

School Charter Strategic and Annual Plan for Invercargill Middle School
Te Kura o te Puna Wai Ora



E tu atu nei
2019-2021

Mihimihi

Ko Waipourewa te maunga

Waipourewa is the mountain

Ko Ōtepunī te awa

Otepunī is the river

Ko Murihiku te rohe

Murihiku is the region

Ko Te Kura o te Puna Wai Ora te kura

Invercargill Middle School is the school

E tu atu nei mātou

Stand strong

Ānei mātou. No tēnei kura, hei tauira.

Here we are, together, as learners.

We begin by making formal, cultural connections to the important landmarks and people of the region, within which the school is located: the mountain, *Waipourewa*; the waterway, *Ōtepunī*; and, to the people, *Murihiku*. This greeting continues by introducing the school's Māori name, both a direct translation and a metaphorical connection to the potential of the school, as a spring with waters of wellbeing. It concludes by calling attention to the people standing together within. *Here we are. In this school, learners.*

It is important to firstly acknowledge the whakapapa (genealogy) that underpins the school name Te Kura o Te Puna Wai Ora. We do this by acknowledging the giver of the name, and both its literal and metaphorical meanings.

A close personal *whānautanga* relationship with a local highly respected *kaumatua* (tribal elder) Riki Cherrington provided the connection and impetus. His children had attended the school in the 1970s-1980s and he was a Board of Trustees member during that time. Through *whakapapa* (history and genealogy) the *kaumatua* gave the school its Māori name, Te Kura o Te Puna Wai Ora, the school of the fresh water spring, referencing literally the fresh-water spring at the location where the local iwi refreshed themselves, resting on their long journey to the *motu tītī* (mutton-bird islands) each season; and metaphorically to the springing forth of knowledge through the teaching and learning taking place. Koro Riki visited the school frequently and through dialogue with the principal and teachers maintained a deep connection with the school and its people. He composed a school *haka* (group performance that issues forth a challenge), which begins with the line *Te Puna Wai Ora, e tu atu nei e* (stand up, stand strong and be proud) and this became the school motto. Every student in the school knows this *haka* and it is celebrated weekly during *kapa haka* (Māori cultural performing arts) and at all school events such as school assemblies, prize-givings and school productions.

Vision

At IMS our students are experiencing Mauri Ora- mental, spiritual and physical wellbeing. They are enjoying success and progress and achievement, learning for now and the future with capability to set goals and achieve them. They know how to learn and can learn by themselves and with others. Our students treat others with kindness and can form and maintain friendships. They can confidently enjoy and participate in the experiences life has to offer.

Curriculum Vision

We communicate our expectations through what we say and do. As teachers we strive to reflect and be aware of the expectations we are communicating. We strive for intentional deliberate expectations.

Our vision is that as teachers we believe our students will succeed, there is no room for deficit thinking. We strive to communicate to them that they will be successful through what we say, do and the teaching approaches we use. At IMS we aim to provide a curriculum that puts students' mauri ora at the center of teaching and learning, asserting that they should experience curriculum that engages and challenges them, is forward-looking and inclusive, and affirms New Zealand's unique identity.

SCHOOL VALUES

Our values are the shaped by us, as we are shaped by them. They flow through our actions and interactions across and within our school community.

Our school community identified these values. We also reflect the values of the New Zealand Curriculum 2007.

Respect for ourselves, for others and for the environment.

Responsibility for our learning, our behaviour, each other and the environment.

Whanaungatanga - effective communication, respecting others' opinions, working collaboratively to achieve a common goal or vision (including the digital world)

Manaakitanga- giving each other feedback in an empowering way.

Ako- learning builds on from prior knowledge and experiences, setting goals and achieving them, providing appropriate levels of challenge, shared power and ownership of ako. This recognises the reciprocity of teaching and learning.

Treaty of Waitangi: *Our curriculum acknowledges the principles of the Treaty of Waitangi, and the bicultural foundations of Aotearoa New Zealand. All students have the opportunity to acquire knowledge of te reo Māori me ōna tikanga."*

At Invercargill Middle School we recognise that everyone brings their own experiences, culture and ways of being to our school. We actively value each other's culture and understand that we create shared culture and are created by culture. We actively aim for equity, by building and maintaining relationships that support teaching and learning that provides everyone with what they need to be successful as themselves and reach their full potential.

