

# Te Puna Taiao at Allandale School / Te Kura o Motueka, Whakatāne

## Evaluation Report

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**TOI TE ORA**  
**PUBLIC HEALTH**  
*Bay of Plenty + Lakes Districts*

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## ○ ACKNOWLEDGEMENTS



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*Kohikohi ngā kākano, whakaritea te pārekereke, kia  
puāwai ngā hua*

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*Gather the seeds, prepare the seedbed carefully, and you  
will be gifted with abundance of food*

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## ○ EXECUTIVE SUMMARY

This report presents the findings from the Evaluation of the first Te Puna Taiao implementation in Allandale Primary School, Whakatane. The Evaluation focuses on the process of implementation of the Te Puna Taiao kaupapa at the school and the early outcomes of the changes.

At the end of 2017 Allandale School became the first school to adopt the Te Puna Taiao kaupapa, with their “Project Taiao”. With help from their kura, whānau, community and local councils, as well as landscape designers, the founders of Te Puna Taiao Charitable Trust supported the school community to develop a plan to transform their school’s outdoor spaces into a multi-use play and learning space. The predicted outcomes of this transformation of outdoor spaces were that tamariki and whānau would experience improved wellbeing.

The purpose of the Evaluation was to assess the effectiveness of the implementation of the Te Puna Taiao kaupapa at Allandale School; to understand whether the changes implemented to Allandale school’s outdoor spaces are beginning to have the outcomes that were anticipated; and to build an evidence base of what works, and how schools can better use their outdoor spaces to support improved health and wellbeing for their tamariki and whānau.

The key findings are as follows:

- *The transformed outdoor spaces have allowed tamariki, whānau, Kaiako and the community to use the school environment in different ways.*

The process of reimagining and transforming a school’s outdoor spaces has led to stakeholders (staff, whānau, tamariki) using the spaces differently than before, including more opportunities for collaborative and creative play, greater use by the local community and increased teaching interactions occurring outdoors. The vision of Te Puna Taiao (healthy, resilient tamariki and communities through transformed outdoor spaces) was observable after the implementation of the kaupapa, through the wider range of activities occurring outdoors; more positive behaviour and attitudes while in the spaces; and a greater variety of people using the spaces across a wider range of time.

- *Opportunities for Kaiako, tamariki and whānau to contribute to the reimagining and transformation process could be increased to better integrate cultural narratives.*

Stakeholders were involved in various parts of the implementation but there were indicators that increased engagement would enhance the process of implementation further. This was evident when reflecting on the cultural narratives embedded in the design and there was opportunity for greater involvement of those with knowledge and expertise in the local stories, history and reo. This bridging between design and cultural narratives was considered important by Kaiako as a mechanism for strengthening collective approaches to teaching and learning, and enhancing the learning experiences for tamariki.

- *Kaiako, tamariki and the community are all using the spaces more, and in different ways than they were prior to the transformation. This increased use is impacting the experiences of all members of the school community.*

Attitudes and experiences within the school environment of tamariki, Kaiako and community were all more positive as a result of the transformation of spaces. Tamariki and Kaiako shared feeling more happy, observing more creativity and collaboration, less aggressive behaviour from tamariki, richer learning interactions, and greater connection to each other and the environment. Teacher practice has begun to shift outside of the classroom in order to maximise the spaces and provide opportunities for developing the range of learning interactions. Tamariki shared their participation in a wider range of outdoor activities since the transformation, widening their experiences to include more non-traditional games and examples of more quiet, reflection time. Whānau were beginning to come into the school more than previously and shared a sense of pride and feeling valued as a result of the changes.

- *New entrants to the school are experiencing easier settling processes because of the Learning Through Play programme which has been enhanced by the new outdoor spaces.*

Junior Kaiako at the school shared stories of increased engagement, development of skills (e.g. oral, motor), increased collaboration and resilience and happier kids. These improvements were attributed to the school's Learning Through Play programme and the availability of and access to the transformed outdoor spaces enhanced these experiences. Inclusion and accessibility were also reported as reasons for children with disabilities settling in more easily to the school and feel safe and comfortable in their learning environment. Diversity of space also provided opportunities for the range of student needs to be met, allowing for varied activities and interactions to occur.

- *The wider community is utilising the spaces more often, for a variety of different activities, compared to before the changes.*

A large increase in visitor numbers to the school was recorded after the transformation of outdoor spaces. The range of visitors had also grown, from whānau, to community groups, rangatahi, grandparents and locals. The various facilities (including the BBQ, pataka kai and gardens) were providing a range of options for visitors, and the improved play areas were of particular interest to tamariki – the skate and scooter park, flying fox and supernova were all favourites. The opportunities created by the spaces to establish a community hub, and provide an environment for people to connect to each other were all positive impacts of the new school spaces.

- *The transformed outdoor spaces, in conjunction with a range of other school activities, initiatives and changes, are beginning to have positive impacts on tamariki outcomes and wellbeing.*

Allandale Primary School's transformed outdoor spaces are providing opportunities for greater connection to the environment, more meaningful interactions between tamariki, whānau and teachers, more physical activity and the chance for teachers to extend their teaching practice into the outdoor environment. Coupled with a range of other school initiatives, the early outcomes as a result of the Te Puna Taiiao kaupapa are on a pathway to continue to improve, if the focus and time is continued to be allocated to collective development of practice.

○ *Recommendations:*

The evaluation makes the following recommendations:

1. Retain the implementation model of Te Puna Taiao, with increased opportunities for stakeholders to participate in the design process.
2. Increase opportunities for collective sense-making and collaboration to embed cultural narratives into the spaces and the curriculum.
3. Continue to support Kaiako to develop their understanding of culturally responsive and relational pedagogy and ensure support is provided to enable them to embed discursive practices.
4. Create more opportunities for whānau collaboration in learning, which maximises the multiple activities happening in the kura.

# 1 BACKGROUND AND CONTEXT

## 1.1 Te Puna Taiao; a cross-disciplinary initiative

Even though New Zealand is a relatively prosperous nation, the country's prosperity is not shared equally. New Zealand has some of the worst social outcomes in the developed world and comparatively high rates of poverty and inequity. New Zealand ranks 25<sup>th</sup> in the OECD out of 36 on child poverty. The rate state is 14.1% of children under 18 living in poverty. Denmark is number 1 with just 2.9% of children living in poverty<sup>1</sup> This means that, especially in some communities, children are often unable to reach their full potential.

Te Puna Taiao was developed to respond to the broad range of issues facing New Zealand tamariki and communities today, many of which are exacerbated in households living in poverty. These include for example, reduced play time, reduced access to the natural world, the increased influence of technology in our lives, access to green spaces, high rates of obesity, poor mental health, educational inequity for Māori, and so on (Green, 2017).

The initiative has been directly informed by research across many disciplines, including psychology, planning, public health, environmental science, design, behavioural science and ecology. It also draws heavily on the wealth of knowledge from mātauranga Māori, focusing on the holistic well-being of each child as part of a whānau, wider community and Te Ao Tūroa (the enduring natural world).

A fundamental premise of the initiative is that it puts into practice a model for much-needed early intervention into the lives of children to help each child reach their full potential and equip them with the sense of belonging, identity and resilience to lead full and happy lives.

Internationally there is a growing movement that aims to use schools to reconnect children to their environment, for the two-directional benefit of both children and the natural world; as children learn to enjoy being in nature, they are empowered to better understand their role in kaitiakitanga. And children playing in natural settings experience a huge range<sup>2</sup> of physical and mental health benefits. Green schoolyards also contribute to improving local ecosystem functioning and community cohesion.

Te Puna Taiao was developed in recognition that this approach is especially pressing in New Zealand given the special relationship of tangata whenua with Te Ao Tūroa and the potentially profound

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<sup>1</sup> OECD (2019), *Society at a Glance 2019: OECD Social Indicators*, OECD Publishing, Paris, [https://doi.org/10.1787/soc\\_glance-2019-en](https://doi.org/10.1787/soc_glance-2019-en).

<sup>2</sup> Green, E (2017), *Te Puna Taiao – the School Oasis Project: Improving Hauora and Educational Outcomes in New Zealand Primary Schools using enriched natural playgrounds to build mana whenua and resilience*

impact that the disconnect from nature that many children experience today might be having on our tamariki. It also responds to the lack of opportunities for both risky and creative play in the lives of many children today. The kaupapa is a flexible initiative made up of ten design elements for a school's outdoor space, as detailed in [Appendix 1](#), that can be adapted and implemented in a way that best suits the school and community in question. For example, "Rohe References" in a coastal community might have natural features referencing beaches and sea.

Based on the evidence from scientific literature and from mātauranga Māori, it is anticipated that implementation of Te Puna Taiao kaupapa would not only create enriched play and teaching spaces in a school, but that it has the potential to change what and how a school teaches, and to assist schools to improve their culturally responsive pedagogies. The kaupapa has been designed to improve not just academic outcomes, but also the spiritual, mental and physical health outcomes of tamariki and communities.

It is anticipated that implementation of the kaupapa would provide key support to many existing programmes of work already underway in some New Zealand schools, such as the Health Promoting Schools initiative, EnviroSchools and Free Healthy School Lunches, and could play a key role in reducing inequity in our education system by making our schools more inclusive places for children of all abilities.

Although the changes may be especially beneficial for our Māori and Pasifika students and tamariki with disabilities, it is anticipated that all children would reap benefits.

### **1.1.1 The first pilot of Te Puna Taiao: Allandale School / Te Kura o Motueka, Whakatāne**

At the end of 2017 Allandale School became the first school to adopt the Te Puna Taiao kaupapa, with their "Project Taiao". With support from their kura, whānau, community and local councils, as well as landscape designers, the founders of Te Puna Taiao Charitable Trust supported the school community to develop a plan to transform their school's outdoor spaces into a multi-use play and learning space including all the design elements outlined in the Te Puna Taiao kaupapa.

Allandale is a Decile 2 primary school of around 380 students, more three quarters of whom identify as Māori. They were particularly interested in the potential of the project to build resilience in their tamariki and improve equity in outcomes for their majority Māori students. In implementing Te Puna Taiao, the Allandale school community also wanted to create an asset for their wider Kopeopeo Community; a whānau-friendly multi-use outdoor facility with something that would appeal to everyone. They saw this as a chance to improve whānau engagement with the kura and transitions to school for their new entrants from home or Early Childhood Care.

The final design for the school's many outdoor spaces is attached as [Appendix 2](#). It reflects the school's rohe and embeds concepts from Te Ao Māori into design, and addresses each of the 10 design elements recommended by Te Puna Taiao.

The transformation of the grounds will include creation of the following outdoor learning and play spaces, the majority of which will be freely accessible to the community outside of school hours:

- Productive gardens and fruit and nut trees for growing a range of kai throughout the year
- An area for picnicking, and whānau gatherings with BBQs and permanent hāngī pit.



- A miniature papakāinga, with a river course, small whare for breakout work and small group play, surrounded by plantings of natives, including species that were traditionally harvested.
- A road bike area where children can practice biking with road markings
- Opportunities to take responsible risks and get involved in more physically-demanding play, including twin flying foxes, tree house play areas, and a well-shaded skate area.
- Shading of the existing pool to make it a sun-safe place to play and learn key life-saving skills
- Outdoor musical instruments, local artwork, sculpture and carvings, and beautiful native and exotic gardens.
- An area with 'loose parts', such as driftwood, tyres, and planks where people can work collaboratively to create structures such as huts and play areas they've designed and created themselves.
- An outdoor stage with seating areas where children and communities can put on performances such as kapa haka and plays, as well as use for a play space.
- Play and garden features within the boundaries of junior school designed specifically for younger users.
- Themed areas - for example, a 'mud kitchen', butterfly garden and a frog pond/wetland area.

### **1.1.2 Funding and Implementation Te Puna Taiao at Allandale**

The Te Puna Taiao team worked with the Allandale school Board of Trustees and staff to secure a total of \$880,000 for implementation of the kaupapa, as follows:

- \$560,000 from the Lotteries Community Facilities Fund
- \$126,000 from the Grassroots Trust
- \$117,000 of the school's Ministry of Education funding
- \$42,000 from the Eastern Bay Energy Trust
- \$30,000 of private donations
- \$5,000 from the Disability Resource Centre.

Te Puna Taiao Charitable Trust supported Allandale School in a voluntary capacity throughout implementation of the space and afterwards through the evaluation process. No guidance was provided to the school around how to go about how to use the new spaces.

## 1.2 THEORY OF CHANGE

A range of improvements to the hauora of children and communities are predicted through the implementation of Te Puna Taiao. These outcomes are summarised in the model below modified from Professor Mason Durie's widely-used whare tapa whā Māori health framework.

The Te Puna Taiao Charitable Trust has objectives for each of the five taha within this framework (Taha Hinengaro (mental and emotional), Taha Wairua (spiritual), Taha Tinana (physical), Taha Whānau (family and communities), Te Ao Tūroa (the enduring natural world)), with an overall objective of 'healthy, resilient tamariki and communities through transformed outdoor space' (Figure 1).

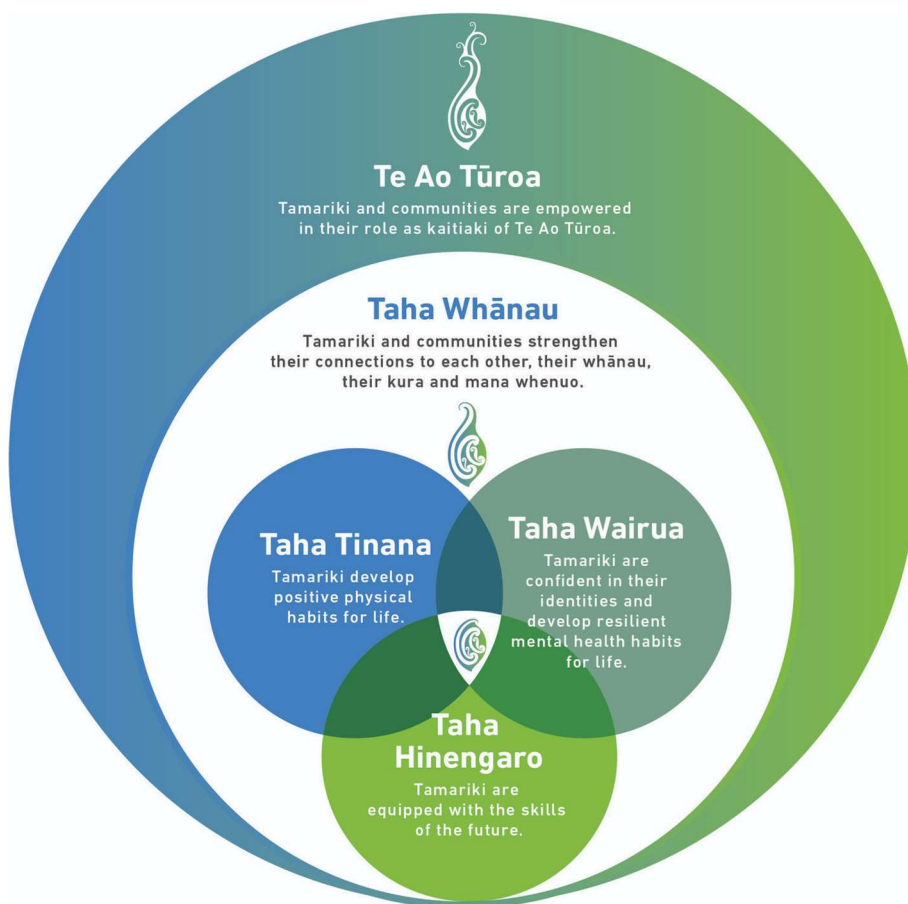


Figure 1: The five outcome areas of Te Puna Taiao, based on a modified version of Professor Mason Durie's Whare Tapawhā Māori health model

From this holistic framework, we developed logic models for each of the five outcomes, with short-, medium- and long-term indicators<sup>3</sup>. These are intended to be used to assess each of the five

<sup>3</sup> Logic models are available for review if required and will be attached as an appendix in the final report

outcomes areas. Collectively these indicators can also be used in the future to assess the success of the Te Puna Taiao initiative at meeting its four overarching objectives, all of which are long-term and intergenerational.

