

Aromatawai and Reporting Guidance

for Kura and Māori-medium Settings



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The Aromatawai Positions from [Rukuhia Rarangahia](#) have been used to present information in these pages to guide aromatawai and reporting practices for Māori-medium settings.

1

Aromatawai emanates from ako:

THE RELATIONSHIP BETWEEN AROMATAWAI AND AKO

Ako is a term most readily used to describe interaction between a teacher and learner that is fluid, dynamic and reciprocal. Ako is not limited to schooling and educational settings. However, it is within these settings that ako and aromatawai (the naturally occurring by-product of ako) are most carefully defined, qualified and quantified.

If ako is the position that drives learning and teaching practices, then aromatawai needs to also be contextualized in that way.

RUKUHIA RARANGAHIA, P. 29

Resources and materials have been developed over time to support the process of ako and aromatawai for teachers and learners from years 1 to 10 (and beyond).



FOR POUAKO: what to teach

Te Marautanga o Aotearoa

This provides guidance and sets the direction for ākonga learning in Māori-medium settings.

Te Marau ā Kura

This is an opportunity for kura to contextualise the national curriculum in ways that are relevant and meaningful for their learners and communities.

- An example of a localised curriculum framework for a dual-medium setting is [Te Kōpuku High](#)
- An example of a blended approach to curriculum for a dual-medium setting is [Te Kura Reo Rua o Waikirikiri](#)
- [Te Marautanga o Aotearoa Support Materials](#)

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FOR POUAKO: how to teach it



FOR ĀKONGA: how to learn it





Aromatawai is focused on learners:

THE LANGUAGE OF REPORTING

Reporting progress and achievement requires careful consideration of:

- the audience (including students, other teachers, boards of trustees, whānau, iwi and kāhui ako): Who is the information for?
- the purpose: Why do they need the information? What will they do with it?
- the language: What language or languages will the information be reported in and why? What words will be used to describe students as writers, scientists, artists, etc., and to illuminate progress and achievement?

REPORTING TO STUDENTS AND WHĀNAU

Purpose

Reporting provides students and whānau with information so that:

- the student and their whānau can gauge how well the student is progressing and achieving
- the student can work with the kaiako to identify and prioritise appropriate learning goals and the effort and approach required to achieve these
- the whānau can work with the school/kura to identify how whānau and school/kura together might support the student's learning

Position two is focused on the learner and the provision of learning experiences that build their sense of who they are as learners. For example, this encourages kaiako to focus on teaching writers as opposed to teaching the writing. This practice accordingly is transferred into aromatawai practice where kaiako respond to the writer as opposed to the writing.

RUKUHI RARANGAHIA, P. 33.



Language of reporting

English or Māori?

The language used to report progress and achievement should be negotiated with the school/kura community, and a poll may be needed to determine the language preference.

Some schools/kura report to all whānau in English to ensure that language is not a barrier to them accessing information about their tamariki.

Some schools/kura report to all whānau in Māori because of the community's commitment to te reo.

Some schools/kura report in either or both languages, depending on the specifically stated preference of the whānau.

Use of words and descriptions

Descriptions of progress and achievement should be crafted in a way that places emphasis on the person performing acts of learning rather than just the acts of learning themselves. Descriptions should also indicate what progress is being made.

Examples of reporting comments

1) Te reo matatini

As a writer, Maia is taking into account the purpose for writing and the audience. As a result, she is making more careful selections of words and crafting sentences to match why she is writing, and who she is writing for.

She has also been drawing on ideas and vocabulary from material she has been reading and listening to and has successfully incorporated these into her writing. Maia is currently meeting national curriculum expectations in writing.

2) Pāngarau

For the last two terms, we focused on the learning strands for number and algebra. At the beginning of the year, Hone identified aspects related to his number knowledge and number strategies that he has already mastered. From this exercise, we were able to establish his starting point. In these two terms, Hone has learned a number of strategies for addition, subtraction, multiplication and division and has been able to use one or more of these to solve more complex number problems.

As a mathematician, he is also using the appropriate maths language to express himself. He has demonstrated a desire and determination to better himself so that he can achieve his learning goals. His kaupae is 7-8, which means that he is meeting national curriculum expectations. Hone's next learning steps in the third term include converting numbers into percentages, fractions and decimals as well as developing a knowledge of integers.

3) Ngā Toi

Hemi prefers to express himself as an artist through the medium of paint. He has been experimenting with colour and recently produced a piece based on the theme of autumn where he mixed paint colours to produce different shades that we associate with this time of the year. He also used different sized paintbrushes to achieve different effects and detail. As a performer (kaihaka), Hemi has been taking lead parts ...





REPORTING TO BOARDS OF TRUSTEES

Purpose

Boards of trustees require accurate information to enable them to make strategic decisions about what they intend to achieve for students, how they will do this and the progress they have made.

The guidelines regarding Ngā Whanaketanga Rumaki Māori can be found [here](#).

Language of reporting

In reporting to boards of trustees, school/kura leaders may want to continue to use the [achievement descriptors](#) from Ngā Whanaketanga Rumaki Māori (NWRM) or, as has always been the case, develop their own.

Because NWRM were derived from *Te Marautanga o Aotearoa*, it might be useful to adjust the wording when using English language equivalents in light of the legislative changes regarding NWRM.

Te Marautanga o Aotearoa:

- Exceeding national curriculum level expectations
- Meeting national curriculum level expectations
- Working towards meeting national curriculum level expectations
- Requires additional support to meet national curriculum level expectations

[Visit website](#)

[Download PDF](#)

Presenting achievement information in the order above to the board of trustees ensures we give priority to illuminating success in our settings, rather than solely starting with underachievement.

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Wāhanga Ako	Class Level	TERM ONE: Baseline					
		Manawa Toa	Manawa Ora	Manawa Āki	Manawa Taki	Total (#)	Total Manawa Ora & Toa (%)
Kōrero	Year 7	0	0	0	14	14	0.0%
	Year 8	0	5	7	5	17	29.4%
	Year 9	0	8	3	5	16	50.0%
	Year 10	8	3	1	1	13	84.6%
	Total	8	16	11	25	60	40.0%

Using Te Waharoa Ararau ā Kura

Te Waharoa Ararau ā Kura is an online tool that assists with the collection of student progress and achievement in alignment with *Te Marautanga o Aotearoa* – pāngarau and te reo matatini.

[Visit website](#)

Another tool is [He Aratohu mā te Pouako / Ngā Whanaketanga Rumaki Māori](#).

