



**School & Kindergartens Charter,  
Strategic Plan for 2023 – 2025**

**&**

**Annual Achievement Strategies  
for**

**Taikura Rudolf Steiner School & Kindergartens**

Principals' endorsement:	
School Board's endorsement:	
Submission date to Ministry of Education:	

## Taikura Rudolf Steiner School and Kindergartens 2023-2025

### INTRODUCTORY SECTION – Strategic Intentions

<p><b>Our Vision</b></p>	<p><i>That every ākonga progresses towards becoming a free, responsible and caring individual able to impart purpose and direction in their life, and contribute in manifold as well as unique ways to society.</i></p> <p>In working towards this Vision, kaiako work with the following inner orientation:  <i>Receive the child in Reverence. Educate the child in Love. Let each go forth in Freedom.</i>            (Rudolf Steiner, 1861-1925)</p>
<p><b>Our Success and Excellence Statement</b></p>	<p>Success for ākonga at Taikura is a confident, kind, curious, well rounded, resilient learner who is able to have agency over their unique pathway, and is able to serve self and community</p> <p>Excellence for ākonga at Taikura is confident learners who show empathy, respect for self and others, have ability and perseverance as they grow and develop.</p> <p>When Success and Excellence are combined, we are working towards our vision.</p>
<p><b>Our Values</b></p>	<p>At Taikura we decided upon three core values of Respect, Kindness and Perserverance which we actively work with on a daily basis with our ākonga as part of our PB4L programme. As kaiako we work consciously with a fourth value of Gratitude and cultivate an experience of this for our students.</p> <p>Respect <b>Whakaute</b> - Kia mau ki ngā kupu o ōu tupuna – <i>Hold fast to the words of your ancestors</i></p> <p>Kindness <b>Atawhai</b> - Mā te ngākau aroha koe e ārahi - <i>Let a loving heart guide your decisions</i></p> <p>Perserverance <b>Manawanui</b> - <i>Whāia te iti kahurangi, ki te tuohu koe, me he maunga teitei. -Seek the treasure you value most dearly. If you bow your head, let it be to a lofty mountain.</i></p> <p>Gratitude <b>Ngākau reka</b> - <i>Kua haehae ngā hihi o Matariki - The rays of Matariki shine brightly over us</i></p>
<p><b>Our Guiding Principles</b></p>	<p>At Taikura our approach to learning and working is guided by our special character principles.</p> <p>A spiritual- scientific education that brings content, methods and skills in a creative manner to ākonga at optimal times.</p> <p>This education is based on the understanding that child development happens in stages which reflect developing soul faculties. Soul faculties relate to the human capacities of thinking, feeling and willing and are reflected through the education of the head, heart and hand.</p> <p>A broad curriculum, that integrates the Steiner Waldorf curriculum with NZC and He Reo Puāwai, is valued and delivered throughout the education from kindergarten to Class 12 graduation.</p> <p>Through a lens of anthroposophy te ao Māori te reo me ōna tikanga is living in the school and kindergarten and this relationship</p>

