

Te Kura Waenga o Ross

CONNECT
NURTURE
GROW

• Poipoia te kākano kia puawai •



ROSS INTERMEDIATE SCHOOL
TE KURA WAENGA O ROSS

SCHOOL KORU - LOGO

You will notice this logo on our Sports Uniforms and around the school. It was designed by our very own talented teacher Miss Shiree Anderson. The koru represents the development and growth of our students across intermediate life and the two curves are symbolic of their two years with us.

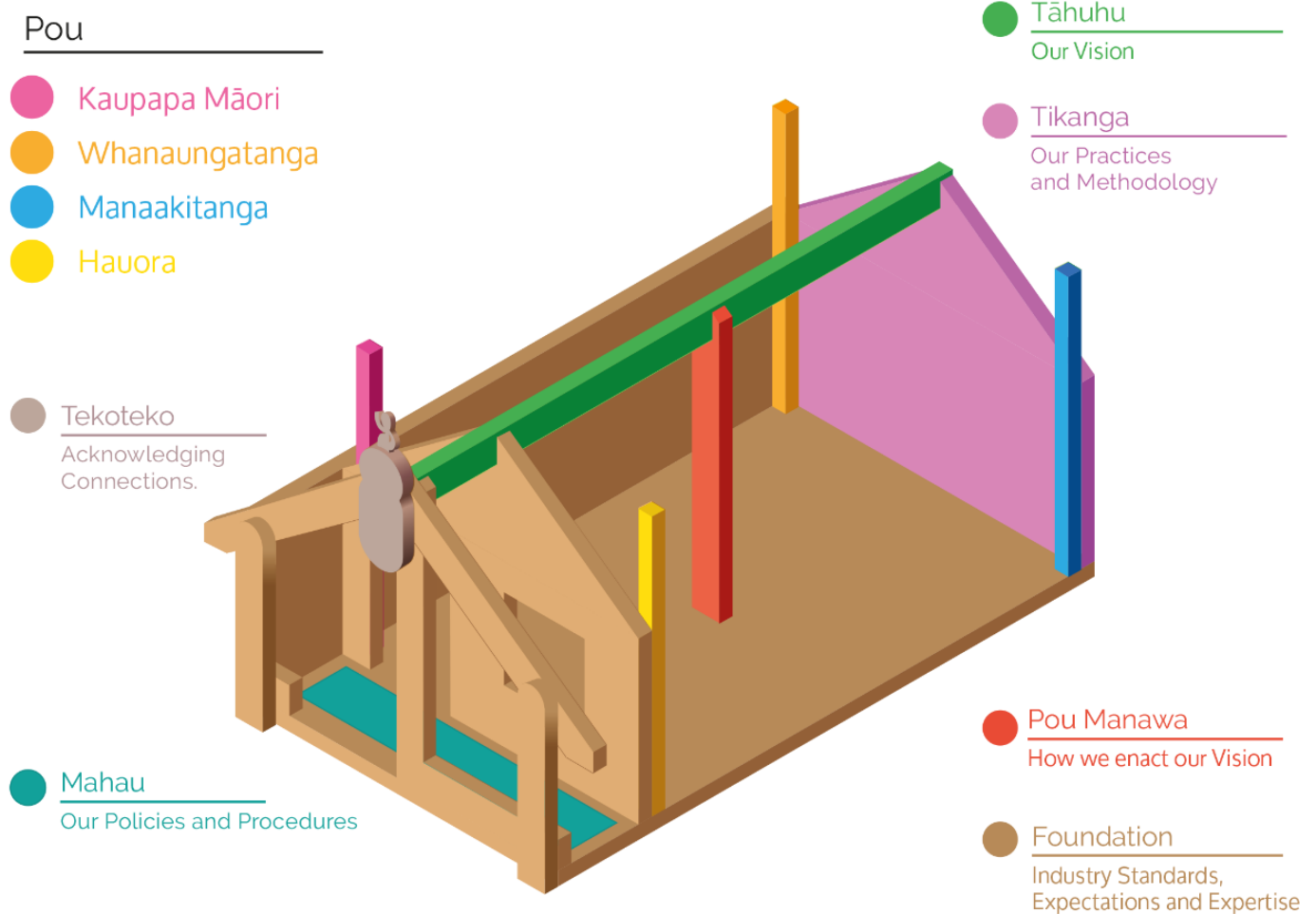
KOWHAIWHAI

Designed by one of our treasured tangata pūkenga, Josh Campbell (Ngāti Porou), the adjacent panel tells the story of Te Kura Waenga o Ross. Comprised of interlocking sections, the kowhaiwhai draws conceptually on the pepeha "Tini whetū ki te Rangī, Ko Rangitāne ki te whenua" to acknowledge the Mana Whenua, Rangitāne. The central motif represents our students' journey from Year 7 to Year 8. Each repetition bridging the years as new students join our kura before progressing on. The beginning section represents the origins and context of both school and student, a starting point on this journey distinct in strengths and identity but growing over time. The end section represents both the vast potential of the future and the guiding principles students learn allowing them to navigate their way.

Poipoia te kākano kia puawai

Te Kura Waenga o Ross

Poipoia te kākano kia puawai

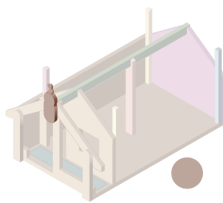


This whare is a visual representation of our local curriculum. An explanation of each aspect follows through this document.

CONNECT · NUTURE · GROW



Tekoteko - Connection



At Ross Intermediate we recognise the importance of our connection to those who have gone before us: to the whenua, to iwi, whānau and the community.

Tūrangawaewae