## 2 EVALUATION

### 2.1 EVALUATION PURPOSE AND SCOPE

The overarching purpose of this evaluation is:

- To assess whether the changes implemented to Allandale school's outdoor spaces are beginning to have the outcomes that are anticipated;
- To assess the effectiveness of the first implementation of the Te Puna Taiao kaupapa at Allandale school/Te Kura o Motueka;
- To inform development of a fuller evaluative programme should a larger trial of Te Puna Taiao be undertaken;
- To understand what changes are required to support continued improvement of the implementation and embedding of the Te Puna Taiao kaupapa in other schools;
- To provide evidence and learning opportunities for other key stakeholders in tamariki and community well-being – for example hapū, iwi, health providers;
- To provide early evidence to the Ministry of Education to inform policy direction around use and funding of school outdoor spaces.

This evaluation has been developed in an effort to ensure that the Te Puna Taiao kaupapa is grounded in robust, evidence-based research, grounded in a kaupapa Māori methodology. As the first implementation of Te Puna Taiao is underway, it is critical that every opportunity be taken to understand the short, medium and long term impacts of the kaupapa on the students, whānau, school and wider community of Te Kura o Motueka (Allandale Primary School). The Te Puna Taiao kaupapa has an intergenerational, holistic focus on improving outcomes, some of which are not likely to be seen within one, two or even five years. With this in mind, and the need to ensure we are able to review, respond and refine the kaupapa at every opportunity, the evaluation has been designed to meet key short and medium term goals.

The evaluation scope includes both quantitative and qualitative data relevant to each of the five outcomes areas (as mentioned in the previous section), and is restricted to data collected at the beginning of implementation and in the first 18 months post-implementation at Allandale Primary School. Care was taken to select a range of both quantitative and qualitative methods, though with a focus of qualitative methods, including surveys, focus groups and key informant interviews. Care was also taken to ensure that what is measured will together give a valuable insight into the holistic impacts that Te Puna Taiao implementation has on a school community. This occurred through triangulation of data to allow a rich narrative of impacts and share the voices and experiences of a range of stakeholders - students, teachers, whānau of students and community members.

The scope of this evaluation is limited by the timeframes for collecting baseline data and the need to determine short term impacts to be able to inform the immediate next steps for Te Puna Taiao both at Allandale School and in other communities.. Therefore, this evaluation focuses on the most

important outcomes that could be investigated between October 2018 and March 2020. With these limitations in mind, the decision was made to use only indicators for which either:

- there was existing baseline data, collected for other purposes (for example the Positive Behaviour for Learning programme), or,
- there were new indicators which met all of the following criteria:
  - Measurable within the timeframe;
  - Clearly linked to the desired longer-term outcomes;
  - Critical to each long-term outcome area; and
  - Could be triangulated to give a rich picture of the collective impact of Te Puna Taiao.

Given the extensive research already completed or underway in areas of interest for this research, this evaluation, wherever appropriate, leverages off and aligns with that work by using existing methodologies and surveys that have been developed through robust research programmes (for example, Growing Up In New Zealand) .

### **2.1.1 Programme and evaluation stakeholders**

Given the holistic and cross-disciplinary focus of Te Puna Taiao, there are many stakeholders interested in the outcomes of the evaluation. All stakeholders, including the Te Puna Taiao Charitable Trust, Toi Te Ora Public Health, Allandale School/Te Kura o Motueka, the Ministry of Education, and all funders, have a strong interest in the results of the assessment in determining future work, policy and funding.

### **2.1.2 Evaluation stakeholders**

- Allandale School - staff, students, whānau and Board of Trustees
- Ministry of Education
- Toi Te Ora Public Health
- Ngāti Awa and Ngāti Pukeko,
- Other Iwi and hapū
- Current funders
- Te Puni Kōkiri
- Ministry of Social Development
- Department of Conservation
- NZ Police
- Te Whare Wānanga o Awanuiārangi
- Local and Regional Councils
- Community organisations
- Future funders

## 2.2 EVALUATION QUESTIONS

This evaluation provides information on both the process and early outcomes of the Te Puna Taiao kaupapa for a school community. The evaluation questions have been identified to provide evidence of both those aspects of the kaupapa. The process questions have been identified to provide learnings for the implementation of the kaupapa. The outcomes questions are framed around each of the five outcomes areas to allow reflection on the overall outcomes and logic models of Te Puna Taiao (see the Theory of Change section).

Key Evaluation Questions		
PROCESS	PR 1	How effective was the process of implementation of the Te Puna Taiao kaupapa at Allandale Primary School?
	PR 2	To what extent were stakeholders involved in the implementation of the new spaces? What were the missed opportunities?
	PR 3	How can the implementation be improved to make it more effective?
OUTCOMES	O1	How effective has the transformation of outdoor spaces been in creating change for teachers/students/whānau?
	O2	To what extent are the new spaces impacting practice?
	O3	To what extent are the transformed outdoor spaces impacting transitions for new entrants?
	O4	To what extent are the transformed outdoor spaces enhancing cultural connectedness?
	O5	To what extent are the transformed outdoor spaces impacting community participation and involvement with the school and wider community?
	O6	To what extent are the transformed outdoor spaces impacting equitable learning outcomes for students at Allandale?
	O7	Were there any unintended consequences of the transformation of the outdoor spaces?

○

## 2.3 METHODOLOGY

The overarching approach to this evaluation is based on the core values of the Te Puna Taiao Charitable Trust. These values inform how Te Puna Taiao Charitable Trust interact with schools, communities, students and whānau and are grounded in Te Ao Māori. The evaluation process was underpinned by these core values and was informed by what these values look like in practice.

### 2.3.1 Values Of Engagement

Te Puna Taiao values	What this means in practice
<p><b>WHANAUNGATANGA</b></p> <p>Relationships of care and connectedness are fundamental</p>	<p>Whanaungatanga in the process of ensuring that relationships with people are nurtured and prioritised during the evaluation process. This means that care and time has been taken to build purposeful relationships with participants and stakeholders, and participants have been given multiple opportunities to understand the evaluation purpose. Acknowledging appropriately people’s contribution to the process is also important to maintaining strong relationships. Whanaungatanga means ongoing communication is essential to ensure that participants feel part of the whole process.</p>
<p><b>MANAAKITANGA</b></p> <p>The moral objective to care for others and Te Ao Turoa (the enduring world), to ensure wellbeing.</p>	<p>Manaaki signals the importance of looking after people and place. This has been practiced by ensuring all participants in the evaluation (including the evaluation team) were kept safe, comfortable, and cared for throughout the evaluation. For evaluation participants, this included ensuring informed consent was granted before conducting interviews and talking about the evaluation in accessible ways. This also meant working appropriately within the physical environment, taking care to show respect to the places we participated in.</p> <p>Manaaki (along with whanaungatanga) also urges us to take a flexible approach, in being patient and working with whatever is easiest for the school, students, teachers and whānau who were asked to be involved in the evaluation.</p>
<p><b>WĀNANGA</b></p> <p>Engaging in shared learning conversations and research to inform our next steps</p>	<p>Wānanga is the process of engaging in shared learning through ongoing discussion. Throughout the evaluation process the team maintained regular communication (both in person and via phone and email) with the key stakeholders of the project. This included the principal of Allandale Primary, the Board of Trustees, staff, and the Ministry of Education. Opportunities for the evaluation team to meet regularly and discuss the learnings were taken and progress was shared with stakeholders regularly for their input.</p>
<p><b>AKO</b></p> <p>The reciprocal nature of learning, from those around us and the environment we engage with.</p>	<p>The importance of reciprocity and being positioned as learners informs the value of Ako for the team. At every interaction, the evaluation team ensured they were open to new learning and engaged with others (stakeholders and participants) in ways that acknowledged, valued and validated their perspectives and contributions to the evaluation. Ako urges the evaluation team members to listen actively and be open to new ideas and reflection.</p>

## 2.4 FRAMEWORK OF INDICATORS OF SUCCESS

This evaluation was framed by collecting data linked to the process and outcomes of the intervention. Indicators of what success 'looks like' for both process and outcomes were informed by the theory of change (the five outcomes areas of Te Puna Taiao), discussions with education and health experts and a document review (current research on the impact of outdoor spaces on children's learning and wellbeing).

### 2.4.1 Process Indicators

These indicators are based on the importance of the process of implementation of Te Puna Taiao, and the alignment with the values of whanaungatanga and ako. Qualitative information was particularly important in capturing the perspectives of those most important to the process.

### 2.4.2 Outcomes Indicators

The outcomes indicators link directly to the five outcomes areas (or Taha) of the Te Puna Taiao kaupapa, and evidence was identified that provided both qualitative and quantitative information for these evaluation questions, measures of success and success indicators.

A key part of this evaluation was to show early outcomes. It was therefore important to understand the pre-implementation picture and compare with post-implementation data. Baseline data was collected to provide an opportunity to see shifts in practice and outcomes early on. Data sources were chosen where baseline data either already existed or could be collected at the start of this evaluation. Post-implementation data was collected after the Te Puna Taiao transformation had been completed and was triangulated with the baseline data to show what changes have occurred.

The framework of indicators and measures is provided in [Appendix 3](#).

## 2.5 DATA COLLECTION METHODS

The project methodology was designed with the previously outlined values of engagement at the forefront. It was important to provide opportunities for all stakeholders to contribute to the evaluation, as well as understanding the context of a busy school community. With this in mind, a range of data collection methods were used and consideration was made of which data sets already existed within the school and that any new data collected would cause minimum pressure or extra workload for any staff or whānau members.

A summary of the data collection methods used in this evaluation is provided below, with a more detailed breakdown of methods attached in [Appendix 4](#):

- Quantitative data sources included those that the school was already collecting/maintaining and included:
  - Student achievement data
  - School PB4L data
  
  - Incidents of stand downs, suspensions and aggressive behaviour
  - Health and Safety incidents
  - Plans and plant coverage
  - Photographs of school outdoor space (including aerial)
- Qualitative data sources identified included some existing school data, but the majority were new sources, designed to give voice to people's specific perceptions related to outdoor

spaces and their impact on their practice and experiences in the school. Other qualitative data sources included specific opportunities for participants to reflect on the process of the Te Puna Taiao implementation.

- Classroom observations
- Public use survey
- Student focus groups
- Whānau survey
- Year 1 teacher focus group
- Bilingual teacher focus group
- Student survey
- Teacher survey
- Whānau feedback

The data collection process was implemented in collaboration with the school and school leaders. Open and reciprocal communication was essential to maintain relationships of care and connectedness (whanaungatanga) and to ensure care was taken to understand the challenges and opportunities during data collection phases (manaakitanga). Participants were given opportunities to ask questions and understand fully the purpose of the evaluation (ako).

### **2.5.1 Data interpretation**

Key to the evaluation methodology has been the opportunity built in for shared sense-making of the data and collective input into the findings and their implications. In ensuring an iterative approach to data interpretation, the evaluation team built into the methodology opportunities for the key stakeholders (school staff and Board of Trustees) to unpack the data, identify their key messages from the data and provide any contextual information that allowed a greater understanding of the potential implications.

## **2.6 STRENGTHS AND LIMITATIONS**

Key strengths of the evaluation approach and methodology include the following:

- Values-based approach – the evaluation was implemented using the Te Puna Taiao core values. The data collection, analysis and interpretation has been conducted using whanaungatanga, manaakitanga, ako and wānanga as vehicles to ensure a collaborative approach, focussed on maximising learnings, was used throughout.
- A variety of data sources were utilised throughout the evaluation. This included both quantitative and qualitative sources of data, from a range of stakeholders. This allows for contrasting perspectives.
- Data was collected both pre- and post- implementation of Te Puna Taiao at the school, which allows for analysis that is more focussed on the immediate impacts, and is more likely to be linked to the changes made.
- Qualitative sources of information, from a range of stakeholders (e.g. staff, whānau, tamariki) that provided for semi-structured type discussion, has enabled the evaluation team to not only identify ‘what’ has occurred since the implementation, but also dive into the ‘why’ and ‘how’.



Limitations of the evaluation include the following:

- While an effort was made to collect pre- and post- implementation data, it was often the case that the participants (e.g. interviewees or cohorts of children, staff or whānau contributing to quantitative sources of data) were different at each data collection point. While the evaluation analysed the overall perspectives of groups of children and/or staff, whānau, these perspectives and sets of data will not be directly comparable at an individual level.
- Pre- implementation data was collected as early on in the development as possible. However, at that time there were already a few pieces of equipment installed on the school grounds. This included the spinning Supernova (balance equipment), part of the sensory garden and part of the bike/scooter track. This impacts the pre- implementation data as it is not a true reflection of the school before ANY changes had been made.
- Inevitably within a school context, there are multiple interventions, initiatives, challenges and opportunities at any given time. It is difficult to attribute any impacts or changes in outcomes solely to one intervention. The findings acknowledge the likely contribution of other factors to changes in outcomes.

## ● IMPLEMENTATION OF TE PUNA TAIAO AT ALLANDALE PRIMARY SCHOOL

This section addresses:

- PR1 How effective was the process of implementation of Te Puna Taiao kaupapa at Allandale Primary School?
- PR2 To what extent were stakeholders involved in the implementation of new spaces? What were the missed opportunities?

### 3 The implementation of Te Puna Taiao has led to different ways of using outdoor spaces

Key to the vision of Te Puna Taiao is that the process of reimagining and transforming a school's outdoor spaces leads to stakeholders (staff, whānau, tamariki) using the spaces differently than before<sup>4</sup>, for example, by providing more opportunities for collaborative and creative play, rather than just traditional sports and games. Increasing the range of uses was intended to improve outcomes for tamariki and whānau across a variety of measures by catering better to the diverse needs of tamariki.

Participants in the evaluation were asked about how they use the outdoor spaces, both before the complete transformation, and after.

#### 3.1 Kaiako use of space

Figure 2 shows the range of outdoor activities that Kaiako respondents reported doing during contact time with their students during terms 3 and 4 of 2018 and in 2019. In the 2019 survey, compared to the 2018 survey, the range of contact time activities staff reported doing in terms 3 and 4 increased. The number of sports activities reduced, but this is likely due to a wider variety of activities being made possible through the different spaces available.

