



# South Rangitikei Kāhui Ako | Community of Learning

## **OUR VISION TO TĀTOU MANAKO**

A community that promotes collaboration through Manaakitanga and Whanaungatanga to engage and empower learners.

By learners we mean all parties invested in positive outcomes for our young people.

The students themselves as learners, but also the whānau, school staff and wider community. We all have a vital part to play in this journey.



## OUR VALUES - NGĀ MANAKO



We believe that relationships are the ropes that bind us together as one. Human connections and a sense of belonging are vital to our ability to thrive and be self-determining. Through processes of manaakitanga and whanaungatanga our Kāhui Ako is committed to ensuring our students are engaged and empowered in all of their learning. As school leaders, this means we need to make genuine efforts to build and sustain diverse relationships with each other, and our local South Rangitikei district. Our Kāhui Ako can play an important part in this process if our teaching capabilities continue to grow. To this end, our Kāhui Ako aims to build strong relationships and connections between all our kura and the community.

Our belief that educational efficacy - a shared belief that through critical and deliberate professional and collective actions we can positively influence student outcomes - will guide our Kāhui Ako. The building blocks of how this will be done are outlined below.

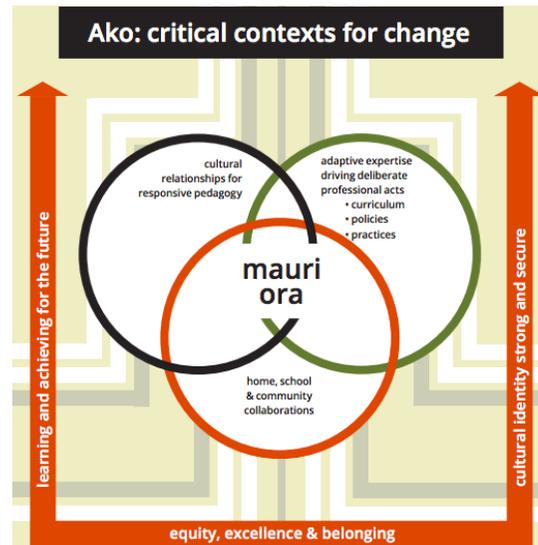
# Building the capacity of the collective - He taura tuatinitini

<p><b>Manaakitanga</b> Hospitality, Care, Respect, Responsibility, Integrity</p>	<p><b>Whanaungatanga</b> Connectedness, Relationships, Belonging</p>	<p><b>Engage, empower</b> Reciprocal learning, self- determination, voice and choice, relevance, meaning</p>
<p>IF... We build trust and open up our spaces and minds to new learning</p>	<p>THEN... Over time we will form strong, trusting relationships, connections and a sense of belonging</p>	<p>WHICH IS LIKELY... To unite, grow individual and collective skills, and foster positive actions that benefit our local communities</p>





1. *Ako Critical Contexts for Change* (Berryman & Eley, 2017): Integrating three interdependent contexts for change: 1. culturally responsive and relational practices in all aspects of school life; 2. deliberate professional acts applied with adaptive expertise; 3. home, school and community collaborations (see figure 1).



(Figure 1)

This model will be applied to analyse our Kāhui Ako evidence of student success and wellbeing. At the same time the model will act as a touchstone for our leadership change efforts. We aim to ensure that our work is guided by critical considerations, such as how we:

- Ensure that culturally relational and responsive pedagogies inform our leadership actions, decisions and attitudes
- Use deliberate professional strategies to support transformative leadership, while adapting/responding to situations in an informed way
- Extend on and deepen respectful and collaborative partnerships with whānau, iwi and Māori communities.

2. *Te Whare Tapa Whā* (Durie, 1994): A future-focused model that supports holistic success of our young people and teachers (see figure 2).

## TE WHARE TAPA WHĀ - HEALTH AS A WHARE



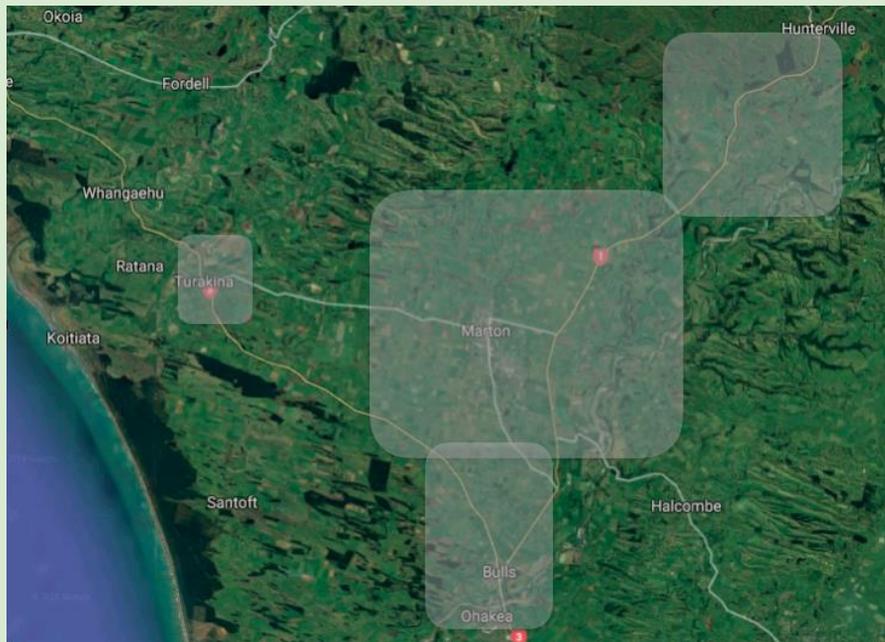
(Figure 2)

We will use Te Whare Tapa Whā as a model for wellbeing and inclusion in our schools. This framework will sit alongside school wellbeing processes and indicators (Educational Review Office, 2016). Both frameworks are “homegrown” and they encourage us to

- Embed and normalise the holistic nature of learning into why, how and what we teach.
- Address educational inequities by nurturing all young people to become active citizens of the world, who have a secure cultural identity, are healthy, and achieve a high standard of living.

# OUR STORY - KO WAI MĀTOU

## Our Region - Tō mātou takiwā



The South Rangitikei Kāhui Ako is comprised of 18 Educational facilities in total: 9 full primary, 1 high School and 8 early years educators. What defines us as a collaborative is the trusting relationship that has been established over decades between the leadership of the 10 schools to begin with and then the relationship development between schools and early years educators. The 10 schools began with a 'cluster' relationship. This leadership connection has been an advantage however it also highlighted the absence of relational and professional trust between staff, students, whānau, BoT's and the Rangitikei Community.