[Visit website](#)





REPORTING TO IWI

Iwi and schools/kura are increasingly seeking mutually beneficial ways to work together. This includes meeting the aspirations of iwi and exploring how iwi might contribute to the work of schools/kura.

Waikato-Tainui example

Ko Te Mana Mātauranga, the education plan 2015–2020 of Waikato-Tainui stipulates the following as one of three priorities in the strategy.

Priority Three: Marae Connectedness

Marae are the lifeblood of Waikato-Tainui and are at the heart of the tribal community. This priority focuses on building marae as centres of learning around identity and belonging. It is aimed at increasing connectedness and engagement from 70 percent in 2015 to 100 percent by 2050.

The following rubric has been developed at Te Kōpuku High as a means of reporting directly to the Waikato-Tainui Raupatu Lands Trust about students who whakapapa to Waikato-Tainui.

The 'levels' (Taikura, Torokiri, etc.) reference the metaphor that underpins the school's marau ā kura (i.e., the nīkau palm).

YEAR	Taikura	Torokiri	Taitea	Taipua	Toropū
%					
Identity (marae)	Are actively involved and understand their role at their marae	Often participate in activities at their marae	Sometimes participates in activities at their marae	Know their marae but do not participate in marae activities at all	Do not know their marae
%					
Identity (iwi/hapū)	Know their iwi/hapū, and are known to them	Know their iwi/hapū and can impart information that is specific to that iwi/hapū	Can confidently recite their pēpehā and know some stories related to these identity markers	Can name their iwi/hapū, but do not know much about them	Do not know their iwi/hapū

Tools for assessing responsiveness to iwi/mana whenua

[Te Arotake i te Mana Motuhake \(reo pākehā\)](#)

[Download PDF](#)

[Cross-sector forum toolkit](#) — refer in particular to Domain 5: Partnering with families, employers, iwi and community: iwi partnerships

[View PDF](#)





AROMATAWAI AND REPORTING FOR KĀHUI AKO

Accessing, analysing and sharing aromatawai data for kura in Kāhui Ako is vital for reporting progress towards addressing identified achievement challenges.

For an example of how Kāhui Ako that include Māori-medium and English-medium settings are using aromatawai data, see [Pūtauki ki Rangitaiki Kāhui Ako](#)

Māori-medium-only Kāhui Ako are emerging, and more information about their achievement challenges and aromatawai practices will be available on [Education Counts](#) in due course.

Tools for Kāhui Ako

[Cross sector forum toolkit](#) — refer in particular to Domain 4: Pathways developing and connecting along the whole educational journey for every child: Te Rāngai Kāhui Ako ā IwiTools for assessing responsiveness to iwi/mana whenua

[Visit website](#)

[Visit website](#)

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3

Aromatawai is focused on teacher competence and confidence:

USING A WIDE RANGE OF EVIDENCE

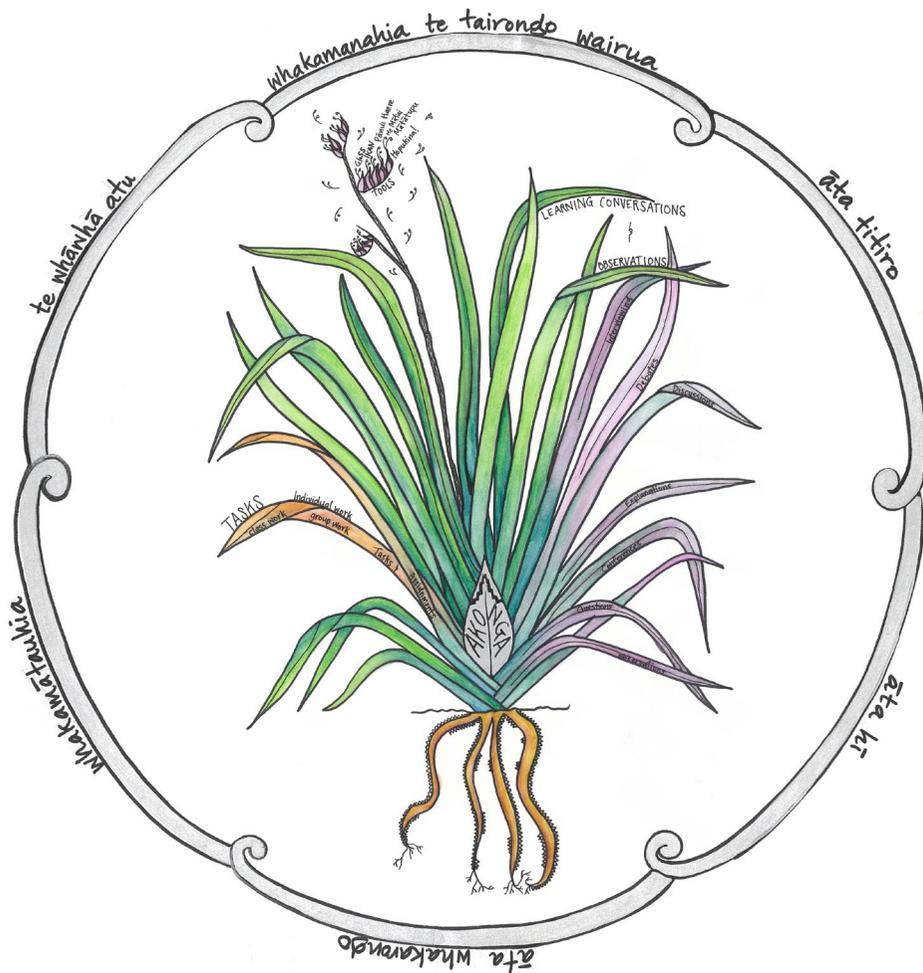
A range of aromatawai approaches should be used to compile a comprehensive picture of the areas of progress, identify areas requiring attention and describe what unique progress looks like for students.

Learning experiences and interactions between kaiako and ākonga, ākonga and ākonga, kaiako and whānau, and ākonga and whānau generate multiple sources of evidence to inform teaching and learning and descriptions of progress and achievement.

The following diagram uses harakeke as a metaphor for the relationship between ako and aromatawai, remembering that aromatawai emanates from ako ([refer to position 1](#)). Ako forms the core while aromatawai is represented by the inner and outer leaves and the flower. Learning conversations, observations and in-class tasks and their related activities that involve a variety of contributors (whānau, the ākonga, other kaiako, etc.) make aromatawai possible. These daily interactions with ākonga should be supplemented by formal assessments (represented by the flower of the flax, which appears for only part of the year during its life cycle). Tairongo connects ako and aromatawai.

