

Te Tamaiti Hei Raukura

October 2020



He Mihi

This paper was commissioned by the Ministry of Education and developed by expert practitioners and leaders with the competence, knowledge and expertise in Māori-medium education, pedagogy, effective teaching practices, curriculum knowledge, mātauranga Māori and aromatawai.

The Ministry of Education takes this opportunity to thank all the people involved in contributing to this paper. Without their dedication, passion and commitment this paper would not have come to realization. The following people were involved: Rawiri Toia, Awhina Gray, Hineihaea Murphy and Tabitha McKenzie.

Commissioned by the Ministry of Education, October 2020

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This PDF published 2021 by Huia Publishers on behalf of
The Ministry of Education.
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ISBN: 978-1-77550-646-1

Please note all ideas within this paper will continue
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LIST OF ACRONYMS

The acronyms used in this paper have been listed below in the order they are first used. Within the document the term will be written in full at the beginning of each section with the acronym in brackets and then only the acronym will be provided thereafter.

NCEA	National Certificate of Educational Achievement
KKM	Kura Kaupapa Māori
NZC	The New Zealand Curriculum
CMP	Curriculum Marautanga Project
TMoA	Te Marautanga o Aotearoa

INTRODUCTION

In 2017, the Ministry of Education commissioned a think-piece called *Defining a 21st Century Curriculum for Māori-Medium Schooling: Some Big Ideas and Thoughts* written by Murphy, Gray & Toia (Ministry of Education, 2017c). This piece of work conceptualises a new curriculum framework which has subsequently been referred to as ‘Te Tamaiti Hei Raukura’. Rather than being subject-focused, ‘Te Tamaiti Hei Raukura’ places the ākonga along with their whānau at the centre and aims to allow and enable Māori-medium graduates to prosper in the 21st century.

The original writers of the 2017 think-piece are also involved in this position paper and aspire to progress further their ideas within *Defining a 21st Century Curriculum for Māori-Medium Schooling: Some Big Ideas and Thoughts* in order to better understand:

- the purpose of the framework ‘Te Tamaiti Hei Raukura’
- the functions of the framework
- the key areas of learning within the framework.

This paper also demonstrates the relationship between ‘Te Tamaiti Hei Raukura’, our current national curriculum, a proposed new national curriculum (Te Tīrewa Marautanga) and marau ā-kura and how ‘Te Tamaiti Hei Raukura’ could be used to underpin and support marau ā-kura.

In order to set the context for this position paper, background information is outlined first including a brief overview of curriculum development for Māori-medium settings followed by the Tīrewa Ako project which started in 2018. A description about the think piece *Defining a 21st Century Curriculum for Māori-Medium Schooling: Some Big Ideas and Thoughts* then ends

the background section and leads us into the section on the position of this paper, the rationale for this position and what this actually means.

It can be argued that the current marautanga is in opposition to the desired and espoused tamaiti-at-the-centre-approach. ‘Te Tamaiti Hei Raukura’ places the ākonga alongside their whānau at the centre and as such this paper asks that we reconceptualise an approach to ‘student-centredness’ or ‘child-centred’ and start to define an ākonga-centred curriculum instead.

If we want to realise ākonga potential, this paper argues that we, first, must unlock the curriculum. Thus, the conceptual model section describes how we can do this by outlining a coherent model and its parts of structural coherence, internal coherence and functional coherence.

Changing minds, habits, ways of doing and thinking can be a challenge and therefore a plan to transition to Te Tīrewa Marautanga is provided as a starting point within this position paper. Throughout the writing of this paper there have been a lot of discussions about aspects that are beyond the scope of this paper, but which are still very important. As such, the writers offer the following topics for further exploration, through the lens of Te Tīrewa Marautanga, by experts in particular fields of interest:

- A greater link between *Te Whāriki* and Te Tīrewa Marautanga. What could this look like? How could this be enacted?
- Transitions – Moving from the current *Te Marautanga o Aotearoa* to Te Tīrewa Marautanga. How could this happen? What support would be needed for kaiako, kura and poari, whānau, pre-service training and professional learning and development?
- National Certificate of Educational Achievement (NCEA) – What would the proposed position (Te Tīrewa

Marautanga) mean for NCEA and the credentialing of learning?

- Te Tīrewa Ako – Continuing the development of Tīrewa Ako across other learning contexts.
- Te Tīrewa Mātai – Developing a high trust monitoring system that has coherence with Te Tīrewa Marautanga.
- Philosophical underpinnings to be revised alongside the proposed framework – one that is consistent with the philosophy, principles and mātauranga which the curriculum purports.

To this end, the writers propose the following recommendations.

That the Ministry of Education:

1. Adopt the position
2. Implement a full change management strategy
3. Commission papers as identified in the ‘Where to Next?’ section to further inform the position.

Please note that this position paper forms part of a package that includes a literature review and a paper designed specifically to inform the Māori-medium sector about Te Tīrewa Marautanga. The Māori-medium sector comprises a number of different ‘kura’ – kura kaupapa Māori (KKM) kura ā-iwi, kura taiao, kura motuhake as well as Māori immersion and bilingual programmes situated in English-medium schools – each with their own structure, philosophy and history (Stewart, Trinick & Dale, 2017). Although the current national curriculum statement *Te Marautanga o Aotearoa* and its next evolution is written for Māori-medium settings, it is not only for Māori-medium and is therefore open to and available for teachers and schools in other settings who would like to engage with it, in particular to support their learners and whānau.

BACKGROUND

CURRICULUM REVIEW AND TE MARAUTANGA O AOTEAROA

In the 1990’s the development of the first set of curriculum statements for Māori-medium schooling began, achieved through “Extensive lobbying by stakeholder groups including kura kaupapa Māori (KKM)”, (Stewart, Trinick & Dale, 2017, pp. 9 – 10) to provide for students learning through the medium of te reo Māori. Up until that time, schools used a collection of syllabi to guide teaching and learning programmes.

The framing for the development of the Māori-medium curriculum statements was set by the process used to develop *The New Zealand Curriculum* (NZC) which preceded the development of the Māori-medium curriculum statements. The panels contracted to undertake the writing were required to include all the achievement objectives from the same learning areas in the NZC and across all eight levels of the curriculum (Stewart, Trinick & Dale, 2017).

The Pāngarau, Pūtaiao, and Te Reo Māori curriculum statements published in 1996 were developed first, driven by state policy centred on “having a society of numerate and scientifically literate citizens” (Stewart, Trinick & Dale, 2017, p. 14). Hangarau was the next statement published in 1999, followed by Tikanga ā-Iwi, Ngā Toi and Hauora in 2000. The Hauora curriculum statement did not reach final status, remaining as a draft right up to the next round of development facilitated through the Curriculum Marautanga Project (CMP) (Heaton, 2011; Ministry of Education, 2017; Stewart, Trinick & Dale, 2017).

The redevelopment of both the NZC and *Te Marautanga o Aotearoa* (TMoA) “came about as a result of intensive curriculum debates and teacher lobbying on a national level sparked by the 1990’s curriculum development process” (Stewart, Trinick & Dale, 2017, p. 10). As in the first round of curriculum development, writing of the NZC preceded that of TMoA once again setting the framework for the redevelopment process of TMoA. There were, however, fewer restrictions this time round which allowed for some freer expression in the articulation of sections of TMoA, particularly in *Te Anga Marautanga*, the front section of the current TMoA (Ministry of Education, 2002). In the 1990’s development, *Te Anga Marautanga* was a translated version of *The New Zealand Curriculum Framework* and developed without input from Māori (McMurphy-Pilkington, 2004).

A stakeholder group called ‘Te Ohu Matua’¹ played an advisory role in the redevelopment process, providing a forum for the individual subject writing panels to update the group on their progress in reshaping or refining their respective subject areas, and for Te Ohu Matua to provide feedback. Some of the members of Te Ohu Matua were also writers on the panels. Te Ohu Matua discussed and debated the myriad of aspects related to te reo Māori me ngā tikanga Māori (the Māori language and Māori cultural practices), and everything in between (Stewart, Trinick & Dale, 2017) and provided guidance on what was pertinent to articulate through *Te Anga Marautanga*, the front section of TMoA. In addition to Te Ohu Matua, a small working group called ‘Te Ohu Whāiti’² was formed, with one of its functions being to action the recommendations from Te Ohu Matua in terms of next steps.

1. Te Ohu Matua members included representatives from STA, PPTA Te Huarahi, NZEI, Te Rūnanga Nui o Ngā Kura Kaupapa Māori, universities, kōhanga Reo, principals and teachers, Professional Learning and Development (PLD) providers, learning area writers, and others.

2. Te Ohu Whāiti members included the Ministry of Education CMP lead for TMoA and 2 other members of Te Ohu Matua.

The TMoA development had a coordinator, contracted by the Ministry of Education under the CMP to manage the process and liaise between Te Ohu Matua, the writing panels and the Ministry of Education. The following commentary (discussion held 17 January) is based on discussions with the coordinator³ and the recollection of that experience at that time.

“In the last round (2004 - 2008 development), the consultation process was not effective for TMoA. NZC received 1000+ submissions from interest groups, collectives, schools and other stakeholder groups. On the other hand, TMoA received only two submissions. As a consequence, stakeholder representation was very poor. Face-to-face hui are preferable and a more effective means to find out what Māori are feeling and thinking. It is also helpful when the purpose of the hui is known beforehand, is clearly articulated at the hui and the people know why they are there.” As the coordinator said, “our people respond better to a face.”

3. Conducted through virtual means, 17/01/2019 and 05/02/2019 respectively

4. One such think piece was a paper prepared by Charles Royal titled *The Purpose of Education: Mātauranga Māori Perspectives*. (2005)

What informed TMoA?