	<p>strengthens and expands our cultural foundation.</p> <p>The readiness of kaiako to take on their own path of inner development, which includes a willingness to engage actively with Rudolf Steiner’s work and teachings.</p>
<p><b>Māori Dimensions and Cultural Diversity</b></p>	<p>Our curriculum and kaupapa acknowledges te Tiriti o Waitangi and the bi-cultural foundations of Aotearoa New Zealand. All ākonga at Taikura have the opportunity as provided/stated/described in the community constructed He Reo Ora Strategy and the contributing curriculum document He Reo Puāwai. Rudolf Steiner wanted kaiako to work with the ākonga in front of them and for teaching to reflect the time, the place and the land of their incarnation. In this way te ao Maori is intrinsically linked to the kaupapa of our kura. Ours is a way of educating ākonga that makes room for each cultural heritage to arrive within the space of the curriculum. In turn, the individual ākonga - and what they bring - co-creates the hands-on, day-to-day curriculum. In a Steiner School, while diverse in heritage the impulses of te ao Māori and anthroposophy have a synchronicity and each aligns well with the other. Rather than being an ‘added-extra’ or a ‘nice-to-have’ te reo me ona tikanga is vital to our place as a contemporary Steiner School in Aotearoa.</p> <p>In our Memorandum of Understanding between The Taikura Rudolf Steiner School Board and the proprietor Rudolf Steiner School Hastings Trust the agreed intentions are that both governance groups have a commitment to ensuring te ao Maori is woven into the fabric of Taikura.</p>
<p><b>Special Character</b></p>	<p>As an Integrated School, Taikura Rudolf Steiner School has a defined ‘Special Character’ described by the Ministry of Education as meaning: Education within a framework of a particular or general religious or philosophical belief, and associated with observances or traditions appropriate to that belief. This is described in the Integration Agreement Clause 5.1:</p> <p>The School provides and shall continue to provide education with a Special Character the essential elements of which include:</p> <p>‘The Special Character of the School is that it is a Rudolf Steiner Waldorf School for boys and girls established by The Queenswood Educational Trust (now named The Rudolf Steiner School Hastings Trust) for the community of parents who wish their children to receive a Rudolf Steiner Waldorf education.</p> <p>The Rudolf Steiner School Hastings Trust promotes and supports the School in its provision of education with a Special Character, that is to say:</p> <p>‘The School is a Rudolf Steiner Waldorf School in which Rudolf Steiner’s Art of Education is practised.</p> <p>‘Anthroposophy, as a world conception, its description of the universe and the human being, is the basis of the art of education and of all endeavours in the school. The education with a Special Character includes festival observances and religious education which is Christian in its deepest sense, free of dogma or sectarianism.</p> <p>‘The College of Teachers, which works collegially and in a spiritual way, shares responsibility for maintaining the Special Character of the School and the Anthroposophical impulse which are inherent in all aspects of school life.’</p> <p>In our Memorandum of Understanding between The Taikura Rudolf Steiner School Board and the proprietor Rudolf Steiner School Hastings Trust the agreed intentions are that the School Board:</p> <ul style="list-style-type: none"> <li>• Delivers the NZ curriculum to its pupils alongside a curriculum based on Rudolf Steiner’s <i>Art of Education</i> and this is done in a manner which is at all times consistent with the School’s Anthroposophical Special Character.</li> </ul> <p>And that the Proprietor:</p> <ul style="list-style-type: none"> <li>• Is a “body corporate that—</li> </ul>

	<p>(a) has the primary responsibility for determining the special character of a school registered under section 35A and for supervising the maintenance of that special character;</p> <ul style="list-style-type: none"> <li>• Partners with the Crown to provide an education with an Anthroposophical Special Character at the School. The partnership is legally formed through the signing of an Integration Agreement between itself and the Crown.</li> <li>• Has a statutory obligation to protect the Anthroposophical Special Character of the School as defined in the IA.</li> <li>• Protects and supports the Special Character of the Kindergartens.</li> </ul> <p>Our Special Character permeates and is a leading principle in everything we do: how we support learning, how we work together, how we celebrate, how we problem solve. It guides the experiences offered at our School and the way these experiences are brought to ākongā. Although it is ever present in our school day it is fluid, particular to each individual and often challenging to articulate. Special Character is a frame we work within yet flexible enough to provide each kaiako the scope to use their individual strengths and creativity to bring experiences and curricula to their class.</p> <p>Within our own School, Special Character is expressed in numerous ways and slightly differently by each person who works with it. Some parts of Special Character can be seen while other parts are invisible but vital; some parts are linked to the amount of time we put into various activities or certain moments in the rhythm of the day. Special Character can include supplies or materials, and it can also mean specific subjects that aren't found anywhere but in a Steiner School.</p> <p>Taikura's Special Character as a Steiner school can be seen in the materials ākongā and their kaiako use, in the amount of music, movement and drama they are involved in, it can be seen in the beautiful surroundings, both inside our classrooms and in our grounds. But it can also be felt in the time taken to explore, nurture, listen to and build an understanding of each ākongā. It can be felt in the creativity classroom kaiako bring to their personal delivery of the curriculum. It can be experienced in our festivals and yearly rhythms that honour our community, our soul life and our natural world. Together, we bring the Special Character of the School to life through our own individual interpretations of it, and we work alongside each other to grow that understanding and enrich the experiences of all ākongā as they navigate their journey towards adulthood.</p>
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## School and Kindergarten Context

