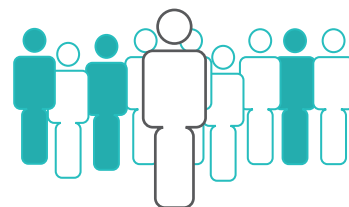
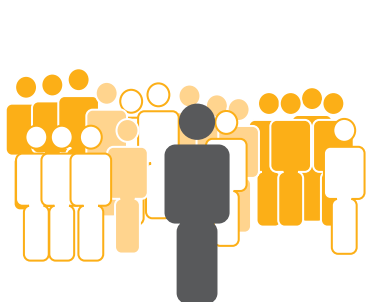


# Transforming Education: The Impact of 110 Kāhui Ako

A report by the  
New Appointments National Panel  
**August 2024**

*Nāu te rourou, nāku te rourou, ka ora ai te kāhui*

*While working in isolation might result in survival, working together in Kāhui Ako will take us beyond survival*



ISBN 978-0-473-72429-0

New Appointments National Panel  
August 2024

# Contents

---

Introduction	2
Methodology	3
Key areas of impact	4
1. Ensuring high levels of attendance to maximise student learning opportunities	5
2. Improving transitions to build strong student pathways	6
3. Using data to improve student outcomes	8
4. Strengthening community partnerships to enhance students' educational experiences	10
5. Providing focused PLD to strengthen leadership, teaching, and learning	11
6. Embedding culturally sustaining practices that honour relationships with mana whenua, hapū, and iwi	13
7. Strengthening well-being so that students and staff thrive	15
8. Developing shared resources to ensure teachers have access to the tools they need for exceptional teaching	17
Enhancing effective Kāhui Ako collaboration	18
Adjusting the Kāhui Ako model for diverse community needs	19
Formation of Kāhuinga Arataki Manatōpū / the National Association of Kāhui Ako	20
Uncertainty and ambiguity impacting Kāhui Ako effectiveness	21
Our recommendations to improve the impact of Kāhui Ako	22
Appendix 1: The authors	23
Appendix 2: Kāhui Ako contributors	24

# Introduction

---

The intent of Kāhui Ako policy (2014) was to encourage and enable deliberate acts of collaboration between schools so that ‘best teaching practice becomes universal.’ The idea was that Kāhui Ako would enable educators and communities to build shared responsibility for all of the learners in their community, enable more strategic use of resources, and provide leadership pathways for outstanding classroom practitioners and experienced principals.

This paper illuminates the current Kāhui Ako landscape, highlighting its impact and identifying eight key areas of transformation. It concludes with actionable recommendations to amplify the influence of Kāhui Ako in fostering excellent and equitable educational outcomes across Aotearoa.

# Methodology

---

In preparing this report, we asked Kāhui Ako leaders to share an aspect of their practice that they believed had a positive impact. 110 Kāhui Ako responded, providing a rich picture that illustrates the current practice of 110 Kāhui Ako across 1,024 schools with 374,677 students.

We drew on this rich picture to conduct a thematic impact analysis to assess and interpret the positive effects of the policy. This involved identifying and analysing the patterns and themes within Kāhui Ako leaders' written responses.

Thematic impact analysis proved particularly valuable in capturing the nuanced and multifaceted nature of Kāhui Ako, and in providing useful insights to inform future practices and policies. Each narrative, while meaningful on its own, became powerful when combined with others.

We have used the names of Kāhui Ako from *Education Counts* for ease of reference and standardisation.

# Key areas of impact

---

The areas of impact that emerged from our thematic analysis underscore the importance of both holistic and targeted approaches to improving excellence and equity. Holistic strategies aim to understand broader contexts and interconnections, to ensure that solutions address root causes and have sustainable impacts. Targeted approaches focus on specific components or symptoms of a problem, offering precise interventions that can provide quick and effective results for particular aspects of an issue. Targeted methods are crucial for addressing urgent needs and achieving immediate outcomes.

Key areas of impact to date include:

- 1 Ensuring high levels of attendance to maximise student learning opportunities**
- 2 Improving transitions to build strong student pathways**
- 3 Using data to improve student outcomes**
- 4 Strengthening community partnerships to enhance students' educational experiences**
- 5 Providing focused Professional Learning and Development (PLD) to strengthen leadership, teaching and learning**
- 6 Embedding culturally sustaining practices that honour relationships with mana whenua, hapū, and iwi**
- 7 Strengthening well-being so students and staff thrive, and**
- 8 Developing shared resources to ensure teachers have access to the tools they need for exceptional teaching.**

# 1

## Ensuring high levels of attendance to maximise student learning opportunities

---

Many Kāhui Ako are collaborating to identify patterns and design interventions to improve attendance for individual ākonga. They are pinpointing reasons for poor attendance by gathering baseline data, conducting school-based surveys, collecting student feedback, and analysing attendance patterns to address specific issues.

Kāhui Ako are leveraging shared resources to follow up with students and families, and some are tracking data and gaining insights through ongoing 'litmus' case studies. This focused attention is leading to better attendance results, demonstrating the positive impact of these collaborative efforts.

Taitoko and Kerekere Kāhui Ako (Horowhenua) teachers each identified one ākonga who had irregular or low attendance at the start of 2023. They gathered baseline data for that student and identified patterns of attendance that could be investigated and addressed. Teachers then took targeted actions and shared their learning. A large proportion of the students in the target group improved their attendance by over 10% from Term One to Term Three.

Puketāpapa Kāhui Ako Mt Roskill, (Auckland) used community and Pasifika connections to develop strong local messaging to support improved attendance. Data to date is encouraging. The Kāhui Ako say schools coming together to work on attendance is powerful and is likely to have a long-term impact. Schools have had greater engagement with whānau, particularly Pasifika parents, around attendance, and key leaders have a strong shared approach to working with families across school pathways. Sharing ideas around what is working, and what is not, is keeping their practices 'fresh and moving forward'. The employment of a community-based Pasifika liaison person to support schools and build relationships with families has also had a positive impact.

Whakatane, Pūtauaki ki Rangitaiki, and Ōpōtiki Kāhui Ako in the eastern Bay of Plenty collaborated on a joint attendance project which included developing the catchphrase 'Kura Let's Do It', coined by a student. They purchased a web domain under the 'Kura Let's Do It' slogan and ran a campaign on social media, encouraging ākonga to be in school. They also used local celebrities such as the band Kora, the Black Ferns, and students to endorse attending school. While this was helpful in raising awareness, they found that building individual relationships with whānau is the key to making a real difference in student attendance.