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<sup>4</sup> Te Puna Taiao, 2018. 'Te Puna Taiao – Implementation'

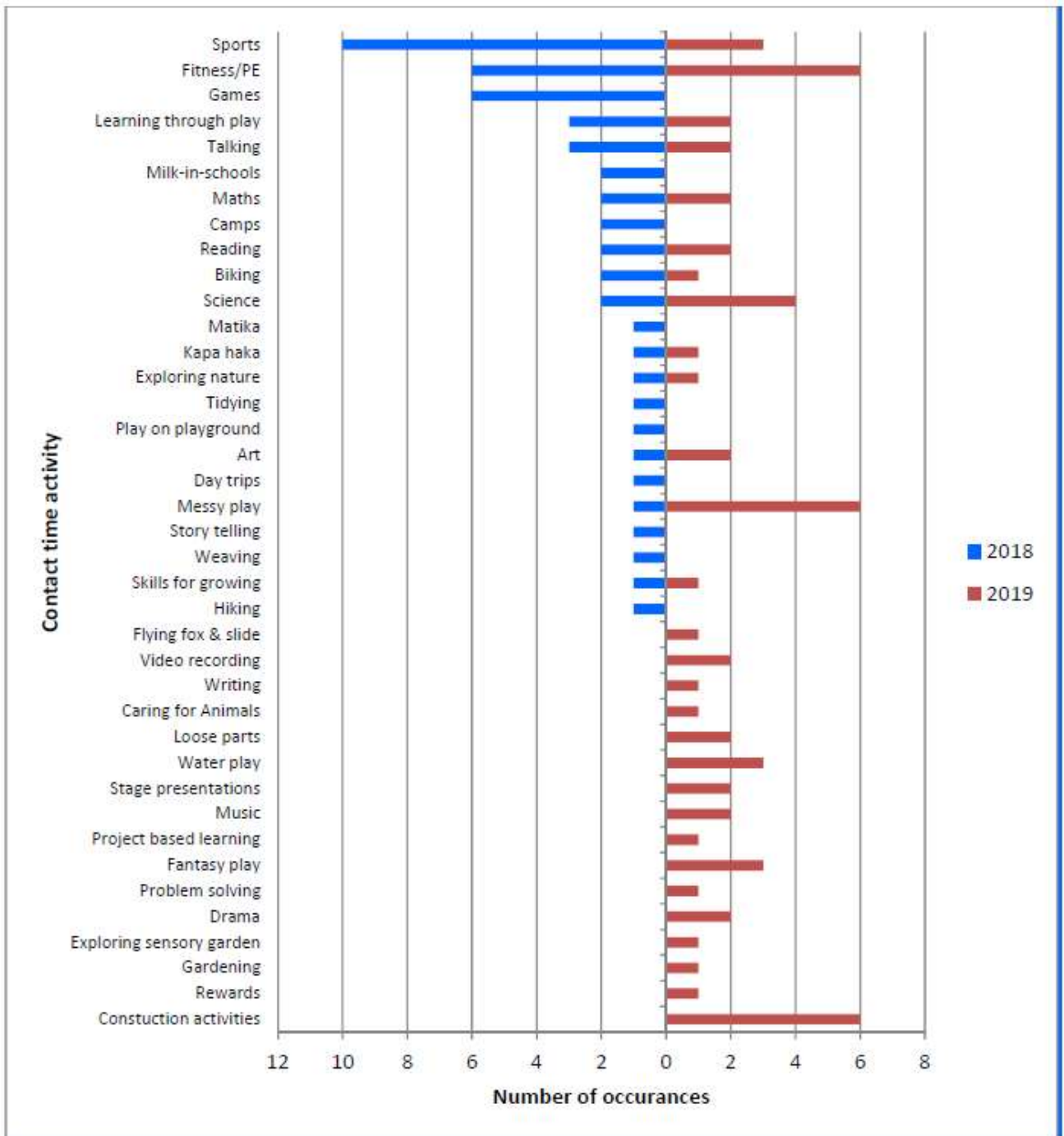


Figure 2: Number of occurances of outdoor activities, reported by kaiako

Most respondents (11/18) in the 2018 staff survey spent less than 2 hours of contact time with their class outdoors each week, though 3 said they spent more than 5 hours i.e. on average more than 1 hour of contact time each day. In the 2019 staff survey most respondents to (8/15) spent more than 2 hours per week in the outdoor spaces.

### 3.2 Tamariki use of space

Tamariki kōrero aligned with Kaiako responses, in that at the beginning of the implementation of Te Puna Taiao (2018 student focus group), children reported minimal time and fewer activities outdoors during contact and break time. Junior students (year 0-1) reported they felt scared to be

outside on the playground and preferred to sit inside. Older students reported that the time spent outside during class time was predominantly to play sports or more traditional PE type activities.

In comparison, the students who participated in the 2019 focus groups shared a wider variety of activities that they engaged in outdoors, both during class time and break times, and none reported feeling scared to be outside.

The junior students were asked to draw pictures of their favourite activities outside. Their drawings represented the range of activities that they did outside during break time. These included singing and performing, biking, play with friends, soccer, flying fox, scooter park made up games, and relaxing under the tree listening to birds. While discussing relaxing under the tree a student commented “trees make you breath; they make the air”. The activities took place in a broad range of outdoor areas including the whare, field, flying fox, stage bike track and scooter park.



*Figure 3: Junior Student drawing of her and her friends playing amongst the trees, 2019*

For middle (year 3-4) and senior (year 5-6) students, an increase in outside activities was also reported. During contact time the majority of activities described were sports and games. As well as the sports and games a range of academic activities were described. This contrasts to the 2018 focus group where only one academic activity was described by the students.

### **3.3 Whānau and community use of space**

An important perspective to capture for this evaluation was that of whānau and the wider community. Data collection included 13 sampling sessions conducted in November/December of 2018, and 12 sampling sessions in November/December of 2019. The 2018 sampling session took place during the early stages of the construction of the new facilities. Facilities available were: the spinning Supernova (balance equipment), part of the sensory garden and part of the bike/scooter

track. The grounds were still a construction site and no publicity had been undertaken. During 2019 all facilities had been completed and were available for free use by the public outside school hours (flying fox, community garden, papakāinga, skate park, basketball and netball hoops, tree house area and pātaka kai). A public opening had been held and signage was in place in three locations advising users of the facilities available. Key informants noted that after hour use of the school prior to 2017 was very negligible - “It was dead after 3.30 pm each day”.

The total number of visitors during the sampling period increased from 179 in 2018 to 353 in 2019. This is almost double the number of visitors using the outdoor spaces of the school. An important piece of evidence was the increase in the number of groups using the space. In 2018, only 20 groups of people came to the spaces, while in 2019 there were 88 groups who visited Allandale school. This aligns well with the assertion that transforming the outdoor spaces to be more inviting, accessible and culturally connected, will support an increase of whānau and community use that encourages connections with others.<sup>5</sup>

Of particular note was the change in the demographics of community users of the spaces:

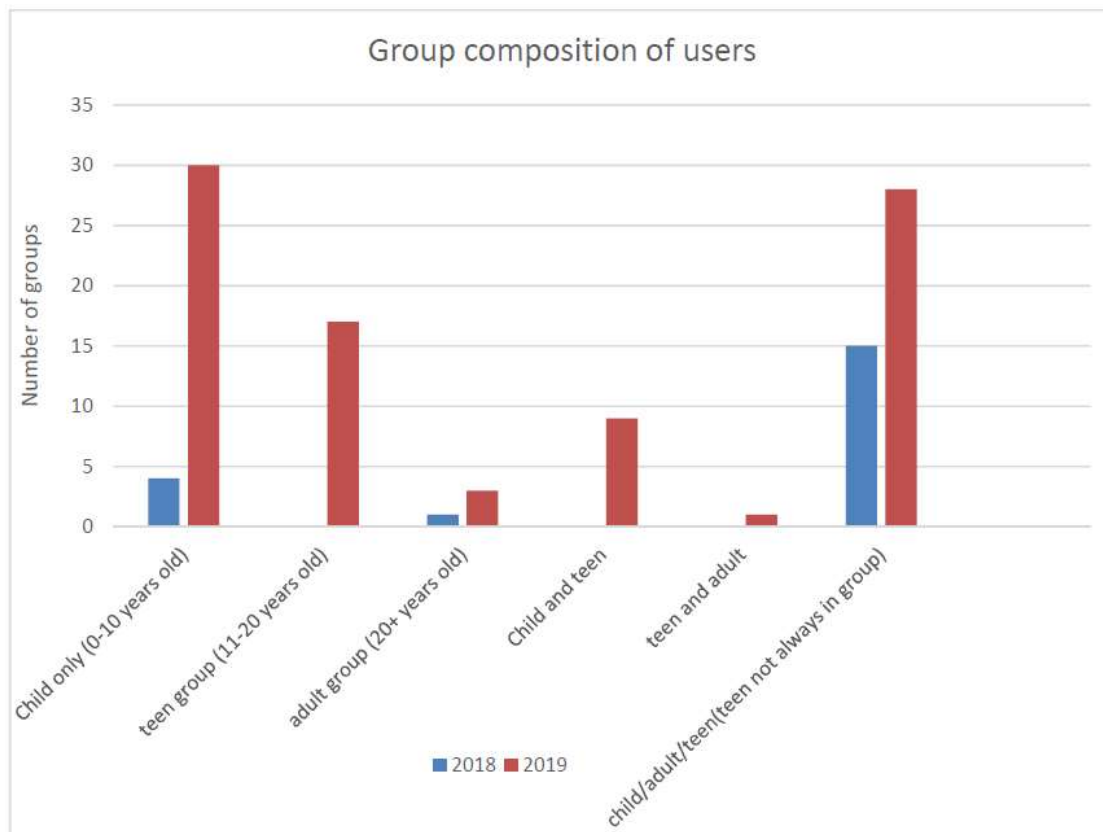


Figure 4: Community user group composition numbers

This also suggests that a wider range of people are utilising the spaces, which points towards a likely increase in community cohesion, whakawhanaungatanga, and cultural connectedness.

*We use it much more. Something for everybody. Friends meet here so great to have social. (Community visitor to the grounds)*

<sup>5</sup> Te Puna Taiao, 2018. Te Puna Taiao - Outcomes

The survey also collected information on whether the visitors using the space had a connection with Allandale school (e.g. a child attending the school, or who will attend the school). It is interesting to note that after the implementation of Te Puna Taiao there was a higher percentage (40%) of visitors who had NO connection to the school, compared with 2018 (15%). This indicates that community use is occurring as a result of the transformation of the spaces (and the associated processes, publicity, signage) and is not only because of a child attending the school.

*This has been a great addition to the community. It was really needed, because there aren't other spaces like it in walking distance. (Community visitor to the grounds)*

There was a very small increase in the *number* of people with a disability who visited the grounds – from 6 in 2018 to 7 in 2019, however this was a proportional change when the total numbers of visitors were considered (from 30% in 2018, to 8% in 2019). It is important to note that as it is a focus of the Te Puna Taiao kaupapa to improve accessibility and inclusion for people with disabilities, that specific focus in data collection was given to whānau of children with a disability and their responses have contributed to other sections in this report (see section 6.2).

Finally, when asked whether the way they used the transformed spaces at Allandale school had changed (in 2019), visitors to the school overwhelming agreed that their use had increased and become more positive. 77% of those surveyed said they either visited the school grounds more now or had only started coming since the changes were made. This led to a strong sense of ownership, pride and belonging for some

*Yes, its increased our use as a whānau. I try to care for the community garden and I drop a lot of my food scraps to the bins (all with my kids). We like to show Taiao off to our out of town whānau and friends. Our sense of belonging to the area and to others from the area, as well as our sense of belonging and pride in our kura (Allandale) have also increased. (Whānau visitor to the grounds)*

### **3.4 There are opportunities for improved stakeholder engagement and a more coherent design process**

As the pilot school for the Te Puna Taiao reimagining, transformation and better use of outdoor spaces, Allandale Primary School engaged in the process with no examples of what the process or the outcomes may look like nor clearly agreed roles and responsibilities. It was important to understand how the process could be done better, and this includes reflection on how stakeholders were involved and what the opportunities are for improvement and refinement.

When staff were asked what their level of involvement in the process of Te Puna Taiao was (e.g. reimagining or design process, transformation process, ongoing development of practice) 41% stated they had not been involved. Of the remaining staff, only one indicated they had been involved in all aspects of the process. The extent to which others were involved at the beginning of the process included attending hui, providing feedback, participating in discussions with planners and providing student whakaaro to planners.

During the transformation phase 59% of staff participated in the tree planting and other contributions identified once the changes had been made included being involved in student discussions, monitoring equipment, involvement with gardens and engagement in culturally responsive professional development. When asked if they had been given the opportunity to contribute as much as they would have liked, 53% of staff agreed, 41% disagreed and 12% neither agreed nor disagreed.

Further evidence emerged during focus group discussions with all kaiako (conducted in 2019 only), where it was stated that there had been a missed opportunity to ensure that the local narratives were integrated into the design and function of the spaces. This was of particular importance around those spaces that were 'visibly' Māori spaces (e.g. the Papakāinga area). Links by Kaiako were also made to the need for narratives to be grounded in mana whenua and te reo Māori, as a way to reinforce tamariki identity and cultural connectedness. Kaiako were also asked for what they thought could have been done better and suggested a number of different avenues for greater collaboration:

*More input from students and staff. The opportunities for student and staff input seemed very superficial and there was no direct feedback to suggestions. For example, 'you were concerned about ... so we've added/changed ... in response to this'. (Kaiako)*

*More meeting with the design people. Opportunities for team to design specific areas i.e the middle team will look of this part etc. (Kaiako)*

They were also able to suggest ways to better weave in the narratives of the area to the spaces:

*I think it would be easier for us to use the outdoor spaces if there was a story to tell. For example, the two birds that guided the Mātaatua waka would be great for the flying fox. (Kaiako)*

Finally, the importance of the cultural connection and opportunities for identities to be more explicit in the spaces was expressed:

*Maybe given like in the papakāinga, some sort of mana, for us, we know it's the papakāinga but people walking there don't know, so it needs something that make that space different. Like tekoteko. The pātaka kai has mana as it has carvings. (Kaiako)*

Acknowledgement should be made that as a pilot project, prior understanding by stakeholders of the most impactful ways to collaborate was limited. What has emerged from the evaluation is that there exists a substantial opportunity to better engage all stakeholders in the development (reimagine) and implementation (transform) stages of Te Puna Taiao. This will allow for greater integration of local narratives, curriculum focus areas of the school, and cultural connectedness for tamariki and community.

- **EARLY OUTCOMES**

## **4 TAHA HINENGARO**

This section addresses:

- O2 To what extent are the new spaces impacting practice?**
- O6 To what extent are the transformed outdoor spaces impacting equitable learning outcomes for students at Allandale?**

One of the predicted outcomes of the Te Puna Taiao kaupapa is enhanced student learning outcomes as a result of teachers, and whānau, changing their practices to better utilise the new transformed outdoor spaces. By taking teaching and learning outside of the classroom there could be shifts in pedagogy (towards more culturally responsive practices, and through utilising learning through play) that would cater to a wider range of learning needs of tamariki.

### **4.1 Enhancement of student learning with outdoor spaces**

#### **4.1.1 Increased time spent outside during class time**

Most Kaiako felt that the outdoor spaces available at the end of 2018 did not strongly enhance student learning and similarly most felt neutral about the statement 'it is easy to use the outdoor spaces to enhance student learning'. In 2019 there was an increase in teacher agreement that the outdoor spaces both enhanced student learning (17 out of 18 agreed that the outdoor space enhanced student learning), and that they were easy to use for that purpose.

This was also reflected in a shift by Kaiako increasing hours spent outside during contact time (see figure 5). Before the Te Puna Taiao kaupapa was complete, only 38% of Kaiako would spend two hours or more teaching outdoors. By 2019 53% of Kaiako were spending two hours or more of their class time outdoors with their tamariki. Though there was an apparent increase in contact time post-implementation, it should be noted that even post implementation only three teachers were spending more than five hours a week, that is one hour each day, contact time outside with their ākongā. Most (6) were still spending less than two hours each week, or on average twenty minutes per day, outside with their taurā.