[Position 1](#)





What is tairongo?

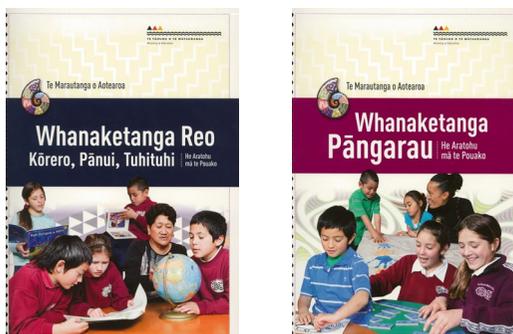
The word tairongo refers to a part of the human body that is able to sense something, either by listening, looking, touching, tasting, smelling, or feeling. While the first five senses are physical and are associated with particular organs, such as ears for hearing and eyes for sight, the sixth sense is more related to a feeling sense, sometimes referred to as intuition ... In developing a teaching practice that acknowledges the use of tairongo as valid ways of perceiving learning, it will be necessary for teachers to have well developed observation, listening, and communication skills, along with an increased ability to relate to learners, in ways that are sometimes intuitive and sometimes reasoned.

RUKUHIA RARANGAHIA, P.16

... aromatawai practice draws on a range of information about ākonga, some of which is gained by using their tairongo as a valid way of knowing. Daily interactions, assessment tools and aromatawai practice are some of the tools by which kaiako can develop confidence and competence as teachers, especially as they come to understand the nature of learning and teaching and their role in it.

RUKUHIA RARANGAHIA, P.35

Ngā Whanaketanga Rumaki Māori



Ngā Whanaketanga Rumaki Māori illustrate the knowledge and skills that students need to have developed in pānui, tuhituhi, pāngarau and kōrero at specific points in their schooling if they are to engage with the texts and tasks of the curriculum and make the expected progress. Ngā Whanaketanga Rumaki Māori illustrations are used to help make overall teacher judgments (OTJs).

Schools/kura are no longer required to use Ngā Whanaketanga Rumaki Māori for assessing and reporting on progress and achievement in kōrero, tuhituhi and pānui, and pāngarau for years 1–8. They now have more flexibility about how they assess, what assessment information they collect and analyse, and how they use it. The [National Administration Guidelines \(NAGs\)](#) have been revised to reflect this.

The NAGs require schools/kura to report on both progress and achievement across the breadth of the curriculum. The NAGs now state that schools/kura must collect, analyse and report on good quality assessment information. This is defined as assessment information that ‘draws on a range of evidence to evaluate the progress and achievement of students and build a comprehensive picture of student learning across the curriculum’ (NAG 1).

There is room for some interpretation about what adequate reporting to parents and their families ‘across Te Marautanga O Aotearoa’ would be like. Schools/kura do have discretion to design both their approach to the curriculum and their assessment and reporting on student progress and achievement so that both recognise the aspirations and desires of the local community.

[Visit website](#)

[Ngā Whanaketanga Rumaki Māori / He Aratohu mā te Pouako](#)

[Visit link](#)

Assessment tools

There are also a range of formal assessment tools that provide sources of evidence to inform progress and achievement.

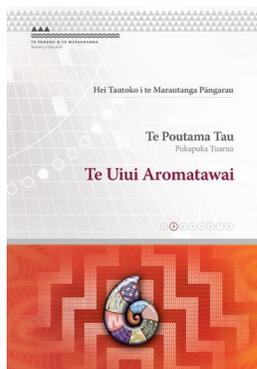
For example, when using tools such as He Mātai Mātātupu, detailed progress can be measured as a result of re-testing the ākonga after a period of instruction to see what shifts have occurred.



HE MĀTAI MĀTĀTUPU				Ngā Tikanga o te Tuhi Kōrero		Te Tāutu Reta		Te Whakamātautau Kupu		Te Tuhi Kupu		Whakarongo, Tuhia ngā Tangi o roto i ngā Kupu		Taumata Panui Ngā Kete Kōrero
Ingoa o te tamaiti	Tama / Kōtiro	Tau / Marama	Ngā rā	24	Kaute hauwhā	33	Kaute hauwhā	15	Kaute hauwhā	-	Kaute hauwhā	41	Kaute hauwhā	
Areka	Tama	6.3	3/5/17	9	1	15	1	2	1	5	1	3	1	KHa
		6.9	6/11/17	13	3	30	2	12	3	24	3	37	3	KKa/e

When using tools such as Te Uiui Aromatawai for pāngarau, achievement and progress can be measured via shifts from one level or kaupae to another.

Te Uiui Aromatawai o Te Poutama Tau



Rā Uiui (#1) 3/3/17

Rā Uiui (#2) 4/3/18

Ngā Kaupae o ngā Ākonga Katoa

Ingoa	Tāpiri / Tango	Whakarea / Whakawehe	Pānga Riterite	Tatau Whakamua	Tatau Whakamuri	Whakaingoa Tohutau	Tau Hautanga	Uara Tū / Whakarōpū	Meka Matua
Teia Year 4	4	4	4	4	4	5	4	4	5
Teia Year 5	5	5	5	5	5	6	5	5	5



Aromatawai is focused on teacher inclinations and dispositions:

REVIEWING AND INQUIRING INTO PRACTICE

What constitutes effective pedagogy is constantly being refined in light of changes in educational theory and research. Kaiako need to be aware of their own dispositions and inclinations in order to successfully integrate new practices and approaches into what they do.

In aromatawai, this means kaiako making decisions about what they are going to do with the achievement information they gather to create better outcomes for ākonga.

Review, evaluation and inquiry tools can support this process because the emphasis is on the impact of kaiako beliefs and practice. Inquiry and review are only worthwhile, however, if the kaiako is open to change based on what their analysis tells them.

Te Hurihanga Whakaako Pakirehua me te Waihanga Mātauranga



Taken from page 16, *Te Marautanga o Aotearoa*



The table on the right is an example of an [ākonga inquiry](#) used by Te Kōpuku High (Hamilton).

Note: These ideas and processes are in a constant state of review and evaluation to improve learning for ākonga.

Being responsive practitioners, thinking flexibly, and enquiring into the effects of their practice are keys ways in which kaiako can develop their sense of professionalism based on their character traits and dispositions.

