



Takitini Hauora Toru Kāhui Ako

"The Village Raises the Child"

The blue represents Te Awa o Whanganui with the white breaks symbolising the bridges and the work of the three Kāhui Ako across our city.

A basket of knowledge and protection nestles in the curve of the awa.

The three primary based colours represent the three education sectors
– Early Childhood, Primary & Secondary.

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The name “Takitini” is derived from a well known whakataukī outlined below, and is the name given to our collective initiative.

*“Ehara taku toa, i te toa takitahi,
Engari he toa takitini”*

*“My success is not from the work of one,
But from the work of many”*

Our proposition is that “together” we will encourage:

- Increased demand and active involvement by our communities, whānau, hapū, iwi, across the sector
- Effective leadership inquiry practices
- Classroom relational pedagogies
- And place based contexts for learning.

This will lead to our learners being grounded in who they are and where they are from, so they know where they are going. All this anchored to the foundation of Hauora. At the same time, we will strive to accelerate educational improvement in the areas of local priority. We believe that a focus on school, or system capability is necessary **but not sufficient** to bring about the desired transformation of valued outcomes for our learners and whānau in the Whanganui community.





Mission Statement

“Our collective drive to maintain a focus on effective transitions and pathways for students and whānau through all sectors of learning in Whanganui anchored on the foundation of Hauora”

Vision/Purpose

A collective response to:

“The hau kainga raising the child”

- Raise student progress, achievement and aspirations
- Embed effective teacher practice and wellbeing across the Whanganui educational sector.

Values

Manaakitanga and Whanaungatanga

Integrity - Courage - Respect - Humility - Trust - Inclusiveness - Wellbeing



Principles

High expectations for akonga: This includes all learners (Students, Support Staff, Teachers, Principals, Whānau and Ngā Iwi).

Success for all Sectors: Includes all education institutions Early Learning to Tertiary.

Quality learning and leading: Effective PLD - Everyone responsible for leading their learning.

Self Determination with shared responsibility: Individual success as a result of the collective - When raising the mana of others, through reflection, your mana is also raised.

Effective collaboration: Collaborative and effective understanding of how we all learn, and to share best practice and what works for our tamariki/mokopuna and their whānau.

Succeeding as whānau: Collaborative whānau engagement in the learning, achievement and well-being of their child.

Background

The “Takitini” collection and collaboration of schools is unique to Aotearoa. It is a response from most of the schools and learning centres across the Whanganui education sector, that concentrates on working together, sharing best educational practices thereby raising student and whānau engagement and achievement, whilst ensuring that there is a smooth transition through our learning community. We aspire to nurture our **HAUORA** for our tamariki, our whānau, ourselves and our community.

Takitini Hauora Kāhui Ako members have indicated they support and expect to actively develop and implement ‘effective transitions’ that deliver positive learning, achievement opportunities, and experiences of success. Tamariki and whānau are interconnected and essential alongside our education places to offer and assure trusting and appropriate transitions.

We recognise the value of nurturing and tracking every learner at birth, through early childhood, schooling, tertiary and adult education. When completing their education at Year 13 students are well prepared to face the world and proceed to tertiary training, vocational pathways and employment. This proposal supports a priority focus on the first 1000 days for all tamariki and affirms the foundation years in early childhood alongside compulsory schooling. We treat this as “Mission Critical” during first contact in the education journey of a tamariki and mokopuna.



Takatini Hauora Toru Kāhui Ako members

Early Learning	Primary	Secondary
Central Kindergarten Central Baptist Kindergarten Harriet Vine Kindergarten Love & Learn Care & Education Ohakune Kindergarten Puaa Early Childhood 8 Puaa Early Childhood 9 Porse In home Childcare Whanganui East Kindergarten	Aranui School Carlton School Castlecliff School Ngamatapouri School St Anne's School St Mary's School St Marcellin School Waitotara School Westmere School	Whanganui City College Whanganui Girls' College

As at September 2019, the total school roll number was 2029. Of this number 738 (36.4%) identified as Māori, 1126 (55.5%) NZ European, 88 (4.3%) Pasifika and 61 (3%) Asian. This does not include the total ECE roll numbers. These will be confirmed in 2020.

Ko Wai Taatau – Who Are We?

Central Baptist Kindergarten and KIDZ303

Vision: To be part of building a safe, thriving, inclusive community where all are valued and dreams and aspirations are fulfilled

Mission: Celebrating awesomeness alongside children, whānau and community through nurture and learning from a Christian kaupapa

Values: Manaakitanga, Whanaungatanga, Wairuatangana and Respect

Type: Community Based, Not for profit childhood centre

Size: 96 tamariki per session

Medium: All Students in English Medium



Whanganui Central Baptist Kindergarten and Early Learning Centres (CBK) was established in 1980. CBK is situated in Whanganui's CBD and facilitates a number of community initiatives. CBK is a special character early childhood education service.

KIDZ at 303 was established in 2006 in response to a Government project – Parent Support and Development. The centre currently is 'home' to infants and toddlers (Under two's) and is sited next to 303 Parent Centre.

Central, Harriet Vine, Ohakune & Whanganui East Kindergartens – members of He Whānau Manaaki o Tararua

Primary Goal: to establish a strong sustainable infrastructure that provides a platform for further growth

Vision: Recognised as a respected leader in ECE and strong advocates for children and whanau

Mission: To lead and innovate in partnership with others to provide high quality child centred ECE for children, whānau and communities

Values: Nurturing the Mana of the Child, Quality, Partnership and Integrity

Type: Community Based Kindergarten

Size: 103 Kindergartens, in home services, playgroups and over 1000 teaching and non teaching employees, over 5300 children enrolled – across the organisation

Medium: All students in English Medium



There are 12 Whanganui Kindergartens that members of Takitini Hauora. They all form part of He Whānau Manaaki Kindergartens as part of a wider Kindergarten collaborative of 103 Kindergartens. The strategic direction for Kindergartens is set by He Whānau Manaaki Kindergartens and individual Kindergartens are responsible for the development of their individual strategic teaching and learning plans specific to their Kindergarten communities.

Love and Learn Care & Education

Love and Learn Care and Education is an environmentally focused centre. We are a proud member of the Enviro School programme which highlights a commitment to sustainable practices with an emphasis on being kaitiaki – caretakers of the environment.

Manaakitanga (Respect) oversees all of our interactions with children whānau and the community.

We believe that Whakawhanaungatanga – building relationships – is an essential foundation for our centre.

We encourage parent and whānau participation and we believe in Kotahitanga – unity.

We spend most of our time outdoors in our spacious, natural space to support the children in being at one with their environment.

Paua Early Education 8 & 9

PAUA Early Childhood Home Based Care Service is based on Christian philosophy and reflects those principles and values. It will seek to provide a quality early childhood service to all families/Educators, a service to any family where a need is identified and where the requirements of the Education Home Based Care Order are able to be fulfilled.

We take particular account of individual family culture and ethics in all aspects of our programme.

Porse Inhome Childcare

PORSE is a nationwide operation that is proud of supporting parents from the very start of their lifelong journey raising a family.

We continue to provide work, education, training and in-home childcare based on the belief that home and family offer the best start in life.

We have a relationship based approach to childcare where we have:

- A high adult-to-child ratios to promote a warm and nurturing environment
- A positive impact on children's learning, enhanced wellbeing and a strong sense of belonging
- A partnership with parents

Aranui School

Motto: A Journey to Knowledge – E rere te waka ki te matauranga

Vision: For Aranui children to have the attitudes, skills and knowledge needed to make positive life choices for their futures

Values: C.A.R.E. – Cooperation (We work well together), Attitude (We think positively), Respect (We are thoughtful), Effort (We try our hardest)

Type: State Contributing Primary

Size: U2 - 65 Students

Medium: All Students in Level 3 Te Reo Māori Immersion



Aranui School is in the seaside suburb of Castlecliff in Whanganui. The school was opened in 1965 and prior to 1965, was known as the Castlecliff Side School. Since then, we have grown and changed with the community and educational needs of the children attending.

Carlton School

Vision: For all students to be competent, self-motivated learners with effective interpersonal skills

Values: Tolerance, Honesty, Family, Respect, Belonging, Caring, Innovation, Learning Inquiry

Type: State Contributing Primary

Size: U5 - 300+ Students

Medium: All students in English Medium



Carlton School, situated in Whanganui, is a primary school for new entrants to Year 6. There is an expectation students will strive to achieve their potential in all curriculum areas using the key competencies and habits of mind. The school collaborates closely with an on-site satellite unit from Arahunga Special School.

Castlecliff School

Motto: Deeds not Words

Vision: “For Students to Walk in Both the Worlds of Aotearoa”

Mission: “To be the best we can be”

Values: MANA - Manaakitanga, Ako, Ngākaunui, & Aroha

Type: State Contributing Primary

Size: U4 - 190+ students

Medium: All Students in Level 2 Te Reo Māori Immersion



Castlecliff School is the only mainstream kura in Whanganui to teach every student at level 2 Reo Māori. The School's culture is truly alive, embraced, developed, integrated and celebrated in all that we do – every day.

