

Auckland Central Catholic Kāhui Ako



TERM 3 NEWSLETTER

Artwork by Lachlan, Year 6, St Dominic's Primary



AUCKLAND CENTRAL CATHOLIC KĀHUI AKO

TERM 3 2022

LEADER'S MESSAGE

Term 3 has been filled with a variety of activities, celebrations, PLD and some hard mahi by us all. We welcome St Mary's Avondale to our ACCKA and know that Kathryn Hira (tumuaki) brings a wealth of knowledge, skills and passion for Catholic education and bi-cultural partnerships. Haere mai, Kathryn!

Along with St Mary's Avondale, seven East Auckland Catholic Schools are joining our Kāhui Ako. A great deal of work is being done behind the scenes as final documents are being developed for the Ministry. We welcome these schools to our Community of Learning.

Our first full Kāhui ako Māori Mass took place and was a true celebration of our bi-cultural nature and our students were outstanding in so many ways. Pa Peter celebrated our mass with passion, compassion and joy. The witness to the gospel was evident and our Catholic Schools are in good hands—our young people are testimony to that. A huge thank you must go to Paul Maskery (Across School Lead from SPC) and his willing supporters. This will become an annual celebration and will continue to enhance the Catholic core values of our Auckland Central Catholic Schools; and our tamariki, rangatahi and kaiako can only but gain from their involvement.

Our Across School Leads continue the mahi with our schools and provide a variety of PLD opportunities via zoom and kanohi ki te kanohi. Our website provides a wealth of resources and contains the recordings of all of these encounters. We are blessed to reappoint our current ASL's to their roles for 2023/24. Congratulations team, you are doing an amazing job!

Wishing all of you a restful, rejuvenating term break as we ready ourselves for term 4, 2022!

Michael Mullin andCarolynn Phillips
ACCKA Lead Principals



ACTION PLAN FOR PACIFIC EDUCATION

MINISTRY OF EDUCATION

The Action Plan for Pacific Education 2020–2030 maps the Government’s commitment to transforming outcomes for Pacific learners and families. It signals how early learning services, schools and tertiary providers can achieve change for Pacific learners and their families.

Click the Picture for more...

WHAT IS IT?

The Action Plan for Pacific Education 2020-2030 maps the Government’s commitment to transforming outcomes for Pacific learners and families. It signals how early learning services, schools and tertiary providers can achieve change for Pacific learners and their families.

WHO IS IT FOR?

At the macro level it is a plan for the Ministries of Education, Health and Pacific Peoples, which directly influences schools and classrooms.

It is for educators, leaders and aiga.

FIVE KEY IDEAS

1. Barrier free access for Pacific learners
2. World class inclusive public education
3. Quality teaching and leadership
4. Learners at the centre
5. Reimagine the future of learning and work

“Being a quality teacher is a teacher who has strong Pacific cultural knowledge and knows their learners, who values each of their cultures, languages and identity - regardless of the teacher’s ethnicity.”

- ADULT, 5TH AUCKLAND FORUM, 2019

WHAT DOES THIS MEAN FOR TEACHERS AND SCHOOLS?

DEVELOP TEACHING AND LEARNING RESOURCES BASED ON TAPASA.

MATH TEACHING - BUILDING MATH COMMUNITIES (EG DMIC)

MIXED ABILITY GROUPING

CULTURALLY SUSTAINING PEDAGOGY

GIVE NOTHING TO RACISM - CONFRONT UNCONSCIOUS BIAS AND DISCRIMINATION IN EDUCATION

LEARNING ENVIRONMENTS VALUE CULTURE

ENCOURAGE MORE PASIFIKA TEACHERS AND ROLE MODELS

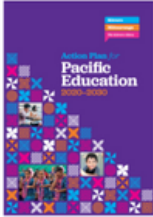

ASSESSMENT MORE TARGETED TO PACIFIC LEARNERS

POSITIVE, RECIPROCAL HOME/SCHOOL PARTNERSHIPS

ACTION PLAN FOR PACIFIC EDUCATION

“Diverse Pacific learners and their families are safe, valued, and equipped to achieve their education aspirations”

- PACIFIC EDUCATION PLAN

CULTURALLY SUSTAINING PEDAGOGY IS TEACHING THAT HELPS ETHNICALLY AND LINGUISTICALLY DIVERSE STUDENTS DEVELOP AND MAINTAIN CULTURAL COMPETENCE, ACADEMIC SUCCESS, AND A CRITICAL CONSCIOUSNESS
(AOL, 2011; GAY, 2000; LARSON-BILLINGS, 1995; PARIS, 2012)

It identifies five key focus areas for change that are needed to achieve this vision:

- work reciprocally with diverse Pacific communities to respond to unmet needs
- confront systemic racism and discrimination in education
- enable every teacher, leader and educational professional to take coordinated action to become culturally competent with diverse Pacific learners
- partner with families to design education opportunities together with teachers, leaders and educational professionals so aspirations for learning and employment can be met
- grow, retain and value highly competent teachers, leaders and educational professionals with diverse Pacific whakapapa.