RUKUHIARARANGAHIA, P. 37

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Inquiry Setting	Responses
PART 1: RECOGNISING THE INQUIRY AND GATHERING EVIDENCE <i>To be completed Week 3, Term 2</i>	
1a. Which ākonga is/are the focus of my inquiry? What is their pepeha? What strengths do they have?	
1b. What evidence (from the ākonga, from other ākonga, from whānau, or from colleagues) helped me identify this opportunity?	
1c. What do I think I need to do/change to assist the ākonga to achieve/progress?	
1d. What professional development do I think I need to support the ākonga?	
1e. How will I know that I have been successful in assisting them to achieve/progress?	
1f. What feedback did I get from the whānau when I discussed my inquiry with them?	
PART 2: RESPONDING TO MY DEVELOPING UNDERSTANDINGS <i>To be completed Week 6, Term 2</i>	
2a. What insights/changed perceptions do I now have about the ākonga?	
2b. Who or what has contributed to those understandings?	
2c. What are my actions now?	
2d. Organise for an observation that can be peer-reviewed	Link to the observation Link to peer review
PART 3: EVALUATION: REFLECTING ON MY INQUIRY <i>To be completed Week 6, Term 3</i>	
3a. What have I been doing differently with/for this/these ākonga as a result of my developing understandings of this/these ākonga?	
3b. What effect did my changed practice/attitude have on me? On the ākonga? On the whānau? How do I know?	



5

Aromatawai is authentic:

MEETING NATIONAL AND LOCAL EXPECTATIONS

Marau ā kura create the contexts that give expression to Te Marautanga o Aotearoa in ways that are likely to make learning more relevant and meaningful to ākonga, (see position 1: [Aromatawai emanates from ako](#)).

[Position 1](#)

Examples of Marau ā Kura

- An example of a localised curriculum framework for a dual-medium setting is [Te Kōpuku High](#)
- An example of a blended approach to curriculum for a dual-medium setting is [Te Kura Reo Rua o Waikirikiri](#)

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[View video](#)

Local curriculum development tools

- [Rapua Te Ara Tika](#)

[Visit website](#)

Assessment of Marau ā Kura tools

- [Te Arotake i Te Marau ā Kura](#)
- TMoA Marau ā Kura Survey (to the right)

[Visit website](#)

Annual plans and analyses of variance

Schools/kura are required to submit an annual plan and analysis of variance annually by March 1.

Setting targets for the coming year, regularly reviewing progress and evaluating what's been achieved means schools/kura will be better placed to ensure all students can achieve educational success.

[Schools' planning and reporting](#)

[Visit website](#)

The following [survey](#) was provided by Kia Ata Mai Educational Trust.

[Download as PDF](#)

Note: These ideas and processes are in a constant state of review and evaluation to improve learning for ākonga.

	Not applicable/ Unsure	Strongly disagree	Don't agree	Agree	Strongly agree
1. Our marau ā kura reflects our commitment to hapū/iwi/mana whenua/community	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2. Our marau ā kura reflects our unique identity and character	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3. Our marau ā kura provides direction for teaching an learning experiences	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4. Our marau ā kura is explicit in plans and units of work	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5. Kura leaders are able to describe and explain our marau ā kura	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6. Kaiako are able to describe and explain our marau ā kura	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
7. Ākonga can articulate what they are learning (in relation to our marau ā kura)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8. Whānau are able to describe the special character/identity of our kura (in relation to our marau ā kura)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>





Learning that is natural and normal creates an authentic learning environment, which in turn promotes learning. In kura, the natural source of learning comes from the community, which in most kura is expressed in the marau ā-kura, which provides a key part of the overall plan for being able to achieve authenticity in learning.

RUKUHIA RARANGAHIA, P. 39

Within the Māori-medium education context, the role of aromatawai serves two purposes:

1. within the school aromatawai can be used to determine how well students are learning
2. within the wider community aromatawai can be used to determine how well the school is supporting community aspirations.

RUKUHIA RARANGAHIA, P. 18



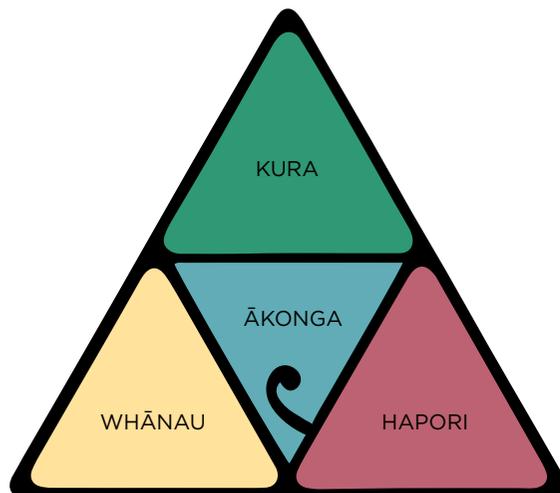


Aromatawai captures tamaiti, whānau, hapū and community voice:

ASSESSING AND REPORTING LOCAL EXPECTATIONS

Richer profiles of ākongā progress, success and achievement are possible when everyone is given the opportunity to contribute.

Note: The hapori in this diagram encompasses the broader community, including marae, hapū and iwi.



THE GRADUATE PROFILE

Te Marautanga o Aotearoa summarises important qualities and characteristics of a graduate of Māori-medium education. Te āhuatanga o ā tātau ākongā, or a graduate profile, as described in *Te Marautanga o Aotearoa*, is a collective vision for student learning that is shaped by whānau, hapū, iwi and kura. High levels of educational and socio-cultural success, a wide range of life skills and a wide range of career choices are promoted as important outcomes.

The development in Māori-medium-specific settings

[Te Kura o Hiruharama](#) 'We did a lot of brainstorming and discussion in small groups. What does an ideal Hiruharama graduate look like? What sorts of skills do they need? What sorts of attributes do they have? What knowledge would they possess? What kind of person would they be?' *Principal*

[View videos](#)

[Graduate profile: Te Pā o Rākaihautu](#)

[Visit website](#)

The development of a graduate profile in mixed-medium (Māori and English) settings

Maungatapu and Merivale Schools talk about the [development](#) of their graduate profile.

[Visit website](#)

[Te Hono i te Āhua o a tātau Ākongā](#)

[Visit website](#)



The following is from Fairhaven School, and it shows how they collect information about their students for their marau ā kura from ākonga, kaiako and the whānau. Toitō Manawa refers to the immersion classes in the school.

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Note: These ideas and processes are in a constant state of review and evaluation to improve learning for students.

