Rethinking Teaching and Learning - a Paradigm Shift for Century 21

A Thriving People in a Thriving Land



Rethinking Teaching and Learning - a Paradigm Shift for C21

He Tangata - The People

Te Whenua - The Land

Wellbeing - Oranga Tonutanga - **Sustainability** - Whakauka - **Relationships** - Whanaungatanga

- Social Emotional Learning
- Learning through Play
- Real World Learning
- Responsible Decision Making
- Learner Agency
- Self /Social Awareness

Culturally Responsive Practice

- Student Cultural Learning Styles
- Student Cultural Learning Tools
- The Four Original Languages

People and Land Savers

- Tuakana - Teina Teams
- Problem Projects
- Possibilities
- Plan To Action
- PAL-X Presentation

- Belonging
- Guardianship
- Think Green
- Zero Hero
- Five Rs
- Biodiversity

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5 Key Competencies	5 Pohatu Tūmu	5 Key Traits
Thinking	Manaakitanga	Empathy
Relating	Whanaungatanga	Service Mindset
Understanding	Whakapono	Grit
Managing	Whakamana	Self Control
Participating	Turangawaewae	Self Confidence

Doer | **Creator** | **Collaborator** | **Critical Thinker** | **Communicator**

New Zealand Curriculum

Movement Language | Visual Language | **Music Language** | Story Telling

Coach | **Co-constructor** | **Critical Friend** | **Change-catalyst** | **Caregiver**

Assessment AS Learning - Success - Reflection - Heutagogy

Rethinking Teaching and Learning - a Paradigm Shift for C21 - Executive Summary:

My contention is that we need a paradigm shift away from the industrial - three Rs, compliance and conformity model - to a model that looks at learning through the twin lenses of The People and The Land (land encompassing all aspects of our environment - which may in time include space).

Our initial focus within these two lenses is on Wellbeing, Mindfulness and Relationships because the only way The People and The Land can survive and thrive is if we address these foci before and above all else.

We address these foci through the principles of Family, Culturally Responsive Practice and Sustainability. For example, our wellbeing depends on us being part of a family; the land depends on us employing sustainability practices; employing culturally responsive practice is to be mindful of others.

Underneath these three principles sit the approaches of Social Emotional Learning;Student Learning Styles and Tools, which include incorporating the Four Original Languages; and Belonging.

There are practices we employ to achieve this - Learning Through Play, Real World Learning, Responsible Decision Making, Learner Agency, Self Awareness, and Social Awareness.
We achieve Sustainability through a sense of Belonging to the earth, and demonstrate this with the practices of Reduce, Re-use, Repair, Recycle, Repurpose.

We can pull all of these purposes, priorities, foci and practices together under one new approach PALS - People and Land Savers. The PALS approach involves older children working with younger children. Employing an Inquiry Approach to real world problem, Planning to Action, and concluding with a PAL-X Presentation - not unlike a Ted Talk for children, where teams share what they focused on and why, what the outcomes were, what they might have done differently and where to next.

Everything to this point sits on three foundations - the Five Kay Competencies; the Five Pōhatu Tūmu Foundation Stones; the Five Key Traits
These have been aligned so that Thinking, Manaakitanga and Empathy are all related. In this example, we Think about others by showing Manaaki (respect and care) and in so doing, demonstrate empathy.

As a result of all that we have focused on to this point, our learners become Self Managing, Self Motivating, Self Moderating, Leaders of their Own Learning.
Note - for example, focusing on Self and Social Awareness and Learner Agency through Play Based Learning, PALS projects, Culturally Responsive Practice grounded in our Foundation Stones and demonstration of the Five Key Traits in our actions such as Pay It Forward and Bucket Filling has led learners to this point.

All of the above is filtered through our New Zealand Curriculum - children are gaining knowledge and understanding as they develop and demonstrate the dispositions of Self Managing, Self Motivating, Self Moderating, Leaders of their Own Learning.

The Four Original Languages appear at this point as they are utilised by Learners to demonstrate their learning and enhance the presentation of that learning. For example, a website or slide-share with stories, music, and powerful imagery.

The Four Original Languages are also used by teachers as a powerful means of achieving engagement and connecting learning to the learner's core being. Teachers are Lead Learners and as such, are Coaches, Co-constructors of meaning, Critical Friends, Change-catalyst agents, and Caregivers (Parents In Place - In Loco Parentis).

Within all these roles, teachers are applying the principals of Assessment AS Learning; Identifying and Noticing the many forms of Success, and helping to Celebrate this; being Reflective Practitioners and assisting learners to be the same; applying the principals of Heutagogy where they lead their own learning as teachers and assist others to lead their own learning through the principles and practices of Growth Coaching.

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He Tangata - The People		**Te Whenua - The Land**
Wellbeing **Oranga Tonutanga**	**Sustainability** **Whakauka**	**Relationships** **Whakawhanaungatanga**
Social Emotional Learning	**Culturally Responsive Practice**	**Turanawaewae - Belonging**
Learning through Play	Students' cultural learning styles	**Guardianship**
Real-world Learning	Students' cultural learning tools	**Think Green**
Responsible Decision-Making	The Four Original Languages	**Zero Hero**
Learner Agency		**Five Rs**
Self and Social Awareness	**People and Land Savers**	**Biodiversity**
	Tuakana - Teina Teams	
	Problem Projects	
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	Plan to Action	
	PAL-X Presentation	

Rethinking Teaching and Learning - a Paradigm Shift for C21

“Transforming education happens only when we transform our teaching”
Mary Ann Biermeir - Inspired by Reggio Emilia: Emergent Curriculum in Relationship-Driven Learning Environments

It is time for disruptive change.
The system that brought us to this point is no longer fit for purpose - that of preparing our learners to live, work, commune, play, explore, inquire, create and learn in the 21st Century.

I contend we must undertake a paradigm shift.
That paradigm shift is not some new, unknown or mystical way of teaching and learning.
It is instead the way of learning that served humanity for several hundred thousand years.

School as we know it is about 200 years old. It was a new model designed to prepare workers for automaton work in the new industrial age of factories - it was a factory model.
The most criticised features of education today – the regimentation, lack of individualisation, the rigid systems of seating, grouping, grading and marking, the authoritarian role of the teacher – are precisely those that made mass public education so effective an instrument of adaptation for its place and time.” (2)

That model is no longer relevant. The previous principles that worked incredibly successfully - we wouldn’t be here now if they hadn’t - can be resumed. This brief flirtation with the industrial model of learning should be treated as a blip or a road-bump in the incredibly long roadmap of history. It is time to move forward again - by looking to our past.

The answers lie in our past.
We need to look beyond searching for the next best thing, the latest shiny pedagogy or gadget-enabled approach, and instead see what has worked for generation upon generation of humans.

I walk backwards into the future, leading change. I do so, looking backwards to make sure I am taking everyone with me. Facing forward I lose sight of what brought us to this point, of what we bring with us, and of whom we are asking to accompany us as we forge a new path into the future.
Rather than looking for an elusive ‘new’ answer, we should be disrupting the status quo.

Disruptive innovation, which disrupts the norm, and the status-quo.

- Is the catalyst for bringing about more equitable access to high-quality education.
- Is the mechanism for bringing about a personalised education system.
- Circumvents the political battles that have historically been at the center stage of education reform. (8)

So how do we disrupt?

- Research creates disruption
- Asking hard, deep and constructive questions.
- Asking questions that touch at the core of WHY.

In “Thrive: Schools Reinvented for the Real Challenges We Face:” by Valerie Hannon, (9) Valerie focuses on the question she was tasked with answering for a report on the Future of Learning - “What Is The Purpose of School?”
Valerie contends our great purpose must be ‘Learning to Thrive in a Transforming world’ - she refers to the theory we are on the cusp of change so great that there has never been a time of greater promise or greater peril.

As a response to the inspiration Valerie provided, and to address a gnawing feeling that had been with me for a number of years, I recently led a comprehensive consultation with our Board of Trustees, our staff, our children and our wider community to seek their answer to ‘what are the two most important things in the world?’.
We arrived at the people and the land as our two answers.
As our discussions evolved, it became apparent to all that our ‘why’ directly related to and is embedded in these two elements of the people and the land. Our ‘Why’ is thus twofold

Thriving People
Thriving Land

We cannot have one without the other.

The People
He aha te mea nui o te ao
He tangata, he tangata, he tangata
This whakatauki asks what is the most important thing in the world?
The answer, It is the people, it is the people, it is the people.
To my knowledge, only one whakatauki follows the above principle - ask a question, and give the answer not once, but three times.
Why is this so? I believe because the answer, in this case, was a fundamental principle, something that forms the foundation for all kaupapa, they gave the answer three times. It is people. It is people. It is people.

