Ora Trust
Tauranga Moana

Indication of Interest

in applying to operate a Partnership School / Kura Hourua opening in 2014

for
Tutapa mai kawa ko te kawa nui ko te kawa roa, ko te kawa loipu ki a Io Matua nui, he kawa ora

Takina ki runga ki a Rangi e te nei, takina ki rungō ki a Papa e takoto nei

Takina te kawa, ko te pā, ko te rito, ko te wehi, ko te take, ko te pikenga, ko te wānanga, ko te taumā ko te taurā

Tenei mā te awhi huku, te awhi rangi, te awhi papa, te awhi tikerekere

Takina te kawa, tūia te kawa, houa te kawa, he kawa ora

He wāhākaputanga kō te whāi ao ki te ao mārama

Tina ki runga, tina ki raro, haumi e, hui e, tākiri e
**School Name:** Kura Kete Ora  
**Proposed Sponsor:** Ora Trust

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<th><strong>Primary Contact</strong></th>
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<td><strong>Name</strong></td>
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**School Profile**

- **School Type:** Years 7 – year 11 (middle/secondary)
- **Proposed Location:** Kura Kete Ora will be on the traditional ancestral land of the Tapuita people of Te Arawa Iwi. The site of

- **Year levels in first year of operation:** Years 7 – 9
- **Year levels at full enrolment:** Years 7 – 11
Why do you propose to open this school?

Māori young people are named as one of the target groups by the Partnership Schools / Kura Hourua terms of reference. We believe that 'Ka Hikitia' clearly articulates that if the education experience is going to be relevant for Māori learners, then the education programmes for Māori young people must be founded on the key components of 'language, culture and identity'.

Kura Kete Ora is based on the Māori idea of ‘te spring’ from within one’s ‘kit’, whether that be seeds to propagate, food for sustenance, support or knowledge and skills. On this basis Kura Kete Ora will be formed on Kaupapa Māori Guiding Principles:

- **Whakapapa:** Identity, culture and knowing one’s origins, and place in Creation. In Te Ao Māori this includes relationships to Papatuanuku, Ranginui and their many progeny.

- **Whakawhānaungatanga:** “Aroha mai, aroha atu (love received must be returned)”. Collaboration, interdependence and reciprocity in relationships within the kura and immediate community; relationships with local tangata whenua, Tapuika, Ngāti Pūkenga and other iwi in the area with whom we engage, and working with industry to develop opportunities for interaction.

- **Te Reo Māori:** The historical wisdom of tangata whenua reaching through the Pacific and through the ages. Links and enhances basic appreciation of the universe in diverse ways. Te Reo is one of the official languages of Aotearoa New Zealand, and we all have a responsibility to see Te Reo Māori thrive. Inclusive in this would be an understanding of whakairo, wakaokia patterns and kowhaiwhai, as traditional representations of Māori thoughts and ideas.

- **Wairuatanga:** The Waiea – two waters of life – is the intangible spiritual dimension that captures the essential nature of all in Creation. A sensity for and discernment of nga wātea can be developed and explored within connectedness to whenua, whanau, community and God.

- **Manaakitanga:** Caring and contributing, sharing and being thoughtful and empathetic. A welcoming disposition to all manuhiri, and a culture of care within the kura.

- **Rangatiratanga:** One’s individual and collective right to determine one’s destiny. A place where all people can be themselves whether alone or in the corporate whole.

- **Kaitakaringa:** Humanity has an important responsibility for stewardship and guardianship of the environment. This occurs best when humankind has a direct relationship with the natural environment. When done responsibly, the environment will provide materially for humankind.

- **Pukongatanga:** Skills development made available to each member of the kura community with opportunities to practice those skills already learned as well as to progress and to add more skills to their kete.

We believe that Te Kura Kete Ora will uniquely meet the needs of Māori, Pasifika and Pakeha young people who have not been achieving in mainstream education. New Zealand’s

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1 When Te Kura Kete Ora is established, other guiding principles may be added once whānau and community are fully engaged.
participation in PIRLS and TIMMS studies (2010/2011) indicates that while many New Zealand school students are reaching international education standards, a proportion of students, predominately Māori and Pasifika young people, are not achieving at comparable levels. Anecdotal evidence from local schools and Relationships Aotearoa Tauranga/Rotorua/Whakatane “Positive Pathways Programmes” suggest that Māori young people in particular are not succeeding at middle and secondary school in the Eastern and Western BOP regions. It is also Ora Trust Board’s experience and view that alternative education programmes for young people, locally and nationwide, do not seem to be creating positive outcomes due to the structure and manner in which the programmes are established and delivered.

