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**Report On Student Achievement**

**Aggregation: Term 2, 2017**

**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, Temple, 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 Māori 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 2017**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **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**  ( 139 students) | **18** | **121** |  |  |  |
| **Year 2**  (136 students) | **3** | **133** |  |  |  |
| **Year 3**  (123 students) |  | **24** | **99** |  |  |
| **Year 4**  (132 students) |  | **1** | **123** | **8** |  |
| **Year 5**  (125 students) |  | **1** | **35** | **89** |  |
| **Year 6**  (112 students) |  | **1** | **6** | **105** |  |

**ANALYSIS AND RECOMMENDATIONS**

**All Students :**

Number of students assessed across Year 0 - 6 **767 students.**

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

the Achievement Band Expectation.

(755 students at or above expectation Curriculum levels)

Overall throughout the school we have  **98.4 %** of the students working ***at*** or ***above*** the

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

**Male Students (Total: 395 )**

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

(388 male students at expectation Curriculum levels)

Overall throughout the school we have **98.2 %** of the male students working ***at*** the

Achievement band expectation.

**Female Students (Total: 372 )**

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

(367 female students at expectation Curriculum levels)

Overall throughout the school we have **98.6 %** of the female students working ***at*** the

Achievement band expectation.

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

On our school roll we have **137 funded** students identified as from a background of ‘English as a Second Language.’ Total school roll who are identified as being from an E.S.O.L. background is **225 students.**

Of these 137 students **130** are ***at*** the Achievement Band Expectation.

For our E.S.O.L. students this is a result of **94.8 %** 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.

Students not achieving at expectation levels – **12 students**

Of these 12 students, 5 are ‘English as a Second Language’ students, at a lower stage of development with literacy oral/written language development, 10 of the 12 students feature in our Learning Support roll and all of them have been identified within their teaching team with appropriate remediation processes in place. The Year 6 student achieving at Level 1 of the Curriculum is E.S.O.L. and only enrolled in March 2017.

Two of these students are also ORS funded, being in the Autistic spectrum, their teachers were very pleased with their level of participation, particularly at the Marae where they were supported by our teacher aides.

**Maori Students :**

Number of Maori students assessed across Year 1-6 is **88 students.** Of these students **87** are ***at*** the Achievement Band Expectation.

For our Maori students this is a result of **98.8 %** working ***at*** the Achievement band expectation**.**

**Pasifika Students:**

**12 students** at the time of this unit. All 12 are at expectation level.

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

For our Maori students and Pasifika students this is a result of **99 %** working ***at*** or ***above*** the Achievement band expectation**. *This is also an excellent result.***

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

The unit beginning with the students, their culture, groups and interests created a great foundation for discussing the cultures and traditions of others, in particular the Maori culture. As the student’s explored and compared their own cultures they discovered that each culture is special and unique. Teachers commented that this focus allowed the students to realise how culturally diverse their classes and our school is.

Throughout this unit of learning staff confirmed it was highly motivating with strong levels of engagement and enjoyment for both staff and students.

All teachers commented on the success of the Marae visit – the learning about many aspects of Maori culture was a ‘hands on‘ experience and very relevant. All students behaved appropriately and were extremely respectful at the Marae, the 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. After the visit the students could understand the reason and context for learning their Mihi, which was appropriate to their area of the school.

The excellent work before, during and after this unit by the Whanau team within the Community committee, particularly by their leader Julianne Wink made a real difference to the cultural competence of all staff in this area. Our Tikanga Maori professional learning sessions for staff, both formal and informal lead by Emma Jordan were very well received. The growth of teaching ability and student achievement has been in clear evidence.

The continued fostering of a link between our school and Kirikiriroa Marae, as our urban Marae was very much enhanced through having Emma Jordan and Niki Collins (our school photographer) on-site at the Marae throughout the three days of school visits. This really enhanced the manaakitanga and trust between the Marae personnel and the school, not only in this unit, but in the years to come as we continue to build our knowledge in this area.

The Marae trip was well programmed being in Week 6 of Term 2, as students prepared for it by exploring and learning the protocol. They became eager to apply their learning into a meaningful context e.g. practising their mihi and learning greetings and conversational language in preparation for sharing this at the Marae. Senior students speaking and performing the karanga on the Marae was a wonderful experience. This was an amazing opportunity to have a 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 tangata whenua’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.

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, a greater level of respect was in clear evidence.

Most student groups that visited were ‘vertically grouped’ with younger students being supported by an older buddy – this was a real and valid expression of Tuakana Teina (older/younger learning through relationship.) We noticed an increase in confidence particularly in our senior Maori students as they shared their knowledge with others. This was very affirming.

Marae personnel were very welcoming and generous hosts and provided the activities of weaving flax flowers, using rãkau stick games, dancing, and an exploration of 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 an importance in more recent times. It has been discussed that perhaps a longer visit or even overnight on a Marae could be beneficial to their understanding around Maori tikanga and also to the concept of biculturalism.

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. It was a great way of incorporating STAR’s learning through discovery into the topic. Hamilton North school 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.

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

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.

The use of our Seesaw app across the school took the learning out of the classroom and into the student’s homes and wider family lives. The children shared their mihi, one of our Year 1 teachers commented “every child learnt their mihi and could say it loud and proud in front of the class – parents loved seeing this on See Saw.” Use of the iPad and See-saw to record each other speaking in Maori helped students to develop greater fluency and expression. This and other conversational language was also frequently shared in our Term 2 class sharing at assembly. Students saw this as an expression of their own uniqueness.

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.

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 throughout the year which will culminate in their performance as part of the Fairfield Cluster Schools Cultural Festival in November 2017.

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, creating myths and

legends.) **Technology(construction and digital),** **The Arts; Music and Visual Arts.** The students

also observed the Kowhaiwhai and Tukutuku panels in the meeting house and experienced

the rotational and transformational 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. The community consultation we engaged in during 2016 with our Maori parents resulted in a consensus that the Marae experience should occur every second year. This unit in 2017 is a response to the Te Totara community curriculum. Teachers commented that in the middle and senior school that the students had a foundation to build on as they remembered their previous Marae experience.
* 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 2 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 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 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 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.
* 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 2018 we will revisit one of our essential learning areas – ‘Te Totara School; Our Place’ as part of our 10th year Anniversary celebrations! This will also have a focus on our cultural identity and diversity. We have mainly 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. 2017 ‘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 were evident in discussions by our E.S.O.L. students, 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 aware of and 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:
* Sustain and enhance the Strategic Overview Plan for Te Reo Maori with the staff (Whanau part of the Community committee; Julianne Wink, 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 Jeanne Biddulph in the Courses attended by Emma Jordan, and Julianne Wink (2017) Becky Somerville and Anne Fraser (2015).
* 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 Community committee 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.’
* Further enhance the use of the See Saw app and our Te Totara TV medium to bring our learning out into the community; the student’s homes and wider family life.
* Continue to develop our own school powhiri and use this on suitable occasions. Grow all student’s 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 an important focus area 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 2017 was reported to the Board of Trustees Meeting on 28 September 2017.**

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

**Anne Fraser**

**(Deputy Principal and Curriculum Manager)**