Tōtaranui Kāhui Ako (Papanui Christchurch) developed an Attendance Action Plan they called Huringa - to turn around or to change. They selected a small target group of students in each of their schools who had 70%-85% attendance at the start of 2023 and appointed a support staff member in each school as a kaitiaki, who had daily contact with the student and weekly contact with the whānau. Every three weeks, principals and kaitiaki met to share progress, discuss successful interventions, and note positive results.

## 2

# Improving transitions to build strong student pathways

---

Many Kāhui Ako are creating stronger pathways and transitions for students between early learning, primary, intermediate, and secondary levels, as well as pathways beyond school. Initiatives include building relationships and developing guidelines between early childhood and new entrant teachers, as well as between senior primary, intermediate, and junior secondary teachers.

Many early childhood providers have embraced inclusion in Kāhui Ako, with 836 early childhood centres in these 110 Kāhui Ako, nearly as many as schools. Despite not being funded to participate, early childhood providers and schools recognise the importance of joint involvement for smooth student transitions. Tertiary providers (UCOL, WITT, MIT, Otago Polytech) are also members of four of the Kāhui Ako in this paper, ensuring a continuous pathway for students.

The graduate profiles developed by some Kāhui Ako has provided a coherent experience for students across the sectors. Kāhui Ako are also engaging in shared PLD in literacy and mathematics to enhance curriculum understanding and pedagogical approaches across schools. Additionally, some Kāhui Ako secondary schools offer specialised workshops for primary school students to help them become familiar with the school and/or excited about attending high school there. Some Kāhui Ako also involve students in leadership roles and decision-making processes within their Kāhui Ako. This is fostering student voice, engagement, and ownership of their educational journey.

Ruahine and Te Angi Angi Kāhui Ako (Central Hawke's Bay) have developed transition guidelines that sit within each primary school and ECE. This has created many opportunities to share best practices, learn, and gain support from each other. Ōtātara Kāhui Ako (Taradale, Hawke's Bay) created a Kāhui-wide transition document - Te Haerenga - ECE to Primary Journey that is used across the Ōtātara Kāhui Ako. A Year 8-9 Combined Napier Schools Transition Team refined a common transition document for schools in the Napier area and developed a privacy and data hosting Memorandum of Understanding. This group has also developed a culturally responsive Whānau Connect initiative to support the transition of students from primary schools to intermediate, laying the foundation for the development of further powerful partnerships.

Hastings East Kāhui Ako has created cohesive pathways from pre-level one through high school. This approach enhanced teacher collaboration across educational stages to support struggling learners. By back-mapping needs from Year 10 down to Year 4, educators identified required skills at each stage, ensuring a clear understanding of expectations and progression to achieve Level 1 Numeracy and Literacy credits.

Bream Bay Kāhui Ako (Northland) has ensured positive transitions from ECE to primary and primary to secondary school. All schools undertook the same PLD in structured literacy and maths and have joined together for teacher-only days and PLD sessions over the course of the last three years. This has meant that all tamariki have experienced a similar curriculum and teaching approaches, and that the curriculum at the college progresses the learning from primary schools. The Kāhui Ako reports that the percentage of Year 6 students going to the local high school is now 80-90%.



Porirua East Community of Learning, Te Kāhui Ako o Mōkai Pātea (Taihape), and Puketeraki Kāhui Ako (Rangiora) developed a graduate profile to unite their Kāhui Ako. They all consulted widely, and the graduate profiles are accessible to all tamariki. The profiles are displayed across ECE, primary, and secondary settings. Te Kāhui Ako o Mōkai Pātea (Taihape) was gifted a graduate profile developed by their iwi: Ngāti Whitikaupeka, Ngāti Tamakōpiri, Ngai Te Ohuake and Ngāti Hauiti.

Porirua East Community of Learning developed VAI (Vision, Action, Identity), which guides each setting's strategic plan and everyday practice. Puketeraki Kāhui Ako (Rangiora) has developed different focus areas for ECE to Y2, Y3-6, and Y7-10, using the concepts focused on Being, Doing, and Knowing. These concepts inform curriculum development in each school or ECE context.

South Wairarapa Kāhui Ako Y7/8 students did their own inquiries and shared them during a day at Kuranui College. Whitestone Kāhui Ako (Oamaru) uses the expertise of high school teachers to provide online extension programmes in writing and maths for students in rural schools. In the Ngā Kura mō te Ako o Whangārei Kāhui Ako Group 4, senior technology students from the Area School designed and built outdoor furniture for their small, rural primary schools.

The Northern Wairoa Kāhui Ako (Dargaville) has many small, isolated schools who join together for a Y7/8 camp so students connect with each other before attending high school. Kāhui Ako Ki Te Tai Tonga | Southern Area Schools combine to do the same at Y9.

Kāhui Ako, especially those who are geographically isolated, organise events where students from small rural schools can interact. These include poetry and mural competitions (Ngā Kura mō te Ako o Whangārei Kāhui Ako Group 4), maths and Masterchef (Northern Wairoa Kāhui Ako), STEM (Kāhui Ako o te Kōhanga Moa, Inglewood), and Careers Days for Y7/8 (Hauraki Kāhui Ako, Ngātea). Te Kāhui Ako o Hakatere (Ashburton) has a combined day on the marae for all Y7/8 students. Across Kāhui Ako sporting events such as ki-o-rahi tournaments (Te Kāhui Ako o te Whanganui a Tara, Wellington), music and jujitsu for neurodiverse students (Te Kāhui Ako o te Kōhanga Moa, Inglewood), and a group of students from Te Waka o Māramatanga Kāhui Ako (Hastings) schools helped design and implement a community skateboard park. Tamai Community of Learning (Christchurch) reports that 80% of its students are involved in art, culture, and sport activities.

Many of these events connect primary students with secondary school students in a tuakana/teina approach. In the Whirinaki Kāhui Ako (Hastings), the senior secondary students lead the across-school events collaboratively, and in the Papatoetoe Kāhui Ako, senior students mentor intermediate students as they make the transition to high school.

Students also become mentors to staff. In the Te Puke Community of Learning, a senior Māori student group drives change for Māori students and staff. These students lead staff PLD, carry out observations, and give feedback on cultural inclusiveness in classrooms.

Māori student leadership is also a focus for Te Kāhui Ako o te Oko Horoi (Cambridge). They have 150 students from 12 primary, intermediate, and secondary schools involved in a leadership programme which grows tikanga, te reo Māori, and identity, and supports transition across the sectors.

He Waka Eke Noa (Hamilton) Kāhui Ako has a similar programme for Pasifika students called Aiga Tasi or One Family. Over 200 students identify with and promote Pasifika culture, identity, and learning. The programme partners with WINTC, the University of Waikato, and the K'aute Pasifika Trust to promote high attendance, high engagement in school life, activities, sports, and learning, and connect families to the schools' high achievement and positive pathways. This deep connection to culture and identity unifies students and families.