Ingoa: _____

Waahanga: _____

Toitō Manawa 2018

	Whai Whakaaro (Be Respectful)	Whai Mana (Be Responsible)	Whai Kaha (Be Resilient)
Ākonga	<i>I show respect (whai whakaaro when) I ...</i> Ka whai whakaaro ahau ina ...	<i>I show responsibility (whai mana) when I ...</i> Ka whakatinana ahau i te whai mana ina ...	<i>I show resilience (Whai Kaha) when I ...</i> Ka whai kaha ahau ina ...
Kaiako	<i>I see him/her showing Whai Whakaaro at kura when ...</i> Ka kite ahau i a ia e whai whakaaro ana i te kura ina ...	<i>I see them showing Whai Mana at kura when ...</i> Ka kite ahau i te whakatinanatanga o te whai mana i te kura ina ...	<i>I see him/her showing Whai Kaha at kura when ...</i> Ka kite ahau i a ia e whai kaha ana i te kura ina ...
Whānau	<i>We see him/her showing Whai Whakaaro at home when ...</i> Ka kite mātou i a ia e whai whakaaro ana i te kāinga ina ...	<i>We see him/her showing Whai Mana at home when ...</i> Ka kite mātou i te whakatinanatanga o te whai mana i te kāinga ina ...	<i>We see him/her showing Whai Kaha at home when ...</i> Ka kite i a ia e whai kaha ana i te kāinga ina ...



Ingoa: _____

Waahanga: _____

Toitōi Manawa 2018

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	Whakatinana ngā moemoeā (Dream)	Whakamau ngā pūmanawa (Strive)	Whakahihiko ngā Tipuranga (Achieve)
Ākongā	<i>I showed this when ...</i> I whakatinana ahau i tēnei i ...	<i>I showed this when ...</i> I whakatinana ahau i tēnei i ...	<i>I showed this when ...</i> I whakatinana ahau i tēnei i ...
Kaiako	<i>I saw him/her showing this when ...</i> I kite ahau i te whakatinanatanga o tēnei i ...	<i>I saw him/her showing this when ...</i> I kite ahau i te whakatinanatanga o tēnei i ...	<i>I see him/her showing this when ...</i> Ka kite ahau i te whakatinanatanga o tēnei i ...
Whānau	<i>We see him/her showing this when ...</i> I kite mātou i te whakatinanatanga o tēnei i ...	<i>We see him/her showing this when ...</i> Ka kite mātou i te whakatinanatanga o tēnei i ...	<i>We see him/her showing this when ...</i> Ka kite mātou i te whakatinanatanga o tēnei i ...



The following example has been provided by Te Kura Kaupapa Māori o Bernard Fergusson.

Note: These ideas and processes are in a constant state of review and evaluation to improve learning for students.

How to make the most of student-led parent interviews

The mid-year student-led parent interviews are scheduled for (INSERT DATES) from 3.00 p.m. to 6.00 p.m. (students will be released at 2.00 p.m.). The interviews are an opportunity for students to share their most recent learning with their parents in their own time and in their own words.

Key points of the interview:

The student runs the interview although the kaiako is present in the classroom in a support role only initially, i.e., to prompt the student, to clarify a point;

- The student may use IT devices or other equipment to demonstrate their learning.
- The learning shared is the most recent rather than a summary of recent assessments.
- The interview is solely about the student's learning; any behavioural concerns must be rescheduled to another mutually agreed date/time.

Format of the interview:

- Student welcomes parents.
- Student discusses and/or shows several examples of his/her work across a number of curriculum areas (work may be on the wall, in a computer file, etc.).
- Student thanks parents for attending and showing a keen interest in their learning.
- The kaiako may now take the opportunity to give a very brief progress report to the parents.

For parents student-led interviews are an opportunity to:

- Clearly demonstrate your interest in your child's learning;
- Understand what learning your child has undertaken and experienced;
- Raise your awareness of how learning and teaching happens in your child's class.

Possible questions for parents to ask (use only if your child gets stuck as he/she talks about their learning):

Years 1-2

- What have you been learning to do in ... (pāngarau, pānui pukapuka, te taiao)
- What are you really proud of? Why?
- Can you show me anything you found difficult? Please read me one of your stories.

Years 3-8

- What are you proud of in this piece of work?
- What did you find difficult about this work?
- Show me how you solved that.
- Tell me what you enjoyed most about this learning. What can I do to help you with your learning?

Principal



7

Aromatawai captures ākonga potential and talent:

LOOKING BEYOND ACADEMIC ACHIEVEMENT

Ākonga are greater than the sum of their academic achievements. Ākonga and their whānau can contribute important information to develop a richer profile about and for the ākonga.

Aromatawai that captures and builds on ākonga potential and talent focuses on learners, their interests, aspirations, and natural inclinations.

RUKUHIA RARANGAHIA, P. 43

An example of ākonga involvement in reports

At Te Kōpuku High (Hamilton), which caters for years 7–10 students, answers to the following questions are incorporated into the mid- and end-of-year written reports to whānau. Drafts of the reports are also printed and given to students before they are posted to whānau. Ākonga are encouraged to carefully read their draft reports and negotiate with their kaiako any changes they would like to make.

Note: These ideas and processes are in a constant state of review and evaluation to improve learning for students.

NGĀ WAIARO/ATTITUDES		Consistently	Usually	Sometimes	Not yet
Te Urupuia Respects the rights of others to achieve their greatness	Pouako				
	Ākonga				
Te Kāhiwi Manages personal belongings/resources	Pouako				
	Ākonga				
Ngā Rau Takes responsibility for own actions	Pouako				
	Ākonga				
Ngā Rau Strives for self-improvement	Pouako				
	Ākonga				
Ngā Hua Takes full advantage of learning opportunities for greatness	Pouako				
	Ākonga				



What do you consider your greatest achievement so far this year?

Making new friends.

My greatest achievement was in celebration cakes. I put in a lot of hard work and learnt a lot of skills. I have learnt to measure correctly or the cake might turn all funny. I learnt to put straws in the middle of your cake especially when you have a 2 tier cake or else it might fall. One thing we all need to work on is cleaning up after ourselves. The best part was when I completed my waterfall M&M cake.

Getting better at reading and writing.

Think of an ihotea that has contributed to your greatness. Tell us how it made a difference.

Note: Ihotea are workshops or tutorials that take place between 8.30 a.m. and 10 a.m. They comprise a range of additional learning opportunities from across the curriculum.