Ngamatapouri School

Motto: Standing Tall like the Totara

Vision: A high quality learning environment and inclusive culture where students feel valued and supported by school, whānau and community

Mission: Developing caring, self-managing, life long learners

Values: Confidence/Aheia, Attitude/Ngakau Reka, Respect/Homarie, Excellence/Hiranga

Type: State Full Primary

Size: U1 - 11 Students

Medium: All Students in English Medium



We are a remote rural full primary school, located 47km up the Waitotara Valley, 80km from Whanganui, with the school being the hub of the Ngamatapouri farming community. Our school culture is built around our school values, supportive whānau and community partnerships.

St Anne's Primary School

Mission: Where excellence is valued and the spirit of Jesus lives

Vision: A quality and balanced education founded on academic, physical, social and spiritual development

Type: State Integrated Special Character Full Primary

Size: U4 - 270+ Students

Medium: All Students in English Medium



The focus of St Anne's Catholic School in both its faith and academic programmes is to promote the values and teachings of Jesus Christ. These values are expressed through the scriptures, practices and doctrines of the Catholic Church. The strong links to St Anne's Parish over a long period of time have helped to form the unique family feeling in the school.

St Mary's Primary School

Charism Statement: We see, do and say God's mission with grace and love

Mission: Within Catholic belief and practice our school will develop the abilities and special talents of each student

Gospel Values: In Christ I Can - Inclusion, Courtesy, Integrity, Courage

Type: State Integrated Special Character Full Primary

Size: U4 - 260 Students

Medium: All Students in English Medium



Special Character is an integral part of St Mary's School school life. Our community of teachers, Catholic leaders and families ensure that each child is surrounded by faith, love and support - all while living out our values.

St Marcellin School

Mission: A Quality Education in a Positive Catholic Environmen

Focus: Enacting our Mission statement in an inclusive and Catholic manner so that the children learn in a culture which is "Place of Unity and Equality for All" and "Where Everybody is Somebody".

Values: Courage, Respect, Integrity, Excellence.

Type: State Integrated Full Primary

Size: 60 Students

Medium: All Students in English Medium



We are a Roman Catholic Primary School for boys and girls from Year 1 – 8 offering education with a special character. We have a strong relationship with the parish. At St Marcellin we live the Christian values of Love, Compassion, Forgiveness, Reconciliation and Community.

Waitotara School

Motto: Achieving Together

Vision: Waitotara School learners will be: Connected and confident communicators, collaborators, self-managers and thinkers that show resilience and drive their own learning.

Mission: A supportive environment where students will achieve the skills and attitudes needed to be a confident learner in the 21st century.

Values: DRIVE – Determination, Respect, Initiative, Virtue, Empathy

Type: State Full Primary

Size: U1 – 45+ Students

Medium: All Students in English Medium

Waitotara School is a full primary, family orientated school situated 25 minutes North East of Whanganui. The school is committed to providing high quality educational programmes that meet the needs of each individual learner.

Westmere School

Motto: Building Future Leaders Today!

Vision: To provide a quality learning environment to support successful, active and engaged learners.

Values: Pride/Honesty/Respect

Type: State Full Primary

Size: U4 - 230+ Students

Medium: All Students in English Medium



Westmere School is a semi-rural school situated on the outskirts of Whanganui. The school uses Growth Mindset and the tools of: Communication, Thinking, Focusing, Risk-Taking, Perseverance and Self Managing to promote quality teaching, learning and life-long skill sets.

Whanganui City College

Motto: “Superanda, Omnia, Ferendo” “Ma te Mahi ka Tipu”. “Through Hard work all is Overcome”

Vision: Te WERO, “The Challenge” as outlined in our Student Graduate Profile.

“Whanganui City College leavers are; Independent Lifelong Learners, who are Confident and Creative people. They are Proud of their Heritage, actively Contribute to their Family and Community, and are Connected to the Global Society”

Mission: “Challenging Everyone for a better Future”

Values: Whanaungatanga, Empathetic, Resilience, Oranga.

Type: State Secondary (Co-educational)

Size: U5 - 300+ Students and Boarding Facilities

Medium: All Students in English Medium



Whanganui City College has a very proud history of delivering top class educational service to the Whanganui community for over a 100 years. The school began as Whanganui Technical College opened in 1911. The school became Whanganui Boys' College from 1964 to 1994. In 1995 the school reverted back to a co-ed school, Whanganui City College. Placed Based learning is a major part of the curriculum along with an integrated and project based focus across the curriculum.

Whanganui Girls' College

Motto: Ad Astra

Vision: Where Girls Shine

Mission: To provide high quality education for girls, blending traditional and modern values in a warm, open, respectful environment. We challenge and encourage every girl to excel and reach their full potential academically, culturally, in sport and in leadership

Values: ASTRA: Achieve, Safe, Tipuranga, Respect and Awhi

Type: State Secondary (Girls only - Day & Boarding)

Size: U5 - 350+ students

Medium: All Students in English Medium



Founded in 1891, Whanganui Girls' College has been dedicated to the education of young women for over one hundred years. Excellent schooling facilities and spacious grounds support a wide range of learning sporting, cultural and extra curricula and academic opportunities that extend the horizons of students to a broad range of subjects before senior level specialisation.

Our Sense of Belonging

Takitini Hauora extends on the successful Whanganui iwi-inspired initiative Te Kākahu, and the work done over the three years from 2014 to 2016 with the secondary schools. The design was based upon the principle of “dual goals and shared responsibilities”. It reflects the goals and aspirations of the government, iwi education authorities, for whānau, hapū and iwi, and secondary schools with their communities.

Whanganui Iwi alongside five neighbouring iwi, otherwise collectively referred to as **Te Paepae Mātauranga**, led a response in eight secondary schools in the Whanganui rohe over 2014-2016, reconnecting these relationships and achieving positive indicators for learning and achievement for their tamariki and mokopuna (*“Te Kākahu Milestone 2016”*). We are best to further support and strengthen the work across Early Childhood Education (ECE), primary and secondary schools alongside Te Kākahu.

Through our lessons learnt and positive experiences with Te Kākahu, our proposition remains relevant and valued as follows: that together, increased demand and active involvement by whānau, hapū and iwi, effective leadership inquiry, classroom relational pedagogies, and place based contexts for learning, will lead to Māori learners being successful as “Ngā Iwi” and at the same time experiencing accelerated educational improvement in Literacy and NCEA achievement. We believe that a focus on school or system capability is necessary but not sufficient to bring about the desired transformation of valued outcomes for Māori learners and ALL learners.

As a direct consequence of our reflective practice and collaborative evaluation of Te Kākahu and the Teacher Led Inquiry Fund (TLIF) initiatives that focused on building coherent responses for Māori learners in the Whanganui rohe: An iwi-school inquiry, we are reaffirming the vision of Te Whakaari Rangitakuku Mete-Kingi and the iwi education strategy - Ngā Kai o te Puku Tupuna 2010 – 2025:

“Ko te pae tawhiti whaia kia tata, ko te pae tata whakamaua kia tina.”

Continue seeking to bring distant horizons closer: Consolidate what you have already achieved.



“Ngā Kai O Te Puku Tupuna” Whanganui Iwi Education Plan

Takitini is in a strong position to work alongside Iwi to strengthen and develop the educational outcome of all tamariki in and across the Whanganui Rohe, including bringing along with them on their journey parents, whānau, teachers and the wider community.

Ngā Kai o te Puku Tupuna 2010-2025, reflects the Iwi vision to build a strong, robust and prosperous iwi, with cultural diversity, social cohesion and economic development, cognisant of tupuna responsibilities to care, protect, and enhance the well-being of the environment.

Iwi Education Standards

The education standards for Whanganui Iwi are entitled Te Taura Toitū. The name stems from a famous Iwi whakataukī, “Toitū te kupu, toitū te mana, toitū te whenua”.

- **Toitū te Kupu** - To articulate and grow cultural identity
- **Toitū te Mana** - To maintain and grow cultural relationships
- **Toitū te Whenua** - To retain and grow the cultural foundations.

Iwi Graduate Profile

Whanganui Iwi, whānau and hapū are seeking graduates who are:

- Proficient tribal speakers of Māori and English
- Proficient tribal users of Te Mita o Whanganui
- Capable tribal members who can apply ngā tikanga o Whanganui
- Knowledgeable tribal members of whakapapa (Whānau, Hapū and Iwi)
- Knowledgeable tribal members of Whanganui tribal history (pre-Māori and pre-European)
- Capable tribal exponents who can apply the Te Tiriti o Waitangi in Whanganui context
- Capable tribal members who can plan their future development (know where they are going)
- Knowledgeable tribal members who are familiar with Whanganui tribal structures.