The Land

Maori refer to the land as Papatūānuku - Mother Earth

Papatūānuku represents the generative foundation of all life. (10)

Earth is our mother, the source of all good things.

All things are born from her and nurtured by her, including humankind.

Our relationship with our mother is key to the life and success of us both.

Our debt to our mother is beyond measure. Without her, we do not begin. Without her love and nurture, we do not survive.

These ideas inform the concept of tūrangawaewae – a place to stand. Tūrangawaewae are places where we feel especially empowered and connected. (11)

Tūrangawaewae is our foundation, our place in the world, our home.

Wellbeing

Wellbeing applies to People and Land - our goal is a Thriving People in a Thriving Land.

Wellbeing can be taught through a 'Heart-Mind' focus.

The OECD (Organisation for Economic Cooperation and Development) and UNESCO have concluded that new realities demand that people bring a different set of competencies to the workforce than what was previously considered required for success.Today teamwork, problem solving and interpersonal skills top the list. These employment essential qualities translate directly to having Heart-Mind well-being.

Brain science tells us that social and emotional development can be taught, can improve and has an impact on health, wealth and public safety. "Heart-Mind" skills can be learned through the environments we provide to children, the way we relate to children and what we model, and through explicit instruction of skills and abilities. Not only can we teach the skills, but research shows that there is a "stickiness of social and emotional learning" so that when we develop "Heart-Mind" skills, they stay with us overtime.

Wellbeing for the land can be taught by teaching reverence for Papatuanuku. Earth is our mother, the source of all good things. Our relationship with our mother is key to the life and success of us both.

Areas of 'land' focus are being 'Zero Heroes' as we work towards becoming a Zero Waste school, our enviro-garden and an up-cycling programme. These are part of our focus on learning to live sustainably and protecting the earth's ecosystem.

Mindfulness

Mindfulness practices can strengthen areas of the brain responsible for attention, emotional control, and problem solving. Mindfulness practice is also a way to deliberately cultivate positive qualities such as empathy and compassion.

By deliberately practicing mindfulness techniques that cultivate kindness toward others, a teacher faced with a misbehaving student might ask the question, "What happened to you?" rather than "What's wrong with you?"—a more compassionate response that strengthens rather than hinders the teacher-student relationship.

Mindfulness teaches us to "notice" our thoughts or thought patterns without judging them as "good" or "bad," which helps diminish the emotional charge that would usually accompany such reflection.

Research suggests that it is a powerful foundation upon which teachers can start to build their social-emotional skills—and, in turn, improve their teaching.

Mindfulness for the iGen

Dr. Jean Twenge -prominent researcher and professor of psychology - wrote about the distinct differences in behaviour that characterise the generation after millennials. Dr. Twenge refers to this newest generation as “iGen” - marked by changes in adolescent behaviour right around the year 2012. This specific year overlaps, interestingly, with when smartphone usage in America surpassed 50% of the population - so all children born right before or after this year are now growing up not knowing a world without the internet, the iPhone, or Instagram.
In her words, “There is compelling evidence that the devices we’ve placed in young people’s hands are having profound effects on their lives - and making them seriously unhappy.”
For these reasons, it’s critical that schools implement new strategies to adapt to this new generation and their unique set of struggles - such as mindfulness strategies throughout the day.

Relationships

There are three key relationships that impact our learning and our future -

- our relationship with others
- our relationship with ourselves
- our relationship with the environment.

Teaching and learning must focus on strengthening all three for our future and that of our world.
Teaching through relationships posits that teachers who have knowledge about their students will be better able to teach them. It describes the complex social environment in which students and teachers converse, share experiences, and participate in activities that, together, make for engaged learning. Teaching through relationships, recognises the human stories of the learners themselves, as well as that of the teacher. It is an approach that embraces our complex identities, biographies, and the stories we bring that serve to humanise the teaching and learning process.
Lev Vygotsky, the child psychologist asserted that learning is relational, and that language/conversation is central to the relational aspects of learning. Vygotsky emphasises the role of community and how that facilitates the learning process.
John Hattie weighs in on relationships by stating,“It is teachers who have created positive teacher student relationships that are more likely to have the above average effects on student achievement.”

Martin Buber states that consciousness itself only arises through relationship. Buber understood that the social framework of teaching is fundamental to how we learn and to the development of human culture in general. Buber was an early proponent of the idea that the best way to teach a student is to see him or her not as an "it," but as a whole, complex, and empathetic human being.
Teaching through relationships alerts each student that he or she is seen as another being and, in response, makes them all more attentive.
In the Natal tribes of South Africa, members greet each other with "Sawubona," which means, "I see you." Their response is "ngikhona," which means, "I am here.” This is connecting and being present in the relationship is at the heart of teaching through relationships.

In terms of the land, the connection is easy to make. In healthy families the child’s relationship with their mother is paramount, it is the rock on which life itself is founded. Maori refer to the earth, the land, the environment, as Papatuanuku - mother earth.
We are from the land and of the land.

For Maori, their connection to the land is at the core of their identity. The whenua and pito (umbilical cord) of the first human created from earth were buried in the earth. This is the origin of the proverb ‘He taonga no te whenua, me hoki ano ki te whenua’ (What is given by the land should return to the land). (22)

Whanaungatanga - Family

Being a family; living, learning and playing together as a family - engaging in positive and collaborative relationships with our learners, their families and whānau, our colleagues and the wider community.

Love is at the heart of what it means to be family. Every child needs to be loved, this is what a parent does, and we are Parents in Place. Every child also needs to have someone to love. “There is only one happiness in this life, to love and be loved.” George Sand. (32)

As social creatures we are wired to connect, and our very well-being and mental health rely upon our developing positive and effective relationships,

Research has shown that developing schools and classrooms as if they were (extended) families provides educators with settings where Māori students' belonging, participation and individual learning is supported and developed.

This sense of family-ness, for example, promotes a relationship-based education that has much to offer teachers and school leaders currently trying to support those marginalised from the benefits of education.

However, family-like relationships are not enough in themselves to promote improved learning.

Classrooms also need to be places of interaction and dialogue where students of different cultures can bring who they are, what they know and above all, how they understand and make sense of the world to the conversations that generate learning.

A relationship-based approach means that teachers and other school leaders can focus on improving learning.

Whakauka - Sustainability

We need a paradigm shift takes us back to original practice, practice that focuses on what makes us human, that focuses on community, empathy, and a service mindset.

Living sustainably means living within the capacity of the natural environment to support life and ensuring our current lifestyle has minimal impact on generations to come. Sustainable practices relate not only to the natural environment, but also our society and culture, including aspects such as consumerism and community well-being - the People and the Land.

Practicing sustainability empowers children to construct knowledge, explore values and develop an appreciation of the environment and its relationship to their worlds. This lays the foundations for an environmentally responsible adulthood.

Our teaching and learning focus must aim to instil a strong love of the Earth (revere Papatuanuku) so children understand what they are working to preserve,

Teaching towards sustainability lends itself to place-based and project-based approaches to pedagogy. Although sustainability is a global goal, its problems and solutions are always importantly situated in local ecologies and communities.

Culturally Responsive Practice

In our increasingly diverse schools, culturally responsive practices support the achievement of all students by providing effective teaching and learning in a "culturally supported, learner-centred context, whereby the strengths students bring to school are identified, nurtured, and utilised to promote student achievement" Richards, Brown, & Forde, 2006. (10)

"It is important that teachers understand their own distinctiveness, identity and culture in deep and meaningful ways in order to genuinely engage and respond to the distinctive identities, languages and cultures of others. The ability to reflect on the beliefs and ideas that are held within ones' own culture will enable teachers to recognise their inbuilt assumptions…

This is the beginning of the development of the openness and reflection that teachers need to create relationships for learning with learners who have cultural knowledge, languages and experiences different to theirs. Knowing yourself is not only about identity and self-reflection it is to also understand ones' own biases, prejudices and actions of privileging." (14)

Cultural locatedness means teachers shifting (physically, mentally, emotionally and professionally) learning, teaching and practice into locations or spaces that are safe, comfortable that culturally 'fit', and are receptive to the learner. (14)

Culturally Responsive Practice requires we understand each child has a story and is a story. Each child's name is a story. For all children their name is important. For many, their name is hugely significant - in terms of culture, heritage, family.

Language is also an important tenet of Culturally Responsive Practice. Dr. Anne Poelina, when researching the Nyikina people, who are located in the West Kimberley region of Western Australia, was told, "we are our language." (31)

Students' cultural learning styles

Original Learning Practice (35) involved hands-on, practical, experiential, play and practice-based learning. It was social, interactive, mentor-based, relationship driven, involved mixed ages and a mix of fun and challenge. It had a clear purpose. Often songs and stories were involved. It was visual - you saw what to do. It involved problem-solving and finding out.

The village raised and educated the child applying Original Practice.

It was successful - for hundreds of thousands of years.

