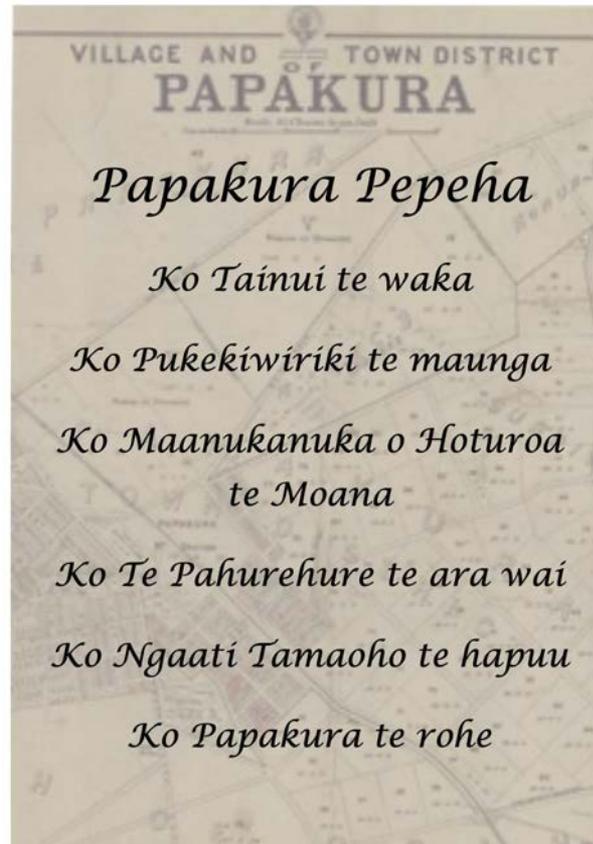


Kāhui Ako ki Papakura



Papakura KA 99152 Vision Statement

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Kāhui Ako ki Papakura



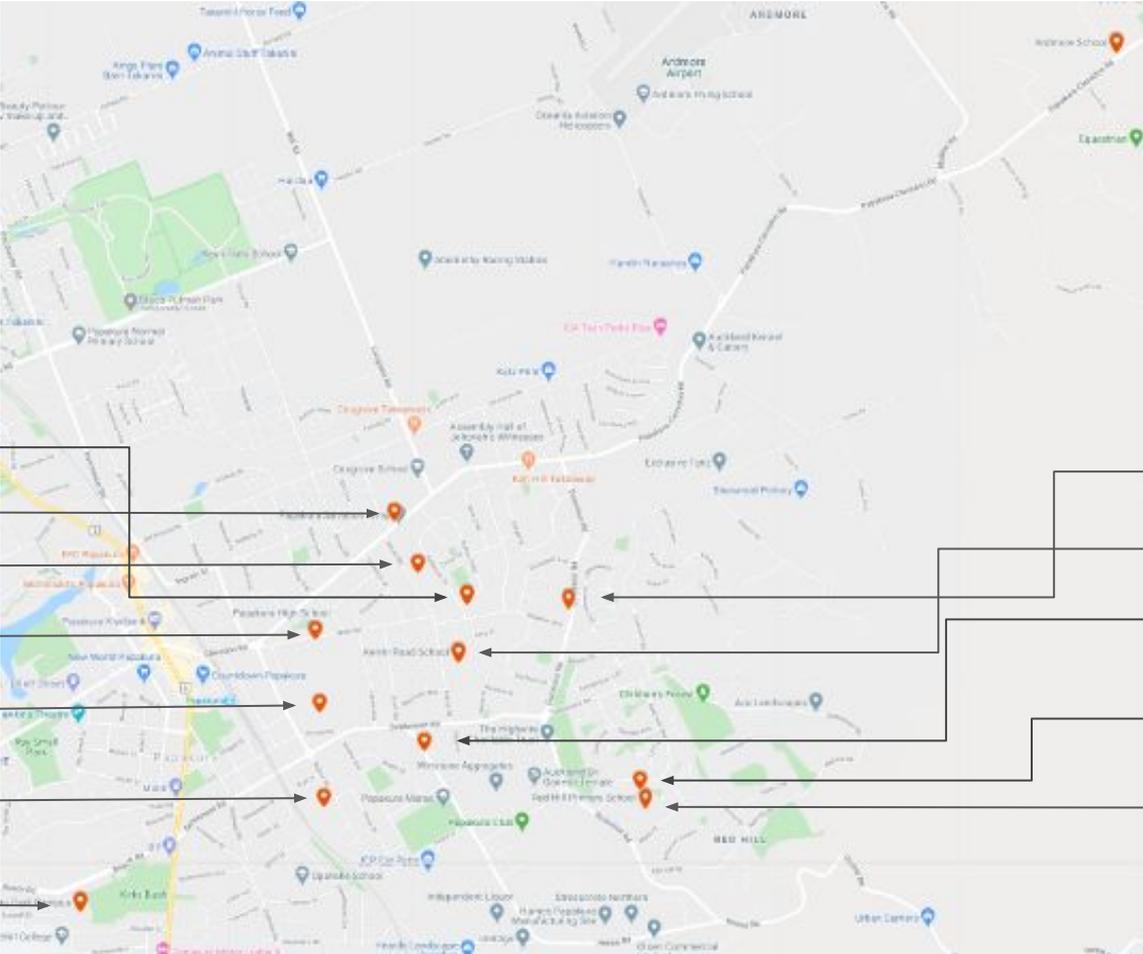
This is a working document that we expect will change and evolve as we work towards strengthening the pathway of our Kāhui Ako ki Papakura learners/ākonga.

Our journey will be a collective one with contributions from all within our learning community, respectful of all cultures and individual beliefs.

We will maintain the integrity and purpose of our partnership with the Te Tiriti of Waitangi and the unique and special aspect of Te Ao Māori

“Educational communities who are prepared to “explore new ideas and ways of working, share, and challenge each other’s knowledge, work through open-ended problems, navigate relationships [and] learn about themselves” are more likely to experience transformational outcomes.” Bolstad et al. 2012 p. 15

Kāhui Ako ki Papakura and Ardmore Area



Ardmore School

Inspire Early Learning Centre

Kelvin Road School

Edmund Hillary School

Red Hill Kindergarten

Red Hill School

Tiny Turtles

Blossoms Educare

Kids Count Kelvin Rd

Papakura High School

Papakura Intermediate

Kids Count Marne Rd

Kereru Park Campus

Our Schools

Papakura Kāhui Ako is largely defined by local enrolment areas of seven-member schools including one secondary, one intermediate and five primary schools; Ardmore (Year 1-8 English Medium), Edmund Hillary School (Year 1-8 English Medium), Kelvin Road School (Year 1-6 English Medium, Year 1-6 Māori Immersion and one Year 7-8 Bilingual Class), Kereru Park Campus (Māori Immersion Year 1-8), Papakura High School (Year 9-13 English Medium), Papakura Intermediate (Year 7-8 English Medium), Red Hill School (Year 1-8 English Medium). Kelvin Road School is a main feeder school for Papakura Intermediate and all primary schools have students who contribute into Papakura High School.