<p><b>Ākongā Learning</b></p>	<p><b>Steiner Curriculum</b></p> <p>The philosophy - and the curriculum it informs - is an amazing gift to the practicing kaiako. The work held in the curriculum is a tool with which each kaiako delivers content, material, stories, skills and experiences from a place of creative practice. Kaiako deliver the same threads but in different ways depending on the group of ākongā and their own background and soul life. All senses are pulled into the learning journey and are useful pathways for ākongā and their kaiako. For example, movement and physicality support health and wellbeing while also providing practical experiences of space and time, and abstract concepts such as those found in maths.</p> <p>Each year level has its own theme that directly meets the child's soul life at that point of development. These themes are universal across every Steiner school but are made relevant to the culture and environment of the specific school and its community. Main Lessons for each year group link to that theme, which also resonates in what is delivered within other parts of the curriculum such as art, music, maths, story and drama.</p> <p>Music and the arts are used to enrich learning at various points in the day. These provide opportunities to learn in different ways and open different aspects of</p>
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ākonga learning life. Singing as a group, for example, encourages listening skills, helps with conversation skills and enriches the social life of the class. Our Special Character includes wide and varied ways for ākonga to meet success. In the early years ākonga are at many different levels yet all coexisting and working together. An example of this is the child who writes with technical accuracy but struggles to find their voice, working with the child who has not yet mastered the skill of writing but has an amazing gift of language and thought. Our Special Character comes to life in little and large ways, often we see inner learning coming out through a hands-on activity. This can look like maths patterning work coming through in the knitted flute cases they are creating in handwork.

Ākonga may struggle understanding particular concepts purely by thinking them through, however our curriculum provides the opportunity for learning to be experienced in many different ways: cooking, gardening, knitting or through story. The technologies - woodwork, metalwork, earth building and soft textiles - give the chance for practical application of abstract ideas. Here, concepts are experienced instead of simply being talked about. An example of this is mathematical thinking and spatial awareness are strengthened through morning circle activities and in eurythmy. During a Steiner school day, multiple contexts are provided so each ākonga has many opportunities to learn and achieve desired outcomes.

The Steiner Curriculum originates from indications given by Rudolf Steiner to the kaiako of the first Waldorf School in Germany in 1919. Kaiako working with these indications interpret them according to the needs and disposition of their class, and for ākonga living in Hawke's Bay, New Zealand, in the Twenty-First Century. The curriculum is not, nor ever was, intended to be fixed and unalterable. Instead it relies on kaiako curriculum knowledge, teaching skill, creative faculties, love and understanding of ākonga. For kaiako, the curriculum is a vehicle for an unfolding of capacities in a timely way so that each ākonga develops harmoniously to their fullest potential.

### Inter-disciplinary

In Steiner education, curriculum delivery is linked to the developmental stage of ākonga, based on Steiner pedagogical insights, and ākonga are generally placed in classes according to age. The social group of the class is important as they move from kindergarten through the twelve years of schooling together as a class. The Steiner curriculum expresses itself through subject matter, teaching approach and connections with previous learning. The Main Lesson in Steiner schools is a central part of our Special Character, and usually runs for the first two hours of every morning over a three to four-week block. Main lessons are inter-disciplinary, and have artistic content included with the subject matter. In addition, there are four 50-minute Practice Lessons each day, where there is more emphasis on the consolidation of skills and practical "doing".