It was a 'cultural' way of learning - a way of learning embedded in their roots, their history, their traditions, their beliefs, their shared-experiences and understandings.

Organising learning so that children rely on each other builds on their diverse communal orientation. This communal orientation can be summed up in the African proverb, "I am because we are."

Students' cultural learning tools

Culturally Responsive Practice requires that we respect each child's linguistic heritage. We find ways to include and incorporate each child's language and linguistic heritage within our learning programme and learning environment.

The brain is wired to remember stories and to use the story structure to make sense of the world. Children learn content more effectively if they can create a coherent narrative about the topic or process presented.

Culture is constantly evolving. While children bring with them their past - the gifts, talents and strengths of my family, tribe and ancestors - they are also a product of 21st Century culture. A key teaching and learning tool from this culture is gamification. Language such as stages

instead of topics, levelling up instead of passing, quests instead of tests are examples. Gamification highlights progress instead of mistakes. In games, if you fail, you go again. It's a stage towards levelling up. Working in teams on quests is a gamification approach that children will identify with.
Oral language, music, dance, movement and visual imagery are all 'original learning tools' that supported indigenous learners through thousands of years of learning. This concept is addressed through the four original languages.

The Four Original Languages
The four original languages are story-telling, music, visual language and movement, and are imbedded in us at a DNA level. They speak to and from the heart of our being. The printing press is only a thousand years old, but the four original languages are as old as we are as a human species.
These four are fully developed in the second half of this narrative.

Place based learning and culturally responsive place-based practice.

Changing the Cultural Face of our Environment:
Following a reflection on what could our Maori children in particular look to and lay claim to within our school's physical environment that spoke particularly to them, a process of consulting, discussing and reflecting began. Out of this came a whole new front of school environment, featuring five huge Pōhatu Tūmu. These rocks as ancient as the earth represent the five foundation values our school is built on:

Whanangatanga	- Family Always
Manaakitanga	- Caring Always
Whakamana	- Our Best Always.
Whakapono	- The Truth Always.
Tūrangawaewae	- Our Home Always.

These five Pōhatu Tūmu are at the heart and core of everything we do now. At one end is Whanaungatanga, at the other Tūrangawaewae. This represents the People and the Land - encompassing the other three.
Every class, at the start of each year comes out and sits on and among the rocks and hears the story of each one.
As we share and celebrate this sanctuary, we emphasise the universal nature of the values represented here. We share - and invite our children to share - how these stones connect to their culture, their stories, their values.
One of those core values is Manaakitanga

Caring for ourselves, others and our land
Kindness to ourselves, others and our land

We address kindness in many ways - through Bucket Filling, the Love in Love to Learn to Lead and through our focus on Pay It Forwards for every class every year. We also focus on Empathy and Service Leadership.

Our goal is to see Kindness become the Lingua Franca (meaning the language we all speak) of WHS - something that we address and aspire to every day.
This focus on kindness is designed to ensure we are educating the whole child, and best preparing them to be caring, contributing, connected citizens. Such qualities will be of increasing value and importance as robots and AI take take over more and more traditional jobs and workforce tasks. This also offers the opportunity to ensure collaborative learning focused solutions to improve teaching and learning practice.
Each class chooses their own 'Pay It Forward' project each year. This is an opportunity for children to get together and research needs in their school, community or even wider world.
They select the need to address and draw up an action plan to achieve it. In many cases, this is a complex endeavour involving all manner of communication, planning, organising and doing. One recent example was when two classes got together and organised a shipping container of supplies to go to Fiji following a cyclone there.
The logistics involved were considerable, and the learning was real-world, hands-on and particularly meaningful. The satisfaction and pride our children experienced was greater than anything a typical maths or social studies lesson could achieve.

Pulling these many strands together - PALS - People and Land Savers

We focus on

- People and the Land
- Relationships
- Whanaungatanga - the culture of familiness
- Kindness
- Bucket filling
- Tuākana Tēina practices
- Buddy Classes
- Pay It Forward
- Place-based learning
- Play based learning
- Culturally responsive practice
- Reverencing Papatuanuku
- Zero Heroes achieving Zero Waste

All these and many more can be encapsulated in the concept and acronym PALS - People And Land Savers

PALS have little Pals - Tuākana - Tēina Teams

Our children become PALS. Younger children can pair up with older PALS and together they can focus on projects that achieve all of the PALS (People and Land Saver) goals.

This is achieved through a 4P Process

- Problem Project - define a problem that needs addressing that you are passionate about
- Possibilities - identify lots of possibilities this could be addressed and/or awareness could be raised
- Plan to Action - define a series of steps to follow to achieve this and put the Plan into Action
- Present - share your learning journey and outcomes, along with next steps and reflections via a PAL-X Presentation

Social Emotional Learning

"It is not child-centred education it is relationship-based education, relationship-centred education, and it's culturally responsive but is also based upon the notion of relationships being paramount to the educational performance. We term it caring and learning relationships. Not just fluffy nice. A serious business Education. It's about caring for people, caring that they learn and it's about creating learning relationships to ensure they are able to learn. We term it culturally responsive pedagogy of relations".

Russell Bishop - "What makes the difference for Maori students.

A meta-analysis of 213 programs, primarily covering three decades of research, found that social and emotional learning interventions that address the competencies listed below increased students' academic performance by 11 percentile points, as compared to students who did not participate in such SEL programs (Durlak et al., 2011). The social and emotional learning programs also reduced aggression and emotional distress among students, increased helping behaviours in school, and improved positive attitudes toward self and others (Durlak et al., 2011).

Social and Emotional Leaning is based on relationships - they are at the very heart of this approach.The three relationships are child and teacher, child and children, and child and environment - a setting designed to be not only functional but also beautiful and reflective of the child's learning. Again, the People and the Land (environment)..

There are strong connections between the Four Original Languages and Social Emotional Learning

The four original languages are by their nature (and their embededness at a DNA level), highly engaging and can be naturally embedded in SEL. Integrating the four original languages to foster SEL strategies into the classroom creates a safe and supportive environment that encourages individuality, a growth mindset, and collaboration.

Four simple examples

- monitoring and expressing emotions through dance movement
- using music to increase focus
- using 'drum talk' to express emotions and share and engage at a deeply personal level
- developing empathy through story-telling

Learning through Play

Jean Piaget in his later years stated... "Our real problem is – what is the goal of education? Are we forming children that are only capable of learning what is already known? Or should we try developing creative and innovative minds, capable of discovery from the preschool age on, throughout life?"

“Children must master the language of things before they master the language of words.” *Friedrich Froebel, founder of kindergartens.*
“Play is often talked about as if it were a relief from serious learning. But for children play is serious learning. Play is really the work of childhood.” *Fred Rogers*
If children are not given enough natural movement and play experiences, they start their academic learning journey with a disadvantage. They are more likely to be clumsy, have difficulty paying attention, trouble controlling their emotions, utilise poor problem-solving methods, and demonstrate difficulties with social interactions. We are consistently seeing sensory, motor, and cognitive issues pop up more and more in later childhood, partly because of inadequate opportunities to move and play at an early age.

Peter Gray, PhD, research professor at Boston College, and author of Free to Learn, states, “The biological fact is that children are born with instinctive drives to educate themselves through play and exploration. When we interfere or try to impose rather than support those innate impulses, we stop the natural learning process and damage the child’s confidence, ease, joy, and creative, critical thinking. What makes this so frustrating and infuriating is that this research has been around for decades!
Children learn best when they are engaged in activities geared to their developmental levels, prior experiences, and current needs. As they construct their ideas through play and hands-on activities that make sense to them, children’s knowledge builds in a gradual progression that is solid and unshakable. They build a foundation of meaning that provides the basis for understanding concepts in language, literacy, math, science and the arts. In active learning, their capacities for language development, social and emotional awareness, problem solving, self-regulation, creativity, and original thinking develop, transforming them into effective learners.”

Real-world Learning
“Children tend to concentrate and persevere for long periods when they are ‘in control’ of their learning. Their levels of motivation are higher because they have chosen something that appeals to them” *Tassoni (researcher)*
A good example of how real world learning is important is by considering the lemon example -

- Imagine that you are working with a child that has no previous experience of a lemon. They don’t know what one is.
- Consider what they might learn from seeing a picture of a lemon - it’s yellow, it’s kind of round
- Consider how much more they might learn from holding a toy lemon - it has dimples, the size will be in perspective for them
- Consider how much more they learn from interacting with a real lemon -
    - its smell
    - its texture
    - its squishiness
    - its essence as you squeeze it a little
    - the white pith beneath the surface
    - its flesh and the stickiness, smell and taste of that
    - its segments and its seeds
- Real world provides a meaningful and memorable context for learning
- It gives a sense of purpose and encourages a deeper understanding, one that is likely to last for the learner.