Seven local Early Childhood Education Centres are included in the Papakura Kāhui Ako; Blossoms Educare, Inspire Early Learning, Kids Count ECE Marne Road, Kids Count Kelvin Road, Red Hill Kindergarten, Settlement Road Kindergarten and Tiny Turtles.

There is a socio-economic range across the community decile 1a- 4. School roll sizes range from approximately 160 to 780 students. Across the Papakura Kāhui Ako, there are over 2500 ākonga/learners.

At various stages of their learning pathways, students may move in or out of the Papakura Kāhui Ako community. The schools in the Papakura Kāhui Ako each enjoy and uphold their unique identity while having a history of cooperative and collaborative activity.

Ethnic diversity is a strength of our community; all schools are rich in cultural diversity across both the student and teacher populations.

All schools will have three year ERO reviews, with the exception of one school that gained a 4-5 year review at their last ERO visit.

Schools within the Papakura Kāhui Ako pride themselves on their inclusive practices and work closely with support agencies to ensure learners with special education needs are well catered for and are able to effectively access the curriculum. Further development in the Learner Support Coordinator (LSC) roles of which Papakura Kāhui Ako qualify for four LSC positions. Initiatives in specialised learner support and transition support (within and across schools/ECE) will be instrumental in raising of student and whānau engagement and student achievement.

Papakura Kāhui Ako is a dynamic network that is committed to adapting to the diverse needs of our students, whānau and community. Five of the seven school leaders within the Papakura Kāhui Ako are relatively new (within three to four years) to their respective schools. All leaders are committed to working together to improve communication, shared initiatives and develop a good foundation for deeper collaboration to meet the holistic needs of the tamariki and whānau within our Community of Learners.

Papakura High School

Year 9-13 English Medium

Papakura High School is a school of approx 782 students, which is currently experiencing significant growth. The school is 60% Māori, 25% Pasifika and 15 % other. The school's vision statement is "Continuous transformation for student success." The Board of Trustees elected in 2019 has established four strategic goals related to student success:

- Students at school every day
- Innovative curriculum
- Support staff development
- Strengthen whānau engagement

The school's most distinctive feature is its whānau culture, with all staff and students belonging to one of these three whānau; Kirikiri, Te Apārangi and Otuwairoa, which have a strong connection with local iwi Ngāti Tamaoho. These whānau groupings serve as an organisational structure as well as a cultural base for all facets of the school's operation. Papakura High School is one of the school's in the Kootuitui ki Papakura cluster of schools as well as a member of the Kāhui Ako. The whare Te Kahurangi is the centre and heart of the school.



The kereru has been drawn using strong Māori and Pasifika cultural symbols and shapes. The large kereru chest has two koru within a shield shape. The shield like emblem represents a warrior and the idea that each person is a warrior within themselves who can overcome obstacles and hardships academically to achieve goals and visions. The wings are placed in a way to make the kereru appear as if it is ascending upwards and reaching new heights. The wings have 3 strong curves which represent the 3 whanau and the idea that as a school community, we carry each other. The process was driven by Te Kaunihera-a-Kura: our student body produced the concepts and after 6 designs were developed one was chosen and given its final touches by professional graphic designers, (the same as Papakura Intermediate).

Papakura Intermediate

Year 7-8 English Medium

Papakura Intermediate is a dynamic school that provides a “Home to Innovative Learners and Leaders” - all Papakura students, staff and whānau alike. We believe that intermediate is a unique time where emerging adolescents take the values and understandings they have developed in the early years of their lives, and start to test and apply them in the world. They begin to think critically about a wider range of ideas and issues. They grow in confidence and take on challenges with more responsibility. Basically, they unleash their immense potential at a rapid rate! We believe successful intermediate schooling caters to this growth by offering 11 to 13 year olds a wide- ranging curriculum, while giving them opportunity to specialise in areas of interest or talent. We take seriously our responsibility to ensure our youth are in a place of “readiness” for all that life has to offer them, both in High School and beyond. We pride ourselves in being able to do this with specialist teachers, in specialist spaces, with specialist resources.

In 2020, we are home to a driven Board of Trustees, a visionary leadership team, a dynamic #TeamPI staff, over 200 self-determining learners and over 800 innovative learners who engage in our specialist technology programme. As a leading school in innovation, our curriculum centres on inquiry mindedness, authentic real-life application of learning and the development of 21st century skills, dispositions and competencies. When peer reviewed by lead New Zealand Curriculum author Mary Anne Mills, she asserted that “this is what the curriculum intended to achieve - you really are doing some cutting edge things here!” You can see this in action by visiting us at 50 Settlement Road, engaging with our [school website](#) or liking our [Facebook page](#).



P.I. specialises in educating & transitioning young people through the most pivotal growth period in their lives, depicted in our logo which is the adolescent leaf of the kahikatea tree - a native tree originally prevalent in the Mangapikopiko wetland ecosystem in the Wharekawa (now known as Papakura) area. Designed in 2016 using submissions from students, parents and locals, this stylised symbol of nature depicts our commitment to holding on to the past while pushing innovatively into the future. Navy blue derives from the original P.I. uniforms (1961-1999), teal from the Mansell Senior School uniforms (2000-2016), and white spaces are used to weave negative & positive shapes. The design weaves together 3 fundamental roots into one strongly standing image, which gives meaning to: our mission Tū Rangatira (believe, strive, achieve); our values (kaitiakitanga, whanaungatanga, rangatiratanga), our people (at home, at school and then self); and the context of time (past, present, future). The three teal lines symbolise the heru, a traditional comb indicating leadership among Māori, an integral part of our vision to be a “Home to Innovative Learners & Leaders”.

Ardmore School

Year 1-8 English Medium

Ardmore School was established in 1876 to service the small, but thriving rural community situated between Papakura and Clevedon. It was named Ardmore as a tribute to a local farmer, Mr Henry Burnside, who was born in the village of Ardmore in Ireland. The school has a proud educational history, being designated a “model country school” in 1948 and providing support and training for teacher trainees from the Ardmore Teacher Training College. While the school has grown and changed over time, it is to the forefront in its use of technology to support teaching and learning, it still retains its rural and historical traditions with the annual Agricultural Day, formal prizegiving recognising students’ educational, sporting and cultural achievements as well as leadership and service to the school. Planes and helicopters flying overhead are a reminder of the close proximity of Ardmore Airport and its associated businesses as well as the Warbirds’ Museum.



