpreting signs, symbols and text. Effective writing skills are necessary to attain achievement in all curriculum areas and to succeed at NCEA Level 2.

## Data Analysis

### 2016 General Writing Analysis Years 1 - 8

	At or Above	Total Number of Students
All	82% 1166 students	1425
Female	88.9% 631 students	710
Male	74.9% 535 students	716
European / Pakeha	81.6% 692 students	961
Māori	80.7% 142 students	176
Pasifika	91.7% 33 students	36
Asian	82% 189 students	230

Key:

Below Ministry of Education Expectations

### 2016 At or Above Percentages by Year Level and Gender Years 1 – 8

Year Level	Boys	Girls	Total
1	83%	85%	83%
2	86%	95%	89%
3	83%	87%	85%
4	80%	92%	85%
5	84%	88%	85%
6	73%	89%	81%
7	67%	95%	80%
8	76%	92%	83%

Key:

Below Ministry of Education Expectations

## Achievement Challenge

To lift achievement in written language for all students with a particular focus on boys in Years 6 – 9.



## Achievement Targets

We have identified that in writing boys are performing below all other groupings. While the percentage of achievement for boys (74.9%) is higher than the national level for 2016 (71.2%)<sup>1</sup>, they are the only group in our Kāhui Ako performing below Ministry of Education expectations. Over the next two years we want to move 20% of those 'Below' or 'Well Below' the National Standards to be at or above. This is a total of 36 students or 18 students per year. This would bring boys to within expectations.

	2016	2018	2019
To lift achievement in written language for boys so 80% are 'At' or 'Above' the appropriate curriculum level by 2020. This is a shift of 37 boys. (Focus in Years 6 – 9)	74.9% (535/716)	77% (553/716)	80% (572/716)

### 2016 Individual Schools against the Writing Standards Years 1 – 8 with Boys Target Group

School	Percentage At or Above National Standards	Total Students	Total Numbers Below and Well Below the National Standards	Total Boys	Total Boys Below and Well Below (Target Group) % = of boys
Bethlehem College	83.9%	746	120 16.1%	369	94 25.5%
Chapman College*	81.8%	55	10 18.2%	23	7 30.4%
Hamilton Christian School	80.7%	124	24 19.3%	66	17 24.7%
Hamilton SDA	79.1%	48	10 20.9%	24	6 25%
Lake Taupo Christian School	77.2%	57	13 22.8%	27	7 25.9%
Matamata Christian School	71.7%	60	17 28.3%	27	10 37%
Paeroa Christian School	84.3%	51	8 15.7%	30	4 13.3%
Southcity Christian School	79.4%	112	23 20.6%	58	13 22.4%
Tauranga SDA	85.3%	102	16 14.7%	49	10 24%
Waipa Christian School	82.5%	40	7 17.5%	23	5 21.7%
Whakatane SDA	66.6%	30	8 33.4%	18	6 33.3%
<b>Totals:</b>	82%	1425	259 18%	716	181 25.1%

\*As of January 2018 Chapman College became a satellite school to Bethlehem College and was renamed Bethlehem College Chapman. Throughout this document historical data from Chapman and Bethlehem Colleges have been kept separate.

<sup>1</sup> As reported on the Education Counts website.

## Monitoring Against the Targets

The Kāhui Ako will collect data twice a year, or more frequently if necessary, using agreed forms of data collection consistent across the Kāhui Ako, in relationship to New Zealand Curriculum levels. Moderation will be developed to ensure consistency of data, and results will be used by the leadership group to identify areas of need and to help develop strategies to lift achievement.

## The Plan of Action

In order to achieve our target of lifting the level of achievement of boys we will:

- Undertake a stock take of current teacher practice, including pedagogical knowledge, find out what is working and share identified effective practice across the Kāhui Ako.
- Undertake a stock take of current assessment practice exploring how writing attainment is measured across school levels. We note that while there are some levels of underperformance in the middle school this is not so at the Junior school end and has been made up again by NCEA. We want to ensure consistent measures happen across year levels in the light of curriculum achievement expectations.
- Explore what is working well particularly at Senior Secondary to see what may be implemented at lower levels.
- Inquiry therefore will investigate:
  - what measurement tools can be used across the Kāhui Ako that are consistent and reliable (how, when and what, for example; assessing the most appropriate tool that gives us the best information – e-asTTle, the New Learning Framework, PaCT)
  - how we will moderate within and between campuses
  - what pedagogical approaches are working in different classes across campuses and across year levels
- Develop a shared understanding of Service-Learning through professional development related to Service Learning and its fit with Biblical priorities, the New Zealand Curriculum (key competencies, future-focused learning), and 21<sup>st</sup> Century education for all educators.
- Work with teachers both in their own schools and in cohorts of common learning levels across schools to enhance and transform practice to enable learners to ‘walk with God’ in their learning (cf Service-Learning model).
- Develop culturally responsive pedagogy through professional development particularly to meet the needs of Māori and Pasifika students. Research shows that good pedagogy that meets the needs of Māori is good for all students.

## Achievement Challenge 2 – Te Reo Māori

### Developing culturally inclusive pedagogies and raising Te Reo achievement

#### In Brief:

Our community acknowledges a need and desire to increase our understanding and appreciation of, and commitment to, tangata whenuatanga and Te Tiriti o Waitangi and the way our teaching and leading practices embodies that commitment.

While, our specific achievement challenge relates to te reo Māori, we know that to achieve such a goal requires that we understand Te Ao Māori, its tikanga and life principles which are embedded in the language.

Our target is that after three years 80% of students up to Year 8 will be at Level Two as described in Te Aho Arataki Marau mō te Ako i Te Reo Māori.

We are going to address this challenge through sharing, developing and increasing our understanding of tikanga and te reo Māori together with how to embody such increased knowledge in our practice.

### Why do we need to take on this challenge?

As Christians and teachers in Aotearoa New Zealand we have a commitment to the well-being of our society and this includes a commitment to bicultural practice as an expression of our commitment to, and recognition of Te Tiriti o Waitangi as a founding document. Similarly, the Education Council NZ Professional Code and Standards which “provide holistic descriptions of what high-quality teaching practice looks like” in Aotearoa New Zealand require teachers to “demonstrate commitment to tangata whenuatanga and Te Tiriti o Waitangi partnership in Aotearoa New Zealand” (Education Council, 2017, p. 19). A critical component of this standard is that teachers “practice and develop the use of te reo and tikanga Māori.” Tikanga can be understood as “the essences and practices that form the identity of all things Māori” (Baker, 2017, p. 24)<sup>1</sup>. The advantages of learning te reo Māori are clearly articulated in the New Zealand Curriculum. For example, “By learning te reo and becoming increasingly familiar with tikanga, Māori students strengthen their identities, while non-Māori journey towards shared cultural understandings” (p. 14). This will better able Māori ākonga to achieve success as Māori.

As leaders in our educational contexts we recognise that this is an area of practice which we wish to improve so that the ākonga in our educational contexts develop capacity and confidence in alignment with the levels of te reo as published in Te Aho Arataki Marau mō te Ako i Te Reo Māori (year-level alignments: Years 1–6 = levels 1–2, years 7–8 = levels 2-3, year 9–10 = levels 3–4, year 11 = level 5–6, year 12 = level 7 and year 13 = level 8).

1. Baker, S. (2017). *Māori being Māori within a biblically based, Eurocentric teaching and learning environment*. Unpublished masters thesis. Bethlehem Tertiary Institute, Tauranga, New Zealand

## Achievement Challenge

To lift engagement with and commitment to bicultural practice for all kaiwhakaako and ākonga with particular focus on te reo competence and confidence.

## Achievement Targets

We understand that in order for teachers (kaiako) and ākonga to embrace this target and its associated pedagogies the development of te reo Māori must flow from an understanding of Tikanga (practices) with the principles and values embedded within te Ao Māori, including those identified in Ka Hikitia, Tātaiako and resources such as ERO's Good Practice publications.

Our target is that after two years our teaching staff will understand, pronounce correctly and use authentically and accurately in their daily practice key words related to tikanga and Māori principles as well as common learning space language.

Our target is that after three years 80% of students up to Year 8 will be at Level Two as described in *Te Aho Arataki Marau mō te Ako i Te Reo Māori*. This document includes suggestions for teacher and student self-assessment at each of the levels.

## Monitoring Against the Targets

The Kāhui Ako will collect data twice a year, using agreed forms of data collection consistent across the Kāhui Ako. After the first full year of implementation and in the light of data analysis the Kāhui Ako will review the achievement challenge target.

