

A close-up photograph of Rukuhia Rarangahia leaves. The leaves are long, narrow, and pointed, with a yellowish-green color and prominent dark green veins. They are arranged in a dense, overlapping pattern, with some leaves in sharp focus and others blurred in the background. The lighting is bright, creating a high-contrast scene.

# **Rukuhia Rarangahia**

**Aromatawai**

**Ministry of Education Position Paper**

## He Mihi

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

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## He Whakamārama

Ko te tāhū mō ēnei whakatakotoranga, ko ngā whakaaro o te kāhui whakaruruhau, kia tirohia tētehi atu huarahi ki te aromatawai i ā tātou kaiako, i ā tātou ākonga. Tētehi wāhanga o taua whakaaro, kia whakaarohia i roto i te wairua Māori, tikanga Māori hoki.

Te mea tuatahi te kimi ingoa mō tēnei kaupapa, ā, ka whanake ko te *Rukubia Rarangahia*, me te wānanga, me te whakawhitiwhiti hoki i te tino hōhonutanga o ēnei kupu. Mā te ruku, mā te wānanga, mā te kōrero, mā te aro atu, mā te wetewete, e whakamārama te upoko o te kaupapa. Tuarua ko te pā harakeke ngā kōrari me te tūi hei kaikawe kōrero. He wā anō ka pua te kōrari, kei ōna pua, he miere, hei ngotetanga mā te manu.

Ka whakaritea te pā harakeke ki te pā tangata, kia tangohia ngā rau matua hei raranga, ka tupu ake i te manawa o te pū he rito, ā tōna wā, ka tupu ake hei rau matua.

Kia whakatauākī ake tātou, “He puāwaitanga harakeke, he rito whakakī whāruarua”. Ko ngā kaiako, ngā mātua, ngā kaimahi, ko tātou ngā rito e whakakī nei i te tiare i mahue mai i ngā mātua tīpuna. Ko te kōrari te pou toko i ngā hua i rukuhia e tātou. Ka oti i a tātou te whakakao, ka tau a Tūi ki te ngongo, arā, ko te marea, te tāhuhu, ko wai, ko wai, ka hora te reka o ngā pua ki te ao, tui, tui, tuituia.

E renarena anō ai te whītau whakahere i te tangata ki te ao Māori, ki te wairua Māori, ki ngā tikanga Māori anō hoki me whakapakari, me whakawhanake tonu i ngā pūmanawa, me ngā pūkenga e kīia ai, he Māori tātou. Ko tētehi kaupapa i whakawhānuitia ko ngā tairongo nā Rongo hai aromatawai. He Māori te wairua, he Māori te whakaaro, he Māori hoki te whakatinanatanga.

# Introduction

## **Ko te aromatawai te manawa pou o Rukuhia Rarangahia**

### **Aromatawai is the quintessence of Rukuhia Rarangahia**

*Rukuhia Rarangahia* is a position paper, which sets out a high-level conceptual approach to assessment in the context of Māori-medium education in Aotearoa New Zealand, and of Ngā Whanaketanga Rumaki Māori. It is intended that this paper presents a Māori-medium position to inform and direct policy review and development as it relates to aromatawai.<sup>1</sup>

The main focus of the paper is to describe and explore aromatawai within a Māori-medium context. Two important features of aromatawai in this context stand out:

1. Aromatawai is best described and articulated from a set of ideas that are based on Māori values, beliefs and aspirations
2. Effective aromatawai practices are yet to be universally understood and this paper will contribute to a clearer understanding of those practices.

Ka whanake ko te *Rukuhia Rarangahia*, me te wānanga, me te whakawhitiwhiti hoki i te tino hōhonutanga o ēnei kupu. Mā te ruku, mā te wānanga, mā te kōrero, mā te aro atu, mā te wetewete e whakamārama ai te upoko o te kaupapa.

This position paper provides some foundational thinking about aromatawai and, importantly, how using it as an approach can serve both local and national purposes, without disturbing learning and teaching that is underpinned by Māori values and aspirations.

The fundamental thinking that drove the discussion around aromatawai emanates from the premise that Māori potential and success is maximised when Māori are able to live as Māori in te ao Māori (in whānau and marae contexts) and in te ao whānui (wider societal contexts).<sup>2</sup> This paper can be viewed in multiple ways, but has a primary focus of presenting an understanding of aromatawai so that educators (both in English- and Māori-medium contexts) can continue to develop and support appropriate aromatawai practices in their work with ākonga Māori.