The New Zealand Curriculum (NZC) was able to work from a history of curriculum design and development in Aotearoa as well as draw from a pool of local and international expertise (Stewart, Trinick & Dale, 2017). Whilst the Ministry of Education did commission a number of think pieces⁴ and reports leading into the last round, the most valuable information came from the curriculum subject writers themselves, and from what they had learned, or were learning, through involvement in the various Professional Learning and Development (PLD) initiatives of the time (for example the Numeracy Project).

There has been limited investment in some disciplines, notably in Tikanga ā-lwi and Hauora. Why is that? Where there has been investment as directed by government and the Minister for Education, for instance in Pāngarau (Mathematics) and Te Reo Matatini (Literacy), these have been led by development in the NZC. Subsequently, there is limited information around the teaching and learning of most of the disciplines to help inform ‘where to next’ in those areas for the next round of development. If indeed, learning areas and levels are still a feature of the next curriculum.

The process of redeveloping *Te Marautanga o Aotearoa* (TMoA) under the Curriculum Marautanga Project was not perfect by any means, but it was better than the 1990’s experience. Some cross-pollination was able to happen through the mechanism of a stakeholder advisory group (Te Ohu Matua) and also by that time, people had some experience of curriculum development and implementation, albeit limited. Having a coordinator manage the process who had curriculum development

experience, as well as credibility in the sector, was valuable and helpful. However, it is important to understand and appreciate what was achieved by all those involved, particularly the writers, given the conditions and the context leading into, and during, the development and subsequent redevelopment of TMoA. It is probably best described by Stewart, Trinick & Dale (2017, pp. 15 - 16)

“Conflicting forces are always present in any school curriculum development, given the importance of schooling in our society. These forces are greatly intensified in the TMoA development compared with NZC, to an extent that far exceeds the acknowledgement made by the conditions in which we worked as developers of a Māori-medium curriculum. We were dealing with a language that had been excluded from schooling for over 100 years until recently and so had only a small corpus of literature; after generations of suppression it was nearly dead in the communities; and it had never before been standardised on the scale required to teach all subjects in the medium of Māori to at least the upper secondary school level.

The supposed beneficiaries were an ethnic group in society with few resources, beset by socioeconomic disadvantage of all kinds. Yet one of the subtle effects of neoliberal education policy discourse with its fixation on “process” is to make everything seem “the same” leading to expectations that everything about NZC is mirrored in the case of TMoA. This tension between “doing something different” and “doing the same better” plays out at many levels in the history of TMoA, and in Māori-medium education in general.”

Tino Rangatiratanga – the right of self-determination, underlies a tension in the education sector in relation to curriculum development. Te Marautanga o Te Aho Matua, the curriculum based on the Te Aho Matua philosophical framework and founding document of Kura Kaupapa Māori (Te Rūnanganui o Ngā Kura Kaupapa Māori, 2008), is arguably an expression of tino rangatiratanga – an illustration of the right to determine what is best for Māori, by Māori.

To some, TMoA is the curriculum of choice – it has a history, has created credibility over time through implementation, and has its own ‘mana’ and ‘mauri’ enhanced through the acknowledgement of those people who paved the way in the development of the curriculum and have since passed on (Trinick & Dale, 2012). This tension is not new to the sector, or to the Ministry of Education, and is still present.

“Māori-medium curriculum is the symbolic battleground of indigenous education and critical pedagogy.”

(Stewart, Trinick & Dale, 2017, p. 14)

It will have an effect on a curriculum review of TMOA and might possibly drive the existing philosophical wedge deeper between the two camps.

Implementation of TMOA and learnings for the future

The staggered release of the curriculum statements was a feature of the 1990's development. Professional learning and development (PLD) support to help kaiako become familiar with the curriculum was usually planned to coincide with the release of the draft statements or 'tauākī marau' as they were commonly referred to back then. PLD support tended to run until the release of the next tauākī marau, although continued support in some areas, particularly Te Reo Māori and Pāngarau continued.

The linguistic, cognitive and pedagogical demands of the marautanga on kaiako and kura had a huge impact in the Māori-medium sector which in turn, had an effect on its implementation. Māori language teaching and learning support for kaiako, many of whom were second language learners, became a priority, as did the production of suitable teaching, learning and assessment resources and tools. Incentives encouraging proficient speakers

of te reo Māori to become teachers were offered in response to a supply issue as the number of Māori-medium programmes continued to increase.

Some of the issues that affected the implementation of *Te Marautanga o Aotearoa* (TMOA) in the first round of development are still present. Curriculum content is still an issue. Whilst there has been investment in PLD support and research in some learning areas (Te Reo Māori and Pāngarau for example), there has been little or no investment in Tikanga ā-lwi and Hauora. The intrinsic nature of Tikanga ā-iwi in particular (but not exclusively) lends itself to the examination of mātauranga Māori and as such, finds ready purchase in marau ā-kura.

Despite the sector now having a little more experience in curriculum development and implementation, and knowing a bit more about effective pedagogy since the first development, by default, kaiako still revert back to how they were taught as children.

With any future curriculum developments it is imperative that a robust and responsive PLD strategy be developed to enable kura to access the support they need, when they need it. Other aspects that impact on the Māori-medium sector include the major shortage of teachers fluent in te reo Māori as well as the educational pathways through te reo Māori. Ways to support these aspects could include prioritising an increase in teacher education scholarships, attracting fluent school leavers into teacher education and increasing the amount of Māori-medium education settings from kōhanga through to wānanga.

TĪREWA AKO

The Development of Learning Progressions

In 2017 the Minister of Education, Hon Chris Hipkins announced a change from standardised assessment in schools for years 1 – 10. The Ngā Whanaketanga Rumaki Māori and National Standards were revoked and set the Ministry of Education the job of responding to the question:

“What is needed to support schools and kura in the teaching and learning space?”

The Ministry's response for the Māori-medium sector was to examine the curriculum areas and identify teaching and learning progressions for learners. The Ministry of Education was then tasked with developing an approach to assessment and reporting based on understanding progress across the curriculum, including key capabilities for success in life, learning and work.

In May 2018, a sector expert group was convened to support the Māori-medium sector. Their role was to design and develop a conceptual framework from which 'tupuranga' or progressions for Pāngarau and Te Reo Matatini could be developed for intended implementation in the sector from 2021.

Through this development period the lead content developers argued that the name 'tupuranga' was not the best name for the progressions that appear in this project.

Not because of the understanding of what the word 'tupuranga' means, but more so that the word had been previously used in the development of the newly established Hangarau Matihiko learning strand and therefore had an established purpose, look, and feel. It was decided that to avoid confusion in the sector, another name would be sought.

The word 'tīrewa' was suggested by the developer group to describe the frame or scaffold that would hold the Tohu Ako⁵ which assist kaiako to identify the learning that we: “**can't leave to chance**”.

A tīrewa is a type of scaffold or temporary structure used by Māori to hang, drape or present things on as part of a drying or curing process. A rangitupu was also a temporary scaffold structure used in the erecting of a whare or building where it could be used in the assembly of beams, supporting the bracing of walls or poles while other parts of the whare were being connected to complete the build.

In the context of this development, the term 'Tīrewa Ako' would be used to describe the scaffold or frame used to hang or hold the Tohu Ako in place. The Tohu Ako could be moved to different places on the tīrewa depending on how you wished the Tohu Ako to appear, be filtered or grouped.

Underpinning the Tīrewa Ako development is the promotion of student learning by strengthening kaiako knowledge and understanding of the building blocks that underpin student progress toward achieving outcomes. These outcomes are identified in local and national curriculum, while allowing for integration of 'graduate profiles' as developed through local curriculum to become visible in the teaching and learning process. As such, Tīrewa Ako needed to be positioned as a teaching and learning tool to support kaiako in their

5. Tohu Ako – the grouping of aspects that support significant learning progressions. These aspects are Whāinga, Te Ngako o te Whāinga, Te Roanga o ngā Kōrero, Hei Tautoko i te Ako and Kia Mataara!

development of a responsive programme that could be used across relevant contexts. The resulting tool is intended to support teachers to confidently plan student learning and evaluate the effectiveness of their programmes in terms of strengthening student learning. It will do this by providing clear descriptions of learner progress, based on what we know currently and conceptualise that in a way that reflects learning priorities into the future.

The initial development, as identified by the Minister of Education, were the areas of Pāngarau and Te Reo Matatini.

Tirewa Ako for Pāngarau and Te Reo Matatini will:

- align with *Te Marautanga o Aotearoa* (TMOA) and *He Ara Ako i Te Reo Matatini* and/or *The Pāngarau Number Framework*
- focus on ākonga use of knowledge and skills, and integrate te reo and tikanga Māori learning into all tirewa ako
- clearly evidence ākonga expertise
- be manageable for kaiako and ākonga to use
- be underpinned by the philosophy of aromatawai set out in *Rukuhia Rarangahia* (Ministry of Education: 2014) and represent authentic learning and teaching from across all TMOA wāhanga ako.

The Tirewa Ako development has been informed by current and previous educational curriculum framework designs as seen in TMOA (Ministry of Education, 2017) as well as commissioned research and policy that have informed the integration of te reo Māori me ōna tikanga into the curriculum. Key principles as identified in *Rukuhia Rarangahia* (Ministry of Education, 2014) have been used to underpin the design and development of the Tirewa Ako content and will also be used in the communication, engagement and implementation of the project in the sector.

The development of the Tohu Ako content

that will appear on tirewa are based on learning progressions or building blocks. A learning progression according to Popham (2007, p.83)

“is a carefully sequenced set of building blocks that students must master en route to mastering a more distant curricular aim. These building blocks consist of sub-skills and bodies of enabling knowledge.”

Descriptions of successively more advanced ways of thinking about a concept or a skill are provided by progressions. They also consider how ideas build upon each other to form more complex practices or ideas. Learning progressions offer a framework for long-term development and help teachers plan and monitor their instruction and, as a result, enhance their students’ learning (Popham, 2007).