Te Kāhui Ako o Mōkai Pātea (Taihape) is in the early stages of appointing a Kāhui ākonga leadership body made up of tamariki and rangatahi across schools and ECE. This group will help drive the Achievement Challenges by bringing student voice, thoughts, insights, leadership, and practical ideas back to the Kāhui Ako space.

# 3

## Using data to improve student outcomes

---

Many Kāhui Ako are leveraging data from focus groups, interviews, surveys, moderation processes, and standardised assessments to inform decision-making and identify student achievement trends and support needs.

There is a strong emphasis on:

- working through the challenges of sharing data across schools
- ensuring consistency of data
- amplifying student voice
- tracking student achievement over time
- facilitating data-driven discussions and interventions to support continuous improvement in student outcomes.

Ōtūmoetai Kāhui Ako’s continuous focus on writing from Year 4 onwards has led to significant improvements in learning outcomes. Their Writing Data Report 2023, highlights the success of a multi-year effort to enhance writing achievement among Year 10 students, emphasising effective pedagogy, individualised learning, and structured writing strategies. This comprehensive approach contributed to an impressive 81.9% success rate in the 2023 NCEA CAA writing assessments, surpassing the national average by a significant margin.

Devonport-Takapuna Kāhui Ako worked through the challenges of sharing data across schools. They set achievement targets and have been tracking a cohort of children at risk of not achieving as they move along their pathway for several years. Data trends are shared with combined BOTs, and their ongoing collaborative problem-solving approach is showing encouraging results.

Puketeraki Community of Learning (Rangiora), with its “Name, Number, Need, Narrative” initiative, tracks Year 7 and 8 students’ literacy and numeracy progress, analyses Year 9 PAT entry data, and collects student and teacher narratives. Effective practices are shared in ‘teachers talking to teachers’ sessions for educators from Y0–Y13.

Puketāpapa Community of Learning (Mt Roskill, Auckland) employs evidence-based approaches to enhance teacher capability. Schools use matrices, student and staff feedback, and observations to measure progress. They compare current data to baseline data, share progress, actions taken, and outcomes. This information helps identify trends, good practices, and Kāhui Ako focus areas for the next year.

Mt Albert Kāhui Ako (Auckland) addressed the challenges of marking consistency by hiring three experienced English teachers to mark all Year 8 writing scripts. They produced a report on the strengths and weaknesses of the writing across all schools, providing clear improvement targets.

Te Kāhui Ako o Manurewa has developed and embedded the use of a theory of improvement to ensure that their interventions are firmly rooted in data. The Across School team supports the Within School staff with resources, collation, and analysis of data and potential next steps.

Kāhui Ako ki Mauao (Mount Maunganui) uses standardised testing protocols to ensure consistent data collection and moderated writing across the Kāhui Ako. They report that this initiative has increased continuity and facilitated alignment in education pathways across their schools.

Ngā Mātāpuna o Ngā Pakihi Community of Learning (Lincoln, Christchurch) is sharing good practices in data gathering and exploring questions such as: What data gathering tools work best? Does the data collection method maintain the authenticity of the work? They are also working on a data collection method that enables 'storytelling' and the use of AI to create feedback.

Central New Plymouth Kāhui Ako is tracking students' literacy curriculum levels at Y4, Y7, Y9, and Y11. The data spans seven years, and they look at trends to better focus on student learning improvements.

In the Northcote Community of Learning, teachers each develop a student case study. They ask: What does success mean to this student and their whānau? What supports or hinders this success? Teachers then engage in reflective practice to improve their pedagogy and student outcomes, addressing: What's next for the student? What are the teaching implications? What activities have I tried? How has the relationship and the student's attitude changed? Findings are synthesised and shared in a report on common themes.

Te Ara Bucklands Beach Kāhui Ako measures and moderates writing achievement across Year 3, Year 6, Year 8, and Year 10. They report that WSLs and ASLs have become experts in facilitating staff PLD to identify gaps and set goals across transitions.

The Hauraki Kāhui Ako (Ngātea) collates and shares student assessment data from 990 primary students. Schools analyse their school data against Kāhui Ako data and set their own targets. These targets are supported by Kāhui Ako-accessed PLD. Data on gifted students is also collated across the Kāhui Ako to provide opportunities to extend these students in their fields of interest.

The Whangaparāoa Peninsula Kāhui Ako gathers literacy data at Years 1, 4, 7, and 10 and uses this to provide increased focus and support for targeted students. These checkpoints allow the Kāhui Ako to examine trends over time. Each school contributed towards releasing a specialist teacher to work one day a week in each school with target students and their teachers. The three main components of their strength-based interventions are:

- Screening and Identification: Using curriculum-based measurements to screen all students for literacy difficulties and categorise them into intensive, strategic, core, and extension support levels.
- Targeted Interventions: Providing support through a tiered system, with small group learning support for intensive needs and classroom-focused teacher support for other identified needs.
- Impact Assessment: Annually collecting and analysing data using e-asTTle to measure the initiative's effectiveness and identify areas for improvement.

## 4

# Strengthening community partnerships to enhance students' educational experiences

---

A number of Kāhui Ako have forged robust partnerships with community organisations, families, mana whenua, and other leaders to boost educational outcomes. Kāhui Ako are helping to bridge the gap between schools, ECE centres, and communities at a macro level and are often key influencers in rural communities. Community partnerships encompass initiatives including campaigns promoting school attendance and events that actively involve community members in decision-making processes and educational activities. Some Kāhui Ako also provide an education voice on specific community and environmental projects.

Kāhui Ako are leveraging the power of arts, culture, and sports to create meaningful interactions and collaborations between schools and their local communities. These Kāhui Ako report a heightened sense of community interconnectedness. There is also a concerted effort to enrich the curriculum by incorporating local content, cultural narratives, and real-world experiences, fostering deeper learning and a stronger connection to place. This includes the exploration and development of local curriculum resources to support the histories curriculum and working closely with others, including RTLB, REAP, police, health professionals, local bodies, and the Māori Women's Welfare League.

Some Kāhui Ako hold workshops for parents from all their Kāhui Ako schools. Havelock North Kāhui Ako provided workshops on internet safety and aspects of neurodiverse and neurotypical learning and behaviour. Ruapehu Kāhui Ako has a close relationship with their health provider, offering a holistic approach to learner health needs. Waiheke Kāhui Ako's relationship with the Māori Women's Welfare League fosters the passing of traditional knowledge from generation to generation and strengthens the connection of kaumatua and mokopuna across the island. Tō Tātou Haerenga Kāhui Ako (Te Kauwhata) partnered with mana whenua to hold an event that introduced the community to the range of health and community services available to them.