Ross Intermediate is located in the Manawatū, home to the Rangitāne Iwi. Descendants of Whātonga, captain of the Kurahaupō canoe, the Iwi took their name from Whātonga's grandson, Rangitāne. In 2016 teachers at Ross Intermediate worked with a number of schools in the Manawatū to create a resource retelling the stories of Rangitāne Iwi. These stories highlight the journey of Whatonga as he made his way from the Kurahaupō canoe's landing at Māhia Peninsula south to Wellington.

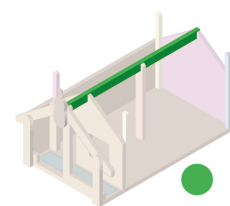
Ross Intermediate School was officially opened on 14 February 1958 by the Minister of Education of the day, the Hon. P. O. Skoglund. Originally titled 'Palmerston North Intermediate 2', the school was later named after Charles McIntosh Ross (1852-1924), whose wife gifted the land the school is built on to the Education Department. Born in Scotland at Tain in Ross-shire, C M Ross immigrated to New Zealand in 1878 on the 'Leucadia'. He became a prominent business figure in Palmerston North, working for the company he established until his death. Pictured below, he is also the namesake of the Roslyn suburb and Rosemount shopping centre.

We build our success on the shoulders of these great people as well as the untold innovative staff and leaders that have come since them.





Tāhuhu - Vision

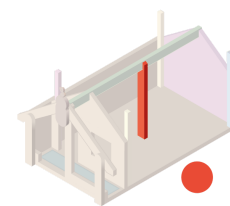


“Poipoia te kākano kia puawai”

Connect · Nurture · Grow

We believe as a school that our responsibility is to establish strong connections across the school and into the community. We also need to nurture and grow others and ourselves. This forms the underlying philosophy of Ross Intermediate.

Pou Manawa - Values



Our values (represented by the pou manawa) are how we enact our Vision, empowering ākongā to embrace their potential and connect with the world. At Ross we expect everyone (students and adults alike) to follow these values:

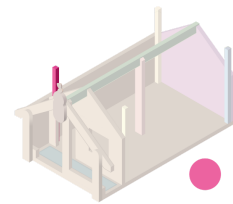
“Whaia ou Moemoea” - “Inquire and Dream”

“Ako kia Kaha” - “Learn with Purpose”

“Whakamahia kia tika” - “Act with Integrity”



Pou - Kaupapa Māori



“Toi te kupu, toi te mana, toi te whenua.”