## The Plan of Action

- Develop baseline data: Work with our tertiary member (BTI) to develop a 'fit for purpose' assessment tool to use in order to develop baseline data for students at Year 5 – 8 and in keeping with Levels 1 and 2. (Could be a mixture of teacher administered or student self-assessment). Use the agreed tool(s) to gather, analyse and report the baseline data.
- Work with our tertiary member (BTI) to identify/develop a range of non-threatening activities to use with staff to learn key principles related to the teaching and learning processes.
- Share, develop and record our increasing understanding of biblically informed culturally responsive pedagogy and its implications and advantages for each ākonga and their learning.
- Increase our ability to "demonstrate commitment to tangata whenuatanga and Te Tiriti o Waitangi partnership in Aotearoa New Zealand" as stated in the first teaching standard (Education Council, 2017, p. 18). This means that our teaching, leading and relating will embody the increased understanding we gain.
- Increase staff (kaiwhakaako) and ākonga competence and confidence with te reo Māori – in both written and oral forms.
- Each ECE, school and tertiary provider will develop, or continue to develop authentic relationships with our local hapū and seek to connect with stories and local identity knowledge.
- Work with personnel from the Hamilton MoE office, develop and submit a TLIF application to grow teacher capacity through targeted PD as outlined above. (including time for observations of effective practice)

### Achievement Challenge 3 - Oral Language / Kōrero

#### Raising Oral Language achievement

In Brief:

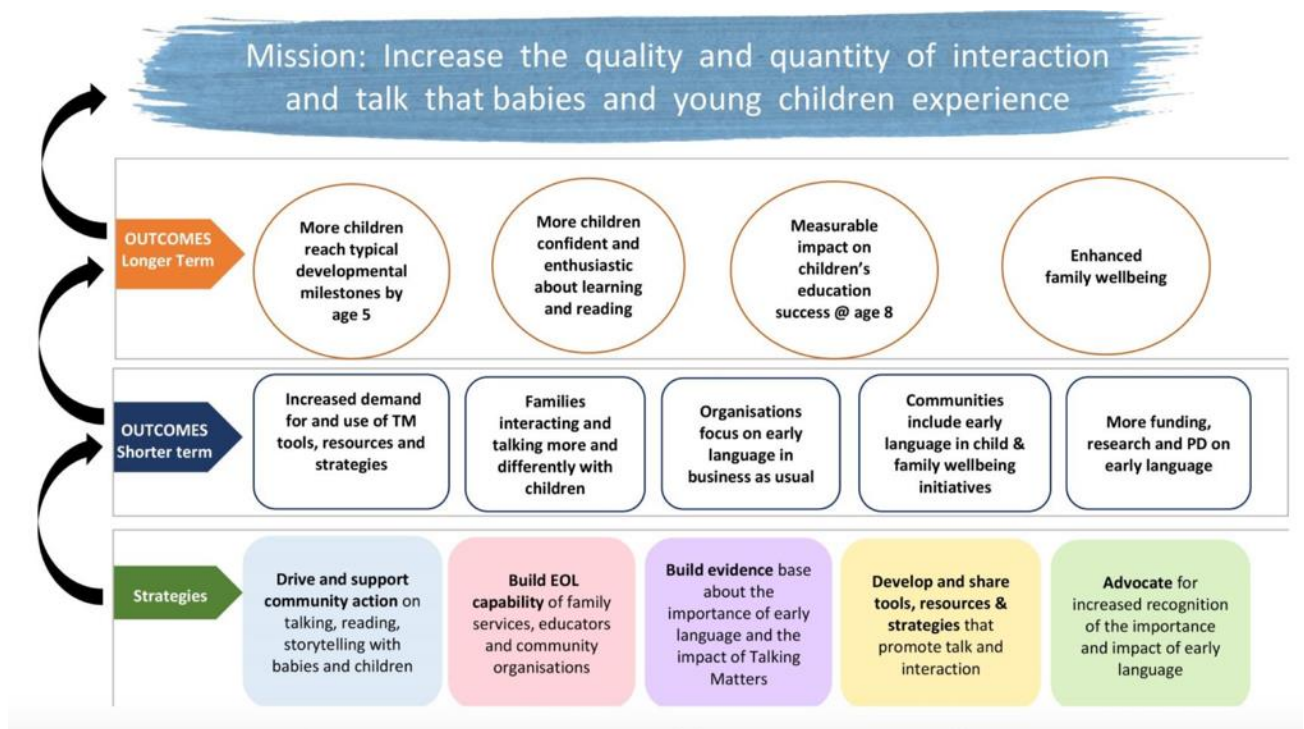
Within the Kāhui Ako we have noticed low Oral Language competence of students when they enter into schooling in some of our schools. Overall 30% of students entering into schools in 2017 have been below expectations while this is as high as 67% in some schools.