The oak tree in our logo represents the well over 100 year old oak that is the oldest tree on the school site. Oak trees symbolise strength and knowledge. The green of the tree represents the proud rural history of the school and the environment where the school is situated. The school’s motto is ‘Aim High’ which is reflected in the school value of excellence.

Red Hill School

Year 1-8 English Medium

In 1978 a group of students and staff walked the 30 minute journey from Edmund Hillary School to fill the newly built Red Hill School which opened its doors to students for the first time. As a result there has always been close whānau relationship between the two schools. 41 years later on the 5th July 2019 the completion of an entire school rebuild saw it formally opened again. As with the original school we have a series of “open plan” structures so the concept of collaboration was planned from the outset. We fought hard as a community to have the rebuild come to life and have been staunch in our desire to maintain the authentic “shared learning community” concept that has operated for our whānau since the school opened. We recognise that we are a school and our core business is to educate, however, we truly embrace the holistic approach to being a lifelong learner. We believe that life is meant to be done together and we have a shared responsibility to invest in our collective future. We strive to weave the school values, expectations and qualities within the wairua of our students. We are culturally responsive. They provide and incorporate tikanga and te reo Māori into student learning and seek to provide authentic, relevant and engaging learning opportunities for all students. There is a focus on nurturing strong relationships with whānau, students and our local community partners and this drives the whare tapa whā model that underpins the school vision.



The circular frame represents community and the idea that life is meant to be done together. The inner koru shape represents new life, progress and potential. The frond coming out from the koru and wrapping around the circle represents hope and a new day which encourages growth reaching up and aspiring to greatness. At the bottom is a subtle path which represents life’s journey and the skills learned at Red Hill that will help and shape the path into a successful one. The colours have been chosen to reflect key natural landmarks and spaces within our Red Hill Community - The green - Pukekiwiriki Pā, The Children’s Forest, Margans Bush The blue - The Hunua Ranges The purple/black/green/grey - Birdlife that visit the school The grey - the pathway to grow.

Edmund Hillary School

Year 1-8 English Medium

The school opened in 1963 as Papakura East School with a roll of over 500 students. In 1964 it was renamed Edmund Hillary School. Sometime in 1978 some students and staff gathered their belongings and walked to the newly built Red Hill School nearby. This sealed a special connection between both the schools and their communities. Prior to 2007, there had been 18 principals in 25 years and significant changes in the school and community. For many years, the school has served a changing community of families mainly occupying rental accommodation. Subsequently our mission statement focuses on ensuring 'a quality team committed to excellence'. We are also committed to ongoing research and using the results to ensure we are continually improving the quality of teaching and learning to meet the unique needs of our children'. We are responsive to cultural diversity and incorporate tikanga and te reo Maori into student learning. The contexts for learning are authentic and relevant to Māori and Pasifika with the principles of Te Tiriti o Waitangi at the heart of all we do. The curriculum focuses on the Learn/Create/Share pedagogy of the Kootuitui Digital Learning Programme and there is an emphasis on nurturing strong positive relationships with students, families and our extensive community partnerships. We acknowledge and appreciate all those who contribute to the mission of the school.



The motto is that given to the school by Sir Edmund Hillary. The mountain is symbolic of our combined connectedness to land and the koru represent the matapono which underpin what and how we do things in our school.

Counties Manukau Kindergarten Association

Ages 0 - 5

Established in 1952, Counties Manukau Kindergarten Association (CMKA) is a non-profit organisation which operates kindergartens and early learning centres in the South Auckland area, from Manukau in the north, Tuakau in the South, and stretching from Kawakawa Bay in the east and Waiuku in the west. Six of these centres are located in Papakura. Kindergartens provide care and education for children from two to school entry and our subsidiary company Early Learning Counties Manukau provides for children aged from six months upwards.

Te Kitenga – Vision: Ko ngā tamariki te iho o ā mātou mahi koutou: Children – The Heart of All we Do.

Te Huarahi – Our Mission: Teachers, parents, whānau and community together providing the best learning opportunities for young children.

Ngā Uara – Our Values: Community, Engagement, Honesty, Innovation, Leadership, Diversity, Responsive relationships, Excellence, Nurturing

Ongoing initiatives include a commitment to community engagement, environmental sustainability through Enviroschools, and continuing to be responsive to the needs and aspirations of whānau.



The logo reflects our historical roots and connections as well as the geographical area that our Kindergarten and Early Learning Centre communities are situated. The green represents the land, the blue represents both sea and sky. The bird is a seabird which signifies the land area between the two seas - Te Tai-o Rehua and Te-Moana-nui-a-Kiwa - between which we are located.

Kereru Park Campus

Year 1-8 Reo-Rua and Māori Medium classes

Kererū Park Campus previously known as Papakura South School has been a part of the Papakura community since its establishment on the 1st February 1954. Kererū Park Campus provides education for students from Year 1 to 8. Māori students make up 80 percent of the roll and have opportunities to learn through their language and cultural identity. The school has six Reo Rua and three Rumaki classrooms. We encourage the children in our school to develop an understanding of the importance of the local iwi and its protocols, history and knowledge as well as their own whakapapa links to Aotearoa. We have a strong connection to our six local Kohanga Reo within Papakura. We also have a close relationship with our local urban Mārae, Papakura Marae and also manawhenua Mārae Whatapaka Mārae.



A brief and simplistic description of the Kererū Park Campus logo is that the bird represents our Kererū that live in our Ngahere and the poutama are steps to achieving success in all areas of the Te Whare Tapa Whā model, wairua, tinana, mātauranga, whakawhanaungatanga.

Kelvin Road School

Year 1-6 English Medium, Year 1-6 Māori Medium, Year 7-8 Bilingual Māori

Established in 1968, our community is generally stable, with second and third generation students attending the school. The school's vision of 'Kia Toa, Kia Manawanui - Be the best you can be' is an aspirational goal for students/ākonga, teachers and staff to be their best self.

In 1994, in collaboration with Kiwitoa Kōhanga Reo; Kelvin Road School opened Te Whatitoka Rimu o te Whānau Kahurangi - our Māori medium classrooms. The translation of the name means 'Entering the educational pathway journey with our whānau supporting our tamariki.' Year 0 to 6 classes are Level 1 Māori Immersion and Year 7 and 8 class is Level 2 Māori Immersion/Bilingual.