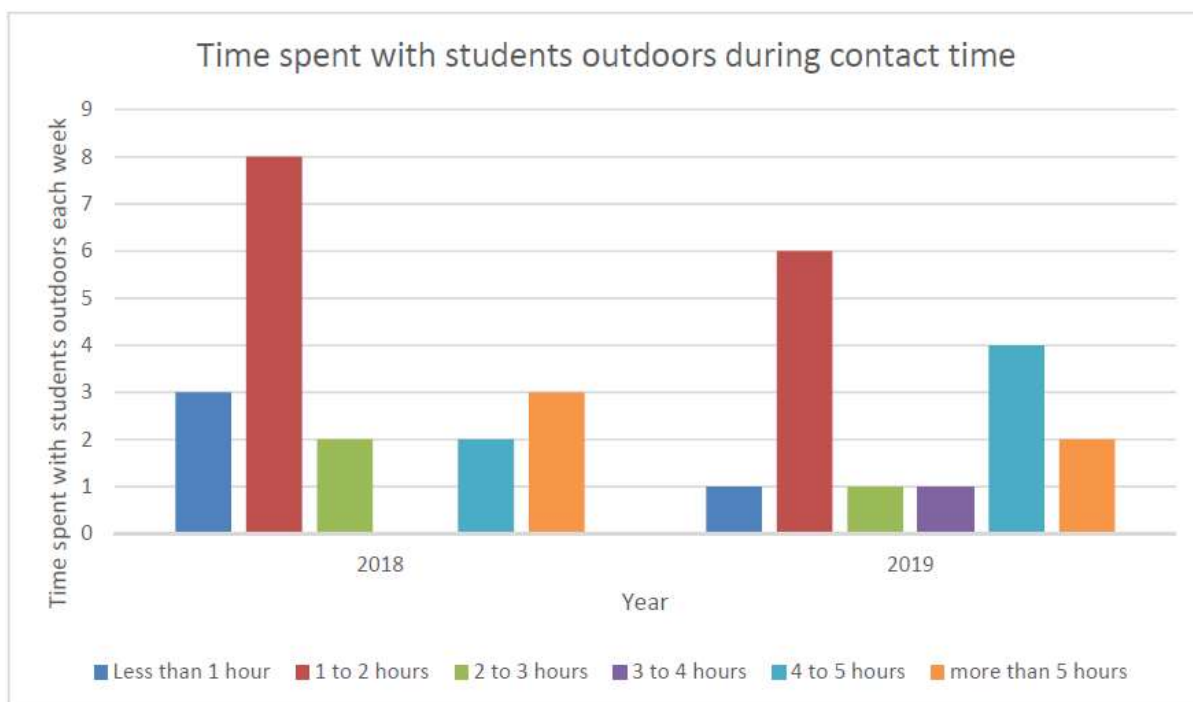


Figure 5: Time kaiako spent outside with student during class time each week

#### 4.1.2 Learning through play has been enhanced by the transformed outdoor spaces

Allandale Primary School has been on a journey to develop their understanding and implementation of learning through play. At the beginning of the evaluation period, we asked kaiako how the students responded to the loose parts used in learning through play in terms of the types of play they were engaging in. The main response from Kaiako was that the students were excited and enthusiastic. Difficulties in the introduction of the loose parts were also described:

*Some students have been told they are not allowed to 'play' with some of the loose parts because they are used for learning through play and are being damaged. It is a hard one - yes, we want to protect and look after the resources we use for learning (just like our maths equipment), but when the kids are really excited about it and then told they can't use them, they disengage with the resources. (Kaiako, 2018)*

Creative and collaborative play was beginning to emerge as a result of the introduction of loose parts:

*They are collaborative and listen to each other's ideas, they negotiate with each other, problem solve independently and share more readily. There are more imaginative, creative and dramatic role plays. (Kaiako, 2018)*

The same question was asked in the November 2019 staff survey with regards to the new outdoor spaces. All respondents commented on the positive response from the children to the new outdoor space including that "they love it". Kaiako shared their observations of an increase in creative play by tamariki, increased ability to manage themselves and an increase in opportunities for collaboration and physical activity:

*They are so happy to go outside, manage themselves, make their own choices to explore and wander into play set up. And when they have had enough they are comfortable to make a choice and come back into class and pick up a resource inside and play quietly inside. (Kaiako, 2019)*

*Children are more physically active and excited to explore the spaces. They use the sandpit a lot and engage in messy play with water. They use the loose parts area to create lots of things and role play different scenarios. They run up and down the hills. More children are using the bike track and bringing their scooters to school to use at lunchtime. (Kaiako, 2019)*

*Much more collaborative play. Students are much more spread out around the school grounds during non-contact time (morning tea/lunch play). There seems to be something for everyone now, and the differentiation has helped tamariki find others with similar interests. (Kaiako, 2019)*

#### **4.1.3 Tamariki concentration, behaviour, collaboration, and overall engagement has increased**

A range of data was collected during the evaluation to ensure accurate analysis and findings could be determined regarding potential changes to engagement, collaboration and behaviour. This included teacher, student, whānau perception on learning interactions, staff feedback on their own experiences and observations of tamariki and the learning and observations by the research team of tamariki and Kaiako engaging in the spaces.

The Kaiako described increased engagement, concentration and collaboration of tamariki. This included more creativity observed in tamariki while they were learning; more peer to peer learning conversations during learning activities; and more collaborative learning. While there were still instances shared of tamariki losing interest, lacking perseverance or facing challenges, a key statement around why these behaviours tended not to escalate (as they had in the past) was the range of spaces, and learning opportunities enabled by a diverse outdoor environment:

*I have experienced a range of behaviours - some students seem to wane from their tasks sooner, appearing to lack perseverance. These students have glossed over a range of provocations until they settle on something. Some students can stay focussed for longer periods of time when they are both motivated and challenged. The key here is the opportunity to choose and make their decisions independent of others' requirements. (Kaiako, 2019)*

*They are more engaged in the environment. It is noticeable that they are more respectful of their surroundings and of each other. They are spread right across the school and there is less conflict over play spaces. They are playing alongside others as well as approaching others to ask to join in. They are really happy compared to what we had before. (Kaiako, 2019)*

*Kids are happy and that is why they are focused a bit more. (Kaiako, 2019)*

*Happier and therefore easier for us to help them learn. (Kaiako, 2019)*

These observations were supported by data collected through the school’s Positive Behaviour 4 Learning (PB4L) programme – which collects information on the type and number of incidences of problematic behaviour. Overall there was a marked decrease in major incidences (see figure 6). However the number of ‘minor’ incidents was relatively stable. During a shared sense making session in February, 2020, kaiako interpreted these findings as children still getting into situations of conflict, but being better equipped to de-escalate matters, for example through improved language skills, resulting in fewer ‘major’ behavioural instances.

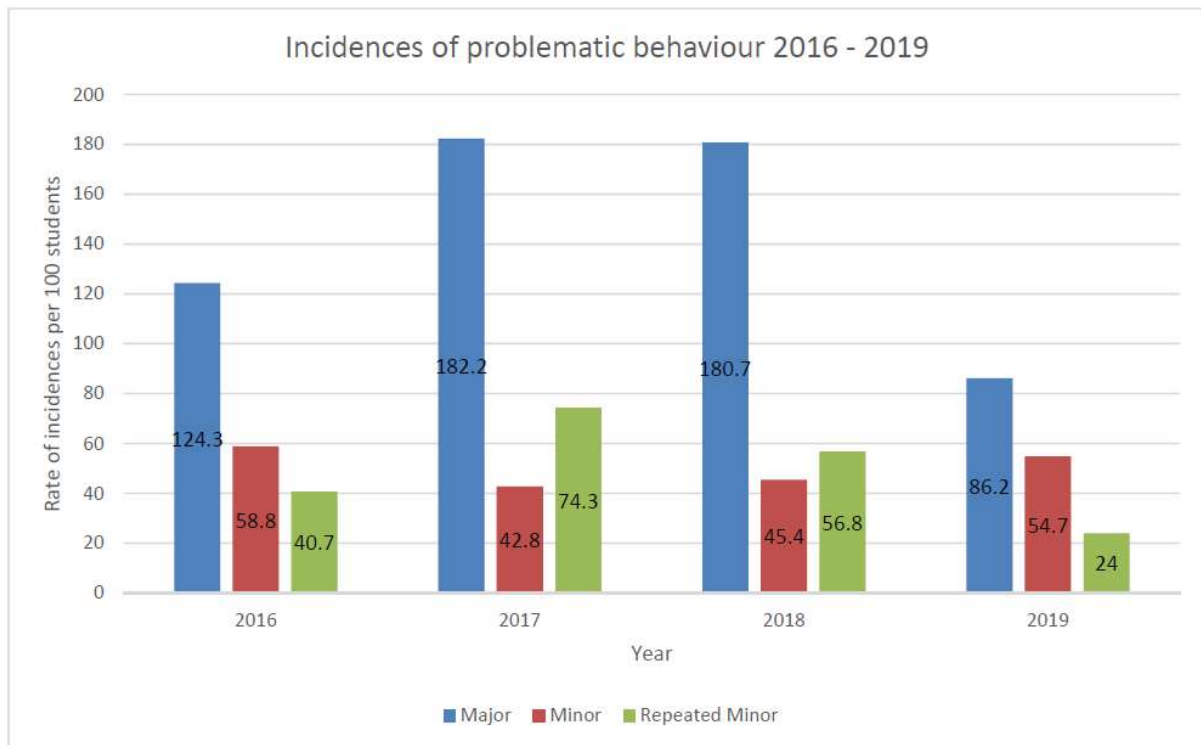


Figure 6: Allandale PB4L incidents, reported as a rate per 100 students, over the period 2016 to 2019

#### 4.1.4 Teacher practice is changing to better utilise the outdoor environment, which could address inequities with continued development

Included in the data sets were classroom observations of school-wide pedagogy prior to any changes of the outdoor spaces (2017, as part of the schools previous professional learning and development programme) and again in 2019 after the transformation had been completed. There was a clear increase in the use of outdoor spaces in 2019, both in traditional outdoor spaces (e.g. the field, or directly outside a class) and in the newly established spaces (e.g. Te Papa Miharo, Papakāinga, garden). Also evident, and of particular importance for understanding any shifts in teacher practice, were the increases in discursive<sup>6</sup> teacher-student interactions and the significant increase in student-student learning conversations (figure 7).

<sup>6</sup> Discursive interactions between teacher and student include the following (taken from Culturally Responsive and Relational Pedagogy):

- Academic feedback (what or how the student has done well in relation to their learning)
- Academic feedforward (what or how the student can improve their learning or move onto next learning steps)
- Co-construction (working with the student to build new knowledge or shared understanding)
- Cultural toolkit (create learning by student accessing their own cultural knowledge, experiences, history)

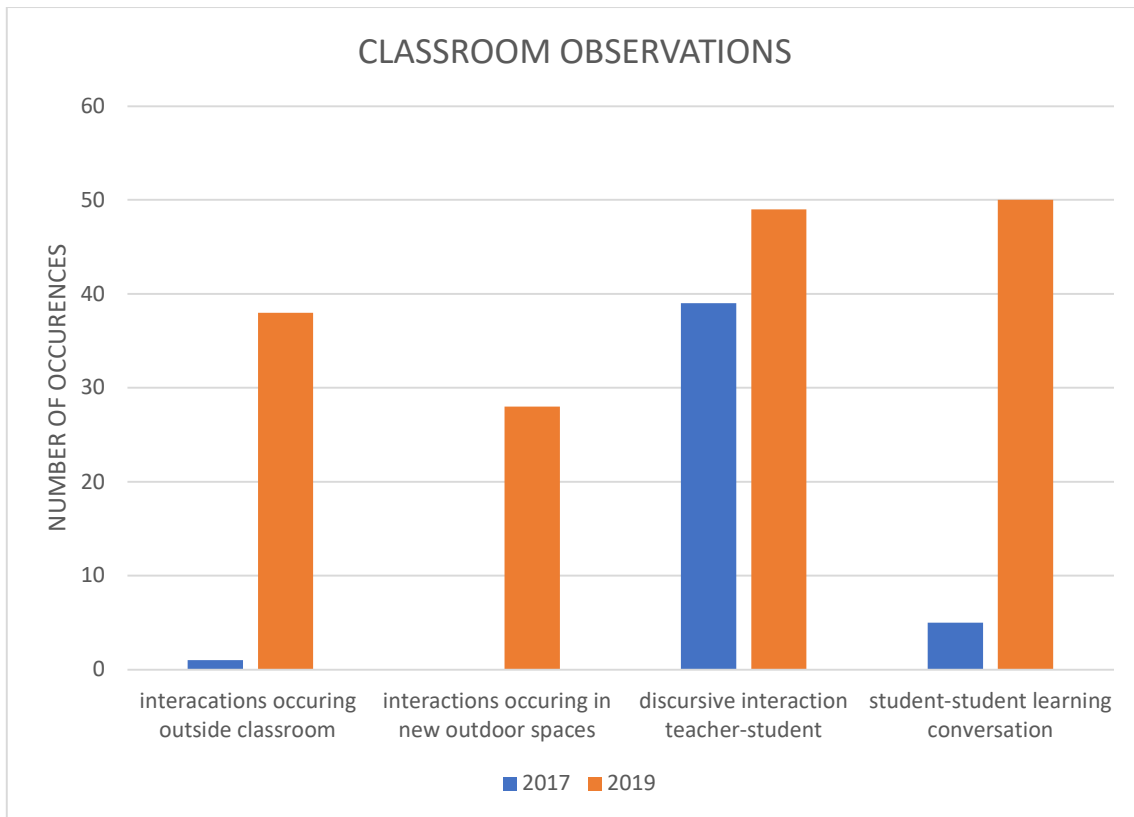


Figure 7: Classroom observations - breakdown of number, location and type of interactions occurring during observation

Research shows that when students are empowered to ask each other questions that promote independent learning, encourage collaboration and critical thinking, student academic outcomes are improved<sup>7</sup>. This is of particular importance for tamariki Māori, with the nationwide strategic focus and efforts to ensure Māori students achieve and enjoy educational success as Māori<sup>8</sup> intended to address historical inequities in an educational system that has traditionally underserved Māori. These efforts have incorporated teacher professional development on culturally responsive and relational pedagogy, which has been proven to reduce inequity for Māori within education when embedded across school systems and teacher practice<sup>9</sup>. Allandale Primary School had undertaken professional learning and development for their Kaiako around culturally responsive and relational pedagogy in recent years.

When asked if they thought the change in outdoor spaces would provide opportunities for tamariki Māori to experience success as Māori, Kaiako were uncertain if this was true. They felt that it was a good start and that the changes in the spaces would be a catalyst to ongoing development of their pedagogy.

*Not sure if this environment change really helps lift the success of Maori. But it's a good start. (Kaiako)*

*Without biasing predetermined learning styles (such as Māori are kinaesthetic learners), Māori students are engaged and are showing progress. There is a*

<sup>7</sup> Alton-Lee, A, 2015. Ka Hikitia – A Demonstration Report

<sup>8</sup> Ministry of Education, 2013. Ka Hikitia – Accelerating Success

<sup>9</sup> Alton-Lee, A, 2015. Ka Hikitia – A Demonstration Report

*disconnect between the taiao spaces, Māori approaches and ways of knowing, ways of doing. It is important that our next step in this journey is to enable greater opportunities for Māori to succeed as Māori, for this to be evidenced in clearer ways and for the effectiveness to be evaluated. (Kaiako)*

Links were made by some Kaiako to the opportunities the new spaces provided for better integration of local stories, curriculum areas. It was evident that these opportunities had not necessarily been taken up in the early stages of the school's use of these new spaces:

*We thought there would be more things to do in the papakāinga, but there isn't. So we use the space for art or reading, or eating, kapa haka practices, and drama. (Kaiako, 2019)*

*If we've calling this area Te Papa Mīharo, we need a dialogue to teach our kids. That makes it more meaningful for our tamariki Māori because it allows them to find their place in the world, as well as provide more mana I roto I te ingoa, honouring the Treaty through meaningful use of te reo Māori. (Kaiako, 2019)*

*As well as mana over there [in the papakāinga], the tamariki over there need to be clear about how to utilise the spaces. For the kids in an Ao Māori setting, if you stand back and observe for a bit you stand back and see the difference in use. For example, our [bilingual] kids don't eat out there in the papakāinga, because it's whakaruruhau, but other [English medium] kids do. (Kaiako, 2019)*

On reflection, Kaiako were able to identify ways in which these opportunities could now be taken up:

*We have all that knowledge here and it's important for us to be sharing all the mātauranga that we have. If we're calling this area Te Papa Mīharo, we need a dialogue to teach our kids. (Kaiako, 2019)*

*We've got it all here, we really don't need anything. And we are Ngāti Awa, so we're connected in there and have all the skills needed. (Kaiako, 2019)*

*The time and space to wānanga as a whole school – amongst ourselves to develop an understanding of our own whakapapa o te kura and tikanga. (Kaiako, 2019)*

These examples show a clear desire to ensure that the spaces are maximised in terms of their potential to impact tamariki experiences of culture, connection to mana whenua and affirmation of identities.

