

Analysis of Variance 2021

NCEA Results for 2021

Below are the NCEA results for 2021. The criteria used to determine these is as follows. All students who have had 70 days in the school have their data reported. International students are excluded, but it still includes ORS funded students. It also includes students who had insufficient credits to achieve the qualification. The results are cumulative, i.e credits achieved in the previous year(s) count towards the qualification.

To determine ethnicity, students are able to select up to three ethnicities and their results are reported for all three groups. NZQA uses a method called Total Response reporting and it is seen as statistically valid. This needs to be kept in mind because the total number of reports will be greater than the total number of students.

2021 was similar to 2020 due to COVID-19 and another lockdown. For four weeks students had to stay at home and lessons were taught through Zoom meetings and posting resources on Google classrooms. Some students coped better than others did. As a result, the NZQA once again allowed students to receive Learning Recognition Credits (LRC). These credits did not count towards endorsements, or perquisites, but did count to the total number of credits. Their allocation varied, but on average, students received 1 LRC for every 5 credits earned with a max of 8 LRCs for Level 1 and a maximum of 6 earned in Level 2 and 3.

Strategic Goal 1

All students will progress and achieve to their highest educational potential through quality teaching and learning, safe environments and positive relationships.

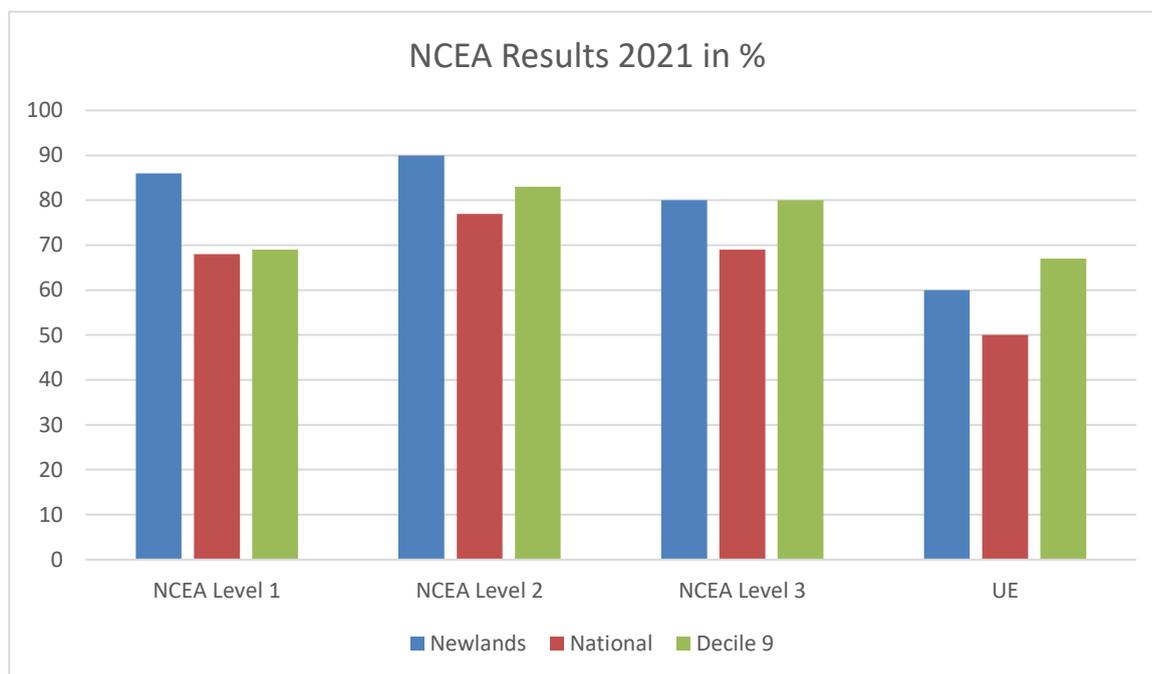
There are several measures to this goal. The first one relates to NCEA outcomes and these were benchmarked as follows:

Table 1 - Academic Goals

NZ Qualification	All Students	Māori (1)	Pasifika(1)	With Merit/Excellence
NCEA Level 1	80%	80%	80%	70%
NCEA Level 2	80%	80%	80%	55%
NCEA Level 3	70%	70%	70%	45%
University Entrance	60%	60%	60%	-

Note (1) - percentages apply when the cohort exceeds 20

Outcomes



At Level 1 and 2 the College did extremely well, comfortably exceeding both the National and the Decile 9 results. Level 3, the school outperformed the national mean by 10% but was 8% behind other Decile 9 schools. Level 3 contains a large number of ORS students who are counted but do not enter the qualification. The other change for the school was that historically the Y13 class consisted of 110-115 students, last year there was 162. More students had returned to school to finish their qualifications or do qualifications provided by other institutions e.g. Weltec, but did not have the course structure that led to University Entrance.

Level 1

Below is a table which records the students who were not successful in gaining NCEA Level 1. Students need to gain Literacy and Numeracy to get the qualification. Seven students did not gain Literacy and 8 did not gain numeracy. We had sent a group of students to the Campbell Institute which provides intensive literacy and numeracy education and while they were successful in some cases, this was not true for all the students. To be successful at school a minimum of 90% attendance is seen as the bench mark. With this group 19/ 28 had attendance less than this. During lockdown the MOE direction was to mark all students as attending on line learning. I suspect that this was not true for the above cases and their attendance and teachers reported the student's non-attendance in Zoom meetings. There were an additional eight students who did not get enough credits for NCEA Level 1 however, the Learning Recognition credits brought these students up to the achieve level.

Last Name	First Name	Gender	Stats Ethnicity	Credits	Literacy	Numeracy	LRC/NCEA	Attendance	Comment
Student	A	M	Māori	47	Y	Y	N	92	Not engaged
Student	B	M	Pasifika	15	N	N	N	91	Major Learning difficulties
Student	C	F	NZ European	13	Y	N	N	90	Mental Health
Student	D	F	Māori	60	Y	Y	N	83	Dysfunctional Home
Student	E	F	Māori	26	Y	N	N	43	Dysfunctional Home
Student	F	F	NZ European	19	N	Y	N	67	Disengaged, Multiple Huis
Student	G	M	NZ European	10	N	Y	N	37	Multiple Agencies Involved
Student	H	F	Other	36	Y	Y	N	71	Mental Health
Student	I	F	NZ European	28	Y	Y	N	81	Mental health
Student	J	M	Māori	65	Y	Y	N	85	Disengaged, Multiple Huis
Student	K	M	NZ European	59	Y	Y	N	93	Organization
Student	L	M	Other	53	Y	Y	N	95	ORS
Student	M	F	Asian		N	N	N	63	Health School
Student	N	F	Asian	54	N	N	N	79	Stanine 2 Reading
Student	O	M	Pasifika	48	Y	Y	N	92	Disengaged, Multiple Huis
Student	P	F	NZ European		N	N	N	0	Health School
Student	Q	M	NZ European	42	Y	Y	N	83	Disengaged, Multiple Huis
Student	R	M	NZ European	24	N	Y	N	88	Learning Disability
Student	S	M	NZ European	27	Y	Y	N	95	Left July
Student	T	M	Māori	58	Y	Y	N	92	Alt. Learning
Student	U	M	NZ European	43	Y	N	N	81	Disengaged, Multiple Huis
Student	V	M	Māori	20	Y	N	N	70	Disengaged, Multiple Huis
Student	W	M	NZ European	60	Y	Y	N	84	Disengaged, Multiple Huis
Student	X	F	Māori	39	Y	Y	N	72	Dysfunctional Home
Student	Y	M	Pasifika	45	Y	Y	N	81	Personal Tragedy
Student	Z	M	Māori	36	Y	Y	N	78	Didn't cope with COVID
Student	AA	M	NZ European	44	Y	Y	N	82	Disengaged, Multiple Huis
Student	BB	M	Asian	62	Y	Y	N	85	ESOL

Level 2

At Level 2 there were 23 students who were not successful. Of those 23 there were seven who left early in the year and were not at the College to complete their qualification. Of the 16, 4 students were ESOL with very limited English and the focus of their course was to improve their literacy skills. Four students were disengaged with school and had poor attendance. These students were on our “at risk” register and we engaged with their whanau on a regular basis. These students transitioned into work placements.

Last Name	First Name	Gender	Ethnicity	NCEA L1	NCEA L2	Credits	Attendance	Other
Student	A	M	Other	N	N			Left 18/3
Student	B	F	Other	A	N	45	80	ESOL
Student	C	M	NZ European	A	N			Left 8/7
Student	D	F	NZ European	A	N	32	92	Learning Hub

Last Name	First Name	Gender	Ethnicity	NCEA L1	NCEA L2	Credits	Attendance	Other
Student	E	F	Pasifika	N	N			ESOL
Student	F	F	NZ European	N	N			Left 16/4
Student	G	M	Other	N	N			Refugee
Student	H	F	NZ European	A	N	42	79	Mental Health
Student	I	F	Pasifika	M	N	46		Dysfunctional Home
Student	J	F	NZ European	A	N			Left 23/6
Student	K	M	NZ European	N	N			LSC
Student	L	F	Asian	M	N	53	67	Disengaged
Student	M	M	Pasifika	A	N	37	70	Disengaged
Student	N	M	Asian	N	N	7	61	ESOL
Student	O	M	NZ European	A	N	51	83	Disengaged
Student	P	M	Asian	A	N	30	80	ESOL
Student	Q	M	Pasifika	A	N	30	92	Learning Hub
Student	R	F	Asian	A	N			Left 9/7
Student	S	M	Asian	A	N	47	84	Disengaged
Student	T	M	NZ European	A	N			Left 9/7
Student	U	M	Other	A	N	34	92	O/Seas School
Student	V	F	Pasifika	N	N	27	58	Left 9-Sep

Level 3 Non-Achievers

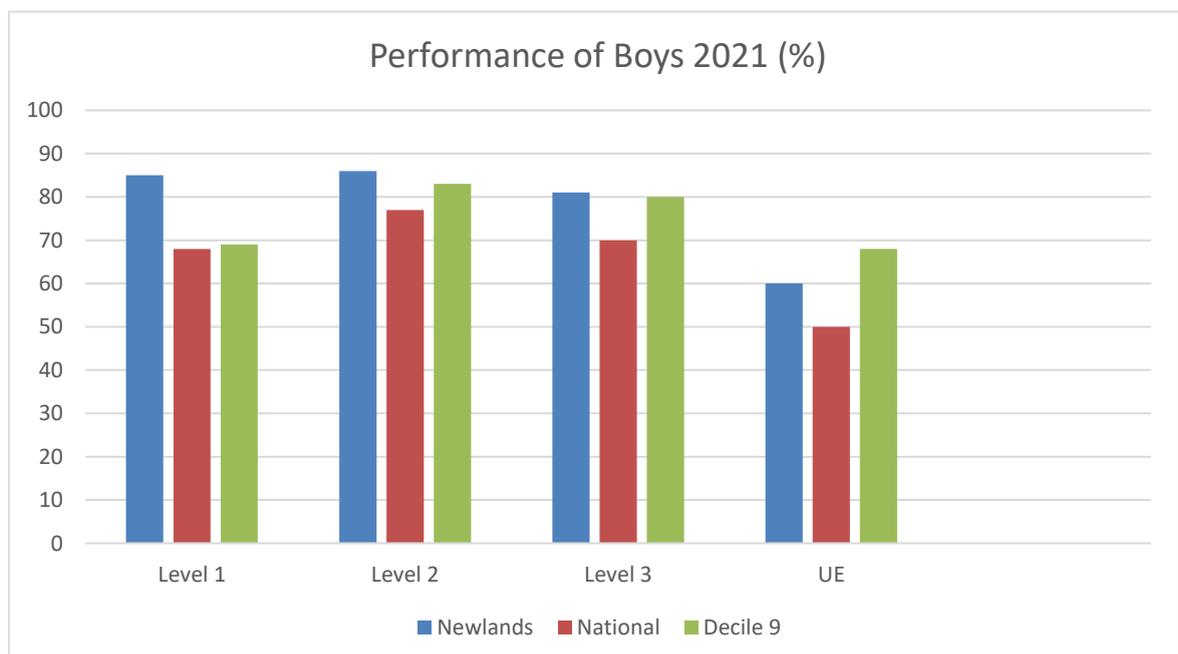
Last Name	Gender	Stats Ethnicity	NCEA L1	NCEA L2	NCEA L3	UE	Comment
Student A	F	Other	A	N	N	N	ESOI/Refugee
Student AA	M	Asian	N	N	N	N	Left July
Student B	F	Other	N	N	N	N	ESOI/Refugee
Student BB	F	Asian	M	A	N	N	68% Attendance
Student C	F	Pasifika	M	M	N	N	62% Attendance
Student CC	F	Pasifika	A	A	N	N	64% Attendance
Student D	F	Other	A	A	N	N	Left August
Student DD	M	NZ European	A	A	N	N	71% Attendance
Student E	F	NZ European	M	A	N	N	Disengaged
Student F	M	Asian	A	A	N	N	Left July
Student G	M	NZ European	N	N	N	N	ORS
Student H	M	Asian	M	E	N	N	International
Student I	M	Other	N	N	N	N	ESOI/Refugee
Student J	F	NZ European	M	M	N	N	72% Attendance
Student K	M	NZ European	E	M	N	N	Left June
Student L	M	Māori	A	A	N	N	Left June
Student M	F	NZ European	M	M	N	N	78% attendance
Student N	F	NZ European	E	M	N	N	Left July
Student O	M	Asian	A	A	N	N	International

Last Name	Gender	Stats Ethnicity	NCEA L1	NCEA L2	NCEA L3	UE	Comment
Student P	F	NZ European	A	A	N	N	Learning Hub
Student Q	F	NZ European	N	N	N	N	learning Hub
Student R	M	Pasifika	M	A	N	N	60% Attendance
Student S	M	Māori	A	A	N	N	Left April
Student T	M	Pasifika	A	N	N	N	Left August
Student U	M	Asian	A	A	N	N	71% Attendance
Student V	F	NZ European	M	M	N	N	Too hard?
Student W	F	Asian	E	A	N	N	68% attendance
Student X	M	Asian	M	A	N	N	61% attendance
Student Y	M	Māori	A	A	N	N	Disengaged
Student Z	M	NZ European	M	A	N	N	87% Attendance

At Level 3 there were eight students who left early in the year. Most of these students stayed to complete level 2, which they did, and either travelled back home overseas, or started tertiary education with a July intake. 11 students were poor attenders and being in lockdown did not help. Whanau engagement was regular, but the students had no clear plans as to what they might do when they left. These students worked with their Dean and the Careers office. Three students were ESOL and their courses did not lead to NCEA Level 3.

