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**Report On Student Achievement**

**Aggregation: Term 2, 2015**

**Conceptual Strands : Identity, Culture and Organisation**

**: Place and Environment**

**: Continuity and Change (Year 3 – 6)**

**Context: Kotahitanga (Unity) and Manaakitanga (relationships and hospitality)**

***- Students learn about society and communities and how they function. They also learn about the diverse cultures and identities of people within those communities and about the effects of these on the participation of groups and individuals.***

* Teachers should keep in mind five key questions when planning these units of learning
  1. *How is this unit significant learning for these students?*
  2. *What are the big understandings that the unit is based on?*
  3. *What values and key competencies can be focused on?*
  4. *How will I know that the learning has taken place and to what curriculum level?*
  5. *What are the next learning steps for each student that needs to be developed?*

**Main Ideas Contained At Each Level Within the**

**Conceptual Strands:**

|  |  |
| --- | --- |
| **Level 1 Context studied: “Manaakitanga ”**  (Year 1-2 students) | **Level 2** **Context studied:**  **“Kotahitanga” (Unity) “Manaakitanga ” (Hospitality)** (Year 3-4 students) |
| *The ‘ Big Ideas’ in the unit:*  - I am me  - I am part of a family  - There are places/groups in Hamilton that are special to us ( e.g. Church, Te Rapa, Cinema, Marae )  - We do certain things when we visit the Marae  - The Marae has a structure linked to the past  **BIG IDEA: I am a part of something bigger than me.**  **Big Question / Inquiry starting point:**  We are visiting a Marae and need to know about what we will find and do there. How can we find out and who do we need to tell? | *All the preceding ideas, plus:*  - There are lots of different cultures in our classroom and our school.  - We belong to many different groups that have traditions that we do each time we meet as a group  - There are lots of different places that are significant to our groups or our families and these have special requirements and rituals  - We can see similarities and differences between the different places and groups that we belong to.  - To the Maori the Marae is an important place. It has a structure and is linked to the past. Everything we do at the Marae has a purpose  - We can learn about a culture by their visual and oral past  - The importance of continuing Te Reo in our culture and the significance of this for all New Zealanders. |
| **Level 3 Context studied: “Kotahitanga”**  (Year 5 - 6 students) | |
| *All the preceding ideas, plus:*  - New Zealand is a special place because of our bicultural heritage.  - The uniqueness of New Zealand is reflected in our respect for traditional Maori practices.  - Te Ao Maori is New Zealand’s taonga (it’s our treasure).  - Connectedness is an important aspect of Maori tradition: connecting Maori to the land (whenua), connecting people to their ancestors (whakapapa), the connection of peoples as demonstrated in a Mihi – this is reflected in all Maori practices.  - One of the important focus purposes of the Marae is the continuing nurturing of the Maori culture.  - When people come together rules, protocols and customs are important. | |
| ***Values-*** *Throughout the unit the following values from The New Zealand Curriculum will be modeled, encouraged and explored.*   * ***Respect*** *for themselves and others* * ***Diversity*** *as found in our different cultures, languages and heritages* * ***Curiosity*** *by thinking reflectively and critically about an issue* * ***Community and Participation*** *for the common good of a society*   ***Key Competencies-*** *Throughout the activities in this unit, there are many opportunities to develop the key competencies identified in The New Zealand Curriculum. In particular, this focus of learning develops the key competencies of:*   * ***Relating to Others Te Totara Reach for the Stars*** * ***Participating and Contributing Always Learning and Respectful*** | |