In responding to the need to seek new ways of effectively supporting education for Māori, Pasifika, Pakeha, young people with specific learning needs, and those from low socio-economic areas, who are not achieving in light of national curriculum standards, we propose to develop a learning community for young people and their whānau. Kura Kete Ora will be physically located on a 50 ha farm ten minutes south of Te Puke that borders the junction of the Kaituna and Mangarewa rivers. This whenua-based Kura Kete Ora will be well positioned to offer unique learning experiences by way of eight interlinking kinesthetics orientated learning domains:

- Creative, Visual, and Performing Arts, including Kapa Haka
- Engineering/Mechanics, Building
- Environment, Protection and Ecology
- Gardening, Horticulture, Cropping, and Apiculture
- Horsemanship and Animal Training
- Sheep/Cattle Farming, and Dairy Farming
- Sport and Recreation
- Whanau, Awhi, Manaakitanga and Tautoko

(see pages 13-22-25 for conceptual map and further explanation of how Kura Kete Ora model relates to NZ Curriculum)

Kura Kete Ora aims to provide a different education experience where the philosophy and practice is based on a papa kāinga – a village/community learning environment, where students work together in small domain-focused and interest groups, closely supported by:

- Teachers
- Specialist Tutors
- Kaitawhina
- Community Volunteers and Whanau.

Consistent with Sir Ken Robinson’s (2010) critique of modern education, Kura Kete Ora will not seek to replicate a learning environment that is “modelled on the interests and image of industrialisation”, where education is predominately standardised according to age criteria and self-serving attainment is privileged over bodily-kinaesthetic, inter-personal, naturalistic, existential and intra-personal learning styles (Smith, 2008). Kura Kete Ora will work to promote opportunities and encourage young people (and their whanau) to pursue their interests and talents across the range of the eight Kura Kete Ora learning domains, and in so doing be facilitated to reach NZ curriculum standards up to Levels 2-3 and above, In English, the Arts,
Physical Education, Te Reo Māori, other languages, Maths and Statistics, Social Sciences and Technology. By the third year of operation, Kura Kete Ora will also look to be certified to provide some industry based Level 1 & 2 qualifications, including but not limited to: Māra Kai, Rongoā, Mahi Kai Moana / Awa / Ngahere / Whenua, Bush Skills, Dairy Knowledge, General Farm Skills, Animal and Plant Skills, Rural Machinery, Horticulture, Mechanical Engineering.

Describe the school’s distinctive mission/visions and how will it enable student engagement and achievement

The mission of Kura Kete Ora is to foster a creative community of learning and well-being where achievement, purpose, and values are developed in the context of strong and safe relationships with the land, animals, people and the spiritual, where “learning through doing” and “entertainment” are key. Teachers, Specialist Tutors, Kaiawhina, Whanau and Volunteers work collaboratively together for the purpose of encouraging young people’s potential, building their self-awareness, knowledge, wisdom and skills. Youn people are imaginatively mentored and given opportunities to mentor others, so as to journey into having a strong sense of belonging, contributing creatively and vocationally to community within Aotearoa New Zealand.

Kura Kete Ora's eight learning domains model provides the operational and skills-development framework by which the learning community operates, enabling authentic learning contexts for young people's (and their whānau) engagement and achievement. It is anticipated that young people (and their whānau) will enjoy participating and learning skills in:

- Painting, drawing, sculpture, carving, weaving, music, dance, drama, kapa haka
- Using tools/machinery/motorbikes and farm equipment; building/fencing, making projects
- Bushcraft, food gathering, fishing, diving and watercraft, hunting, environment protection, forestry and watershed management
- Growing vegetables/fruit, pruning and weed control, and bee-keeping (apriary science)
- Riding, caring for and competing on horses, working with farm dogs and other animals
- Milking cows, feeding out, working in stock yards, shearing shed, mustering, feeding animals
- Playing games and sport, developing recreational interests
- Cooking, home care/crafts, hospitality

The teachers and specialist tutors design learning programmes for the young person(s) in which their engagement in the eight domains reflect key NZ Curriculum competencies (thinking, relating together, self-management, participating and contributing and relating to others), functional and enriched literacy in a manner which makes "use of the natural connections that exist between learning areas and that link learning areas to the values and key competencies" (NZCF, 2007, p. 18) For example:

- Descriptive or transactional writing about a horse-riding lesson or lamb docking for the first time
- Learning about the history of a local cultural/historical event/place and then creatively representing the learning through art/drama/weaving media
- Relating maths and statistics to the design and implementation of making an engine powered go-cart

As young people participate in their interest/talent and needs-based programmes, digital technologies will enable and enrich their learning process.