MĀORI MASS

On the 3rd of September at Christ the King Parish we held the inaugural Māori Mass of our Kāhui Ako. Mass was celebrated by Pa Tipene which saw our Māori whānau gathering. Several of our schools took an active part from the readings, prayers and singing all of which was in Te Reo Māori. The mass also saw blessing of a whakairo celebrating the life of Isabella Rangiamohia Alexander. The whakairo will be given as a Senior Māori general academic excellence award at St Mary's college.



PACIFIC CULTURES PLD

This term, we wove concepts from four Pacific nations – the Cook Islands, Tonga, Niue and Fiji. We shared Hauora models from each culture. Pacific Youth views on health and wellbeing: a photovoice study. Samoa – The Fonofale model, The Cook Islands – The Tivaevae model, Tonga – The Fonua model. A special thank you to our keynote speakers, both students and staff who presented and shared knowledge of their beautiful culture. Recordings of these sessions can be found on the ACCKA Website.



FONO TALANOA

“John Spencer’s definition of Collaboration: Generate ideas together. Trust each other. Be vulnerable with each other. Support each other and empower each other”.

The powerful voices of our Pacifica parents were heard on the 8th September, face-to-face. A platform provided by the Kāhui Ako where we were able to gather in partnership to hear our parents vocalise on what makes a difference in their connection with Catholic education for their children. [Here are the recordings of some of those voices.](#)

Guest speaker Kia Danny Liuliu-Afoa shared the importance of Pacifica Mentoring and how powerful and important Pacifica Parent engagement is in your children’s school. Home & School Partnerships are a key element in raising the achievement of ALL students.



CHECK OUT THE UPCOMING EVENTS PAGE TO SIGN UP FOR NEXT TERM'S FONO TALANOA!



HAVE
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GO
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REO!

CRITICAL LITERACY PLD

The critical literacy PLD continues to be an integral part of the kaupapa of the Kāhui Ako. Recently, a face to face session was offered at St Pauls. We were able to discuss the relevance of critical literacy across the curriculum for both our primary and secondary ākonga.

The work of Susan Sandretto from Otago University underpins this work. She suggests an approach to text (which can be written, visual and verbal, online and on paper) which involves questioning of the text and the author in ways that get our young people to really think about whose voices are present and whose are missing. We are all teachers of literacy and in a changing landscape we need to work together to find ways to help all our young people to become more critical about the text they are exposed to.

Look out for more opportunities to engage with this kaupapa or contact one of our Across School Leaders to organise PLD at your kura.

UPCOMING
PLD



All of the upcoming PLD can be found on the Kāhui Ako [website upcoming events page](#).

There is also a range of resources relevant to our schools and classrooms.

[Check it out!](#)

MARIST KAPA HAKA AT MARIST MT ALBERT



Marist Primary School, Mt Albert were lucky enough to have Marist College's Kapa haka group perform to kick off Māori Language Week.

It is awesome to see connections being made across the Secondary and Primary schools in our Kāhui Ako.

What fantastic role models for our younger akonga.

Marist School Kapa Haka group:



YEAR 6 TRANSITION MEETINGS

This term there have been some wonderful visits to our Kāhui Primary School Year 6 students where they have listened to first-hand information from our current Year 7 students. Lots of wonderful information shared, quizzed and some were even performed to by our beautiful Tongan students during Tongan Language Week.



ST FRANCIS YEAR 6 SPEECH COMPETITION

It was a huge privilege to be invited to the annual Year 6 speech finals on 11th August at St Francis. The Year 6 finalists all did their school proud speaking with great confidence and clarity. The range of topics was impressive from speeches about dogs to speeches about one young man's experience with being a part of a diabetes medical trial. The runner up, Isla 'Uhilia began beautifully with a waiata and spoke eloquently about her family and her culture. The winner, Katija Tarawa spoke with great passion about what she has learned as a year 6 student and how much she is looking forward to the transition to high school. Ka pai!