|  |  |  |  |
| --- | --- | --- | --- |
| **Social Science**  **The New**  **Zealand**  **Curriculum**  **( 2007)**  *Students will gain knowledge, skills and experiences to:*  **Conceptual Strands** | ***Level One***  ***Programme*** | ***Level Two***  ***Programme*** | ***Level Three***  ***Programme*** |
| Identity, Culture  and Organisation | * Understand how belonging to groups is important for people * Understand that people have different roles and responsibilities as part of their participation in groups * Understand how the cultures of people in N.Z. are expressed in their daily lives | * Understand that people have social, cultural and economic rights and responsibilities * Understand how cultural practices reflect and express people’s customs, traditions and values * Understand how the status of Maori as tangata whenua is significant for communities in N.Z. | * Understand how groups make and implement rules and laws * Understand how cultural practices vary but reflect similar purposes * Understand how the movement of people affects cultural diversity and interaction in N.Z. |
| Place and Environment | * Understand how places in N.Z. are significant for individuals and groups | * Understand how places influence people and people influence places | * understand how people view and use places differently |
| Continuity and Change | * Understand how the past is important to people | * Understand how time and change affects people’s lives * Understand how people make significant contributions to N.Z. society | * understand how people remember and record the past in different ways * understand how early Polynesian and British migrations to N.Z. have continuing significance for tangata whenua and communities |

**TABLE OF STUDENT PROGRESS WITHIN THIS STRAND – June 2015**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Achievement**  **Level:** | **Early Level**  **1** | **Secure Level 1** | **Level 2** | **Level 3** | **Level 4** |

***Class Level - Numbers of Students working at each level.***

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Year 1**  ( 150 students) | **41** | **109** |  |  |  |
| **Year 2**  (130 students) | **5** | **124** | **1** |  |  |
| **Year 3**  (128 students) | **2** | **16** | **110** |  |  |
| **Year 4**  (120 students) | **1** | **-** | **114** | **5** |  |
| **Year 5**  (117 students) |  | **3** | **51** | **63** |  |
| **Year 6**  (96 students) |  |  | **14** | **80** | **2** |

**ANALYSIS AND RECOMMENDATIONS**

**All Students :**

Number of students assessed across Year 0 - 6 **741 students.**

From the data above the majority of all year levels is either ***at*** or ***above***

the Achievement Band Expectation.

(716 students at or above expectation Curriculum levels)

Overall throughout the school we have  **96.6 %** of the students working ***at*** or ***above*** the

Achievement band expectation. ***This is an excellent result.***

**Male Students (Total: 361 )**

From the data above the majority of all year levels is ***at*** the Achievement Band Expectation.

(348 male students at expectation Curriculum levels)

Overall throughout the school we have **96.3 %** of the male students working ***at*** the

Achievement band expectation.

**Female Students (Total: 380 )**

From the data above the majority of all year levels is ***at*** the Achievement Band Expectation.

(368 female students at expectation Curriculum levels)

Overall throughout the school we have **96.8 %** of the female students working ***at*** the

Achievement band expectation.

**Students not achieving at expectation levels – 25 students**

Of these **25** students, **14** are ‘English as a Second Language’ students so often at a lower stage of development with literacy oral/written language development. All of the E.S.O.L. students and 4 of the other students not achieving at expectation levels feature in our Learning Support roll, for curriculum assistance in a number of areas.

**E.S.O.L. Learners**

On our school roll we have **143** students identified as from a background of ‘English as a Second Language.’

Of these students **129** are ***at*** the Achievement Band Expectation.

For our E.S.O.L. students this is a result of **90.2 %** working *at* the Achievement band expectation. Given the language issues and cultural understandings, for many this was their first Marae experience, this is an excellent result.

**Maori Students :**

Number of Maori students assessed across Year 1-6 **89 students.** Of these students **86** are ***at*** the Achievement Band Expectation.

For our Maori students this is a result of **96.6 %** working ***at*** the Achievement band expectation**.**

**Pasifika Students: 7 students** at the time of this unit. All 7 are at expectation level.

**100%** at the Achievement band expectation.

For our Maori students and Pasifika students this is a result of **96.8 %** working ***at*** or ***above*** the Achievement band expectation**. *This is also an excellent result.***

**What went well with this unit of learning**

The teachers all commented that this unit of work was a very motivating unit with high levels of engagement and enjoyment for both staff and students. The students were extremely respectful at the Marae and all visits were very dignified occasions. The Marae focus was a key factor in leading to the understanding of a culture that is all around the students, but a culture that they had not necessarily had personal experience of.