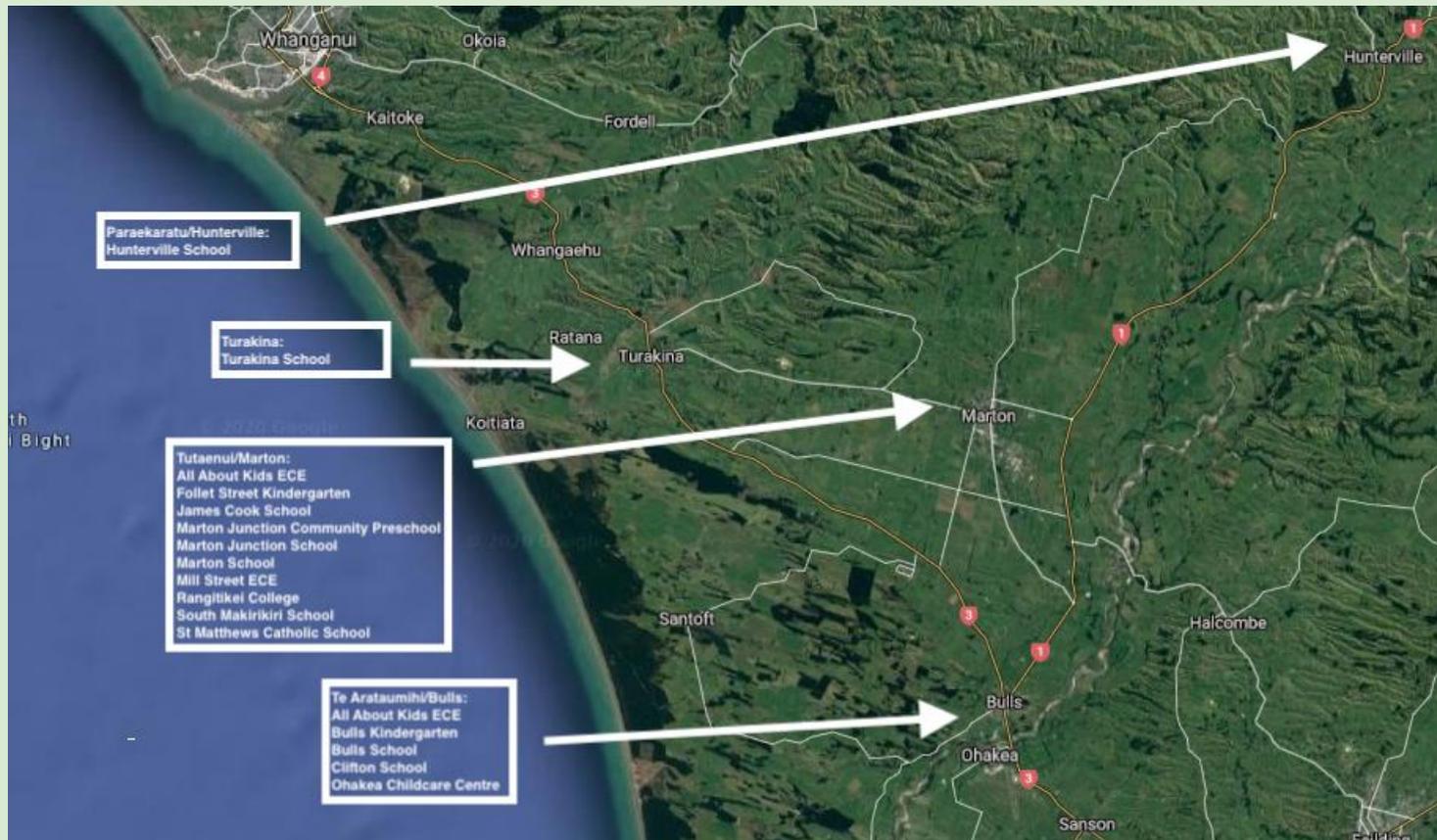
The area we encompass runs from Turakina which is south east of Whanganui through to Bulls, then North East from Bulls, through Marton and onto Hunterville south of Taihape.

The schools fall predominantly within Ngā Wairiki, Ngāti Apa Rohe. The majority of our Māori students are drawn from these iwi: Ngāti Apa, Ngāti Kauwhata, Ngāti Raukawa, Ngāti Hauti, Ngāti Tuwharetoa and Ngāti Parewahawaha.

The schools have come together with the shared vision of raising outcomes for all students across the Rangitikei region.

# OUR COMMUNITIES - TŌ MĀTOU HAPORI

## Local Iwi - Ngā Mana Whenua



The schools fall predominantly within Ngā Wairiki Ngāti Apa Rohe. The majority of our Māori students are drawn from these iwi: Ngāti Apa, Ngāti Kauwhata, Ngāti Raukawa, Ngāti Hauiti, Ngāti Tuwharetoa and Ngāti Parewahawaha. Our schools recognise that iwi have educational aspirations for their people. Some are well on their way to implementing their own unique educational plans and strategies. Others are in the development stages. Because we are committed to Tiriti partners we will work with mana whenua in order to:

- Understand where our schools are working well, and where we can do better
- Identify areas we can prioritise so that our resources make the maximum positive learning impacts.
- Support their iwi education strategies/plans and make links to our own
- Support whānau aspirations to ensure their tamariki and mokopuna have a strong sense of belonging and relevant pathways to succeed
- Link up with Māori community organisations to think about how we can all advance the educational aspirations of our learners

We know that Māori do well in our education system when school and classroom practices reflect their realities and aspirations. When this is the case, research and evidence confirms that outcomes for all increase too (Milne, 2016; Berryman & Eley, 2017; Bolton, 2017; Tākao, Grennell, McKegg, Wehipeihana, 2010).