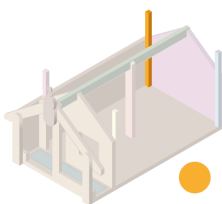
The permanence of the language, prestige and land.

At Ross Intermediate we are committed to our obligations under Te Tiriti o Waitangi. Our approach is built upon manaakitanga, whanaungatanga and rangatiratanga, as well valuing te reo.

We provide all tamariki, ngā rangatira mō āpōpō (the leaders of tomorrow), with an opportunity to revitalise and sustain kaupapa Māori in their daily living to enhance the hauora of each individual and their whānau. Tamariki need to know where they come from and who they are.



Pou - Whanaungatanga



“He aha te mea nui o te ao?”

“What is the most important thing in the world?”

“He tāngata, he tāngata, he tāngata!”

“it is people, it is people, it is people!”

To learn and grow together as a whānau, and support each other's strengths and weaknesses.

To provide support, encouragement and knowledge inside the classroom and at home, no matter the kaupapa.

We understand that relationships are critical to the success of ākonga at Ross Intermediate. Building strong relationships between kaiako, ākonga, whānau and community underpins all we do. These relationships are built the moment a whānau enrol their tamaiti in our kura and we strive to strengthen these throughout their two year journey with us. This includes understanding the culture, identity, and the skills, talents, and interests of all tamariki.

Ways in which we build these relationships include:

- Strong transition process from Year 6 to Year 7
- Conferences four times per year
- Robust communication between home and kura
- Positive Behaviour 4 Learning (school wide)
- Development of positive akomanga culture
- Different opportunities to connect with whānau



Inclusivity

Whanaungatanga is about inclusive education. We will ensure that our kura is able to cater for the language, culture, needs and identity of the ākonga that attend.

Key principles in developing an inclusive kura culture:

- We value and respect ākonga, their backgrounds, beliefs, and individual needs.
- We recognise that equality and equity are two separate terms.
- We celebrate differences and learn from each other.
- We foster a sense of belonging to enable growth.

In order to support inclusivity we offer opportunities which cater for our learners including:

- **ESOL support (English for Speakers of Other Languages)**
- **Learning support.**
- **GATE (Gifted and Talented Education)**

“ Ākonga learn best when they feel accepted, when they enjoy positive relationships with their fellow students and teachers, and when they are able to be active, visible members of the learning community. Effective teachers foster positive relationships within environments that are caring, inclusive, non-discriminatory, and cohesive. ”

The New Zealand Curriculum, page 34



Collaboration

Collaboration allows kaiako and ākonga to learn from one another. The art of real collaboration allows people to create beyond what they could do alone.

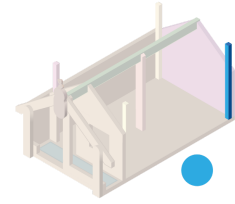
Effective collaboration requires:

- Empathy - seeing ideas from others' perspectives
- Long term relationship focussed approach - high trust
- Generating (as opposed to sharing) ideas as a group
- Open-mindedness
- Mutual respect and cooperation

Robust communication across the kura is key for successful learning communities and the cornerstone of relationships. Akonga and kaiako are able to communicate purposefully and are especially digital fluent. Communication is reciprocal between whānau and kura, and is open, honest and timely. It is appropriate to the situation, and considers whānau and ākonga needs.



Pou - Manaakitanga



“He aroha whakatō, he aroha puta mai”

“If kindness is sown, than kindness you shall receive”

To uplift one another, and all of those around us, and to care for Papatūānuku. This pou is embodied in our Positive Behaviour for Learning (Schoolwide) focus.