In 2014 Kelvin Road became a PB4L School. Following community consultation the three values of 'Kind, Responsible, Safe' were introduced, these underpin our school wide behaviour expectations, which are promoted, taught and celebrated regularly. Kelvin Road School share our grounds with the Papakura Family Service Centre. They provide pastoral care and community support for our whānau and operate an Early Childhood Centre. The school is well supported by a range of external agencies.



Our logo is a representation of the over 100 year old rimu tree that is situated at the front of the school. Kelvin Road School was established in 1968. Our Māori Immersion unit also makes reference to the rimu in its name, Te Whatitoka Rimu o te Whānau Kahurangi.

Kāhui Ako ki Papakura

School Demographics

MOE Ethnicity	Ardmore School		Edmund Hillary School		Kelvin Road School		Kereru Park Campus		Papakura High School		Papakura Intermediate		Red hill School	
Roll as at March 2020 roll returns	331		195		423		206		782		216		225	
NZ Maori	96	29%	75	38%	279	68%	165	80%	488	62%	136	63%	135	60%
Pasifika	20	6%	150	77%	101	24%	32	15%	204	26%	71	33%	72	32%
Asian	42	22%	9	5%	11	3%	3	2%	41	5%	1	1%	4	2%
European/Pākehā	118	36%	11	6%	18	5%	6	3%	52	7%	6	3%	9	4%
Other	25	8%	0	0	4	1%	0	0%	9	1%	2	1%	5	2%

Māori are currently represented of approximately 58% of our Kāhui Ako population. Individual school enrolments range from almost 30% to over 80% Māori. Children with Pacific heritages make up approximately 27% of the Kāhui Ako, with individual schools ranging from 6% to almost 77% Pasifika. Papakura Kāhui Ako schools are becoming more ethnically diverse with Indian and Asian groups growing in numbers (Education Counts, 2020 data). Te reo Māori me ngā tikanga Māori has a significant position in all Papakura Schools. Kererū Park Campus and Kelvin Road School offer full immersion Māori within their respective settings. Schools benefit from the support of local input from Ngāti Tamaoho and the Papakura Marae through the development of respective curriculum and learner settings.

Kāhui Ako ki Papakura

Early Childhood Centre Demographics

MOE Ethnicity	Blossoms Educare	Inspire Early Learning Centre	Kids Count Kelvin Road	Kids Count Marne Road	Red hill Kindergarten	Settlement Road Kindergarten	Tiny Turtles
NZ Māori	36%	37%	67.0%	75%	52%	58.82%	65%
Pasifika	16%	14%	20%	11.71%	28%	23.5%	21%
Asian	7%	35%	3%	0%	0%	8.82%	-
European/ Pākehā	26%	7%	6%	9.91%	10%	5.88%	-
Other	13%	4%	2%	2.7%	7.89%	2.94%	-

Early Childhood Centres (ECE) reflect the rich cultural diversity of Kāhui Ako ki Papakura. Individual ECE enrolments range from 37% to 75% Māori representation. Children with Pacific heritages make up approximately 13% of the Kāhui Ako, with individual ECE ranging from 11.71% to 28% Pasifika. It must be noted that currently there are no Kohanga Reo or Pasifika Early Childhood Centres included in the Papakura Kāhui Ako membership. ECE visited noted that within a span of 3-4 years that the ethnic diversity was changing considerably with higher numbers of Pasifika, Indian and Asian groups being represented (Education Counts, 2018 data). Roll to date (2020)

Kāhui Ako ki Papakura

Our Journey



Kāhui Ako ki Papakura

High Level Plan - Organisational Plan of our vision statements and key drivers

Our Vision Statements

Papakura learners: Have a strong sense of self and their place in Papakura and the world

Papakura Learners: Value diversity, connect and collaborate

Papakura Learners: Determine their own pathways

Goals

Design a Local Curriculum that reflects, incorporates and integrates learner's cultural intelligence, language and identity across our Kāhui Ako

Whānau attendance to school wide events is at or above 80% as we recognise the importance, influence and positive impact of whanau engagement has on our student's learning

We will increase students' opportunities to develop and exercise agency and their rating of their own exercise of agency in learning

Cultural Intelligence

That develops culturally located individuals
Processes support transition points

Learning Partnerships

Whānau engagement
Educationally powerful relationships that enhance learning and success

Learner Agency

Engaging local curriculum learning
Shared strategic goals across the Kāhui Ako

Key Drivers

Kāhui Ako ki Papakura

Key drivers

<p>Change Levers / key drivers: <i>What will make a difference?</i></p>	<p>Papakura learners have a strong sense of self and their place in Papakura and the world</p> <p>Cultural Intelligence to develop Culturally located individuals</p> <p style="text-align: center;"><i>Me aro ki te hā o te ākonga</i> <i>Be responsive to all students' learning, identities, and well-being</i></p>	<p>Papakura learners value diversity connect and collaborate</p> <p style="text-align: center;">Learning Partnerships</p> <p style="text-align: center;"><i>Whakatere hono ākonga torokaha, ākonga tū kaha</i></p> <p style="text-align: center;"><i>Activate educationally powerful connections to learners' knowledge, experiences, identities, families, whānau, iwi, and communities</i></p>	<p>Papakura learners determine their own pathways</p> <p style="text-align: center;">Learner Agency development through local curriculum learning</p> <p style="text-align: center;"><i>Takina te wānanga</i> <i>Promote thoughtful learning strategies, thoughtful discourse, and student self-regulation</i></p>
<p>What does this mean?</p> <p>We believe:</p>	<p>The culture, language and identity of all learners is embraced and respected through our pedagogy. Accepting, acknowledging, empowering, embracing and knowing our own and our student's culture/whānau and heritage.</p> <p><u>Tātaiako</u> shares that high quality teaching is most influential on outcomes when strong relationships are formed between teachers and students and whānau. These relationships need to be genuine to have effective teaching and learning to occur.</p> <p><u>Tapasā</u> states that educational success is achieved when teachers; - <i>recognise and build on what Pasifika learners, their parents, families and communities already understand value and what they know (p.3).</i></p>	<p>Strong relationships with all learners and their whānau, through wānanga, most preferably, kanohi ki te kanohi, face to face.</p> <p>“Effective schools use their internal collaborative strength to seek out relationships with the community. They see parents more as part of the solution than as part of the problem. They pursue programmes and activities that are based on capacity building in order to mobilise the resources of both the community and the school in the service of learning.” (Fullan, 2000)</p>	<p>Our learners have a sense of agency when they feel they are in control of their learning. It is critical they are scaffolded to develop the capacity to engage strategically in their learning without waiting to be directed. Learner ownership of and responsibility for their learning are cornerstones of a 21st century learner.</p> <p>Agency is underpinned by self-regulation, the understanding that it is interdependent and is mediated by the sociocultural context of the classroom (Wenmoth, D., 2014).</p> <p>For this to happen the learner needs support to build the capacity to shape their learning without the over-reliance on direction and control from others.</p>