#### Ngāti Apa Rohe Education Profile (2017)

- Total number of students (Manawatu-Wanganui) = 39,881
  - Of these 13,691 identify as Māori, 21,460 identify as Pākeha/European
- Total number of students (Ngāti Apa) = 13,977
  - Of these 4,145 identify as Māori, 8,262 identify as Pākeha/European
- Proportion of Māori leavers with a minimum of NCEA Level 2 (2016)
  - 75.7% - 460 out of 608 leavers
- Proportion of Māori leavers with NCEA Level 3 or above (2016)
  - 35.7% - 217 out of 608 leavers

# OUR SCHOOLS

Name of School	Description	
All About Kids ECE – Bulls	Our vision is to provide opportunities and experiences for all, which empowers lifelong learning journeys.	
All About Kids ECE – Marton	Our vision is to provide opportunities and experiences for all, which empowers lifelong learning journeys.	
Bulls Kindergarten	<p>A member of the Ruahine Kindergarten Association.</p> <p>A community-orientated kindergarten providing children with the resources and support to become confident, competent lifelong learners.</p>	
Bulls School	<p>We are proud to be a school of Year 0-8 students with history going back more than 150 years. We are a combination of rural/urban and our tamariki come mainly from within the Bulls Township and surrounding farms or small blocks. We have a number of air force families also. Our PRIDE values guide our teaching a learning practice across our hubs.</p> <p><i>These values are: Positivity, Respect, Integrity, Determination and Excellence we relate these to our kaupapa through Whanaungatanga, Pono, Manaakitanga, Whakamana and Mana Motuhake.</i></p>	
Clifton School (Bulls)	<p>We are a full primary with a very strong family like atmosphere. We have strong values that underpin all we do and all we stand for. We draw most of our students from the Bulls township with others coming from the surrounding areas. We encourage children to achieve to their full potential and enjoy the opportunity to celebrate all their successes with them.</p>	
Follet Street Kindergarten	<p>A member of Ruahine Kindergarten Association.</p> <p>A rural kindergarten with space and resources for children to play, explore, develop and learn.</p>	

<p>Huntermville Consolidated School</p>	<p>Huntermville is very much a country school with a strong rural emphasis in our teaching and learning. We relate closely to Ngati Hauiti at Rata Marae. Our Vision: Education that grows with your child. Huntermville Pride, Together We Strive is our motto, our key value is: Treat others the way you would like to be treated, and we have the quality standards: Quality Behaviour, - Manaakitanga, Quality Learning - Ako, Quality Environment - Kaitiakitanga.</p>	
<p>James Cook School</p>	<p>James Cook School is a multicultural, full primary, located at the South West end from Marton's town centre. Our school community is committed to ensuring our mission statement, "<i>Achieving Excellence through Aroha, Endeavour and Resolution</i>" is actively promoted and alive. Our vision "<i>Building an interdependent community of engaged learners who go forth to influence their world around them</i>" coupled with our RICHER core culture of '<i>Respect, Inclusion, Cooperation, Honesty, Endeavour and Resolution</i>' ensures we do so.</p>	
<p>Marton Junction Community Preschool</p>	<p>Situated on site at Marton Junction School. Marton Junction Community Pre-school is a community-based early learning service located in Marton. The centre operates from 8.30am to 3.30pm Monday to Friday. It is licensed for a maximum of 20 children aged over two years and operates from a classroom in the local primary school. At the time of this review there are 22 children enrolled; 11 identify as Māori and five of Samoan heritage.</p>	
<p>Marton Junction School</p>	<p>Marton Junction School was built in 1923 and historically catered for the whānau who were employed by NZ Rail. We run a dual curriculum, New Zealand Curriculum and Te Marautanga o Aotearoa catering for 4 English medium classes and 2 Māori medium classes. Our tamariki predominantly come from within the Marton township. Ka Tu, Ka Tae, Ka Manawanui- Engage, overcome and be of good spirit- this is our school vision. Our values are based on SMILE- Safety, Manaakita, Inclusion, Learning and Excellence.</p>	
<p>Marton School</p>	<p>Marton School is full primary with a strong and interesting history dating back to 1866. Our children mostly come from the Marton township. Our vision of "Learning for Life" is enacted through four core strategies: relationships, learning to learn, foundation learning and applying our learning. Learners develop and demonstrate the qualities of being STARS: Self-Motivated, Takes Risks, Articulate, Resilient and Solves Problems.</p>	
<p>Marton Childcare Centre</p>	<p>Marton Childcare Centre is a mixed age-group service located in the town of Marton. Our philosophy focuses on the values of strong relationships with families, whānau and the community. We want to ensure that our children celebrate multiculturalism in a safe, nurturing and sustainable environment that fosters their curiosity.</p>	

<p>Mill Street ECE</p>	<p>A member of Ruahine Early Learning. Boasting a spacious outdoor area perfect for developing important gross motor and coordination skills, we promote running, playing, dancing, and exploring.</p>	
<p>Ohakea Childcare Centre</p>	<p>Ohakea Childcare Centre is located in the residential area of Bulls. It is licensed to provide all day care and education for 23 children aged up to five years, including 13 aged up to two years. Thirty eight children are enrolled with five identifying as Māori. Currently a large number of children attending are aged up to three.</p>	
<p>Rangitikei College</p>	<p>Situated in Marton, Rangitikei College was opened in 1958, and at one stage grew to nearly 900 students, but over the past 20 years the roll has settled around the 300 mark. It remains the only co-educational secondary school in the southern Rangitikei. The College has excellent classroom and teaching facilities and offers specialist learning spaces for the Arts, Science (including Horticulture), Computing, Technology (Design &amp; Visual Communication, Engineering, Workshop- Wood, Textiles, Food), video conferencing, Learning Support, Alternative Education, and has an on-site Whare Ako. It's core values are respect, excellence and participation (REP).</p>	
<p>South Makirikiri School</p>	<p>South Makirikiri School has a rich and strong history. Makirikiri means white stones in Maori and is represented by a creek that originally flowed through the area. South Makirikiri School was opened in 1873. We enjoy a positive partnership with our school community and our parents are actively involved in all aspects of school life. We have a wonderful learning environment with dynamic, motivated learners who are encouraged to let their learning occur beyond our classroom walls. Our motto is 'Learning is our treasure to seek and share for life'.</p>	
<p>St Matthew's Catholic School</p>	<p>Founded in 1915 by the Mercy Sisters, St Matthew's is proudly Catholic and aims to provide education for the whole child in an environment of faith in the Catholic Tradition. We have a dynamic learning culture with motivated learners who are increasingly empowered to know how they are going and what next to promote further learning. We are developing our personal and interpersonal collaborative skills to enable all to interact and contribute as effective members of any community.</p>	<p>St Matthews School</p>  <p>Marton</p>
<p>Turakina School</p>	<p>Turakina School is a small vibrant school set in a rural community. Our school whanau live in the village, up the valley, down the beach and at Ratana Paa. We utilise the natural and human resources in our community - ocean, awa, bush and countryside, agriculture and manufacturing businesses, to enhance our learner's experiences. Our school is one of the oldest schools in New Zealand and with that comes a rich history.</p>	