Some philanthropic trusts support Kāhui Ako in their regions. The Masterton Lands Trust has funded the Masterton (Whakaoriori) Kāhui Ako and its member schools for well-being and literacy initiatives. In Ōtepoti ki te Raki Community of Learning (North Dunedin), the Otago Trust is working with the Kāhui Ako to further their 25-year plan for the Northeast Valley's community well-being wrap-around services. Te Kāhui Tokotoko o Ōtaki also has an education trust supporting it, and the Clutha Foundation supported Big River Community of Learning (Balclutha) to provide a counsellor for Y1-8 students.

Boards of Trustees have played an active role in Kāhui Ako. Taitoko and Kerekere Kāhui Ako (Horowhenua) have an annual gathering for BOT members of their schools. In the Ngā Mātāpuna o Ngā Pakihi Community of Learning (Christchurch), BOT members from across the Kāhui Ako schools meet and work collaboratively. Te Korowai Kākahu o Manurewa Kāhui Ako is one of many Kāhui Ako who include BOT members on their appointment panels.

## 5

# Providing focused PLD to strengthen leadership, teaching, and learning

---

Almost all Kāhui Ako offer focused professional development for their member schools and ECEs, drawing on the expertise of their ASTs in partnership with external experts. Most report that they would not have had access to the quality of external expertise they secured if they had to access this individually. Many also organise regular conference days for one or several Kāhui Ako on topics or issues of current interest or to share the results of inquiries led by ASTs and WSTs.

A number of Kāhui Ako also provide professional learning and development to nurture leadership pathways for ASTs and WSTs, and some provide training and accreditation for selected staff to become impact coaches. In many Kāhui Ako, ASTs visit schools, model lessons, observe teachers, provide feedback on those observations, and facilitate staff meetings, often with support from external experts.

Kāhui Ako in rural areas are offering support to first-time principals and principals who are new to the area, and some Kāhui Ako are also supporting provisionally certified teachers through bespoke programmes facilitated by ASTs. These programmes focus on providing guidance and the opportunity to network and work collaboratively.

Common focus areas for PLD currently include structured literacy, mathematics, transition support, assessment for learning, trauma-informed practice, culturally responsive pedagogy and building leadership capability. There is a strong emphasis on evidence-based collaborative inquiry and strategies to accelerate learning, and many Kāhui Ako now have processes such as Teaching as Inquiry well embedded in their methodologies. Teaching as Inquiry means that teachers do not just passively attend PLD but are actively solving achievement problems by working in collaboration with other teachers within and beyond their schools.

Kāhui Ako that are currently focused on culturally responsive pedagogy are using professional development provided by local iwi, their own ASTs, or nationally available programmes such as Relationships First, (Russell Bishop and Cognition Education) Poutama Pounamu, (University of Waikato) Te Whare Mauri Ora, (Wiremu Gray) Teaching and Leading to the North-East, (Russell Bishop) or Niho Taniwha, (Melanie Riwai-Couch).

Waikato Catholic Kāhui Ako have implemented impact coaching sessions designed to highlight great practices and identify next steps, fostering continuous improvement among educators by focusing on actionable feedback and reflective practice. Rotorua Faith Based Community of Learning teachers are employing an Explicit Instruction approach supported by ASTs and WSTs and report that they are seeing improved student engagement and results.

Whiria Te Tangata Community of Learning (Hobsonville Point) has deepened collective teacher efficacy through targeted coaching by ASTs using impact coaching principles, and they report that this has directly improved the collaborative capabilities of their teachers and resulted in notable advancements in student outcomes.

Te Mana Raupō Kāhui Ako (Christchurch) are using a structured literacy approach and using data to see trends and direct resources appropriately. Howick Coast Kāhui Ako has supported provisionally certified teachers in the East Auckland area over three years with a bespoke programme to support the best start to their careers.

Ngā Hau e Whā Kāhui Ako (Hastings West) has embraced Niho Taniwha and te reo Māori and tikanga PLD from Ngāti Kahungunu, and they are now integrating Relationships First PLD to connect cultural responsiveness with effective teaching pedagogies. Te Kāhui Waiako (Lower Hutt Catholics) engaged in Poutama Pounamu to develop critical consciousness, using the Rongohia Te Hau framework and pedagogical growth tools to improve outcomes for Māori and Pasifika students.

Pūtaringamotu Kāhui Ako (Riccarton, Christchurch) used Te Whare Mauri Ora to embed Te Ao Māori concepts in the curriculum, addressing cultural bias and systemic racism, and promoting equity and inclusivity. Waikato Catholic Kāhui Ako focus on Relationships Based Learning over five years has transformed school culture, enhancing community engagement and academic outcomes, particularly in boys' writing.

Ōtātara Kāhui Ako (Taradale, Hawke's Bay) provided PD for both teaching and support staff to ensure a cohesive approach to cultural responsiveness. Kaikoura Community of Learning offers te reo Māori and tikanga upskilling through a fortnightly learning café, fostering continuous language development among staff.

## 6

## Embedding culturally sustaining practices that honour relationships with mana whenua, hapū, and iwi

---

Most Kāhui Ako have made significant strides in cultivating respectful relationships with local hapū, iwi, and mana whenua, developing and sharing resources rooted in their local history, and adopting more culturally responsive pedagogical approaches. Kāhui Ako are actively enhancing their curricula by integrating local content, cultural narratives, and real-world experiences. Schools are collaborating with iwi and mana whenua to develop and share resources that reflect their local histories and cultural perspectives.

A number of Kāhui Ako including Te Kāhui Ako o Mōkai Pātea (Taihape), Dannevirke Kāhui Ako, Te Kāhui Ako o te Oko Horoi (Cambridge), Te Kāhui Tokotoko o Ōtaki Kāhui Ako, and Takitini Hauora (Whanganui) have an iwi representative on their appointment panels and stewardship groups. Key to those relationships is an acknowledgment and inclusion of iwi education plans and graduate profiles.

Iwi-led PLD initiatives emphasise cultural sustainability and responsiveness. Whanganui a Tara Kāhui Ako (Wellington) developed a culturally sustainable practice self-review tool and provided leadership wānanga to school teams in partnership with local iwi. Te Mara Akotanga Katorika Kāhui Ako (Christchurch Catholic) focused on cultural responsiveness to the Treaty, creating a strategic plan and engaging in Māori language and culture courses. Te Kāhui Ako o te Oko Horoi (Cambridge) collaborated with iwi for local history days and annual hiko to significant sites. Northcote Community of Learning involved iwi in leading local history tours for staff and stakeholders, enhancing connections to local heritage and culture.