Progress of Boys

Part of the first goal is measure the progress of boys compared to boys attending similar schools, i.e. co-education decile 9 schools. This is shown in the tables below. Only data for decile 9 schools was available so this includes single sex schools.



The goal was that boy's achievement would exceed that of other boys in similar schools. At level 1 the boys were approximately 15% ahead for both boys nationally and for Decile 9. The gap had closed for Level 2 although 86% of boys gaining the qualification compared to 77% nationally and 83% for other decile 9 school is a good effort. At Level 3 we were a head of the national mean, but only 1% ahead Decile 9 schools. Using the non-achiever table above 8 of the boys had left during the year and a further 6 had become poor attenders. COVID-19 played its part in this. This was further reflected in the UE data. However, as mentioned earlier, we had the largest Year 13 by some margin, not all of the students were eligible for UE in the first instance.

Other Outcomes

Despite COVID-19 we were able to provide a wide range of activities to support student learning.

- At-risk registers were operated by the dean's and they built on the data that they had from previous years. Students who were not succeeding were met on a regularly basis and parents were invited to the school for huis. Depending on the circumstances students gained opportunities outside of the school, such as undertaking their literacy and numeracy at the Campbell Institute, undertaking STAR courses, or being involved in the Trades Academy.
- The Student Executive continued to operate as best it could under difficult circumstances. Some differences included the creation of a position for a well-being captain, and the Pou Rangitahi who was the Komiti Māori representative was co-opted to the Board of Trustees.
- Reporting to parents continued in the usual cycle although instead of having two parent teacher evenings, one of them was a ZOOM meeting. There were pluses and minuses for both methods. Progress comments were posted through the parent portal, although one of the Me Whakamatua reports was not completed. It was based on Whanaungatanga and it was difficult to comment on students building relationships when they were in lock down.

Performance Against the Strategic Plan Teaching and Learning Goal 1 for 2021

Report prepared by Susan McDiarmid

Improvement Plan: Teaching and Learning
Strategic Goal 1: All students will progress and achieve to their highest educational potential through quality teaching and learning, safe environments and positive relationships
Annual Target: By the end of Year 10, students are achieving in reading and writing at Level 5 or above of the NZ curriculum

Analysis

This analysis relates to our current Y11 students in 2022 and their performance across Y9 and Y10.

The overall aim of this goal is to develop students' literacy to a level that they are ready for NCEA level 1. We currently conduct a variety of assessments that measure students against national curriculum levels. The following results focus on our current Y11 cohort's progression from the entrance testing as Y8's in 2019 to the end of year testing as Y10 in 2021. The data collected and reflected here shows progression for reading and writing using asTTle reading and writing testing. They are assessed against curriculum levels. AsTTle uses a range of categories within the curriculum level from the beginning and proficient categories, to advanced. In addition to asTTle reading and writing, we also assess listening as well as punctuation and grammar.

As a general rule, we expect students to be working at curriculum level 4 in Year 9 and curriculum level 5 in Year 10. This goal has the expectation that all students will be working at L5 or above for reading and writing.

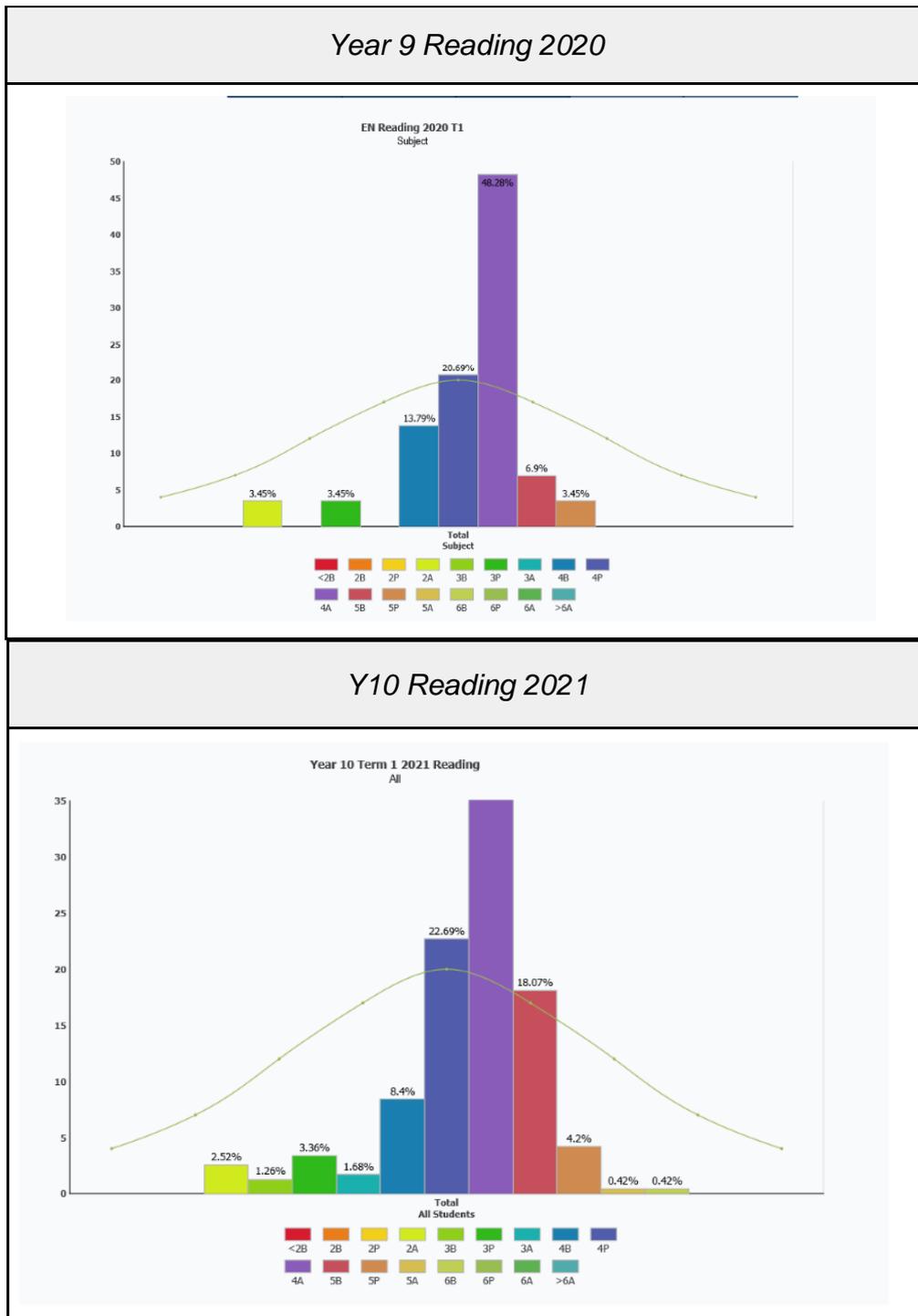
I think it is worth noting that this cohort has had their entire secondary schooling under COVID-19 conditions. When they first arrived at our school as Y9's in 2020 they went into a lockdown period within the first term. This has followed with periods of uncertainty and concern for many families. In addition to this, last year, we conducted the reading testing as part of the Year 10 back to

school programme. Previously students would have been in class for approx 4 weeks before such testing occurred. The writing test has remained at the end of each school year.

Reading:

AsTTle reading testing is conducted at the **start** of the school year - Y9 2020 and Y10 2021.

Results at a glance:



Statistical Comparison:

The goal is to get everyone working at L5 of the curriculum by the end of the year. The following statistics show where our students are at the start of Y9 and Y10. Please note they have another year to develop this.

<i>Students working at 5B and above</i>	<i>Year 9 results</i>	<i>Year 10 results</i>
<i>All students</i>	<i>12%</i>	<i>23%</i>
<i>Male</i>	<i>11%</i>	<i>20%</i>
<i>Female</i>	<i>13%</i>	<i>26%</i>
<i>Māori</i>	<i>6% (NB:32% sitting on 4A)</i>	<i>15%</i>
<i>Pacific</i>	<i>0% (NB:21% sitting on 4A)</i>	<i>0% (NB:36% sitting on 4A)</i>

With the lower numbers of Māori and Pacific students, statistics can be quite challenging to interpret as 1 student can mean a 6-8% change in the data.

However, this tells us that at the start of 2020 only 23% of our students were working at L5 or above of the curriculum.

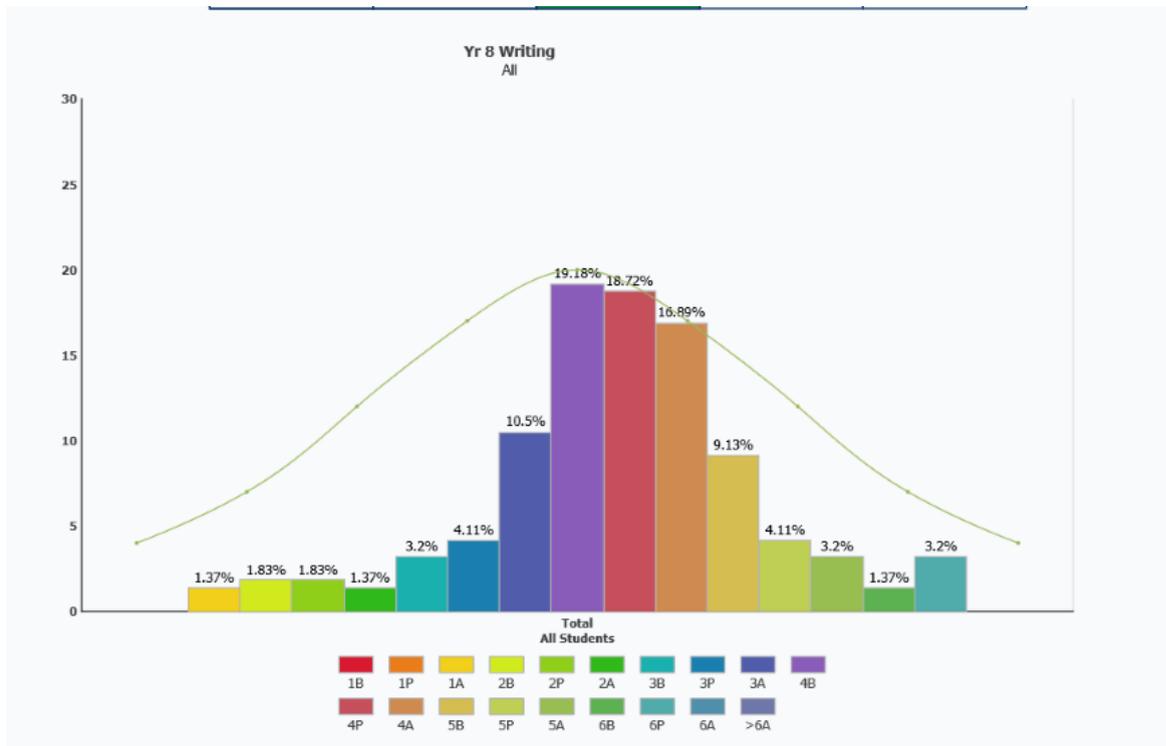
The Y10 English programme has the 1.10 Reading Response Achievement Standard in it. This would be a great measure of those that had moved and attained at Level 6 of the curriculum while studying as Y10's. This NCEA result can be found later in this report.