What does this look like in our school?

Partnership:

Partnership is realised as schools collaborate with Māori and non-Māori to develop, implement, and review policies, practices, and procedures. By working collaboratively, schools learn to share power, control, and decision-making while validating the unique position of Māori as tangata whenua and recognising the contribution Māori make to education.

Participation:

Participation is about equality of opportunity and outcomes. Increased participation and success by Māori through the advancement of Māori educational initiatives, including education in Te Reo Māori, consistent with the principles of the Treaty of Waitangi.

Protection:

Protection is a commitment to knowing, respecting and valuing where students are, where they come from and building on what they bring with them. As part of their developing identities, all New Zealand students need to understand New Zealand's unique bicultural heritage. Consequently, all students need opportunities to learn te reo Māori and gain knowledge and experience of important Māori concepts and customs, considering them in relation to those of other cultures. Language and culture are intertwined, so this learning provides insights into te ao Māori and Māori world views. It can occur in many contexts and across the curriculum.

Strategic Plan

We have identified 4 strategic aims for 2019-2021.

These are;

1. Digital literacy towards digital fluency
2. Spread and embed cultural relationships for responsive pedagogy
3. Develop and deepen critical, iterative, coherent inquiry practices- in order to ensure all students, including priority/target students make **at least one years' worth of progress**
4. Increase students' feelings of belonging and wellbeing through the lens of mauri ora

Context and School Data

Rongohia Te Hau Data Term 3 2018

Mean ratings for relational items on a scale of 1-5	Māori students	Non-Māori students	Whānau
In my school it feels good to be...	3.5	4	4.5
In my school I have opportunities to do all the things I want to do.	2.5	3.25	4.5
In my school students like me are achieving.	3	4	4.5
In my school Māori students are achieving.	3.5	4	I don't know
Teachers in my school know me and I know them.	5	5	5
Teachers in my classes respect me and I respect them.	3.5	5	5
Teachers in my classes care about me.	4	4.5	5
Mean ratings for	Māori students	Non-Māori students	Whānau

pedagogical items on a scale of 1-5			
Teachers in my classes listen to our ideas about learning.	4.5	4.5	4.5
Teachers in my classes expect that I will achieve.	4	4.5	5
Teachers in my classes know how to help me learn.	4.5	5	5
Teachers in my classes know how to make learning fun.	3.5	4	4.5
Teachers in my classes let us help each other with our work.	2	3.5	4
Teachers talk with me about our results so I can do better.	3.5	4	4.5
Number of target/priority students			
Writing	Years 1-2 2	Years 3-4 9	Years 5-6 5
Reading	Years 1-2	Years 3-4	Years 5-6

	2	7	5
Maths	Years 1-2 2	Years 3-4 9	Years 5-6 2

Strategic Goals 2021	Annual goals/objectives	Annual planned actions
1.Digital literacy towards digital fluency	<ul style="list-style-type: none"> ● To build digital literacy through the use of digital technology - working towards digital fluency. ● Equity - deliberately select tools that are responsive to our community providing balance between what children can access at home and at school. ● Deliberately provide opportunities for children to experience things that they will otherwise not have access to. ● Provide opportunities to experience a range of tools across a range of settings, make use of community 	<p>2019</p> <ul style="list-style-type: none"> ● Make digital technologies a focus for term 1 2019 - linking it to maths, literacy 2A and 2B ● Strengthen home school connections through investigating equity. ● Provide choices about tasks considering access to devices at home - a balance of on screen and off screen experiences. ● First year - working towards digital literacy by the end of 2019 for staff and students. ● Use the SAMR model to critically reflect each term on our own and each others practice. ● Appraisal goal, school