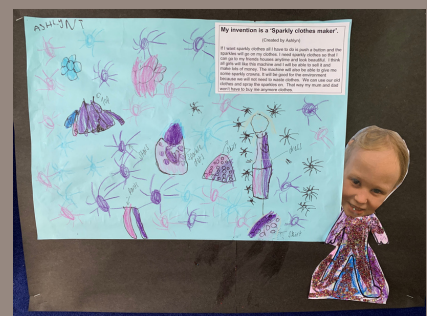
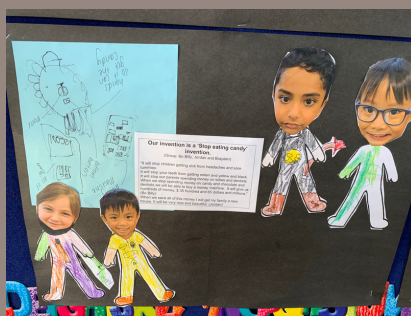
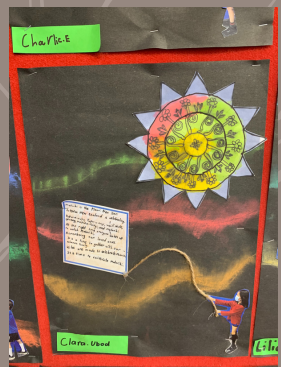
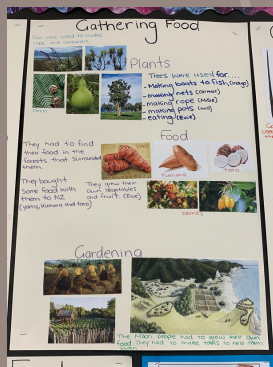
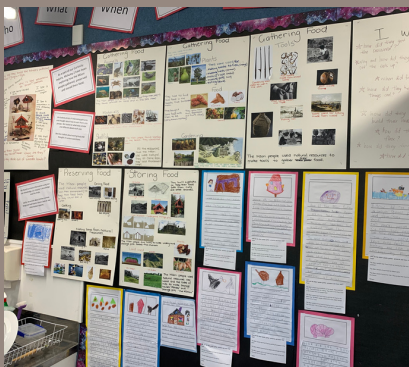
All of the finalists are to be congratulated for their ability to speak in front of an audience. This is a skill they will be able to take with them into their future education which will always give them a huge advantage.

Thankyou for inviting me to be part of your wonderful occasion.
Bridget Hansen, ASL



CULTURALLY REponsive PRACTICE AT OLSH

Our Lady of the Sacred Heart School has been exploring the concept of Innovation. Many classes further enhanced their thinking from their Term 2 Curiosity inquiries, to focus on how reusing resources can benefit God's creation. During this process many classes focused on the first people of New Zealand (Māori). They explored how innovative Māori were when using the natural resources available to them.



CULTURALLY RESPONSIVE PRACTICE

Power Sharing

Power Sharing reflects educational relationships where power is redistributed, i.e. not held by teachers only. When this happens, students' Mana Tangata is nurtured and affirmed, and their self-esteem grows. 'Students can be autonomous, and contribute to the programme from a position of self-determination, rather than from a position of subordination. It particularly points to a need for power-sharing over decision-making.'

This definition is supported by Bishop's more recent (2011) work: 'Power-sharing in education is like a key to unlock patterns of cultural dominance that have existed in classrooms for many decades. When we have relationships as the basis for learning, we actively change the balance of power by supporting sense-making of knowledge with students, where they bring their ways of knowing to the learning.'

Research indicates that students who believe they have a voice in school are seven times more likely to be academically motivated than students who do not believe they have a voice.

Quaglia Institute for School Voice and Aspirations. (2016) School voice report 2016. Retrieved from quagliainstitute.org/news/School_Voice_Report_2016

HOW DO YOU SHARE POWER WITH YOUR STUDENTS?

- Who does the listening?
- How are decisions made?
- Do all students have a chance to speak in their mother tongue?
- Are students able to communicate WHY they are doing what they're doing?
- Does the language of the classroom reflect the host country?
- Do students "have a say" in this learning space?
- Can students share their learning?
- Are students equipped to discuss and debate ideas?



- Who set up the learning space?
- Are all students doing the same thing at the same time?
- Can students choose where they work?
- Are students supported in HOW to make good choices?
 - Are units of inquiry conceptually based to allow for students to choose a context for learning?
- How are self-management and executive functioning skills developed?
- Are we respecting student preferences AND challenging students in a supportive environment?

- Do students get to make the choices?
- Are student passions capitalized on?
- Do all members of the learning community identify as Learners?
- Do students feel valued?
- Do students and teachers position themselves as co-creators?
- Are students taught how to #cultivate and #curate their learning environment?