Writing:

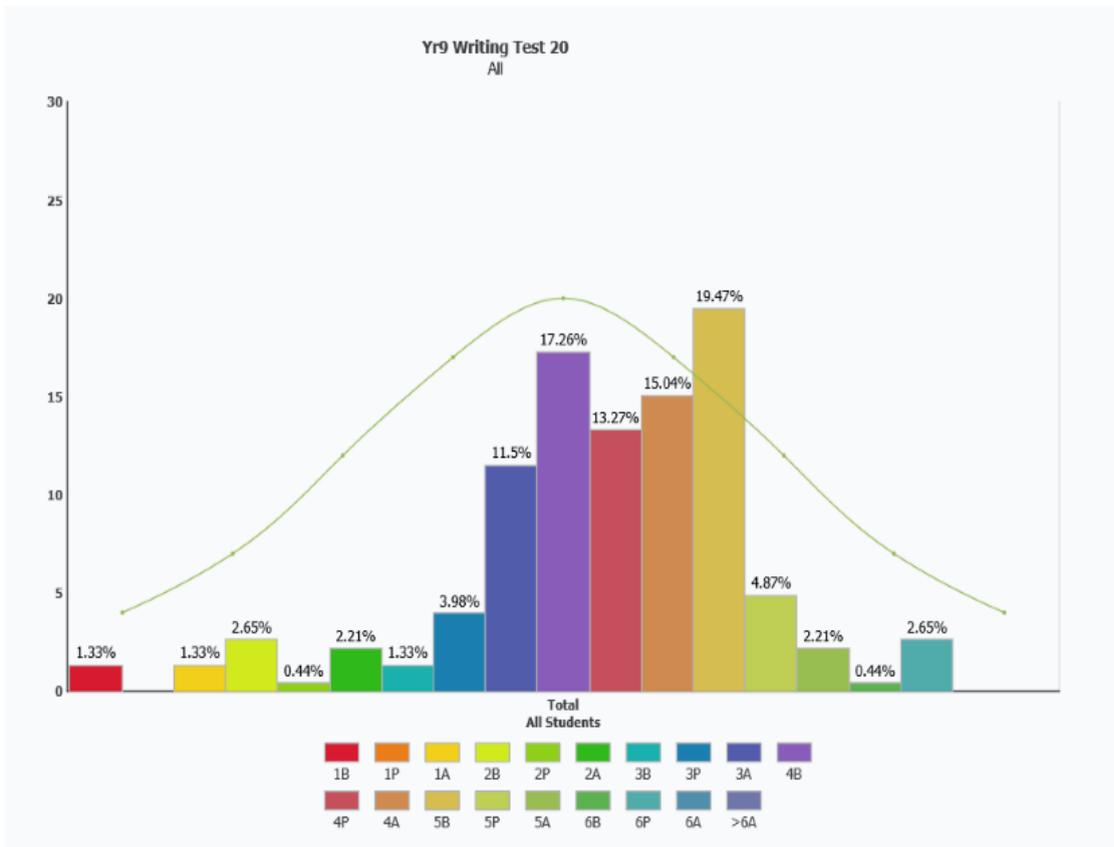
AsTTle writing testing is conducted at the **end** of the school year - Y8 Entrance test 2019, Y9 2020 and Y10 2021.

Results at a glance:

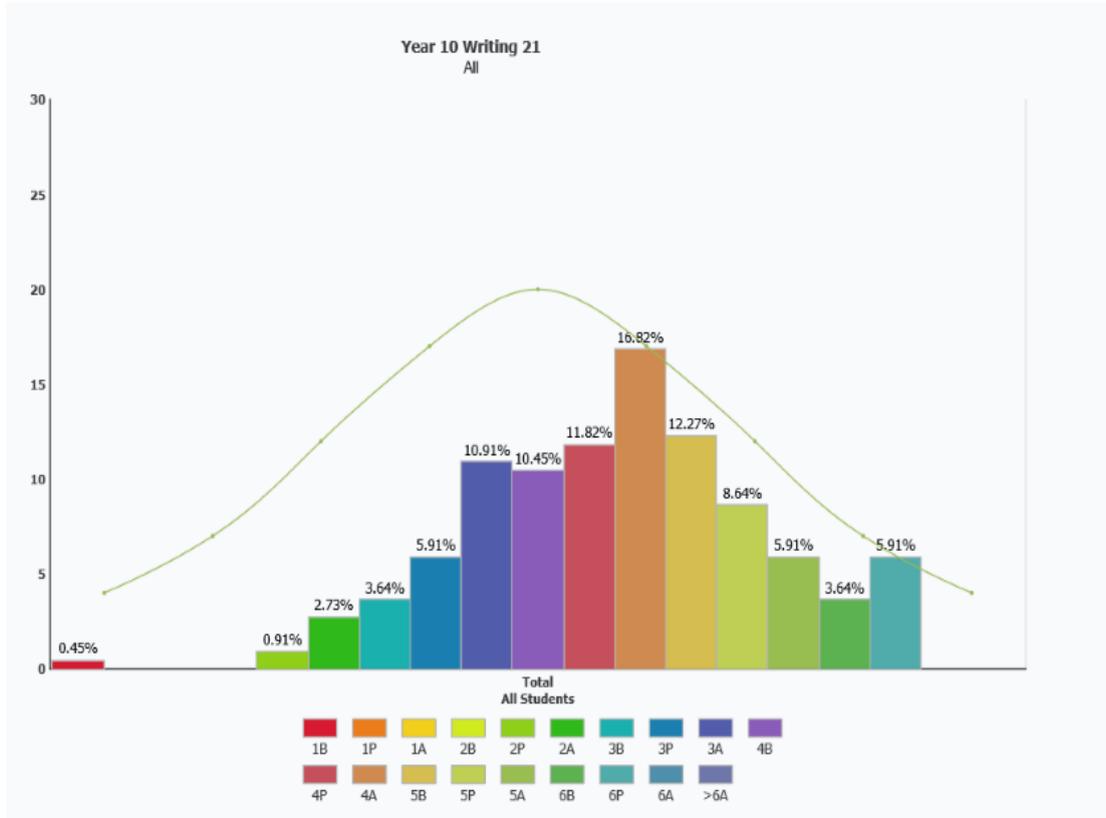
Year 8 Writing 2019



Year 9 Writing 2020



Year 10 Writing 2021



Statistical Comparison:

The Y10 writing results provide us with a better indication of where the students sit as the test is the most recent one, occurring at the end of the Y10 school year

Students working at 5B and above	Year 8 results	Year 9 results	Year 10 results
All students	21%	30%	53% (NB another 17% on 4A)
Male	16%	20%	25%
Female	25%	38%	46%
Māori	9%	23%	25%
Pacific	0% (NB:27% sitting on 4A)	23%	18%

This would indicate that we are well off our goal if we just use asTTle results. Please remember that this is only one measure on one given day. However, the results for 2021 are disappointing. It is difficult to know if this was the result of the chosen writing prompt and the test conditions or if COVID-19 has impacted. We also considered that with students having been offered two NCEA internals in 2021, did they see the end of year tests as having no value? The test was marked and moderated by the same group of English teachers (bar one personnel change) across Y9,

2020 and Y10, 2021. We wanted to ensure some consistency as while they mark to a rubric, writing can be subjective at times.

NCEA L1 Internal Assessments

As previously mentioned, as Y10's, this cohort completed the 1.10 Reading Response Achievement Standard. Achievement in English and the 1.5 Social Justice and Human Rights Action Standard.

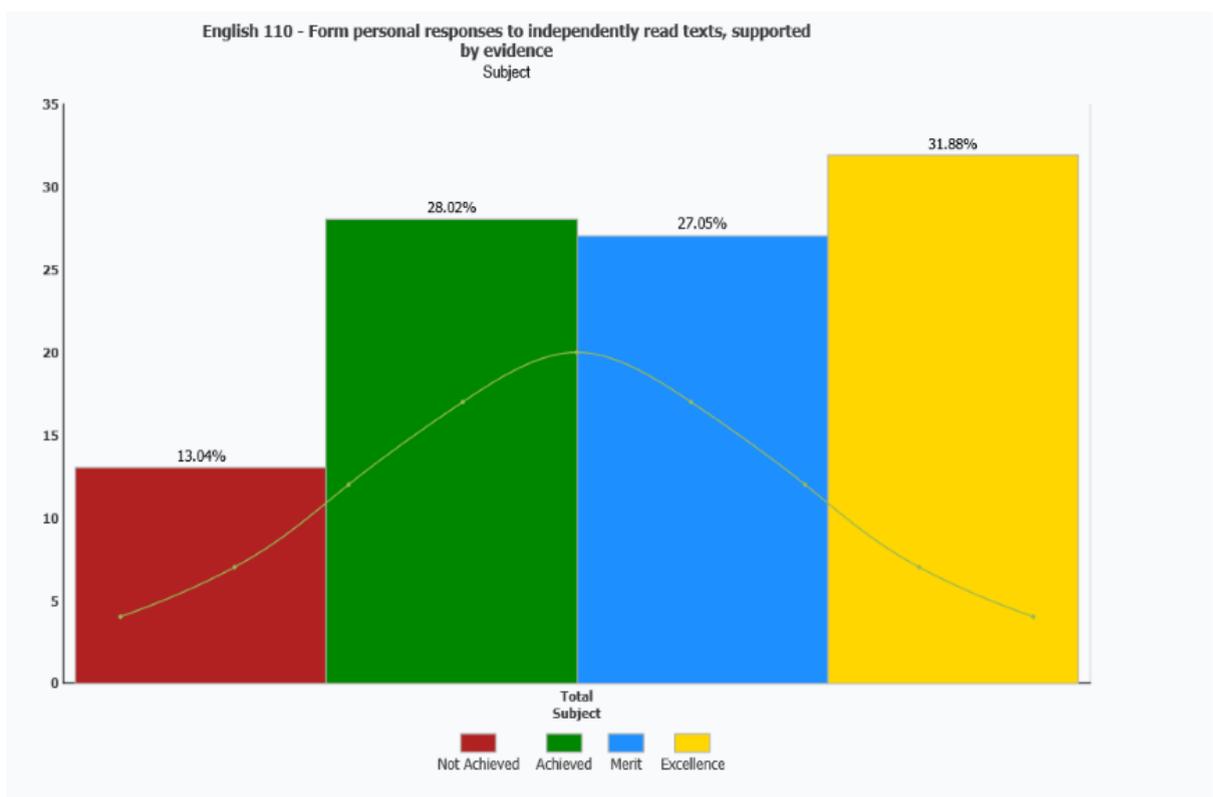
Attaining an Achieved grade or better in these assessments would show our students succeeding at Level 6 on the curriculum. When considering the achievement in these standards it is important to remember that statistically they are being compared to a whole school year ahead of them.

Both standards give students L1 literacy credits.

English 1.10 Form Personal Responses to Independently read texts, supported by evidence

While there will be some students who didn't do this assessment, the expectation is all students give it a go.