Manaakitanga is about integrity, trust, sincerity and equity. Through manaakitanga we uplift others and ourselves by recognising, affirming and nurturing each other’s identity. Thus the second part of our vision: “Nurture”.

Positive Behaviour For Learning

We use PB4L to foster connections, enhance mana and nurture our akonga. It is about building a culture where behaviour and learning are integral. It is a mana enhancing philosophy.

PB4L focuses on:

- Positive relationships
- Explicit teaching of social skills
- Recognising and rewarding positive behaviour
- Using restorative practices when dealing with conflict



“ Fair process can help turn any incident into a ‘teachable moment’ and hopefully contribute to the development of social and emotional competencies. ”

Thorsborne and Vinegrad (pg. 31, 2009). Restorative Justice Pocketbook



Sustainability

We understand that we have a role as kaitiaki. It is our collective responsibility to ensure we have a culture where sustainability and environmental education is a way of life. Ross Intermediate is committed to being carbon neutral.

Other key areas of our sustainability ethos include:

- Akonga, kaiako, and the Board of Trustees consider environmental impacts as part of the decision making process.
- Integrating environmental awareness throughout the kura with programmes and systems.

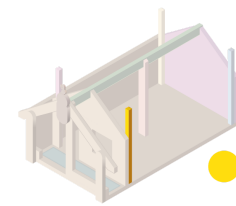
“ Imagine growing generations of New Zealanders who understand environmental issues and actively contribute to a healthy and sustainable future for all. ”

Environmental Education for Sustainability | Mahere Rautaki,
Strategy and Action Plan 2017–2021





Pou - Hauora



“Me haere tahi tātou mō te hauora me te oranga o te katoa”

“Let us journey together for the health and wellbeing of all”

To nurture healthy and cohesive learning environments and provide people with tools to meet challenging times.

Wellbeing

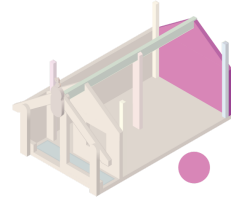
Ross Intermediate acknowledges the importance of wellbeing to promote growth, in tamariki, kaiako and kaiawhina. We recognise that in order to grow, we need the support of a team and tools to navigate challenging times. Manaakitanga and Whanaungatanga are key principles in creating a positive learning and working environment. Strong effective relationships and connections are essential to nurturing success.

As a team, we are committed to promoting a common language of wellbeing. We want to nurture healthy and cohesive learning environments and provide people with tools to meet challenging times.

“ Wellbeing is fundamental to student success and strongly linked to learning. The role of emotions and emotional development in learning is well-founded and it is now widely recognised that how learners feel affects how they learn. ”

Jenny Baukham,
Building Resilience - PB4L School-Wide Conference 2017

Tikanga - Practices

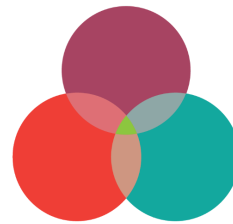


This encompasses teaching and learning the Ross Way.

Learning experiences at Ross Intermediate are based on the explicit teaching of three interconnected areas:

- Developing ākonga as **Communicators**
- Deepening learners' socio-emotional and knowledge building **Capabilities**
- Exploring learning as a part of an inquiring **Community**

Communicators
Capabilities
Inquiring Communities



Communicators - Developing ākonga as communicators

Effective communicators are able to purposefully communicate using the most appropriate form and tools. They are also able to process information and make meaning from it.

Literate Communicator

Ākonga consider the purpose of their message, the context, and their audience when presenting, writing and speaking. Being an effective communicator also includes being able to process information to make meaning from what they are reading, listening to or viewing. Literate ākonga have control of grammar, punctuation and spelling. They understand texts are structured for different purposes and audiences, and deliberately choose how to construct their message. They are able to process information of increasing complexity and locate, evaluate, and synthesise ideas across a range of texts. Literate ākonga also understand how important oral language is in communicating ideas for a range of purposes; from colloquial to formal.