# Strategic Challenges Shape Our Way Ahead - Kua Takoto Te Mānuka

In the early stages of developing our Achievement Challenge we narrowed our view in a way that didn't allow for full participation of all teachers across the Kāhui Ako. Since this time, our Kāhui Ako has recognised that in order to make a real difference for our students and learning community, a range of strategic drivers need to be identified, addressed and developed in order to shape an effective strategy for our region. Subsequently, in our refresh we will:

- Continue to develop the capacity and capability of our teachers in order to grow the efficacy of both teacher and learner.
- Mathematics will continue to be one of the portals, with literacy, science, social science and digital technologies also fully included in our plan and able to be picked up by any individual kura as we continue to develop our strategies for success
- Data gathering will continue to happen through maths, but as we explore effective methods of assessment other areas will be included. For example, wellbeing is already being used as an assessment tool, however we will also use Te Whare Tapa Whā and ERO indicators and outcomes to advance our holistic educational priorities.

Following on from our review/refresh consultation with Teachers, Students and Whānau and Iwi, the following challenges were endorsed:

## **Challenge 1: Build Teacher and Learner Efficacy**

## **Challenge 2: Develop & Strengthen Cultural Revitalisation.**

## **Challenge 3: Develop Our Localised Curriculum through Place Based Learning**

Building Teacher and Learner Efficacy	Developing & Strengthening Cultural Revitalisation	Developing Our Localised Curriculum through Place Based Learning
<p>Why? Evidence base: <a href="#">Teacher professional learning and development: Best evidence synthesis iteration</a> (2007) <a href="#">Quality teaching for diverse students in schooling: Best evidence synthesis iteration</a> (2003) <a href="#">Quality PLD Timperley</a> (2011) <a href="#">School leadership and student outcomes: Identifying what works and why</a> (2009)</p> <p>Shared belief from feedback..... Importance of Relationships There is collective knowledge and skill amongst us - we want to be able to share this across the 10 kura in order to grow as teachers and leaders of learning.</p> <p><b>How?</b> Ako Critical Contexts for Change Shared Text Learning in the Fast Lane Building Capacity Hui PLD Coaching &amp; Mentoring Data gathering, sharing, reviewing Across &amp; Within School Teachers Shared TAI development with reference to Our Code Our Standards Shared Strategic Planning across Kāhui Ako</p>	<p>Why? Evidence base: <a href="#">Berryman &amp; Eley (2017) Controller and Auditor General: Summary of our Māori education reports</a> (2016) <a href="#">Paris &amp; Alim</a> (2014) <a href="#">NZSTA &amp; Children's Commissioner</a> (2018)</p> <p>Shared belief from feedback.... Importance of Relationships The belief that all of us as individuals, no matter where we sit on a continuum, could do better and could learn from each other.</p> <p><b>How?</b> Ako Critical Contexts for Change Shared Culturally Sustaining Teaching and Learning Continuum Rongohia Te Hau PLD Expert Partner Engagement with Iwi Across &amp; Within School Teachers Shared TAI development Shared TAI development with reference to Our Code Our Standards Shared Strategic Planning across Kāhui Ako</p>	<p>Why? Evidence base: <a href="#">Penetito</a> (2009) <a href="#">Harcourt</a> (2015) <a href="#">Gruenewald</a> (2003) <a href="#">Te Takanga o te Wā</a> (2015)</p> <p>Shared belief from feedback... Importance of Relationships What is it that makes us here in the Rangitikei unique? How can we build on local history and connections to develop the sense of belonging of each of our tamariki?</p> <p><b>How?</b> Ako Critical Contexts for Change Engagement with Iwi Rongohia Te Hau Across &amp; Within School Teachers Shared TAI development with reference to Our Code Our Standards Shared Strategic Planning across Kāhui Ako</p>

## Common measures of progress

Ako Critical Contexts for Change  
Rongohia te Hau data  
PaCT Tool  
Well Being Surveys  
Engagement Surveys  
Community Consultation  
TAI development  
ERO Evaluation Indicators  
Te Whare Tapa Whā  
School Leaver Qualifications  
Attendance Information

### Data Collection:

Each school makes the decision about what data to collect and the purpose for that data.

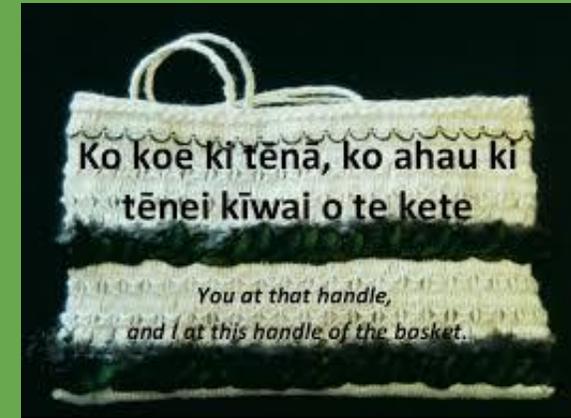
By 2021 all students across the Kāhui Ako from Year 1-10 will have at least 2 annual

### **PaCT judgements in Reading, Writing and Mathematics.**

This information will be moderated in and across the 10 kura.

The date by which schools will achieve success in terms of the **Monitoring & Evaluating Impact Self Review Tool** depends on each individual schools current and developing level of conscientisation. The overall success of the targets in this document will be attained when we can confidently proclaim that not one more generation of tamariki will be disadvantaged by the education system and when our commitment to the bicultural partnership expectations of Te Tiriti o Waitangi are explicit in all we do.

## Challenge 1: Building Teacher and Learner Efficacy (The ability to produce a desired or intended result)



### **Belief:**

When teachers have critically inquired into, and explored best practice in a climate of high trust and challenge, learning outcomes for students will improve.

### **Vision:**

High levels of critical inquiry practice build and embed effective pedagogies across our Kāhui Ako, with a particular focus on culturally sustaining practices.

### **Strategic Goal:**

By 2022 our Kāhui Ako will have developed systems that challenge and address educational inequities by applying unified assessment practices, teaching progressions and pathways between levels and schools.

### **Noticing:**

There is a large variation in application of TAI and evidence across our Kahui Ako.

There is a range of understanding as to what curriculum levels look like across curriculum areas.

Teachers are eager to develop equitable relationships that strengthen pathways between ECE/Primary/Secondary School.