There were clear principles that the developer group agreed should be established in order to focus the development of content and lead the thinking process for how the content could be accessed by the end users.

The developers needed for the tool to:

- alleviate workload pressure for kaiako
- not re-create an already existing tool
- be underpinned by the philosophy of aromatawai set out in *Rukuhia Rarangahia* (Ministry of Education, 2014) and represent authentic learning and teaching from across all TMOA wāhanga ako
- align with TMOA and *He Ara Ako i Te Reo Matatini* and/or *The Pāngarau Number Framework*
- focus on ākonga use of knowledge and skills, and integrate te reo and tikanga Māori learning into all tirewa ako

- clearly evidence ākonga expertise.

The first iteration of Tirewa Ako will be made available to the sector in 2021. The key messages about Tirewa Ako will be that:

- they help teachers and their teaching practice to support learners and their learning process
- the key transition points or Tohu Ako, should be seen as a support for the teaching and learning process (including teacher planning) and not assessment
- as part of quality teaching and learning, cohesion and knowledge of how aromatawai informs learner progress is critical to the learning pathway
- literacy and numeracy should happen across all wāhanga ako

Tirewa Ako are elaborations of learner progress which signal essential learning markers on a student’s learning pathway. These markers identify the critical skills, aspects of knowledge and/or attributes which cannot ‘be left to chance’ if a student has the best opportunity of being successful in their learning.

A 21ST CENTURY CURRICULUM FOR MĀORI-MEDIUM SCHOOLING

In 2017, Murphy, Gray and Toia (referred to as ‘the writers’ within this section) were contracted by the Ministry of Education to write a think piece about a 21st century curriculum for the Māori-medium education sector (titled *Defining a 21st Century Curriculum for Māori-Medium Schooling: Some Big Ideas and Thoughts*, Ministry of Education, 2017c). Within the think piece the writers asked the following questions:

“What do we, as a Māori society, value and want for our rangatahi?”

“What do whānau want for their tamariki?”

Answers to these questions incorporated thoughts about preparing our tamariki for a world that is unknown, jobs that may not yet exist, lifestyles that are unfamiliar to us at present and cultural norms unimaginable.

The writers maintain that whānau value literacy and numeracy but also want their tamariki to enjoy learning while being challenged to reach their potential, to be successful as Māori and to get on well with others. They want quality education grounded in te reo and tikanga Māori — they do not want to have to choose between one or the other. Penetito (2010) supports this sentiment by discussing the need for our education system to provide an education that the majority of Māori people could feel good about. Furthermore, Penetito (2010) describes two basic criteria for this to happen with one being that the tamaiti could see him/herself growing and developing in a meaningful way and two being the tamaiti having the opportunity to project him/herself in their immediate surroundings as well as the world at large.

The writers argue that the rhetoric of our education system being ‘student-centred’ (Ministry of Education, 2017c; Ministry of Education, 2019) may hold true for the early childhood sector through *Te Whāriki a te Kōhanga Reo* and *Te Whāriki* but is arguable in the compulsory schooling sector, where traditional subjects take an increasing priority. Therefore, in conceptualising a new

curriculum framework for the compulsory schooling sector that is student-centred and enables Māori-medium graduates to prosper in the 21st century, a new focus was proposed. This focus was on developing ākonga who know how to:

LEARN AND THINK (HE ĀKONGA TE TAMAITI)

including aspects such as learning strategies, risk-taking, innovative thinking, creativity, and relationships between things.

COMMUNICATE (HE IPU KŌRERO TE TAMAITI)

including having the ability to engage with and use a range of literacies such as te reo Māori, te reo Pākehā, technical literacies (financial, mathematical, STEM).

SELF-MANAGE (HE TANGATA TE TAMAITI)

including aspects such as GRIT, determination, mental, physical, and cultural well-being as well as collaborating and having empathy.

CONTRIBUTE AS MĀORI TO A GLOBAL WORLD (HE URI WHAKAHEKE TE TAMAITI)

including having cultural and linguistic confidence as the foundation for engaging in a global world.

It was acknowledged in the think piece that many ‘essential’ skills and knowledge required by learners are identifiable in the current version of *Te Marautanga o Aotearoa* (TMoA), although they are backgrounded in relationship to the key whenu (strands). The writers go on to highlight the need for learners to be confident and capable in the essential skills which is reinforced by The Economist Intelligence Unit Limited (2017), who state that education will be about analysing and using information rather than just learning content. This notion is further supported by Tony Wagner of Harvard University who thinks that

“Content knowledge is becoming a commodity ... The world no longer cares about what students know, but what they can do with what they know.”

(The Economist Intelligence Unit Limited, 2017, p. 8).

The proposed next iteration of TMoA would ideally be future-focussed and support the development of graduates competent in te reo Māori to a level which scaffolds and develops their thinking, secure in their identity and their unique perspective of the world and who use these capabilities to engage in the opportunities offered in the unknown global world of the future. This current position paper (Te Tamaiti Hei Raukura) builds on the ideas put forward by the writers of the 2017 think piece.

POSITION

Over the past three decades, there has been a progressive move away from prescriptive national guidelines to provide the space necessary for localised curriculum to emerge. *Te Marautanga o Aotearoa* (TMoA) evolved out of a national curriculum which consisted of seven curriculum documents, capturing in a succinct framework the significant learning expected nationally across Years 1 – 13. At the same time, TMoA attempted to reflect the values and philosophical base of Māori-medium education effectively. However, there has been a tension evident between the key values and the constraints of a largely subject-based curriculum framework that has not developed wider potential in ākonga nor supported a broader definition of success. There has also been a tension between the pedagogical approaches of the schooling curriculum and the early childhood curriculum that has contributed to a lack of cohesion across the education pathway.

It is time now to unlock ākonga potential by opening up the curriculum through a framework that more closely mirrors the key values and aspirations of Māori-medium education. It is also time to provide better connection between early childhood education and schooling education. This has been a long-held goal, but unachievable due to the subject-centred framework maintained in two successive curriculum developments.

The framework identified as Te Tamaiti Hei Raukura provides for this evolution by doubling down on Māori-medium key values, mātauranga, reo and tikanga while also giving greater prominence in the curriculum for the development of skills and attributes required for future success in a global world.

Rationale for Position

The first major revision of Aotearoa New Zealand's national curriculum took place in the 1990s. Prior to this, there was no single reference point for the delivery of school education programmes. The country's curriculum was defined through multiple sets of guidelines and syllabi. Few, if any, Māori-medium national guidelines existed, beyond teacher notes accompanying a Māori-medium resource initiative such as Ngā Kete Kōrero.

The national school curriculum revision of the 1990s, introduced a dual curriculum framework, enabling the potential to advocate for a Māori-medium philosophy through national curriculum. However, while a Māori-medium version of the national curriculum was developed, *Te Anga Marautanga o Aotearoa* with its supporting curriculum statements, only the English-medium curriculum documents were gazetted as the country's official curriculum statements, positioning the Māori-medium curriculum documents, as 'tēina' documents with no legal status.

A decade later, a refresh of both *The New Zealand Curriculum Framework* and *Te Anga Marautanga* was undertaken. The opportunity to advocate for a different philosophical underpinning for Māori-medium schooling was harnessed to support greater recognition of mātauranga Māori, whānau aspirations and place-based education. The front half of the refreshed curriculum is dedicated to discussing these messages and sets the platform for the emergence of *Te Marautanga o Aotearoa* (TMoA) and kura-based curriculum (marau ā-kura). However, the structure of the curriculum including subject areas and levels, many aspects of significant learning including some achievement objectives, and key messaging about competencies and the child at the centre are consistent across both guidelines (Ministry of Education, 2002). Both the TMoA and *The New Zealand*

Curriculum (NZC) were recognised officially, and New Zealand was lauded internationally as the first country to offer a bicultural national curriculum framework. TMoA and the NZC became 'māhanga'. However, having been enabled by a single policy framework, the position of TMoA could more accurately be likened to that of a 'whāngai' (Ministry of Education, 2002).

Karen Sewell, the Secretary for Education when TMoA was launched, recognised the significance of this curriculum initiative as a move toward supporting indigenous education, but signalled that this was only a first step –

“He tino takahanga whakamua
Te Marautanga o Aotearoa, heoi
anō, he takahanga tuatahi noa.”

(Ministry of Education, 2017, p. 5)

This position paper suggests that, more than a decade on, it is now time to take the next step in the evolution of Aotearoa New Zealand's indigenous curriculum. It is time not only for the philosophical underpinnings to be strengthened again, but for a unique framework to evolve – one that is consistent with the philosophy, principles and mātauranga which the curriculum purports.

This paper also argues that the current framework, which presents learning objectives in terms of discrete blocks of knowledge, prioritises knowledge over the learner and detracts from the intention for the child to be at the centre. The current framework results not in the child and their development being at the centre, but rather with subject knowledge being at the forefront of planning and delivery. Crudely put, kaiako teach subjects and levels rather than learners and learning. Kura are left to determine their own ways to return the focus to ākonga and their whānau, typically trying to address this anomaly through their local curriculum.

Most importantly, however, from a Māori-medium perspective the current framework is at odds with a philosophy that values mātauranga Māori, the intrinsic links between all aspects of human growth and wellbeing, the aspirations of whānau, hapū and iwi, and the central position of language and culture. This tension is evident in the way that Māori-medium learning and assessment frameworks have struggled to align themselves with TMoA. As a result, kura have wrestled with how to utilise TMoA to guide the planning and delivery of their teaching and learning programmes, again preferring the relevance and freedom afforded by their own kura-based curriculum.

Alongside reflecting what society values, our national curriculum has a responsibility to ensure education is preparing ākonga for their future world. In our current context, today's five-year olds will retire in the year 2080.