	resources	<p>strategic goal in teaching as inquiry for 2019.</p> <ul style="list-style-type: none"> • Work towards digital literacy Term 4 2018- Term 1 2019 with deliberate professional acts and opportunities for students to engage with • Deliberate professional acts included in Term plan overviews <p>2020</p> <p>2021</p>
2.Spread and embed cultural relationships for responsive pedagogy	<p>To utilise the Rongohia Te Hau tool To establish a picture of the current experience of pedagogy across the school through the triangulation of a range of data sets:</p> <ul style="list-style-type: none"> o Student voice o Teacher voice o Whānau voice o Observed evidence of current practice <p>In order to:</p>	<p>2019</p> <ul style="list-style-type: none"> • 6 staff involved as kaiwhakaako Poutama Pounamu blended learning Waikato University • Whole staff involved as ākonga in this study • Use of the Poutama Pounamu observation tool, supported by shadow coaching each term. Teachers identify areas for development and coaching is co-constructed. • Teachers reflecting on their

	<ul style="list-style-type: none"> • Get a sense of the level of implementation of cultural relationships for responsive pedagogy already happening in classrooms • Get an overall sense of the classroom learning experience for students • Evaluate effectiveness of professional development provided • Provide a pedagogical lens to student data • To increase our walkthrough observation result of 2.75, to 3.75. (When considering the results please consider the above continuum as numbered 1-5, with 1 being the left hand column <i>Little or no evidence of integrated cultural relationships for responsive pedagogy</i> and 5 being the right hand column <i>Fully integrated cultural relationships for responsive pedagogy.</i>) • To co-construct evidence of each 	<p>learning within appraisal process as a part of their evidence</p> <ul style="list-style-type: none"> • Revisit the Rongohia Te hau walkthrough tool in Term 3 with the goal of an increase from 2.75-3.75 • The Board of Trustees complete the NZSTA Hautū cultural responsive self review tool and develop an action plan for 2019-2021. <p>2020</p> <ul style="list-style-type: none"> • Redevelop each learning area of our curriculum plan to reflect the seven principles of cultural relationships for responsive pedagogy • Co-construct evidence of each of these principles in practice • The Board of trustees implement the action plan developed from the 2019 Hautū self review. <p>2021</p> <ul style="list-style-type: none"> • To be added responsively in 2020 • The Board of Trustees
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	of the seven principles in practice within learning areas, places and spaces in the school.	complete the Hautū Self review tool to compare progress from 2019.
3. Develop and deepen critical, iterative, coherent inquiry practices in order to ensure all students, including priority/target students make <u>at least one years' worth of progress</u>	<p>Co-construct, develop and deepen understandings of inquiry. Focus on evidence of outcomes for students who are least well served by the system specifically priority learners: Maori and Pasifika students.</p> <p>The perspectives of learners (particularly Maori learners) are included in the data that is considered.</p> <p>Equity and excellence are central outcomes of the inquiry.</p> <p>Responses are based on evidence of what works for priority learners ie: cultural relationships for responsive pedagogy.</p> <p>The aim is to improve teacher practice so there must be evidence of pedagogy.</p>	<p>2019</p> <ul style="list-style-type: none"> • Work within our Kāhui Ako to develop transition based inquiry across the CoL • Teachers developing critical, iterative and coherent inquiries in response to student achievement data <i>across years</i> rather than <i>within years</i> • Continue to develop our SENCO database and shared action plans for priority and target students <i>across year levels</i> • Co-construct shared understandings and language of <u>at least one years' worth of progress</u>, through dialogue with students, staff and whānau • Plan interventions that are based in educationally powerful connections between home and school- such as responsive written feedback