Takitini’s achievement challenges are reflective of, and align well with Iwi education goals that include:

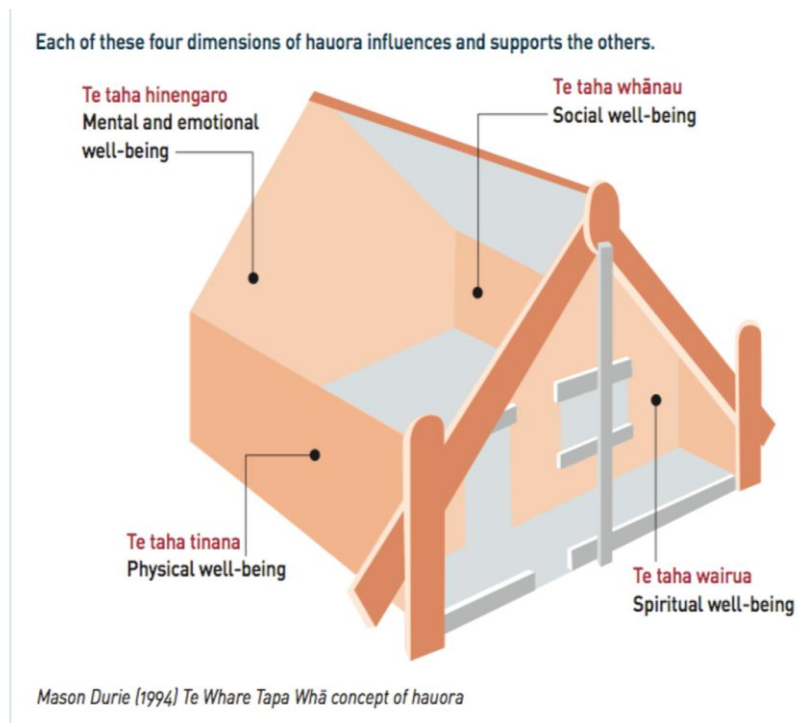
- **Quality Participation** – *Increase involvement at all levels*
- **Quality Reo, Quality Tikanga** – *Increase the number of proficient speakers*
- **Quality Leadership** – *Strengthen whānau and hapū leadership*
- **Quality Delivery, Quality Results** – *Improve delivery and results at all levels*
- **Quality Whanganuitanga** – *Sustain Iwi knowledge skills and practices*

Hauora – Wellness....The Foundation, The Rock, That All This Sits On

Research around Wellness is readily available and widespread. The recent government budget devoted a large proportion of spending focused on mental health and wellbeing. Hauora/Well-being was identified as the foundation of success in order for a tamaiti to have a healthy successful future. Emphasis needs to focus on the start life for tamaiti and experts agree that the first 1000 days in a child’s life are the most important (Wallis, 2017). If we are able to track the progress (holistically and generically), of tamaiti from 0-18 years of age, through our education sectors we have an opportunity to give hope and success to all learners. We as educators must work collaboratively for this to occur and learn a bit more about each other’s work. We need to make available “best practice tools” that work with staff, students, and whānau in the transition, engagement, and achievement challenges that we all face.

“A happy child, a happy future”

There is an abundance of research around health and wellbeing but for Takitini we feel it appropriate that we base our knowledge and research on the work of Professor Sir Mason Durie and “Whare Tapa Wha” model. Current health and welfare practice in Aotearoa is based on this model. The model depicts a traditional whare, with its four walls, as a representation of the wellness of man. All of these walls working together help support the body, as depicted in the graphic below.



Taha Wairua – Spiritual Wellbeing

- The capacity for faith and wider communication
- Health is related to unseen and unspoken energies
- The spiritual essence of a person and their life force. This determines us as individuals and as a collective, who and what we are, where we have come from and where we are going.

Taha Tinana – Physical Wellbeing

- The capacity for physical growth and development
- Good physical health is required for optimal development
- Our physical being supports our essence and shelters us from the external environment. NB: *For Māori the physical dimension is just one aspect of health and well-being and cannot be separated from the aspect of mind, spirit and family.*

Taha Whānau – Family Wellbeing

- The capacity to belong, to care and to share where individuals are part of wider social systems
- Whānau provides us with the strength to be who we are. This is the link to our ancestors, our ties to the past, the present, and the future. It ties us to the place where we are from
- Understanding the importance of whānau, and how whānau can contribute to illness, and assist in curing illness is fundamental to understanding Māori health issues.

Taha Hinengaro – Mental Wellbeing

- The capacity to communicate, to think, and to feel, mind and body are inseparable
- Thoughts, feelings and emotions are integral components of the body and soul
- This is about how we see ourselves in this universe, our interaction with that which is uniquely Māori and the perception that others have of us.

Takitini Hauora – Achievement Challenges



- **Transition** into schools, through schools and across schools remains a core challenge for Takitini
- **Engagement (Whānau-School, Teacher-Student-Whānau, Teacher-Student, Teacher-Teacher)** and community building will triangulate success in the above areas
- **Raising Māori achievement** with an emphasis on Māori boys and Literacy achievement levels in the areas of oral and written language remain under the Takitini umbrella. These will be addressed through business as usual in schools and addressed by PLD specific to the needs in the school(s) within the Takitini Kāhui Ako structure.

Learning institutions, boards, staff, students, whānau, iwi, will work hard in their abilities to **COLLABORATE** effectively in all areas of educational endeavour so that our tamariki/mokopuna in the Whanganui region are given the best grounding for a healthy prosperous future.

It is critical to the success of Takitini Hauora that all levels of our educational community have a clear understanding of Takitini Hauora, the identified achievement challenges, the action plan being undertaken, and progress being made. Communication and connection will support collaborative practice and commitment to working towards the achievement challenges.

Takitini Hauora success will be strengthened with existing teams is vital as well as creating new networks within and across the sector. Takitini Hauora will utilise established networks including Whanganui Principals' Association (WPA), Principal clusters and WIN1000 to ensure all members are informed and ongoing support is both maintained and continues to meet the needs of member schools. The Steering Committee will continue to represent all sectors of the education community and maintain open lines of communication and feedback. Other existing teams will be identified and opportunities to establish new teams will be taken. These team opportunities, both existing and new, may include Associate and Assistant Principals (APs), Deputy Principals (DPs) and Heads of Faculty (HOD), Team/Syndicate Leaders, and Head Teachers.



Achievement Challenge One: Te Wai Ora (Transitions)



Te Wai Ora is the name given to Achievement Challenge One. Metaphorically this depicts the journey of our Awa, from its birth on the Maunga to its consummation at the sea. This could be depicted as the journey our tamaiti makes through our Whanganui education system, overcoming or being better prepared for the obstacles that get in the way, thus giving them a safe journey through the system.

A major focus for ALL learning institutions in Takitini is to strengthen “transitions” along the learning pathway of our tamaiti. We have identified these transition phases in key target areas, home to ECE, ECE to Primary School, Primary to Intermediate School, Intermediate to Secondary School, Secondary School to Tertiary or employment opportunities.

Addressing the challenge of transition is key to successful futures. Successful transition has been shown to be linked to positive outcomes in academic achievement, a sense of belonging and building self-determination. We want to eradicate the language of suspension, stand down, exclusion, expulsion and grow a language of positivity around more intensive learning when the going gets tough. On the Hauora side, children that are engaged and have a sense of belonging will have the ability to deal with challenges they may face such as dependency, hospitalisation, addiction, mental health issues, crime, and suicide.

Creating a seamless transition through our Kāhui Ako should be our top priority and is the key to success for all our tamaiti and whānau across our “Takitini” rohe. We need to get this right.

Evidence to support the Te Wai Ora Challenge in our local setting

The Education Review Office (ERO, 2015) recognises that positive school movement is “good for a child’s future”. Transition is identified as a “process where children settle into learning” where tamariki experience change in environment, spaces, expectations, relationships, teaching approaches and learning content.



The Education Review Office (ERO, 2010) identifies school success as essential to students achieving “foundation skills necessary for future wellbeing, training and employment”. Hauora and purposeful, positive engagement in society is an end goal. ERO goes on to state that:

- Transitions can be negatively impacted by social, emotional and physiological changes
- Staff have important roles in supporting transitions of all students, including preparing students academically and socially
- Māori, Pasifika, learners with additional learning needs, and those from low income contexts are most vulnerable
- Transition is “more complex than just developing orientation processes for students to become familiar with the school’s environment, personnel and programmes”
- Time taken for successful transition varies across individuals
- Transitions are more successful when learning is seamless across educational settings.

Successful transitions depend on the nature of the relationships between all involved. For children, their friendships, peer relationships and the relationship with their teacher appear central. Respectful, reciprocal relationships between the adults involved are also key factors in a successful transition. This is important for all children but seems to be especially influential for the success of Māori children.

Relationships permeate the other key themes for success that have been identified in literature, such as a sense of belonging and wellbeing at school, engagement in learning, learning dispositions and identity as a learner. Children, whose teachers take time to get to know them, affirm their culture, recognise and build on their prior learning, and see promise rather than deficits experience many of the features of a successful transition that will support their learning. For Māori and Pasifika children positive, responsive relationships between the child, teachers and families, and culturally responsive teaching and assessment are strong themes in ensuring success (MoE, 2010).

Possible key questions around Te Wai Ora

- What does a leaver from us look like?
- What do they have in their kete for the next stage?
- What are the tools that will support quality transitions?
- What research exists supporting transitions?

The Challenge for Takitini to address Te Wai Ora

There is considerable data that can be used to ascertain the impact of transition on student achievement and well-being. We are interested in our new teams of Across Sector Leads (ASLs) and Within Sector Leads (WSLs) exploring this data and finding out what things associated with transition correlate with high student achievement and Hauora.

- Is the stability of going to one school an indicator of successful learning?
- What sort of assessments at transition points lift the student's confidence and reduce repetition?
- What about the impact of intensifying the learning versus continuing with stand downs and suspensions as the best way to handle challenging circumstances presented by students as they progress through the schooling system?