Total results - N, A, M, E



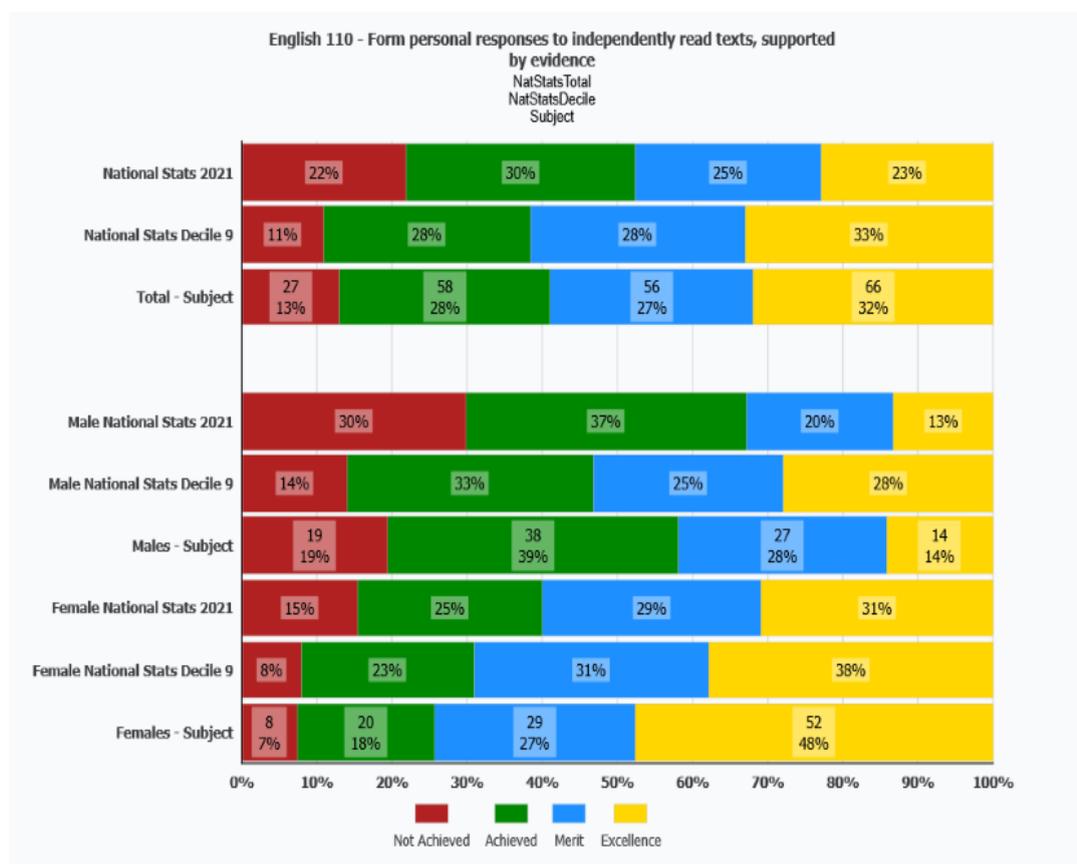
Statistics Summary AS English 1.10

	Pass rates
Overall	86.6%
Males	81%
Female	93%
Māori	79%
Pacific	75%

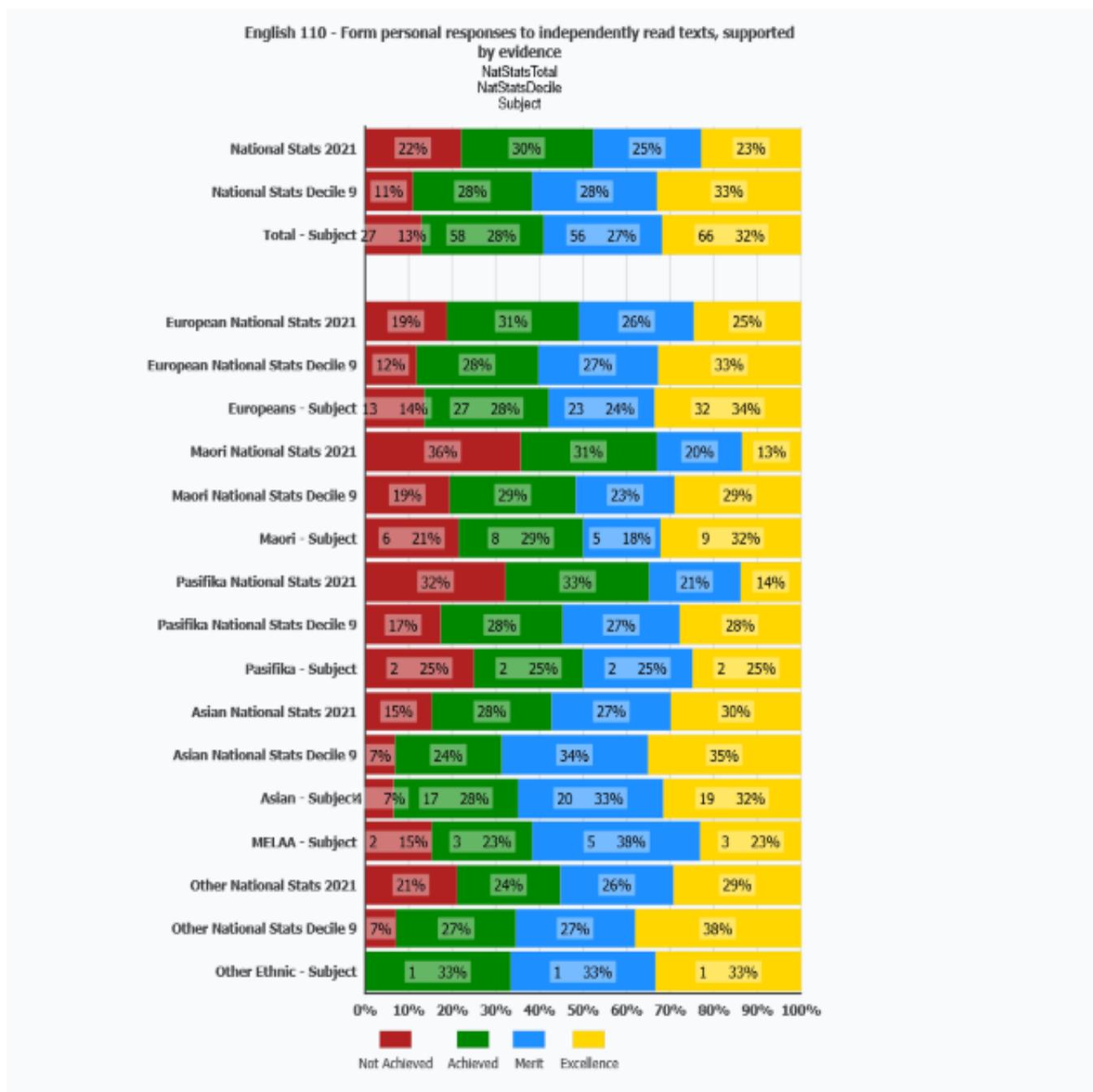
Again the smaller numbers of those who are identified as Māori or Pacific affects the overall rate. But generally, these are very pleasing results, especially given they are completing this a year ahead and the interference of COVID-19.

The following graphs for gender and ethnicity show how these results stack up against national data. You will see that we are not too far off other deciles 9 schools' data for both gender and ethnicity.

Results by gender



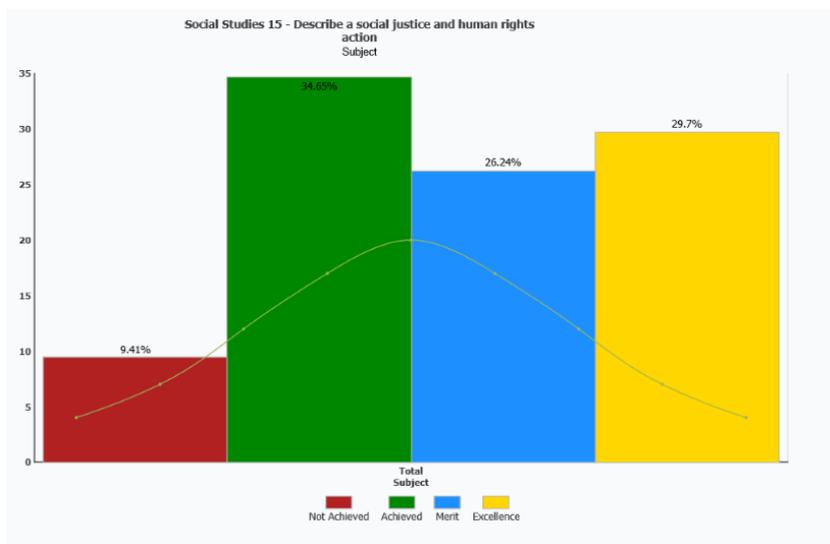
Results by ethnicity



Social Studies 1.5 Describe a social justice and human rights action

This assessment is optional but the vast majority of the Y10 students do it.

Total results - N, A, M, E



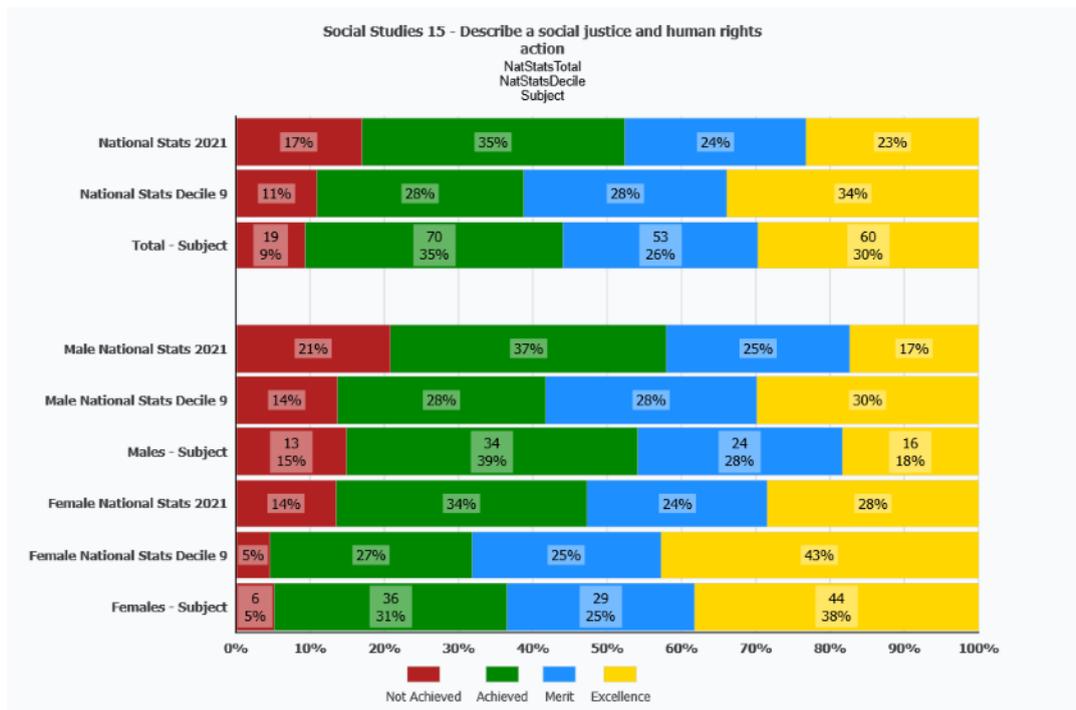
Statistics Summary AS 1.5 Social Studies

	<i>Pass rates</i>
<i>Overall</i>	<i>91%</i>
<i>Males</i>	<i>85%</i>
<i>Female</i>	<i>95%</i>
<i>Māori</i>	<i>91%</i>
<i>Pacific</i>	<i>57%</i>

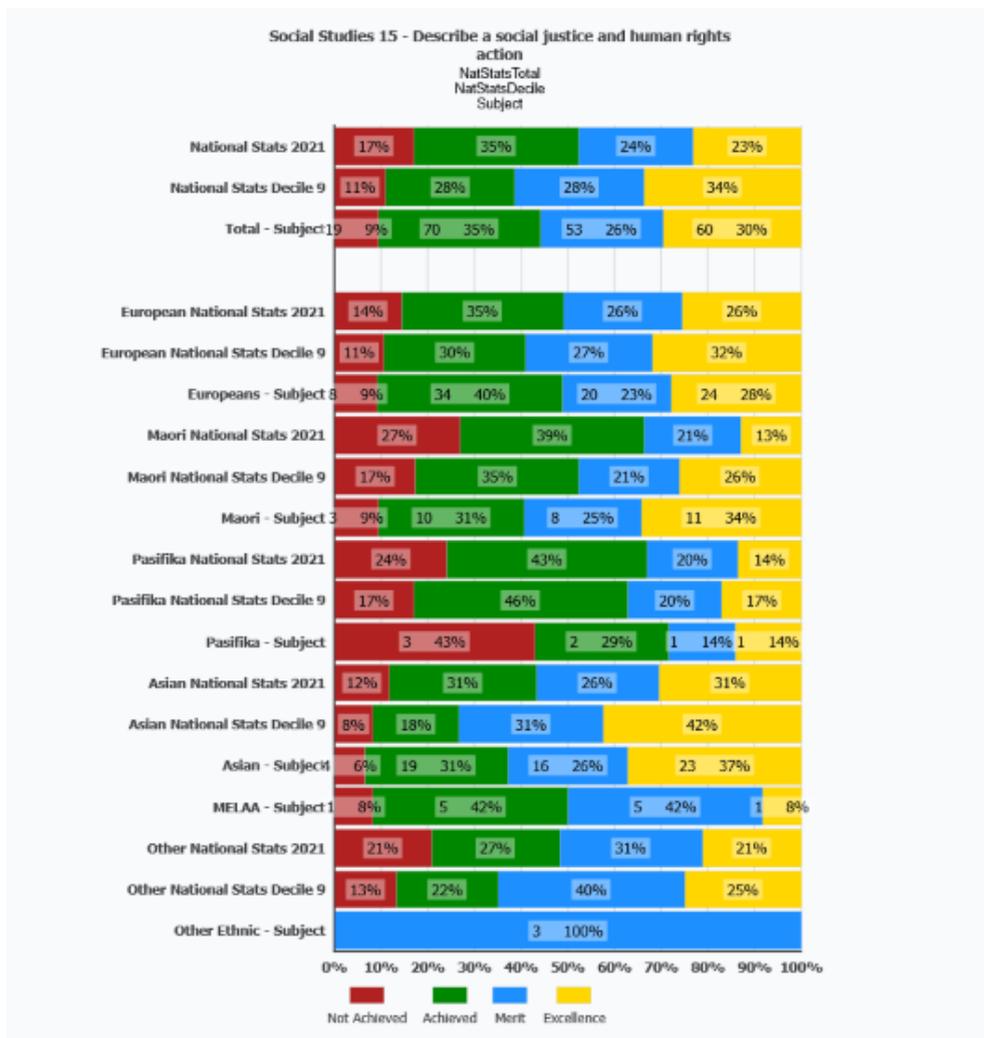
These results continue to be positive, this assessment has a heavy research component to it but it is well scaffolded and provides a great introduction to NCEA L1. Students have freedom of topic which appeals to them and it can cover historical action or more current action. It is a standard that allows students to reflect on their own cultural identity and also accommodates neurodiverse learners.

The following graphs for gender and ethnicity show how these results stack up against national data.

Results by gender



Results by ethnicity



In conclusion, with the annual target being that *'by the end of Year 10, students are achieving in reading and writing at Level 5 or above of the NZ curriculum'* it would be fair to say that we have not met our target. Not all of this cohort are working at Level 5. However, a vast majority are. 85% of all Y10 students attained Level 5 in an aspect of their asTTle results and/or their L1 NCEA results. 6% were close to this, with another 9% not having enough data to make valid conclusions (this includes some students based in the LSC. Despite an interrupted year, I think this cohort is well-positioned.

