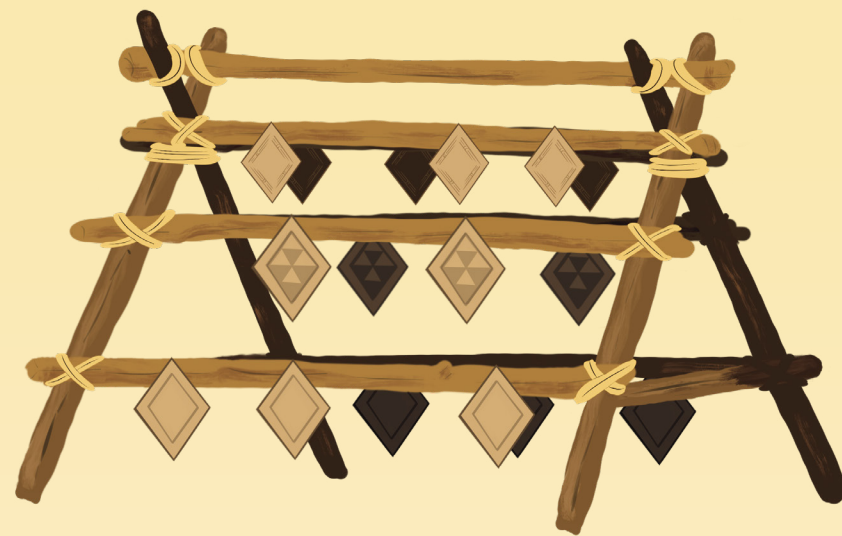


Re-envisioning Te Marautanga o Aotearoa



A tīrewa is a scaffold or temporary structure from which something can hang

Traditionally, tīrewa were used to hang, hold or present things, such as food and fibres, as part of a drying or curing process. They were purpose-built so were different shapes and sizes.

The function and structure of a tīrewa is a useful way to re-conceptualise Te Marautanga o Aotearoa as a structure from which teaching and learning can hang, and which kura can shape and build to reflect their own context. This assists kaiako to identify the learning we can't leave to chance.

Redesigning Te Marautanga o Aotearoa

Te Marautanga o Aotearoa is being redesigned to be a future-focussed, indigenous curriculum. It guides the development of local curriculum by describing what we expect all kura to deliver on and the outcomes that we want for all tamariki.

Te Tīrewa

Conceptualising a national curriculum, a tīrewa comprises two parts. The first part, depicted by the top rail, sets out the overarching goals, principles, philosophy and other 'statements of intent'.

The second part comprises the end posts representing the four principles of Te Tamaiti Hei Raukura that give expression to the aspirations of whānau, hapū and iwi for their tamaiti:

He ākonga te tamaiti (a learner)

He tāngata te tamaiti (a person)

He uri whakaheke te tamaiti (a descendant)

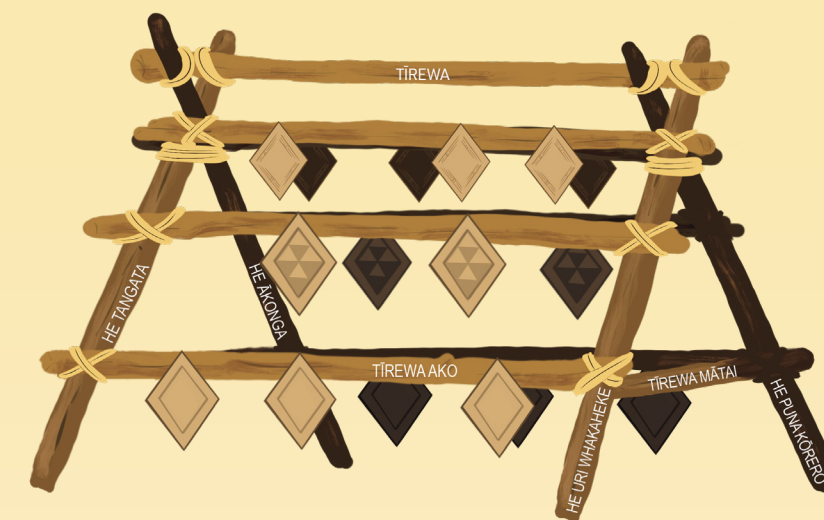
He puna kōrero te tamaiti (a communicator)

Together, the two parts would form a national curriculum for te reo Māori education settings. The Tīrewa provides structure, cohesion, and connection for the development of local curriculum, marau ā-kura, marau ā-rohe, marau ā-iwi.



Te Tīrewa Mātai

The Tīrewa relies on being braced at each end for it to have integrity and strength, and to provide assurance that the tīrewa can stand. In this view of tīrewa, the end braces represent monitoring of the system (national and local) – assurance that the four posts and top rail are being enacted, and that the aspirations of whānau, hapū and iwi for their tamaiti are being achieved. This monitoring framework is referred to as Te Tīrewa Mātai.



Te Tīrewa Ako

The tīrewa would present, hold and support significant aspects of learning that can be easily seen by the kaiako, ākonga and whānau, represented as the horizontal rails, or Tīrewa Ako. The Tīrewa Ako provide indicators of progression through significant learning, illustrated as Tohu Ako.



Each Tohu Ako describes a key goal (whāinga), how that goal may be demonstrated by ākonga and the learning that sits around it – important learning we cannot leave to chance at a national or local level. Kura could construct and use their tīrewa ako in different ways – for example by:

- maintaining a wāhanga ako focussed approach, and including hangarau, te reo Māori, ngā toi, pāngarau, hauora, tikanga ā-iwi, pūtaiao, te reo Pākehā
- taking a wider focus to include personal attributes and dispositions (Toi Tangata), financial literacy (Mātau Ahumoni), local cultural literacies and knowledge (Tikanga ā-hapū), environmental sustainability (Taiao), or other bodies or knowledge
- a mix of these two approaches, for example retaining some core wāhanga ako (Te Reo Pākehā, Pūtaiao, Hauora, Ngā Toi and Reo) but also valuing learning in terms of Tikanga ā-Hapū, Toi Tangata, and Mātau Ahumoni.

Kura may also choose to take different approaches at different times of the teaching and learning journey.