Within the Main Lesson and Practice Lesson programmes, there is a cohesive, planned, "spiral" curriculum that continues from age 7 – 18 (Class 1 – 12). The guiding principles of learning through willing and imitation in the kindergarten and through feeling and authority in the Lower School change in the High School to emphasise learning through clear thinking and kaiako 'knowledge' as specialists and enthusiasts in their own fields of sciences, humanities, arts and others. Lower School kaiako may teach certain subjects as specialists in the High School, and similarly High School kaiako may work in the Lower School.

### Compulsory Subjects

All subjects offered in the curriculum are compulsory for all ākonga up to and including Class 10. Class 11 currently has two elective subjects and the Class 12 programme currently involves four electives however the Main Lessons, Class 12 Project, Eurythmy and Physical Education remain compulsory. The young person is taught from a broad-based curriculum in which all ākonga participate. Besides traditional core subjects of English, Maths, Sciences, and Social Sciences, the compulsory curriculum includes such subject areas as Physical Education, Eurythmy, Art, Drama, Spanish, Māori, Music and, in the High School, Health and Digital Technology. In the Craft curriculum, the practical understanding of structures and materials is also brought into the Woodwork and Handwork curriculum.

Through their work as a team responsible for showing the inter-connection of subjects, kaiako aim to develop in ākonga a universal understanding, coupled with human values, in all disciplines and for this reason, specialisation by ākonga is avoided until the final few years of school. In a conscious way kaiako seek to

present the inter-relationship between subjects and their connection to the human being. It is therefore the task of kaiako to enable the students to build bridges between their inner being and the outer world.

### Kindergarten – 6-year-olds

The world is good. The world is beautiful. The world is wonderful. Wonder, awe, beauty and gratitude are the gestures that ākongā experience and carry within themselves when stepping into our Taikura and Kereru kindergartens. Protected by kaiako knowledge and understanding of human development, ākongā are given time and space to freely play and learn in a highly nurturing and supportive environment within the garden and the balanced and peaceful environment of their kindergarten room. A peaceful, unhurried and unpressured environment supports ākongā in their imaginative and free play. Creative child-initiated play is the foundation for all ākongā learning. Through active, imaginative play, ākongā develop skills required for this stage of their development, including imagination, creativity, problem solving, social competencies, self-expression, concentration, investigation, language, literacy and numeracy skills.

A strong rhythm connects ākongā to the days of the week and seasons of the year and this allows the young child to feel secure and provides predictability during their time at kindergarten. Festivals are celebrated with reverence and gratitude. They nurture a sense of time, connection and belonging.

Ākongā use resources - toys and tools, that are made of natural materials to support the feeling for truth and what is real. Our toys and tools are plain and simple to nurture a child's natural imagination and creativity. Although the resources are simple, they are beautiful to nourish a child's experience of beauty.

Holistic education and care are provided in natural, homely surroundings where the adults work on domestic tasks allowing ākongā to explore and learn at their own pace. Kaiako approach all ākongā with awhi and respect for their physical, social, soul and spiritual needs.

Ākongā learn by imitating at kindergarten age. Our kaiako are aware of this and strive to be strong role models through their mahi and wonder for nature and life. They gently guide ākongā through their kindergarten years weaving curriculum through rhythm and repetition, so ākongā can feel safe and secure in their environment. Kaiako work with the child's natural inclination to be active and encourage learning by doing. Through engaging in a variety of free play, ākongā are developing their will.

### Lower School & High School

The Lower School works with the developmental stages and changing consciousness of the growing child embodied in the Curriculum outlines given by Rudolf Steiner and by the body of insight developed by Steiner schools over the years. However, the Curriculum and these suggestions and insights are not a set prescribed framework. They are there as guidelines. It is still very much up to the individual teacher how they bring relevant material and the form it takes, to their own class.

The High School continues to work with the developmental stages of ākongā, and the curriculum arises out of the generic impulse of each year. Like the Lower School, each year in the High School has a theme which represents the particular characteristics of the year. All the Main Lessons, whether in Science, English, Maths or Art relate directly to these themes and in this way the curriculum is both holistic and organic, with cross-references through many disciplines. This enables ākongā to stand secure within a balanced, overall picture, and they are able to develop with confidence to the next stage.