Collaborative efforts with iwi have proven more productive than working with individual schools, allowing for efficient use of resources. The majority of Kāhui Ako have focused on enhancing the achievement of Māori tamariki and rangatahi through:

- Partnerships with iwi, hapū, mana whenua, and community, which are respectful and authentic.
- Participation in professional development to enable teachers to adopt more culturally responsive pedagogical approaches.
- Championing frameworks and practices that respect mātauranga Māori and advance the revitalisation of te reo.
- Protection of te reo, tikanga, and culture through localised, culturally responsive curriculum.
- Nurturing in ākonga an enhanced sense of belonging and cultural pride through culture-based programmes and tuakana/teina relationships.

Kāhui Ako report that while authentic partnerships have taken time to build, they enable schools to honour their obligations as Te Tiriti partners and provide for the development of shared governance and reciprocal learning so they can realise the aspirations of tamariki, rangatahi, and their whānau.

South Rangitikei Kāhui Ako (Marton) has developed a reciprocal relationship with iwi, providing many opportunities to learn together, share wonderings, and set aspirational goals alongside whānau and tamariki. Bream Bay Kāhui Ako (Northland) is particularly proud of the relationship and connection they have built with Patuharakeke, their local iwi, and the work they are doing to consult, engage, and include their aspirations for learning in all centres and kura in Bream Bay.

Alfriston Kāhui Ako (Auckland) has built a relationship with Te Ata over the last three years, including attending a series of cultural heritage wānanga facilitated by the iwi. As part of intentional giving of service to iwi, their schools helped clear and landscape the awa. This is helping students build a sense of belonging to the Manurewa community and whenua and allows them to experience broader success as Māori in ways that are valued by the iwi.

Reporoa Community of Learning has signed a Relationship Kawana with Ngāti Tahu and Ngāti Whaoa, and Te Kāhui Ako o te Oko Horoi (Cambridge) has a co-governance model with mana whenua. Ōtākaro Community of Learning (Christchurch) has a relationship with Ngā Tūāhuriri, focusing on Treaty of Waitangi obligations and improving outcomes for Māori students through iwi-led workshops, where principals work with iwi and staff to improve and achieve individual kura tamariki targets and overall Kāhui Ako goals.

Kāhui Ako Ki Mauao (Mt Maunganui) created a Paritaha Kaitiaki framework to care for and protect Te Rangī local curriculum and to help all stakeholders protect taonga, uri, and marautanga. Te Kāhui Ako o Mōkai Pātea (Taihape) were gifted a graduate profile and digital resources by their iwi and are working with them on implementation planning. This includes developing scope and sequences for poutama reo, tuakiritanga, and hauora.

In the Kāhui Ako o te Oko Horoi (Cambridge), iwi are leading the strategy for the future in teaching and learning, facilitating a series of wānanga for schools to grow the strategy in their own contexts. Mana whenua are active in visiting kura and ECE to support this.

Te Waka o Māramatanga (Te Rito o te Harakeke) Kāhui Ako (Flaxmere, Hastings) held meetings on each of the hapū marae to frame vision, ingoa, and share PLD around Te Tiriti, te reo Māori, and how to be more culturally responsive in their roles as principals and school leaders.

Te Kāhui Ako o Kawakawa (Feilding) developed a programme to guide kaiako to develop powerful teaching and learning programmes that enable real-life examples of engaging with whānau, hapū, and iwi as well as allowing kaiako to walk a culturally responsive journey.

Tō Tātou Haerenga (Te Kauwhata) held a community event to empower whānau to access services. Iwi provided kai and prizes. Kāhui Ako Ki Mauao (Mt Maunganui) provides digital resources for all schools and ECE that include local histories and tikanga/kaupapa such as Matariki and rongoā Māori. Included on the site are pakiwaitara, kōrero mō ngā wāhi whakahirahira, and histories from Tauranga Moana (and how to teach them) as well as Te reo Māori lessons specifically designed for the needs of their kaiako.

South Rangitikei Kāhui Ako (Marton) is developing resources around the Tutaeporoporo Pūrākau. Alfriston Kāhui Ako (Auckland) has a curriculum centred around the local tarata tree gifted by Ngāti Te Ata. Ngā Kura mō te Ako o Whangārei Kāhui Ako partnership is working with a kaumātua to research and film cultural narratives for use across multiple schools, enhancing the local curriculum content.



## 7

## Strengthening well-being so that students and staff thrive

---

In response to the challenges of Covid-19, numerous Kāhui Ako have focused on improving the well-being of students, teachers, and principals. Kāhui Ako report concerns about managing an increase in neuro-diverse students, more dysregulated behaviours, heightened levels of anxiety, and student mental health issues. Additionally, they note an increase in staff/principal illness, overwork, stress, anxiety, and staff/principal burnout.

To address these challenges, Kāhui Ako have developed a range of strategies and plans. Several Kāhui Ako have implemented coordinated learning support structures; some triage students, while others have secured funding to provide their own educational psychologists and counsellors. Common strategies include programmes that prioritise holistic well-being, trauma-informed approaches, and resilience-building techniques.

Pūtaringamotu Kāhui Ako (Riccarton, Christchurch) teachers have successfully learned about and utilised the Te Whare Mauri Ora model (Wiremu Gray), and this has become a cornerstone of well-being practices within their schools. Teachers and students share a common language and understanding, fostering a supportive and cohesive learning community. Ōtātara Kāhui Ako (Taradale) delivered Te Whare Tapa Whā PLD (Mason Durie) to ECEs as well as schools, and this has helped develop consistent language and approaches in Hauora from ECE to secondary sectors. Taumarunui Kāhui Ako used the MANA model to underpin their mental health education approach and provided PLD for school leaders, teachers, and female students.

Northcote Community of Learning (Auckland) has promoted the Mitey Programme, an evidence-based, school-wide approach to mental health education built around the New Zealand Curriculum and aligned to the Mental Health Education Guidelines. They have evidence that indicates their learners are becoming more confident in coping with the stresses of life, realising their abilities, learning and working well, and contributing to their community.

The Porirua East Community of Learning Hauora Programme has significantly improved outcomes for students with dysregulated behaviours through a trauma-informed approach. The programme helps students heal from trauma, stress, and disadvantage, overcoming emotional and cognitive barriers to learning. It transforms teaching methods, discussions about learner needs, and connections with whānau. Key staff in each school, already employed in roles such as teacher aides or support staff, deliver the programme, providing tailor-made support and consistent, safe relational connections to help students regulate, heal, and engage. The approach is efficient, leveraging existing trusted staff, and allows staff members to diversify their skills and contribute more to their school community.