These are inquiries that are worthy of investigation. We believe that some students, teachers and whānau will be interested in these questions and figuring out how best to develop better transition arrangements. This approach ensures participants in the community set goals for Kāhui 'Transition' developments, then design, implement and evaluate their strategies.

In order to conceptualise this challenge as an opportunity will require a deeper understanding of one another's learning environments and work towards a shared responsibility and a shared vision for the tamaiti and whānau. It requires us to "respect" and "trust" the work that each of us does and it also reinforces the need for successful collaboration across the sector to fulfill our vision and values.

We need to effectively collaborate in this area to support our tamaiti and whānau as they move through our care. We have a hunch that we need to make information sharing across education settings more consistent at each transition point. Our new teams of ASLs and WSLs will use this as a starting point to explore and develop healthy transitions. Exciting stuff.

Transience, and the associated problems that come with it, should not be a problem in our community if accurate data, tracking, and known support networks of a tamaiti are evident. Transitioning to other schools in Whanganui should be seamless. (See Fig 16, Appendix 1)

- A transient student is defined as a student who moves school twice or more over the period from the 1st of March to the 1st of November.

Ann Milne's 2013 research suggests that the development of a strong, secure, cultural identity for Māori learners in New Zealand schools has to "**go all the way back**" to develop a critical awareness of the role of schooling as an intentional tool of colonisation and assimilation, "**all the way across**" to understand the policies and thinking that shape contemporary whitestream schooling in the present, and "**all the way forward**" to develop new knowledge and pedagogies to co-construct a different educational pathway for the future. This understanding underpins our whānau-based, bilingual, social-justice-designated character, and drives the three critical goals of our curriculum: empowered cultural identity, academic achievement and action for social change (Duncan-Andrade & Morrell, 2008). A single focus in our schools academic achievement that ignores the other two, cannot possibly result in learning "success" or excellence, and it cannot possibly be culturally responsive, or critical pedagogy.

Milne's (2013) learning model places *self-knowledge* (whānau, language, culture and identity) and *global knowledge* (the worlds you navigate beyond school now, and in the future) as equal in status and validity to *school knowledge* (the mandated national curriculum). This model is supported by an assessment tool which gives vital information about how students are developing through the self and global lenses, and maps this against their academic, or school outcomes. This research further shows dramatically that progress in cultural identity and relationships shifts first, and the other learning follows. Milne states that achievement "as Māori" means developing Māori learners, secure in their own identity, competent in all aspects of the Māori world, critical thinkers for social change, with all the academic qualifications they need to go out and change the world.

Ginwright (2010) suggests that instead of asking "What does this student need to academically succeed?", the question should be, "How can we eliminate inequities in the distribution of resources and power that shape academic outcomes?"

Akom, Duncan-Andrade & Ginwright (2011) describe the need for "radical healing" - entailing developing pedagogical spaces of resistance and resiliency that lead to improvements in teaching and learning for youth of colour *in the midst of structural inequity*, as well as building capacity of young people and adults to create the types of communities in which they want to live.

Ginwright (2010) describes the four 'Cs', the four areas of black life that contribute to radical healing, as: caring relationships, consciousness, community, and culture. These conditions are closely linked to the restoration of indigenous ways of knowing, which are even more essential than ever for the future of indigenous communities, but which get left out of our conversations about 21st century knowledge.

Duncan-Andrade (2009) describes "audacious, critical hope" as what gives young Māori learners educational sovereignty, and a sense of control over their own destiny. It is never easy:

Audacious hope stares down the painful path, and despite the overwhelming odds against us making it down that path to change, we make the journey, again and again. There is no other choice. (p. 191)

The words of Tapu Misa @ the 2010 Auckland Education Summit ... where education is succeeding for just 70-80% of our richest, whitest and most fortunate ... the fate of the 20-30% must concern us all. There are close to 6000 students in the Takitini Collective. Using Tapu Misa's figures this sees 1200-1800 children consigned to the rubbish heap.

Bishop & Berryman's 2006 research on the underachievement of Māori and Pasifika students highlights the cultural mismatch students experience between home and school. The inability of teachers and schools to effectively engage Māori and Pasifika learners can be evident in messages communicated to students about what they are, or are not, capable of becoming. A question worth considering is whether it is the students who are disengaged, or if it is the teacher who has not engaged them. Is disengagement a dual act incorporating ideas of agency and mutuality?

Milne's 2013 statistics show that for every 100 Māori learners, 60 will drop out before 17.5 years of age, and eight will be either removed or excluded. Of the 32 left, 19 will graduate from school and into tertiary pathways, and 10 will enter Level 1-3 tertiary bridging programmes.

Achievement Challenge Two: Whānau Ora (Engagement) Whanaungatanga



This name can be related in essence to the birth of tamaiti and the importance of giving life and maintaining life by establishing important relationships. The first important relationship in the life of a tamaiti is the one between the mother and the child. If the relationship is positive at birth the chances of establishing effective relationships in the future will be greater, with whānau wrap around.

Whānau engagement is more than consultation. It is central to learner support, achievement and success. Authentic whānau engagement acknowledges that the tamaiti brings a whānau with shared responsibility alongside our community education institutions, from birth through to tertiary. These sectors nourish and nurture the health, wellbeing, and prosperity of the tamaiti, the whānau, and our community.

Engagement takes on many forms in the journey of tamaiti through education. Tamaiti starting life in a safe and positive whānau relationship is the foundation for positive engagement through the education system. Essentially such engagement is one important factor of success. From a teaching and learning perspective positive student-teacher, teacher-whānau, peer-to-peer and whānau-to-student engagement are fundamental to the student's educational success.

There are many studies that provide evidence of student-teacher, peer-to-peer and whānau engagement. However, the transfer from theory to practice around whānau engagement in New Zealand's schooling environment, is proving to be extremely challenging, particularly for students who struggle with academic learning. There are a number of reasons why it is so hard to get whānau engagement moving in a constructive direction. The challenges and complexities typically come from three directions; the student, the school (teachers and leaders) and whānau. We have simply not been able to get these three groups in sync with one another. There is no point putting the blame on the child, the teachers and leaders in schools or the whānau for a lack of whānau engagement. Rather, we have to work smarter together to figure out the dynamics under which whānau are going to engage more effectively in the student's learning. This challenge is something for our new teams and the wider community to explore.

It is important, as a network of educators, to understand the barriers and enablers that support



whānau to engage in their children's learning. Parent attitude and the importance that they place on their child's preschool education can have an impact on the level of engagement a parent has in their child's early learning. Studies indicate that maternal supportiveness and parents' attitudes are strongly associated with the development of a child's vocabulary, including literacy and numeracy competencies later in life.

Positive parenting behaviours promote children's cognitive development through increased linguistic and cognitive stimulation. It has been suggested that parents and children's expectations, in conjunction with the socioeconomic and cultural background of families, reflects their beliefs and attitudes towards school and that parents' beliefs and attitudes were predictive of higher achievement (Niklas, Cohrssen and Tayler, 2016; Chazan-Cohen et al., 2009; Hornby & Lafaele, 2011).

A number of studies have identified key themes that need to be addressed if all parents are to have an opportunity to engage in their children's learning. These include: fear; child poverty, socioeconomic status of parents; personal beliefs of parenting abilities; distrust; cultural incongruence; trauma; feelings of intimidation; lack of information for participation; quality of the teaching and learning; social volatility; social isolation due to parent mental and physical illnesses; service exclusion; and economic exclusion (Grace, Bowes & Elcombe, 2014; Mendez, 2010; Tamati, et al., 2008).

Evidence to support the Whānau Ora (engagement) Whanaungatanga challenge, in the local setting (“Te Kākahu (Final) Milestone 7 Report, April, 2016”)

Empirical support abounds for involving families in their children's education (e.g., Jeynes, 2005) and implementing systems of positive behavioural supports in schools (e.g., Horner et al., 2009); however, very few findings exist that demonstrate systematic procedures for integrating families in multitiered schoolwide systems (Reinke, Splett, Robeson, & Offutt, 2009). Evidence suggests parenting practices are linked to children's behaviour (Stormshak, Bierman, McMahon, & Lengua, 2000) and that children frequently exhibit behaviour concerns across settings (Achenbach, McConaughy, & Howell, 1987). Thus, if we are to effectively meet the diverse needs of families and students, a systematic and coordinated approach that engages all families and educators together in a school community is essential.

Supporting this approach in Aotearoa is ERO who state the importance of “educationally powerful connections and relationships between parents, whānau and schools” in learning and success for tamariki. They go on to state that “Educationally powerful connections and relationships:

- are learning-focused
- support the two-way sharing of expertise in ways that acknowledge, understand and celebrate similarities and differences” (ERO, 2015)

Recognition is given to the positive effects these have on “those who have been underserved or who are at risk.” (Robinson, Hohepa, & Lloyd, 2009, in ERO 2015, p. 9)

“Te Kauhua, Te Kotahitanga, Te Mana Korero and Te Hiringa i te Mahara are examples of projects that work with whānau and communities to improve the achievement of Māori students. Evaluations of these projects have shown that productive partnerships are resulting in better attendance, behaviour, and academic results” (Mutch & Collins, 2012)

Engagement with parents and whānau is one of the Ministry of Education's priorities across the

sectors. To this end, they have implemented a range of initiatives, for example, the “Team Up” programmes which uses strategies to increase meaningful partnerships between schools and parents and whānau. *Te Kauhua*, *Te Kotahitanga*, *Te Mana Korero* and *Te Hiringa i te Mahara*, *Te Kākahu*, are examples of projects that work with whānau and communities to improve the achievement of Māori students. Evaluations of these projects have shown that productive partnerships are resulting in better attendance, behaviour, and academic results (see, e.g., Hohepa & Jenkins, 2004).