TO WHAT EXTENT IS TMOA FOCUSED ON PREPARING THESE CHILDREN FOR THEIR FUTURE WORLD?

Arguably, curriculum developers in the first decade of this century did not have this context in mind, but developers in the third decade need to. Change has never been as rapid or as consistent as it is today. We must consider what this, combined with an unknown future means for educating young people today.

UNDERLYING PRINCIPLES

The proposed position stems from a Māori worldview and incorporates Māori concepts of knowledge, skills, experiences, processes, language and values to enable the tamaiti and their whānau to live, learn, grow and flourish as Māori. A Māori worldview also comprises the integration of factors such as the mind, the body and the spirit, people – whānau, hapū and iwi – and links to Papatūānuku and the environment (Graham, 2009). It is important that these factors are recognised as valued knowledge within our education system and beyond.

The place of the tamaiti at the centre alongside their whānau is also fundamental because, for Māori, *“The unit of social analysis is the collective, not the individual and provides us with the reminder that whatever we do should be in the service of the collective wellbeing.”* (Skerrett & Ritchie, 2019, p. 55).

It is also pertinent that ākonga are at the fore to remind ourselves that our pursuit is to prepare them for their future world, as Māori.

In order to do this, true partnership and collaboration is needed. This includes a wide range of partnerships involving (but not limited to) ākonga, kaiako, kōhanga reo, kura, whānau, hapū, iwi, hāpori, and government agencies to support and prepare ākonga for their future world. This also includes providing equitable decision-making opportunities for Māori on matters that concern and affect Māori students and communities.

Re-stating Our Position

It is, therefore, time for the national Māori-medium curriculum to evolve further as an ākonga-centred, future-focussed curriculum. This does not mean simply refreshing the current curriculum – *Te Marautanga o Aotearoa* (TMoA) – to strengthen the philosophical foundations found in the front section. Nor would it simply position knowledge derived from another worldview as the foundation, to be then interpreted through Māori contexts.

Rather, it involves adopting a framework that is consistent with the principles and values of Māori-medium education – one which adheres, uncompromisingly, to the central position of the ākonga, their whānau, hapū and iwi, and te reo and tikanga Māori.

It also requires redefining the significant learning to align with Māori-medium valued outcomes and affording ākonga the opportunity to engage in learning that positions them positively for their future world.

The model currently referred to as Te Tamaiti Hei Raukura provides for this type of evolution.

RE-CONCEPTUALISING STUDENT-CENTREDNESS

WHAT IS STUDENT-CENTRED?

‘Student-centred’ and ‘student-focussed’ are terms commonly used in discussing curriculum and pedagogical approaches. While there is no single, authoritative definition of these terms, all descriptions share a focus of the ākonga, the student, as an individual, with specific needs and interests.

In general terms, a student-centred curriculum is one which is responsive to the needs of the student, allowing them the freedom to follow their own interests, learn at their own pace, about the things that interest them, and only those things.

Some definitions of student-centred curriculum make room for the core subjects with individual learner progress across, or within, those subjects being a key focus. This definition, perhaps, best describes the approach intended with our current national curriculum.

Essentially, both of these descriptions recognise and value the ākonga as an individual – a concept that is fundamentally at variance with a Māori-medium view of ākonga as members of whānau, hapū and iwi; learners and caretakers of knowledge, language, and culture for future generations; links in a longer chain—*te pā harakeke; he kākano i ruia mai i Rangīātea*. This concept necessitates an alternative perspective of education, its role in society, key participants, and the valued outcomes. It also has the potential to drive vastly different priorities, policy initiatives and education strategies.

DEFINING AN ĀKONGA-CENTRED CURRICULUM

This paper, therefore, proposes the need for a definition of an ‘ākonga-centred’ curriculum that is not simply a translation of

the mis-aligned definitions currently used to describe student-centred or student-focussed curricula. We may need a new term altogether to capture those concepts that best describe the type of curriculum that fits with Māori-medium values and aspirations. This paper does not argue for any particular terminology but, more importantly at this stage in the discussion, proposes to define an appropriate pedagogical and curriculum approach. A nomenclature that captures this definition can then be determined once the definition is clarified and accepted. Therefore, for the purposes of the discussion, the term ‘ākonga-centred’ is used here, but with a cautionary note that this should not be confused as being a simple translation of student-centred and its generally accepted features.

An ‘ākonga-centred’ curriculum for Māori-medium education would need to promote a holistic view of learning and development, recognising ākonga as learners who are members of whānau, hapū and iwi, and promoting te reo and tikanga Māori as fundamental to any learning. It would allow the things valued by Māori and wider society to also be valued and recognised in kura and, importantly, prepare ākonga for their future world – one that may not be known to us now. In this way, an ākonga-centred curriculum is, by definition, future-focussed.

As a starting point, an ākonga-centred curriculum is one that:

- recognises ākonga as members of their whānau, hapū and iwi
- supports ākonga as carriers of their ancestral legacies through whakapapa
- enables ākonga to be the best that they can be
- unlocks potential and opens opportunities
- prioritises the learner and learning.

Te Tamaiti Hei Raukura provides a framing for this definition to be actualised.



He uri whakaheke te tamaiti

First, by valuing the significant learning handed down through generations and upon which ākonga Māori understand and make sense of their identity as Māori. It supports whānau to define and contribute knowledge and skills which their children will hold responsibility in the future. The aim of the curriculum in this aspect is to provide ākonga with a sense of empowerment (whakamana), based on their confidence in knowing who they are as a person, and their position in their world.



He tangata te tamaiti

This sense of empowerment is further enabled in an ākonga-centred curriculum through engaging ākonga in learning that promotes and develops 'Māori capital' – their social, emotional, and cognitive capabilities. Māori capital including values, principles, health, thinking, learning, innovating, and emotional intelligence have increasing value in the world, yet because these characteristics are less tangible and difficult to measure, they are left to chance in our current education system. An ākonga-centred curriculum would promote and maximise the potential of ākonga to develop these valued capabilities, attributes, and behaviours.



He puna kōrero te tamaiti

Central to Māori-medium education is te reo Māori and the ability of ākonga to communicate and learn in te reo Māori. This is a non-negotiable and must be at the heart of any ākonga-centred curriculum. Te Reo Matatini as we define it today is still the foundation but is not sufficient. An ākonga-centred, future-focussed curriculum will recognise a notion of Te Reo Matatini that better reflects 'ngā tini mata o te reo' and the intrinsic higher order thinking that allows ākonga to engage with and evaluate core ideas⁶.



He ākonga te tamaiti

The range of literacies (including knowledge) that ākonga need to be conversant in is increasing. Technological, sustainability, media, financial, and information literacies are gaining importance in a rapidly changing world where the speed at which new knowledge is created will only continue to accelerate. A future-focussed curriculum will ensure that ākonga develop the ability, strategies and mental agility to create, learn and engage with new knowledge. To do this, the curriculum needs to ensure that higher order thinking strategies are not left to chance. Rather, ākonga will not only be able to make sense of their world, but also be critical contributors to, and creators of the world that they will live in. Given that their future world may be one that is unimaginable to us in 2020, the process of learning, thinking, knowing and acting, will become more important than the subject of what we are learning or thinking. Kura, therefore, have a responsibility to ensure that all ākonga develop as 'learners', not just the 'learned'.



WHAT DOES THIS MEAN?

This paper, therefore, argues that the national curriculum has a key role in ensuring that these expectations are made explicit and are not left to chance. While key competencies and values have been woven through Te Marautanga o Aotearoa, they have been backgrounded in relation to the current subject-driven teaching and assessment focus.

But if we are to position our children positively for their future as contributors to their own whānau, hapū and iwi, as well as to a global world, it is time to spotlight these and bring them to the fore. If we believe that kura should unlock the potential of ākonga, we need to open the curriculum and allow this to happen.

6. NB. Through the development a change from 'ipu kōrero' to 'puna kōrero' occurred. This was to better conceptualise the continued language growth and knowledge depth that the ākonga encounters during their learning journey.

THE CONCEPTUAL MODEL

Building a Coherent Model for Māori-Medium Education

In its 2019 report (Ministry of Education, 2019) to the Minister of Education, the Ministerial Advisory Group—Curriculum, Progress and Achievement identified the need to build greater coherence across the education system as one of three key issues affecting progression and achievement in the Māori-medium sector.

[In a Kaupapa Māori framework,...] there would be clarity around the whakapapa and inter-relatedness of various parts of the system, and we would be focused on making a real difference to Māori language revitalisation, the academic success and cultural wellbeing of our children and young people and their whānau, hapū, and iwi.

(Ministry of Education, 2019, pp. 25-26)

Figure 1 depicts the desired coherence, where the national curriculum (Marautanga ā-motu) is a major influencer of coherence across the curriculum, progress, and achievement process.