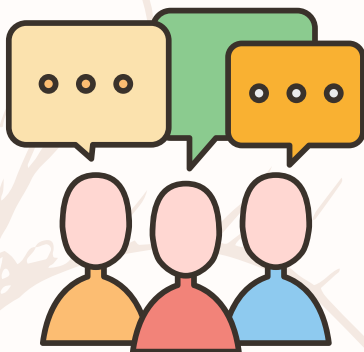
ST DOMINIC'S 60TH JUBILEE CELEBRATION

On the 9th of September 2022, St Dominic's Catholic Primary School celebrated their 60th Jubilee celebration as a whole school community. The day began with whole school mass, cutting of the cake, whole school photo and shared lunches. St Dominic's was fortunate enough to have Dominican Sisters Present for most of the day. The school acknowledged the long service of Sister Helen, who has been a Dominican Sister for 50 years and still going strong! A huge highlight of the day was the Whole School Assembly, many families and some teachers were involved in supporting the showcasing of the main ethnicities present in St Dominic's Catholic Primary School. Assembly performances were a jubilant song from Chinese students, An Irish jig sharing our Irish connections, choral harmony from the school choir, bollywood style dancing by the Indian students, flamboyant Filipino students, unison ukulele playing, passionate and proud Pacific dancers and closing with the powerful Kapa Haka group who performed with mana and passion. An amazing way to commemorate the schools past, present and future students and whānau together.

What a day!



ACCKA CONFERENCE 2023



Our Vision

To create a Kāhui Ako centred in the Catholic faith that collectively strengthens us to develop the whole child.

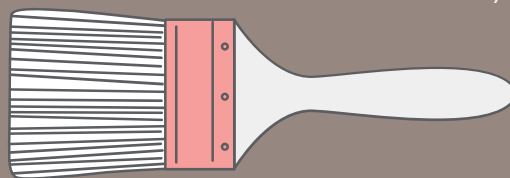
Save the date for our 2023 Conference!

24 March, 2023 – Friday, Week 8

More information to follow!

WHITEWASHING

DON'T LEAVE YOUR CULTURE AT THE GATE



Whitewashing is a nasty term. It is not in my oral vocabulary, but it represents intentionally or unconsciously seeing all of our learners as the same, i.e. representatives of the dominant culture; whitewashing. Furthermore, the Oxford dictionary defines it (besides painting a brick wall white) as a deliberate attempt to conceal unpleasant or incriminating facts about (someone or something). Unpleasant. Incriminating. Not words that we like to bring to the surface often in our professional dialogue, however when we say “I don’t see colour.” or “I treat all of my students the same,” sitting underneath the surface of these statements is a disregard for difference, for cultures that are different from the pervasive one. “When one culture wins, another culture has lost” Telling lyrics from Che-Fu, a New Zealan music artist.

The opposite of white-washing is intentionally building on culture, language and identity; seeing culture as an asset, something beautiful and different that helps us broaden our perspectives and our worldviews. No washing is involved, apart from a bit of hand sanitiser to keep us safe.

In classrooms across our Kāhui Ako, kaiako are intentionally walking towards culture, language and identity. Pedagogy is becoming more relational. Assumptions are being unpacked and stereotypes are being challenged. Curriculums are adapting, reflecting different worldviews, honouring Te Tiriti and raising the mana of our Pacific brothers and sisters through valuing different stories and concepts in our classrooms.

Teachers are always on the lookout for practical approaches to build on culture and identity and one way to do this is through critical literacy. Whilst all kaiako are teachers of literacy, are all kaiako teachers of critical literacy and where does this fit in our culturally sustaining journey?

Can you remember the last text you taught albeit a piece of literature, poem, graph, poster or diagram? Can you see a worldview in that text? If you can’t then it probably represents your worldview- it’s how you see the world. No texts are neutral.

All texts are written through a worldview- either similar or different to ourselves. No texts are neutral. Do you agree? Have another look. All texts are designed through the composer’s deliberate choices of how they want us to see the world. A subtle manipulation.

When we teach critical literacy skills we develop students’ internal voices that notice manipulation rather than be seduced by it. Not only will it help young people sift through misinformation and disregard false truths. It will also open doors for the most marginalised cultures to have their say- to notice what is missing, who is missing, whose stories are being told and whose are not. It creates a space for a different conversation rather than just analysis. Students’ critical consciousness at five years old can be raised- we have teacher practice videos to prove it! (Ngā mihi Professor Dr Susan Sandretto for sharing.)

If you haven’t already come to our of the Kāhui Ako’s PLD offerings on critical literacy then I encourage you to make it a PLD goal for 2023. Together we are intentionally making our classrooms dynamic, thought-provoking and culturally diverse by teaching critical literacy.

There is no room for whitewashing; embrace difference and create an environment where all cultures can shine.

Alana Madgwick, Educatalysts