	<p>A collaborative plan (clear next steps) is established based on evidence and is implemented.</p> <p>There are determined and timely checkpoints (5-10 weeks) to revisit the evidence, evaluate the impact of the practice and change or refine the plan. Reflect and check (what do we stop, start, continue)</p> <p>This ongoing cycle builds on previous learning and success.</p> <p>The inquiry is cyclical rather than linear.</p> <p>The inquiry is coherent with the school/CoL inquiry linked to the charter and school strategic plan.</p> <p>The BoT understand and contribute to the inquiry cycle through reporting at BoT meetings.</p> <p>The school inquiry is coherent with iwi education plans and Ministry policy.</p>	
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	There is coherency between the school inquiry and the CoL inquiry.	
4. Increase students' feelings of belonging and wellbeing through the lens of mauri ora	<p>Durie (2015;2016) describes <i>mauri</i> as the particular vitality, integrity, uniqueness and energy that exists within every person, <i>ora</i> refers to one's holistic wellbeing.</p> <p>Mauri ora</p> <ul style="list-style-type: none"> ● spirit that is enlightened, ● a mind that is alert and inquiring, ● a body that is fit-for-purpose and free of pain, ● relationships that are nurturing and mutually beneficial. <p>Our 2018 Rongohia Te Hau data provided us with lower mean ratings in our relational items versus our pedagogical items, in particular questions;</p> <ol style="list-style-type: none"> 1. In my school it feels good to be... 2. In my school I have opportunities to do all the things I want to. We aim to increase these mean ratings for Māori students from 2.5 to 4, and for Non-Māori students from 3 to 4. <p>Within our Kāhui Ako Theory of</p>	<p>2019</p> <ul style="list-style-type: none"> ● Undertake a wellbeing at school student survey NZCER in Term 1 and Term 3 ● Undertake, analyse and report on our school bullying survey in Term 2 and Term 4 ● Use this information, alongside Rongohia Te Hau data to inform next steps ● Through the curriculum plan co-construct shared understandings and language around each aspect of mauri ora, using the Te Whare Tapawha model (Durie, 2012;2015;2016) alongside other models representative of the identities and cultures of our school community <p>2020</p> <ul style="list-style-type: none"> ● Reflect on survey results when planning for 2020 and decide upon next steps and actions <p>2021</p> <ul style="list-style-type: none"> ● Reflect on survey results

	<p>Improvement Mauri Ora sits at the center. We aim to increase students feeling of mauri ora, through the spreading and embedding of cultural relationships for responsive pedagogy, and the effective gathering of, collation and listening to student voices.</p>	<p>when planning for 2021 and decide upon next steps and actions</p>
<p>Kāhui Ako IMS is a part of the Invercargill Kāhui Ako, which has the goal of having “Students succeeding as themselves”. The strategic goals that IMS have are enhanced and supported by the involvement in the Kāhui Ako. The Kāhui Ako development is based on the Ako:Critical Contexts for Change, as described by Dr Mere Berryman and Elizabeth Eley (2017). Each school is autonomous in meeting the needs and aspirations of their community and our strategic goals evidence this. IMS uses the ‘Theory of Change’ tool to track the school progress and next steps according to evidence based research. Involvement in the different Kāhui Ako initiatives is dependant on linking to the school strategic goals.</p>		
<p>Resourcing Ministry of Education PLD facilitator hours applied for to continue the facilitator hours the board is funding to support the planned actions in 2019. The proposal will be focused on...</p> <ul style="list-style-type: none"> ● developing and connecting the local curriculum, strategic plans, professional development plans, appraisal systems and pedagogy together in a way that encapsulates the ako: critical contexts for change; Adaptive expertise, Cultural Relations and Home/school/community connections (Berryman, Eley 2017). This work will develop the current systems and structures in the school to better meet the needs of all the students, across the different learning areas. We are seeking to achieve coherence within the classroom and across the school. The classrooms will measurably develop culturally responsive pedagogy across the curriculum, including the use of digital technology, and across the school the development of the strategic plans, local curriculum, appraisal systems and professional learning systems (including teacher and leadership inquiries). ● Curriculum development with leaders and staff, facilitation of team meetings, coaching of coaches, 		

observations. Working to spread and embed the responsive pedagogy including co-construction and feedback.

- Work alongside the BOT and leadership team to develop the school vision, connecting the community voice.

Cost for self funded PLD: \$15,000

Wellbeing@school NZCER resources

Teacher release time for inquiry development and responsive PLD facilitation:

2019

2 days whole staff term 1 responsive PLD facilitator

4 days appraisal/feedback sessions, responsive PLD facilitator

2 days inquiry development, responsive PLD facilitation

2 days release to conduct the repeated Rongohia te hau process

34 days total release, approx \$9520

2020 To be confirmed, responsive to the needs, aspirations and next steps developed during 2019.

2021 To be confirmed