**Investigating:**

How can we streamline critical TAI so that it is based on equitable outcomes for all students while building teacher capacities?  
 How can we develop TAI so that individual teacher's inquiries can benefit teacher thinking and practices across the Kāhui Ako?

**Monitoring & Evaluating Impact:**

Application of Ako Critical Contexts for Learning and Our Code Our Standards.  
 Analysis of feedback from students, families, whānau and teachers about quality and equitable teaching.

**Monitoring & Evaluating Impact Self Review Tool for Challenge 1: Building Teacher and Learner Efficacy**

He Kākano - A Seed	<ul style="list-style-type: none"> <li>• There is no shared understanding between Principal, SLT, teachers and BoT about what teacher and learner efficacy is.</li> <li>• Multiple measures of data about teacher and learner efficacy are used, but there is little coherence.</li> <li>• There is a culture whereby tamariki are first and foremost valued, celebrated and affirmed for who they are and what they bring to the learning culture of the school.</li> <li>• There is the beginning of a culture of sharing, collaborating, and developing transparent practices in order to develop teaching and learning.</li> <li>• Kaiako are beginning to be brave enough to share their learning or practice with their colleagues.</li> <li>• Visits between and across schools and ECE's are yet to be formalised in any strategic way.</li> </ul>
Kia Tupu - To Grow	<ul style="list-style-type: none"> <li>• Principal, SLT, teachers and BoT and teachers have a shared understanding about what teacher and learner efficacy is.</li> <li>• A common description of teacher and learner efficacy are being made in strategic plans and charters.</li> <li>• Multiple measures of teacher and learner efficacy data are beginning to be formed by the Principal, SLT, BoT and teachers however, support is needed to identify next steps.</li> <li>• Sharing and growth of efficacy practices are occurring in an ad-hoc way within the school in teams/syndicates/hubs.</li> <li>• Visits between and across schools and ECE's is recognised as important, but no deliberate efforts are made.</li> </ul>
Kia Hua - To Prosper	<ul style="list-style-type: none"> <li>• A common description and shared understanding of teacher and learner efficacy is evident in all strategic documentation (BoT, SLT, faculty, syndicates) and the classroom.</li> <li>• A common description of teacher and learner efficacy are being made in strategic plans and charters.</li> <li>• Most staff, including BoT, can articulate the links between teacher and learner efficacy in their strategic plans and charters.</li> </ul>

	<ul style="list-style-type: none"> <li>● Multiple measures of teacher and learner efficacy data are formalised by the Principal, SLT, BoT and teachers. There is a shared understanding of next steps.</li> <li>● Sharing and growth of efficacy practices is occurring in a systematic way between schools. It has become part of the culture of individual schools eg: evident is staff meetings and hub hui; “it’s who we are”</li> <li>● There are moderate levels of relational trust among all who are involved in our Kāhui Ako which supports critical discussions, feedback, feedforward, high learning expectations, problem solving and critical reflection.</li> <li>● Visits between and across schools and ECE’s occur in an ad-hoc way, with some evidence of how these engagements contribute positively to PLD processes and Kāhui Ako strategic planning.</li> </ul>
Kia Puāwai - To Sustain	<ul style="list-style-type: none"> <li>● Teacher and learner efficacy is embedded across all documentation and through Kāhui Ako practice, which is led and valued by all staff, including BoT.</li> <li>● Teacher and learner efficacy data is being used to demonstrate and grow excellent and equitable learning outcomes across all measures.</li> <li>● Learner and teacher efficacy data is being shared and analysed across the Kāhui Ako. These perceptions and guidance are used to inform next steps for capability growth that address educational disparities</li> <li>● Reviewing of learner and teacher efficacy goals are coherent and follow an iterative cycle.</li> <li>● There are high levels of relational trust among all who are involved in our Kāhui Ako which supports critical discussions, feedback, feedforward, high learning expectations, problem solving and critical reflection.</li> <li>● Visits between and across schools and ECE’s is common practice and a part of our PLD process and strategic planning.</li> </ul>

## Challenge 2: Developing & Strengthening Cultural Revitalisation



### **Belief:**

Our collective belief is underpinned by an adaption of Hond's (2013, p. 307) assertion that Māori cultural revitalisation is based on four interrelated factors:

1. The intergenerational transmission of cultural resources;
2. The expression of worldviews relevant to a threatened language, identity and culture;
3. The active management of immersion domains with strict preference given to the use of a threatened language, identity and culture;
4. The empowerment of a community with a vision and self-determined authority to manage the conditions of a language, identity and culture.

### **Vision:**

When learning is tailored for and with students at the centre, based on who they are, their interests, and their needs, they can participate more fully in learning. Creative and stimulating learning environments and contexts are key to supporting a secure cultural identity and success for all.

### **Strategic Goal:**

By 2022 the outcomes of Kāhui Ako inquiries have led to the development of a cultural revitalisation professional learning framework for all kaiako and kura to implement and deepen over time.

### **Noticing:**

The kura across our Kāhui Ako are at different stages of understanding notions of "cultural responsiveness" and "cultural revitalisation".

There is potential for our schools to be proactive partners in the development of cultural revitalisation efforts i.e. a secure and thriving te reo and tikanga Māori learning community  
Leaders have expressed interest in accessing quality and consistent reo, tikanga and mātauranga Māori support. This includes internal and external support, depending on the level of support required

Teachers are interested in learning about the theory and practice of cultural revitalisation.

While Te Tiriti o Waitangi underpins our guiding professional standards (*Our Code Our Standards, 2017*), many teachers and leaders are challenged by the practical implications of the document in a class/school setting. Schools are on the “emerging” side of the school and community engagement spectrum: schools generally offer opportunities for consultation and response about how they engage with our community / shifting from co-operation to collaboration.

### **Investigating:**

How can our understanding of Te Tiriti o Waitangi deepen to ensure we address the articles in theory and practice?  
How can we investigate and be allies of Māori cultural revitalisation efforts in order to foster positive learning environments for all?  
In what way can we develop and extend the cultural toolkits of individual schools and across the Kāhui Ako?