Numerate Communicator

ākonga are familiar with the language and symbols of Pāngarau/Mathematics. They are risk takers and are curious about Pāngarau. They have the autonomy to explore numerate skills through relevant real life experiences. Prior learning forms the basis for new skills and strategies to promote confidence in numeracy. Numerate ākonga are able to apply Pāngarau across the curriculum in variety of ways including learning within mathematical communities.

Digital Communicator

Being digitally literate allows ākonga to be able to function in a world that is experiencing constant integration of human and digital behaviours. However, ākonga need to be able to understand the impact, and control the use of, digital technology. This requires ākonga to be both passive consumers and active creators of digital technology.

Active consumers of technologies are able to create digital solutions to problems and communicate messages through photography, robotics, video, sound composition, web development, and infographics.

Capabilities - Deepening students' social and emotional and learning capabilities

"Capabilities remix aspects of all of the key competencies and weave them together with important knowledge and skills. A capability is demonstrated in action. It is what the student shows they can do - and is willing to do - as a result of their ako."

Rose Hipkins 2017

Capabilities allow ākonga to participate in ako experiences which also in turn, strengthens their capabilities. A learning experience should see capabilities explicitly taught rather than being left to chance. They are the skills we need to be able to learn as successful **Communicators** in prospering **Communities**.

Social and Emotional Capabilities

- | | |
|------------------------------------|--|
| Self Management | Ākonga manage emotions and behaviours to achieve their goals, demonstrating resilience. |
| Self Awareness | Ākonga recognise their own emotions and values as well as strengths and limitations. |
| Responsible Decision Making | Ākonga make ethical, constructive choices about personal and social behaviour. |
| Social Awareness | Ākonga show understanding and empathy for others, and value other peoples' experiences. |
| Relationship Skills | Ākonga form positive relationships, collaborate in learning communities, and deal with conflict effectively. |

Learning Capabilities

- | | |
|---|---|
| Gathering and Recording | Ākonga can pose questions, then gather and record relevant information and data to form conclusions.. |
| Using Evidence | Ākonga will gather, examine and sort evidence from a range of sources, recognising when more evidence is needed. They will make links between evidence and their conclusions and display open mindedness. |
| Critiquing Evidence | Ākonga can think objectively about information presented to them and have the confidence to justify conclusions using a variety of sources. |
| Interpreting and Representations | Ākonga will consider the author's purpose when interpreting information, recognise bias and notice when information is incomplete. They can represent their findings in an appropriate way. |
| Engage | Ākonga utilise all of the learning capabilities to contribute, grow knowledge, and develop new understandings. |