Learner Agency

If you can light the spark of curiosity in a child, they will learn without any further assistance. Very often, children are natural learners." *Sir Ken Robinson*

What children learn does not follow as an automatic result from what is taught, rather, it is in large part due to the children's own doing, as a consequence of their activities and our resources. *Loris Malaguzzi, The Hundred Languages of Children*

A question we should always ask as teachers is, "who owns the learning?" It is of course, the student.

"Spoon feeding in the long run teaches us nothing but the shape of the spoon." *E.M. Forster*

"The beginning is the most important part of the work."- *Plato*

Education is the process through which learners become capable of independent thought which, in turn, forms the basis for autonomous action. Learner agency then, is when learners have "the power to act". Agency is when learning involves the activity and the initiative of the learner, more than the inputs that are transmitted to the learner from the teacher, from the curriculum, or the resources. When learners move from being passive recipients to being much more active in the learning process, actively involved in the decisions about the learning, then they have greater agency.

Before a learner can exercise agency in their particular learning context they must have a belief that their behaviour and their approach to learning is actually going to make a difference for them in the learning in that setting - in other words, a personal sense of agency.

Agency is interdependent. It's not just about a learner in isolation doing their own thing and what suits them. Learners must develop an awareness that there are consequences for the decisions they make and actions they take, and will take account of that in the way(s) they exercise their agency in learning.

Agency includes an awareness of the responsibility of ones own actions on the environment and on others. There's a social connectedness dimension. You can't just act selfishly and call that acting with agency.

Student voice is another aspect of agentic behaviour. We need to consider how is that reflected in the day to day decisions that are made around school - not simply in order to satisfy ourselves that we've heard what students have to say, but in more engaged and authentic ways that are about their learning.

Self Awareness

Having self-awareness allows a person to take control of their emotions and behaviour and enables one to change their thoughts and mindsets.

Self-awareness is a skill that allows a child to be in sync with their feelings; it includes the ability to both recognise and understand their feelings, as well as the way they act or react to them.

Children who are aware of their own emotions are more adept at being open about them. They're not anxious about anything alien they feel; rather, they understand what's causing them to feel that way, and hence become willing to talk about it to others.

A self-aware child is one who knows what their strong and weak points are; they know which task they can do well, and which they can't. As a result, they are much more calm and collected while attempting even the newest tasks. Since they know what they're capable of, they develop a sense of self-confidence.

With greater awareness of how they acquire knowledge, students learn to regulate their behaviour to optimise learning. They begin to see how their strengths and weaknesses affect how they perform. The ability to think about one's thinking is what neuroscientists call metacognition. As students' metacognitive abilities increase, research suggests they also achieve at higher levels
Metacognition its early stages involves reflecting on

- What are my thoughts and feelings?
- What causes those thoughts and feelings?
- How can I express my thoughts and feelings respectfully?

Metacognition at its later stages involves reflecting on

- How do I live a happy life?
- How do I become a respected human being?
- How do I feel good about myself?

Through these reflections, they also begin to understand other people's perspectives. This is Social Awareness.

Social Awareness

Early social emotional skills are related to how socially, emotionally, academically and professionally skilled we are later in life. For example, having higher social-emotional skills in kindergarten is related to important outcomes at age 25 (Jones, Greenberg, & Crowley, 2015). These outcomes include:

- Educational success, such as completing a college degree
- Career success, such as an increased likelihood of being employed
- Other key life outcomes, such as being less likely to have problems with the police
- Persisting with challenging tasks, to effectively seek help when they need it and to be thoughtful in their actions.

Social awareness is the ability to take other’s perspectives, to demonstrate empathy and to respond to the needs of others.
According to Daniel Goleman the competencies associated with being socially aware are:

- Empathy: understanding the other’s emotions, feelings and concerns.
- Organisational Awareness: the ability to understand the structure of the group and how to fit within the group.
- Service: the ability to understand and meet the needs of others.

Being socially aware is an essential building block for emotional intelligence. According to Goleman, EQ (Emotional Intelligence) is responsible for 80% of our success, and IQ just 20%
Metacognition here involves reflecting on

- How can I better understand other people's thoughts and feelings?
- How can I better understand why people feel and think the way they do?
- How can I adjust my actions so that my interactions with different people turn out well?
- How can I communicate my expectations to other people?
- How can I communicate with other people to understand and manage their expectations of me?

Responsible Decision-Making

Decision making is one of the most important skills children need to develop to become healthy and mature adults. Decision making is crucial because the decisions children make dictate the path that their lives take.

Teaching children to make their own decisions has several benefits.

- When they make a good decision, they can gain the greatest amount of satisfaction and fulfilment because they chose it.
- When they make bad decisions, they may suffer for it, but they can learn from the experience and make better decisions in the future.

Bad decision making is an essential part of their road to maturity. A problem arises, however, if poor decision making continues. This usually occurs when children are not held responsible for their poor decisions. In such cases, children learn that they aren't responsible for their decisions and can continue to do stupid things without fear of consequences.

Teaching the decision-making process.

- Why do I want to do this?
- What are my options?
- What are the consequences of my actions?
- Is this decision in my best interests?

Understanding what is best in both the short and long term, having these concerns outweigh competing interests from popular culture and peer pressure, and making a decision based on their best interests is the culmination of the decision making process.

Metacognition here involves reflecting on

- How do my choices align with my values?
- How can I solve problems creatively?

Everything to this point sits on three foundations -

- the Five Kay Competencies
- the Five Pōhatu Tūmu Foundation Stones
- the Five Key Traits

These have been aligned so that they connect across the three foundations

Five Key Competencies

Since our education systems were first established there has been enormous change in the nature of societies, change in the nature of work, change in how knowledge is viewed, and change in technologies as examples. Those changes, and the certainty of ongoing change, have implications for the kind of education our young people require, and the focus of the teaching and learning they experience. The key competencies take account of those changes – they put today's students at the centre, and bring a future-focused perspective to teaching and learning.

Key competencies matter because they support dispositions that will enable young people to learn well now, and to go on learning throughout their lives.

Students need opportunities to develop their capability as users of knowledge and skills in wide-ranging contexts now and in the future. This requires attention not only to their recall of knowledge, or ability to perform particular skills, young people need to be capable at thinking, using language, symbols and texts, managing self, relating to others, and participating and contributing.

The New Zealand Curriculum identifies five key competencies:

- thinking
- using language, symbols, and texts
- managing self
- relating to others
- participating and contributing

Thinking

Thinking is about using creative, critical, and metacognitive processes to make sense of information, experiences, and ideas. These processes can be applied to purposes such as developing understanding, making decisions, shaping actions, or constructing knowledge. Intellectual curiosity is at the heart of this competency.

Students who are competent thinkers and problem-solvers actively seek, use, and create knowledge. They reflect on their own learning, draw on personal knowledge and intuitions, ask questions, and challenge the basis of assumptions and perceptions.

Using language, symbols, and texts

Using language, symbols, and texts is about working with and making meaning of the codes in which knowledge is expressed. Languages and symbols are systems for representing and communicating information, experiences, and ideas. People use languages and symbols to produce texts of all kinds: written, oral/aural, and visual; informative and imaginative; informal and formal; mathematical, scientific, and technological.

Students who are competent users of language, symbols, and texts can interpret and use words, number, images, movement, metaphor, and technologies in a range of contexts. They recognise how choices of language, symbol, or text affect people's understanding and the ways in which they respond to communications. They confidently use ICT (including, where appropriate, assistive technologies) to access and provide information and to communicate with others.

Managing self

This competency is associated with self-motivation, a "can-do" attitude, and with students seeing themselves as capable learners. It is integral to self-assessment.

Students who manage themselves are enterprising, resourceful, reliable, and resilient. They establish personal goals, make plans, manage projects, and set high standards. They have strategies for meeting challenges. They know when to lead, when to follow, and when and how to act independently.

Relating to others

Relating to others is about interacting effectively with a diverse range of people in a variety of contexts. This competency includes the ability to listen actively, recognise different points of view, negotiate, and share ideas.

Students who relate well to others are open to new learning and able to take different roles in different situations. They are aware of how their words and actions affect others. They know when it is appropriate to compete and when it is appropriate to co-operate. By working effectively together, they can come up with new approaches, ideas, and ways of thinking.

Participating and contributing

This competency is about being actively involved in communities. Communities include family, whānau, and school and those based, for example, on a common interest or culture. They may be drawn together for purposes such as learning, work, celebration, or recreation. They may be local, national, or global. This competency includes a capacity to contribute appropriately as a group member, to make connections with others, and to create opportunities for others in the group.

Students who participate and contribute in communities have a sense of belonging and the confidence to participate within new contexts. They understand the importance of balancing rights, roles, and responsibilities and of contributing to the quality and sustainability of social, cultural, physical, and economic environments.