Kāhui Ako ki Papakura

<p>Rationale</p>	<p>Greater involvement and engagement from whānau as they identify the value we have placed on their culture and heritage.</p> <p><u>Harker (1990)</u> discusses the concept of Cultural Capital (Pierre Bourdieu) and that systemic failing of certain cultures can be addressed through acknowledgement and value of the cultural capital students bring with them.</p>	<p>Effective teaching, evidence-based data, and a tailored approach to the way we share data with whānau will all make for meaningful impacts on our student's achievement. <u>Best Evidence Synthesis.</u></p>	<p>Self Determination as a key skill in the dynamic global landscape our students are navigating. When learners move from being passive recipients to being much more active in the learning process and more actively involved in the decisions about the learning, then they have greater agency.</p>
<p>What does research say?</p>	<p>MOE publications <u>Tātaiako</u> and <u>Tapasā</u> both outline that the whānau, iwi and wider communities are vital foundations for effective teaching and that learning honours our learners culture and heritage. These threads are evident in Bishop & Glen (1999) Culture Counts book.</p>	<p>The 2008 Ministry publication Successful Home Partnerships shares that parental involvement in education is a good thing.</p> <p>Timperley and Robinson (2002) states; <i>"The success of partnerships depends on how well the partners integrate the relationship and task dimensions to work together and learn from each other."</i></p>	<p>Learners in our Kāhui Ako who have learner agency will have a greater ability to navigate the width and breadth of our curriculum and take advantage of all opportunities afforded to them. As Derek Wenmoth outlines <u>Learner Agency</u> students are more involved in the learning process and actively in decisions based within their learning.</p>

Kāhui Ako ki Papakura

<p>Goals</p>	<p>Design a Local Curriculum that reflects, incorporates and integrates learner’s cultural intelligence, language and identity across our Kāhui Ako</p> <p>Strengthen the capability of our school community (Leaders, teachers and learners) to be inclusive of Te Ao Māori practices and Pacific methodologies.</p>	<p>Whānau attendance to school wide events is at or above 80% as we recognise the importance, influence and positive impact of whānau engagement has on our student’s learning.</p> <p>Collaborate with local organisations, business and industries to support student learning and the development of knowledge, competencies and capabilities useful both in work and life and to support business and local economic growth.</p>	<p>We will increase students’ opportunities to develop and exercise agency and their rating of their own exercise of agency in learning</p> <p>Teachers provides learners with experiences that involve setting goals, within meaningful contexts (culturally appropriate)</p>
<p>High level actions</p>	<p><u>Rich Learning opportunities</u></p> <p>Develop a shared definition and understanding of Māori and Pacific success across our Kāhui Ako</p> <ul style="list-style-type: none"> ● Develop indicators to harness cultural intelligence. ● Partner with Iwi and Pacific leaders to develop cultural indicators. ● Strengthen leadership and teacher capability in Pacific ethnic-specific competencies and pedagogy across the pathway. 	<p><u>Learning Partnerships</u></p> <p>that seek to accelerate learning progress and achievement for learners across our Kāhui Ako. To ensure our parents, whānau and ākonga have a voice we will:</p> <ul style="list-style-type: none"> ● Gather student voice to ascertain what successfully supports their learning in target areas. ● Provide regular hui/fono to enable parents/whānau to share their ideas and opinions. ● Develop connections with local Industries and other external agencies e.g. District Health Board for the holistic development of our learners. ● Use a variety of means to share information about our Community of Learning with parents/whānau and seek their views on the targets and how best to work towards them. 	<p>To develop a shared Language of Learning being spoken by learners, teachers and whānau across our Papakura Kāhui Ako</p> <p>School community (leaders, teachers and students) will identify and develop change leadership practices to create the conditions and culture to support and foster learner agency across Kāhui Ako.</p>

Kāhui Ako ki Papakura

		<ul style="list-style-type: none"> • Use digital resources to regularly report to parents on the progress of their child's achievements in relation to national targets. • Report to Boards of Trustees on the implementation process of the Community of Learners and the ongoing progress towards targets. 	
Assessment	<p>Learner Profile Data on Identity</p> <p>Reading data</p>	<p>Learner Profile data on Collaboration</p> <p>Attendance data</p>	<p>Learner Profile Data on Agency</p> <p>Writing Data and NCEA level 2</p>
<p>Evaluation</p> <p><i>Evidence of impact of our actions</i></p>	<p>Local Curriculum designed for our Kāhui Ako is representative of our learner's cultural intelligence, language and identity.</p> <p><i>Learner Profile of a learner in our Kāhui Ako from 0-24 years created and used to track all learner's progress and achievement.</i></p> <p>Use qualitative and quantitative data collected through, learner, teacher and whānau voice.</p>	<p>Learning partnerships implemented across our Kāhui Ako, supporting learners and whānau in accelerating achievement.</p> <p>Mid and End of Year reporting on these partnerships is shared with our community as needed or requested.</p>	<p>Learners in the Kāhui Ako ki Papakura are agentic architects of their learning.</p> <p>Teachers within our Kāhui Ako have shifted the locus of control from being teacher driven to one of collaboration between the learner and the teacher.</p>