Traditionally, information sharing between schools and parents and whānau has been a one-way flow from schools as they report on student progress, school business, or changes to policy and curriculum. In more recent times, there has been recognition of the importance of reciprocal two-way communication to enhance the understanding of student backgrounds and learning needs; to consult with parents, whānau, and communities on school priorities; and to engage in collaborative goal setting.

Possible key questions around Whānau Ora

- What do effective partnerships between parents, whānau, communities and schools look like?
- How to engage parents from economically disadvantaged and/or ethnic minority groups in school activities?
- How to draw parents into engaging with wider school activities?
- How to develop a school culture that includes a willingness to accept the contributions of all parents without judgement?
- How to maintain the level of parent engagement established in early childhood education and primary school through into secondary schooling?
- Who and what does this child come with?

Research shows that the majority of parents care about their children’s education and, with encouragement, will enter into productive partnerships with schools to lift achievement levels and as with the area of “Transitions” we are interested in our new teams of ASLs and WSLs exploring this data and finding out what things associated with whānau engagement correlate with high student achievement and Hauora.

These are inquiries that are worthy of investigation. We believe that some students, teachers and whānau will be interested in these questions and figuring out how best to develop better whānau engagement with education. This approach ensures participants in the community set goals for Kāhui ‘Whānau Engagement’ developments, then design, implement and evaluate their strategies.

The Challenge for Takitini to address Te Wai Ora – (Engagement) Whanaungatanga

A challenge for any educators is how can parents and whānau become actively engaged in their children’s learning. Being actively engaged not only means the behavioural engagement of participating in school activities, parent teacher interviews etc. but also includes the development of parents and whānau to have an understanding of the learning of their tamariki, and what they can do to support their tamariki in their learning. The ASL’s and WSL’s will need to consider whānau development when looking at how they can address the challenge of Whanaungatanga. The formation of the triangulation of strong partnerships is essential when working with and alongside parents and whānau, teachers, children and the wider education community.

Achievement Challenge Three: Piki Ora (Māori Achievement)



“Ngā Kete o te Wananga, the Baskets of Knowledge”

Essentially this achievement challenge depicts Tane’s climb to the 12th heaven to receive the three Kete from Io Matua Kore for the benefit of mankind. He also received two stones or Whatukura. The three Kete were:

Kete Tuauri – Basket of sacred knowledge
Kete Tuatea – Basket of ancestral knowledge
Kete Aronui – Basket of life’s knowledge

The two stones, Whatukura, held the power of knowledge and added Mana to the teaching of that knowledge.

This story fits appropriately with the last achievement challenge around the “Raising of Māori Achievement” and more so the achievement of our Māori boys and young men. As you will see from our regional statistics Māori boys learning and achievement and other statistics is low and needs attention. Boys need to position themselves as “Tane Nui a Rangī” and retrace his climb to the 12th heaven in search of their baskets so that they can prosper.

A lot of research has been done in this area led by the work of “Bishop, Berryman, Glynn et.al”. through the Te Kotahitanga initiative in secondary schools. Locally we have expertise within Iwi/Schools to assist in this area through the successful Te Kākahu project (2014-2016) with the Whanganui Secondary schools. Identity and Place Based Learning (PBL) are key elements to work on for our Kāhui Ako. Strategies for pedagogical change are a must, as well as effective student teacher engagement, alongside teacher, school, whanau engagement.

Below are key research links around Māori Achievement, and Culturally Responsive Pedagogy.



If achievement “as Māori” is exactly the same as achievement “as Pākeha” what is the point of the intent of *Ka Hikitia* “Māori children enjoying education success as Māori? (Ministry of Education 2008, p.18). If we use no indicators of Māori knowledge whatsoever and we define Māori achievement in Pākeha terms, which we determine for our Māori learners, how can that possibly be achievement “as Māori”? We need to authentically value other knowledge and broaden our narrow, limited, technical definition of “achievement” (Milne, 2014) In tikanga Māori, every individual is unique and they have their own time in which to know (Grace, D. Ngāti Porou kaumātua) The challenge for Takitini is to fit this tikanga into school achievement levels and National Certificate in Education Achievement (NCEA).

Being Māori “**goes all the way down**” and, that while there are many ways to be Māori, one constant is that the collective has priority over the individual (Penetito, W. 2010) The challenge for Takitini is to consider this in terms of the way schools assess, or the way they expect Māori students to fit into this often individual-focused space.

Through the research of key Māori theorists Milne (2013), Bishop & Berryman (2006), Misa (2010), Duncan-Andrade (2009), Ginwright (2010), Akom, Duncan-Andrade & Ginwright (2011) who have identified the need to address key issues in supporting Māori achievement in Aotearoa. This includes the need to develop a strong sense of cultural identity, Māori achieving success as Māori, and addressing the issues and impact of social-inequities that currently exists within our indigenous communities.

Evidence to support the Piki Ora (Māori achievement) challenge in the local setting (“Te Kākahu Final Milestone Report 7 April 2016”)

Possible key questions around Piki Ora

- What has proven success been for Māori students?
- In line with Ngā Kai o te Puku Tupuna, what impact will place based learning have on Māori achievement and Iwi success as Ngā Iwi?
- What has been successful in accelerating Māori achievement?

The Challenge for Takitini to address Piki Ora - Māori Achievement

A priority for the Ministry of Education (2013) for Māori is to have all “Māori achieving education success as Māori”, that includes:

- participation of all Māori children in high quality ECE learning
- all Māori students having strong literacy, numeracy and language skills
- all Māori students achieving NCEA Level 2 or equivalent qualification.

Takitini strongly agrees with the need to support Māori achieving success as Māori, or in Iwi terms, “**Iwi achieving success as Ngā Iwi**”, in particular for Māori boys in Whanganui. Lead Principals will work with the ASLs and WSLs to access and understand current data to help establish a benchmark of where our Whanganui Māori learners currently sit, and to develop a plan focused on where opportunities for growth have been identified to lift student success. Data available can include statistical data held within the Ministry of Education, anecdotal data gathered through surveys and direct engagement with leaders across the Education Sectors

in Whanganui, and face to face discussions with parents and whānau. Is place based learning a key strategy for giving our Māori learners a sense of belonging and identity? If Hauora is being met, what would the impact be on raising achievement levels for our Whanganui Māori learners?



Our Data Analysis and Targets for Challenges – Takitini Toru

Takitini Hauora Kāhui Ako Toru

Takitini Hauora Kāhui Ako has a strong belief in bringing evidence to the table. We want to make a difference and without evidence we would not be able to determine that our actions are leading to positive outcomes.

We have worked with our local MoE office to consider a wide range of data that is relevant to our Achievement Challenges. What we do know is that creating some baseline data in 2020 will be a high priority for our team of Lead Principals and ASLs. We also know that not all data is numerical, therefore using Self-Review Evaluation Tools will also contribute to the evidence that will be needed to demonstrate progress. This is particularly important to understand the success of the transitions between the Early Learning Centres and schools.

We have considered the following information in our data analysis. Please note that in the first instance this data is school based and needs to be strengthened with the inclusion of ECE information.

- Education Review Office (ERO) November 2019 report of the Kāhui Ako
- The ethnic make-up of our community – including the number of students engaged in Māori Medium education
- The varying access to Centrally funded PLD over the past 4 years
- NCEA results as well as Literacy and Numeracy achievement
- Stand downs and suspensions as well as consideration of gender, ethnicity and types of behaviour
- Student destination on leaving school by ethnicity, including level of education in this transition
- Transient students across the Kāhui Ako that is defined as student who move schools twice or more over the school year

Baseline data or appropriate tools will be required for:

- Te Wai Ora – determining the success of transition between sectors as well as within individual schools/ECEs
- Whānau Ora – Engagement – how will we know not just an increased level of engagement but that it is really making a difference to what we are trying to achieve
- Piki Ora – Student achievement in Years 1 – 6, 7 – 8 and 9 – 10 with a focus on Māori student achievement

The combined **ERO report** for the Kāhui Ako has provided us with common strengths and suggested areas of improvement. We have reflected on this information and believe that the recommendations fit very well with our Challenges. These are summarised as follows:

Common Strengths



- Positive learning environments, featuring respectful relationships, supporting students' wellbeing
- Information about students' achievement is used to identify students needing further support, with some appropriate interventions or programmes initiated
- Te ao Māori acknowledged through the curriculum
- Positive learning relationships developed with parents and whānau
- A broad curriculum reflecting relevant learning contexts, with increasingly student-driven learning opportunities
- Support for students with high and complex needs
- Leadership focused on achieving school visions and values
- Trustees who understand their roles and responsibilities

Areas of improvement.

- To enhance the quality of teaching through consistently implemented appraisal, relevant PLD and strengthened teaching as inquiry processes
- To develop a more deliberate response to raising achievement and reducing disparity
- To extend the culturally responsive curriculum and teaching practice alongside developing stronger relationships with hapū and Iwi
- Continued development of the school curriculum to provide stronger guidance to teachers about expectations for teaching, learning, assessment and reflection
- Improving retention rates in the secondary sector so that more students stay at school longer
- Support the schools currently involved in the one-two year ERO review process.