### **Monitoring & Evaluating Impact:**

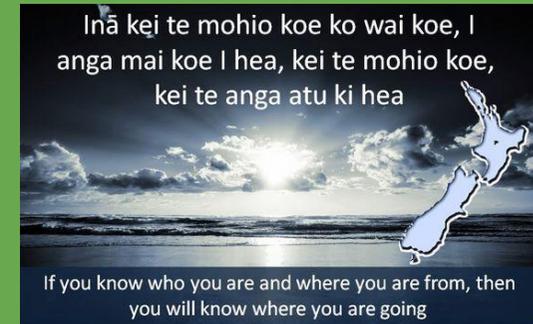
Application and formative evaluation of *Our Code Our Standards*.  
Analysis of feedback from students, families, whānau and teachers about quality of teaching for cultural revitalisation.  
Annually reflect on our support of iwi education strategies/plans and their links to our own  
Demonstrate the growth of relationship with Māori community organisations in order to advance the educational aspirations of our learners  
Apply Rongohia Te Hau summative tool annually to provide each school and our Kāhui Ako with evidence about next steps to build cultural capabilities.

## Monitoring & Evaluating Impact Self Review Tool for Challenge 2: Developing and Strengthening Cultural Revitalisation

<p>He Kākano - A Seed</p>	<ul style="list-style-type: none"> <li>● Principal, SLT, BoT and teachers do not see the purpose, or unclear about the rationale in revitalising Te Reo and Tikanga in our schools and Kāhui Ako</li> <li>● Te Reo and Tikanga is a low priority across all levels across the curriculum.</li> <li>● Low student uptake of Te Reo as a subject.</li> <li>● Some Te Reo signage and iconography is visible.</li> <li>● Most staff need support to pronounce Māori names and Māori kupu properly.</li> <li>● Schools are reliant on external providers for Te Reo and Tikanga learning programmes.</li> <li>● Student, whānau and staff voices reflects that Te Reo and Tikanga are not seen as a priority</li> <li>● Manuhiri are unaware of the iwi values of our area when visiting the school.</li> <li>● Communication with whānau and iwi is more often initiated by the learning centres with low expectation of a reciprocal relationship</li> <li>● Whānau and iwi partnerships consist of a range of school events, where opportunities for incidental communication are evident.</li> </ul>
<p>Kia Tupu - To Grow</p>	<ul style="list-style-type: none"> <li>● Principal, SLT, BoT and teachers see the purpose and rationale for revitalising Te Reo and Tikanga in our schools and Kāhui Ako, and are gathering baseline data to form an action plan.</li> <li>● Te Reo and Tikanga are visible in key strategic documents</li> <li>● Te Reo offered as a subject option at all levels.</li> <li>● Schools are starting to see the links between a revitalised Te Reo and Tikanga community, student, whānau and teacher iwi connections and meaningful pathways.</li> <li>● Professional Development is in place to support staff members to include and implement Te Reo and Tikanga across all levels across the curriculum.</li> <li>● Visibility of Te Reo and Tikanga is seen and heard within certain groups across the school e.g. pōwhiri, kapa haka.</li> <li>● Some resourcing for Te Reo and Tikanga is in place across the school and kāhui ako.</li> <li>● Leadership believes that the responsibility of Te Reo and Tikanga is only for their Māori staff members.</li> <li>● Manuhiri are made aware of the iwi values of our area when visiting the school.</li> <li>● The culture of the school is inviting for all and whānau and iwi feel connected to the learning centre which is shown through their presence and connection to the school community.</li> </ul>
<p>Kia Hua - To Prosper</p>	<ul style="list-style-type: none"> <li>● Staff, leaders and BOT are participating in iwi-led Te Reo and Tikanga PLD.</li> <li>● Te Reo and Tikanga is a core subject.</li> <li>● Te Reo and Tikanga are in curriculum documentation, department inquiries and classroom inquiries, however not understood or delivered in rich and meaningful contexts.</li> <li>● Most staff can articulate the links between Te Reo and Tikanga, iwi connections and meaningful pathways.</li> </ul>

	<ul style="list-style-type: none"> <li>● Relationships of whanaungatanga and systems are developing with local marae and hapū.</li> <li>● The BOT, leaders, teachers, whānau and students have set Te Reo Māori fluency targets and application of Tikanga in place.</li> <li>● Some teachers and leaders are using Te Reo and applying Tikanga into their everyday practice.</li> <li>● Whole school, including staff, are able to participate in pōwhiri, wānanga, waiata and kapa haka.</li> </ul>
<p><b>Kia Puāwai - To Sustain</b></p>	<ul style="list-style-type: none"> <li>● Te Reo and Tikanga are embedded across all documentation and informed by iwi education strategies and whānau aspirations.</li> <li>● The school, BOT, leaders, teachers and students achieve excellence in Te Reo and tikanga targets and have a robust system in place for monitoring, reviewing and evaluating for further development of targets and goals.</li> <li>● Te Reo and Tikanga is being developed through a genuine Tiriti-based partnership with Mana Whenua and embedded meaningfully into curriculum.</li> <li>● Mana Whenua and whānau contribute and help leaders and teachers to drive Te Reo and Tikanga initiatives.</li> <li>● Te Reo and Tikanga are seen and valued as a competitive advantage.</li> <li>● Systems and structures are responsive and flexible and reflect the Mana of Te Reo and Tikanga.</li> <li>● Te Reo is a core subject and at times has a marae setting with support from Mana Whenua.</li> <li>● Māori pedagogical models are understood and practiced school-wide.</li> <li>● BOT, leaders, students, whānau, and Mana Whenua are guiding Te Reo and Tikanga maintenance and preservation.</li> <li>● Engagement and participation is reciprocated between school and marae, hapū and iwi.</li> <li>● Local Te Reo and Tikanga is valued, validated, maintained and normalised</li> <li>● BOT, leaders and teachers are speaking Te Reo and practising Tikanga on a daily basis.</li> <li>● There is fluidity between the school, whānau, marae, hapū and Mana Whenua related to Te Reo and Tikanga.</li> <li>● There is school representation at Te Reo events such as Manu Kōrero and Regional Kapa Haka festivals or competitions.</li> <li>● High attendance and participation rates at whānau educational hui.</li> <li>● Student, whānau and staff voice reflects that Te Reo and Tikanga are seen as a priority.</li> </ul>

## Challenge 3: Developing Our Localised Curriculum through Place Based Learning



### **Belief:**

The Rangitikei District has its own stories with rich historical significance that unless retold and shared will be lost to future generations. We wish to connect the past with the present and guide us towards the future. We subscribe to the belief that a “local curriculum not only strengthens personal identity, but also collective identity, which serves as the basis upon which other knowledge/s can be built” (Rukuhia, Rarangahia, p. 12).

### **Vision:**

To develop our local identities (physical, cultural and ecological) in order for our young people to relate positively with their local environment and critically reflect on notions of ‘identity’, ‘belonging’ and ‘citizenship’.