Perception data (of Kaiako, tamariki and whānau) on the type of teaching and learning interactions was also collected. Perception of all three stakeholder groups in 2019 was aligned regarding the strength of the relationships occurring in the classroom. This suggests that Kaiako efforts to understand and implement culturally responsive and relational pedagogy is starting to take effect. There was, however, a disconnect between Kaiako perception of how discursive their practice was, compared to what both tamariki and whānau perceived, with Kaiako rating their discursive practice as higher than independent observers. This suggests an opportunity to further embed and sustain culturally responsive and relational practices. As shown in figure 7, there was already an observable

increase in discursive interactions, so with a continued focus and ongoing support, Kaiako practice will continue to improve.

Another opportunity highlighted by the perception data collected was the lack of any discernible change in whānau perception of the type of teaching and learning interactions occurring. This could indicate that whānau are satisfied with their knowledge and understanding of the pedagogy at the kura or could also indicate an opportunity for increased engagement with whānau in conversations about what good teaching and learning looks like. This links to the opportunity to build a collective understanding of the spaces and practices and it would be of benefit for Kaiako and tamariki if learning focussed collaboration with whānau continued to be developed.

## 5 TAHA WAIRUA

This section addresses:

**O3 To what extent are the transformed outdoor spaces impacting transitions for new entrants?**

**O4 To what extent are the transformed outdoor spaces enhancing cultural connectedness?**

### **5.1 New entrant tamariki, Kaiako and whānau are experiencing smoother transitions into school – which has been attributed to both learning through play and the new outdoor spaces**

#### **5.1.1 Kaiako perceptions**

In 2018 the teachers in the junior school (where new entrants tamariki begin their educational journey at Allandale Primary School) participated in a focus group to share their observations of the transitioning process for new tamariki. It must be noted that at this stage, junior school Kaiako were already implementing a programme of ‘Learning Through Play’ – including using loose parts to support and increase in oral language and self-management for tamariki. Kaiako noted that oral language was improving, motor skills were being developed, tamariki were becoming more inventive and improved social skills (e.g. problem solving, conflict resolution) were becoming more evident. These Kaiako attributed these positive impacts to the inclusion of loose parts and more focus on learning through play. Greater engagement and kindness to one another were also highlighted by Kaiako:

*The kids are engaged so it's really improved their behaviour. (Kaiako, 2018)*

*We've noticed that children are generally being kinder and looking out for each other more. It's building manaakitanga, the kids are just more caring. (Kaiako, 2018)*

In conjunction with learning through play, kaiako expressed the importance of having dedicated outdoor spaces for utilising loose parts and ensuring these spaces were well managed and resourced:

*Play based learning is hard to do well inside a classroom. We couldn't do it properly until we had access to outside spaces to be able to spread out. (Kaiako, 2018)*

*Having the new area specifically for loose parts area has been really important to be able to leave the stuff out so creations don't have to get taken down at the end of the day - this is really important to the kids. (Kaiako, 2018)*

*When we first started learning through play in the shared junior block space, we could only do it with two classes at a time as the kids didn't know how to play, and so we had to role model good play and then we increased to 3 - 4 classes at a time in the area. And now we have all 7 junior classes at one time and it goes really well. (Kaiako, 2018)*

When the junior teacher group were interviewed again in 2019, after the transformation of the outdoor spaces of the school, there was a clear theme of appreciation for the new spaces and ability of the kaiako to articulate the impact those spaces had on the transition of the tamariki into the school.

A continuation of the impact of learning through play was evident, with comments that play based learning and loose parts fostered improved relationships which has been very beneficial to the settling of students. This included:

- Better relationships between students
- Stronger relationships with the community
- Better relationships with students from other classes

*This provides for more tuakana-teina relationships, as well as allowing much better whānau relationships and other pre-existing relationships to continue e.g. from preschool, neighbours etc. Before the children were very separated by class and had no opportunity in teaching time to interact with children outside their classroom. (Kaiako, 2019)*

Kaiako were also asked to share what they had predicted regarding the impact of the new spaces on transitioning tamariki.

*We predicted they'd settle faster, be more engaged and that we'd have better relationships with kids and their parents. We thought children would be more self-motivated and happier to come to school. We thought there might be more positive impact on boys in particular, who often find the transition more challenging. (Kaiako, 2019)*

They reported that their predictions had been correct, but they had also observed other impacts:

- Improved strength and motor skills
- Increased activity levels
- More kids using active modes of transport as they can use the equipment at school as well reduced device use – “not even asking to use them during break times, and they used to ask for access to devices all the time before” (Kaiako, 2019)
- More trust in the students

The kaiako expressed their surprise at the parental acceptance of learning through play. They had experienced no push back from parents about the use of less traditional methods of education.

The kaiako felt that the new spaces and the learning through play pedagogy had enabled them to broaden the curriculum being offered, and once again focus on key competencies:

*The new spaces and learning through play pedagogy allow us the time and opportunity to teach key competencies again - like how to behave and interact with peers, redirecting behaviour and distraction, and the spaces encourage those competencies too. (Kaiako, 2019)*

The key positive impacts that kaiako identified for their new entrant tamariki, as a result of the new outdoor spaces and learning through play included:



- Engaged, happy children
- Improved confidence and perseverance
- Better relationships with teachers
- The children have a positive image of themselves as learners

These features suggest that the improved outdoor spaces, coupled with a learning through play approach, can support a positive and successful transition to school experience for tamariki. They also link to those skills and qualities that set tamariki up for continued positive experiences as learners (key features from the New Zealand curriculum such as confidence, relating to others, others and active, lifelong learners)<sup>10</sup>.

*Now, the start of their education journey is far more positive overall so children are set up for a positive experience in education rather than being compared to others and thinking for example that they aren't good at reading. We're giving them opportunities to succeed and therefore be prepared to try new things rather than fail, and then disengage from education. (Kaiako, 2019)*

Further to these positive impacts for tamariki, Kaiako also shared the impacts on their own practice and experiences. A common theme of 'making our jobs easier' was evident in the kōrero shared by Kaiako, which was connected to the improved settling, decrease in behavioural issues and increased social and communication skills.

*It's so much easier now! Yeah, wow. We're not having to deal with behavioural issues any more, nor with kids who don't want to be at school. They love being here and happily separate from their parents when they get to school in the mornings as they want to go and play. (Kaiako, 2019)*

*The other big thing has been the dramatically improved social and language skills, which makes our jobs as teachers so much better and more rewarding. (Kaiako, 2019)*

Perceptions of other Kaiako at the school also indicated that they were observing tamariki transitioning into school with greater ease:

*It's like they haven't left kindergarten. (Kaiako, 2019)*

*Children transition smoothly as they have the freedom to choose where they want to be. Inside or outside, where they feel safe, secure. (Kaiako, 2019)*

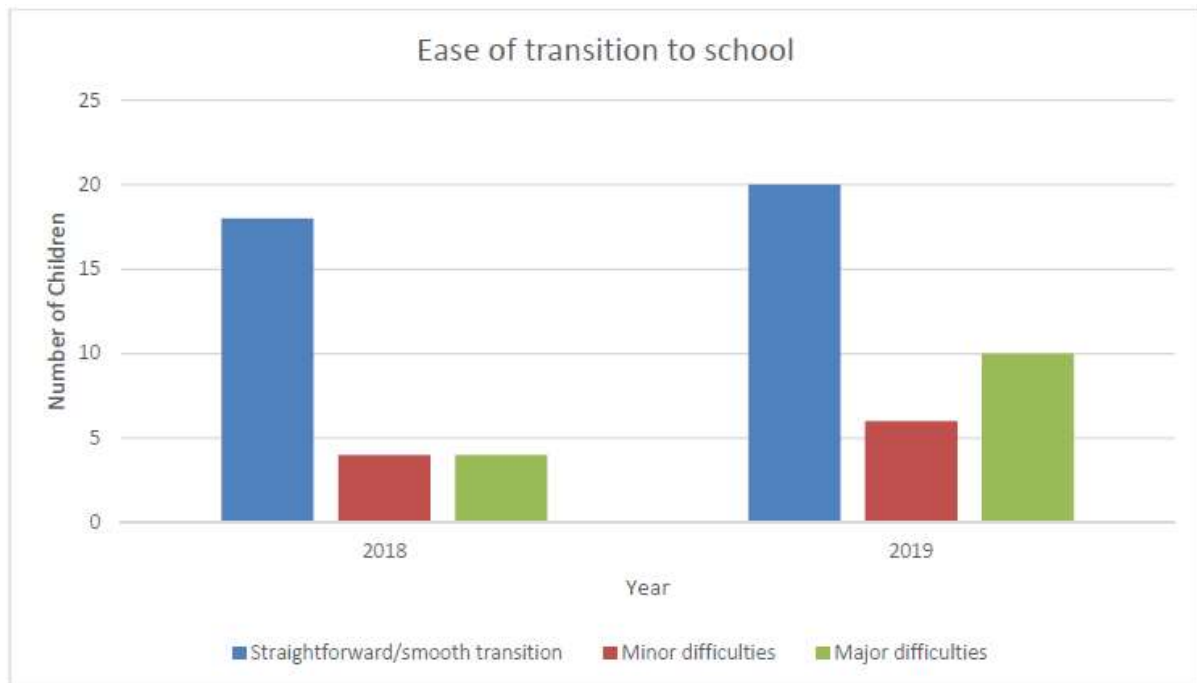
In addition to the perception data collected by teachers, records of the number of children who experienced smooth or straightforward transitions to school were collected. A surprising contrast is presented in this data set, indicating an increase in the percentage of children experiencing both minor and major difficulties in their transition (from 33% in 2018, to 44% in 2019).

Kaiako in this team noted that the 2019 cohort had an unusually high number of children with very difficult circumstances. They noted that though the number of children with both 'minor' and 'major difficulties' transitioning increased in 2019 compared with 2018, that they believed this was an

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<sup>10</sup> Ministry of Education, 2007. New Zealand Curriculum

anomaly. During the sense making session in February, 2020, Kaiako indicated that they believed that the changes to the outdoor spaces did improve the transitions of these children, and that the numbers with difficult transitions would have been higher still if the spaces had that cohort entered the school prior to implementation of Te Puna Taiao and Learning Through Play practices.



### 5.1.2 Tamariki perceptions

Student focus groups conducted in 2018 and 2019 included talking with tamariki from the junior school. Prior to the completion of the Te Puna Taiao transformation of outdoor areas, junior tamariki reported their time outside was spent participating in traditional games such as chasing, running, playing in the sand pit and playing with balls. When asked about what they did in quiet times, tamariki generally preferred to go back in the classroom “nah I go inside, do colouring”. They also reported that the only things they did with their teachers outside was picking up rubbish and playing games at the end of the day.

In contrast, in 2019 the junior tamariki were asked to draw the things they did outside. The tamariki drew a range of activities including singing and performing, biking, play with friends, soccer, flying fox, scooter park, making up games, and relaxing under the tree listening to birds. While discussing relaxing under the tree the student commented “trees make you breath; they make the air”. The activities took place in a broad range of outdoor areas including the whare, field, flying fox, stage bike track and scooter park. This shows an increase in the type of experiences occurring for tamariki in the outdoor spaces, and in particular highlights the opportunities to cater for a variety of learning needs (e.g. quiet time, relaxation, reconnection to wairua), by provision of a diverse range of spaces. This indicates that diversifying the schools outdoor spaces from traditionally sports fields and courts, sandpits and playgrounds, to places with trees, stages, gardens and a variety of built structures and playgrounds, will allow tamariki the ability to choose spaces based on their individual and daily needs. This will empower tamariki and also allow a smoother transition into a new school.

## 5.2 The potential for cultural connectedness to be enhanced is present in the new spaces, however there are opportunities for this to be more explicit for Kaiako and tamariki.

### 5.2.1 Perceptions and observations from pakeke (adults)

From a holistic perspective, and one that prioritise a Māori world view, the importance of cultural connection, te reo and identity to Taha Wairua is inherent. Cultural connectedness is also a key component for Māori students to achieve and enjoy success as Māori<sup>11</sup>. As previously mentioned in section 3.4, opportunities to weave in local narratives, te reo and a collective understanding of the cultural meaning of each space were evident.

There were strong themes across the sets of data that the spaces were providing ways of connecting that were previously not possible. This included connections with the different spaces, but also connections with each other and opportunities to strengthen these relationships. Comments from Kaiako during the 2019 focus group discussions included:

*It's provided a lot of opportunities for our tamariki and for the whole kura. They can use it wherever they like, instead of being out on just the grass. I think the whole thing has been amazing. (Kaiako, 2019)*

*My kids interact with other kids more now. In the wonderland before they were a bit standoffish, but now they interact with each other and they also show great problem-solving skills. Before the changes there was a real 'them and us' and now there's not. With both the kids and with the teachers. I think this is because of the taiao, and it's baby steps, but now there's a reason to come over and say hello. Having it out for learning through play is a huge bonus because all of our children are together. The learning through play encourages and is welcoming to other kids to come and interact. (Kaiako, 2019)*

Other comments reflected an understanding of the positive mauri of the school and the links to Te Ao Māori since the changes, which were connected to a stronger sense of belonging and positive spaces to reflect being Māori:

*As a result of the decrease in behavioural issues and the spark of engagement, the reignition of science and hands-on learning has really invigorated the wairua of Allandale School. (Kaiako, 2019)*

*I think the links to Te Ao Māori and indigenous nature, I think those things promote Māori identity and I think that is a wonderful thing. (Community Visitor, 2019)*

*Some Māori kids are shy to use places like this, they feel judged. But here you know it's for everyone, all cultures. I never feel judged here. I know this place is for me and my whānau. (Community Visitor, 2019)*

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<sup>11</sup> Ministry of Education, 2017. Ka Hikitia – Accelerating Success

*The outdoor spaces and associated changed practice have completely changed the mauri of the school. My child attended prior to the transformation, and now it is totally different. Now, there are areas and pockets, perfectly designed and unique, for children to all be busy and focused, and challenged at their own rate.*  
(Whānau member, 2019)

There were also comments from junior school Kaiako about the challenge of accessing different areas of the school – which is particularly relevant for new entrant tamariki who tend to stay physically close to their home base, or classroom, as they build confidence in their new surroundings. Kaiako commented that they did not use the papakāinga as it was outside of the junior block area therefore they did not think these spaces had impacted on transitions to school. This could be an area for potential development, so that cultural connections for new entrant tamariki are enabled through access to those spaces that are visibly strongly connected to Te Ao Māori.

### **5.2.2 Perceptions and observations from Tamariki**

Tamariki were also asked questions to gauge their understanding of the cultural connections made possible through the spaces. In 2018 tamariki were able to share some knowledge of local Māori stories. Younger tamariki were unable to share any stories of the local rohe, but were able to share a cultural story from their own whānau. The older tamariki retold the story of Wairaka, with the senior tamariki able to go into more depth. The breadth of knowledge of local stories and tradition discussed did not extend beyond the story of Wairaka.