The Five Pōhatu Tumu

Our school has been rebuilt on these values so it will stand strong and last long.
We have the stones to represent these values so you can see them, feel their power as you stand quietly and lay your hands on them.
People arriving at our school can see straight away this is a special school built on strong and safe and important values.
From the minute you arrive at Western Heights, we welcome you into our family. Our job - our privilege - is to be mums and dads for all our learners between 9am and 3pm.

Whanaungatanga

We welcome you into our family. Our privilege is to be mums and dads for each child, each day.
We are family - our senior children are big brothers and big sisters to our younger children. They care for our younger ones and set a great example.

- Being a Family
- Caring for our Family.
- Learning and Growing Together

Manaakitanga

Manaakitanga is the smallest of our stones - for a good reason. The little things we do make a BIG difference. It's showing we care every day, in every way, for everyone.
Caring for ourselves, others, and our world.

- Paying it Forward
- Being a Bucket Filler
- Showing Respect for All

Whakamana

This stone represents perseverance and leadership.
It's about empowering our learners and ourselves to be the best me I can be.
Always doing the best we can, striving to be better than before.

- Being Better than Before
- Being the Best I can Be
- Leading by Example

Whakapono

This stone reminds us to be honest, reliable, and able to be trusted at all times.
We do what we say we will do - we keep our word,
We are true to ourselves and others.

- Showing Integrity
- Doing the Right Thing Always
- Being Fair and Playing Fair

5 Key Competencies	5 Pōhatu Tūmu	5 Key Traits
Thinking	Manaakitanga	Empathy
Relating	Whanaungatanga	Service Mindset
Understanding	Whakapono	Grit
Managing	Whakamana	Self Control
Participating	Turangawaewae	Self Confidence

Doer	Creator	Collaborator	Critical Thinker	Communicator

Our New Zealand Curriculum

Movement Language	Visual Language	Music Language	Story-Telling

Coach	Co-constructor	Critical Friend	Change-catalyst	Caregiver

Assessment AS Learning	Success	Reflection	Heutagogy

Turangawaewae

This stone has lots of different special nooks to sit or stand in. This shows there is a special place for everyone in this school. It means you belong here, you are safe here, and you are loved here. It also means that you can always come back here.

- Our Standing Place
- Our Place where we Belong
- The Place where we Stand Tall

Our Pōhatu Tūmu are arranged in such a way that at one end is Whanaungatanga - Family - representing The People, and at the other end is Turangawaewae - Standing Place - representing the Land.

The other three stones and the garden are encompassed by these two - almost as though they are embracing the rest. Earth as Mother as Family, Family as our Standing and Belonging Place. It all fits harmoniously as one - The People and The Land.

The Five Key Traits

According to Daisy Zhang-Ngerie PHD and Fullbright Scholar, there are five personality facets have emerged as the most relevant to one's success in today's world:

- Grit
- Self-control,
- Self-confidence
- Empathy
- A service mindset.

Grit

Defined as perseverance and passion for long-term goals. Grit entails working strenuously toward challenges, maintaining effort and interest over years despite failure, adversity, and plateaus in progress. The gritty individual approaches achievement as a marathon; his or her advantage is stamina. Whereas disappointment or boredom signals to others that it is time to change trajectory and cut losses, the gritty individual stays in the course. (Duckworth et al., 2007, pp. 1087-1088)

Grit has a strong component of conscientiousness. The other component that carries equal weight in the definition of grit is passion. Passion is the inner motor behind perseverant people. It empowers them to move forward in spite of even severe drawbacks. Almost all accomplished people staunchly believe passion plays a central role in their success.

In every interview and nearly all public addresses, Steve Jobs brought up the word passion or love —"you have to have a lot of passion in what you do," and "you got to do what you love," because "you can't do great work if you don't love it" (Jobs, 2005).

Self Control

Self-control has been found as one of the most consistent and reliable predictors of performance in school, workplace, social life, and health issues.

It is defined as "the ability to suppress proponent responses in the service of a higher goal" (Duckworth & Seligman, 2006, p. 199), or "the ability to control one's behaviour and desires and delay gratification for later rewards" (Myers, 2012, p. 403).

Aspects include being disciplined, purposeful, and responsible.

If passion is the inner motor for a gritty person, self-control is the muscle behind that person's perseverant character. A study conducted in the early 1990s by the psychologist K. Anders Ericsson suggests that talent is really about deliberate practice, about putting in those ten thousand hours of intense training.

Thomas Edison said: "Genius is one percent inspiration, ninety-nine percent perspiration."

Self Confidence

Self-confidence refers to the assuredness in one's own worth, abilities, and power, regardless of the situation he or she is in. Someone who is self-confident has a strong sense of self-belief. He or she exudes calmness and composure.

Self-confidence is based on three factors:

- one's own opinion of the personal inventory of skills, abilities, and achievements
- the reflections of the opinions of others concerning one's competencies
- one's internal assessment of the opinions of others.

"Inaction breeds doubt and fear. Action breeds confidence and courage. If you want to conquer fear, do not sit home and think about it. Go out and get busy" ("Dale Carnegie quotes," n.d.).

The second step requires one to face fear courageously by adjusting one's perception of failure. Fear of failure often impedes and mentally inhibits one from taking action.

The best way to develop self-confidence is to overcome fear and gain energy from small-scale successes built on learning from failure. "Nothing builds self-esteem and self-confidence like accomplishment" ("Thomas Carlyle quotes," n.d.). This experience of accomplishment, as well as gained appreciation of failure, will help one take the next round of action, and the two steps will work together to help build one's self - confidence.

Empathy

The empathic trait typically includes

- the affective capacity to share in another's feelings" (Vreeke & van der Mark, 2003)
- the cognitive ability to understand another's feelings and perspective
- the ability to communicate one's empathetic feelings and understanding to another by verbal or nonverbal means (Decety & Meyer, 2008).

An empathic response requires both critical thinking/reasoning and applying imagination—what Gallo (1989) calls "creative thinking"—both convergent, critical processes and divergent, imaginative process.
Empathy can make people more productive in work environments, especially in those that require cooperation.
Empathy training can enhance learning ability. Research shows that empathy positively correlates to scores on measures of critical and higher-order thinking (Bonner & Aspy, 1984; Kohn, 1991). In addition to knowledge retention, self-determination, and strategy utilisation, empathy is a key attribute of a successful learner, and many advocate that empathy enhancement should be adopted as an important education goal (Elias, 2003; Goleman, 1995; Nail, 2007).

A Service Mindset

All human beings seek relatedness, competence, and autonomy, with the first of the three referring to the desire to care about, the feeling to be connected to, and the sense of being appreciated by others (Ryan & Deci, 2000).
If developing empathy is an intellectual endeavour, developing a service mindset is putting this intellectual ability into action. Research shows that in order to live a truly fulfilled life, one ought to satisfy one's most fundamental needs.
Serving and being appreciated by others not only fulfils one's fundamental needs, but also improves one's learning ability through improved cognitive engagement.
One movement that recognises the value of service, is service learning, a relatively new teaching and learning strategy that "integrates meaningful community service with instruction and reflection to enrich the learning experience, teach civic responsibility, and strengthen communities" (Fayetteville State University, n.d.).
About a dozen studies conducted in the 2000s have found a positive impact of service learning on students' academic achievement.
Research shows that service-learning students in grades K-12 improved their academic performance and school engagement (Davila & Mora, 2007).
Low socioeconomic-status students who participated in service scored higher in achievement, motivation, grades, bonding to school, and attendance than similar students who did not participate in service (Scales, Roehlkepartain, Neal, Kielsmeier, & Benson, 2006).

Implications

Personality traits clearly matter to students' academic achievement, but more importantly, they play a critical role in a person's lifelong achievement.
Personality traits should be an outcome of schooling in their own right because of their importance to life's success.
In other words, developing desired personality traits should be viewed as an important part of the overall educational goal rather than a mere factor that helps or hinders student performance in school.
Schools and teachers should be purposefully incorporating exercises to cultivate desirable personality traits into their routine educational practice.

Ways We Apply the Five Key Traits

- Growth Mindset
- The Learning Pit
- GRIT in the Pit
- Glasser Behaviour Theory
- Pay It Forward
- Bucket Filling
- Love to Learn to Lead
- Creative, Critical and Caring Thinking
- Fail Forward
- FAIL = First Attempt in Learning
- Restorative Justice approach

The New Zealand Curriculum

The National Curriculum is composed of The New Zealand Curriculum and Te Marautanga o Aotearoa which set the direction for student learning and provide guidance for schools as they design and review their curriculum.

Although both come from different perspectives, each start with a vision of young people developing the competencies they need for study, work, and lifelong learning, so they may go on to realise their potential.