Dreamcatchers with Whaea Kimi was not only interesting but it allowed me to learn how harakeke has many uses. It taught me to take my time with projects.

Maths ihotea has made a difference because Whaea taught me strategies to get my times tables quicker.

Mau rākau because it helps me stay focused on work.

Think of a passion project that has contributed to your greatness. Tell us how it has made a difference.

Note: Passion projects take place every Friday afternoon.

Sports leadership helped me both in school and outside of school, especially with fitness. I have realised being fit makes my job easier on the league field.

Building water features showed me I'm a great builder.

Minecraft taught me to use parts of my brain that I didn't realise I had. It kept me on my toes, always thinking about the next stage. It allowed me to be creative and it helped me bring my creative thinking out.



The following is an example of a conference sheet used as part of the process for ākonga seeking enrolment at Te Kōpuku High (Hamilton).

Note: These ideas and processes are in a constant state of review and evaluation to improve learning for ākonga.

TE KŌPUKU HIGH
Te Taha Hinengaro
 Mental capacity, thinking, processing thoughts, feelings, emotions, capacity to communicate, think & feel, kare ā roto, pouwhenua, poutāwha, Tainuku, Tairangi, Tainui

Ko te reo pakohā te reo matua ki te kainga

Kōrero māori ana ōna tuākana

Haere ai ia ki te kōhanga reo ā,

Kua whāngaitia ē tōna mānā. I kite ia i tōna papā i ngā hāwaei rama (kua wehea rama)

E kaha ana ia ki te tiaki i a ia anō

Ko ia te pōtiki:

*x2 ōna tuākana - kua wehea i te kura/kainga hoki
 x1 tōna tungane - (kei te kura tonu)*

Te Taha Whaanau

Pūmanawa, whakakōtahi, whakaako, whakarangatira, pāharakeke, kōpuku, how they see themselves in their own whaanau, whakapapa/pepeha, whaanau structure, relationships with others, manaakitanga, past, present & future, whaanaungatanga to belong, care & share

Rawa ki a ia te pānui pukapuka me te tuhi kōrero

... ako is not done to learners, but with, by and for them.

RUKUHIA RARANGAHIA, P.43

Te Taha Tinana

Physical, sport, health, inter/intra, confidence, body language, te reo ā tinana, appearance, routines, self-managing, physical growth & development

E kaha ako ana mā te tāweketeweke mā te tiroiro hoki

He kaihoe naka ama

*He pai te hākinakina ki a ia.
 He toa ia ki te kēmu rētipōro*

Mokopuna:
 Nō whea koe?
 Share your story...

Ko Tainui te waka
 Ko Waikato te iwi
 Ko Waikato te awa
 Ko Taupiri te maunga
 Ko Ngāti Mahanga te hapū

What do we already know?

- 1 tipu ake ki Tamaki Makaurau
- Nō te kura o Hato Hōpcha
- Ira wahine
- Tau 7

Tainui Registration #: Kore Rau

Newsletter: **EMAIL/PRINTED**
 Circle one please

Kaha ia ki te whai hoa hou

Kotiro hūmanie, ngākau māhaki

Nō te hāhi katorika te whānau. Haere ai ki te whare karakia i ētahi wā

He mōkai kararehe āna. E aroha ana ia ki te taiao

Me tuhu atu he pepa rēhita

Te Taha Wairua

Individual āhua a ngakau, tairongo, spiritual correction/communication, wai/cleansing, spiritual beliefs, poutuarongo, soul, inner core and essence/lho, karakia - kai o te wairua, spiritual



Aromatawai informs planning and required targeted assistance:

MAKING INFORMED DECISIONS

At the school/kura level, information gathered from aromatawai can be used to support school/kura leaders, school management and boards of trustees to carry out a variety of functions, including:

- setting strategic goals and monitoring progress towards these goals (annual plan, analysis of variance)
- identifying the professional learning needs of kaiako
- identifying resourcing needs

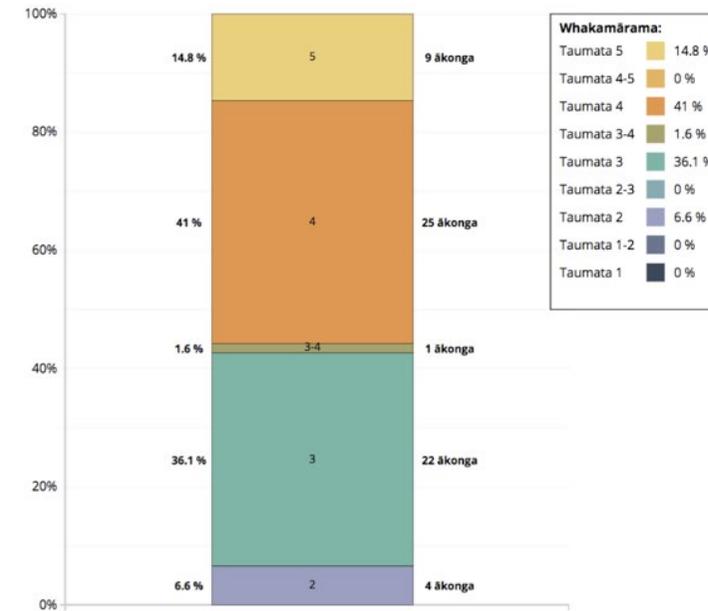
The graph on the right from Te Waharoa Ararau shows the distribution of ākonga in a kura across curriculum levels.