*It's about the lady on the rock, only boys were meant to be going on the boat, she was praying that she would have the strength of a man and she saved the boat by her own and she was happy (Middle student, 2018)*

*Wairaka – I know the story. Men came to the thing paddling a waka. Females aren't allowed. They parked it and it drifted out to sea cos they didn't tie it properly. Wairaka said give me the strength of a man. Something 'whakatane'. So she paddled the waka and saved all the ladies and children – the ladies and children are not allowed off the waka. So Wairaka broke the rules to save the tribe, she didn't get thrown in the dungeon! (Senior student, 2018)*

In 2019 tamariki from the bilingual class (which at that time was located adjacent to the papakāinga area) had a sense of ownership over the Papakāinga and thought it was their area. One tamariki expressed their view that it should be for the whole school. The tamariki felt a need to have Te Reo names for the new areas of the school and they expressed their concern that not having those names and words made things harder. One tamariki was also able to share their observations of the impact of the new spaces on other students:

*Better for junior students. The Junior students looked bored when we did not have it. (Student, 2019)*

In direct comparison to the 2018 questions, the 2019 groups of tamariki were also asked about their knowledge of local stories. All the groups were again able to talk about Wairaka. This was again the extent of tamariki knowledge of local stories, and cultural history. This supports the previous finding of the opportunity to better integrate cultural narratives into the new spaces of the school. Further,

it was evident that both Kaiako and tamariki had a desire for there to be a more coherent understanding of the cultural potential of the spaces and the need for more considered use of te reo in alignment with each space.

## 6 TAHA WHĀNAU

This section addresses:

- O1 How effective has the transformation of outdoor spaces been in creating change for teachers/students/whānau?
- O5 To what extent are the transformed outdoor spaces impacting community participation and involvement with the school and wider community?

### 6.1 The transformed outdoor spaces have overall improved experiences for teachers, students and whānau.

Data collected across all groups (Kaiako, whānau, visitors and tamariki, through focus groups, surveys and observations) showed clear acknowledgement of the positive impact that the outdoor space transformation has had on the experiences of all current stakeholders.

Kaiako spoke particularly of the change in tamariki behaviour, including their social interaction, their collaboration and made regular mention of an increase in happiness:

*There has definitely been a shift in the ahua of the school. It is a much more fun to in these spaces. (Kaiako, 2019)*

*Kids are happy and that is why they are focused a bit more. (Kaiako, 2019)*

*Happier and therefore easier for us to help them learn. (Kaiako, 2019)*

*It's provided a lot of opportunities for our tamariki and for the whole kura. They can use it wherever they like, instead of being out on just the grass. I think the whole thing has been amazing. (Kaiako, 2019)*

*Much more collaborative play. Students are much more spread out around the school grounds during non-contact time (morning tea/lunch play). There seems to be something for everyone now, and the differentiation has helped tamariki find others with similar interests. (Kaiako, 2019)*

Mention was also made of the decrease in aggressive behaviour or conflict. This was attributed, in most cases, to the variety of options for tamariki (reflected in the deliberate design of diverse spaces) in conjunction with specific teaching efforts:

*There are more things to do, so kids are so keen to get outside and there are so many different areas for different types of kids that there are few conflicts. Again, kids are happier and also they have been taught in class how to resolve conflict and resolve their own issues more than before. The environment is the icing on the cake. (Kaiako, 2019)*

*They are spread right across the school and there is less conflict over play spaces. They are playing alongside others as well as approaching others to ask to join in. They are really happy compared to what we had before. (Kaiako, 2019)*

*Having more spaces for children to play in. Whilst the size in area hasn't changed the boundaries for the areas has become more definite. Given these parameters, students are happier because their play hasn't been inadvertently interfered with but other groups playing in the same space. Less competition for equipment, resources. They are more inclined to join in with others and to receive others in their play times. (Kaiako, 2019)*

While the majority of teacher comments were focussed on their observations of tamariki, some Kaiako also acknowledged that the changes had contributed to increased enjoyment in their own roles (see section 5.1 – transitions to school).

Whānau noticed the difference for their tamariki since the changes have been implemented. The acknowledged the impact on the wairua of the school, the beauty of the spaces and the practicality of the spaces for learning:

*It's just different eh. You can feel in when you walk in, the good wairua (spirit/soul). It looks cool as and I know when I walk in that he's going to have a good day. If I was a kid I'd be excited to come every day. (Whānau member, 2019)*

*The playground is amazing along with beautiful and practical gardens. Personally I am very happy that my grand children are able to attend this school. (Whānau member, 2019)*

*I like the equipment we have in the classroom I love that we have a flying fox and supernova. I like all the trees that have been planted and the flowers. (Student, 2019)*

Tamariki in 2019, when asked to comment on anything in particular about their school, often made mention of the outdoor spaces. They also used descriptors such as 'fun', 'amazing' and 'exciting' when describing their experiences at Allandale Primary School, including the new spaces and the teaching and learning interactions:

*It's fun and exciting. We get to make stuff and to learn about things that I want to know about. The new stuff outside is fun and there's way more things to do now. (Student, 2019)*

*I like my school because this year there's lots of new stuff outside like the junior area with tunnels. I like the wharenuī and sometimes we get to go in the lose parts area. (Student, 2019)*

*It's amazing here at Allandale, learning how to do all the new things. I like how they changed up the school so that everyone can have a fun time. (Student, 2019)*

*It's really amazing because teachers let you do fun things while you're learning and we get to choose what we want to do after we've been the teacher. Now we have more things to play on in the playground. I really like everywhere outside. (Student, 2019)*

It is apparent from these comments that there may have been some 'novelty value' in how the spaces affected children's experiences of school. It would be interesting to ask the same questions again in a year or two's time to see whether the outdoor spaces were still of primary note to tamariki when asked to provide a general comment about their schooling experiences.

While overwhelmingly participants in the evaluation considered there to be improvements for teachers, students and whānau, it was also noted that this was not solely attributable to the transformation of the outdoor spaces and it was acknowledged that there were still instances of negative behaviours:

*There is still a range of mild - moderate - serious violent/aggressive behaviours. These outbursts have occurred in spite of the changes in the environment. Whilst the environment has certainly contributed to the overall 'wairua pai' of the majority of students, it would be incorrect to assume the environment has been the catalyst for changed behaviour. Yes, it is a contributor, but it is not a solution.*  
(Kaiako, 2019)

This indicates an awareness of the need for multiple approaches that can leverage off the transformed environments. This requires ongoing development of practice, processes, collaboration with whānau and a collective focus on maximising the opportunities to improve wellbeing of tamariki.

## **6.2 Whānau of tamariki with a disability noticed a significant difference for their children**

Key informant interviews with whānau of children with disabilities enabled rich perspectives to be shared with the research team. Interviewees were extremely positive about the impacts the changes of the schools outdoor spaces had on their children's experiences. Key impacts included the ability to feel included; spaces that enable relaxation and minimise stress; aroha being facilitated through the environment; and the enhancement of whānau and community connections that provide a safe and nurturing space:

*I'm just grateful. I'm probably a bit painful and boring to listen to, because to anyone who asks, I can't say enough about how our lives have been affected. It's changed X's life and made him it possible for him to be normal. He still has his moments, but very rarely compared to what he was. So, he can relax as he's not stressed out all the times.* (Whānau, 2019)

*It's amazing. Having joined the Allandale before the changes, I see them as really allowing Allandale to be true to the values that it teaches; the environment facilitates aroha.* (Whānau, 2019)

Kaiako echoed these comments and observed the impact that the spaces can have on accessibility and inclusivity for the school:

*The variety of activities that tamariki can participate in using the school's Taiao resources allow for an almost limitless range of accessibility. The more opportunities we can present to our learners, the more inclusive our school can be!* (Kaiako, 2019)



### 6.3 The improved outdoor spaces have resulted in an increase in use of the spaces and greater participation of the wider whānau and community with the school

Community users of the school grounds were asked what they thought the impact of the transformation on the community had been. Most responded that they saw the school grounds being used more now than prior to the changes, and some provided in-depth whakaaro about the impacts. These included identifying the opportunities provided through the environment to strengthening relationships across the community; the resulting sense pride for the community; links to the learning enhancements provided by the spaces; and acknowledgement of the school as a 'hub' or focal point for the community:

*Yes. I think the grounds are used more by the community as a result of the development. I think Taiao facilitates community connection and cohesion (I certainly meet and more easily engage with so many whanau from backgrounds diverse to my own when I'm at Taiao. I think that the fact this absolutely amazing facility has been "gifted" and built in this poorer community too, I think that makes residents and users feel valued, like they're worth such an investment.*  
(Community visitor, 2019)

*Somewhere local kids can come too. I've also seen heaps of family here. Older people too. People coming to eat in gardens. How do get community to take more ownership and responsibility. (Community visitor, 2019)*

*I think it's an enhanced learning space. Sharing table is great way to share to reduce waste. Community gardens are great. Like wood structures and really user friendly. (Community visitor, 2019)*

*Seems more of a focal point.. See people using pātaka. Focus point for community. (Community visitor, 2019)*

*The barbecue is cool for people to use and it makes the school more known and people hang out here. (Community visitor, 2019)*

*It's a real hub so people want to come and hang out more. (Community visitor, 2019)*

Further comments from Kaiako included an observation that whānau were also coming into the school more often than before the transformation. It should be noted that this was also considered attributable to the recent co-location of some classes.

*I've noticed that my whānau come in a lot more. For example x's mum, used not to come in and now they bring the babies in to play. They come earlier and sit under the shade and chat with each other. (Kaiako, 2019)*

These outcomes are encouraging in that they align with some of the expected impacts identified by Kaiako in 2018:

- *Hopefully the school will become a community hub. Whānau will be confident and comfortable coming into the school for learning or for leisure.*
- *Have an amazing space to come to as a family within their area/community*
- *More people will come to Allandale than before so they can use the spaces.*
- *I'm sure people will come and enjoy the space. There are many possibilities, new friendships could be made between families using the eating areas.*
- *More engagement in school, more positive attitudes towards school from parents and our community. A more community feel in which we share our children's successes at school, a place we can be proud of each other. Sharing kai, sharing experiences etc.*
- *I hope they will also feel a pride and ownership of our school environment and use it for gatherings and fun times together. I hope they will help to care and maintain our new environment.*

There was identification by some participants of issues that needed to be considered. These included some concerns about rubbish and damage, and the potential for the areas to become 'babysitting tools'. Improvements were also suggested including toilets, more drinking fountains and increased shady areas.

*Our tamariki stay here after school quite a bit and I think is this a babysitting tool, and the kids are still here after 6 o'clock. The kids weren't hanging around the school as often before the changes and now they are here which I don't think is a good thing. Though there is probably less mischief now that the security cameras are in. (Kaiako, 2019)*

*The thing that has saddened me is the way some people of treated it. (Kaiako, 2019)*

It should be noted that the instances of comments related to the negative issues surrounding the transformed spaces, were vastly outweighed by the positive comments. Researchers also noted that in contrast to some comments noting damage, there was very little observable damage to vulnerable plants and built assets. The trend in responses was that the new spaces enabled a greater number of visitors to come to the school and their experiences, while they varied in terms of activities, time, location in the school, were all contributing to a greater sense of belonging, increased opportunities for connecting with others and an improving sense of connection of the community to the school itself. This suggests that the intended outcomes of community cohesion, whanaungatanga and the school as a space for all have been made possible through the kaupapa.

*For our whānau one of the biggest things has been that the facilities are available to the community on the weekends. This means that my child can explore the grounds in her own time and space, and it means that she is familiar with them when she comes to school. My partner and I are so happy that she has a place so close to home that she can participate in and enjoy. (Whānau, 2019)*

## 7 TAHA TINANA

### 7.1 The transformed outdoor spaces have increased the amount of physical activity

Outcomes related to increased physical activity of tamariki and whānau as a result of the new spaces were also evident to some extent. Observations by Kaiako across the school noted tamariki engaged in more physical activities as a result of the wider range of spaces. Connections were also made between the increase in physicality to greater resilience of tamariki.

*Children are happy to be in natural environments and are more physically active.  
(Kaiako, 2019)*

*The physical prowess and risk management skills of children has increased noticeably these features have improved their resilience and perseverance.  
(Kaiako, 2019)*

*Children are more physically active and excited to explore the spaces. They use the sandpit a lot and engage in messy play with water. They use the loose parts area to create lots of things and role play different scenarios. They run up and down the hills. More children are using the bike track and bringing their scooters to school to use at lunchtime. (Kaiako, 2019)*

Tamariki also reported engaging in a range of physical activities, and these were spread across the different areas of the school. This is in contrast to the range of areas described by tamariki in 2018 as supporting physical activity. In 2018 the areas reported by tamariki for physical activity were limited to the field and the middle park. By 2019, tamariki reported participating in physical activity in the following areas:

- Flying fox
- Skate Park
- Bike Track
- Papakāinga
- Sensory garden trees
- Sandpit
- Field
- Senior park
- Middle park
- Court

The types of physical activities reported by tamariki in 2018 were limited to traditional sports and games such as rugby, soccer, tag, bull rush, and scooters. In 2019, there was a range of additional physical activities reported by tamariki, as well as the traditional sports and games:

- Spinning, doubling and swinging on the flying fox
- Tricks on scooters
- Balancing on the supernova
- Biking
- Climbing trees

- Swinging on trees
- Water play
- Flips into sandpit
- Hide and seek
- Parkour

Despite the increase in physical activity and the diversification of spaces and playground equipment (with a high risk involved – e.g. flying fox), school accident data showed a decrease in the number of incidents reported. In 2016 there were 44 incidents reported, while in 2019 this had decreased to 25. This is encouraging in that it suggests that despite the increase of activity and risk, tamariki are making considered decisions about their activities, working together to keep safe and building resilience. When Kaiako were asked about whether there were more incidences of accidents, one responded:

*No, not really. Some bumps and grazes, but not more than there used to be with just more plan concrete. And the accidents are fine, they build their resilience and it doesn't put the kids off going straight back to what they were doing. (Kaiako, 2019)*

## 8 TE AO TŪROA

### 8.1 There is an increase in green spaces at the school, and a decrease in plastic playground equipment and concrete areas

Before and after photos of the school areas show a clear increase in the number of rākau, plants and gardens across the school. They also show a decrease in the size of concreted areas, particularly adjacent to the junior area. There is an increase in the opportunities for water play and shady areas (planted and built – e.g. papakāinga). The establishment of school gardens provide areas for production of kai, and employment of a gardener by the school has contributed the human resource to ensure this becomes sustainable. The following pages are a few examples of the changes in physical spaces – the photos on the left are the ‘before’ shots, the photos on the right the ‘after’ shots. Note that photos are taken from different angles in some cases.

#### 8.1.1 Junior area – now called ‘Te Papa Miharo’ (wonderland)



**8.1.2 School field – now with Maara kai, community BBQ, outdoor teaching and eating areas, carving, bike track and flying fox**



**8.1.3 Netball courts – now with scooter track and skate park**



**8.1.4 In front of the school hall – now the Sensory Garden**



**8.1.5 Behind the junior and middle classrooms – now the Papakāinga area**



## 8.2 The outdoor green spaces, while still growing, are beginning to provide tamariki with experiences that connect them to Papatūānuku

Parts of the transformation of outdoor areas included planting trees and establishing gardens and sensory areas (flowers, fragrant plants, colourful plants). At the time of the evaluation it should be acknowledged that while some growth had occurred in the preceding year, many of the natural, organic components of the spaces had not reached their maturity. There is also acknowledgement that at different times of the year the spaces look vastly different and provide different learning opportunities. Participants were asked for their perspectives once at the start (2018), and once at the end of the transformation (2019), so there is likely to be a narrow range of the green spaces in particular reflected in their responses.