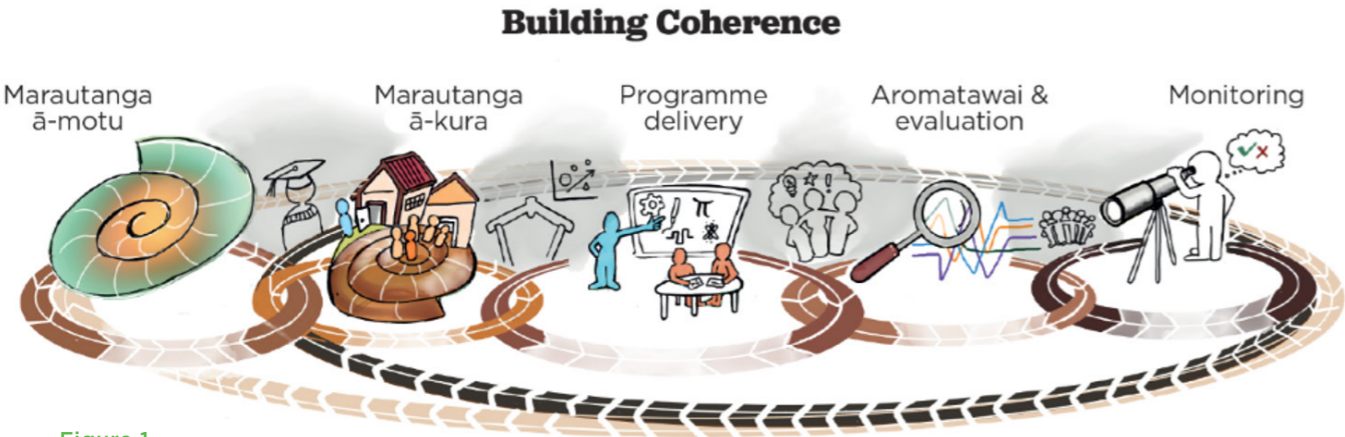


Figure 1

7. Retrieved from Ministry of Education (NZ), 2019, p. 29

The model proposed in this paper provides for coherence to be explicit at both a structural level and a functional level by ensuring internal coherence between four key parts:

1. The national curricula for kōhanga reo and ECE settings (Te Whāriki)
2. The national curriculum for Māori-medium schooling (Te Tīrewa Marautanga)
3. The national learning progressions (Tīrewa Ako)
4. The national monitoring system for Māori-medium schooling (Tīrewa Mātai)

The writers argue that this will result in a curriculum, progress, and achievement system that provides:

- greater alignment between *Te Whāriki* and the schooling curriculum
- clear connections between national guidance, kura implementation, and national monitoring.

Te Whāriki

The early childhood and kōhanga reo national curriculum conceptualises learning, progress, and potential as a 'whāriki'. The guidelines explain the conceptualisation and how it captures key notions which drive the accepted pedagogical and curriculum approach. The green colouring of *Te Whāriki* (Ministry of Education, 2017b, pg. 0)

“Symbolises new life, growth and potential and references harakeke and pandanus, which are used throughout Te Moana-nui-a-Kiwa, as materials for weaving.

While the upper side of a whāriki displays the weaver’s

artistry, it is the underside that reveals their mastery. Expert weavers will examine the foundations for planning and technique. If these are sound, the quality will be seen on the faceup side.

A weaver weaves in new strands of harakeke or pandanus as their whāriki expands. This creates a join, called a hiki or a hono ... this joining of new material symbolises new learning.

...[t]he whāriki is unfinished, with loose strands still to be woven. This acknowledges the child’s potential and their ongoing educational journey.”

Kaiako, in partnership with whānau, become the weavers of the whāriki, together weaving a local curriculum that responds to the aspirations and interests of mokopuna and whānau.

Te Tīrewa

In the proposed model, the national curriculum for Māori-medium compulsory education is conceptualised as a 'tīrewa' - a framework for hanging things upon (Figures 2 and 3). Initially adopted as a concept for a monitoring framework (Tīrewa Mātai), the notion of 'tīrewa' has wider application and provides for a conceptual forward step from the 'whāriki'.



Figure 2 drying harakeke on a tīrewa⁸

Figure 3 drying eels on a tīrewa at Wairewa (Lake Forsyth) in 1948⁹

Tīrewa, traditionally, took various forms, sizes, and shapes depending on their intended use. All, however, were designed as structures upon which things could be hung, draped or presented.

Among their many forms, tīrewa were erected as scaffolding, or ‘rangitupu’, to raise the ridgepole for a new whare. More commonly, tīrewa were also constructed to grow food, hang harakeke or other fibres for drying prior to weaving, and to dry food (e.g., tuna, pātiki, karengo). Given their varied uses, we could assume that tīrewa were modified as required to ensure their fitness for purpose.

The diagonal posts of a tīrewa provide the strength needed for whatever its intended purpose. The ‘test’ of the tīrewa was in its strength to support its load and its ability to exist in the local environment. Without structural integrity the tīrewa would fail.



Tīrewa were of various heights, and lengths. Those used for drying food, or harakeke for example, were constructed with a series of ‘rails’ upon which the food or fibre was hung. It was up to the builder of the tīrewa as to its length, height, and the number of rails. The tīrewa was constructed according to the needs of the users and designed specifically to meet those needs. It was likely that the users were also the builders of the tīrewa.

These concepts are key in the context of curriculum.

8. Te Raa Ringa Raupa. (15 August 2020). In Facebook [Facebook post]. Retrieved August 21, 2020, from https://www.facebook.com/groups/2194548750614650/?post_id=3116894645046718

9. Harvesting and preserving food was important in Māori communities. Archives New Zealand Te Rua Mahara o te Kāwanatanga, Wellington Office (National Library of New Zealand Te Puna Mātauranga o Aotearoa, Alexander Turnbull Library, Wellington, F400047 1/2 AAQT 6401.A6120). Treaty 2U, n.d. <http://www.treaty2u.govt.nz/the-treaty-today/the-ngai-tahu-claim/index.htm>

BUILDING STRUCTURAL COHERENCE

The following components of the framework create structural integrity and coherence and are shown in Figure 4:

1. TĪREWA MARAUTANGA

Primary posts, symbolising the national curriculum.

2. TĪREWA AKO

Rails, presenting the learning progressions.

3. TĪREWA MĀTAI

End braces, symbolising national monitoring.

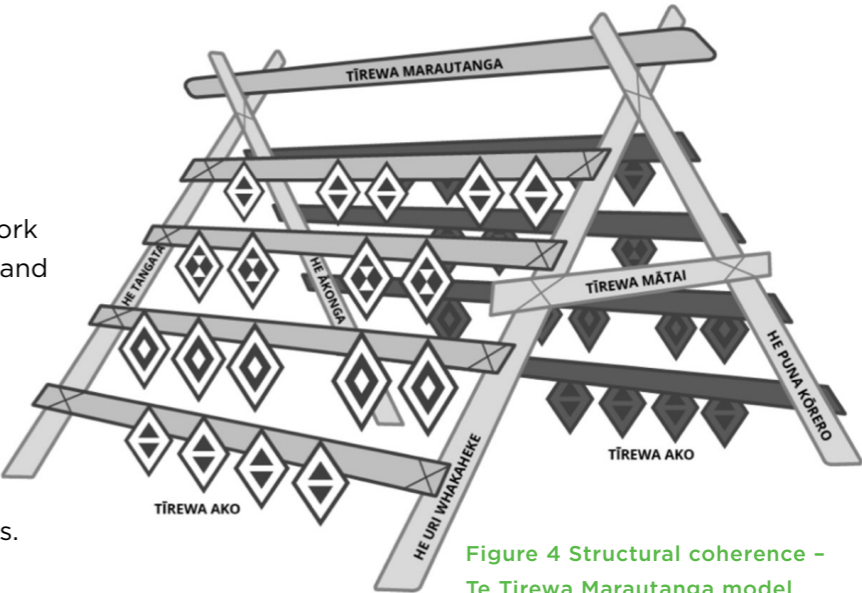


Figure 4 Structural coherence – Te Tīrewa Marautanga model

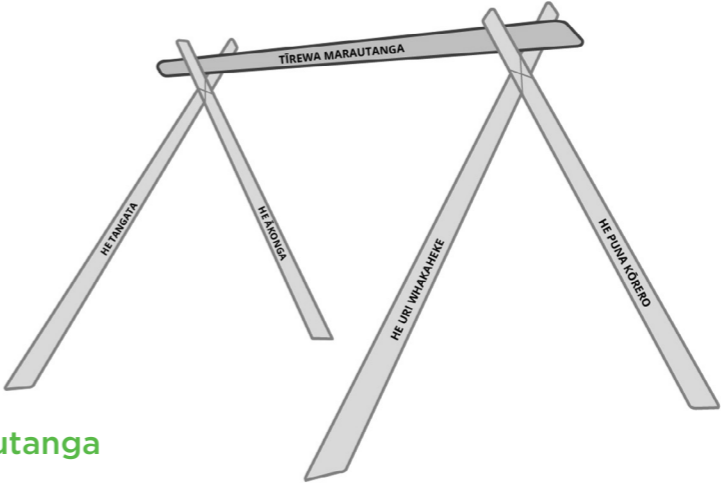


Figure 5 Main posts of the tīrewa

Te Tīrewa Marautanga

In a tīrewa intended to support progress, learning and achievement, the main posts represent the national curriculum – a structure with integrity which defines the purpose of education and scope of learning (see Figure 5). Those posts reflect the needs, values, and aspirations of the users, in this case our aspirations as Māori for our children.