In addition to the classroom based curriculum in each year in the High School ākongā participate in both Outdoor Education and Education outside the Classroom components of the curriculum. Class 9 spend a week developing craft skills both on and off site. Class 10 have community service week, Class 11 undertake a self-directed vocational work experience week and Class 12 have the opportunity to experience practical activities relating to their Class 12 projects. In each year level, there are also opportunities to do outdoor recreation together as a class. Class 8 have two camps, one of which is a Rite of Passage camp, this is a physical and mental challenge style camp. Class 9 explores the volcanoes of the Tongariro National Park, which also links in with their Geology lessons; Class 11 do a ski/snowboarding trip, and Class 12 undertake their own "Odyssey"—a physically challenging week-long adventure.

There are Education outside the Classroom components to several Main Lessons—for example, Class 10's Trigonometry and Surveying Main Lesson incorporates

	<p>outside practical work on our school site but also surveying at the local park. Class 10's Pacific Art Main Lesson concludes with a week-long stay on a Marae, to further their knowledge and experience of Māori language and protocol, and also to learn indigenous crafts such as flax weaving and bone or pounamu carving.</p> <p><b>Ākonga Grouping</b></p> <p>Ākonga learning at Taikura happens in class groups. We have one class group per year level and these class groups can become very insular. In our kindergartens ākonga work in vertical groups successfully. For a number of years now we have used vertical groupings of students for a few of our festival celebrations. Following the pandemic and the intense focus on separation, questions have been raised by staff around the possible need to mix the class groups up more often in both curriculum and extracurricular activities.</p>
<p><b>Ākonga Engagement</b></p>	<p>As a result of the impacts of the pandemic we have observed a change in ākonga regarding engagement. The observation has also been made that there is cynicism around education with school no longer the only or the first option regarding education. There is greater variation in ākonga engagement than prior to the pandemic both in the value placed on this, how it looks and how it is supported. An issue we faced in 2022 was of ākonga leaving from across the school. Some were struggling with the financial pressures, some ākonga were struggling with the pressure of being in a structured environment with others, preferring to have greater autonomy over their learning by doing it extramurally at home, some ākonga were not happy with academic results, thinking they would achieve better elsewhere, some were struggling socially and wanting a fresh start. Some ākonga who left at the end of 2021 have asked to return in 2023. Their reasons for returning are that they have a greater appreciation of the curriculum, missing their social group, their financial situation has stabilised, and they felt unseen at other schools.</p> <p>We need to continue to affirm our Special Character. We need to raise awareness that our focus is not about giving ākonga what they want, but what they need to support their soul development. A reflection made at the end of 2022 is that if we keep things too easy it can breed cynicism. A suggestion is that there should be more challenges for our ākonga in order to build a greater task focused culture. The skills our ākonga need must unfold through the lens of our Special Character and greater communication is needed with staff, ākonga and parents around the benefit of challenges. In the past when ākonga have been challenged or found aspects of our broad curriculum difficult, they have asked to leave, to go where they can focus on just a few subjects rather than the breadth we require.</p> <p>We need to be more proactive in highlighting the uniqueness of our education and the benefits of this for the developing child. Possibly greater focus needs to be given to celebrating and affirming beautiful work and achievement. To actively celebrate success against our values and key capacities. It is important to share the threshold curriculum with parents so they know in advance where ākonga will face challenges and may display challenging behaviour as a result. This will go towards re-establishing trust and imbuing confidence through strengthened relationships.</p> <p>We are fortunate that over the last few years our attendance has generally remained steady. There are some issues regarding individual students however these individuals are identified and known. It is also incredibly positive that senior academic results have been very strong which we attribute to the positive, learning focused relationships between kaiako and ākonga and the extensive one on one support available.</p> <p>A question we are focusing on in regard to improving ākonga engagement is if there is a need for greater specialisation of our kaiako and increased merging of our classes while keeping in mind that the last three years have not been typical.</p>
<p><b>School &amp; Kindergarten</b></p>	<p>Special Character is held by all of us as a community and by each one of us as an individual, in this time and in this place: This is what makes Taikura special to all of us. It is certainly linked to a philosophy - that of Anthroposophy - but it is also inclusive and very much of its place within the context of New Zealand and the Pacific, and within its time of the 21st Century. It often guides and determines how we respond to ākonga, to a challenge or to an opportunity but it is important to remember it is a living thing carried by the individuals working within a specific community, school or initiative.</p>