Community Connections

	<p>The Ngāti Tamaoho Trust Board was officially registered in 1991 and is a Charitable Trust. All Trustees are from Mangatangi, Whātapaka and Ngā Hau e Whā Marae. The Ngāti Tamaoho Trust Board is the mandated management group of the people of Tamaoho. The Board has the responsibility to govern, develop and protect the interests of its people and to be kaitiaki in their tribal boundaries (kaitiakitanga is guardianship).</p> <p>The Trust is accountable for the responsibility of and ensuring that all Maunga (mountains), Ngāhere (forests), Awa (rivers), Motu(islands), Moana (foreshore) and Wāhi tapu (sacred places) within the rohe of Ngāti Tamaoho in our tribal boundaries are safeguarded and nurtured. This will be an ongoing joint responsibility for the Trust Board and our people. Over the years there have been many developments and activities, one of which is the development of the Trust Board. The Trust underwent a review of its systems and one part of the process was to be more transparent and be more open with the Ngāti Tamaoho members. One way which the Trust is doing this is through having Elections for its Trustees at the Annual General Meeting (AGM). The people will make the choice for the people they want to see on the Trust Board representing them and making choices for the future of Tamaoho.</p>
<p>Papakura Marae</p>	<p>Papakura Marae was established as an Incorporated Society in 1980 to provide cultural, health and social services for the people of Papakura and its surrounding suburbs. Papakura Marae is acutely aware of their commitment to the Treaty of Waitangi. Papakura Marae will provide accessible health and social services for the education, support and betterment of their clients, in particular we will:</p> <ul style="list-style-type: none"> Deliver quality services that are accessible in their most appropriate setting, Promote, support and encourage health initiatives through a network of services that in time will allow whanau to be self sufficient, Provide a safe environment for and during the delivery of the services for clients and staff that ensure the guiding principles of Tikanga Māori. <p>The Health industry in New Zealand has undergone major changes with a number of new health policies including He Korowai Oranga etc. This focus on the development of a successful Primary Health Care Strategy presents an ideal opportunity for Papakura Marae to further develop an integrated system of care and wellness.</p> <p>Papakura Marae will provide a collaborative approach through inclusive consultation and practice, where appropriate, with tangata whenua and other Māori communities ensuring Māori enjoy the same level of care and service delivery enjoyed by non- Maori. This will be done while respecting and ensuring the guiding principles of Tikanga Māori.</p>

Community Connections

 <p>Integrated social services, health and education Enabled by Great Potentials Foundation</p>	<p>Great Potentials Foundation Family Service Centres address the need for easily accessible, integrated social services, health and education for families and children within low-income communities. Our Family Service Centres are “one-stop shops” that promote safety, well-being and learning for children, and the well-being of their families through support, counselling, education and advocacy. Our aim is to achieve maximum positive change for the greatest number of children and families within these communities.</p>
	<p>Our club members are dedicated people who share a passion for both community service and friendship. Becoming a Rotarian connects you with a diverse group of professionals who share your drive to give back.</p>
	<p>Painga simply means ‘well-being’ and the Painga Project is focused on the well-being of primary and intermediate students in low decile South Auckland schools. The Painga Project works to enable a variety of life and learning opportunities through tailored art, music, social, health and sporting programmes within schools. Through these programmes students gain confidence and build pathways into secondary school and beyond.</p>
	<p>We care about achieving health equity for our community. Together we are more likely to live a long and healthy life if you grow up and live in a healthy home, safe neighbourhood with a good school, healthy environment and people who will affirm and support you.</p>

Inquiry Methods

“Identifying achievement challenges may be relatively easy; understanding them and how to address them is likely to take some investigation. At this point the community needs to research the evidence about ‘what works’ and what ‘good’ looks like with a view to determining possible actions based on their demonstrated effectiveness”

- Collaboration to Improve Learner Outcomes, ERO Publication, 2016

Vision Statements will be developed by the Kāhui Ako and endorsed by the Ministry. Across School leaders will be appointed to activate the ‘key drivers’ and ‘process targets.’

What is going on for learners?

We will inquire deeply into current aspects of practice to lead to improved learner outcomes.

How do we know?

Reliable and consistent data will provide the evidence of what will make the most difference and indicate the capability and capacity within our Kāhui Ako to effect change. External expertise may be employed to support the development of the vision statements.

Together we will work through the six domains outlined in [The Development maps](#): ‘A guide to support development of Collaborative practice in Communities of Learning - Kāhui Ako, Ministry of Education

1. **Teaching** (Improving teaching practice and capability, collaboration, curriculum)
2. **Leading** (collective purpose, focus, responsibility)
3. **Evidence** (using evidential data to monitor progress and lift achievement)
4. **Pathways** (developing an integrated learner pathway with supporting transitions)
5. **Partnering** (with whanau, iwi, employers and community)
6. **Building** (a thriving community working in a culture of trust, planning and delivering together).



Image: Timperley, Kaser & Halbert, 2014

Culture of Collaboration

'For inquiry to be truly effective, it needs to become a way of doing business, a way of thinking, a habit of mind, rather than a discrete event' (page 43) Dwerk's 2006.

Collaborative inquiry is a powerful strategy for building teachers capacity because it provides a structure for teachers to be authentic leaders and decision makers. Using data and evidence collected by teachers, leaders and communities can work together to systematically examine their educational practice. For collaboration inquiry to be successful it needs to be ongoing where the sharing of knowledge and interaction is frequent. The collaborative group work on focussing and refining challenges and making connections within and out of the group. Increased efficacy and agency will be experienced by educators and leaders when collaborative opportunities are practiced.

For our Kāhui Ako to be successful we need to develop a collective responsibility for equity and excellence across all schools in our community. Openness to learning and a willingness to share information and evidence are important factors for collaborative inquiry. Only then will our community experience improved professional practice and enhanced students' outcomes.

Heifetz, Grashow, and Linsky (2009) noted that when individuals and communities meet adaptive challenges, they themselves become somewhat different - they adapt. Change of this magnitude is not easily accomplished, as people's ideas are not easily changed. By focussing on professional learning approaches that challenge mental models and engage peoples learning and working collaboratively individuals and communities will adapt

In collaborative inquiries teams share ideas, reveal beliefs, uncover assumptions, expose practice, and discuss difficult challenges related to learning, leading and teaching. Learning and improving will become a collaborative journey. Once roles, and responsibilities change school improvement is redefined where responsibility shifts and creating and sharing of knowledge in practice will become the norm. Decisions become less directive and more working together in the teams drive to improvement. Along with the increase success and wellbeing of student teams also learn how to help each other become more effective teachers and leaders. This process will define the way we will undertake our inquiry.

Professor Emeritus Michael Fullan (2018) states that *'Deep learning is quality learning that 'sticks' with you for the rest of your life; it increases student engagement through personalization and ownership; it connects students to the 'real world'; it resonates with spiritual values; it builds skills, knowledge, self-confidence, and self-efficacy; it builds new relationships with and between the learner, their teachers, families and communities; and it deepens the human desire to connect with others to do good.'*



Culturally Responsive and Relational Pedagogy

Ka Hikita (Ministry of Education, 2007) 'Evidence shows that two critical factors make the most difference to Māori students educational success: 1. Quality provision, leadership, teaching and learning, supported by effective governance. 2. Strong engagement and contribution from students and those who are best placed to support them. Other essential elements for success are: 1. Smooth transitions 2. Creating strong educational pathways.'