Conceptual understanding has grown through practical experiences e.g. concepts of tikanga (processes) and kawa (protocol) can be quite abstract initially but with the Marae visit the students were able to grow their understanding through an ‘immersion’ experience. This has given us the opportunity to take a language and culture and embed it into our teaching and learning practices through all curriculum areas.

This unit was linked with our Teaching and Learning Model throughout the school. Teachers focused specifically on the Te Totara Learning Rocket particularly the ‘Journey’ section of this. Time was spent developing effective questioning and research methods within their students. How this was achieved varied, depending on the level of the students; some of the methods included modeling effective questions, deliberate acts of teaching around the types of questions, exploring open and closed, question or statement, relevant and irrelevant questions.

The excellent work before, during and after this unit by our Whanau committee and particularly their leader Ryan Jordan made a real difference to the confidence of the staff in this area. The professional development sessions, both formal and informal were very well received and for many a real interest in ongoing learning has occurred. The continued fostering of a link between our school and Kirikiriroa Marae will be very valuable, not only to this unit but in the years to come as we continue to build our knowledge in this area. We acknowledged our gratitude and the importance of the Manaakitanga from the Marae personnel, by presenting Kirikiriroa marae a Korowai (cloak) with a feathers made by all our students.

The Marae trip was timed well as students were prepared for it by exploring and learning the protocol and they became eager to apply their learning into a meaningful context e.g. practising their mihi and learning simple greetings in preparation for sharing this at the Marae. Students speaking and doing karanga on the Marae was a wonderful experience. This was an amazing opportunity to have a small number of our students play important roles in the põwhiri part of the visit. These roles are usually assigned to the most senior and respected members of a group so it's highly unusual that children would be able to play the part. The first role was as kai whakautu (a girl doing a scripted response to the Nanny's karanga) and the second was as kai whaikõrero (a boy doing a short speech in Māori on behalf of the group). This occurred for every one of the nine visits held over the three days.

This was also a valuable learning experience for our male teachers who participated in workshop sessions in preparation for their whaikõreo role in the põwhiri.

Marae personnel were fantastic hosts and provided the activities of clay work making a kãuau (small flute) rãkau sticks (weaponry) and an exploration and korero about the wharenui (meeting house.)

Our senior students were immersed in a variety of learning experiences to identify the concept of ‘biculturalism’, which included exploring the Treaty of Waitangi. As part of their learning around Kirikiriroa Marae they learnt about what an ‘urban Marae’ is and why they have gained in importance in more recent times. It has been discussed that perhaps a noho stay or even overnight on a Marae could be beneficial to their understanding around Maori tikanga and also to the concept of biculturalism.

The students were able to be welcomed onto the Marae as the ‘Manuhiri’ (visitors) in the morning and then in the afternoon they became the ‘Tangata Whenua’(the local people) and welcomed the afternoon group of younger students.

This twin powhiri experience created deep learning for the students as they experienced and enacted Marae protocol from both sides of the protocol, a greater level of respect was in clear evidence.

The teaching for our Junior learners about sharing places that are special or important to them helped to build their understanding of the Marae as a ‘special place’ to the Tangata Whenua, the Maori culture.

Hamilton North satellite unit also joined in with one of our Marae visit sessions which was great. Our visual resources were excellent; the photos taken of a previous school trip to the Marae and the Ngã Tõku book was a great help in building understanding in students who had no previous experience of a marae.

The involvement of families in our community especially our Whanau group in the preparation for this unit and the Marae trip was a very strong aspect which helped to strengthen our own school culture.