## Organisation and Structures

As kaiako working within the Special Character of Taikura, we are challenged daily to work to understand what ākongā need for their individual development. As educators for the future we seek to answer the question, what does this child need for their life's journey? To help build an understanding of Special Character at Taikura what I share here are some ideas and some practical examples of how these concepts work in the school day.

In our Memorandum of Understanding between The Taikura Rudolf Steiner School Board and the proprietor Rudolf Steiner School Hastings Trust the agreed intentions are that the School Board:

- Delivers the NZ curriculum to its pupils alongside a curriculum based on Rudolf Steiner's *Art of Education* and this is done in a manner which is at all times consistent with the School's Anthroposophical Special Character.
- Has a commitment to ensuring te ao Māori is woven into the fabric of Taikura.
- Monitors the quality of programmes for 6-year-olds in the Kindergarten as described in the Memorandum of Understanding with the Ministry of Education.
- Has a responsibility to meet all legal obligations to the Crown and the Proprietors Trust as described in the Education Act and Integration Agreement and by all relevant funding policy requirements.

And that the Proprietor:

- Is a "body corporate that—
  - (a) has the primary responsibility for determining the special character of a school registered under section 35A and for supervising the maintenance of that special character; and
  - (b) owns, holds in trust, or leases the land and buildings that constitute the premises of the private school or a State integrated school" [EA s414(1)]
- Partners with the Crown to provide an education with an Anthroposophical Special Character at the School. The partnership is legally formed through the signing of an Integration Agreement between itself and the Crown.
- Has a commitment to ensuring te ao Māori is woven into the fabric of Taikura.
- Has a statutory obligation to protect the Anthroposophical Special Character of the School as defined in the IA.
- Has a responsibility to provide school premises and meet all legal obligations to the Crown and the BOT as described in the EA and IA and by all relevant funding policy requirements.
- Owns, holds in trust, or leases the land and buildings that constitute the premises of the Kindergartens
- Is the governing body of the privately owned Kindergartens connected with the school ensuring they deliver the prescribed curricula alongside a curriculum based on Steiner's *Art of Education*.
- Protects and supports the Special Character of the Kindergartens.
- Ensures the licensee responsibilities for the Kindergartens are managed including the delivery of a high-quality standard of education.

In moving forward there are several areas of focus regarding our organisation and structures:

Continue to consolidate governance working groups with a completely new School Board elected in 2022. Good opportunity to review these working groups.

Long term development towards a single Kindergarten to simplify pathways for children and parents and to maximise organisation, structures and finances.

Continue to strengthen transition points between home and kindergarten, kindergarten and school, Lower School and High School to support students, parents and staff.

Strengthen student management processes through PB4L and our Student Development team.



<p><b>Review of Charter and Consultation</b></p>	<p>Our Success and Excellence statement was reviewed in 2021 and the process involved feedback from staff and community via a survey.</p> <p>Our values were developed as part of our PB4L implementation in 2020 and involved feedback from our staff</p> <p>Our guiding principles were reviewed by our Special Character subcommittee and will be shared with governors and staff for feedback as part of our draft strategic plan.</p> <p>All the above were reviewed prior to the drafting of this document, and will be reviewed in 2025 in preparation for the next three-year strategic plan.</p>
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### Strategic Section