We want to explore why this is and to target this in transitions into schools and by the end of one year at school. High levels of Oral Language competence will better ensure engagement across curricula and allow better access and achievement in Reading and Writing.

We plan to address this Achievement Challenge through the development of a specific Oral Language tool for use at specific transition points and by working strategically with parents and staff.

#### Why Do We Need To Take On This Challenge?

- Our choice of an Oral Language Achievement Challenge addresses an observed and ‘felt need’ related to school entrants. This challenge recognises and embraces the foundational language work undertaken by our Early Education members and reflects the current focus the area has received nationally from ERO, NZCER and the Ministry of Education.
- The *Talking Matters* chart below illustrates how Oral Language and Literacy are interconnected. The focus for this will start in our pre-schools in order to raise Oral Language achievement in preparation for school.





- Oral Language is the foundation of all learning. Harry Hood says, “All learning floats on a sea of talk”. Early learners need opportunities to develop essential communication and language skills in order to access the New Zealand Curriculum.
- We have a hunch that Oral Language competency is reducing over time. Anecdotal evidence from ECE suggests that learners are not having adequate opportunities to talk in the home environment.
- We want to strengthen Oral Language in students as they first enter school to help support their ability to learn to read, write, listen and speak.
- Initial data collected across schools suggests students are struggling with their oral language in some schools.
- Many schools within our Kāhui Ako have large numbers of ESOL students enrolled. Oral Language development needs to be supported for these students too, including beyond the Year 1 target.

## Data Analysis

While this data is varied, we intend to develop a specific tool for measuring Oral Language achievement to increase reliability of data and identify student needs. This will be done with support from the Literacy advisers within the Ministry of Education and will be aimed at pre-school level and a child’s first year of school.

### 2017 New Entrant Student Numbers Below Expectations in Oral Language in Individual Schools at School Entry

School	Number (Percentage) below Expectations	Number (Percentage) ‘At ‘or ‘Above ‘Expectations	Total Students
All	21 (30%)	50 (70%)	71
Female	11 (29%)	27 (71%)	38
Male	10 (30%)	23 (70%)	33
European / Pakeha	14 (27%)	38 (73%)	52
Māori	3 (25%)	9 (75%)	12
Pasifika	4 (57%)	3 (43%)	7
Bethlehem College			
Chapman College	1 (8%)	12 (92%)	13
Hamilton Christian School			
Hamilton SDA	6 (67%)	3 (33%)	9
Lake Taupo Christian School	2 (17%)	10 (83%)	12
Matamata Christian School	X	X	X
Southcity Christian School			
Tauranga SDA	1 (7%)	14 (93%)	15
Waipa Christian School	7 (58%)	5 (42%)	12
Whakatane SDA	X	X	X

Note: X = data has been redacted

Data on page 18 was collected using a variety of measures including the Record of Oral Language (RoL), Junior Oral Language Screening Tool (JOST), and Overall Teacher Judgements (OTJ's). No standard tool had been used between schools highlighting the need for this and a tool that can give clear information on the needs and levels of students.

## Achievement Challenge

To raise the Oral Language competence and confidence of **all** learners but particularly those who are identified at school entry as requiring additional support or intervention.

## Achievement Targets:

We have identified that a significant number of students are entering school as a Year 0 or Year 1 with below expectation levels of Oral Language. This situation means that students enter their foundational learning school areas with weak language foundations including limited vocabulary and structural models for further language development (for example; reading, writing, listening, speaking). Working with our partner Early Childhood Educators and Junior Primary teachers in particular, over the next three years we want to see significant improvement with Oral Language capability after one year so that by the end of 2019 80% of students are at expected levels of Oral Language achievement or above, and by the end of 2020 90% of students are at or above.