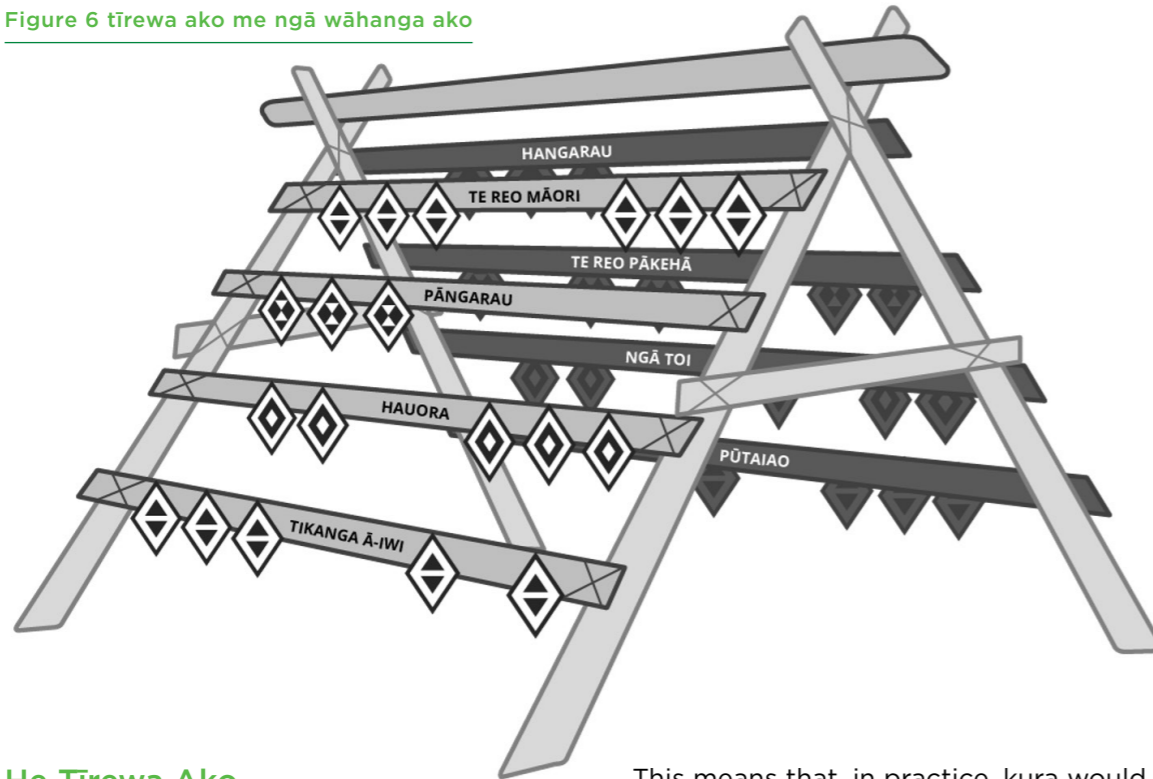
Currently, those aspirations are most likely to be given expression through the marau ā-kura. In this model Māori aspirations for our children would be reflected more explicitly in the marautanga ā-motu. Specifically, the Tīrewa Marautanga would comprise four ‘pou’, each reflecting

a broader aspiration for ākonga to be confident, competent, and successful:

1. communicators (he puna kōrero te tamaiti)
2. representatives of, and contributors to their whānau, hapū and iwi (he uri whakaheke te tamaiti)
3. learners and thinkers (he ākonga te tamaiti)
4. managers of their own wellbeing, relationships, and personal attributes (he tangata te tamaiti).

This model attempts to more explicitly align the marautanga ā-motu with marau ā-kura by moving the aspirations reflected in marau ā-kura to the forefront of the marautanga ā-motu.

Figure 6 tīrewa ako me ngā wāhanga ako



He Tīrewa Ako

The rails of the tīrewa represent the various contexts for learning that kura identify to meet the expectations described in the national curriculum. These contexts may be subjects (wāhanga ako), kaupapa, key constructs or important ideas, or a mix and describe a progression of significant learning within each context. Importantly, kura would be supported to construct their own tīrewa ako to reflect the expectations of the national curriculum in the context of what is important also to the kura whānau. For some kura, the tīrewa ako will be synonymous with their marau ā-kura i.e., the tīrewa ako would be their marau ā-kura. For others, the tīrewa ako may be only a part of a marau ā-kura that extends beyond the teaching and learning programme. What matters most is that the marau ā-kura is valued as the exemplification of the national curriculum, Te Tīrewa Marautanga, providing the links between and the context for exploring each of the four pou. Marau ā-kura, in this model, are not supplementary to the national curriculum, but give expression to the national aspirations within a local context.

This means that, in practice, kura would work with their ākonga and whānau to determine what their tīrewa ako consist of at each level of their schooling - what their rails need to be made of and what hangs from those rails. The form, length, and construction materials are defined by the kura and kura whānau, according to what they wish to present or hang on the tīrewa. Effectively, this becomes their marau ā-kura. The 'kai' or 'pātiki' hanging from the rails represent significant learning. The positioning of the significant learning indicates progress across the schooling pathway. Not all rails hold the same amount of 'kai', nor is that kai placed in the same position on each rail. This means that kura can determine which progressions are relevant at particular stages. Flexibility for kura to construct tīrewa ako that are responsive to different priorities at various times, or years of learning is one of the central tenets to this model.

Kura that wish to maintain a largely subject-focussed approach to their programme of teaching and learning may construct their tīrewa from learning progressions which are wāhanga ako based. Figure 6 illustrates this approach.

Kura that value a broader set of learning experiences may 'construct' their tīrewa ako on a set of progressions that better represent their local definition of success. Figure 7 depicts an approach where the marau ā-kura, progress, and achievement is defined in terms of learning beyond wāhanga ako. In this example, tīrewa ako include learning of personal attributes and dispositions (Toi Tangata), financial literacy (Mātau Ahumoni), local cultural literacies and knowledge (Tikanga ā-hapū), environmental sustainability (Taiao) and music (Puoro).

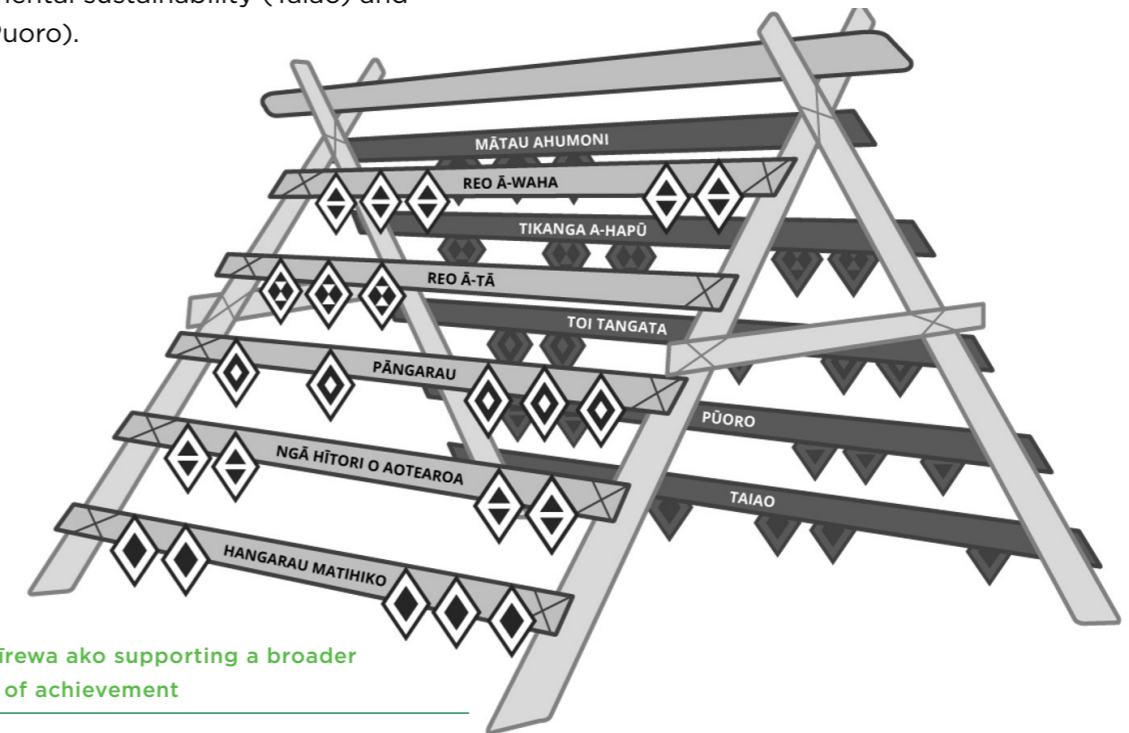


Figure 7 tīrewa ako supporting a broader definition of achievement

Other Kura may choose a clearer balance of wāhanga ako derived contexts and other progressions to provide a teaching and learning programme tailored to their ākonga and whānau. Figure 8 below depicts a marau ā-kura that retains some core wāhanga ako (Te Reo Pākehā, Pūtaiao, Hauora, Ngā Toi and Reo) but also values learning in terms of Tikanga ā-Hapū, Toi Tangata, and Mātau Ahumoni.

Like an actual builder and user of a tīrewa, kura and whānau can define the form and construction materials depending on their intended purpose, priorities or aspirations at any particular time. Each of the above tīrewa ako may be present in one kura, at different stages along their educational provision. For example, a kura whānau may determine that their tīrewa ako be based on wāhanga ako

at Years 9 – 10 in preparation for national certification, but prior to that other kaupapa may be more appropriate. Alternatively, a kura may choose a set of progressions in years 1 – 3 which give greater weight to some pou of the Tīrewa Marautanga and change that focus to other pou at other times. These would be locally made decisions in partnership with kura whānau.

However, every tīrewa does need a minimum number of rails placed strategically on the pou for the tīrewa to be robust. Without those rails, the purpose, strength, and effectiveness of the overall tīrewa would be called into question. These rails may represent nationally agreed contexts, or contexts that kura which work together as a collective, agree upon.