**GOALS**

Kura Kete Ora is a learning community, physically located on a farm, which is a safe place for young people (and their whānau) to:

1. Experience a sense of connectedness and belonging in regard to relational identity, whānau and spirituality
2. Creatively learn, develop skills and gain knowledge
3. Have talents and abilities fostered so as to experience a sense of mastery and achievement
4. Contribute to the welfare of others and engage in values-based living
5. Gain a sense of vocational direction and readiness

**Performance outcomes of Kura Kete Ora will be evaluated through:**

1. Twice yearly (or more regular surveys), interviews, creative work and video recording, evaluating responses from young people and their whānau on their experience of Kura Kete Ora, delivered in accordance with Kura Kete Ora’s goals (as above)
2. Progression of young people’s achievement outcomes, evaluated twice yearly, as per Kura Kete Ora’s curriculum achievement standards
3. Feedback from Kura Kete Ora’s staff/volunteers and industry stakeholders in regard to Kura Kete Ora being a learning community that represents Kura Kete Ora’s curriculum values and see young people progressing in achieving Kura Kete Ora’s curriculum standards
4. Feedback from Ora Trust Board of Directors and Advisory Board to Ora Trust on Kura Kete Ora being a learning community that represents Kura Kete Ora’s curriculum values and see young people progressing in achieving Kura Kete Ora’s curriculum standards

**EDUCATIONAL PLAN**

Describe the proposed student population and their educational needs

**Student Population:**

Kura Kete Ora proposes the student population will be young people aged 11-16 years, who have been educationally disadvantaged through a range of negative social, environmental and learning experiences. This programme will clearly include and respond to Māori, Pasifika, Pakeha and other ethnic minorities who are not achieving in education, learners from low socio-economic backgrounds and learners with specific learning needs. Integral to Kura Kete’s
approach is the involvement of parents/caregivers and whanau in the education process, as evidence highlights this involvement can be crucial to success.

**Educational Needs:**
The key educational needs which will assist each student to fulfil their potential to become a successful learner, confident individual, responsible citizen and effective contributor comprise:

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<th>Successful Learners</th>
<th>Confident Individuals</th>
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<tr>
<td><strong>have:</strong></td>
<td><strong>have:</strong></td>
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<tr>
<td>• their identity, language &amp; culture</td>
<td>• self-respect</td>
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<tr>
<td>• enthusiasm and motivation for learning</td>
<td>• a sense of physical, mental and emotional well-being</td>
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<td>• determination to reach high standards of achievement</td>
<td>• secure values and beliefs</td>
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<td>• openness to new thinking and ideas</td>
<td>• ambition</td>
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<tr>
<td><strong>are able to:</strong></td>
<td><strong>are able to:</strong></td>
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<tr>
<td>• use literacy, communication and numeracy skills</td>
<td>• relate well with others and manage themselves</td>
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<tr>
<td>• use technology and learning</td>
<td>• pursue a healthy and active lifestyle</td>
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<td>• think creatively and independently</td>
<td>• be self-aware</td>
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<tr>
<td>• learn independently and as part of a group</td>
<td>• develop and communicate their own beliefs and view of the world</td>
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<td>• make reasoned evaluations</td>
<td>• live as independently as they can</td>
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<td>• link and apply different kinds of learning in new situations</td>
<td>• assess risk and make informed decisions</td>
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<td><strong>Responsible Citizens</strong></td>
<td><strong>Effective Contributors</strong></td>
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<td><strong>have:</strong></td>
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<td>• respect for others</td>
<td>• an enterprising attitude</td>
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<td>• commitment to participate responsibly in political, economic, social and cultural life</td>
<td>• resilience</td>
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<tr>
<td>• self-reliance</td>
<td>• self-reliance</td>
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<tr>
<td><strong>are able to:</strong></td>
<td><strong>are able to:</strong></td>
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<tr>
<td>• develop knowledge and understanding of the world and Aotearoa's place in it</td>
<td>• communicate in different ways and in different settings</td>
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<td>• understand different beliefs and cultures</td>
<td>• work in partnership and in teams</td>
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<tr>
<td>• make informed choices and decisions</td>
<td>• take the initiative and lead</td>
</tr>
<tr>
<td>• evaluate environmental, scientific and technological issues</td>
<td>• apply critical thinking in new contexts</td>
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<tr>
<td>• develop informed, ethical views of complex issues</td>
<td>• create and develop</td>
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<td>• solve problems</td>
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Adapted from source: [www.itscotland.org.uk/curriculumforexcellence/index.asp](http://www.itscotland.org.uk/curriculumforexcellence/index.asp) in Vocational Learning within the Forestry Sector: Scotland Forestry Commission
Within the whenua-based setting of Kura Kete Ora, these needs will be met through:

Relational Connectedness

The Kura Kete Ora emphasis on relational connectedness recognises that each learner comes to the learning environment with a combination of already established relational connections—past and present. Typically, the learner is viewed in isolation—a disconnected being, rather than one who celebrates a range of relational connections. For this reason, whanau and community involvement is essential to the success of meeting student needs. This can be described as a Kura Kete Ora and whanau/caregiver partnership realised together through engagement in the learning process. Whanau/caregivers are invited and encouraged to become part of the Kura Kete Ora community through:

a) Supporting students’ learning where they have an interest or knowledge/skills relative to one or more of Kura Kete Ora’s eight domains, by working alongside Kura Kete Ora staff, contributing to the learning process for others: in the garden, kitchen, with the horses, in the workshop, in the shearing shed or dairy shed, with drama/dance/kapa haka, with sport, fishing and hunting, and so forth.

b) Engaging in support offered by Kura Kete Ora:
- Attending parenting programmes, support groups, time-specific education courses (e.g. computer courses).
- Having whanau-focused support at Kura Kete Ora, but also being referred to other community services, such as Relationships Aotearoa and Te Tuinga Whanau Support Services Trust.

Specifically, Kura Kete Ora is committed to:

The development and maintenance of a safe, welcoming, supportive and affirming learning environment which acknowledges the multiple relational domains of life and living—e.g. affective, physical, cognitive, spiritual, ethical and moral—and values the potential contribution of participating within a learning community.

Acknowledgement of the importance of spiritual connections:

- Within a discussion of meeting learner needs, the spiritual domain is often ignored (for example, the only mention of spirituality in the NZCF is on p. 2 connected to Oliver Wendell Holmes’ view of the spiral shell of the nautilus as a symbol of intellectual and spiritual growth, and on p. 48 with reference to the Tapa Wha well-being model where Taha Wairua refers to spiritual well-being. And yet, writers (e.g., Albert, 2002; Forsyth & Kung, 2007; Mayes, 2003; Noddings, 1992; Purpel, 1988; Webster, 2002) would argue that meaning-making, self-identity, choices, decisions and motivation largely emerge from understanding and embracing one’s spirituality. By developing this dimension, personal well-being is enhanced and people can gain a more effective understanding of themselves and their world, elucidating what purposes are worthwhile for them to pursue. Specifically for our Māori learners, engagement with Te Ao Māori, Tikanga and Te Reo Māori are critical.
- Recognition of the socialising worldview influences from cultural and faith commitments. Students will learn best when they are understood as connected beings. Kura Kete Ora will help learners understand and celebrate the relational connections which contribute...
to their uniqueness, but also to their sense of belonging and well-being. As Hargreaves notes, "We are all connected in chains of care, not only to friends and family around us, but also to other people whom we cannot see" (2005, p. 20).

- Culturally inclusive learning which engages with Te Ao Māori, Tikanga and Te Reo Māori.

- Thoughtful engagement with New Zealand’s Judeo-Christian heritage and other religions/spiritualities, as relevant to the respective Kura Kete Ora student population.