Our ability to track achievement of this challenge rests on the development of baseline data from a common measure. Another aspect of this challenge is that those learners at primary school who have an Individual Learning Plan (ILP) in this language area will make accelerated progress against their individual goals.

## Monitoring Against the Targets

We will use the assessment tool we develop to measure progress and achievement monitoring at at least six monthly intervals, at school entry and the end of Year 1. This monitoring could commence from 3.5 years onwards.

## The Plan of Action

- Identify or develop a tool to measure Oral Language competency at a range of transition points. We will engage with speech language therapists through the Ministry of Education offices to help with this.
- Test the hunch we have by collecting data with the use of the developed measure, noting the number of children with additional learning needs.
- Advocate for and collaborate with whānau to increase the frequency of Oral Language usage in the home. This will include the provision of resources, digital exemplars, whanau hui.
- Develop culturally inclusive practices amongst all teaching staff to ensure equitable access for all students to engage with the curriculum through Oral Language.
- Develop and organise **professional development** for teachers at a range of transition points with specific focus on early identification and intervention for students who require extra support and development. Such professional development would include upskilling in relationship to Phonological Awareness.

- Explore and develop teacher capability and practice related to communication of critical, considered and creative thinking.
- Develop effective practice pedagogies between schools for ESOL students across year levels in learning English.
- Track the progress of the 2018 cohort through to Year 3 and report the findings from that back into the refinement of the Achievement Challenge.
- Use Service Learning as a tool to help students articulate through talk to engage with other people and link into other Literacy practices.

## Achievement Challenge 4 –Manawaroa (Self-Efficacy and Resilience)

### Developing Self-Efficacy and Resilience

#### In Brief:

92% of our secondary school leavers have attained NCEA Level 2, its equivalent or above. This is well above the Ministry of Education’s target of 80%. Endorsement rates are steady and range between 70% at Year 11 and 52% at Year 13. We are concerned that the process students establish to achieve high endorsement rates extracts a high price on retaining life balance – wellbeing, grit, resilience and service. We want students to have strategies to be able to manage the way they invest their time between academics, their spiritual life, sport, the arts and friendships to counter anxiety and stress.

We plan to address this achievement challenge by working with students on resilience dimensions we will develop, service-learning and the promotion of life-balance order.

Interesting saying: Mehemea e **hauora** ana tō tātou whakapono, kua iti haere ngā mahi hē i roto i a tātou (TP 1/5/1900:11). / If our faith is healthy, misdemeanours amongst us will diminish.

### Why Do We Need to Take On This Challenge?

The nature of our learning community means we are committed to the wellbeing of all. We know, and research confirms, that students’ educational outcomes can be affected by a wide range of factors both within and without the learning context. Learning by definition should be a strong contributor to this. However, our observations are that, for a range of factors our secondary students are not necessarily experiencing this outcome. There is something of an anomaly evident. On the one hand the indicators for strong well-being such as having a sense of belonging and feeling supported by staff and peers are in place. Students are supported in the establishment of clear learning goals and expectations. While most students are getting the grades they seek, on the other hand, they are often doing so at a cost: compromising friendships, getting stressed, becoming sick, showing high levels of anxiety, and adopting an unhealthy lifestyle.

Why do endorsements matter? The answer to this question lies in our desire that graduates from our Christian schools will provide effective leadership to their communities – particularly in terms of ideas and critical thinking. The difference between achieving a standard, achieving with merit or achieving with excellence is often linked to an increased level of critical thought and reflexivity. In 2014, an international study reported secondary teachers’ beliefs that “their students leave school for university without learning ‘essential’ critical thinking skills”. Research reported by Crocket (2015)<sup>2</sup>, reported that challenging students to think critically had advantages for both students and teachers; students engaged differently with course content and teachers thought more critically about their pedagogical choices. The related trio of critical thinking, reflexivity and discernment are integral to active faith enriched development – and therefore crucial to our endeavour and this achievement challenge. We recognise that for students from some cultures represented in our early childhood centres and schools these are not immediately accepted by traditional forms of education and therefore teachers need specific knowledge and skills to develop these in genuine and authentic ways through culturally responsive pedagogies.