The NZC takes as its starting point a vision of our young people as lifelong learners who are confident and creative, connected, and actively involved. It includes a clear set of principles on which to base curriculum decision making. It sets out values that are to be encouraged, modelled, and explored. It defines five key competencies that are critical to sustained learning and effective participation in society and that underline the emphasis on lifelong learning.

The NZC states succinctly what each learning area is about and how its learning is structured.

The Vision of the NZC is for young people:

- who will be creative, energetic, and enterprising
- who will seize the opportunities offered by new knowledge and technologies to secure a sustainable social, cultural, economic, and environmental future for our country
- who will work to create an Aotearoa New Zealand in which Māori and Pākehā recognise each other as full Treaty partners, and in which all cultures are valued for the contributions they bring
- who, in their school years, will continue to develop the values, knowledge, and competencies that will enable them to live full and satisfying lives
- who will be confident, connected, actively involved, and lifelong learners.
- Confident

- Positive in their own identity
- Motivated and reliable
- Resourceful
- Enterprising and entrepreneurial
- Resilient
- Connected
- Able to relate well to others
- Effective users of communication tools
- **Connected to the land and environment**
- Members of communities
- International citizens
- Actively involved participants in a range of life contexts
- Contributors to the well-being of New Zealand – social, cultural, economic, and environmental
- Lifelong learners
- Literate and numerate
- Critical and creative thinkers
- Active seekers, users, and creators of knowledge
- Informed decision makers

The Four Original Languages

No matter where we call home, where we were raised, or what we ate for breakfast, our brains process information pretty much the same as anyone else in the world. Which makes sense—our genomes are 99.6 - 99.9% identical, which makes our brains nearly so.

Learning is life. The only way we survive and thrive is through learning. Our brains are hard-wired to process learning and communicate learning in four ancient and distinct ways - via the Four Original Languages.

- Music
- Visual Language
- Story Telling
- Movement

We are social-emotional beings and the four original languages are the original ways we connect socially and emotionally.

Emotion is essential to learning, and should not be underestimated or misunderstood as a trend. Emotion is where learning begins, or, as is often the case, where it ends. It is literally neurobiologically impossible to think deeply about things that we don’t care about.”

Using a functional M.R.I., a scanner that reveals brain function in real time, you can physically see when students are emotionally engaged. We see activations all around the cortex, in regions involved in cognition, memory and meaning-making, and even all the way down into the brain stem.

Great teachers understand that the best, most durable learning happens when content sparks interest, when it is relevant to a child's life, and when the learners form an emotional bond with either the subject or the teacher in front of them. Meaningful learning happens when teachers are able to create an emotional connection to what might otherwise remain abstract concepts, ideas or skills.

The emotional connection that can result when teachers make learning personally relevant to students is what differentiates superficial, rote, topical assimilation of material from a superlative education marked by deep mastery and durable learning. There are no silver bullets in education, but emotional engagement and personal relevance are the tools that can improve the educational experience, and performance, of every child, in every school.

Frances Moore Lappe - "Community – meaning 'nurturing human connection' — is our survival. We humans wither outside of community. It isn't a luxury, a nice thing; community is essential to our well being."

The four original languages help build those collective human connections - they therefore are crucial in their own way to our survival as well as our learning

Language is the means by which human beings, as members of a social group and participants in its culture, express themselves. The functions of language include communication, the expression of identity, play, imaginative expression, and emotional release. Communication with others has both verbal and non-verbal aspects.

Several cultures have independently viewed the main function of language as the expression of thought.

The Four Original Languages are the four original forms of expressing thought.

Music

This is the first of the four original languages.

It begins in the womb - the regular and comforting rhythm of a mother's heartbeat is the constant companion for the foetus. It's the first baseline in the song of life. A mother's humming and singing is the melody that eventually accompanies it.

Interest in the effects of music on the brain has led to a new branch of research called neuromusicology which explores how the nervous system reacts to music. The evidence is music activates every known part of the brain.

Music affects mood is by stimulating the formation of certain brain chemicals. Listening to music increases the neurotransmitter dopamine.

Dopamine is the brain's "motivation molecule" and an integral part of the pleasure-reward system.

Playing music with others or enjoying live music stimulates the brain hormone oxytocin.

Oxytocin has been called the "trust molecule" and the "moral molecule" since it helps us bond with and trust others.

There's evidence that the oxytocin bump experienced by music lovers can make them more generous and trustworthy.

Children with musical backgrounds do better in subjects like language, reading, and math and have better fine motor skills than their non-musical classmates.

Early music lessons encourage brain plasticity, the brain's capacity to change and grow.

Listening to and playing music can make you smarter, happier, healthier and more productive at all stages of life.

Visual Language

After birth, Visual Language takes precedence. One of the first things we see Is our mother's smile - and before long we respond in kind.

Visual Acuity is the process of deriving meaning from what is seen. It is a complex, learned and developed set of functions that involve a multitude of skills. Research estimates that eighty to eighty five percent of our perception, learning, cognition and activities are mediated through vision.

From when our eyes first open as a newborn, our vision accounts for two-thirds of the electrical activity of our brain – a full 2 billion of the 3 billion firings that occur per second – neuroanatomist R.S. Fixot in a paper published in 1957.

40% of all nerve fibres connected to the brain are linked to the retina. Half of all neural tissue deals with vision in some way. More of our neurons are dedicated to vision than the other four senses combined.

Neuroscience research over the past 40 years has revealed that there are roughly 30 different visual areas in the primate brain, and that within these areas there are parallel streams of processing and distinct modules.

If Visual Language takes such a priority in our brain's functioning, then clearly it must be a priority to engage Visual Language at every opportunity and stage of the teaching and learning process.

If our goal is to reach all students, then it's critical to include visual imagery in learning. Students must be given opportunities to express themselves — to show what they've learned or are thinking — through projects that incorporate visual imagery, including art.

When children are asked to tell stories, if they draw while telling the story, the story is richer, the vocabulary is richer, the communication is better. While children are drawing, they're using another part of the brain, bringing out creativity in the story as well as in the art.

This modern world is becoming increasingly more dependent upon the use of visual images to communicate, so helping students become visually literate is of increasing importance. It's no longer enough to read and write, our students must learn to process both words and pictures. They must be able to move gracefully and fluently between text and images.

Story Telling

"Story is the most human thing in existence. It's how we assemble the random data of daily life into memories, how we communicate lessons, how we bond.

Storytelling is a universal human trait. It emerges spontaneously in childhood, and exists in all cultures so far studied. It's also ancient: Storytelling is also a central focus of Indigenous epistemologies, pedagogies, and research approaches. Elders' stories inform discussions of

- storytelling types (mythical, personal, and sacred)
- storytelling as pedagogical tools for learning about life
- storytelling as witnessing and remembering
- sharing stories of spirituality as sources of strength. (25)

Story is a basic foundation of all human learning and teaching (Cajete, 1994). (26)

As culturally responsive teachers, we see children as stories. This is how Māori see people. The first question is always, 'where are you from?'. The answer is to tell your story of where you are from - your mountain, river, iwi, hapu, Marae and whanau.

Establishing that connects people to the land and people to people and people to common stories.

Each child is a story to be understood. They have poetry and beauty, there are conflicts and resolutions, passages of action and drama, but through it all there is pathos, humanity, love, and the rise of the human spirit in the face of adversity. Our goal as the "ghost writer, come prompt, come editor of their story for a time, is to help each child and their story towards a fulfilling, uplifting, happy ending.

Continuing this analogy a little further, when we read a good story we become immersed. We see the story through the protagonist's eyes, we feel the connection, we empathise and we engage and connect emotionally.

At its heart this is Culturally Responsive Practice. We seek to see the world through each child's eyes. We empathise and connect at a visceral level. Teaching is governed by the Education Act 1989, which goes under the heading "In Loco Parentis". (28)

Whoever wrote the Act this way was inspired. In Loco Parentis means Parent in Place. This in turn means between 9am and 3pm (at the minimum) we are the mum and/or dad to each child in our care. The parent in place. Each child becomes our son or daughter. Each child becomes our own flesh and blood, and takes the place of primary importance in our life - for that is what it means to be a parent.

As parents, we love to tell our children's stories. We want to understand our children, seek the best of them and for them, and support them to be happy and successful.

"Story is the most human thing in existence. It's how we assemble the random data of daily life into memories, how we communicate lessons, how we bond. Empires rise and fall on the backs of stories. And writing is the first step in transforming the raw information thumping around in our heads into those stories. No matter where we push our technology, story will be the link that binds us to it, and we will always need a method to take these ideas in our minds and turn them into stories."

Fritz Heider, in "An Experimental Study of Apparent Behaviour" discovered humans will assign meaning and patterns to virtually anything. Our perception, in its most basic form, is wired to find story in everything we see, and our memories do the same work after the fact.

So it's no exaggeration to say your brain is a storytelling machine.