Stand Downs and Suspensions

- Stand Downs are being used as an intervention to retain students at school rather than progress to the next levels of suspension and exclusion/expulsion
- Over the past year 18 students in this Kāhui Ako have been Stood Down from school with the most common reason being physical assault on other students (8)
- The data does not determine if the same students have been stood down more than once, however it is possible to say that stand downs have been a deterrent to further behaviour issues that have led to suspension
- Of those students stood down a lower number are Māori students (33%) compared to NZE (66%)
- In this same period of time 10 students were suspended due to continual disobedience, with an equal number of females and males

Stand Down and Suspension Targets for Takitini Toru			
	Current Data 2019		Projected Data 2022
Stand Downs – All students Stand Downs – Māori students	18 33% of all stand downs		10 15% of all stand downs
Suspensions	10		5

Transience

- Transience is defined as students who move school twice or more over the school year
- The data does not tell us whether this movement of students is within the Kāhui Ako or Whanganui city and rural boundaries, or if families have moved into the region for a range of reasons – future gathering of baseline data will be required with a focus on reducing movement across the city and rural schools
- Over the years 2015 – 2018 there were 128 students were identified as transient
- However, what is of more importance is that 58% of these students were Māori which does not reflect the total Māori population in this Kāhui Ako of 38%.

Transience Targets for Takitini Toru			
Years	Students Numbers		Projected Data 2022
2018 – NZE	15		NZE – 8 Māori – 8 (50%)
2018 – Māori	20 (57%)		
2017 – NZE	11		
2017 – Māori	13 (54%)		
2016 – NZE	11		
2016 – Māori	18 (62%)		

NCEA

- The collated NCEA data of the 2 secondary schools in this Kāhui Ako does not reflect the reality in each school, therefore individually we have noticed the following:




School One

- Level 2 achievement has remained similar to schools of a similar decile whilst outcomes at Levels 1 and 3 are on an average 5 – 7 % lower

- Female students significantly out-perform their male cohort on an average of 20% across all levels with 2018 outcomes being a concern for males students
- Of particular note is that Māori students achievement is higher than their NZE cohort across all levels and higher or equal to outcomes nationally and in those schools of a similar decile
- However it is important to note that 72% of the school roll is Māori with 24% NZE
- Future baseline data needs to be gathered to ensure that there is a comparison between Māori female and Māori male NCEA achievement as this is not reflected in the current data for co-educational schools

School Two

- NCEA achievement has remained very high across all 3 levels sitting well above nationally and other schools of a similar decile
- Of note is the improvement in outcomes at Level 1 in 2018, which does not follow the trend in many other NZ secondary schools
- Females marginally out-perform their male cohort at Levels 1 and 2, however at Level 3 the difference is significantly higher at 18% over the past 2 years
- Māori student achievement is comparable to schools of a similar decile, although 10% higher at Level 1
- However, over the past 2 years the difference in Māori and NZE achievement is notable across the 3 levels; Level 1 = 16%, Level 2 = 8%, Level 3 = 18%. It is important to note that of the total school roll 14% are Māori.

NCEA Māori Student Achievement Targets for Takitini Toru			
NCEA Levels	Current Data 2018		Projected Data 2022
Level One School One School Two	59% 82%		85% 90%
Level Two School One School Two	70% 75%		85% 85%
Level Three School One School Two	51% 61%		75% 75%

Student Destinations to further Education

Takitini Hauora is inclusive of students from early learning to further education beyond secondary school. Therefore student destination to further education is an important aspect of Te Wai Ora. Currently the data we have for those students leaving school in tells us that:

- 58 students went on to further education
- 10 students went into apprenticeships or industry training
- 15 students when into targeted training and
- 40 students did not enter further education in New Zealand

Whilst this data could be considered useful, we are not able to determine the number of students who did not enter further education but did go straight into employment, or chose to study out of New Zealand.


This Kāhui Ako reflects a high percentage of Māori students leaving school moving onto further education – over 80% in School One and over 60% in School Two.

Specific targets have not be set until further information has been gathered, however the overall goal would be to:

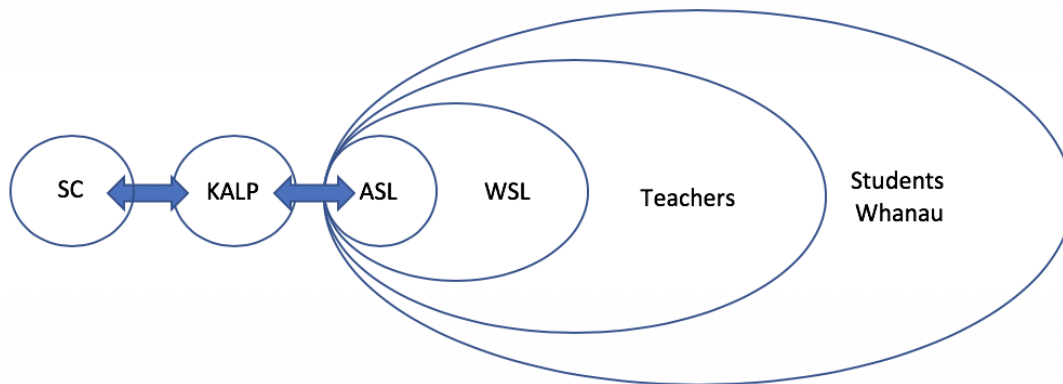
- Increase the number of students going on to further education
- Increase the number of students going into apprenticeships and industry training
- Increase the number of students going into targeted training, and
- Reduce the number of students who do not enter further education including reducing the disparity between Māori and NZE students.

Teacher PLD

Over the years 2016 to 2019 Takitini Toru has been allocated 1624 hours of PLD (Centrally Funded) to support teachers. The GMFS assured for this Kāhui Ako in 2020 is 124. Using this staffing number this averages just over 13 hours per teacher on this current PLD allocation over 4 year. To make a difference we will require at least 700 hours annually across this Kāhui Ako.

Teacher Professional Learning and Development Targets for Takitini Tahī			
2016 – 2019 Hours accessed from Centrally Funded PLD	PLD hours in 2019		Projected Data 2022
1624	70		700 hours annually

THE COLLABORATIVE FRAMEWORK



Takitini Hauora works with the support of a steering committee comprised of members from each sector of education and Kāhui Ako Lead Principals (KALP). As representatives of the sectors the steering committee assume a governance role and maintain two-way communication pathways between the Kāhui Ako Lead Principals and the sectors they represent. They will oversee the work of the Kāhui Ako Lead Principals, ASLs and WSLs in working towards achievement of the intent of Takitini.

Takitini Hauora underpins the strengthening of capability to establish and develop collaborative working relationships within and across Whanganui learning communities that include: ASL/WSL to teachers, teachers to students, teachers to community. The role of the ASLs & WSLs is to work alongside the learning community to have a positive impact on teachers, students, whānau, iwi and community.

Takitini is a strength based collaborative that is looking at building on current knowledge and capabilities, to move beyond that we as an education sector currently know and do, to one of continuous growth and development beyond what we currently know we are capable of being. Great work is already being done. Takitini Hauora will focus on celebrating this great work. Strengths, effective practice opportunities for sharing and collaborations will be identified within Takitini Hauora. Collaboration will be fostered as connections and relationships are developed within and across schools, whānau, community, tamariki, teachers and leaders.

The value of building a strong collaborative is to recognise and develop the strengths of the wider group, with a focus on increasing capacity and capability across the Whanganui Rohe. The focus is on consistency throughout the education sectors in Whanganui to provide high quality, all inclusive education for all. Together the steering committee, Takitini Lead and Support Principals, ASLs and WSLs will be actively engaging with external community stakeholders to ensure that we are working towards achieving our achievement challenges.

As a large collaborative of learning institutions, we have to learn to work flexibly to be responsive to the needs of our tamariki, whānau and communities. This includes engaging with the new

Learning Support Delivery Model that incorporates two of our values, that of building strong family and whānau connections and working together.

Sustainable improvement and development of schools, leaders, teachers, tamariki, whānau, community, iwi is seen as paramount to ongoing educational success, increased self-efficacy and collective capacity. For this to occur there needs to be a focus on the following key principles:

Agency: Agency is defined as the capacity of individuals to “act purposefully and constructively to direct their professional growth and contribute to the growth of their colleagues” (O’Brien, 2016). Organisation for Economic Cooperation and Development (OECD) states “agency implies a sense of responsibility to participate in the world and, in so doing, to influence people, events and circumstances for the better. Agency requires the ability to frame a guiding purpose and identify actions to achieve a goal” (OECD, 2018, p. 4).

Professional Capital: Fullan & Hargreaves (2012) state that professional capital transforms a profession into a force for the common good. Professional capital comprises of human capital (passion, moral commitment, knowledge and skills), social capital (quality of interactions and relationships) and decisional capital (capability to make wise judgements). Decisional capability is recognised as being strengthened through relationships and interactions (social capital).

Capacity & capability: Capacity references abilities, skills and expertise and includes capacity of tamariki, kura, kaiako, leaders, whānau, iwi, hapū and community groups. Capability is the skills and attributes that lead to accomplishment.