Why does resilience matter? Resilience can be understood as the capacity to keep going even when faced with challenges, disappointment, anxiety and frustration. Resilient people manage stress differently to those who are not resilient. At its base this is due to a complex mixture of one’s sense of belonging,

<sup>2</sup> Crocket (2015) accessed from: <https://globaldigitalcitizen.org/the-importance-of-teaching-critical-thinking>

purpose, self-efficacy and healthy life choices. The notion of resilience echoes with biblical ideas of endurance, steadfastness and perseverance. These virtues are developed when we are 'other focused'. For example, we can observe from Paul's letter to Timothy that endurance is achieved when we focus not on personal gain but that others may flourish – for the sake of the gospel (see 2 Timothy 2:8-13). The ability to endure and be resilient increases when we live, understanding that we are loved unconditionally and in turn called to love others (see John 15:9; Galatians 6:9; 2 Timothy 3:12ff). These are some of the reasons that encourage us to utilise the strengths of Service-Learning to develop a healthy sense of self, vocation and finding one's place in contributing to God's plan here on earth. We want students to attain high levels of Level 2 achievement and maintain endorsements, while at the same time supporting and equipping students to develop a balanced life style that will be a model for them throughout the rest of their life. We want them to value their academics, spiritual development and participation, sport, the arts and relationships. We believe this will increase the likelihood of them making a transition to post school life with a faith enriched sense of purpose, growth mindset and resilience.

ERO research (2014, 2016)<sup>3</sup> indicates that factors critical to schools increasing student well-being and academic success are:

- Recognition of the need for a balanced focus on wellbeing and achievement.
- Students having a clear sense of purpose and direction, taking responsibility for themselves and their actions.
- Shared commitment to wanting the best for all students across all levels of governance, management, leadership and teaching.
- Positive and trusting relationships within a culture of care and wellbeing for students form the foundation for success, creating a sense of connection and belonging within the school community.
- Providing layers of support such that systems, people and initiatives wrap around students. This means developing a trusting environment where it is safe for students to be vulnerable. A trusting environment results when people know each other well.
- Making implicit school values explicit. For our Kāhui Ako this means explicit teaching (for example, in personal self-awareness, imago dei, purpose as contribution to God's plan, growth mindset, scaffolded and supported reflection) is seen as a critical component of supporting students' wellbeing and achievement. Investment in research related to embodying the school's and Kāhui Ako's vision so that decision making is evidence informed.
- Effective, regular communication with students and their whanau. For us, this communication includes providing opportunities to gain staff, student and whanau voice and feeding these back to the community to increase the well-being of all.
- Using strength-based, solution and restorative-focused practices.
- Professional development to grow knowledgeable and skilled teachers who are well informed about and responsive to the needs and interests of their students. Professional development and the self-review cycle includes acknowledging the impact of teachers' beliefs on practices.

<sup>3</sup> <http://www.ero.govt.nz/publications/wellbeing-for-success-effective-practice/appendix-2-guiding-principles-for-student-wellbeing/>



We want to work on student well-being and resilience so our students are well-rounded citizens equipped to manage and work effectively in their careers, while maintaining the rates of NCEA Level 2 achievement and endorsements.

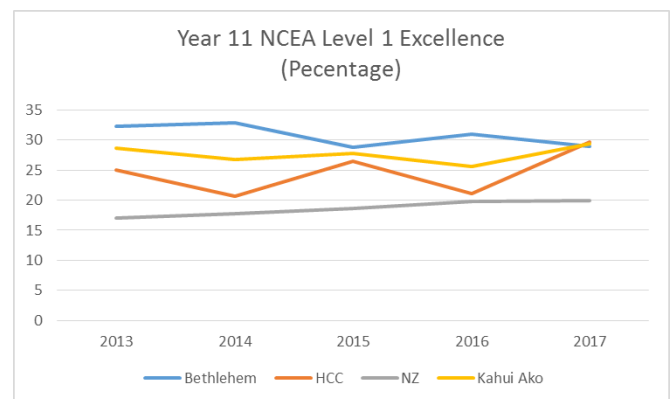
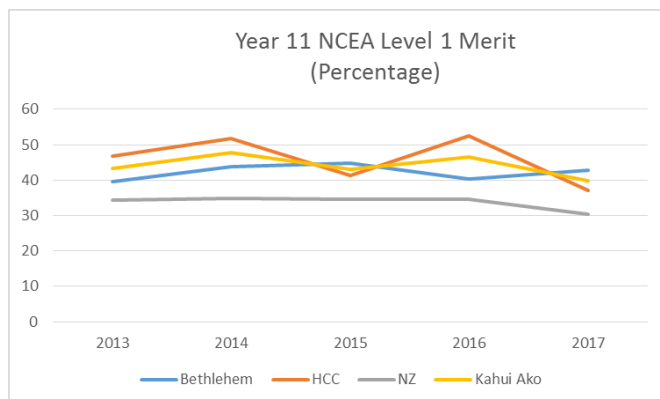
## Data Analysis