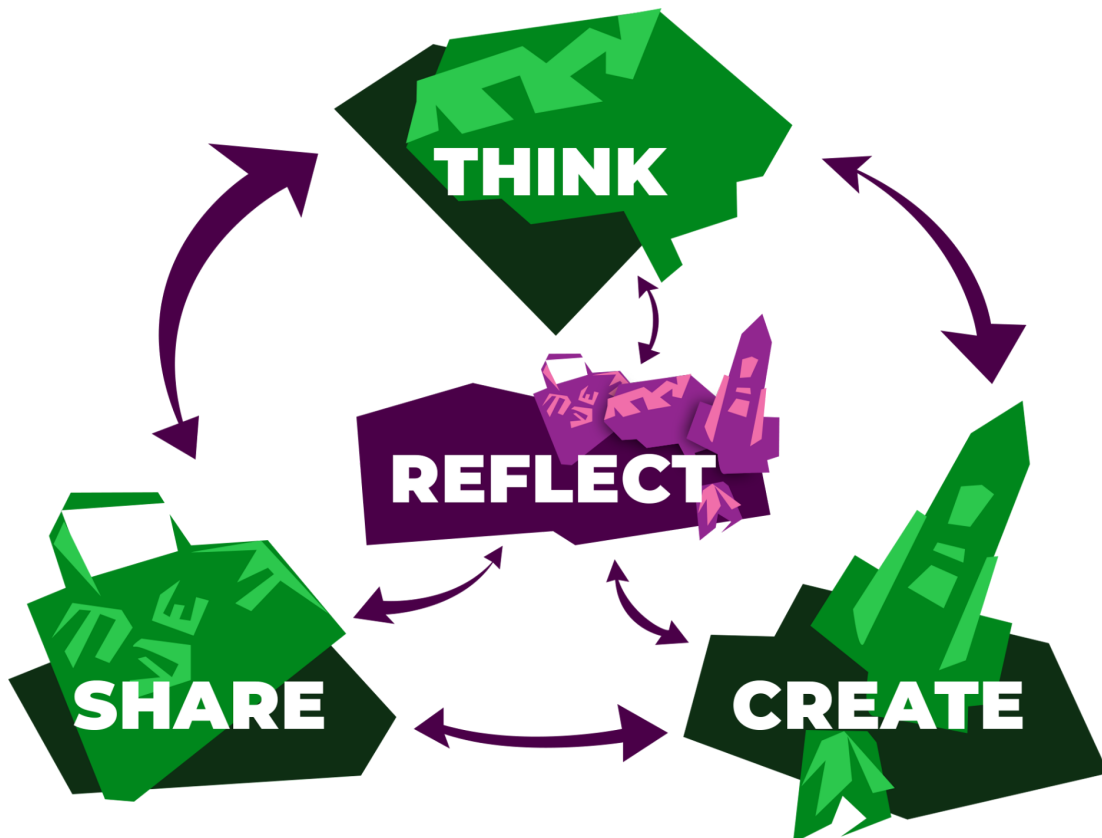
Communities - Exploring kaupapa as a part of a learning community

Learning Experiences

Curriculum integration allows ākonga to make connections within and across subject areas that require them to be part of an inquiring community. Instead of teaching subject areas in isolation, ākonga move through subject areas fluidly making links and piecing together what is relevant to their current learning context.

The inquiry process has **four key areas**:

- THINK** - Ask questions, identifying an issue and being inspired.
- CREATE** - Take action, develop solutions, then test and retest.
- SHARE** - Create purposeful presentations and use feedback to make changes collaboratively within a community.
- REFLECT** - Reflect on experiences, plan next steps and identify growth.



The model of **Think, Create, Share** and **Reflect** encompasses how we learn and teach at Ross Intermediate. Learning is a socially constructed process and at times ākonga will contribute as an individual but continue being part of a learning community.



Specialist Inquiry

Humans are curious by nature. To support this curiosity at Ross, we have developed a year-round kura-wide inquiry programme. Students work on each of these for a term before moving on to the next. They spend 1 ½ hours, 3 days a week learning then applying skills to their own inquiry within the Specialist Inquiry area.