We recognise that both reading and writing are important literacy skills. When students read, they build on and extend the literacy learning that they need to be successful writers. They transfer their growing understanding from their reading to their writing and vice versa. We continue to work with the students so that they too can see and understand these important connections.

2022 will be an interesting year ahead, we know that COVID-19 will continue to have a significant part in teaching and learning. We also know that curriculum change is imminent and that we are trialling literacy standards. All of these factors will play a significant role in our reporting on literacy.

Specific Action Taken as a result of next steps identified in 2020 report:

- We have continued to strive for more aligned comparative data across Y8, 9 and 10. Consistency in marking and the task being heavily moderated helps. The asTTle reading test is marked online, the asTTle writing test is marked and moderated by a core group of English teachers, the majority consistent from year to year. The NCEA assessments are managed as they would for any L1-3 course.
- We have moved to online testing of both PAT and asTTle (reading), which allows for the immediacy of results and gives richer data to inform teaching and learning. This is shared with staff and was discussed in Year level team meetings.
- The data for Y10's was available for the first core class meetings of 2021.
- The recommendation to have 1ENL in 2021 was born out of the continued need going into level 1, to support students with low literacy levels. However, this decision was reviewed and we will not offer this in 2022.

Next steps:

- Collected data can help identify at-risk students as they enter Y11.
- To continue a focus on developing literacy skills, ensuring that our students are ready for NCEA L1
- To support the English faculty as they trial the new Literacy standards.
- From this trial, we will get different data to help assess Literacy levels in 2022.

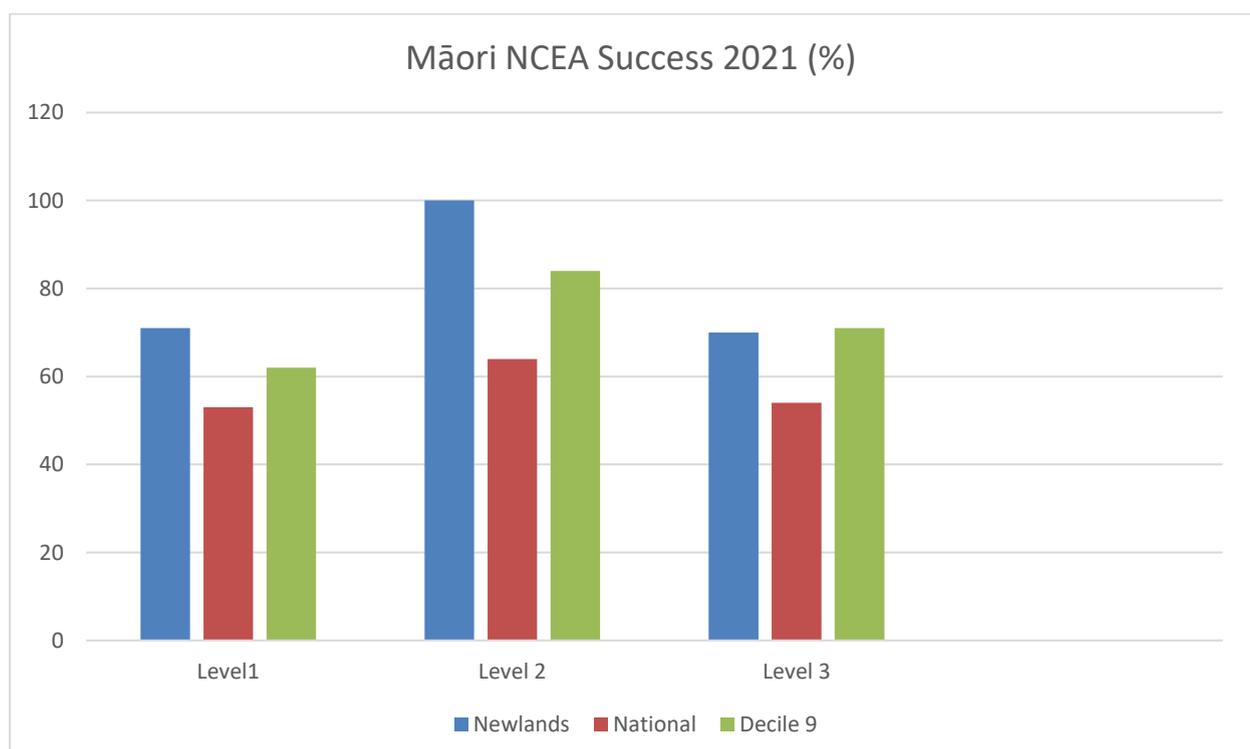
Strategic Goal 2

Māori students will enjoy educational success as Māori and fulfil their personal and educational potential.

This goal is multi-dimensional. It embraces many aspects that could determine what “success” looks like for Māori. This would include the Tikanga that is used, the way Māori success is celebrated, staff professional development in Tikanga and Te Reo Māori and opportunities for Māori students to engage in Te Ao Māori. The college offers, and values many aspects that build our practice in these areas. Some examples including, holding noho marae for the students, the celebration of Matariki, our kapahaka competing in the regionals, and the roles the Ngā Pou play in the college. Research was undertaken of a small sample of Māori students to determine what they thought success looked like for them. It was written by Whea Tehani and can be found as

Appendix 1

In NCEA our Māori students in enjoy success, although the cohorts were quite small for Level 3 and using percentages can be misleading.



Level 2 with all students achieving is an exceptional effort. Level 1 with 71% is 27 students, those who were not successful have been detailed earlier. 70% of Māori gaining Level 3 equates to 7 students. Of the three that did not gain the qualification to had already left school by the middle of the year.

Strategic Goal 3

Pasifika students will enjoy educational success as Pasifika and fulfil their personal and educational potential.

The Pasifika goal is very similar to the Māori student goal in that it is not a straight analysis of NCEA outcomes. It involves what it means to be a Pasifika student, how the school can embrace and recognise Pasifika students and their culture. Lucia Waiker and Susan McDiarmid, along with Pasifika Board Representative, Sapphire Aitchenson developed a qualitative research tool to gather the Pasifika students' perspectives on their success at school and these are found in **Appendix 2**.

In NCEA the cohort is very small at each level that percentages are not particularly useful

Level 1 8/11 students were successful, Level 2 9/14, and Level 3, 7/12.

The unsuccessful students have been detailed, but there is no one common denominator as to why they were not successful. The reasons include, being an ESOL student, having significant learning difficulties, disengaged, and poor attendance (did not really return after lockdown but struggled to the end of the year).

Strategic Goal 4

All Learning Support Students will achieve to the best of their ability.

There are two parts to this goal.

1. Functional Communication

85% of caregiver feedback expresses that the progress they have seen is at the expected level or above within the area of functional communication.

Because of the timing of the I.E.Ps 91% of the families had completed the survey (Survey Monkey) that measured the parents feedback. The IEP meeting was used as an opportunity for the parents to respond to the data as well as share their around the topics raised. These included:

- What types of communications are the most effective when informing family and whanau of the child's progress?
- What areas have you noticed have improved the most in your child?
- Please specify three areas of the programme that you think are the most important.

Initial collation of the data shows that regular communication whether it be through e-mail or phone calls is essential. The in person meetings such as I.E.Ps are highly valued. The important aspects of the programmes varies according to the individual needs of the child.

COVID-19 and lockdown were seen as disruptive elements to the child's learning and this is understandable, but it did bring about greater parental involvement.

2. Progress and assessment tools

All learning support students have a portfolio connected to their Individual Education Plan (IEP) that contains examples of work and data to evidence engagement and progress in reading, writing, communication and numeracy. Individual Educational Plan meetings will have a narrative assessment element.

All students have portfolios to provide evidence of the student's progress. These comes from a range of sources and includes formal tests, examples of work, and photographs of activities. The different evidence includes:

- Narrative Assessments which contribute to the goals
- Other formal assessments such as GLOSS, and ICAN (numeracy)
- Dr Shannon Henning supporting the staff with Reading, Writing and Communicating, especially for non-verbal students
- Other tests, such as BURT, PROB, and Dyslexia screening tools.

The outcomes of these tests are included in the I.E.Ps.

Appendix 1

Ki te Whaiao ki

Te Ao Mārama

From the Dawnlight to The World of Light

Nā Pou Mātauranga: Tehani Buchanan Te Kura Tuarua o

Horokiwi

Mutuwhenua o te ono o Whitiānaunau

3 December 2021

Nā te kune te pupuke

Nā te pupuke te hihiri

Nā te hihiri te mahara

Nā te mahara te hinengaro

**Nā te hinengaro te manako Ka hua te
wānanga.**

From the conception the increase
From the increase the thought
From the thought the remembrance
From the remembrance the consciousness From the consciousness the
desire.
Knowledge became fruitful.

Board Strategic Goal 2

“Māori students will enjoy educational success as Māori and fulfill their personal and educational potential.”

Evidence shows that current practice in our education system makes it hard for Māori students to achieve, as **the system** is not an environment they can easily relate to. Those Māori students who do succeed often find they must change the way they think about themselves, communicate, and behave (MOE, 2013).

The rationale behind this rangahau therefore, is to collaboratively identify and put into practise culturally responsive strategies, systems and behaviours (tikanga and kawa) that align with the

Board's Strategic Goal 2. Additionally, the Ministry of Education explains that "Māori enjoying education success **as Māori** means Māori learners succeeding in our education system, while maintaining and enhancing their identity, language, and culture as Māori" (MOE, 2008-2012). Thus, Māori educational success cannot merely rely on academic achievement alone, but rather the holistic success and nurturing of te taha whānau (social wellbeing), taha tinana (physical wellbeing), taha wairua (spiritual wellbeing) and taha hinengaro (mental wellbeing) within a Māori cultural context, as integral facets to Māori achieving as Māori.

Initial Kōrero with Ngā Pou o Te Ao Mārama

When the above goal was identified as a priority for our BOT and school, an initial kōrero took place between Ngā Pou o Te Ao Mārama about defining what educational success **as Māori** looked like for our rangatahi and whānau Māori. The MOE provided a definition of Māori achieving as Māori as being:

"Māori learners enjoying educational success whilst maintaining and enhancing their identity, language and culture as Māori (MOE, 2008-2012)."

A Hui Whānau then took place in our kura staffroom in T2 to kōrero and define what achieving as Māori looked like for our whānau. From the kōrero and whakaaro shared, the vast majority of responses identified identity, language and culture as a determining factor of Māori success, thus supporting the Ministry of Education's definition.

TE HUARAHI - METHODOLOGY

Kaupapa Māori epistemology and Māori-centred research has influenced and changed how this rangahau has been conducted and identified barriers to conducting kaupapa Māori research within a pākehā institution. Kaupapa Māori is a framework or methodology for conceptualizing and undertaking research 'by Māori for Māori' with emancipation and tino rangatiratanga at its core (Moyle, 2014). A Māori-centred approach then means involvement of Māori at all levels of the research and Māori control over all aspects of the research process (Hutchings & Lee-Morgan, 2016).

Hui with Ngā Pou to establish kaupapa and next steps

Strategic Goal 2 is presented to Ngā Pou o Te Ao Mārama and it is decided Ngā Pou in particular, Pou Mātauranga and Pou Manaki, would conduct the rangahau. During the process, it is identified and recommended for future goals related to Māori, that Māori are consulted on the conception of the goal itself and may include: BOT Whānau member, Ngā Pou including Pou Rangatahi, Whānau Māori and Māori staff.

Hui whānau to define goal

A hui whānau is set with our whānau Māori to define what "Māori achieving as Māori" means to our community.

Hui with Ngā Pou to discuss research methodology and case studies identified

Email & Permission (via Google Form) sent to parents of case studies

An email summarising the research and attached permission form is sent to caregivers and guardians of case studies. This allows whānau to have a copy of the proposed summary of research to think over and refer back to if needed.

Questionnaire (via Google form) sent to case studies

A questionnaire is sent to case studies to enable rangatahi to provide their whakaaro without the pressures and unknown of a face-to-face interview. It provided both the whānau and researchers a 'taste' of the themes being explored in the research and a starting point for further exploration during the kanohi-ki-te-kanohi interviews.

Phone call to whānau to set hui whānau

A phone call home to set a hui with individual whānau is decided, rather than email, in order to establish the relationship between kairangahau and whānau through kōrero. This is a more personal approach than email and allowed us, the researchers, to explain further to the whānau what the kaupapa is about and allow them time to think before engaging in a hui. A follow up email is made after the phone call with details of the interview time and day.

Uiuitanga with individual whānau (kanohi-ki-te-kanohi)

Interviews are set and conducted in the environment of the whānau's choosing. Tikanga Māori forms the foundation of our gatherings, beginning (and ending) with karakia, mihi and utilising the principles of aroha mai aroha atu (reciprocity) in the sharing of personal experiences and manaakitanga through the sharing of kai.