Agency, professional capital, capacity and capability as generative and iterative assets will be developed in Takitini Hauora through engagement of a process of strategic review.

Takitini Hauora Development Map

Achievement challenge	Developing / Establishing	Embedding	Fully Functional	How do we know we made a difference
Te Waiora	Exploring possibilities for further exploration. Engaging with all sectors. Surveying communities. Establishing baseline data. Analysis of findings. Establishing an appropriate model of inquiry to suite achievement challenge.	Implementatio n of initiatives	Embed practice	Measuring progress against baseline data Evaluation of key activities undertaken against action plan
Whānau Ora	Exploring possibilities for further exploration. Engaging with all sectors. Surveying communities. Establishing baseline data. Analysis of findings. Establishing an appropriate model of inquiry to suit achievement challenge.	Implementatio n of initiatives	Embed practice	Measuring progress against baseline data Evaluation of key activities undertaken against action plan
Piki Ora	Exploring possibilities for further exploration. Engaging with all sectors. Surveying communities. Establishing baseline data. Analysis of findings. Establishing an appropriate model of inquiry to suit achievement challenge.	Implementatio n of initiatives	Embed practice	Measuring progress against baseline data Evaluation of key activities undertaken against action plan

Takitini Hauora Action Plan

Takitini Action Plan	Who	What
Information evening	Steering Group and KALPS	Provide information to support and encourage teachers to apply for ASL and WSL positions
Appointment of ASL	To be appointed by: Steering Committee Chairperson Iwi Kāhui Ako Lead Principals (KALPs) NANP Independent Advisor	The key attributes of the ASLs will include: <ul style="list-style-type: none"> ● Be willing to work across and within any of the achievement challenges ● Have willingness and capability to engage with and work across sectors (ECE, Primary, Secondary) ● Be motivated, collaborative, a relational practitioner and an effective communicator ● Demonstrate capability as a facilitator of learning (as opposed to an expert in your area of learning)
Appointment of WSL	To be appointed by the Kāhui Lead Principals and Principals of the Schools with allocated WSLs	The key attributes of the WSLs will include: <ul style="list-style-type: none"> ● Work collaboratively with ASLs, teachers, students and community ● Be motivated, collaborative, a relational practitioner and an effective communicator ● Demonstrate capability as a facilitator of learning (as opposed to an expert in your area of learning)
Induction of ASL & WSL to activate the high level plan Appointed ASLs will meet with Lead Principals and PLD facilitators to gain a clear understanding of Takitini Hauora, the achievement challenges, their roles and expectations and the way in which we will work. ASLs will provide induction for WSLs once appointments have been made.	To be facilitated by external facilitator, and the Kāhui Ako Lead Principals	Induction will have a key focus on <ul style="list-style-type: none"> ● ASLs and WSLs will work alongside our community of teachers, learners and whānau to determine how and what is required to work towards the attainment of our three achievement challenges ● They work in a holistic manner supporting and guiding the engagement process ● Will identify through collaboration what teacher and student wellbeing means and initiatives to address the needs of the wider education community ● The promotion of leadership, building on the strengths of the wider collaborative ● Have a focus on collaborative learning relationships and well-being across the sector that drives success for all involved

		<ul style="list-style-type: none"> • Respecting and acknowledging the accumulated knowledge and experience of our forebears, of our community • Implementation of future focused initiatives that challenge members to look beyond current practice and ways of being • Purpose driven and meaningful learning information that drives success for all involved, is shared, enacted upon and will inform future practices to equip the learners of today to be the leaders of tomorrow.
Exploration of achievement challenges	ASLs & WSLs	<p>Key steps include:</p> <ul style="list-style-type: none"> • The first role of the ASL and WSL's will be to explore each of the achievement challenges in more depth and, through analysis of the findings, develop plans for action implementation • ASLs will work together to develop a working framework for investigating and responding to the identified achievement challenges. Their frameworks and methods of practice will reflect their purpose, be adaptive in response to the relevant challenge and the people with whom they will engage • There will be built in points of review and reflection within the established plans • A communication plan will be established that will address the sharing of information with the community stakeholders including Steering committee, Kāhui Ako members and non members, principals, boards of trustees and whānau

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Appendix 1

Data Takitini Toru Kāhui Ako

Figure 1: Number of students by Māori Medium Education Level in Takitini Toru

<u>Māori Medium Education level</u>	<u>Number of Students</u>	<u>% of Students</u>
MME Level 1	-	
MME Level 2	173	72.08%
MLinEM Level 4a	0	0.00%
MLinEM Level 4b	58	24.17%
MLinEM Level 5	9	3.75%
Totals	240	100%