All teachers commented on the success of the Marae visit – the learning about many aspects of Maori culture was ‘hands on‘and relevant as we had visited the setting as a group. After the visit the students could understand the reason and context for learning their Mihi that was appropriate to their area of the school.

Making connections with the student’s home life through learning Mihi, as well as bringing items of significance in to school to share, enriched learning for all as it required input from families.

To be able to recite their Mihi and learn conversational Te Reo allowed the children to completely embrace the culture and many students naturally incorporated Maori phrases and words within their own spoken and written language. They were also very proud to share their Mihi at the school assembly and saw this as an expression of their own uniqueness.

The use of Maori Myths and Legends shared frequently, the songs and the visual arts we learned also built knowledge of the Maori culture and again allowed connections to be made to these features at the wharenui in the Marae. Several of the teaching teams incorporated the Arts into a regular Arts rotation each week. Matariki was acknowledged within the teams with the sharing of the Arts and the food.

Tikanga and Te Reo Maori remain an important curriculum area at Te Totara. We have an active, skillful and enthusiastic Kapa Haka group who lead our regular powhiri to welcome new staff and student teachers to our school on a regular basis. The involvement of the Hakahiva Company to work with our Kapa Haka group has grown their skills, confidence and Mana with the once weekly teaching sessions in Terms 2 and 3 in 2015.

The teachers commented that this unit was so easy and natural to integrate across the curriculum which led to ‘connected rich learning’ for all students.

**Curriculum integration** occurred with the essential learning areas of **Social Science**,

**Learning Languages**; (Te Reo Maori – Cultural Knowledge strand) and **English** (Oral –

group discussion dynamics, Written – Procedural and recount writing.) **Technology**

**(construction and digital),** **The Arts; Music and Visual Arts.** The students also observed the

Kowhaiwhai panels in the meeting house and experienced the rotational symmetry of these

within their Geometry unit in **Mathematics**. The Marae became a wonderful context for

other learning.

**Ideas for Future Action of this or a similar unit -** ( Linked to our future Strategic Planning. )

* Continue to foster the links with the Internal Whanau group and the wider community to share aspects of their cultural identity with the students. The engagement of our families with their children’s school learning in this area is invaluable. Also continue to foster the links with the Kirikiriroa Marae. We found we needed to spread the visits over a number of days to incorporate our numbers, 3 days was a great time span – this is a big commitment from the Marae and was greatly appreciated.
* Continue to develop teacher knowledge in Marae protocol as the Inquiry learning process encourages the students to ask relevant questions, some of which the guides at the Marae need to be prepared for, or the staff need to find the information in order to answer student questions. Ensure our staff are aware of cultural appropriateness and that the Marae personnel are volunteers whose efforts and activities are highly appreciated by Te Totara school.
* A large number of the staff have expressed an interest in continuing to develop their own confidence in speaking Te Reo regularly with correct pronunciation in the class and enhancing their understanding of Tikanga protocols, as well as myths and legends. We need to continue to look at ways to sustain and grow our levels of Te Reo and Tikanga as we make staffing and funding decisions each year.
* There is so much ‘rich learning’ to be explored in the Identity, Culture and Organisation strand of the Social Sciences curriculum that I would recommend to continue visiting the Marae every 3 years, as part of a unit about the special place of the Tangata Whenua within New Zealand society. This would acknowledge the principles of the Treaty of Waitangi and the bicultural nature of New Zealand by recognising the unique status of Maori. More time can be spent on learning the Marae structure and purpose, how it is linked to the past and how important those ancestral links are to this cultural group.
* Continue to focus on Cultural Diversity in our Social Sciences curriculum, particularly within our own community and further develop our student’s understandings and empathy in this area. Term 1 2016 we will revisit one of our essential learning areas – ‘Te Totara School; Our Place’ with a particular focus on our cultural identity and diversity. We have explored the concept of ‘biculturalism’ in this unit, the next cultural focus for us is New Zealand as a Multicultural society within a Global community.
* It would be of advantage for the staff to have the opportunity to visit the Marae prior to the school visit. This would allow for specific teaching aspects to be highlighted and shared with the children before the visit so there would be less information to take in on the day and the students could just be immersed in the protocol and the ‘atmosphere’ of the Marae. This would help the staff to have realistic expectations of what the visit can achieve for them and their role in growing the student’s knowledge.
* We need to target more resource purchases in the Social Science Learning Area towards the specific teaching and learning contexts selected within the teaching year (i.e. 2015 ‘Big Ideas or Rich Concepts) as we build up a bank of successful teaching resources. New resources have been purchased to support ‘formulaic language’ and the learning that can happen in the classrooms using this approach. We will continue to build up significant resources in the Te Ao Maori area. The ‘purchasing of relevant skills and personnel to assist our Kapa Haka group is an example of this. Build up a bank of waiata and action songs, also myths and legends for our teaching teams and share these on a regular cycle.
* Continue to explore at least one school-wide focus each year in Social Science to build teacher knowledge in the Social Science Learning Area as staff professional development. Curriculum knowledge of concepts and units need to be shared to ensure that we have a common understanding of the levels of the curriculum, where our expectations for student learning are and where the students are currently achieving at. The other Social Science units during the year can be at the team or class level in response to the needs of the students. The Curriculum Manager is to closely monitor planning and teaching in this curriculum area.
* The understanding gaps in tasks or discussions by our E.S.O.L. students was evident, particularly with non-literal learning.