Report on findings

It is requested by Pou Mātauranga to report the findings through a recorded, oral presentation with accompanying evidence as an alternative medium of knowledge dissemination, synonymous with indigenous methodologies of knowledge sharing through oral traditions (Hammond, 2015). However, it is insisted that a written report be made, being the usual practice. Additionally, the submission portal of the Ministry of Education (MOE) would not be capable of accepting a recorded, oral submission. Though disappointing, it is therefore evident how constructs of the mainstream system can cause barriers in authentically conducting kaupapa Māori research when systems, policies, procedures and world-view do not always align. The opportunity to conduct and submit research that is contrary to Eurocentric expectations and systems can and is an example of decolonising praxis and should be considered in future.

CASE STUDIES:

Uiuitanga 1:

Profile: Senior male, Māori student (Rangatahi A, Taranaki, Ngāti Porou). Doing well academically but not currently participating in te reo Māori at school or kapa haka. Uiuitanga was not recorded. However, notes were taken during and immediately after the interview to preserve authenticity.

It was amazing to meet Rangatahi A and his mother in our whare, Te Ao Mārama. In thinking about how we were going to conduct our hui, tikanga needed to be the framework in which to guide us. We therefore started our hui with karakia to clear the way forward, followed with a mihi to the whānau and a summary of our rangahau towards Strategic Goal 2.

It was explained to the whānau that they and their tamaiti were deliberately chosen as a case study as he was identified as a rangatahi that was succeeding academically, but who we were unsure as to whether he and his whānau participated in Te Ao Māori. I explained that our hui, kanohi-ki-te-kanohi (an integral value in Te Ao Māori) was an important starting point to building relationships to allow for a deeper understanding of who they were as a whānau and myself as the kairangahau. They immediately agreed.

Following the above introductions, I then shared with the whānau my own personal journey in Te Ao Māori as a whakawhānaunga strategy that could allow whānau to feel more comfortable sharing their own experiences. The whānau expressed a similar experience of intergenerational language loss within their whānau going back two generations and the shared feelings of shame and trauma of not being able to access certain Māori spaces and knowledge having lost the language and culture and not necessarily feeling “Māori enough” to participate (i.e. hui whānau). There was a sense of relief and reassurance among the whānau when explaining that the shame was not for Māori to carry and the loss of identity, language and culture and the collective and individual journeys to reclaim that, are the inevitable consequences of colonisation for which Māori are not and never will be, at fault.

The whānau have begun their own journey as a whānau, into identity and language reclamation. Māmā and her business partner for example, are on their own reo journeys and also provide opportunities for their staff to learn te reo Māori. The whānau have also been exploring and learning more about their Taranaki and Ngāti Porou (Hekeraka) whakapapa. Māmā highlighted that her approach to this journey into Te Ao Māori is a “ngakau approach” where she wanted to allow her children to learn about who they were as Māori when they were ready to, rather than forcing them to participate. When asked about “What does Māori success as a Māori mean to you as a rangatahi and whānau?”, Rangatahi A shared that for him, it was about having culture and community and gaining connections “with my family and people in my community”. In the questionnaire, although he felt somewhat confident walking in Te Ao Māori and knew lots of kupu but is not yet fluent, Rangatahi A still identifies and is proud to be Māori. Māmā shared that success as a Māori is not only about academic success but looking at the “whole person”.

In summary, the hui whakawhanaunga was an incredible experience in building connections with this whānau Māori, in getting to know each other and our lived experiences in Te Ao Māori, that we would not have necessarily achieved had we not met kanohi-ki-te-kanohi. Questions were provided as a framework to guide the interview process. However, the importance of whakawhānaungatanga cannot be understated. For example, through the sharing of experiences and whakapapa, the process of whakawhānaungatanga enabled the exchange of kōrero (whakawhiti kōrero) in a naturally 'Māori way' without the need for a formal question/answer format. Although Rangatahi A, does not participate in te reo Māori or kaupapa Māori at kura, he is thriving academically and he and his whānau, are forging their own path within Te Ao Māori beyond our school gates and is nevertheless, proud to be Māori. Ngā mihi maioha ki tēnei whānau.

Academic Results as at 1 Dec 2021 (externals not included):

14 Excellence

6 Merit

2 Achieved

Uiuitanga 2:

Profile: Y11 (Rangatahi B) & 12 Senior (Rangatahi C), female sisters (Te Aupouri, Ngāti Pākehā). Both identify as Māori, active participants in kaupapa Māori at kura and are achieving academic success, despite personal and health challenges. Lives with Māmā who is Pākehā. Dad, who is Māori, is still very much involved in their lives and lives in the far north for mahi.

The setting for Uiuitanga 2 was at the whānau's home. Kealyn and I were welcomed warmly into the whare. We brought with us a platter of kai to share during our kōrero and were offered refreshments and invited to sit in the lounge where we would conduct our interview. Both Kealyn and I know and teach the sisters and the whānau have been active participants in our kapa haka, especially noho.

The kōrero, like the previous interview, began with mihi, karakia and an explanation of the purpose of our rangahau. Kealyn and I then shared our own personal journeys in te ao Māori. Māmā then shared her experiences of growing up in the South Island, meeting her children's, Māori father overseas and the challenges she sees for Māori, particularly her Māori clients, in her mahi as a radiographer. Māmā shared that her girls have encountered challenges with being Māori that have been heartbreaking and shocking for her and is not something she would have necessarily thought of or understood, being pākehā. Her priority now is increasing her own understanding of Māori language and culture (she is enrolled in a language course next year!) to help nurture an environment for her tamāhine that strengthens their identity as Māori.

Drawing from the answers provided in the questionnaire and the kōrero shared during the interview, it was evident that both rangatahi have an acute awareness of their identity and the challenges faced by Māori. Both shared instances where their ability to complete certain tasks at

school were underestimated by some teachers and the need for teachers to have high expectations of Māori. Rangatahi C shared that her identity as a Māori over the years has been challenging at times, especially being fair skinned. However, both rangatahi acknowledge that participating in kapa haka and learning their language at school has had a pivotal impact in strengthening their identity as Māori and both have a desire to learn their language to fluency. When asked whether the physical environment in which they learn in has an impact on their learning i.e. learning in the Wharekura vs a classroom, Rangatahi C, with support from Māmā, highlighted the adverse impact moving their te reo Māori class from Te Ao Mārama to a classroom, has had on their ability and motivation to learn as individuals and class as a whole. They spoke of the feelings of “comfort” that Te Ao Mārama gave them and the importance of seeing their learning environment reflect “Māori” in order to keep them engaged, rather than a “sterile” classroom.

Rangatahi C is gifted in that she possesses qualities of matakite and this ‘knowing’ and ‘experiencing’ has not always been easy. The whānau have expressed that they are careful with whom they share this with and have endeavoured to seek support with her taha wairua, including speaking with the Māori teacher at school in the past. Māmā revealed that finding a ‘cultural counsellor’ has been instrumental in strengthening Rangatahi C’s Whare Tapa Whā and therefore highlights a potential cultural gap in our pastoral/guidance care in the school system.

Finally, both rangatahi expressed the desire to create a tuakana/teina dynamic with senior and junior Māori students that could meet on a regular basis and highlighted how kapa haka plays a huge role in nurturing these types of relationships. There were brief discussions amongst us all of how the peer-support system could possibly allow for this, as well as, possibly create a vertical ‘whānau class’ for Māori students in place of their usual form classes.

Academic Results for Rangatahi B as at 1 Dec 2021 (externals not included):

10 Excellence

1x Merit

Y10, 2020 PAT

Listening 4

Math 8

Grammar 7

AsTTle results 2020

Writing 4A

Uiuitanga 3:

Profile: Y10, female rangatahi (Rangatahi D). Background in rūmaki reo environment through primary school. Began te reo Māori subject at NCEA L1 at Y9 now at Level 2.

Rangatahi D is an interesting case study in that she is the only rangatahi of all the case studies that has a rūmaki reo Māori background. When asked why the whānau decided to school

Rangatahi D in rūmaki during her primary school years, Nan, who she lives with, explained how she put her own daughters in kohanga reo to learn te reo (Nan does not speak Māori) and wanted the same for her grandchildren. However, Nan described her daughters' schooling as inadequate, lacking resources and funding to nurture her childrens' learning and her second daughter (Rangatahi D's mother) in particular, fell so far behind she felt she never caught up. They were both removed from the immersion environment and placed in mainstream schools to continue their education. The eldest daughter is now at 40, trying to regain her language and culture through Te Wānanga and actively encourages Nan and Rangatahi D to continue to hold on to te reo Māori. With that in mind, although Rangatahi D was being taught in te reo, Nan also started to see Rangatahi D fall behind in her primary schooling and during the last term of Y5, it was decided that Rangatahi D would enter mainstream school for the rest of her primary school years. It should be noted that it was of the opinion of the whānau, that it was the lack of professional development of individual kaiako rather than the rūmaki environment itself, being the reason Rangatahi D was falling behind.

Nan praised the mahi of a particular teacher at the intermediate school Rangatahi D attended, to help close the gap in her academic achievement as well as, speaking te reo Māori to her in all interactions. The whānau and Rangatahi D, felt supported by our kura in terms of Rangatahi D's learning and did not have concerns about her te reo Māori. However, as an observation of having taught a number of students from rūmaki reo backgrounds including Rangatahi D, over time the default language of these students eventually becomes English and there is a real danger of their spoken and understanding of Māori diminishing—a nuanced form of linguistic colonisation

PAT & AsTTle Results:

Punctuation & Grammar 4

Math 1

Listening 5

AsTTle Results:

Reading 4P

Writing 3A

MATAPAKI - *DISCUSSION*

Pihama (as cited in Hutchings & Lee-Morgan, 2016) explains the critical need for tino rangatiratanga to be at the centre of kaupapa Māori theory and research—a 'by Māori for Māori' approach where Māori have control over **all** aspects of the research process. This includes the conceptualisation of the kaupapa, the design and creation of the methodology and framework of the research and the process of knowledge dissemination. During the research process, it was identified that the constraints of the mainstream system can sometimes create, rather than remove, barriers to the full realisation of kaupapa Māori research. Therefore, further development and research into kaupapa Māori epistemologies is recommended and required for all researchers and decision makers going forward.

Analysing the data and the findings of the uuitanga, hui whānau, achievement data and scholarly research, it is evident that for our whānau Māori, Māori achieving as Māori goes beyond and means more than academic achievement alone. The data from the hui whānau for example, showed that the majority of responses from whānau identified language, culture and identity as integral determinants of Māori success as Māori. The case studies interviewed were also reflective of this thinking and each whānau were on their own and at different places, in their journey in exploring and maintaining their identity as Māori. However, previous scholarly research has already identified the importance and inter-relation of language, cultural and identity and academic outcomes for Māori (MOE, 2013). Therefore, kaupapa Māori research should be transformative, building on from previous works to develop “interventions and transformation at the level of both ‘institution’ and ‘mode’” (Smith as cited in Hutchings & Lee-Morgan, 2016, p.105).

With the above being said, the whānau and rangatahi that we were able to interview, provided a breadth of kōrero related to their lived experiences of being Māori and the challenges and journeys each whānau are navigating in relation to their taha Māori. Rangatahi A and his whānau for example, expressed the shared intergenerational trauma and shame associated with language and cultural loss within their whānau and are now beginning to discover more about their whakapapa and language, despite not currently participating in kaupapa Māori at school. Although the whānau identify as Māori, they shared their reservations about engaging with hui whānau at school, unsure of their place ‘as Māori’ in our school community. However, after our kōrero together, the whānau are keen to become more involved. Having that initial conversation kanohi-ki-te-kanohi with whānau Māori therefore, has an integral role in establishing relationships with whānau Māori and encouraging them to participate in kaupapa Māori at school. Having Pou Manaaki present at all new Māori student induction interviews with the principal at the beginning of the year would enable the establishment of a relationship with whānau Māori early on. Given that whānau attendance at hui whānau can be inconsistent, this would provide an opportunity to get to know the whānau one-on-one at the beginning of their school journey and understand how involved the whānau are or want to be, in te ao Māori at home, school and beyond.

Rangatahi B & C also shared a common experience of identity struggles and the young wāhines’ desire to obtain fluency in te reo Māori. To nurture this goal, the wāhine and māmā expressed their need for their senior te reo Māori class to be timetabled back in Te Ao Mārama—highlighting the “sterile” classroom inhibiting their ability to learn and the sense of comfort and belonging Te Ao Mārama provides for our ākonga Māori. Although the school’s initial premise for moving the senior te reo class to a classroom was to provide new Y9 students an opportunity to experience the mauri of Te Ao Mārama (TAM), given the deeper level of thinking required to learn and achieve at the senior levels and the commitment these students make to learn te reo, all senior classes within the Te Ao Mārama Faculty should be timetabled in TAM, with the Y9 classes in an alternative classroom near the Whare. Also considering the growing student numbers taking te reo Māori and Te Ao Haka, it is highly recommended that one of the Music, prefab buildings is redeveloped into a wharekai with full kitchen, in conjunction with the current construction works. This would allow the staff of TAM to manaaki whānau Māori and manuhiri more effectively and appropriately and provide another culturally contextualised teaching space.