In developing our Strategic goals for 2023-2025 we undertook an in-depth pedagogical study based on our Child Study process. We undertook this study due to trends which had become exacerbated as a result of the pandemic. The first step in this process is to gather objective observations of what is happening for ākonga currently. Secondly, we gathered potential rationale for why these trends are occurring and the final step was to look at possible solutions. This study informs some of the strategies and goals of this document. We also took into account our previous Strategic Plan and have ensured that aspects which were not able to be completed due to the impact of the pandemic have remained a focus where relevant. Taikura is also a member of the Steiner/Waldorf Kāhui Ako. Our intention in drafting our current Strategic Plan was to also align our goals to the Achievement Challenges of our Kāhui Ako where relevant. The Steiner Waldorf Kāhui Ako Achievement Challenges for 2023-2025 are:

- To develop formative assessment tools that aid kaiako in identifying individual learning needs and to empower ākonga to become confident learners with belief in their own capabilities.*
- To have a responsive and inclusive special character curriculum that meets the needs of all our ākonga through increasing kaiako knowledge, capacity and capability.*
- To ensure that we give effect to Te Tiriti o Waitangi through strong kaiako practice, enabling our ākonga Māori to succeed as Māori.*

<b>Strategic Goals</b>	<b>Strategic Goals</b>	<b>Strategic Goals</b>
<i>To have a responsive and inclusive special character curriculum that meets the needs of all ākonga through increasing kaiako knowledge, capacity and capability.</i>	<i>To develop communication that meets the needs of all ākonga by ensuring it is consistent, and adds value to our special character, learning relationships and individual understanding.</i>	<i>To improve outcomes of all ākonga by weaving into the everyday life of Taikura Rudolf Steiner, the five key focus areas of the He Reo Ora Language Strategy by 2025.</i>

## Annual Improvement Strategies to Achieve Strategic Goals

### Strategic Goal

*To have a responsive and inclusive special character curriculum that meets the needs of all ākonga through increasing kaiako knowledge, capacity and capability.*

2023 Strategies	2024 Strategies	2025 Strategies
Kindergarten curriculum – ensure continuity between both centres – revisit expectations to ensure consistency. Formal review process developed and confirmed. Revisit Level 1 NZC requirement.	Revisit Kindergarten curriculum expectations to ensure continuity between both centers including:  Developing and confirming formal review process  Reviewing NZC Level 1 requirement	
Collectively review the Lower School Taikura Steiner Waldorf Curriculum document. Localising to Aotearoa 2023.	Collectively review the Lower School Taikura Steiner Waldorf Curriculum document. Localising to Aotearoa 2023.	Develop a skills curriculum which aligns with NZC, our Steiner Waldorf Curriculum and He Reo Pūawai. LS Curriculum document updated with alignment between New Zealand Curriculum refresh documents our Steiner Waldorf Curriculum and He Reo Pūawai. Curriculum expectations and non-negotiables completed and included in updated curriculum documents.
Develop draft document of national Steiner Waldorf High School Curriculum.	Consult and gather feedback gathered on draft national document.	HS Curriculum document developed, and which has alignment between New Zealand Curriculum refresh documents our Steiner Waldorf Curriculum and He Reo Pūawai. Curriculum expectations and non-negotiables completed and included in updated curriculum documents.
Investigate options for enhancing the delivery of our Steiner	Investigate options for enhancing the delivery of our Steiner Waldorf	A plan confirmed, communicated and in place regarding collaboration between subjects and maximising timetable

Waldorf curriculum within the structure of the timetable and between/across subjects KG options	curriculum within the structure of the timetable and between/across subjects	opportunities.
Investigate options for enhancing learning opportunities within our Steiner Waldorf curriculum through mixing of cohorts/class groupings. HS implementation of vertical sponsor groups in 2023. Review HS vertical sponsor groups – decide on plan for 2024.	Investigate options for enhancing learning opportunities within our Steiner Waldorf curriculum through mixing of cohorts/class groupings <ul style="list-style-type: none"> <li>• KG transition to school visits</li> <li>• Event Week/Reading Challenge</li> <li>• Data gathered on existing mixed cohort events.</li> </ul> Implement regular group singing/items across the high school. Continue to strengthen consistency of working together across our two kindergartens including: <ul style="list-style-type: none"> <li>• staff to meet more often to work on Child studies</li> <li>• peer conversations/observations,</li> <li>• work towards tuakana groups in T3 and T4 in both kindergartens</li> </ul>	Strategy in place regarding mixing of class groups for activities and learning.