Tiro whānui

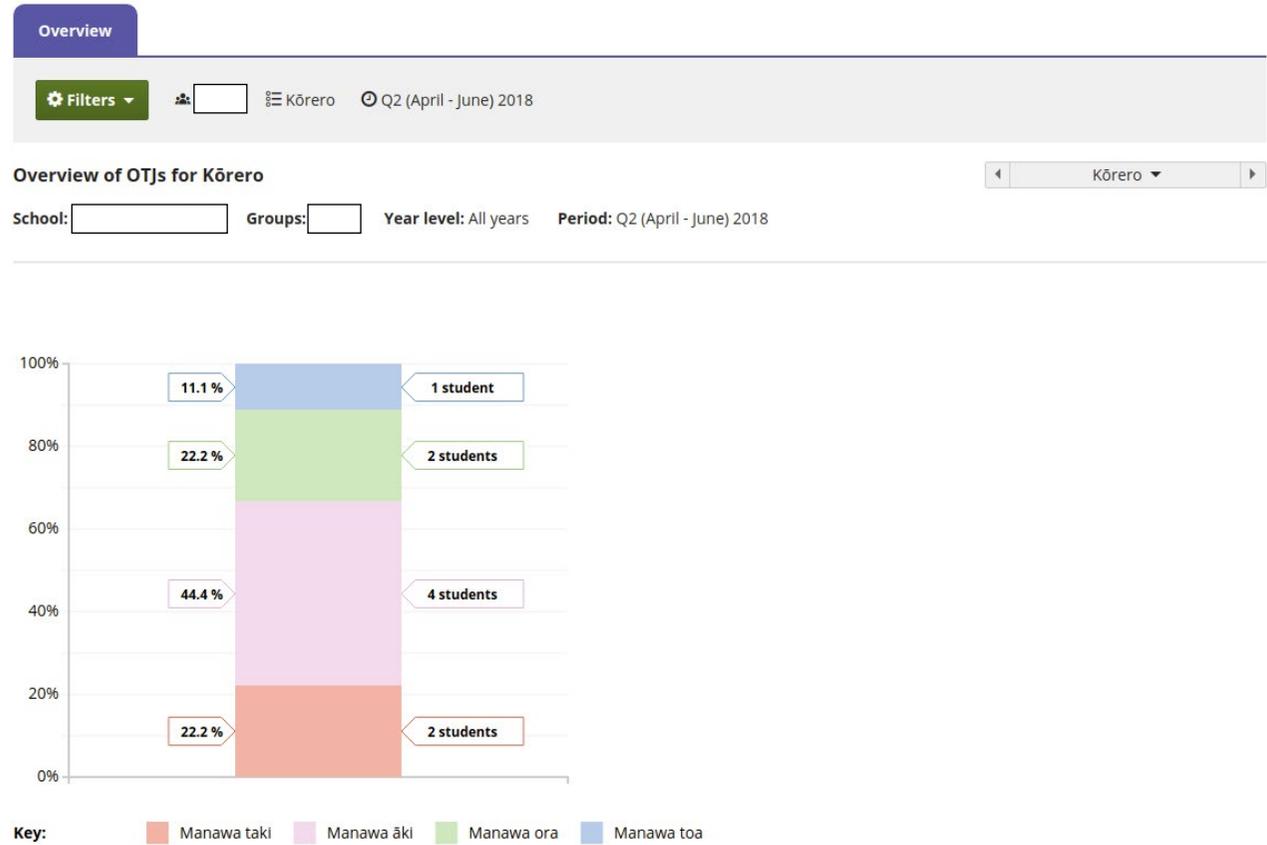
Ngā tātaranga Kōrero Q2 (Paenga-whāwhā - Piripi) 2018

He tirohanga whānui mō Kōrero

Kura: Rōpū: Taumata tau: Ngā tau katoa Wāhanga: Q2 (Paenga-whāwhā - Piripi) 2018



The following graph from Te Waharoa Ararau shows the distribution of ākonga in a kura across Whanaketanga Rumaki Māori achievement levels.



The following spreadsheet is used by a kura (Te Kōpuku High in Hamilton) as an additional way of analysing achievement data and reporting this to the staff and board of trustees.

[Download blank PDF](#)

[Download blank .docx](#)

Note: Only the results for kōrero are shown here.

Wāhanga Ako	Year Level	TERM ONE: Baseline						TERM TWO					
		Manawa Toa	Manawa Ora	Manawa Āki	Manawa Taki	Total (#)	Total Manawa Ora & Toa (%)	Manawa Toa	Manawa Ora	Manawa Āki	Manawa Taki	Total (#)	Total Manawa Ora & Toa (%)
Kōrero	Year 7	0	0	0	14	14	0.0%	0	7	5	2	14	50.0%
	Year 8	0	5	7	5	17	29.4%	5	4	8	0	17	52.9%
	Year 9	0	8	3	5	16	50.0%	2	10	4	1	17	70.6%
	Year 10	8	3	1	1	13	84.6%	4	6	2	1	13	76.9%
	Total	8	16	11	25	60	40.0%	11	27	19	4	61	62.3%

Wāhanga Ako	Results by Gender	TERM ONE: Baseline result						TERM TWO					
		Manawa Toa	Manawa Ora	Manawa Āki	Manawa Taki	Total (#)	Total Manawa Ora & Toa (%)	Manawa Toa	Manawa Ora	Manawa Āki	Manawa Taki	Total (#)	Total Manawa Ora & Toa (%)
Kōrero	Female	5	7	5	4	21	57.1%	6	7	9	0	22	59.1%
	Male	3	9	7	20	39	30.8%	4	15	16	4	39	48.7%
	Total	8	16	12	24	60	40.0%	10	22	25	61	61	52.5%

COMMENTS ABOUT KŌRERO ACHIEVEMENT

Year 7: The distribution of mokopuna across Manawa levels has changed substantially since term 1. Given the nature of these shifts, many of these new mokopuna may not have provided their best effort in kōrero for an accurate assessment to be made at term 1 baseline.

Year 8: All of the positive shifts have occurred for mokopuna at Manawa Taki (where there are now no mokopuna at this achievement level) and 1 x mokopuna previously at Manawa Āki, is now Manawa Ora.

Year 9: There has been a shift in the numbers of ākonga at Manawa Taki to Manawa Āki (x 4), from Manawa Āki to Manawa Ora, (x 1) and from Manawa Ora to Manawa Toa (x 2).

Year 10: Negative shifts occurred for 4 mokopuna whose new achievement levels are now Manawa Ora and 1 mokopuna whose new achievement level is now Manawa Āki. This can be attributed in part to high levels of absence from kura.

Gender: Females performed better than males.

APPROACHES AND STRATEGIES THAT LED TO ACCELERATED ACHIEVEMENT

- More deliberate acts of teaching in tuhituhi and kōrero and linking these two strands together more explicitly
- Use of mixed ability and ability grouping for different instructional foci
- Interchanging kaiako across groupings for exposure to different dialects and teaching styles
- Use of puna reo rautaki from He Rau Taki Kōrero resource to support pedagogical practice in kōrero



At the syndicate and classroom levels, information gathered from aromatawai can be used to evaluate the effectiveness of the teaching and learning programme for all students and to plan next learning steps, particularly for students needing targeted assistance.

Te Waharoa Ararau includes features that enable kaiako to sort and create reports for individual ākonga and for ākonga by year levels and by classes.