### **Strategic Goal:**

By 2022 Kāhui Ako kaiako will have embedded teaching and learning programmes that connect with the histories, whenua and tikanga of the Rangitikei.

### **Noticing:**

There are varying levels of localised knowledge across the ten schools regarding how culturally sustaining pedagogy can be grounded in the special historical, cultural and ecological settings that our students live and learn in. Some schools are actively promoting localised place based learning, however Kāhui Ako wide sharing of this knowledge and practice are not present.

Our geographic boundaries spread across multiple iwi and hapū boundaries and we want to inquire, develop relationships and systems to ensure this diversity and knowledge is reflected in our local curriculum(s).

Leaders have expressed interest in accessing quality and consistent reo, tikanga and mātauranga Māori support. This includes internal and external support, depending on the level of support required

Schools are on the “emerging” side of the school and community engagement spectrum: schools generally offer opportunities for consultation and response about how they engage with our community / shifting from co-operation to collaboration.

**Investigating:**

What are our localised historical, cultural and ecological stories?  
 How can we embed these stories in our learning in meaningful ways through cultural revitalisation and curriculum building?  
 Who shall we partner with in order to ensure our place based learning is embedded and reflects our unique region?

**Monitoring & Evaluating Impact:**

What localised curriculum and place based learning is happening in our schools now, what is the learning impact, and what can we do to enhance this further?  
 Using the self-review tool what changes have we made and how is this demonstrated or evidenced?

**Monitoring & Evaluating Impact Self Review Tool for Challenge 3: Developing our localised curriculum through Place Based Learning.**

<p>He Kākano - A Seed</p>	<ul style="list-style-type: none"> <li>• Principal, SLT, BoT and teachers do not see the purpose, or are unclear about the rationale in developing a localised curriculum via place based learning in our schools and Kāhui Ako</li> <li>• Students have little knowledge and understanding of the unique history of Aotearoa and the Rangitikei region and how this impacts on our schools today - they are not encouraged to critically examine knowledge and events from where they are located, and the local tikanga Māori of where they are learning.</li> <li>• There is little effort in exploring with students how, why, and at what emotional and cognitive level they respond to controversial aspects of history, and the differences within classrooms and students’ communities.</li> <li>• The content and pedagogy of place based learning is a low priority across all levels across the curriculum</li> <li>• Some signage and iconography regarding non-Māori identities of the local place are visible in schools. These artefacts reflect a generalised view of history and reality. Māori signage and local iconography is absent.</li> </ul>
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	<ul style="list-style-type: none"> <li>● Principal, SLT, BoT and teachers need support to understand how local curriculum and place based learning can support student learning outcomes.</li> </ul>
<p>Kia Tupu - To Grow</p>	<ul style="list-style-type: none"> <li>● Principal, SLT, BoT and teachers are beginning to see how places, environments, and communities are living contexts for experience and curriculum development in their school and in our Kāhui Ako</li> <li>● Place based education programmes are starting to be developed in individual schools or classrooms. They focus on students' knowledge and understanding of the unique history of Aotearoa and the Rangitikei region and how this impacts on our schools today.</li> <li>● Programmes are not based on critically examining the knowledge and events from where they are located, and the local tikanga Māori of where they are learning.</li> <li>● Some individual teachers and leaders seek to learn more about the local stories by building relationships with local iwi, hapū and marae</li> <li>● There is some effort in exploring with students how, why, and at what emotional and cognitive level they respond to controversial aspects of history, and the differences within classrooms and students' communities.</li> <li>● The content and pedagogy of place based learning is a priority across all levels across the curriculum, however schools need assistance to plan their learning programmes.</li> <li>● Some signage and iconography regarding the Māori and non-Māori identities of the local place are visible in schools. These artefacts do not change to reflect the learning at play.</li> <li>● Principal, SLT, BoT and teachers have a general understanding of how local curriculum and place based education can support student learning outcomes.</li> <li>● There is little sharing of the learning occurring across the Kāhui ako.</li> </ul>
<p>Kia Hua - To Prosper</p>	<ul style="list-style-type: none"> <li>● All Kāhui Ako can see how places, environments, and communities are living contexts for experience and curriculum development in their school and in our Kāhui Ako</li> <li>● Place based education programmes are being applied in individual schools or classrooms. They focus on students' knowledge and understanding of the unique history of Aotearoa and the Rangitikei region and how this impacts on our schools today.</li> <li>● Programmes are based on critically examining the knowledge and events from where they are located, and the local tikanga Māori of where they are learning.</li> <li>● Schools and classrooms are starting to prioritise and critically examine knowledge and events from where they are located, and the local tikanga Māori of where they are learning i.e. "start where your feet are - explore from there".</li> <li>● Schools actively seek to learn more about the local stories by building relationships with local iwi, hapū and marae</li> <li>● There is some effort in exploring with students how, why, and at what emotional and cognitive level they respond to controversial aspects of history, and the differences within classrooms and students' communities.</li> <li>● The content and pedagogy of place based learning is part of the school values and culture. It is a unique part of the learning identity of the school and it is a priority across all levels across the curriculum. Teachers are sharing pedagogy and content with each-other in order to stretch their programmes.</li> </ul>

	<ul style="list-style-type: none"> <li>● There is signage and iconography regarding the Māori and non-Māori identities of the local place are visible in schools. These artefacts change to reflect the learning at play.</li> <li>● Principal, SLT, BoT and teachers have a general understanding of how local curriculum and place based education can support student learning outcomes.</li> <li>● There is ad-hoc and infrequent sharing of the learning occurring across the Kāhui ako.</li> </ul>
<p><b>Kia Puāwai - To Sustain</b></p>	<ul style="list-style-type: none"> <li>● All Kāhui Ako schools hold in high esteem and seek out how places, environments, and communities are living contexts for experience and curriculum development in their school and in our Kāhui Ako. How local curriculum and place based education can support student learning outcomes is part of the unique character of each school.</li> <li>● The special significance of iwi, hapū reo and tikanga and place based education is reflected in strategic documentation of the Kāhui Ako and day-to-day operations of schools</li> <li>● All schools focus on students' knowledge and understanding of the unique history of Aotearoa and the Rangitikei region and how this impacts on our schools today.</li> <li>● The Kāhui Ako has a system established to review and moderate, on a regular basis, the criticality of the knowledge, content and pedagogy regarding place based education and local curriculum. They focus on growing the following: <ul style="list-style-type: none"> <li>○ The way students engage in their place based education programme - how, why, and at what emotional and cognitive level they respond to controversial aspects of history, and the differences within classrooms and students' communities.</li> <li>○ The ways that localised content and pedagogy is embedded in school values and culture.</li> <li>○ Ways to ensure that the local curriculum is vital and unique part of the learning identity of the school and is embedded across all levels across the curriculum.</li> <li>○ How teachers share pedagogy and content with each-other in order to stretch their programmes, with a particular focus on events from where they are located, and the local tikanga Māori of where they are learning.</li> </ul> </li> <li>● Individual schools and the Kāhui Ako maintain and hold reciprocal relationships with local iwi, hapū and marae. The learning arising out of these relations are reflected in learning programmes.</li> <li>● There is signage and iconography regarding the Māori and non-Māori identities of the local place are visible in schools. These artefacts change to reflect the learning at play. Students contribute to these artefacts as part of their learning programmes.</li> <li>● Students are able to see themselves and the local region - they are challenged to reflect on how their local communities (historical, cultural, ecological) shape their own identities</li> </ul>