Figure 8 tīrewa ako supporting wāhanga ako and beyond

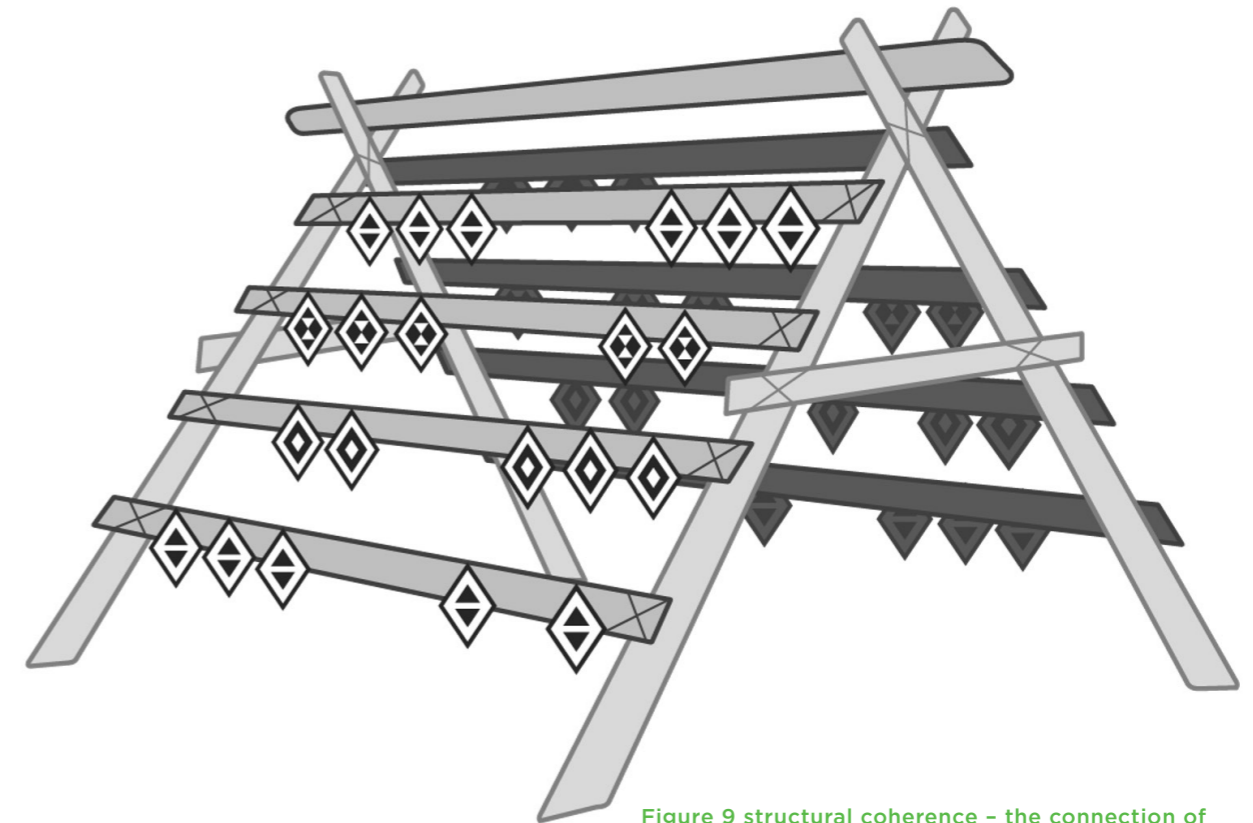
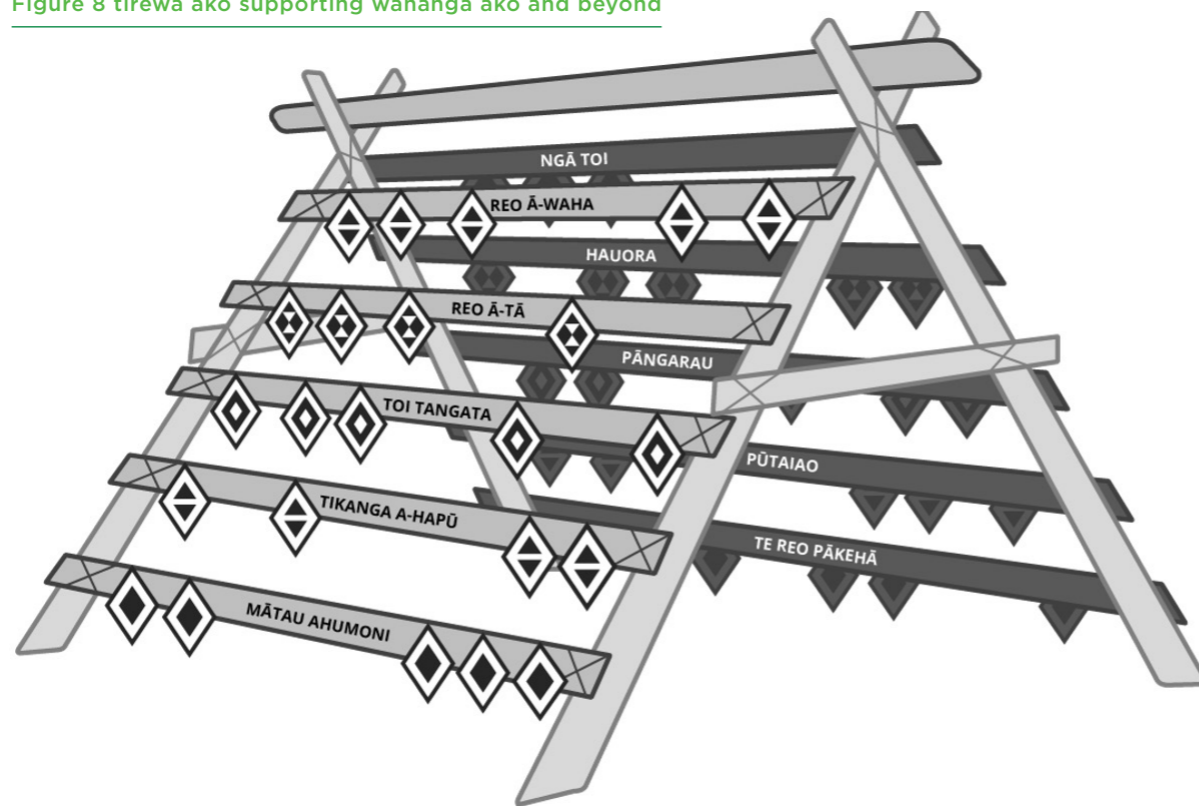


Figure 9 structural coherence – the connection of all components

He Tīrewa Mātai

The third feature offering structural coherence to the tīrewa are the braces at each end which contribute to the integrity of the whole structure, providing strength, stability, and reassurance. These braces represent a monitoring system. The Ministerial Advisory Group—Curriculum, Progress and Achievement proposed a national monitoring system based on a “high trust partnership model of information sharing [where] kura whānau ... agree to what information is important to share, and what information is required in order to know how well the system is doing to support the outcomes whānau deem valuable for their children” (Ministry of Education, 2019, p. 32).

For structural coherence, the Tīrewa Marautanga needs to be based on the outcomes valued by whānau and wider

society. The Tīrewa Ako contextualises those outcomes at a local level. Tīrewa Mātai, then, monitors the outcomes of Te Tīrewa Marautanga.

The process for capturing and analysing the information would be based on kaupapa Māori methodology and the output would inform whānau on how well the system is doing at delivering the outcomes of the Tīrewa Marautanga (i.e., the aspirations of Māori for our children). Te Tīrewa Mātai provides the assurance that this tīrewa is functioning as intended.

So, while Te Tīrewa Marautanga, Tīrewa Ako and Tīrewa Mātai can each be discussed as tīrewa in their own right—scaffolds or framing from which things can hang— it is in the connection of these component parts that structural coherence is provided and the ability of the tīrewa to take its full load is evident (see Figure 9).

BUILDING INTERNAL COHERENCE

Internal coherence in the model derives from closely aligning the significant parts (Table 1), including:

- The relationships between the principles and key concepts of Te Whāriki with the three tīrewa.
- Te Tīrewa Marautanga being 'opened up' and building on from the pedagogies and philosophies of Te Whāriki.

TABLE 1 BUILDING INTERNAL COHERENCE - WHAT DOES THIS LOOK LIKE?



Te Whāriki	Te Tīrewa Marautanga	Te Tīrewa Ako	Te Tīrewa Mātai
NGĀ MĀTĀPONO Whakamana — Kotahitanga — Whānau Tangata — Ngā Hononga	NGĀ MĀTĀPONO Mahi ngātahi — Te tamaiti te kauhau — Whakamana		
MANA ATUA WELLBEING <ul style="list-style-type: none">- <i>Kia mōhio ki te whakapono, wairua, aroha, manaaki, whakakoakoa, whakahirahira.</i>- Children understand their own mana atua - uniqueness and spiritual connectedness.- Children have a sense of wellbeing and resilience.	HE TANGATA <p>Through engaging in a wide range of people and experiences, ākonga have a strong sense of wellbeing, they are resilient and understand how their human capital enables them to contribute in a global world.</p>	A selection of progressions of significant learning which give substance to the pou and enable kura to construct their own tīrewa to provide a comprehensive learning programme across the years of schooling.	Evidence of learning and development in relation to the pou of Te Tīrewa Marautanga i.e., <ul style="list-style-type: none">- He Puna Kōrero- He Uri Whakaheke- He Ākonga- He Tangata
MANA TANGATA CONTRIBUTION <ul style="list-style-type: none">- <i>Kia mōhio ki ōna whakapapa, ki te pātahī o te whānau, ki ōna hoa, whānau whānui; ki ōna kaumātua; ki a Ranginui rāua ko Papatūānuku.</i>- Children have a strong sense of themselves as a link between past, present and future.- Children learn with and alongside others.	HE URI WHAKAHEKE <p>Through understanding of their whakapapa, ākonga are able to contribute to their whānau, hapū and iwi. They understand what it means to be the link between past, present and future, and how their Māori capital contributes to global world.</p>	The tīrewa ako identify whāinga for ākonga in terms of: <ul style="list-style-type: none">- Reo- Pāngarau- ... (financial literacy, digital literacy, hauora, ...)	
MANA WHENUA BELONGING <ul style="list-style-type: none">- <i>Kia mōhio ki ōna tūrangawaewae, ki ōna marae, ki ngā pepeha o ōna iwi. Kia mōhio ki te mana o ngā awa, whenua, o ngā maunga. Kia mōhio ki te manaaki, ki te tiaki i te whenua.</i>- Children’s relationship to Papatūānuku is based on whakapapa, respect and aroha.- Children know they belong and have a sense of connection to others and the environment Mana whenua.		Some tīrewa ako may be mandatory and others optional to reflect the diversity and uniqueness of each kura.	
MANA REO COMMUNICATION <ul style="list-style-type: none">- <i>Kia mōhio i te rangatiratanga, i te tapu me te noa o tōna ake reo. Kia matatau te tamaiti ki te whakahua i te kupu. Kia mōhio ki tōna ao, te ao Māori.</i>- Through te reo Māori children’s identity, belonging and wellbeing are enhanced.- Children are strong and effective communicators.	HE PUNA KŌRERO <ul style="list-style-type: none">- <i>Kia mōhio i te rangatiratanga o ōna reo. Kia matatau te tamaiti ki te reo matatini.</i>- Through te reo Māori ākonga are able to engage with multiple literacies.	In this way, kaiako would create their own tīrewa marau ā-kura.	
MANA AOTŪROA EXPLORATION <ul style="list-style-type: none">- <i>Kia mōhio he wairua tō ngā mea katoa: te whenua, te moana, te ao whānui, ngā whetū, te hau, ngā rākau, ngā ngāngara.</i>- Children see themselves as explorers, able to connect with and care for their own and wider worlds. Children are critical thinkers, problem solvers and explorers.	HE ĀKONGA <p>Through engaging in a wide range of challenging learning experiences, ākonga see themselves as learners, critical thinkers, problem solvers and creators of new knowledge.</p>		