In the Greater Whangārei area, four Ngā Kura mō te Ako o Whangārei Kāhui Ako have joined forces for their well-being achievement challenge. They have utilised the skills from the New Zealand Wellbeing Institute and Leadership Lab to assist them. Waikato Catholic Kāhui Ako brought in a well-being speaker and artist to assist their focus on well-being. His guidance on maintaining mental and emotional health supported teachers to manage stress and develop a positive work-life balance, as these are essential for sustained professional growth and effective teaching. Mahurangi Kāhui Ako analysed the needs of their students and collaboratively funded a counsellor for identified students and an educational psychologist to work with a group of students and their teachers. Lower Matura Valley Community of Learning (Southland) enabled the provision of a social worker; something not possible for schools on their own.

Havelock North (Tukituki) Kāhui Ako developed the Tukituki Model of Care, which includes a Needs Database accessible to all schools. They conduct Te Whare Tapa Whā surveys and report twice yearly. They formed partnerships with psychologist services, a play therapist, and a counsellor, ensuring close whānau involvement where families must first consent and engage with the intervention. A triage team, including SENCOs and a school social worker, identify and refer students with learning engagement difficulties, particularly for those whose families cannot access appropriate services. Upskilling of WSLs and staff is facilitated by presentations from the Child Psychology Services Director, enhancing classroom strategies to better address diverse behaviours. Additionally, information is provided to whānau on approaches to learning and behaviour for both neuro-diverse and neuro-typical tamariki. The Kāhui has also engaged a developmental optometrist to work with teachers to support the identification and learning of visually affected children.

Te Puke Community of Learning has established a Kāhui-wide Learning Support Panel where educators, specialists, and health and social service agencies from both community and government organisations collaborate to create evidence-based solutions that strengthen the way learning support is provided. This panel uses a clinician to triage referrals. The clinician manages some cases, and others are referred to the panel, where a lead worker is appointed to work with the student and their whānau. The system is providing effective early intervention before problems become entrenched.

## 8

# Developing shared resources to ensure teachers have access to the tools they need for exceptional teaching

---

Most Kāhui Ako are working together to provide specialist resources that they would be unable to provide individually. Kāhui Ako are using a range of digital platforms for communication, collaboration, and information sharing among teachers, schools, and communities. They are using websites to centralise information, advertise events, and share resources to support their teaching programmes, making them accessible to all stakeholders. They are also collaborating to create digital resources and shared resource banks for teachers, enhancing curriculum design, and ensuring it is more coherent across different educational levels.

Many Kāhui Ako have established websites containing local histories and cultural resources, including pūrākau, to ensure coherence in narratives presented across schools and promote cultural responsiveness within the curriculum. Some of the Kāhui Ako that are geographically widespread conduct much of their PLD and many of their meetings online, which significantly saves time and travel expenses.

The Ruapehu Kāhui Ako has been growing its digital footprint. Its website keeps people aware of Kāhui Ako organised events, provides updates on the Kāhui Ako mahi, and links to the AST's website and the Learning Support Coordinators website. It also links to a Collab website that outlines collaborative learning opportunities and advertises Kāhui Ako role vacancies. Given this Kāhui Ako covers a large geographical area, they have found this useful in keeping everyone informed.

The Kāhui Ako o Mōkai Pātea (Taihape) created a Google Site resource bank that includes pūrākau, waiata, karakia, whakataukī, and information about local marae. This content is for kaiāko to use in their local curriculum design and facilitation. The beauty of this site is that it is rich in history and mātauranga specific to Mōkai Pātea (local iwi) and the content has been gifted as a taonga for their tamariki.

Te Oro Karaka Tahī and Te Oro Karaka Rua Kāhui Ako (Palmerston North) share a blog on their Kāhui website where ASL, WSL, and senior leaders from each school regularly contribute a short post. These posts detail a current focus at their school and are accompanied by an eye-catching photo. Each story is linked to one of the Achievement Challenges or a particular strength. These posts increase collaboration, build connections and support networks, and share success stories. Teachers can follow up on any post with the school that is featured.

Māwhera Kāhui Ako (Greymouth) worked with Ngāti Waewae to develop an education strategy which gives access to Ngāti Waewae digital resources and provides professional learning about local history, narratives and strategies for combating racism. Te Mara Akoranga Katorika Kāhui Ako (Christchurch Catholic) worked with iwi to create hands-on resources using pūrākau as a medium for inspiration. By banding together, small rural schools in Ngā Kura mō te Ako o Whangārei Kāhui Ako (Group 4) shared science boxes, caretakers, and engaged in bulk purchasing.

# Enhancing effective Kāhui Ako collaboration

---

Effective Kāhui Ako embody the essential features of robust networks, breaking down silos between schools and creating a more cohesive and supportive educational ecosystem where educators learn from each other's experiences and best practices. Cross-school collaboration also facilitates access to a broader range of educational resources and opportunities, helping to level the playing field for students from underserved communities. Some Kāhui Ako have gone beyond their focus on improving teaching and learning in their schools to provide services to their wider community.

As seen in the examples above, Kāhui Ako have the potential and the power to address longstanding challenges in our education system. These challenges include students' transitions across education pathways, the profession's ability to improve leadership pathways, teaching capability, student attendance, engagement and achievement, and learning-focused relationships with iwi and community.

As the benefits of belonging to a Kāhui Ako have become more apparent, more schools have sought to join. Over the past eight years, only five Kāhui Ako have gone into abeyance.

# Adjusting the Kāhui Ako model for diverse community needs

---

The 220 Kāhui Ako across New Zealand encompass urban, provincial, and rural areas, reflecting diverse geographic and socio-economic contexts. Some Kāhui Ako have adjusted the model to better meet the needs of member schools. This includes leveraging the resources of a larger collective while maintaining individual community contexts, such as in Whangārei, Palmerston North, Gisborne, and Whanganui, reorganising into smaller hubs based on geographic and socio-economic similarities and establishing shared leadership roles and responsibilities.

Leadership models include single principals, deputy principals, co-leaders, and multiple leaders. Some Kāhui Ako appoint external leaders due to internal capacity constraints, and some, such as Te Kāhui Tokotoko o Ōtaki, feature a Tiriti-led co-leadership model with leaders from both English and Māori mediums. There are currently five external Kāhui Ako leaders, and shared leadership roles are increasing as leaders find the workload of being a single leader difficult in addition to leading their own school. Leadership terms typically last 2–6 years, with some Kāhui Ako adopting rotating leadership models, appointing eligible leaders in turn.