Storytelling is a universal human trait. It emerges spontaneously in childhood, and exists in all cultures so far studied. It's also ancient Story telling is as old as civilisation and as fresh as the new morning. Words, both written and spoken, can bring people together. They can stimulate the imagination. They can open a child's eyes to worlds of wonder and to the hope of humanity. One of the greatest gifts we can share with our children is the gift of stories and story telling.

Top storytellers build brands, inspire change and spark movements. There are at least five different types of storytellers, each with unique strengths that help them spread their ideas and inspire audiences to act.

- Storytellers who ignite our inner fire.
- Storytellers who educate.
- Storytellers who simplify.
- Storytellers who motivate.
- Storytellers who launch movements.

Our earliest attempts at directly sharing stories with each other likely came from gathering around the fire. Since we couldn't really get much meaningful work done at night, we socialised. We told stories. This element of socialisation created what has been the dominant storytelling mode for the past few hundred thousand years: the

Teller-Listener Paradigm.

We've developed a variety of storytelling media since then, but each is rooted in the conventions of teller-listener. The teller projects the story, the listener receives it.

We are now entering the age of the

Builder-Participator Storytelling Paradigm:

The style of storytelling in which story environments are built and audiences create a story by participating with and in it. In other words, writers, directors, and producers (the "builders") can't force participants to partake in stories in specific ways—they can only invite participation.

Virtual reality is the intersection of three discrete storytelling modes: narrative gaming, immersive theatre, and cinema. Edward Saatchi, the producer at Oculus' Story Studio, cites these as the three pillars of virtual reality storytelling.

And this intersection marks the advent of a new storytelling era, the

Builder-Participator Paradigm.

With its unprecedented degree of immersion, VR hijacks your visual-spatial intelligence to plant you directly into the story. In other words, there is no remove between "you" and the experience. In this mode, your participation — where you look, where you move, the choices you make — effectively creates the story. No longer are you a listener. You're a contributor.

And therefore, you implant the story into your brain as if it were your own memory.

In all its forms - past, present and future - story telling is a most powerful teaching and learning tool.

Movement As A Language

Language is a form of communication - receiving and transmitting information. Some of the ways language is defined are - communication, expression, vocabulary, discourse, interchange, intercourse, interaction; form/mode of expression.

Movement was one of our first responses to the receipt of information.

Complex as we are, we have evolutionary ancestors that were simple single-celled animals. Tracing our evolution backward we eventually reach an amoeba-like creature that can do two simple things: feel its chemical environment, and move. Moving forward in time this animal gradually becomes more complex, gaining other senses, nervous systems, and ultimately brains and their complex capabilities. At a certain point those abilities included primitive signalling with rhythmic behaviour, and later sounds.

Thus, language and thinking are evolved complexifications of feeling and moving, and still include those as a basis.

There is a universal language in which all people everywhere can express themselves and understand one another. It is the language of movement.

We are all using this language all the time. Whatever we are doing, the movements of our bodies express something of what we are feeling. Movement expresses the feeling better than words. For babies, movement (sometimes accompanied by sound and touch) is the only language. Human beings and animals often communicate with one another though movement.

The language of movement cannot be translated into words. It must be sensed in the muscles. We have a muscle sense, technically called the kinaesthetic sense. It consists of nerve endings in the muscles and joints which send messages to the brain telling us exactly how we are moving.

The language of movement, like all forms of expression, can be cultivated on the aesthetic level and become an art. The art of body movement is dance. It is the primary art because everything we do involves movement.
Dance is structured like a language.
Movement can be more powerful and subtle than text when it comes to capturing visceral dynamics of movement, the sensual texture of experience. Dance is rich in associative or semanticity. There are instances when dance takes the form of the performative speech act. Furthermore gestures such as those of classical ballet mime are virtual speech acts if treated as 'the pretended state of affairs itself' (Searle 1979, p. 69).
Moreover, when considered as speech acts, these actions are all the more dramatic and emotionally stirring.
Dance is a basic human need and all people should have an opportunity to express themselves through dance.
Some dance forms tell stories or interpret music - connecting three of the languages in one expressive event.
Many children move to learn. Many more need the opportunity to learn to move. Both enrich the learning experience and help embed and express the learning..

And thus it is for all these languages. They offer a means to engage, embed and express learning in all its richest forms.

Teachers - Facilitators of Learning - Lead Learners

Teachers support learners to access the New Zealand Curriculum in all its richness. Teachers engage, embed and share this richness most effectively and affectively via the four original languages.
As teachers we are called on to be many things, in some ways, to be all things to all learners.
We can simplify this somewhat to perhaps five key roles.

- Coach
- Co-constructor
- Critical Friend
- Change-catalyst
- Caregiver

Coach

With a coaching approach, teachers are moving from giving advice to students or giving them answers, to creating awareness of what they want or need to know and helping them design actions to achieve their learning goals. In effect, giving learners practice being creative! This also means not offering options for learning, but encouraging learners to design possibilities themselves, and then insisting students themselves plan and goal-set, monitor their progress, and then reflect and analyse what worked and what didn't.
To be a professional coach means giving up the knowledge bearing mantle of the teacher as sage on the stage. Instead, the teacher becomes the inquirer, the question-asker, the curiosity fomenter. Coaching requires that we stop giving advice and stop thinking about what we know, but rather demonstrate curiosity about what is going on with those we are coaching.

Some of the basic tenets of coaching are

Assume and expect the best of your learners:

Assume that our learners have many competencies, are imaginative, and ready to share novel and valuable ideas.

Build Relationships and Trust:

Learners need to know and trust you in order to enter willingly into a coaching compact. Coaches need to invest time in building relationships with learners.

Model Best Practices:

Effective coaching often involves the modelling of best practices.

Connect learners with resources:

Effective coaching involves connecting learners to resources and asking them reflective questions.

Co-constructor

Teacher as co-constructor implies a partnership approach to learning - teacher as learning partner. This again involves a shift be from content emphasis, where the teacher is the disseminator of knowledge, to process emphasis, where the teacher is a facilitator of learning though co-researching and co-constructing knowledge with the child. This shift can be challenging and must accompany a shift in teacher identity as well as the image of the child.

The Reggio approach is a great example of the co-construction of learning approach. Here the teacher is a learner, researcher, and co-constructor of knowledge; not simply a transmitter of knowledge (Malaguzzi, 1994; Moran, 2007). “We teachers must see ourselves as researchers, and to think, and to produce a true curriculum, a curriculum produced from all of the children” .

Project work underpins the learning experiences of the teachers and students alike. The cycle of inquiry involves both the student and teacher, the teacher serving to support students’ inquiry by posing thoughtful questions, supporting the generation of hypothesises, creating a rich and engaging environment, and documenting the child’s thinking and learning (Broderick & Hong,

Co-construction happens when children and teachers work together to find meanings, rather than facts (Jordan, 2004). During this interaction, both parties interpret and try to understand and make meaning of their shared observations or experiences (Jordan, 2004). In this relationship, the role of the teacher as co-constructor is to work collaboratively with children to enhance their interests. It is important that the teacher understands and reflects on the learner’s understandings. The teacher's role includes observing the children, listening and talking to them about their interests, giving support and documenting their learning.

Critical Friend

A critical friend provides such feedback to a learner or to a group. A critical friend, as the name suggests, is a trusted person who asks provocative questions, provides data to be examined through another lens, and offers critique of a person's work as a friend. A critical friend takes the time to fully understand the context of the learning presented and the outcomes that the learner or group is working toward. The friend is an advocate for the success of that work.

Critical friendships, therefore, must begin through building trust. The person or group needs to feel that the friend will:

- be clear about the nature of the relationship, and not use it for evaluation or judgment
- listen well: clarifying ideas, encouraging specificity, and taking time to fully understand what is being shared

- offer value judgments only upon request from the learner
- respond to the learner's work with integrity
- be an advocate for the success of the work.

The process can involve

- The learner shares learning and requests feedback
- The critical friend asks questions in order to understand the learning and to clarify the context in which the learning takes place.
- The learner describes their desired outcomes for this conference - this gives the learner some control of the feedback.
- The critical friend provides feedback about what seems significant about the learning.
- The critical friend raises questions and critiques the learning, nudging the learner to see the learning from different perspectives.

Learners should see their teacher as a critical friend, not a friendly critic.

Feedback not only provides information about current learning but also contributes to students' emerging sense of self-efficacy as a learner, which affects their inclination to engage in future learning. Therefore, encouragement should be in the foreground and correction comes later. In learning, fluency precedes accuracy.

Change-catalyst

Life is change - the world does not stand still for anyone.

A teacher's role is to guide learners in their response to change and in their response readiness for change.

Our attitude to change as teachers is often different from that of the 'wide eyed wonder' of a learner. Our challenge is to be the model for embracing change that our learners need to see in order to be successful in this ever more rapidly changing world.