E.S.O. L. students need to continue to receive specific curriculum and vocabulary support from our E.S.O.L. teachers and teacher aides to maximize their learning opportunities in this learning area. For most of our E.S.O.L. students this was their first exposure to much of the Maori culture so we need to continue to foster their knowledge and understandings in this area. We also needed to be sensitive to cultural and religious differences such as Muslim girls to use sleeves to minimize touch when participating in a powhiri and an alternative for our Jehovah’s Witness students who were unable to attend.

* Continue to foster sustainability for Te Ao Maori (all things Maori) at Te Totara. This should not just be a feature of a unit we do every few years but a real aspect of daily classroom life. Actions needed to create sustainability are as follows:
* Grow and maintain the Strategic Overview Plan for Te Reo Maori with the staff (Whanau committee, Whaea Emma, Whaea Becky, Curriculum Leader and other Senior Leadership.)
* Continue Implementation of the Te Reo Resource banks that have been developed based on the model shared from Hukanui School in the Course attended by Becky, Emma and Anne.
* Continue to foster and integrate the Arts through Kapa Haka, dance, visual arts and waiata.
* Celebration of special times in the year such as Matariki.
* Continue to acknowledge the special place of the Maori culture through the school signage and through written communications such as Yearbook, newsletters and spoken in school occasions such as powhiri and weekly assemblies.
* Continue regular Internal Whanau meetings during the school day and consider evening or weekend Whanau events to attract more community members
* Regularly use the Maori translated ‘Reach for the Stars’ poster and language in the classrooms and across the school e.g. when a student is ‘Self Managing’ speak of this in Maori as ‘Toi Mana Whakahaere.’
* Continue to develop our own school powhiri and use this on suitable occasions. Grow all students knowledge of this welcoming process.
* Continue staff professional development in the Tataiako document from the New Zealand Teachers Council to support the teacher’s Performance Management process
* Staff to review their own knowledge, attitude and participation in Tikanga Maori at part of our Appraisal processes each year.
* Due to the exciting direction, actions and pathway forward in this area of the school life I believe that Tikanga Maori needs to remain a focus area for next year in order to fully develop the sustainability that is important to the school community as expressed within the Te Totara School Charter.

**This document on student achievement in Social Science and other integrated Curriculum areas - Term 2 2015 was reported to the Board of Trustees Meeting on 27 August 2015.**

**The valuable input of all staff is acknowledged in the preparation of this report.**

**Anne Fraser**

**(Deputy Principal**