**Curriculum Connectedness**

Kura Kete Ora is committed to student learning within a strength-based, responsive curriculum which maintains authentic connections across learning areas, values, competency and dispositional development. Rather than squeezing the learner into a predetermined set of learning experiences the Kura Kete Ora learning community will participate in a curriculum which is accessible, strength-based, responsive to a diversity of learning needs, flexible, inclusive, culturally responsive and underpinned by support, mentoring and the encouragement of lifelong learning and the ability for all learners to pursue their learning potential to the fullest. This will involve meeting learner needs through:

- Personalised learning plans which address specific learning needs (especially those which are critical for learner engagement, literacy, numeracy, discernment/critical thinking and learning strategies). These learning plans will identify assistive devices as required, on-going coaching and individualised learning support

- Developing life and social skills, though working collaboratively in an integrated learning environment, within a whānau-based setting

- Creatively, innovation and the fostering of divergent thinking

- Targeted learning experiences which are informed by the NZCF learning area Achievement Objectives while maintaining Kura Kete Ora’s commitment to learning through doing, within the eight learning contexts

- Provision of appropriate support and learning strategies which enable students to work towards achieving NCEA Level 2 and 3 and to enter into vocational pathways supported by the Kura Kete Ora Programme and local industries

- Place-based education which is educationally and culturally beneficial to all students

- The establishment of partnerships with industry will be developed to identify and assess the learning requirements for future employers and to generate hands-on work experience. The Kura Kete Ora whenua-based partnership school is clearly aligned with primary industries within Tauranga, such as horticulture and agriculture

- Learning which is linked to generic employability skills and /or further study

- Glocal awareness — (glocal = global + local) including place-based education which is recognised as educationally and culturally beneficial to all students

As Shaw (2003) has noted:

Twenty-first century curriculum has certain critical attributes. It is interdisciplinary, project-based, and research-driven. It is connected to the community – local, state, national and global. Sometimes students are collaborating with people around the world in various projects. The curriculum incorporates higher order thinking skills,
multiple intelligences, technology and multimedia, the multiple literacies of the 21st century, and authentic assessments. Service learning is an important component. (http://www.21stcenturyschools.com/What_is_21st_Century_Education.htm)

Pedagogical Connectedness

The Kura Kete Ora learning environment focuses on pedagogy which is learner and learning centred and appropriate for 21st century education. For the targeted students this means a strong commitment to ‘learning through doing’ and ‘edu-tainment’ which is personalised.

Specifically Kura Kete Ora will meet learner needs through:

- Kaupapa Māori and Te Reo Māori underpinnings are highly valued and utilised
- Personalised learning - One common theme in education for 21st Century is the ongoing need for more personalised learning. The OECD document, Learning for the 21st Century: Research, innovation and policy (2008, p. 4) notes that “one-size-fits-all” approaches to school knowledge and organisation are “ill-adapted to individuals’ needs and to the knowledge society at large”. Personalisation of learning is not the same as individualisation of learning and should be understood as involving a more holistic, person-centered approach to learner development which encourages ownership and responsibility for its outcomes
- Learning experiences which maximise the opportunity to both participate and contribute to healthy and sustainable community. This includes the development of key competencies identified in the NZ Curriculum document as well as dispositional learning (Barnett, 2007, 2008; Entwistle, 2010). For example, Barnett (2009, p. 433) argues that effective learning for the 21st century should focus on the dispositions involved in – a will to learn, a will to engage, a preparedness to listen, a preparedness to explore, and a determination to keep going forward
- Participatory, activity-based education, which includes learning experiences which support application of knowledge in practical experience which is meaningful and relevant to each individual student within and across the eight identified learning domains
- Resources which are adequate, appropriate and support effective learning and response to diversity, technology and best teaching and learning practice
- Authentic Assessment: One way in which Kura Kete Ora will meet learner needs is through a pedagogy which embraces assessment of learning, for learning and as learning (Earl, 2003). Wherever possible, assessment of learning will be situated within authentic learning experiences and, where appropriate and possible, result in ‘treasures’ which serve other communities/real-world audiences. An integral component to such an approach is development of the expertise and willingness to self-assess and contribute to others’ learning through skilled peer assessment. As indicated within the NZCF, assessment “involves the focused and timely gathering, analysis, interpretation, and use of information that can provide evidence of student progress” (p. 39). One way Kura Kete Ora seeks to meet student needs is to help the student to be involved in and eventually ‘own’ this process. Related to this, feedback to students will seek to develop what Dweck (2006) refers to as a Growth Mindset, rather than the unhelpful Fixed Mindset (see Dweck 2007)
- Partnership between education and industries which supports the facilitation of employment accessibility e.g. work experience (voluntary or paid)