Kaiako observed that some tamariki were able to connect more purposefully to the outdoors environment. This was also reflected by tamariki in the focus groups, who in 2019 were able to talk about finding peaceful places outside. This was a change from 2018, when tamariki spoke of having to go back inside to find quiet spaces. These opportunities for peace, introspection and reflection were connected to a building respect towards the environment, which is a key aspect of understanding and growing kaitiakitanga practices.

*They are more engaged in the environment. It is noticeable that they are more respectful of their surroundings and of each other. (Kaiako, 2019)*

Other comments reflected the physical impact that greener spaces can have on an environment, this was evident in comments about the effect that larger amounts of concrete can have on the temperature of a space, and the need for cooler, shaded areas for tamariki to learn and play (this is of particular importance in Whakatane – regularly recorded as the town with the most sunshine hours in Aotearoa).

*One thing is temperature of the outdoor play areas. Last week it was too hot to be outside in the central junior block as there is so much concrete the area is a big heat trap, so we had to stop play based learning and come inside. We need more shaded spaces outside to be able to utilise them on hotter days for learning through play. (Kaiako, 2018)*

As well as the obvious need for more trees for shade, and less concrete to decrease temperature, the Kaiako also noted the opportunities that more plants provided for learning. Examples shared included being able to see caterpillars turning into chrysalises on the newly planted trees and plants, and being able to bring in other natural components that support the development of a kindness towards all living things:

*We've been able to bring newly-hatched chicks into school and raise them here, and we never could have done that before. Both because there wasn't grass to put them on, but more importantly because the demeanour of the children has changed. The kids have all been so kind and gentle with the animals. We had lambs last year and it just didn't work as the kids and their play was much more aggressive. (Kaiako, 2019)*

While longer term outcomes such as increased shade (due to trees growing bigger), increased production of food, and increased biodiversity will not be evident in this evaluation, there is



evidence to suggest that the initial changes in the environment are already starting to impact positively on tamariki, teachers and whānau.

## 9 UNINTENDED CONSEQUENCES

This section addresses:

### 07 Were there any unintended consequences of the transformation of the outdoor spaces?

The evaluation data collected, across a broad range of areas, did not show with any statistically significant evidence that there have been any unintended consequences of the transformation of the outdoor spaces.

However, there were a few outliers in terms of data points that will be discussed briefly in this section.

Firstly, despite overwhelmingly positive comments from participants in focus groups about the impacts of the spaces on transitions for new entrants, one source of data showed that there had been an increase in the number of tamariki who experienced difficulties settling into school. This was discussed with the BOT and staff of the school and one suggested reason for this anomaly was the greater needs of the 2019 cohort of tamariki in the new entrant group compared to the 2018 cohort. This can be a statistical challenge for any data that looks at different cohorts of people to measure the same thing in different years – and suggests an opportunity for longitudinal data to be collected, and/or trend data over a number of years.

There was similar outlier in the data for PB4L incidents – between 2017 and 2019, despite there being a decrease in major behaviours, there was an increase in minor behaviours. This could also be explained using the previous reasoning (different cohorts of tamariki contributing to the same data). However, there is also the need to understand the potential differences in reporting incidences (which again relies on different groups of people across the different years).

While not significant enough to impact the overall themes from both the transitions findings or the behavioural comments, it should be noted that ongoing monitoring of the multiple sets of data should inform the continued use and development of the spaces.

Finally, an important consideration must be made concerning the broader context of Allandale Primary School during the evaluation period. The evidence collected and presented here has been analysed for specific links and mention of the transformation of the outdoor spaces through Te Puna Taiao. As mentioned previously, it must be acknowledged that while this evaluation has considered outcomes of the Te Puna Taiao kaupapa, there have been multiple initiatives, actions, changes in processes, people and systems and developments within the school over this period. During the analysis phase of the evaluation, the research team heard some of the questions, learnings and wonderings of the BOT and staff. It is important to note that the following activities were highlighted by staff as also likely to have contributed to the overall experiences, perceptions and outcomes for tamariki, whānau and Kaiako:

- Learning through play
- PB4L
- School houses
- A changed philosophy on stand downs
- Curriculum for seniors developed
- Culturally Responsive and Relational Pedagogy (CRRP) professional development
- Structure around behaviour processes, behaviour plans
- Planning expectations
- Formative assessments
- Change in duty structure
- More people out on duty
- Opening of pool, bikes
- Increase in Māori staff
- Bilingual unit (re)created
- Changes in staff, whānau and tamariki

The evaluation team acknowledges that, where possible, data has been used that clearly links to the transformation of outdoor spaces, through the Te Puna Taiao kaupapa. Where this has not been possible, acknowledgement has been made of any other likely impacting factors. The complex and diverse day to day activities within a primary school context, while challenging for extrapolating data in a statistically robust way, is an example of the rich and varied tapestry of experiences that enrich the education of tamariki.



## 10 CONCLUSIONS AND RECOMMENDATIONS

This section sets out the overall evaluative conclusions related to each of the criteria under the Key Evaluation Questions and provides a summary of the evidence on which the conclusions are based. The criteria on which the evaluative judgements were made are provided in Appendix 3. It also provides recommendations to address PR3: How can the implementation be improved to make it more effective?

### 10.1 EVALUATIVE PERFORMANCE METRIC

The data gathered throughout the evaluation was analysed against the five outcomes areas (Taha) of Te Puna Taiao and the measure of success and indicators in Appendix 3. Data collected under the outcomes evaluation questions was assessed against the continuum below to identify where each aspect of the Te Puna Taiao kaupapa is sitting in terms of its development, implementation and early outcomes.

KĀKANO	PIHINGA	MĀHURI	KŌHURE
Seed	Shoot, young plant, seedling	Young tree or sapling	Development of a tree or plant to maturity
Initial phase – this aspect of the Te Puna Taiao kaupapa is still developing.  Significant challenges are identified that require targeted actions and focus to ensure movement towards desired outcomes.	Emerging phase – this aspect of the Te Puna Taiao kaupapa is beginning to show desired outcomes.  The evaluation identifies some examples of good practice or early outcomes.  Continued growth in this area will require some effort and focus.	Establishing phase – this aspect of the Te Puna Taiao kaupapa shows good performance.  There are positive indicators that show significant movement towards desired outcomes.  Nurturing of existing practices will continue to grow this aspect.	Thriving phase – this aspect of the Te Puna Taiao kaupapa is having the intended impact and producing positive outcomes.  The evaluation identified exemplary performance.  No changes or adjustment needed.



## 10.2 SUMMARY AND CONCLUSIONS

- **PR1: How effective was the process of implementation of the Te Puna Taiao kaupapa at Allandale Primary School?**



The implementation of the Te Puna Taiao kaupapa at Allandale Primary School was effective in that staff, whānau and tamariki are all now using the spaces in different ways. However, the process could be tightened to ensure there is a clear link between stakeholder engagement, the design process and the potential practice changes. This could include being more explicit early on about the ways that existing spaces can be used differently (e.g. before any physical transformation of space). The vision of Te Puna Taiao (healthy, resilient tamariki and communities through transformed outdoor spaces) was observable after the implementation of the kaupapa, through the wider range of activities occurring outdoors; more positive behaviour and attitudes while in the spaces; and a greater variety of people using the spaces across a wider range of time.

- **PR2: To what extent were stakeholders involved in the implementation of new spaces? What were the missed opportunities?**



Stakeholders were involved in various parts of the implementation, however this ranged from involvement throughout every step by a few, to no involvement by others. Identification of a lack of coherent understanding of the names, reo used and stories behind aspects of the design was made.

Opportunities were identified to include stakeholders in more parts of the design process. This was particularly evident when reflecting on the cultural narratives embedded in the design and the opportunity for greater involvement of those with knowledge and expertise in the local stories, history and reo. This bridging between design and mana whenua is considered an important opportunity for schools to either collaborate through existing relationships within the community (hapū, marae and iwi) or as a lever to developing stronger, more purposeful and reciprocal

learning relationships with their local experts.

- **O1: How effective has the transformation of outdoor spaces been in creating change for teachers/students/whānau?**

The transformation of outdoor spaces has resulted in changes for teachers, students and whānau. The changes range from more positive student to student interactions; an increase in learning interactions occurring outside; a greater feeling of happiness and fun for tamariki; increased opportunities to connect with others in the spaces; diverse areas where multiple learning and social



needs can be met; feelings of safety and inclusion for tamariki and whānau; a sense of pride and feeling valued.

These changes, while in their early stages, will continue to impact tamariki and the community, and Kaiako are feeling more empowered to use the spaces in their practice. Opportunities for ongoing development of a shared understanding, and continued engagement with whānau and the community will enable changes to be embedded and new learnings to be cemented.



▪ **02: To what extent are the new spaces impacting practice?**

Practice of Kaiako, tamariki and whānau have been impacted by the new spaces. Whānau and the community are using the spaces more often and for a wider range of activities. Tamariki are able to experience different types of activity amongst the diverse range of spaces.

Kaiako have continued to develop their pedagogy, off the back of previous professional development around learning through play and culturally responsive and relational pedagogy. More interactions during class time are taking place outside of the classroom and there are more discursive teaching practices occurring. Learning through play has enabled junior Kaiako to maximise the use of the outdoor spaces and this has had a positive impact on both Kaiako and tamariki experiences.

There is an opportunity for practice to be developed further, particularly around the integration of local narratives, and cultural stories into curriculum and teaching programmes. Collective knowledge building, collaborative teaching practices and a focus on culturally responsive and relational pedagogy, will allow Kaiako to maximise the outdoor spaces for learning that affirms identities, promotes te reo Māori and enhances cultural connections to the Taiao and to each other.

▪ **03: To what extent are the transformed outdoor spaces impacting transitions for new entrants?**

The transformed outdoor spaces have impacted transition for new entrants in a positive way. Kaiako and whānau reported that tamariki were settling in better as a result of having safe, diverse



and stimulating spaces where they can develop their social connections with others and allow their creativity to grow.

Learning through play has also contributed to the improved transitions for tamariki, and the outdoor spaces have enabled a more seamless shift to learning through play practice. Spaces where multiple classes of children can learn and play together have also allowed relationships to develop and a sense of belonging and connection to be established for younger tamariki.

Opportunities to further develop a collaborative understanding between whānau and teachers of the learning through play practices and how the spaces support this approach, will further enhance the junior schools transitioning of new entrants into Allandale Primary School.

- **O4: To what extent are the transformed outdoor spaces enhancing cultural connectedness?**



Early signs of enhanced cultural connectedness were observed through the increase in culturally responsive and relational pedagogy, and the beginning of shared understanding of the names and meanings behind the different areas of the school.

Tamariki knowledge of local stories, as an indicator of their cultural connectedness to the mana whenua, was limited and indicates a need for a more coherent approach towards providing opportunities for cultural contexts to support and accelerate learning.

Ways to improve cultural connectedness were identified by some Kaiako, including school-wide wānanga to develop collective understandings, tikanga and approaches to embedding narratives within the spaces and teacher practice. Te reo was also identified (by both Kaiako and tamariki) and a way to enhance cultural connectedness within the kura.

- **O5: To what extent are the transformed outdoor spaces impacting community participation and involvement with the school and wider community?**



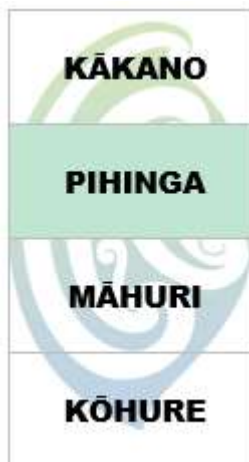
Community participation and involvement with the school has increased significantly since the transformation of outdoor spaces. Greater numbers of visitors are utilising the facilities outside of school hours and a wider range of people are visiting.

People who use the space are noticing the impact on development of relationships; sense of pride for the community; diverse learning opportunities for tamariki; and the creation of a local hub for the Kōpeopeop community.

Increased use of the space has identified some potential issues or future developments, however the overall theme from stakeholders was that the spaces have injected a much needed community focal point that supports a wider range of people and needs, including those with disabilities.

Continued nurturing of the spaces (for example the community garden), and ongoing promotion of the school for community events will support the growth of the school as a hub for connection, positive interactions and kaitiakitanga.

- **O6: To what extent are the transformed outdoor spaces impacting equitable learning outcomes for students at Allandale?**



The transformed outdoor spaces are providing a different type of learning experience for tamariki and Kaiako are developing their pedagogy to better support the learning needs of Māori. There is no strong evidence to suggest that learning outcomes have become more equitable as a result of the transformation. However, the observed practice and stories shared by tamariki suggest that they are experiencing an increase in the type of interactions that accelerate Māori student achievement.

An ongoing focus by the school on culturally responsive and relational pedagogy, support for Kaiako to embed discursive practices, collaboration with whānau and regular monitoring and reflection on student achievement data, will support ongoing efforts towards equity – so that Māori students can achieve and enjoy success as Māori.



## 11 RECOMMENDATIONS

Based on the findings and conclusions described in this report, the evaluation makes the following recommendations. These recommendations will address key evaluation question PR3: How can the implementation be made more effective? And will support movement towards mid- and long-term outcomes.

- **Recommendation 1: Retain the implementation model of Te Puna Taiao, with increased opportunities for stakeholders to participate in the design process.**

Overall, the implementation of the kaupapa was successful, with observable and reported positive impacts on the whole school community as a result of Te Puna Taiao. The three-phase implementation process – reimagine, transform and better use - is robust and provided stakeholders with opportunities to participate. There was identified a need for more enhanced involvement of stakeholders in the ‘reimagine’ design process. This is important to early on identify and integrate local narratives and cultural stories into the design of the spaces. Clear agreement as to values going into the process as well as agreed roles and responsibilities would support better outcomes in this regard.

- **Recommendation 2: Collective sense-making and collaboration to embed cultural narratives into the spaces and the curriculum.**

While the new spaces provided enhanced opportunities for the school’s Learning Through Play programme, and a wider range of activities for tamariki outside, there was a strong theme of a missed opportunity for the cultural narratives to be more explicit. School-wide efforts to build collective understanding through collaboration with whānau, hapū, iwi should focus on weaving the local stories around the outdoor spaces (e.g. the Mataatua waka journey and the manu guiding it to safety as a story for the flying fox). This should include development of common tikanga, reo and values relating to the spaces and reflect, where possible, both mana whenua (Ngāti Awa) and the identities of the tamariki.

- **Recommendation 3: Continue to support Kaiako to develop their understanding of culturally responsive and relational pedagogy and ensure support is provided to enable them to embed discursive practices.**

Evidence suggests that Kaiako practice is shifting towards a more culturally responsive and relational approach. The transformed outdoor spaces provided more opportunities for discursive teaching interactions and student to student learning conversations. These aspects of culturally responsive and relational pedagogy need to be continually grown and supported and the outdoor spaces provide a perfect context for this. Coupled with recommendation 2, this focus on professional development and support for Kaiako will continue to improve outcomes for all tamariki, in particular Māori students.

- **Recommendation 4: Create more opportunities for whānau collaboration in learning, which maximises the multiple activities happening in the kura.**

Acknowledged throughout the evaluation are the multiple activities that together with Te Puna Taiao have contributed to different outcomes for students over the past three years. The evaluation

recognises an opportunity to support whānau engagement with the kura by collaborating and sharing knowledge and expertise about initiatives such as learning through play, PB4L, te reo Māori as a few examples. The opportunity presented by an increase in whānau and community use of the school's outdoor spaces could provide a lever towards more purposeful learning collaboration with whānau – and could result in whānau contributing their expertise through different ways, within the different spaces. Investigation into ways to bring in whānau more, whether through the outdoor spaces, or other school initiatives is warranted and will potentially impact tamariki experiences.