The kōrero with Rangatahi B & C and their māmā also highlighted a potential cultural gap within our school guidance system. Although having had positive, guidance counselling previously with our current school counsellors, the whānau expressed the transformative healing resulting from the whānau engaging with an external, cultural counsellor that understood experiences related to taha wairua. Pou Manaaki currently works within the school's guidance system as a cultural support within pastoral care. However, appropriately qualified support to deal with high risk issues must be considered, which would be beyond the scope of the Pou Manaaki role currently. Considering Māori are 1.5 times more likely to have an anxiety or depressive disorder and nearly 2 times more likely to commit suicide, with young Māori between 15-24 the highest rate ([MOH, 2018](#)), **ease of access** to culturally appropriate **professional guidance** must be further investigated and developed.

The principle of tuakana-teina is an important value and concept in te ao Māori. The interchangeable nature of older-younger, knowledgeable/less knowledgeable—the dynamic, context and whakapapa dependent, explicates the non-hierarchical, interdependent and collaborative nature of relationships in Māori society (Moko Mead, 2003). Rangatahi B & C expressed their and their peers' desires to establish a tuakana-teina system for rangatahi Māori at school. Whilst participation in kapa haka has provided a natural context for tuakana-teina relationships to occur, the rangatahi voiced aspirations for these dynamics to continue beyond kapa haka. A vertical 'whānau class' for rangatahi Māori and students that wanted to participate in a form class founded on Māori ideologies, is a potential option that would allow for the nurturance of tuakana-teina dynamics among senior and junior students on a consistent basis.

Finally, Rangatahi D was our only case study that had a rūmaki reo background. Living with her nan who does not speak Māori, the whānau nevertheless, value te reo me ōna tikanga and want her to continue to strengthen her language. However, Nan expressed challenges they faced in rūmaki which resulted in Rangatahi D falling behind academically in primary school and her eventual removal from rūmaki to mainstream. Nan was complimentary of the efforts of Rangatahi D's Intermediate school and Newlands College with bridging the academic gap in her learning and felt supported thus far. However, I have grave concerns of the impact of mainstream education on our fluent, Māori speakers, having seen the dominant language, English, becoming the default language over time for these students—a nuanced form of linguistic colonisation within mainstream education that must not be ignored. During induction interviews, the whānau of fluent speakers should be questioned as to why they have chosen mainstream education over kura kaupapa pathways and explained the potential risk of gradual language loss if there are no te reo speakers at home. Kura kaupapa education or rūmaki reo environments where te reo Māori is spoken for the majority of the time is necessary if language revitalisation and retention is the main priority for whānau Māori. Additionally, analysing the middle-management roles we currently have in our school, a role similar to the Teacher in Charge of Gifted & Talented could be created to identify and nurture gifted Māori students—the definition of 'gifted' being culturally defined and could include, fluent speakers, students gifted with matakite, speechmaking, leadership, singing, mau rākau etc, as well as, academic prowess. This would allow time allowances (current TIC G&T receives 2 non-contacts) for the teacher in-charge to mentor and find pathways to strengthen gifted rangatahi Māori, formally and institutionally recognising Māori ideologies of giftedness. Increasing opportunities for rangatahi Māori to hear, speak and see their language in their learning environment is also critical and

therefore, all staff need to continue to increase their understanding and use of te reo Māori in their lessons.

In conclusion, Māori reaching their personal and academic potential is holistic in nature, encompassing 'whole person' approaches to learning with the maintenance of identity, language and culture critical if our rangatahi Māori are to succeed as Māori people. It has been identified that the centrality of tino rangatiratanga is pivotal when engaging with kaupapa Māori. Therefore, interventions and systems designed to improve Māori outcomes need to be transformative and emancipatory at an institutional and structural level. Recommendations have been made to foster transformation including establishing relationships with whānau Māori at induction interviews, creating a 'whānau class', improving access to culturally appropriate guidance counselling, creating a TIC Gifted & Talented Māori role and increasing opportunities for Māori to hear and speak te reo Māori. That being said, the work to reimagine an educational experience for Māori that enables rangatahi to achieve to their fullest potential and not only maintain, but enhance their cultural identity is nowhere near complete and we must **all** take responsibility to question the status quo and systematically remove barriers for rangatahi Māori in our community.

He waka eke noa.

Summary of Recommendations:

- Goals, research and dissemination of knowledge related to Māori, led & driven by Māori
- Pou Manaaki present at all Māori student induction interviews
- Questioning whānau Māori with rūmaki or kura kauapa backgrounds their reasonings for choosing mainstream education and advising of the risks to Māori language retention
- Further development and access to culturally appropriate guidance counselling
- Senior te reo Māori & TAH classes to be timetabled in Te Ao Mārama
- Development of Gifted & Talented Māori role
- Continual development of teacher proficiency in te reo Māori me ōna tikanga

Kuputaka - *Glossary*

Kaiako - *teacher*

Kairangahau - *researcher*

Kanohi-ki-te-kanohi - *face-to-face*

Kawa - *protocols*

Kaupapa - *subject*

Kōhanga reo - *Māori language preschool*

Kōrero - *dialogue, to speak, discussion*

Manaaki - *to be hospitable, uplift the mana of others*

Matakite - *seeing eyes (psychic ability)*

Mauri - *life essence*

Ngakau - *heart*

Rangahau - *research*

Rangatahi Māori - *Māori youth*

Rumaki reo - *immersion language environment*

Taha Māori - *Māori side*

Taha wairua - *spiritual side*

Tamāhine - *daughter*

Te Ao Māori - *the Māori world*

Tikanga - *customs*

Tino rangatiratanga - *sovereignty, autonomy & self-determination*

Tuakana-teina - *older/younger*

Uiuitanga - *interview*

Whakaaro - *thought/s*

Whakawhānaunga - *to get to know one another*

Whakawhānaungatanga - *process of establishing relationships*

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Appendix 2

ANNUAL REPORT 2021 - STRATEGIC GOAL 3



Mālō e lelei, Talofa lava, Kia orana, Malo ni, Fakaalofa lahi atu, Ni sa bula vinaka, Fakatalofa atu, Namaste, Kam na mauri, tēnā koutou and warm Pacific greetings

Strategic Goal 3: Pasifika students will enjoy educational success as Pasifika and fulfil their personal and educational potential.

Strategic Goal	Purpose <i>(why is this a goal?)</i>	Outcomes <i>(what would this look like?)</i>
3. Pasifika students will enjoy educational success as Pasifika and fulfil their personal and educational potential.	To promote a sense of cultural identity and belonging that provides students with the opportunity to fulfil their potential.	Pasifika students are engaged and supported to achieve success not only as a Pasifika student but as a respected member of the school community.
		All staff will increase their competence in Pacific pronunciation (understanding the difference between Pacific and Māori languages, specifically names) and understanding cultural differences.

Strategic Goal	Purpose (why is this a goal?)	Outcomes (what would this look like?)
		<p>Pasifika success is celebrated in Pasifika ways in our school.</p> <p>Pasifika students have the opportunity to engage in their own identity, languages, and cultures.</p> <p>Pasifika students have a designated space where they can express their unique cultures freely.</p> <p>Build a stronger, transparent connection between the Pasifika parents and our school to present a clear support system for our Pasifika students supported by their families.</p>

OVERVIEW:

Our student management system, KAMAR, for 2021 lists 79 students who identify as Pacific.

- 2021 is the first year that we have had a Pacific goal and specific outcomes.
- The strategic goals were made public at the end of term one with an expectation initially that all outcomes would be reviewed annually.
- An agreed key focus for 2021 was to ascertain what 'to achieve success not only as a Pasifika student but as a respected member of the school community' means.
- While we have focused on this specific outcome we have gone some way towards addressing aspects to help support the other outcomes identified.

Outcomes at a glance:

Outcomes <i>(what would this look like?)</i>	Progress made in 2021
<p>Pasifika students are engaged and supported to achieve success not only as a Pasifika student but as a respected member of the school community.</p>	<ul style="list-style-type: none"> - Had fono with parents to establish their understanding of success. - Had a discussion with students to establish what they understood by success and presented their idea to parents. - Looked at the Pacific Action Plan. - Considered ideas across all three documents. - invited Dinah Ostler-Malaulau the Education Advisor for Pacific Engagement at the Ministry of Education. She met with Taupou (School Exec), Sapphire (Board Rep), WK (our school Pacific Liaison) and MD (DP supporting Pacific Liaison).
<p>All staff will increase their competence in Pacific pronunciation (understanding the difference between Pacific and Māori languages, specifically names) and understanding cultural differences.</p>	<ul style="list-style-type: none"> - Still a work in progress but staff were offered the opportunity to do a workshop through PL based on Tapasā which included Pacific students working with the staff on pronunciation. - Staff are shared resources, especially highlighted when different Pacific Island Language weeks are celebrated. WK speaks to Provisionally Certificated Teachers. - M7 has pronunciation cards on display.
<p>Pasifika success is celebrated in Pasifika ways in our school.</p>	<ul style="list-style-type: none"> - One of the key changes we were planning was the inclusion of families presenting an ula to Pacific students our formal end of year celebrations but unfortunately, due to COVID-19, there were no parents at these events. Will look to 2022. - also highlighted that cheering is another form of expression to celebrate Pacific success. - Introduced our exec members to the community at the fono and encouraged them to take a more active role in the fono. - We have a Pasifika komiti in which students can start to develop leadership opportunities.
<p>Pasifika students have the opportunity to engage in their own identity, languages, and cultures.</p>	<ul style="list-style-type: none"> - A range of opportunities were offered over the year including: <ul style="list-style-type: none"> • a new Y9 sasa competition (Pacific students taught Y9 classes during form time), then we held a very successful Y9 sasa competition (form classes and houses) at the end of Term 2. • Polyclub performing at the Cultural Day • Polyfest

Outcomes <i>(what would this look like?)</i>	Progress made in 2021
	<ul style="list-style-type: none"> • <i>Art day (thanks to Andy and Sapphire for providing this opportunity)</i> • <i>Careers Expo afternoon (this was held for the first time last year in 2020, born out of a discussion at a fono where parents wanted the students to see the range of opportunities available to them and to put specifically Pacific leaders in their field in front of students)</i> <p><i>Some cancelled opportunities due to COVID include the Newlands Pacific festival with our contributing schools, the visits to Victoria University specifically aimed at Pacific students.</i></p>
Pasifika students have a designated space where they can express their unique cultures freely.	<ul style="list-style-type: none"> - <i>We now have a designated space - M7.</i> - <i>This space has been designed by the students for students.</i> - <i>Will focus on maintaining it during 2022.</i>
Build a stronger, transparent connection between the Pasifika parents and our school to present a clear support system for our Pasifika students supported by their families.	<ul style="list-style-type: none"> - <i>The fono's provide an opportunity to build this but unfortunately they are not well attended. To help address this, we had tried to move to the fono being more student-led and include a performance from the Polyclub.</i> - <i>The fono allows time for conversation, performance and then to share food.</i> - <i>Unfortunately plans for T3 + 4 fono were impacted by COVID.</i>

ANALYSIS OF KEY FOCUS

Step 1: to ascertain what 'to achieve success not only as a Pasifika student but as a respected member of the school community' means.

The Action Plan for Pacific Education 2020-2030 was developed in partnership with Pacific communities across New Zealand. It was formed in "response to our learner's educational needs and aspirations and to support Pacific educational success". It describes a very clear vision that "*diverse Pacific learners and their families are safe, valued, and equipped to achieve their educational aspirations*".

The Action Plan follows the educational life of our Pacific learners, from early childhood education, through to tertiary education and into employment. The underpinning focus of the plan sits well with our Newlands College vision in that it embodies pursuit of life-long learning.

We have referenced the action plan throughout the year as we have sought to improve teaching and learning experiences for our Pasifika students. It is important to note that this plan is big picture thinking, aiming to bring about systemic change, it extends beyond what we can

specifically do at our school and considers what government and community support is needed to bring about such change. Many of the initiatives in the plan to date, have been in response to COVID-19.

The Action Plan identifies a number of ways we can consider success.

<i>We will know we have been successful when...</i>					
<i>Pacific learners and families are free from racism and discrimination in education</i>	<i>Pacific learners and their families feel accepted and included</i>	<i>Pacific learners' cultures, faith and beliefs are valued in education</i>	<i>Pacific families feel confident supporting their children in education</i>	<i>There are no financial barriers to accessing education for Pacific learners and families</i>	<i>The Pacific workforce is grown, valued and supported</i>

Prior to the Action Plan for Pacific Education 2020-2030, we worked with The Pasifika Education Plan 2013–2017 (PEP). In this document, it describes Pasifika success as being *"characterised by demanding, vibrant, dynamic, successful Pasifika learners, secure and confident in their identities, languages and cultures, navigating through all curriculum areas such as the arts, sciences, technology, social sciences and mathematics"*.

To gauge the Newlands College communities' understanding we asked our parents at one of the fono's as well as consulted with our Pacific Learners through Komiti Pasifika and Polyclub.