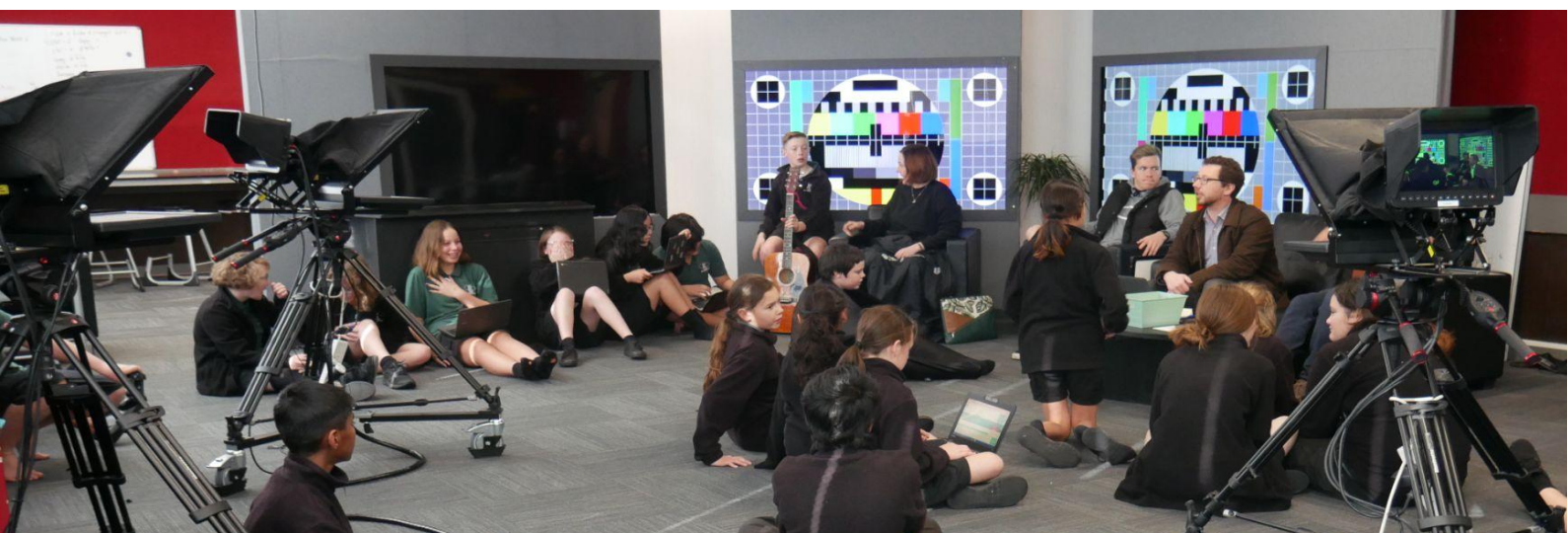
The four Inquiries are:

KAI	Nutrition and Food Technology
MAHI PĀPĀHO	Media Studies
HANGARAU	Design and Material Technology
NGĀ TOI	Performing Arts

Progress Across the Curriculum

Measuring progress as Communicators, Capabilities and Communities and provides information with how students are accessing and moving through the curriculum. It is designed to give vital information about how students are developing their capabilities, strengthening their ability to communicate and actively participate as part of a learning community.

Central to this practice is the concept that ākonga who truly understand and are involved in their learning will experience learning success. Akonga who are involved in their learning can be thought of as active learners. They know what they need to learn, where they are at with their kaupapa and what their next learning steps are. Assessment, teaching, and learning are inextricably linked as each informs the other.





Specialist Programmes

Specialised Physical Education

We have a specialised Physical Education kaiako and kura-wide programme.

At Ross Intermediate we seek to develop learning in, through and about movement through maximum participation. We do this by creating a positive, enjoyable and challenging environment that reflects the cultural diversity, special nature and needs of our ākonga.

We also offer a wide range of sports and Super Sports.

Friday Programmes

These are programmes in which, in the main, ākonga apply to be in. They are led by kaiako who have skills and passion in these areas and excellence is promoted. Some examples (but not all) of these are:

- Dance Academy
- Theatre Academy
- Choir
- Band
- School Leaders
- Pasifika Academy
- Kapa Haka
- STEM Academy
- Refresh Team
- Boxing and Fitness
- Sports Academy
- EE Academy
- Art Academy
- LEOs Club



TWO YEAR OVERVIEW

EVEN YEAR		
TERM	Tahi	Rua
THEME	Whānau/Kura	Iwi/Manawatū
		Sexuality Education
TERM	Toru	Wha
THEME	Tangata/Aotearoa	Tangata/Te Ao
	Production	Camp

ODD YEAR		
TERM	Tahi	Rua
THEME	Ko wai tātou?	Ranginui
	Beach Safety	Sexuality Education (minor)
TERM	Toru	Wha
THEME	Papatūānuku	Tangaroa
		Noho





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