Those that have overcome geographic challenges include the Rotorua Catholic Faith-Based Community of Learning, who appointed dual leaders based in Rotorua and Tauranga; Lower North Island Christian Kāhui Ako and Top of South Island Area Schools Kāhui Ako, who use digital communication tools including Zoom communities, their websites, and Facebook pages to communicate; and Steiner Waldorf Community of Learning, who ensure a Within School Teacher (WST) in each kura, is closely connected to Across School Teachers (AST) and leaders, using digital communication due to large distances.

Some rural and small schools share the role of ASTs, with each person released one day a week, and some employ an Early Childhood Education (ECE) AST to meet specific community needs. Porirua East Community of Learning shares an AST role between an ECE centre and a Kāhui Ako school.

# Formation of Kāhuinga Arataki Manatōpū / the National Association of Kāhui Ako

---

In 2023, a small group of Kāhui Ako leaders from Canterbury began discussing the formation of a National Association of Kāhui Ako, driven by a desire to connect and share resources. They were inspired by the successes of other Kāhui Ako and questioned the lack of national or regional opportunities for collaboration.

This group initiated the Kāhuinga Arataki Manatōpū | National Association of Kāhui Ako, which held its inaugural conference on 27–28 May 2024. During the conference, formal resolutions were passed, and preparations began for a second hui later in 2024. Members of the New Appointments National Panel, NZEI, and PPTA attended, offering support and advice. The Kāhuinga Arataki Manatōpū aims to be the collective voice of Kāhui Ako in policy, design, resourcing, and operations, encapsulated by the motto: ‘Nothing about us without us.’

# Uncertainty and ambiguity impacting Kāhui Ako effectiveness

---

Despite the significance and potential of the investment, Kāhui Ako currently find themselves in the midst of a highly politicised landscape. There has been no comprehensive evaluation of their effectiveness over time, and most schools and Kāhui Ako are not confident about their future.

In this environment, unsubstantiated claims such as ‘schools in Kāhui Ako are merely absorbing resources without action,’ and ‘Kāhui Ako are a waste of money,’ echo without validation. Other claims, such as ‘the activities of Across School Teachers are unknown,’ just add to the overall picture of a significant financial investment without any real evaluation of the educational value of that investment.

Any significant educational impacts made within Kāhui Ako remain largely unnoticed and unleveraged at a national level. The absence of evaluative information makes it very difficult to identify and rectify ineffective practices, share successful approaches, and ensure continuous enhancements that positively influence student outcomes.

Ambiguity regarding the initiative’s future is also undermining its efficacy. Since 2015, resources supporting essential Kāhui Ako practices have been gradually eroded. This includes redirecting \$79.5 million towards primary principal salaries, losing \$10 million due to the closure of the TLIF programme, and an estimated \$20 million lost by eliminating inquiry time.

Without any evaluation, the educational value or otherwise of these resources, and of Kāhui Ako overall, are difficult to judge. This, in turn, makes it challenging to build and implement sound, evidence-based policy that should drive improvements to national educational excellence and equity.

# Our recommendations to improve the impact of Kāhui Ako

---

## 1 Refresh, clarify and commit to the purpose and focus of Kāhui Ako:

- Establish clear, focused and enduring goals to guide the work of Kāhui Ako.
- Provide strong leadership and support from the Ministry of Education national and regional offices.

## 2 Design and implement effective evaluation and feedback loops:

- Develop robust evaluation mechanisms to monitor the effectiveness of Kāhui Ako.
- Implement feedback loops that facilitate the sharing of good practices and enable iterative policy adjustments, to quickly amplify successful actions and mitigate less effective ones.

## 3 Highlight the impact of strong cross-sector pathways:

- Make visible the positive impact of pathways and connections between early learning, primary, secondary, tertiary, hapū, iwi, and the wider community on learners and learning outcomes.

## 4 Support hapū and iwi and engagement:

- Continue to support hapū and iwi engagement at the Kāhui Ako level, as iwi report this scale of involvement is more manageable and realistic than individual school-level engagement.

## 5 Streamline processes and improve efficiency:

- Regularly review processes to ensure they remain fit for purpose.
- Make co-leadership an accepted and standard model and eliminate the need for repeated variance applications for already approved structures.

## 6 Facilitate regional and national sharing:

- Strengthen a collaborative national ecosystem by supporting the newly established national association (Kāhuinga Arataki Manatōpū) to create opportunities for connecting Kāhui Ako.

## 7 Enhance teacher leadership:

- Build on the analytical and evaluative skills WSTs and ASTs have developed through collaborative inquiry and further support them to take initiative in leading and implementing curriculum, assessment and qualification changes.

## 8 Publish examples of effective sharing and use of data to raise achievement and reduce inequities:

- Publicise the achievements of Kāhui Ako that have successfully navigated the challenges of sharing and using attendance, retention, engagement, and achievement data across schools.
- Document examples of Kāhui Ako that have achieved accelerated progress for target learners, with a focus on the methods and strategies they employed to achieve these outcomes.



# Appendix 1: The authors

---

The authors of this paper are the members of the New Appointments National Panel (NANP), established in April 2015. The panel consists of 12 independent advisers selected for their experience and expertise in the assessment and evaluation of teacher and leadership practice. Panel members continue to support Kāhui Ako in the assessment, review, and reappointment to Kāhui Ako Leader and Across School Teacher (AST) roles. Our role has enabled us to follow the progress of Kāhui Ako across the country for the last nine years, and our interviews with all Leaders and Across School Teachers have provided us with insights into the practices that are emerging across these education communities.

## **New Appointments National Panel Members**

Prue Kelly (Chair)	Chris Murphy
Steve Bryan	Leitia Preston
Mary Chamberlain	Neal Swindells
Colleen Douglas	Evelyn M Tobin
Adie Graham	Helen Varney
John Houston	Ken Wilson

## Appendix 2: Kāhui Ako contributors

Thank you to the following Kāhui Ako who contributed their insights for this report.