Ngā aronga whakatau mō Kōrero



Pou ▾

Ingoa tuatahi ▾	Ingoa whānau	Te rā o te aronga whakatau	Te wā i roto i te kura	Tau ▾	Taumata e ai ki te wā i roto i te:		Tama/Kōtiro ▾	Year level ▾	Ngā āhuatanga motuhake
					Kura ▲	Rumaki ▾			
Makoha	Maru	28 Jun 2018	6y 8m (80m)	2	Manawa taki	N/A	M	7	
Alex	Mapihi	28 Jun 2018	6y 9m (81m)	2	Manawa taki	Manawa ora	M	7	
Tiki	Okohoro	28 Jun 2018	9y 1m (109m)	3	Manawa taki	N/A	M	10	SS ME MH
Tristan	Paku	28 Jun 2018	8y 8m (104m)	3	Manawa taki	N/A	M	9	
Te Waiora	Pepelo	28 Jun 2018	7y 8m (92m)	3	Manawa āki	N/A	M	8	
Te Maitaranui	Rukuhia	28 Jun 2018	8y 4m (100m)	3	Manawa āki	N/A	M	9	
Tumokai	Rukuhia	28 Jun 2018	9y 10m (118m)	4	Manawa āki	N/A	F	10	
Parearau	Tonga	28 Jun 2018	8y 11m (107m)	4	Manawa āki	N/A	M	9	



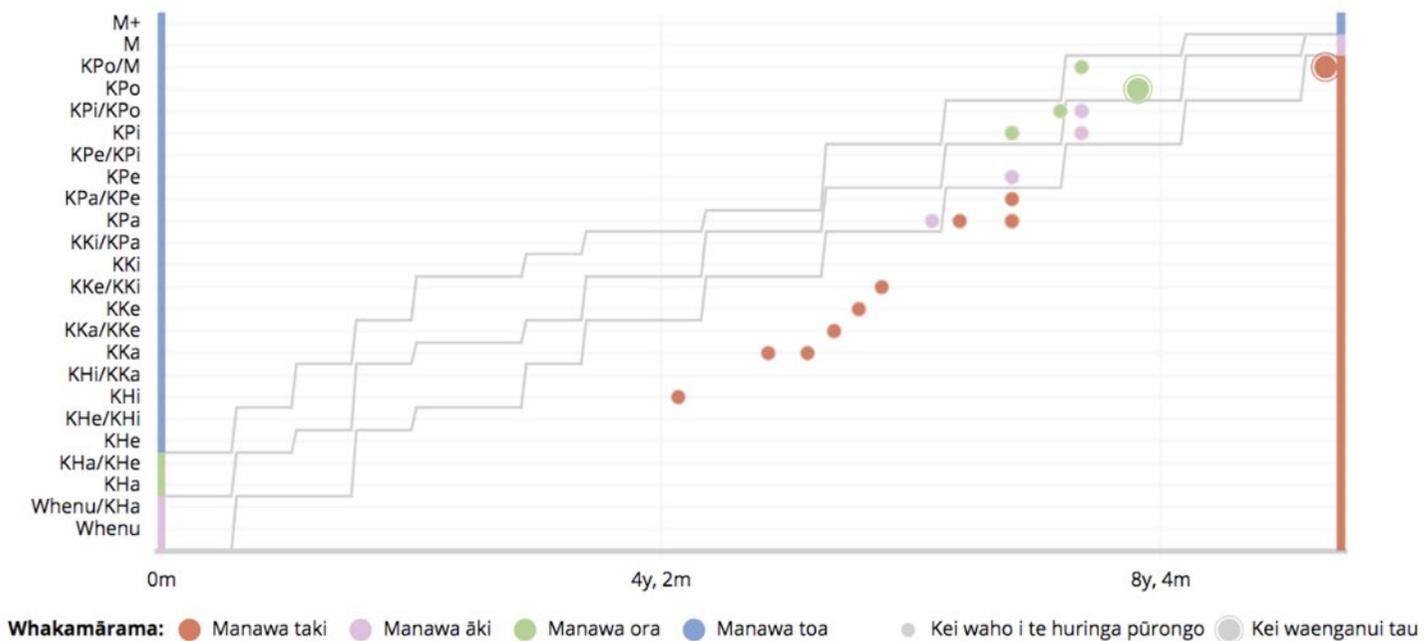
The following graph for an individual shows progress and achievement over time. At various stages, this ākonga has required targeted assistance.

Te whanaketanga o tēnei whenu Te aronga whakatau tata nei

Ngā tātaranga Pānui 0y 0m - 9y 10m

Te pūrongo whanaketanga Pānui

Kura: Taumata tau : 10 Taumata rumaki : Level 1 Te wā i roto i te kura : 9y 9m (117m)



At the **Kāhui Ako level**, information gathered from aromatawai can also be used to inform the achievement challenge identified by Kāhui Ako as well as how well the kāhui is responding to that challenge over time.

[Kāhui Ako Tools](#)

[View PDF](#)

[Te Waharoa Ararau ā Kura](#)

[Visit website](#)

A Kāhui Ako example (Tainui Kura Kaahui Ako)

The following tool is still in development and has been included here as an example of how achievement challenges can embrace other aspects of ākongā learning (in this case, self-efficacy and perseverance).

Note: These ideas and processes are in a constant state of review and evaluation to improve learning for students.

KIA MANAWAPONO (Draft rubric)

Self-efficacy

	5	4	3	2	1
Achieving goals	I truly believe I can achieve my goals by putting in the effort. I know exactly what help and support I need and will actively seek that help as and when I need it.	I believe I can achieve my goals by putting in the effort. I generally know what help and support I need and will sometimes ask for that help when I need it.	I believe I can achieve my goals and am prepared to put in the effort but usually need someone else's help to reach them.	I don't set goals for myself because I don't believe I can reach them.	I don't set goals for myself because I don't know how to.



KIA MANAWAROA

Perseverance: Whāia te pae tawhiti kia tata

	5	4	3	2	1
Giving things a go	I always give things a go when learning gets challenging or difficult and will persevere until I am successful.	I always give things a go when learning gets challenging or difficult and will sometimes persevere until I am successful.	I will often give things a go when learning gets challenging or difficult, but will eventually give up if I am unsuccessful.	I will sometimes give things a go when learning gets challenging or difficult, but will soon give up if I am unsuccessful.	I tend to give up straightaway when the learning appears too much of a challenge.

Aromatawai ... involves identifying what the key priorities are, and for whom. As data is collected, careful consideration of “how, what, when, where and why” will be important if data collection processes and analysis are to be appropriate.

RUKUHIA RARANGAHIA, P. 45



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