Teachers have an awesome responsibility: they will be the ones "to plant" a series of hope, success, happiness, faith, and enthusiasm "seeds"; to "water" and "fertilise" these seeds to eventual bloom and harvest.

This requires the teacher take a P.L.A. - Positive Life Attitude - approach. It is the power of positive believing which is the necessary ingredient for converting positive thinking into positive action.This the only way to success.

We are the only ones who can use our ability. Therefore, it is imperative that we start with ourselves. A teacher's "responsibility" is first of all their "response-ability," their own behavioural patterns and types of reaction to the various stimuli, opportunities and distractions on the way. We model a Growth Mindset in our own learning, our own response to challenges, to new PD and new technology for example.

"The voyage of discovery is not in seeking new landscapes but in having new eyes." Marcel Proust. Our role as teachers is to help our learners have new eyes, have new ways of seeing, understanding, making meaning, and making new knowledge.

"I alone cannot change the world, but I can cast a stone across the waters to create many ripples." Mother Teresa

Caregiver

We are teachers and learners but before that we are parents…

The Education Act has this Latin title - it means Parent In Place. It means once your child comes into our care each day, they become our child. Our son, our daughter, our flesh and blood.

As a staff at every school I have led we have reflected on what this means, and revisited it constantly.

What does it mean to be a good parent

- Love Unconditionally
- Be Patient
- Be Present
- Be Fun
- Expect the best - for and of your children

We are teachers because we are passionate, and because we want to make a difference in every child's life - every day.
Our passion is to teach effectively and affectively.
We love and respect our children, helping them succeed at the work of school, building their self-esteem by treating each child as having worth and dignity, and enabling children to gain a first-hand appreciation of the meaning of morality by being treated in a moral way.
We teach from a place of love to inspire love in our learners - love for the People and the Land - expressed as

- Love for ourself
- Love for others
- Love for our world

We note that Love is an active emotion, it requires a response, it involves action. We show our love by what we do.
Good culture in a school does not result from clever programs; it is created with smiles, high fives, hugs and inquiring, caring words. It's created by the adults who care about the children.

Sitting beneath everything to this point is Assessment AS Learning, Success, Reflection and Heutagogy
These sit as the foundation upon which teaching is based.
Within all these roles, teachers are applying the principals of Assessment AS Learning; Identifying and Noticing the many forms of Success, and helping to Celebrate this; being Reflective Practitioners and assisting learners to be the same; applying the principals of Heutagogy where they lead their own learning as teachers and assist others to lead their own learning through the principles and practices of Growth Coaching.

Assessment AS Learning
Assessment AS Learning is a process through which learners are able to learn about themselves as learners and become aware of how they learn – become megacognitive - develop knowledge of their own thought processes.
In this process, learners are constantly reflecting on their learning, and deciding - often with the help of a teacher - what their next learning step will be.
Assessment as learning helps students to take more responsibility for their own learning and determining of their future directions for learning.
Monitoring Metacognition involves the learner asking reflective questions such as:

- What is the purpose of learning these concepts and skills?

- What do I know about this topic?
- What strategies do I know that will help me learn this?
- Am I understanding these concepts?
- What are the criteria for improving my learning?
- Have I accomplished the goals I set for myself?

The teacher's role in promoting the development of independent learners through assessment as learning is to:

- model and teach the skills of self-assessment
- guide students in setting their own goals
- monitor their progress toward them
- provide exemplars and models of good practice and quality learning that reflect curriculum outcomes
- conference with learners to develop clear criteria of good practice
- guide learners in developing internal feedback or self-monitoring mechanisms to validate and question their own thinking
- to become comfortable with ambiguity and uncertainty that is inevitable in learning anything new
- provide regular and challenging opportunities to practise, so that learners can become confident, competent self-assessors
- monitor learners' metacognitive processes as well as their learning, and provide descriptive feedback
- create an environment where it is safe for students to take chances and where support is readily available.

Helping Define, Identifying, Noticing and Celebrating Success

The first challenge is to define success. Every school must undertake their own journey towards defining and realising success.
Valerie Hanon refers to Thriving as a definition of success. At our school we focus on the Vision of "A Thriving People and A Thriving Land."
Thrive is a good place to start. What does it mean to thrive. If we start with the end in mind, we can map backwards to the conditions, environment, attitudes and resources that we need to achieve this.
It is also worth reflecting on all the dimensions to thriving - thriving as a whole person:

- Intellectual Thriving: developing skills for acquiring and communicating knowledge, learning how to learn, and how to think deeply.
- Emotional Thriving: developing skills for understanding, controlling, and expressing emotions.
- Social Thriving: enhancing the quality and depth of interpersonal relationships, leadership skills, and civic engagement.
- Ethical Thriving: formulating a clear value system that guides life choices and demonstrates personal character.
- Physical Thriving: acquiring and applying knowledge about the human body to prevent disease, maintain wellness, and promote peak performance.
- Spiritual Thriving: appreciating the search for personal meaning, the purpose of human existence, and questions that transcend the material or physical world.

These aspects of thriving are a life-long journey but we assist and support our learners to begin and make that journey - whatever age we teach.

As teachers, leaders and learners, it is our job to notice success. ERO states that noticing, recognising and responding is holistic, involves parents and whānau, and is part of a responsive relationship.

There is much more to noticing than seeing success - see next section. Noticing success though is a very important part of our role. Success breeds success. It provides us with the fuel to persevere. Success can involve failure - our job is to see the success in a learner's failings, and thus encourage a fail forward attitude.

As teachers, leaders and learners, it is our job to help celebrate success.
Learning is its own reward. We understand the damage caused by using praise, gold stickers and other rewards as motivators - they do not work. Our job is to set up situations so that the motivation comes from within, intrinsically. We achieve this by giving the learner control over decisions and over learning. Incentives, rewards, grades, and punishments remove personal control; they work in the short term, but when the incentives are stopped, the desired behaviour stops also.
Nevertheless, we are 'proud parents' when our learners are successful.
We use language wisely

- We avoid false praise
- We identify the effort and thought that went into the learning
- We identify new strategies and approaches so that effort can be productive
- We avoid statements that define the student as clever, bright, gifted, amazing
- We focus on outside the box thinking and progress gained

Encouraging Reflection and Effectively Responding

We need to be noticers - 'noticing' what is happening for learners. We need to pause and think.
We need to ask good questions such as:

- What is happening here?
- Is this what we expected?
- Should we be concerned?
- Do we need to take a closer look?

A Growth Mindset approach to reflection could include asking some deeply reflective questions:\

- Did I work as hard as I could have? If not, why might that be?
- Did I set and maintain high standards for myself? If not, why might that be?
- Did I spend enough time to do quality work? If not, why might that be?
- Did I regulate my procrastination, distractions, and temptations in order to complete my work? If not, why might that be?
- Did I make good use of available resources? If not, why might that be?
- Did I ask questions if I needed help? If not, why might that be?
- Did I review and re-review my work for possible errors? If not, why might that be?
- Did I examine best practices for similar work? If not, why might that be?
- Is my work something for which I am proud—that I would proudly show to a large, global audience? If not, why might that be?

As teachers, if we support our learners to reflect on such questions, we empower them to become more effective, life-long-likely learners.

Heutagogy

Heutagogy differs from Pedagogy and Andragogy. Heutagogy involves individual learners undertaking their own research and investigations. They base their research on their own level of knowledge and understanding and their Personal Practical Knowledge (PPK).

Individual learners employ double loop learning where their objective is constantly evolving in light of their practice and experience. This double-loop learning also involves questioning the assumptions about their objective, the ways of discovering and inventing new alternatives, objectives, and perceptions, as well as ways of approaching problems.

(Double-Loop Learning: A Concept and Process for Leadership Educators
Sharon Cartwright Adult Education Specialist Oregon State University - 2002)

Future Learning:

- Pedagogy - What
- Andragogy - So What
- Heutagogy - Now What

The impact these have on the Future of Learning is that

- We co-construct the Why
- We develop our How that best fits the way we learn.
- We evolve our learning and our objectives thru double loop learning - constantly asking why so that our learning best meets the evolving needs of us as teacher-learners and the evolving needs of the learners we learn alongside.

The model shows teachers at the base - moving upwards though the model - employing Assessment as Learning etc. Note that learners progress through the NZC - moving downwards through the model - and share and express their learning via the four original languages and move into self assessment - assessment AS learning, are reflective, and evolve in their learning to become self-led drivers of their learning for life.

Albert Einstein sums up the overall principles and purposes expressed in all of this model, with these words, that bring us back to where we started, with a focus on the People and the Land:

“A human being is a part of the whole called by us universe, a part limited in time and space. He experiences himself, his thoughts and feeling as something separated from the rest, a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty.”