Kia Eke Panuku Advisory group say success for Māori looks like:

- **Ahurea Tuakiri:** Living confidently - with affinity to whakapapa and at ease with a growing cultural competence in language, Tikanga and identity
- **Manaakitanga:** Connected to and in harmony with the people, the environment and systems around about them
- **Kōrero:** Articulate and confident in expressing thoughts, feelings and ideas
- **Whakawhanaungatanga:** Skilled in building and navigating relational spaces
- **Wānanga:** Thinking respectfully and critically about the world and ideas
- **Kia whāi i te taumata:** Achieving qualifications from school and wider life that lead to future options and choice.

Kura Kaupapa Māori

- Te Aho Matua: Mā ngā mātāpono o te aho Matua e ārahi ana i a mātou me te mea nei, he huarahi mā mātou te tiaki i te katoa o te tamaiti, kia whai wāhi mai a ia ki ngā huanga pai katoa o Te Ao.
- Kia aro ki ngā kaupapa Māori aki nei, ā, ka ko whiria ki ngā take, nga kaupapa kei Aotearoa, te ao whānui ano hoki.



Culturally responsive and relational pedagogy

Educators create contexts for learning within which:

- relationships of care and connectedness are fundamental (**whanaungatanga**)
- power is shared and learners have the right to equity and self determination (**mahi tahi, kotahitanga**)
- culture counts, learners' understandings form the basis of their identity and learning (**whakapapa**)
- sense-making is dialogic, interactive and ongoing (**ako**)
- decision-making and practice is responsive to relevant evidence (**wānanga**)
- our common vision and interdependent roles and responsibilities focus on the potential of learners - Māori students achieving and enjoying educational success as Māori - (**kaupapa**)



Kia Eke Panuku
Building on success

Culturally Responsive and Relational Pedagogy

Through our collaborative discussions we indicated early on that student wellbeing is a profound and fundamental need that must be included in our work as Kāhui Ako ki Papakura. The development of; being responsive to all students' learning, identities, and well-being *Me aro ki te hā o te ākonga.*

Professor Sir Mason Durie's Te Whare Tapa Wha Model (1984) symbolises the strength of the whareniui or hauora (Maori wellbeing) of 'he tangata' as being the four dimensions of Māori well-being. In a traditional Māori approach, Taha wairua (spiritual health), Taha whānau (family health), Taha hinengaro (mental health) and Taha tinana (physical health). We see Durie's (1984) work as a guiding document which will help deliver the positive outcomes for our tamariki and wider community.

Emeritus Professor Russell Bishop directed the development of Te Kotahitanga (2001 to 2012). Bishop sets out how schools and teachers can respond to diverse groups of students and develop teaching practices that promote learning for everyone. In this approach, *'students' prior knowledge, language and ways of making sense of the world are used to inform teaching practices rather than being seen as barriers to learning.'*



Kāhui Ako ki Papakura

The Fonofale model was created by Fuimaono Karl Pulotu-Endemann as a Pacific Island model of health for use in the Aotearoa New Zealand context. Although originally designed for Pacific people, this model can be applied across cultures, as it can help us to understand and support people in a holistic, safe and effective manner.

- The roof of the fale represents culture
- Between the roof and the foundation are four pou (posts). Each pou represents a different dimension of well-being. These dimensions are physical, spiritual, mental and other
- The **foundation** of the fale represents family

Around the outside is a **cocoon** where the dimensions have direct or indirect influence on each other, these dimensions are **time**, **environment** and **context**.



Physical: This dimension relates to biological or physical well-being. It is the relationship of the body which includes anatomy and physiology as well as physical or organic and inorganic substances such as food, water, air and medications that can have either positive or negative impacts on the physical well-being.

Spiritual: This dimension relates to the sense of well-being which stems from a belief system that includes either Christianity or traditional spirituality relating to nature, spirits, language, beliefs, ancestors and history, or a combination of both.

Family: The foundation of the Fonofale represents the family which is the foundation for all Pacific Island cultures. The family can be a nuclear family as well as an extended family which forms the fundamental basis of Pacific Island social organisation.

Mental: This dimension relates to the well-being or the health of the mind which involves thinking and emotions as well as the behaviours expressed.

Other: This dimension relates to variables that can directly or indirectly affect health such as, but not limited to, gender, sexual orientation, age, social class, employment and educational status. As our learners are predominantly Māori and Pasifika it is important that we develop a collective awareness across our Kāhui Ako of both approaches to student well-being. This will necessitate Professional Learning and Development for all members of our learning community and also provide us with another opportunity to engage with colleagues from the Health sector.

COVID19 Response and Target Setting

- The following targets are set using 2019 data
- Due to COVID19 the 2020 data may show varied results
- The Kahui Ako will review the targets in 2021
- The Kahui Ako will inquire the impact of COVID19
- The outcome of this investigation may require the targets to be adjusted

Achievement Challenge 1: Reading (Years 1-8)

All learners: : In 2019, 54 % (918/1688) of our students were 'At or Above' the expected curriculum level in Writing. We will lift this to 69% (1164/1688), a 15 % shift by the end of 2023. This will mean shifting 246 additional students from 'Below' expected curriculum expectation to 'At or Above' curriculum expectation.

Māori learners: In 2019, 49 % (444/904) of our Māori students were 'At or Above' the expected curriculum levels. We aim to lift this to 69 % (623/ 904), a 20 % shift by the end of 2023. This will mean shifting 179 additional students from 'Below' expected curriculum expectation to 'At or Above' curriculum expectation.

Pacific learners : In 2019, 46 % (208/447) of our Pacific students were 'At or Above' the expected curriculum levels. We aim to lift this to 69 % (308/ 447), a 23% shift by the end of 2023. This will mean shifting 100 additional students from 'Below' expected curriculum expectation to 'At or Above' curriculum expectation.

Male learners: In 2019 , 51 % (451/885) of our male learners were 'At or Above' the expected curriculum level. We aim to lift this to 69 % (610/885), a 18% shift by the end of 2023. This will mean shifting 159 additional students from 'Below' expected curriculum expectation to 'At or Above' curriculum expectation.

*Refer to COVID19 Response & Target Setting

Achievement Challenge 2: Attendance data

All learners: In 2019, 39% (870/2244) of all our students attend school regularly. We will shift this to 54%, (1211/ 2244), a 15 % shift by the end of 2023. This will mean shifting 341 additional students from 'Students attending 80-90%' to 'Students attending regularly.' We will achieve a 5 % shift annually.