National guidelines
Local implementation

BUILDING FUNCTIONAL COHERENCE

Functional coherence, or the inter-relatedness of the parts for a high-level outcome, is somewhat inherent in the model through the inter-dependence of each component. This relies on each part being apparent and operating effectively. The Tīrewa Marautanga is not complete without the Tīrewa Ako and the Tīrewa Mātai. The Tīrewa Ako describe the learning necessary for ākonga to achieve success in relation to the pou of the Tīrewa Marautanga. This is monitored and measured through the system provided through that Tīrewa Mātai. Learnings from the Tīrewa Mātai are used to assure the kura, whānau, and stakeholders that their aspirations, as defined in Te Tīrewa Marautanga, are being met through the curriculum, progress, and achievement system.

Functional coherence also relies on the implementation of these three key parts being aligned. This requires an implementation model that is practical for kura, kaiako and whānau. It also requires an implementation model where the coherence is explicit, and that recognises, exemplifies, and implements the principles upon which the whole system is founded. It is critical to get this part right. 'Getting it right' will involve a significant amount of discussion with those who will be the builders and users of the tīrewa and rely on a huge dose of open-mindedness and genuine commitment to sharing power.

There are many questions, possibilities, opportunities, and considerations in relation to how each part of the tīrewa will function and interact with the other parts. In terms of the Tīrewa Marautanga, for example, any levelling of learning outcomes will need consideration. Or, alternatively, should the levelling be left to the Tīrewa Ako? If it is agreed that the marautanga ā-motu should level learning in some fashion, how should those levels be defined? The rationale for the current approach of eight levels across 13 years of schooling seems baseless and unhelpful in a broader schooling system which structures planning, teaching and assessment on a calendar year. This could be an opportune time to explore a model that emanates from a Māori worldview, for example a wānanga model whereby whānau, elders, tuākana and tēina support the ākonga, thus disrupting the current top-down hierarchical authoritarian model borrowed from western schooling.

An alternative to the current curriculum levelling approach is to define learning in terms of years of schooling to reflect the year group structure adopted by most kura. Another approach would be for the levels of the marautanga ā-motu to reflect the typical groupings that occur in kura e.g., early primary (junior syndicate Years 1 – 3), senior primary (senior syndicate, years 4 – 6), intermediate (Years 7 – 8), junior secondary (Years 9 – 10) and senior secondary (years 11, 12, 13). A further possibility is to identify natural developmental steps in children's learning. However, in the absence of any authoritative cognitive research identifying how Māori children's brains work and the significant stages of learning during their schooling years, any specified levels are likely to be arbitrary. Further removed would be a wānanga model whereby whānau, kaumātua, tuākana and tēina can learn and support

each other; wānanga and kōrero become the basis for exploration of mātauranga Māori, and success is defined in terms of ākonga progress against co-designed stages of progress and achievement.

Whatever the national guideline defines in relation to developmental learning, Tīrewa Ako and Tīrewa Mātai would then either derive from, or align to, that framework so that there is clarity in the relationships between all three tīrewa.

The relationship between a new approach and the national credentialing system at secondary level will also need to be given consideration. Kura that construct tīrewa ako which are wāhanga ako derived, particularly in the late primary and early secondary years, are likely to find the transition into the current National Certificate of Educational Achievement (NCEA) system relatively smooth. The model also presents an opportunity to extend the NCEA system to validate a broader range of achievement and success by recognising and valuing knowledge, skills, and dispositions that connect more directly with the outcomes of Te Tīrewa Marautanga and its four pou.

Functional coherence is also created through clearly delineating the purpose (function) of each component of the model (Te Tīrewa Marautanga, Tīrewa Ako and Tīrewa Mātai) and describing its interrelatedness with the other components. Doing this successfully requires starting with the big picture, promulgating the principles and values through to implementation, aligning all components, distinguishing the parts, and focussing on the connections. All parts in a curriculum, progress and achievement 'system' are connected and the connections need to be explicitly inbuilt and understood by the users of that system.

BUILDING TRUST AND CONFIDENCE

The process of transitioning from the current subject-based curriculum to the proposed ākonga-centred approach will require a full change management strategy that:

- establishes high-trust partnerships
- builds capability
- clarifies key messages, and
- provides support over a transition period.

We should anticipate the full range of responses typically seen when moving from the known to the unknown. Ensuring that a fully resourced implementation strategy is in place prior to adopting any new policy will not only help to build trust and confidence but, will drive a range of connected local and national initiatives aimed at building coherence across the curriculum, progress, and achievement system.

TRANSITIONING TO TE TĪREWA MARAUTANGA

Establishing structural, internal and functional coherence is critical to building high trust partnerships and gaining confidence that will be necessary for evolving and opening up the curriculum. Moving to a new system of curriculum, progress and achievement for Māori-medium ākonga, whānau and kura will take courage and commitment to embracing new thinking, truly valuing mātauranga Māori, and engaging in a new level of partnership with kura and whānau.

In 2017 the Ministry of Education set a trajectory from achievement outcome statements in the form of whāinga paetae to progression statements that identified the 'big ideas' within the learning pathway navigated by ākonga in Māori-medium education. In 2020 a set of progression statements were identified and gathered together in a framework called Tīrewa Ako. These tīrewa, or scaffolds are designed to present a series of progressions in a way that kaiako can see and use the 'big ideas' of learning to support their programme planning.

The proposed model is one that disrupts the current approach to curriculum design and pedagogy borrowed from traditional western schooling and provides for greater flexibility and a broader set of opportunities. However, it is still possible within the proposed Tīrewa model for kura and whānau who do not wish to fully adopt a new approach to retain parts of the current curriculum.

A communication strategy will need to be developed to transition from *Te Marautanga o Aotearoa* (TMoA) to Te Tīrewa Marautanga. The following four aspects could support the development of content for communication to the Māori-medium sector:

1. COMMUNICATION OF DRAFT POSITION TO THE SECTOR

- Articulation of position
- Communication of direction
- Rationale of Te Tīrewa Marautanga
- Making sense of the development of key messages
- Development of key messages

2. DESCRIBING PARTS OF TE TĪREWA MARAUTANGA

- What has changed? [from TMoA]
- What is the same?
- What has been moved elsewhere?
- What are the key parts of Te Tīrewa Marautanga?

3. HOW TE TĪREWA MARAUTANGA CAN SUPPORT THINGS HAPPENING IN KURA

- If I have questions about the proposed changes, where do I go?
- What support is available for our kura, BoT, whānau?

4. WHAT IMPACT WILL TE TĪREWA MARAUTANGA HAVE ON ...?

- i. marau ā-kura
- ii. wāhanga ako
- iii. National Certificate of Educational Excellence (NCEA)
- iv. resource development (both new and previous)
- v. ākonga, kaiako and kura
- vi. Board of Trustees (poari) and whānau
- vii. other stakeholders i.e. iwi, rūnanga, unions, ERO ...

This content will be used as part of the introduction and consultation phase of the

proposed implementation approach outlined in Figure 10.

In due course a comprehensive change and implementation plan will need to be developed in order to fully realise the transition from TMoA to Te Tīrewa Marautanga.



FIGURE 10 PROPOSED IMPLEMENTATION APPROACH

WHERE TO NEXT?

During the process of writing this position paper there have been aspects discussed by the writers which are out of scope of the current paper and deserve more time for further exploration. The following suggestions should be investigated through the lens of Te Tīrewa Marautanga and include (but are not limited to):

- A greater link between Te Whāriki and Te Tīrewa Marautanga. What could this look like? How could this be enacted?
- Transitions – Moving from the current Te Marautanga o Aotearoa to Te Tīrewa Marautanga. How could this happen? What support would be needed for kaiako, kura and poari, whānau, pre-service training and professional learning and development?
- National Certificate of Educational Achievement (NCEA) – What would the proposed position (Te Tīrewa Marautanga) mean for NCEA and the credentialing of learning?
- Te Tīrewa Ako – Continuing the development of tīrewa ako across other learning contexts.
- Te Tīrewa Mātai – Developing a high trust monitoring system that has coherence with Te Tīrewa Marautanga.
- Philosophical underpinnings to be revised alongside the proposed framework – one that is consistent with the philosophy, principles and mātauranga which the curriculum purports.

RECOMMENDATIONS

The writers suggest the Ministry of Education:

1. Adopt the position
2. Implement a full change management strategy
3. Commission papers as identified in the ‘Where to Next?’ section to further inform the position.

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