○ APPENDIX 1: THE 10 DESIGN ELEMENTS OF TE PUNA TAI AO

Design Element	Description	Purpose and explanation of mechanism
1. A series of separate, but connected, diverse use spaces	A mix of some small areas designed for a few children, and larger areas for bigger groups	<p>To create areas that can be used equally well for play as for teaching</p> <p>To foster cooperative play</p> <p>To reduce bullying and opportunities for conflict</p> <p>To provide for quiet spaces for individual play and learning without feelings of isolation and anxiety</p> <p>To better cater to the wide variety of learning dispositions of our tamariki</p> <p>To provide for the concept of an outdoor classroom</p>
1. Natural materials and a natural design aesthetic that references the school's rohe	A design focus that references Te Ao Tūroa and wherever possible uses natural materials, including example, sand, pebbles, water and wood referencing for example forests, lakes, mountains, rivers, sea and beach	<p>To provide children with a connection to the natural world, and all the benefits that provides</p> <p>To connect tamariki to Te Ao Tūroa</p> <p>To stimulate the senses</p> <p>To provide opportunities to better connect whānau and community with the kura</p> <p>To build mana whenua and allow tamariki to reference their own whakapapa</p> <p>To engender an environmental ethic</p>
1. Clear references to Te Ao Māori	<p>Inclusion in the grounds of spaces that provide for the leaning tikanga and kawa and help children to learn about and connect to Te Ao Māori, for example:</p> <ul style="list-style-type: none"> <li>● Small whare to be used as teaching and breakout spaces</li> <li>● A permanent hāngī pit</li> </ul>	<p>To be used as fantastic play areas during breaks, and equally, especially by older students, as breakaway areas for small-group work</p> <p>To connect tamariki to Te Ao Māori and traditional ways of life</p> <p>As a setting for transfer of kawa (cultural practices) from both kaiako and members of our kids' whānau and wider community</p> <p>To build mana whenua and allow tamariki to reference their own whakapapa</p> <p>To provide opportunities for whānau to teach traditional skills and tikanga around activities related to traditionally-important species such as Kūmara, Pikopiko, and Mānuka</p> <p>To foster collaboration</p> <p>To provide opportunities to better connect whānau and community with the kura</p>
1. Loose parts - materials that can be manipulated and moved	A concept borrowed from early childhood education and increasingly being adopted by primary schools. Loose parts such as driftwood, tyres, planks, and slices of tree trunks that children can use to work	<p>To foster more creative and collaborative play</p> <p>To provide for riskier play experiences to help children learn and practice making judgments around risk, build</p>

	collaboratively to create structures such as huts, sculptures and play areas they've designed and created themselves.	their motor skills, perseverance, self-control and resilience To foster opportunities for tamariki and whānau to engage in creative and collaborative play together, fostering relationships and building connectivity
1. Components that are physically challenging and provide for risk-taking	For example, things like: <ul style="list-style-type: none"> <li>● Flying foxes</li> <li>● Climbing frames</li> <li>● Skate park</li> <li>● In ground trampoline/s</li> <li>● More trees (exotic and native species selected carefully for their play potential)</li> <li>● A tree house area with platforms, cargo net and balancing strops</li> <li>● A road bike park, with markings and signage to practice safe road bike skills</li> <li>● Mountain bike track</li> </ul>	To provide for riskier play experiences to help children learn and practice making judgments around risk, build motor skills, perseverance, self-control and resilience – the very skills research shows our kids need to thrive, focused on the principle that “school grounds should not be as safe as possible, but as safe as necessary” (International Schoolground Alliance) To build physical fitness and motor skills
1. An outdoor performance area	An outdoor stage and seating area that can be used for both formal and informal performances, by small and large groups alike. The area will also encourage collaborative and creative play in break times	To provide a venue for outdoor performances such as kapa haka As settings for transfer of kawa (cultural practices) from both kaiako and members of our kids' whānau and wider community – relating for example to poi, rākau, taiaha etc To encourage the performing arts and oral teaching practices
1. Beautiful and productive gardens	A wide range of gardens, both productive and aesthetic, including: <ul style="list-style-type: none"> <li>● Fruit</li> <li>● Nut</li> <li>● Vegetable</li> <li>● Traditional use (e.g. pikopiko, mānuka, kawakawa)</li> </ul> A focus on native species, but also inclusion of exotics as appropriate	To give tamariki opportunities to experience all the benefits of better understanding where their kai comes from and how to grow things To foster a connection with the natural world To engender an environmental ethic To encourage activity and reduce obesity To provide opportunities for our whānau to teach our tamariki traditional skills and tikanga around activities such as kūmara, pikopiko, and mānuka cultivation, harvest and use. To be beautiful for beauty's sake
1. Sensory areas	A number of areas designed to stimulate all the senses, including for example: <ul style="list-style-type: none"> <li>● Outdoor musical instruments</li> <li>● Water play areas, with pumps etc</li> </ul>	To awaken all the senses in our kids and stimulate their brains for learning and improved emotional resilience To provide for the wide ranging benefits linked to creating music To provide quiet and calming areas for children experiencing stress – e.g. a child acting out disruptively, or a

	<ul style="list-style-type: none"> <li>● Areas designed for stimulating the sense of touch – pumice, stones etc</li> <li>● Edible gardens and trees</li> <li>● A focus on making sure these areas are designed to cater to the needs and abilities of all members of our kura and community</li> </ul>	<p>child feeling anxiety about a new situation (refer the body of research on sensory modulation – especially for treating anxiety and sensory disorders)</p> <p>To build mana whenua in our kids and allow them to reference their own whakapapa</p>
1. Art and Sculpture	<p>Artworks and sculptures that can be added to over time with a focus on work connecting children to Te Ao Māori and stimulating all the senses.</p>	<p>To connect tamariki to Te Ao Māori and traditional ways of life</p> <p>To awaken all the senses in our kids and stimulate their brains for learning and improved emotional resilience</p> <p>To improve mental health</p>

## ○ APPENDIX 2: THE ALLANDALE SCHOOL DESIGN PLAN



## ○ APPENDIX 3: CRITERIA AND INDICATORS OF SUCCESS

The table below outlines how we evaluate the Te Puna Taiao kaupapa. It includes descriptions of success for both process and outcomes (aligned to the five Taha of the Te Puna Taiao outcomes model), the indicators we looked for during fieldwork that reflect success, and the sources of data that we have drawn from to produce these assessments.

The table provides desired achievements and performance indicators for the Key Evaluation Questions PR1 and PR2, and O1 through to O6. It excludes questions PR3 and O7 as they are reflective questions that we have answered through a synthesis and analysis of the information collected.



MEASURE OF SUCCESS	INDICATORS	
<b>PR1 How effective was the process of implementation of the Te Puna Taiao kaupapa at Allanda</b>		
The school community and stakeholders are provided with multiple opportunities to contribute to the implementation of the Te Puna Taiao kaupapa.	<ul style="list-style-type: none"> <li>● Te Puna Taiao kaupapa reflects the school community.</li> <li>● School community members state they have had opportunities to participate in the process of Te Puna Taiao.</li> </ul>	<ul style="list-style-type: none"> <li>●</li> <li>●</li> <li>●</li> <li>●</li> <li>●</li> </ul>
Staff, students and whānau are given support to understand how the outdoor spaces can be used differently.	<ul style="list-style-type: none"> <li>● A plan is in place to support collective understanding of how the outdoor spaces can be used.</li> <li>● Staff, students and whānau have participated in sense-making about why the outdoor spaces have changed.</li> <li>● Staff, students and whānau have opportunities to use the spaces differently.</li> </ul>	<ul style="list-style-type: none"> <li>●</li> <li>●</li> <li>●</li> </ul>
<b>PR2 To what extent were stakeholders involved in the implementation of new spaces? What were the</b>		
The design process of the new outdoor spaces was a collaborative one that utilized expertise from all areas of the school community.	<ul style="list-style-type: none"> <li>● Multiple stakeholders from the school and community were involved in the design of the outdoor spaces.</li> <li>● Multiple opportunities for input from the school community were provided throughout the design process.</li> <li>● External expertise (not school staff) were utilized where appropriate in the reimagining and transformation of the school spaces.</li> </ul>	<ul style="list-style-type: none"> <li>●</li> <li>●</li> <li>●</li> <li>●</li> <li>●</li> </ul>

TA HA	MEASURE OF SUCCESS	INDICATORS	
<b>O1 How effective has the transformation of outdoor space been in creating change for teachers/s</b>			
<b>TAH A TIN AN A</b>	Children and whānau are engaged in active play across all times before, during and after school hours.	<ul style="list-style-type: none"> <li>● Tamariki are using the space in active ways at different times during the week.</li> <li>● Whānau are using the space with their tamariki in active ways.</li> <li>● The outdoor spaces of the school are seen as a place where active play happens regularly.</li> </ul>	<ul style="list-style-type: none"> <li>●</li> <li>●</li> <li>●</li> <li>●</li> <li>●</li> </ul>



		<ul style="list-style-type: none"> <li>● Tamariki are working collaboratively outdoors and taking sensible risks with their active play.</li> </ul>	
<b>TAH A WH ĀN AU</b>	Social interactions between people (children with each other, teachers and tamariki, whānau and school, whānau and tamariki) are positive.	<ul style="list-style-type: none"> <li>● Tamariki interactions during the school day are positive.</li> <li>● Incidences of bullying, aggressive behaviour and negative social interactions are decreasing.</li> <li>● Interactions between tamariki and adults are positive.</li> <li>● Whānau feel safe and cared for at the school.</li> </ul>	<ul style="list-style-type: none"> <li>●</li> <li>●</li> <li>●</li> </ul>
<b>TE AO TŪR OA</b>	The environment of the school reflects mana whenua, biodiversity, and provides multiple opportunities for people to understand their role as kaitiaki.	<ul style="list-style-type: none"> <li>● The physical environment reflects regional cultural stories, whakapapa and history.</li> <li>● The natural environment contains native biodiversity.</li> <li>● The outdoor spaces provide opportunity for understanding our connection to the natural world.</li> <li>● Gardens, sensory areas, trees and rongoa planting are available in the area.</li> <li>● Tamariki and adults are using the outdoor areas to learn about growing food, biodiversity and kaitiakitanga.</li> </ul>	<ul style="list-style-type: none"> <li>●</li> <li>●</li> <li>●</li> <li>●</li> <li>●</li> </ul>
<b>O2 To what extent are the new spaces impacting practice?</b>			
<b>TAH A WA IRU A</b>	Learning interactions between people are culturally responsive and prioritise the learning needs of tamariki.	<ul style="list-style-type: none"> <li>● Teacher pedagogy reflects the principles of culturally responsive and relational pedagogy.</li> <li>● Teaching and learning interactions are based on student needs and passions.</li> <li>● Students have opportunities to direct their own learning.</li> <li>● Students collaborate with each other and external members of the community and whānau to better achieve their learning goals.</li> <li>● Teachers are enjoying using the multiple learning spaces.</li> </ul>	<ul style="list-style-type: none"> <li>●</li> <li>●</li> <li>●</li> </ul>

TAH A HIN EN GA RO	Outdoor spaces are utilized during break time, contact time and out of school hours in ways that promote creative thinking and student agency.	<ul style="list-style-type: none"> <li>● Tamariki use the outdoor areas during play time in ways that are creative and collaborative.</li> <li>● Tamariki use the outdoor areas during classroom time to enhance their learning.</li> <li>● Tamariki are provided with learning contexts that maximise the outdoor spaces as ways of learning, not just places for learning.</li> </ul>	● ● ●
	Teaching and learning is occurring in multiple spaces across the school grounds, across multiple strands of the curriculum.	<ul style="list-style-type: none"> <li>● Teachers are providing multiple curriculum connections and learning opportunities through the outdoor spaces.</li> <li>● Teachers and students can draw links to multiple curriculum areas from contexts of learning that take advantage of the outdoor spaces.</li> <li>● Teachers feel empowered to make more curriculum connections through the outdoor spaces.</li> </ul>	● ● ●

**O3 To what extent are the transformed outdoor spaces impacting transitions for new e**

TAH A WH ĀN AU	New students to the school are settling into the new environment quickly and with confidence.	<ul style="list-style-type: none"> <li>● New students feel safe at Allandale school.</li> <li>● New students play and learn in the outdoor spaces.</li> <li>● New whānau to the school feel safe to come into the learning environments.</li> <li>● Teachers of new students feel better equipped to meet the need of a range of students.</li> </ul>	● ●
	Whānau are more confident to come into the school environment for a variety of reasons.	<ul style="list-style-type: none"> <li>● More whānau, and more diverse whānau, are coming into the school for academic and non-academic reasons.</li> <li>● Whānau are using the school outside of school hours.</li> <li>● Whānau and teachers meet and interact in areas other than classrooms or offices.</li> </ul>	●

**O4 To what extent are the transformed outdoor spaces enhancing cultural connected**

TAH A WA IRU A	Children are connected to their identity and the mana whenua of their school	<ul style="list-style-type: none"> <li>● Tamariki can talk about their own identity with confidence.</li> <li>● Tamariki can identify local stories, history and whakapapa.</li> <li>● The wider school community are aware of the local connections to whakapapa.</li> </ul>	● ●
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<b>O5 To what extent are the transformed outdoor spaces impacting community participation and involvement of the community?</b>			
<b>TAH A WH ĀN AU</b>	Community groups are utilizing the school outdoor spaces for community events and positive social interactions.	<ul style="list-style-type: none"> <li>● The outdoor spaces of the school are being used by other groups (not just school staff and whānau).</li> <li>● The outdoor spaces are used at a variety of times outside of school hours (evenings, weekends).</li> <li>● A wider range of people are interacting in the outdoor spaces as a result of higher use.</li> </ul>	<ul style="list-style-type: none"> <li>●</li> <li>●</li> </ul>
<b>O6 To what extent are the transformed outdoor spaces impacting equitable learning outcomes for students?</b>			
<b>TAH A HIN EN GA RO</b>	Tamariki are engaged in a variety of creative learning and play activities that maximise tamariki success.	<ul style="list-style-type: none"> <li>● Tamariki are given more opportunities to be creative in their play and learning.</li> <li>● Tamariki are taking risks with their learning.</li> <li>● Educational outcomes for the students at Allandale are more equitable.</li> </ul>	<ul style="list-style-type: none"> <li>●</li> <li>●</li> </ul>

○ **APPENDIX 4: DATA COLLECTION METHODS**

<b>Method</b>	<b>Description</b>
Survey of new entrant parents	Questionnaire with open and closed questions. To be conducted in focus group setting. To be conducted before full implementation and after implementation of the programme
New entrant teacher focus group	Focus group of the new entrant. One session before full implementation and another session after full implementation.
Process survey of all teachers and BOT	Questionnaire with open and closed questions. To be conducted before full implementation and after implementation of the programme. questionnaires to be completed in a staff meeting in order to ensure all teaching staff respond
Rongohia te hau teacher and student survey	Perception survey of teachers, whānau and students on culturally responsive and relational pedagogy (perception of the types of relationships and amount of discursive interactions happening in the classroom)
Student focus groups	Focus groups with the middle, junior and senior students. output could be brainstorm, pictures, and descriptions. during and after implementation
Contact time observations	Walkthrough observations of teaching interactions during class time – 20mins per class, running record.
Records review	Review record of instances of aggression before and after implementation Review any booking system for the outdoor learning spaces.
Public users survey	Opportunistic survey of public users of the school after hours to gage their use before and after implementation.