Maori: In 2019, 35% (446/ 1289) of all our students attend school regularly. We will shift this to 50 %, (644 /1289), a 15 % shift by the end of 2023. This will mean shifting 198 additional students from 'Students attending 80-90%' to 'Students attending regularly.' We will achieve a 5% shift annually.

Pacific learners: In 2019, 36% (296/ 822) of all our students attend school regularly. We will shift this to 51 %, (419/822), a 15 % shift by the end of 2023. This will mean shifting 123 additional students from 'Students attending 80-90%' to 'Students attending regularly.' We will achieve a 5 % shift annually.

Year 1 learners : In 2019, 32 % (65/205) of our Year 1 students attend school regularly. We will shift this to 47 %, (96/205), a 15 % shift by the end of 2023. This will mean shifting 31 additional students from 'Students attending 80-90%' to 'Students attending regularly.' We will achieve a 5 % shift annually.

*Refer to COVID19 Response & Target Setting

Achievement Challenge 3.1 : Writing (Years 1-8)

All learners: In 2019, 58% (721/1251) of our students were 'At or Above' the expected curriculum level in Writing. We will lift this to 73% (913/1251), a 15% shift by the end of 2023. This will mean shifting 192 additional students from 'Below' expected curriculum expectation to 'At or Above' curriculum expectation.

Māori learners: In 2019, 50 % (315/ 633) of our Māori students were 'At or Above' the expected curriculum levels. We aim to lift this to 73% (462/ 633), a 23% shift by the end of 2023. This will mean shifting 147 additional students from 'Below' expected curriculum expectation to 'At or Above' curriculum expectation.

Pacific learners : In 2019, 50 % (167/333) of our Pacific students were 'At or Above' the expected curriculum levels. We aim to lift this to 73 % (243/333), a 23% shift by the end of 2023. This will mean shifting 76 additional students from 'Below' expected curriculum expectation to 'At or Above' curriculum expectation.

Male learners: In 2019, 51% (355/688) of our male learners were 'At or Above' the expected curriculum level. We aim to lift this to 73% (502/688), a 22% shift by the end of 2023. This will mean shifting 147 additional students from 'Below' expected curriculum expectation to 'At or Above' curriculum expectation.

*Refer to COVID19 Response & Target Setting

Achievement Challenge 3.2 : Panui and Tuhituhi (Māori medium Years 1-8)

Panui:

In 2019, 45 % (48/106) of our students were 'At or Above' the expected curriculum level in Panui . We will lift this to 60% (64 /106), a 15% shift by the end of 2023. This will mean shifting 16 additional students from 'Below ' expected curriculum expectation to 'At or Above' curriculum expectation. We will achieve a 5 % shift annually.

Tuhituhi

In 2019, 55 % (59 /106) of our students were 'At or Above' the expected curriculum level in Tuhituhi . We will lift this to 70 % (74 /106), a 15% shift by the end of 2023. This will mean shifting 15 additional students from 'Below ' expected curriculum expectation to 'At or Above' curriculum expectation. We will achieve a 5 % shift annually.

*Refer to COVID19 Response & Target Setting

Achievement Challenge 3.3 : NCEA Level 2

All learners: In 2019, 7% (6 /87) of our students achieved NCEA Level 2 Merit or Excellence credits endorsement. We aim to lift this to 22% (19/87), a 15% shift by the end of 2023. This will mean shifting 13 additional students .

Māori learners: In 2019, 6% (3/51) of our Māori students achieved NCEA Level 2 Merit or Excellence credits endorsement. We aim to lift this to 18 % (9 /51), a 12 % shift by the end of 2023. This will mean shifting 6 additional students.

Pacific learners : In 2019, 6 % (2 / 44) of our Pacific students achieved NCEA Level 2 Merit or Excellence credits endorsement. We aim to lift this to 18 % (8 /44), a 12 % shift by the end of 2023. This will mean shifting 6 additional students.

Male learners: In 2019, 6 % (2/39) of our male students achieved NCEA Level 2 Merit or Excellence credits endorsement. We aim to lift this to 21% (8/39), a 15% shift by the end of 2023. This will mean shifting 6 additional students.

*Refer to COVID19 Response & Target Setting

Monitoring and Evaluation

Our Community will monitor progress towards our Achievement Challenge targets on an annual basis. The progress and achievement of our students across the Community will be reported back to our Boards of Trustees and all stakeholders. We anticipate that our Achievement Challenges, the targets and our key strategies will be reviewed and where necessary refreshed as needed. A wide range of methods and tools will be utilised or developed to measure the progress of the Kāhui Ako in working towards or successfully attaining set targets and engaging all learners in our community.

This model will include:

- Regular analysis of student achievement data with supporting narrative that evaluates the results in relation to the set targets.
- Analysis of evidence of any changes in pedagogy, school practice or culture that has had an effect on the proposed outcomes of the target areas within the plan.
- A review of the roles of parents, whānau, student and teacher voice being an integral facet in the implementation of the plan. Evaluation for continuous improvement will strengthen our thriving community.

Reporting

Reporting to the Community and Boards of Trustees of the Kāhui Ako

The Kāhui Ako leader and the leadership group will coordinate the preparation of reports for Boards of Trustees to be supplied regularly.

These reports will cover and update as needed:

- Achievement challenges and priorities; Key aspects of implementation of the plan in regard to the achievement challenges.
- Strategic Plans: Each school's strategic plan will reflect the key drivers and achievement challenges of the Kāhui ako and these will be reported in its Analysis of Variance.
- Analysis of student achievement data from the beginning and the end of year with supporting commentary that evaluates results in relation to set targets;
- Analysis of evidence of any changes in pedagogy, school practice or culture that impacts the proposed outcomes of the plan.
- Impact stories through qualitative and quantitative evidence.

Appendix 1 - Kāhui Ako ki Papakura

Attendance information - Baseline data (2019)

Papakura Kāhui ako	Students attending >90%		Students attending 80-90%		Students attending 70-80%		Students attending 0- 70%	
	Number	%	Number	%	Number	%	Number	%
All students	870	39%	559	25%	370	16%	445	20%
Māori	446	35%	331	26%	227	18%	285	22%
Pacific	296	36%	184	22%	160	19%	182	22%
Male	447	39%	266	23%	190	17%	232	20%
Female	423	38%	293	26%	180	16%	213	19%
Year 1	65	32%	61	30%	34	17%	45	22%
Year 6	96	50%	44	23%	34	18%	18	9%
Year 7	85	44%	59	30%	23	12%	28	14%
Year 8	75	48%	34	22%	23	15%	23	15%
Year 9	59	33%	39	22%	36	20%	44	25%