### Strategic Goal

*To develop communication which is consistent, and adds value to our special character, learning relationships and individual understanding.*

<b>2023 Strategies</b>	<b>2024 Strategies</b>	<b>2025 Strategies</b>
Develop Assessment policy and procedure which articulates our approach and rationality based on our special character. Share drafted special character and communication strategy/procedure documents with staff, governance and our community.	Develop Assessment policy and procedure which articulates our approach and rationality based on our special character. Develop special character and communication policy and procedure documents.	Ensuring policy and procedure documentation reflects accurately our practice and daily activity.
Develop an annual parent education plan which bridges life	Consult with staff to develop an annual	Develop a sustainable annual parent education programme

for our students between home our kindergarten and school.	communication/parent education procedure to ensure consistency throughout the school and kindergarten and which includes SC talks, panui, parent and festival evenings, sharing of marking.	which articulates our special character and the developmental stages ākonga progress through and the way in which the curriculum supports this and how home can work in partnership on this.
Develop kaiako knowledge of Formative assessment within the context of our special character and in alignment with our Kahui Ako.	Implementation of formative assessment approach in alignment with our Kahui Ako roadmap.	

### Strategic Goal

*To improve outcomes of all ākonga by weaving into the everyday life of Taikura Rudolf Steiner, the five key focus areas of the He Reo Ora Language Strategy by 2025.*

<b>2023 Strategies</b>	<b>2024 Strategies</b>	<b>2025 Strategies</b>
<p>Define what confident, correctly and often looks like so all have shared understanding.</p> <p>Identify gaps in the implementation of He Reo Puāwai-and develop a plan to address these.</p>	<p>Individual goal for staff to improve confidence, correct pronunciation and or regularity of use of spoken language.</p> <p>Look at opportunities to support school wide improvement.</p> <p>He Reo Puāwai - implement plan to ensure all aspects are embedded into everyday classroom teaching.</p>	<p><b>Te reo me ōna tikanga</b> <i>Language and principles</i></p> <p>Te reo is spoken confidently, correctly and often in all domains of the school;</p> <p><i>He Reo Puāwai</i> (the national Steiner School Māori curriculum) is embedded into everyday classroom teaching.</p>
<p>Share tikanga expectations with our community.</p>	<p>Consistently enforce tikanga expectations at community events by developing a procedure document for applying tikanga at festivals consistently.</p>	<p><b>Te hāpori</b> <i>Community</i></p> <p>The community is engaged in upholding te reo me ōna tikanga in the school.</p>
<p>Ratify written language expectations as part of communication strategy/procedure document.</p>	<p>Ratify written language expectations as part of communication procedure</p>	<p><b>Kaiwhakahaere</b> <i>Administrative/communication</i></p> <p><i>He Reo Ora Language Strategy</i> is embedded into all</p>

Define what our expectations are in regard to embedding into our administrative structures and develop an implementation plan.	document to ensure consistent use of written re reo in school wide communication.	administrative structures of Taikura
Review/plan /consult on how environment should reflect and celebrate te ao Māori.	Implement plan on how environment could reflect and celebrate te ao Māori.	<b>Te taiao</b> <i>Physical environment</i> The physical school environment reflects and celebrates te ao Māori.
Review/plan how school festivals and activities ensure Te ao Māori is evident. Consult on plan and share with our community.	Will review the Spring Festival. The school will explore the relationships between Te Ao Māori and the Anthroposophical nature of the spring festival.	<b>Hui ahurei-a-kura</b> <i>School festivals and activities.</i> Te ao Māori is evident in all school festivals; consideration is given to te ao Māori when planning all school activities.