<b>Kāhui Ako / Community of Learning</b>	<b>Location</b>
1. Northern Wairoa Kāhui Ako	Dargaville
2. Nga kura mō te Ako o Whangārei Kāhui Ako 4	Whangārei
3. Nga kura mō te Ako o Whangārei Kāhui Ako 2	Whangārei
4. Te Tai Raki Whangārei Kāhui Ako	Whangārei
5. Bream Bay Kāhui Ako	Bream Bay
6. Mahurangi COL	Warkworth
7. Orewa COL (Kāhui Ako ki Orewa)	Orewa
8. Whangaparāoa Peninsula Kāhui Ako	Whangaparāoa
9. Devonport/Takapuna Kāhui Ako	North Shore
10. Northcote COL	Northcote
11. Mt Albert Kāhui Ako	Mt Albert
12. Te Rōpū Pourewa COL	Orakei
13. Auckland Central Catholic Kāhui Ako	Auckland
14. Waiheke Kāhui Ako	Waiheke Island
15. Henderson Community of Learning	Henderson
16. Ki Atua hei Korōria Kāhui Ako	Upper Harbour
17. Whiria te Tangata COL	Waitakere
18. Te Whānau Mātauranga o Kerehana	Kelston
19. Lynfield Kāhui Ako	Lynfield
20. Puketāpapa Kāhui Ako	Mt Roskill
21. Howick Coast Kāhui Ako	Howick
22. Te Ara Bucklands Beach Kāhui Ako	Bucklands Beach
23. Alfriston Kāhui Ako	Alfriston
24. Te Korowai Kākahu o Manurewa Kāhui Ako	Manurewa
25. Te Kāhui Ako o Manurewa	Manurewa
26. Papatoetoe Kāhui Ako	Papatoetoe
27. Te Ara Mana-ā-Kura / Farm Cove COL	Pakuranga
28. To Tātou Haerenga Kāhui Ako	Te Kauwhata
29. Te Kaahui Ako o te Puuaha o Waikato	Tuakau
30. Hauraki COL	Ngatea
31. Coromandel COL	Coromandel
32. Waikato Catholic Kāhui Ako	Hamilton

<b>Kāhui Ako / Community of Learning</b>	<b>Location</b>
33. Te Kāhui Ako o te Oko Horoi	Cambridge
34. Te Maru o Ngongotahā (Rotorua) COL	Rotorua
35. Eastern Rotorua Kāhui Ako	Rotorua
36. Rotorua Catholic Faith Based COL	Rotorua, Tauranga
37. Ōtūmoetai COL	Tauranga
38. Tauranga Moana Kāhui Ako	Tauranga
39. Kāhui Ako ki Mauao	Mt Maunganui
40. Te Puke COL	Te Puke
41. Pūtauaki ki Rangitaiki Whanui Kāhui Ako	Kawerau
42. Whakatāne Kāhui Ako	Whakatāne
43. Ōpōtiki COL	Ōpōtiki
44. Reporoa COL	Reporoa
45. Taumarunui Kāhui Ako	Taumarunui
46. Ruapehu COL	Ohakune
47. Te Kāhui Ako o Mōtea Pātea	Taihape
48. Hastings East Kāhui Ako	Hastings
49. Ngā Hau e Whā Kāhui Ako	Hastings
50. Whirinaki Kāhui Ako	Hastings
51. Ōtātara Taradale COL	Taradale, Napier
52. Havelock North COL	Havelock North
53. Te Waka o te Māramatanga Kāhui Ako	Flaxmere, Hastings
54. Ruahine Kāhui Ako	Central Hawke's Bay
55. Te Angi Angi COL	Central Hawke's Bay
56. Dannevirke COL	Dannevirke
57. Kāhui Ako o te Kōhanga Moa - Inglewood COL	Inglewood
58. Central New Plymouth COL	New Plymouth
59. South Taranaki Hawera COL	Hawera
60. Te Kāhui Ako o Kawakawa (Feilding Kāhui Ako)	Feilding
61. Lower North Island Christian COL	Manawatu, Hawke's Bay, Wellington
62. South Rangitikei Kāhui Ako	Marton
63. Te Hononga Kāhui Kura Kāhui Ako	Whanganui
64. Takitini Tahī Kāhui Ako	Whanganui
65. Takitini Rua Kāhui Ako	Whanganui
66. Takitini Toru Kāhui Ako	Whanganui
67. Te Ora Karaka Tahī Kāhui Ako	Palmerston North
68. Te Ora Karaka Rua Kāhui Ako	Palmerston North

<b>Kāhui Ako / Community of Learning</b>	<b>Location</b>
69. Palmerston North East COL	Palmerston North
70. Whakaoriori Kāhui Ako	Masterton
71. South Wairarapa COL	South Wairarapa
72. Te Kāhui Tokotoko o Ōtaki	Ōtaki
73. Kerekere COL	Horowhenua
74. Taitoko Kāhui Ako	Horowhenua
75. Porirua East COL	Porirua East
76. North Porirua COL	Porirua
77. Taita / Stokes Valley COL	Lower Hutt
78. Naenae COL	Lower Hutt
79. Te Kāhui Waiako (Catholic)	Lower Hutt
80. Motu Kairangi Kāhui Ako / Eastern Suburbs	Wellington
81. Te Kāhui Ako o Tarikākā / Northern Suburbs	Wellington
82. Te Kāhui Ako o Te Whanganui a Tara	Wellington
83. Top of the South Island Area Schools COL	Tasman District
84. Te Kāhui Ako o Omaio ki Tahunanui	Stoke, Nelson
85. Kaikoura Kāhui Ako	Kaikoura
86. Katote COL	Kaiapoi
87. Puketeraki COL	Rangiora
88. Ōtākaro COL	Christchurch
89. Te Mara Akoranga Katorika (Catholic) Kāhui Ako	Christchurch
90. Nga Mātāpuna o Ngā Pakihi	Lincoln, Christchurch
91. Pūtaringamotu Kāhui Ako	Riccarton, Christchurch
92. Tōtaranui Kāhui Ako	Papanui, Christchurch
93. Uru Mānuka Kāhui Ako	Hornby, Christchurch
94. Tamai Community of Learning	Christchurch
95. Te Mana Raupō COL	Christchurch
96. Hakatere Kāhui Ako	Ashburton
97. Te Kāhui Ako o te Manahuna	Fairlie
98. North Timaru COL	Timaru
99. South Timaru COL	Timaru
100. Māwhera Kāhui Ako	Greymouth
101. Westland Kāhui Ako	Hokitika
102. Kāhui Ako ki te Tonga / Southern Area Schools	Central Otago
103. Te Hū o Kākāpōtahi Kāhui Ako	Malvern, Selwyn
104. Waimate COL	Waimate

<b>Kāhui Ako / Community of Learning</b>	<b>Location</b>
105. Whitestone Kāhui Ako	Oamaru
106. Ōtepoti ki te Raki COL	Dunedin
107. Big River Kāhui Ako	Balclutha
108. Invercargill COL	Invercargill
109. Lower Maitāura Valley Kāhui Ako	Wyndham
110. Steiner Waldorf Community of Learning	New Zealand wide