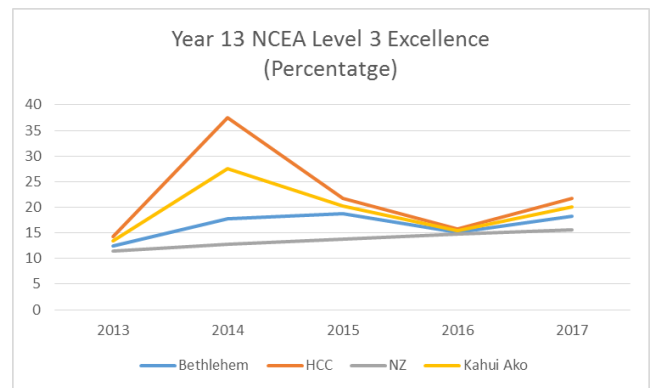
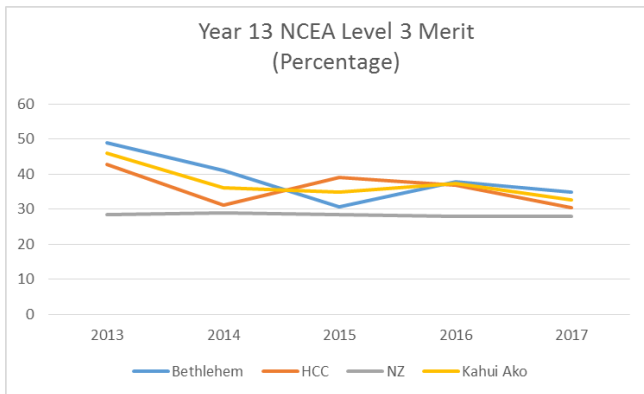
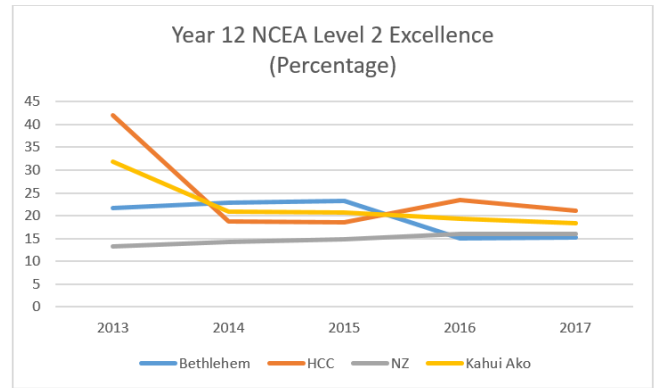
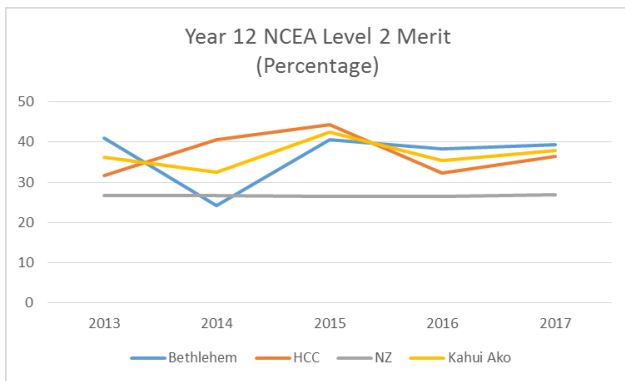
### 2016 NCEA Leaver Attainment