With the key question being *"what does success mean to you?"*

Summary of parent response	<ul style="list-style-type: none"> - Appropriate behaviour - Respectful - Accountable - Be confident enough to take risks - Participating - Committed - Role model - Complete NCEA L3 - Able to communicate - Academic - Attendance 	<ul style="list-style-type: none"> - Able to promote their culture - Proud of who they are - kindness - Active participants - Display values of respect and honour - Enjoyment - Sense of self - Know their identity - Leadership - Inclusive - Belonging
Summary of student response	<ul style="list-style-type: none"> - It means to me that we're doing good things that will make people remember us. - Doing your best at everything you set your mind to. - Representing Poly Kids at NC - Accomplishing goals you have set for yourself 	<ul style="list-style-type: none"> - Overcoming barriers/obstacles that make things hard. - Learning to teach differently to allow kids to learn at Poly Club - Educational achievement that I'm happy with - Completing level three

<ul style="list-style-type: none"> - Equal access to resources and equal chance to do well as anyone else. - Success is accomplishing something that you wanted to aim for. - When you've come up with a plan and you've fully achieved/done it and you or others are satisfied with it. 	<ul style="list-style-type: none"> - Being proud of something you've tried your hardest at. - Being good at something - Getting school work done - Fulfilment - Healthy lifestyle - Trying new things.
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Step 2: to identify a target group to track for a longitudinal study through analysing common results, conduct end of year interviews and an engagement survey.

We have identified our 2021 Y9 Pacific students to be our target group going forward. We plan to track this group over the next few years. We will use the data to help assess interventions to further support their learning. The data below is our starting point.

A. Attendance

Attendance Rates 2021 for target group:

ALL	MALE	FEMALE
18	10	8
87.9%	86.3%*	90.2%

** This figure is distorted by one chronic absentee who finished the year on 24% attendance.*

Late to school and/or class 2021 for target group:

The majority of the lates that are identified below are students arriving late to school for period 1, but for a couple of these students, there are several recorded throughout the day too.

No of times marked late	0-5	6-15	16-25	26-35	36-45	46-55	56-65	66-75
No of students	9	3	1	2	1	1	1	1

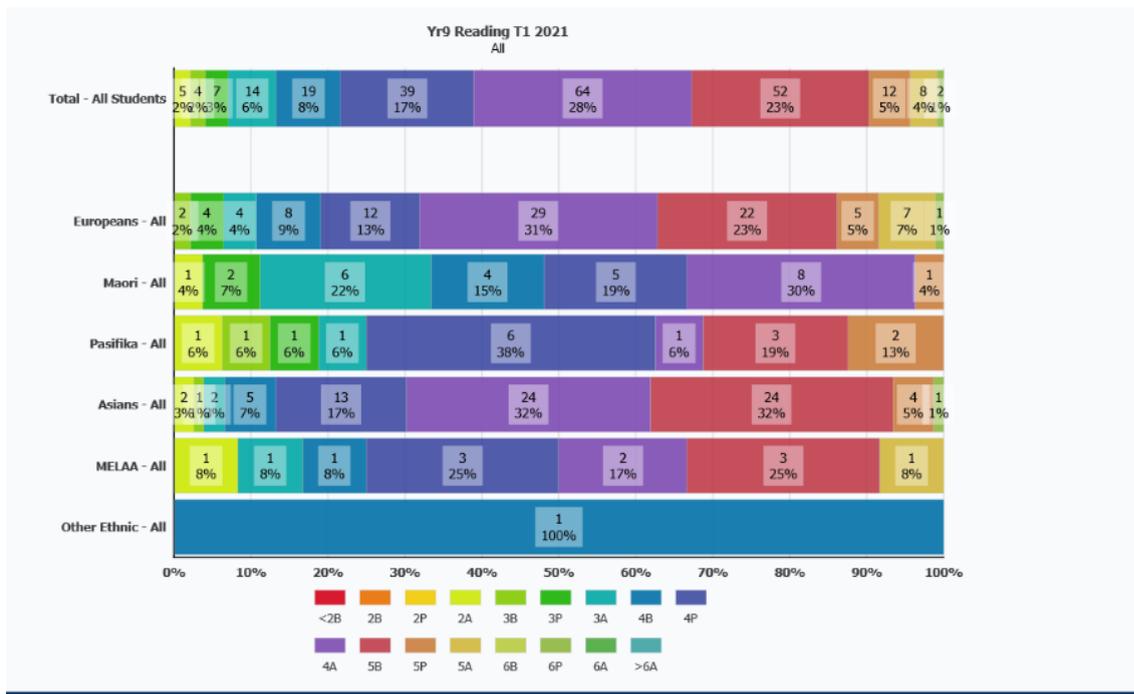
There is plenty of research that shows a strong correlation between academic success and attendance. At this stage, while attendance rates are acceptable, the number of times many of these students are being marked late is of real concern.

B. Common Results

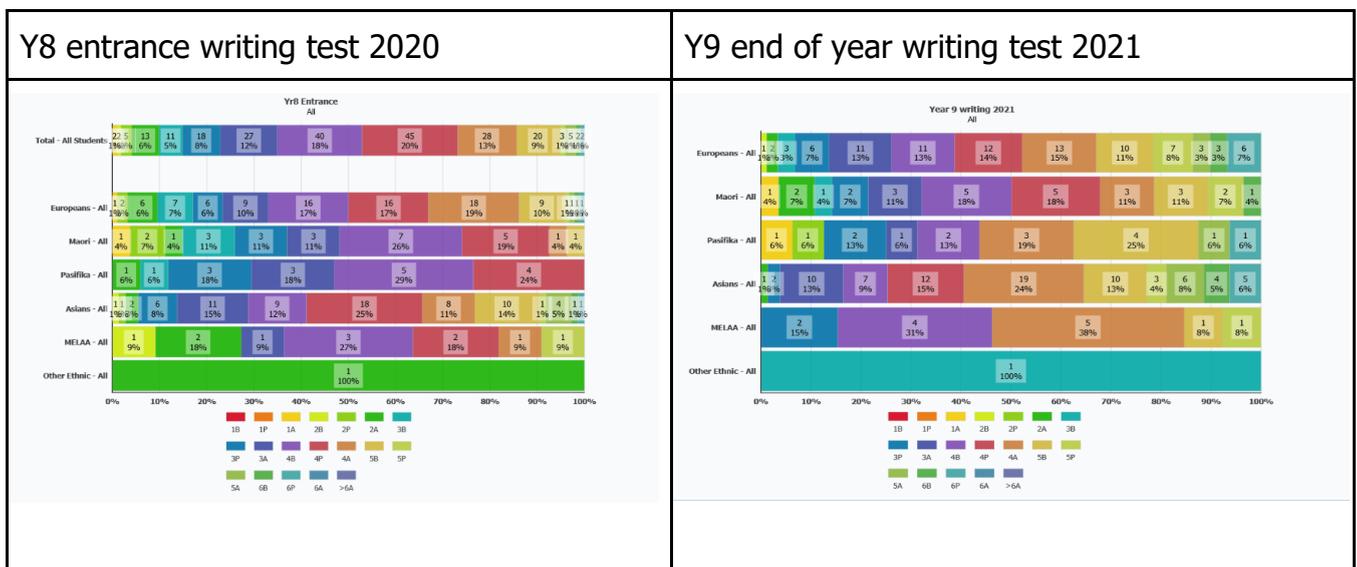
PAT Mathematics (Start of Year)

	<i>Y9 2021</i>
<i>Below (stanine 1-3)</i>	<i>48%</i>
<i>On (stanine 4-6)</i>	<i>36%</i>
<i>Above (stanine 7-9)</i>	<i>16%</i>
<i>Mean for Pacific students</i>	<i>4.1</i>
<i>Mean for All Y9 students</i>	<i>5.3</i>

AsTTle Reading (Start of Year)



AsTTle Writing (end of year)



C. School Engagement

We conducted a survey to see where students saw themselves in terms of their engagement and learning. The questions while modelled off the Me and My school survey were reviewed and adjusted in consultation.

- The Survey gathered data from 16 students. The survey overall shows high levels of engagement.
- Of particular note is that all students think that it is important for them to behave well at school, that their family’s culture is treated with respect, and that they like learning new things.
- While some found it not that easy to talk about their schoolwork, most felt supported in their learning and that their teachers helped them. Overall they think they are making good progress and feel challenged.
- Some would like to see more Pacific cultural activities.
- We will send this same survey out at the end of 2022 to this target group to see shifts in attitude to school, engagement and learning.

Me and My Learning at NC (Nov 21)



Step 3: Conduct interviews with the target group

After completing the survey, we decided to target a smaller group from within the target group to have a more in-depth discussion with them. We interviewed nine Y9 students. 6 of these students are actively involved with Komiti Pasifika and Polyclub. 3 are not actively involved. We were hoping to get some insight into their experiences within their first year at college but also to gain some understanding of why some students don't participate in Pacific cultural activities.

The Year:

Students mostly found it good, positive, interesting, and fun but a huge change for some.

Connection with the Pacific community at school:

They think it is important for Pacific people to come together, celebrate, share their identity and have fun. Connections were established through involvement in the Polyclub and Poly Festival, fono's, sasa competition, art day, and careers expo. Those that didn't connect put it mostly down to clashes with afterschool sports and commitments, there just isn't enough time.

Wearing the ei'feitanga is important and reflects Pacific cultural identity.

They are all proud of being Pasifika and being able to share that with the school community.

Comments around Learning:

Found lockdown challenging and they got behind.

Some find it hard to stay focused in class.

Need strategies on how to ask for help.

As you get more comfortable it's easier to ask for help.

Starting to learn about what works best for me.

Hard to find the balance between serious and fun in the classroom.

Could do more, could pay more attention at times.

Asks peers for support.

It's harder to ask for help in quiet classrooms.

We like talking, it doesn't mean we are not doing our work.

Good support from home.

High expectations from home.

Sometimes hard to balance expectations from home and school.

Many would go to a study group - but for some, only if led by Pacific leaders.

Leadership:

Many saw the value of leadership but they didn't necessarily see it in themselves until we pointed it out to them. They recognise that leadership can come from different areas - Komiti Pasifika, form reps, in sport etc. Most want to have a leadership role at some stage.

Values:

They think that poor behaviour should be challenged but that we need to be careful not to judge before we have a full understanding of the situation. Connections and positive relationships/friendships are very important. Your reputation travels with you. You represent yourself and your family.

Ideas on Success:

It is important to be successful for life.

It means being self-reliant.

It's not just academic but about mental well-being too.

It's about being able to connect and interact with others.

It's about being happy.

It means good behaviour.

It isn't just academic but also in sport and cultural activities.

Step 4: Conduct exit interviews with Y13 leavers

The main purpose of the exit interviews was to learn from those leavers about their experience at school. Only two students were identified in this group and interviewed.

Both commented that they felt proud of being part of the Newlands College Pacific community. Proud to now have a space to call their own and proud of the leadership roles that they provided for others. They enjoy making others aware of their culture and sharing it with students and teachers alike. The introduction of the Sasa competition was a fantastic new initiative and was hugely successful. Thanks to Taupo.

Both students felt like they had plenty of opportunities academically and that overall, they had achieved what they wanted. They suggested that they had the necessary tools to be successful but that it really was now up to them to just get on with it.

Going forward it was recommended that we strengthen what we are already doing, build on the programme rather than add more in. They both think that Newlands College has prepared them well as young Pacific people leaving school; they felt well supported and are looking forward to pursuing their next steps, which for both involve higher education.

Conclusion:

We are very proud of our Pacific students and the Pacific programme for 2021. Despite the year being impacted by COVID-19, we believe we offered a range of activities to build an awareness and appreciation of Pacific culture.

We have made some progress across all outcomes of Strategic Goal 3. In particular, our **agreed key focus for 2021** was to ascertain what *'to achieve success not only as a Pasifika student but as a respected member of the school community'* means. We are some way towards understanding this better.

In particular, we would like to acknowledge the work of the Board representative, Sapphire Aitcheson and thank her for her continued support and commitment through the year.

Our Pacific students and their families place a high value on education, their cultural identity, their values and their beliefs. For our Pacific students to succeed, they want an inclusive environment that takes into account their cultural identity.

This perhaps also requires a deeper awareness and understanding of the balance that our Pacific students have to find in their lives, and what we can do to support that too.

In summary, we will be measuring the success of our Pacific students through attendance, academic tracking, engagement survey, interviews and for 2022, we would like to add in Pacific student representation at prizegiving, arts and sports awards. We consider that this range of information will address the definition of success from an education, cultural identity, values and belief perspective.

Next steps for 2022

- To track our 2021 Y9 students (our longitudinal study)
- To continue to work towards the goals but with a greater focus on academic results.

For consideration:

- *Introduce specific learning strategies for the 2021 Y9 Target group*
 - *Academic mentoring of senior students*
 - *The re-Introduction of Pacific Studies*
 - *Afterschool tutoring*
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- To continue to build on the range of cultural activities offered
This includes:
 - *Sasa competition*
 - *Art day*
 - *Careers opportunities*
 - *Finding out about Pacific Scholarships*
 - *Hopefully, Poly Festival and our Contributing schools Pacific Festival*
 - *End of Year pacific celebrations*
 - *Start of the year pacific welcome*
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- To continue to build culturally responsive classrooms using Tapasā, Pacific Education Action Plan
 - To continue to develop better pronunciation of students' names
 - To further explore the suggestion from BOT rep, Sapphire Aitcheson around a Pacific Liaison person

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