Figure 2 Number of Stand downs by gender for Takitini Toru

<u>Gender</u>	<u>Number of Cases</u>
Male	11
Female	7
Total	18

Figure 3: Stand Downs by Behaviour for 2019 for Takitini Toru

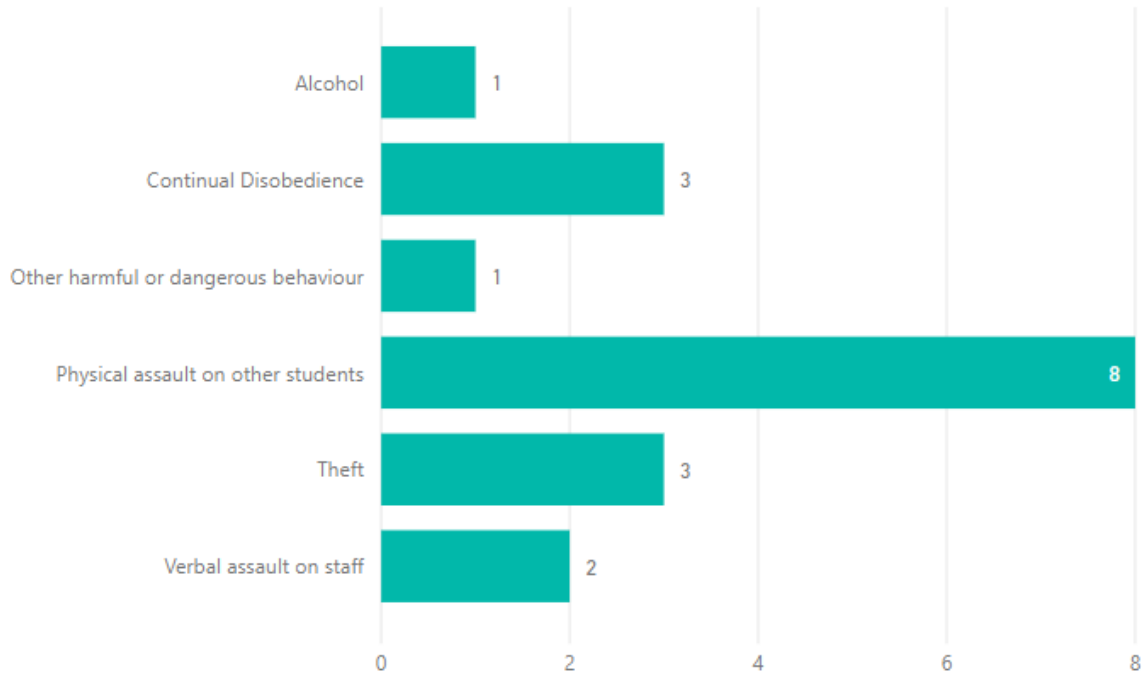


Figure 4: Number of Stand Downs by Ethnicity in 2019 for Takitini Toru

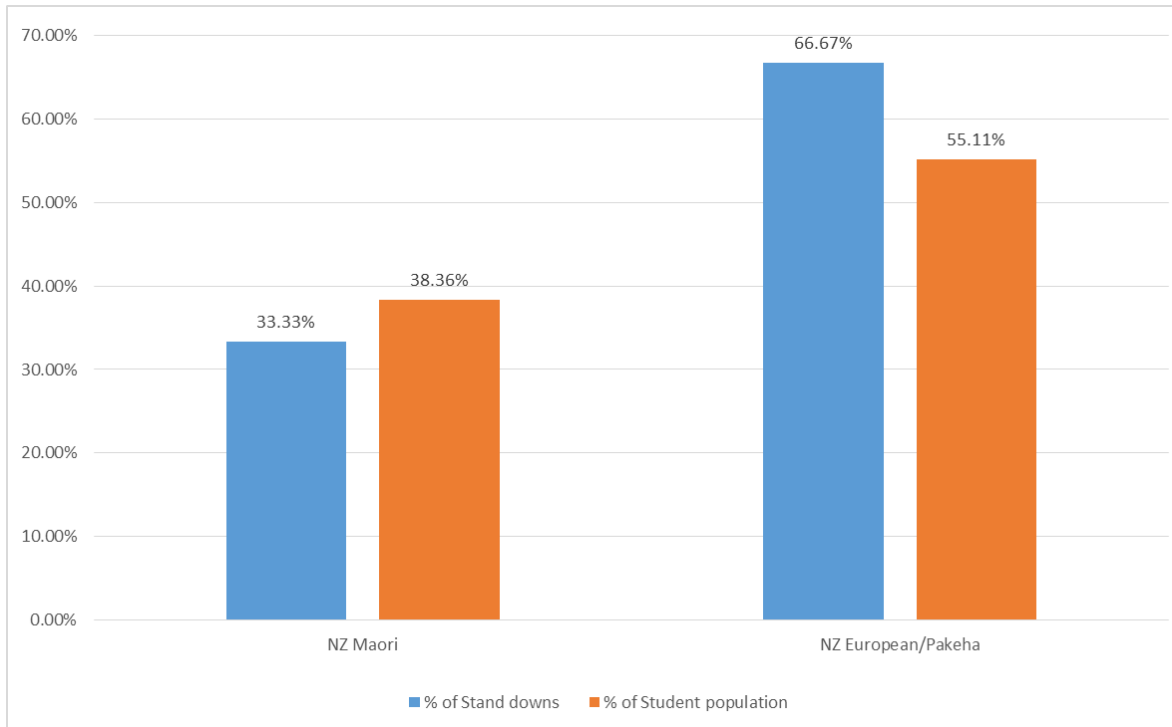


Figure 5: Number of Suspensions by gender for Takitini Toru

Gender	Number of Cases
Male	5
Female	5
Total	10

Figure 6: Suspension by Behaviour in 2019 for the Takitini Toru

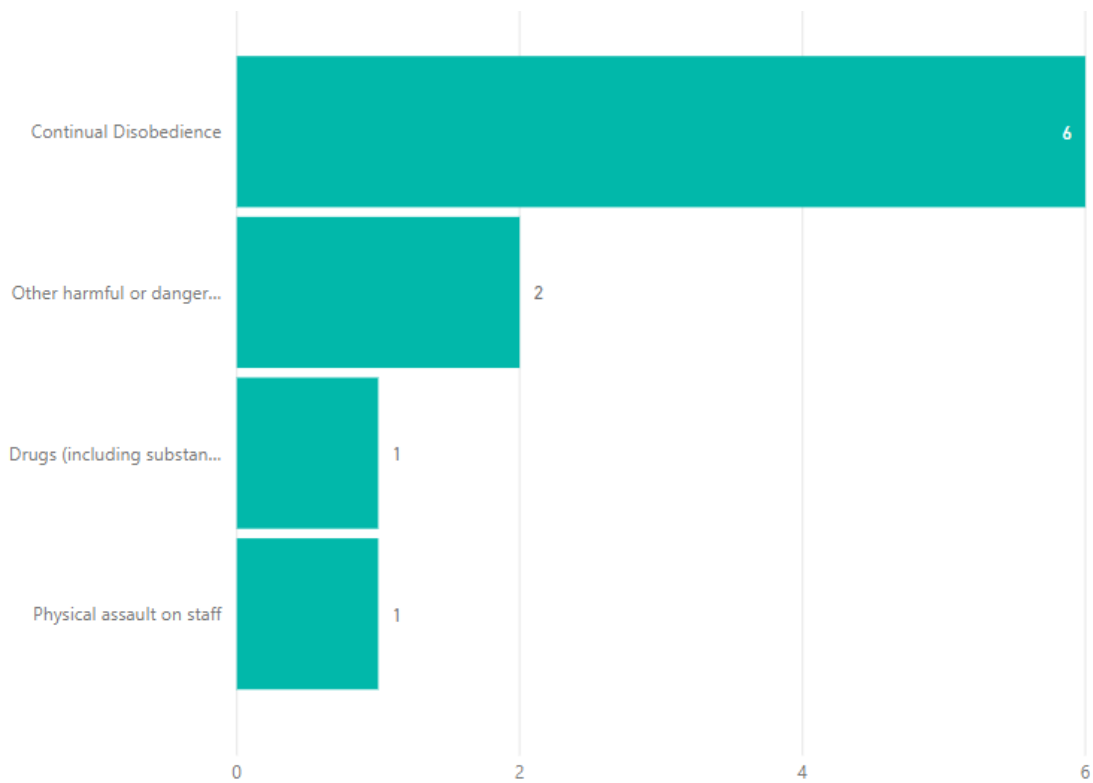


Figure 7: Suspensions by Ethnicity in 2019 for Takitini Toru

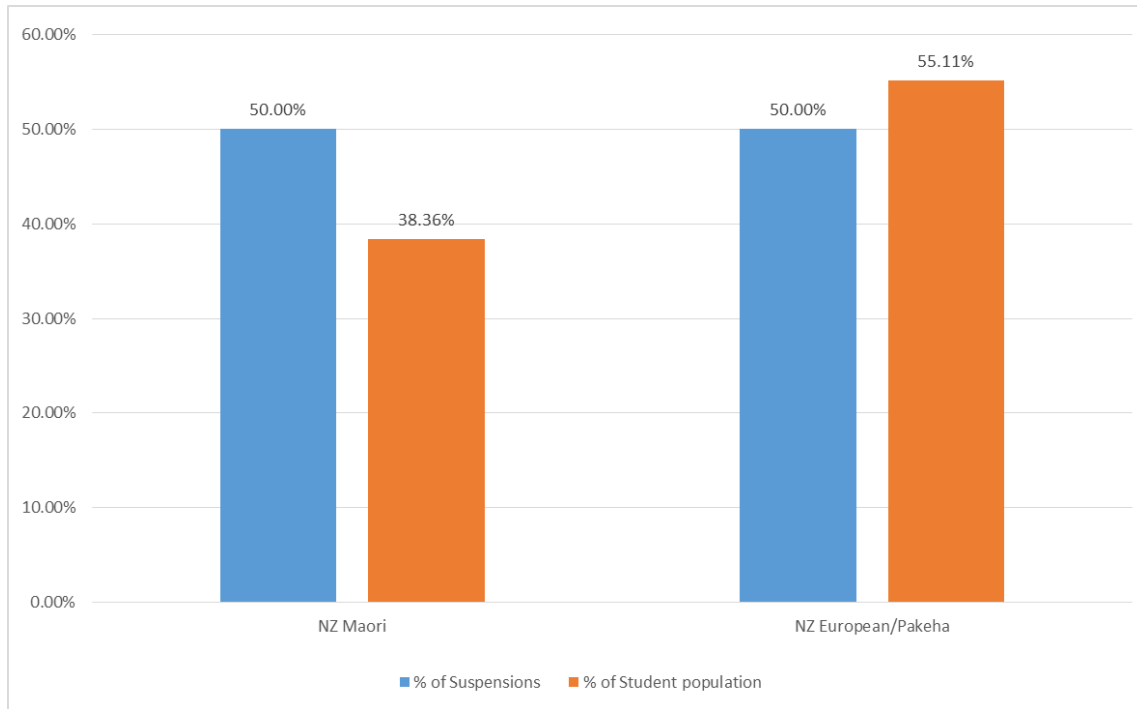
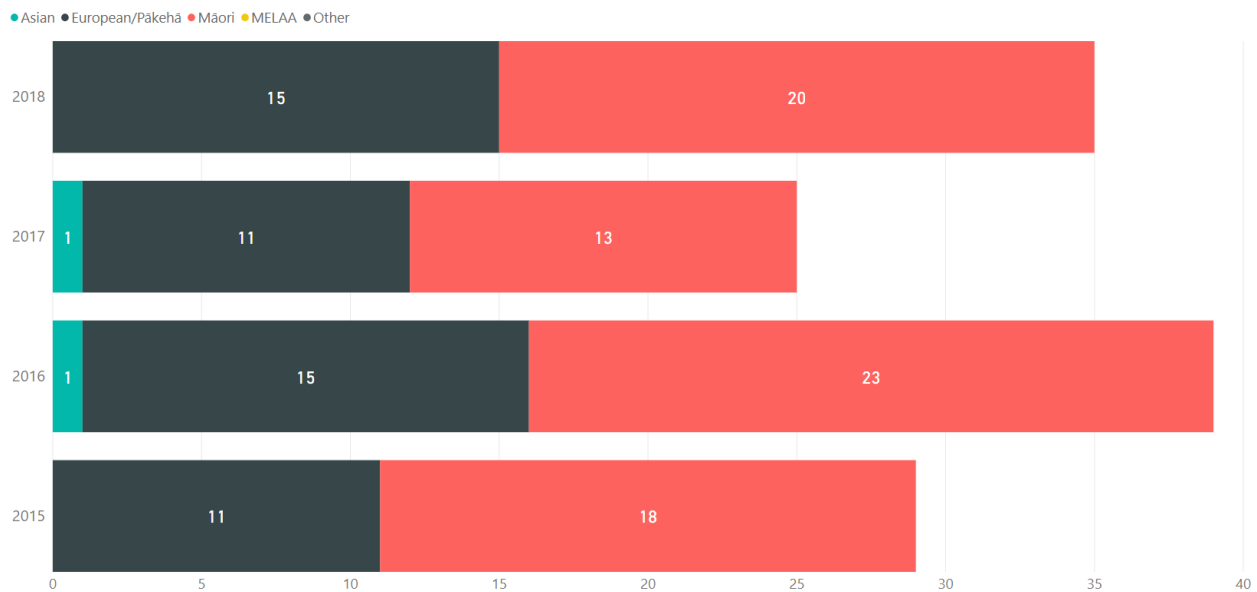


Figure 8: Number of Transient Students in Takitini Toru by ethnicity and year



A transient student is defined as one who has moved school twice or more over the period from the 1st of March to the 1st of November in a single year.