	Total Numbers	Less Than Level 1	Level 1	Level 2	Level 3	At or Above MOE Goal
<b>All</b>	193 students	2.6% 5	5.7% 11	17.6% 34	74.1% 143	91.7% 177
<b>Female</b>	103 students	2.9% 3	1.9% 2	9.7% 10	85.4% 88	95.1% 98
<b>Male</b>	90 students	2.2% 2	10% 9	26.7% 24	61.1% 55	87.8% 79
<b>European / Pakeha</b>	168 students	3% 5	4.8% 8	16.7% 28	75.6% 127	92.3% 155
<b>Māori</b>	11 students	0% 0	18.2% 2	18.2% 2	63.6% 7	81.8% 9
<b>Pasifika</b>	0 students					
<b>Asian</b>	12 students	0% 0	0% 0	16.7% 2	83.3% 10	100% 12

### Endorsement Rates

Below are the rates of endorsements for Bethlehem College and Hamilton Christian School over the past five years. These are also averaged out and compared with the national average.





While there is movement in endorsement rates between years the average has consistently sat above the national average at all year levels, while the overall learner attainment rates have also sat well above the national average. In 2017 over 70% of NCEA Year 11 Level 1 students, over 56% of Year 12 Level 2 students, and over 52% of Year 13 Level 3 students have not only passed but achieved endorsements across the Kāhui Ako. The Kāhui Ako's endorsement rates have sat consistently above the national average. Our aim is to maintain these rates while building into students' wellbeing and resiliency.

## Achievement Challenge

We want to enhance student well-being and resilience for all with a particular focus on Years 10 – 13, so our students are equipped to manage and flourish in the midst of life's stressors during their senior school years and through into their careers. We recognise that the pathway to this will need to start in the Early Childhood sector and through the primary school years.

## Achievement Target

In terms of the level of NCEA achievement our results are already high in terms of national benchmarks. We want to retain/improve these achievement levels while simultaneously developing and improving student wellbeing. In particular, we want to attend to the high levels of anxiety and stress our students are reporting. We believe that high levels of endorsement can be achieved with a focus on an increased engagement with spiritual practices and habits of mind which lead to a greater life balance.

## Monitoring Against the Targets

We will survey and create benchmark markers at Years 5, 7, 10 and 12 to monitor and measure progress against resilience and well-being. The student voice from these annual surveys will be used to identify needs and direction over the following 12 month period.

## The Plan of Action

A multi-level approach to inquire as to what strategies are best for early childhood centres and schools and their relevant age groups will be used. The following will be a feature of this:

- Bible programmes will help students to have a growing self-awareness of who God has made them to be, their unique value, and to develop an awareness of their place in His plan.
- Establish benchmark measures for particular elements of life balance. These could include looking at involvement in family, sport, music, community and service as well as academics.
- Initially, Meritcore (Canada) will be engaged to conduct surveys so as to generate some benchmark data.
- Apply this and any other tools to obtain data for a group of senior school students.
- Develop Service Learning as a means of leveraging learning in life balance.
- Build the capacity of staff to apply a Service Learning mindset to some units of work in set courses.
- Investigate the alignment of any standards on the NZQA network to life balance.
- Challenge and reinterpret the development of personal identity based on NCEA achievements – for both students and staff.
- Educate and negotiate with the broad community (parents/whanau, staff, students) what desirable life outcomes are.
- Explore ways to develop a relational ‘wrap around’ support network where pastoral care, careers advice, Gateway coordination, nurse, resource teachers (e.g., RTLB, SENCO); guidance counsellors are available and interconnected.
- Maximise the potential of vertical groups of 12-15 students (YR 11-13) led by a mentor/coach enabling the opportunity to provide regular/daily ‘touch base’ conversations to a) check on wellness, b) provide opportunity for student to indicate the need for more support, c) have opportunity to pray, and d) reinforce key ‘wellbeing’ messages in an authentic, caring and personalised manner. Such groups will be characterised by manaakitanga, whanaungatanga, ahurutanga (a learning environment which enables students the physical, mental, emotional and spiritual security to be safe), peer tutoring (ako/tuakana teina) and aroha.
- Explore programmes that may be available for delivering resilience and well-being throughout the year levels to equip our students before and during the NCEA years.
- Provide regular professional development for staff in terms of the focus (student wellbeing), the content (biblical of self, purpose, vocation and the nature and power of thinking (critical thinking, reflexivity, growth mindset) and the process (mentoring/coaching).
- Develop culturally responsive pedagogy to help all students uphold their culture and contribute toward their understanding of their heritage, who they are and the importance of this in their life.

**Further Potential Resources**

- My Life Rulz (David Riddell)