# Appendices

## Appendix One

### Review and Reflection of Progress against Original Achievement Challenge Plan

In all honesty our first Achievement Challenge Plan submitted by the Kāhui Ako never sat well with all of our members. We established goals based on Literacy and Numeracy data gathered from the schools but we did not investigate what we really wanted to achieve, and that was, “Māori achieving as Māori”.

We knew that continuing doing what we had always done would achieve the same disparity over and over. What we really wanted to do is rewrite our Achievement Challenges with genuine and authentic goals for achieving success for our priority students.

In our first Achievement Challenge Plan we narrowed our view in a way that did not allow for full participation of all teachers across the Kāhui Ako. Since this time, our Kāhui Ako has recognised that in order to make a real difference for our students and learning community, a range of strategic drivers need to be identified, addressed and developed in order to shape an effective strategy for us. Therefore in our new Plan we will:

- Continue to develop the capability of teachers in order to grow the efficacy of both teacher and learner
- Continue to have Mathematics as one of the portals, with Literacy, Science, Social Science and Digital Technology fully included in our plan and able to be picked up by any individual kura as we continue to develop our strategies for success
- Continue to gather data using PaCT, initially in Mathematics and then Literacy and other NZ Curriculum areas as they become available
- Continue to use tools for gathering Wellbeing data
- Investigate other methods of gathering data using such tools as Te Whare Tapa Whā and ERO indicators and outcomes to advance our holistic educational priorities.

We know that if we had not connected with Alex Hotere-Barnes as our expert partner, we would not be in the strong position we presently are to address improving outcomes for what the MoE considers to be priority students. With his guidance and the opportunity to rewrite our Achievement Challenge Plan we knew that we could begin an authentic journey towards bicultural partnerships in our kura, and that we could begin to measure Māori succeeding as Māori, while also impacting positively on outcomes for all.

The document we have today is a true reflection of our commitment to Te Tiriti o Waitangi and our tamariki.

As a Kāhui Ako we are opting to be brave and think outside of checklists such as SMART principles that do not always have a positive impact on our most vulnerable tamariki. We are seeking to return to the mauri ora of our taura so that the regeneration of their culture and a bicultural partnership can lead to better outcomes for all.

We are being closely guided by local Iwi, Ngā Wairiki o Ngāti Apa, which is a major shift compared to our first Achievement Challenge Plan. We are building a reciprocal relationship with our Iwi through which we believe progress can truly be attained as our knowledge as kaiwhakaako grows about local knowledge and the impact of colonisation on our education system.

We are committed to challenging, calling out and rejecting practices that perpetuate the systemic racism of the past.

## Appendix 2

### Rangitikei Community of Learning Combined Education Review Office Report 2016

Our strengths...  
Our areas for improvement...

The development of our Kāhui Ako in the Rangitikei Region continues to evolve and is seen as an exciting opportunity for our schools, kura and community to work collaboratively to raise student achievement and engagement.

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

#### **Common strengths include:**

- clear vision and values that promote a positive school climate and student wellbeing
- relevant contexts for learning, that foster good levels of student engagement and participation
- continuing progress with the effective use of student achievement information to improve learning outcomes
- ongoing commitment to increasing the use of te reo Māori and integrating tikanga Māori
- relationships between boards, leaders, staff and communities that are positive and supportive of students
- community links and partnership-building with parents and whānau.

Our aims are to build on the effective use of student achievement information to improve learning outcomes and to honour our commitment to increasing the use of te reo Māori and integration of tikanga Māori.

**Areas for improvement include:**

- more clearly aligned strategic and annual goals with schoolwide systems and processes to better support meeting targets
- a sharper focus on improving the quality, reliability and effectiveness of assessment practices to accelerate student learning
- curriculum development to include:
  - increased cultural responsiveness
  - strengthening enactment of the 'learning to learn' principle
  - continued integration of digital technologies and modern learning practices
- more robust, evaluative and useful internal inquiry at teacher, leader and board levels.

## Appendix 3

# SCHOOL EVALUATION INDICATORS - Effective Practice for Improvement and Learner Success



### Education Review Office

**Ko te tamaiti te pūtake o te kaupapa.  
The child - the heart of the matter.**

#### **Manaakitanga:**

In a learning context this encompasses the need to care for children and young people as culturally located human beings through providing safe, nurturing environments.

#### **Whanangatanga:**

This concept describes the centrality of extended family-like relationships and the "rights and responsibilities, commitments and obligations, and supports that are fundamental to the collectivity.

It reaches beyond actual whakapapa relationships and includes relationships to people who, through shared experiences, feel and act as kin.

In the learning context whanaungatanga demands a focus on the quality of teaching and learning relationships and interaction, establishing whānau-like context that supports engagement and learning.

#### **Ako:**

Ako is grounded in the principle of reciprocity and also recognises that students and their whānau cannot be separated. Ako describes a teacher and student relationship whereby the child is both teacher and learner.

#### **Mahi Tahi:**

A term used to describe the unity of people working towards a specific goal.

A collaborative working culture and learner-centred education goals is an important feature of Mahi Tahi.

## **Appendix 4 (References)**

Hotere-Barnes, A. (2017). South Rangitikei Community of Learning: Community and whānau engagement. CORE Education: Christchurch.

Hotere-Barnes, A. (2018). South Rangitikei Community of Learning: A leadership snapshot. Poutama Pounamu, University of Waikato: Hamilton.