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1. This paper sits alongside the Ministry of Education's English-medium Position Paper: Assessment (2011) that sets out a high-level conceptual approach to assessment in the context of New Zealand education and the National Standards.

2. See the Ministry of Education's Ka Hikitia which identifies success as Māori as important.

## The Purpose of *Rukuhia Rarangahia*

The purpose of this paper is to:

- explore the intention of aromatawai within the Māori-medium context
- present a framework that captures the core components of aromatawai in a way that may be used to meet local and national needs.

The effectiveness of this paper will depend, in the first instance, on the ability and willingness of leading Māori-medium education experts and the Ministry of Education to: work together, using the paper as a foundation to inform aromatawai policy and practice; gather examples of effective aromatawai practice; and develop an ako strategy that recognises aromatawai as an integral part of ako.

### The structure of this paper

There are seven sections in this paper.

**Section one: Te Pā Harakeke** presents the metaphor of the harakeke plant (te pā harakeke) and likens this to student learning in Māori-medium education.

**Section two: Realising the Aromatawai Vision** is the *Rukuhia Rarangahia* vision for ako and aromatawai.

**Section three: Mātauranga Māori and the Schooling Context** provides explanations of mātauranga Māori and a discussion about the relationship between mātauranga Māori, curriculum, and learning.

**Section four: Ako, Tairongo and Aromatawai** introduces these three concepts as a foundation for understanding learning and teaching within Māori-medium education.

**Section five: Ngā Mātāpono** describes four principles that support achieving the *Rarangahia Rukuhia* vision.

**Section six: Ngā Tūranga Kōrero** proposes eight key positions to guide thinking and practise of ako and aromatawai.

**Section seven: *Rukuhia Rarangahia* Aromatawai Framework** recommends a framework which leads to appropriate aromatawai practises, underpinned by the principles and practice of ako.



## Te Pā Harakeke, a Metaphor for Ako and Aromatawai

*Rukuhia Rarangahia* explores aromatawai by comparing it to the harakeke plant. The diagram, 'He Puāwaitanga Harakeke, he Rito Whakakī Whāruarua', illustrates the interconnected parts of the harakeke plant and how *Rukuhia Rarangahia* closely mirrors it. Just as harakeke are reliant on their surrounding environment to grow, so student learning is reliant on Māori-medium environments. In the diagram the new leaves (or rito) have been likened to learners (mokopuna), and the parent leaves to kaiako; the ground to the marau ā-kura; and the principles to the roots of the plants. Other insights can also be drawn from the metaphor of the harakeke:

1. ākongā/mokopuna, like the rito, are dependant on a number of conditions being present and cannot flourish if some conditions are missing
2. ākongā require certain learning conditions, that is, a love of learning, and climates of trust and respect, just as a healthy plant requires nutrients, water, light, and warmth to grow
3. kaiako/educators and parents are responsible for ensuring all aspects of what is required for normal growth are available.

This metaphor highlights how growth is holistic, that is, it is dependent on the interrelated nature of the environment, which is similar to the interrelated nature of the learning and teaching environment. Specifically, in relation to aromatawai, given that assessment provides only a snapshot of the impact of a learning experience, it should not be the reason for learning.

The harakeke diagram also alludes to how learning and teaching are connected to achieving the sort of cultural, academic, and social growth desired by the Māori communities that students come from. In keeping with the metaphor of pā harakeke, the *Rukuhia Rarangahia* vision keeps alive the nature of intergenerational integrity. The principles provide the rationale for actions, and the eight key positions provide the context and the process. This is the basis upon which local and national requirements are able to be met. Important in this process is the need for kaiako and ākongā to understand each other in ways that go beyond the science of learning and teaching. In the following sections these ideas are explored in various concepts, including mātauranga Māori, ako, tairongo and aromatawai.

By comparing pā harakeke to pā tangata, kura, ākongā, whānau, kaiako, and educators are encouraged to examine how their approach to ako and aromatawai contributes to the healthy growth of mokopuna.



# He Puāwaitanga Harakeke, he Rito Whakakī Whāruarua

**Black**

Emanates from ako

**Purple**

Focused on learners as learners

**Red**

Focused on teacher competence and confidence

**Yellow**

Authentic

**Green**

Focused on teacher inclinations and dispositions

**Orange**

Captures tamaiti, whānau, hapū, community voice

**Pink**

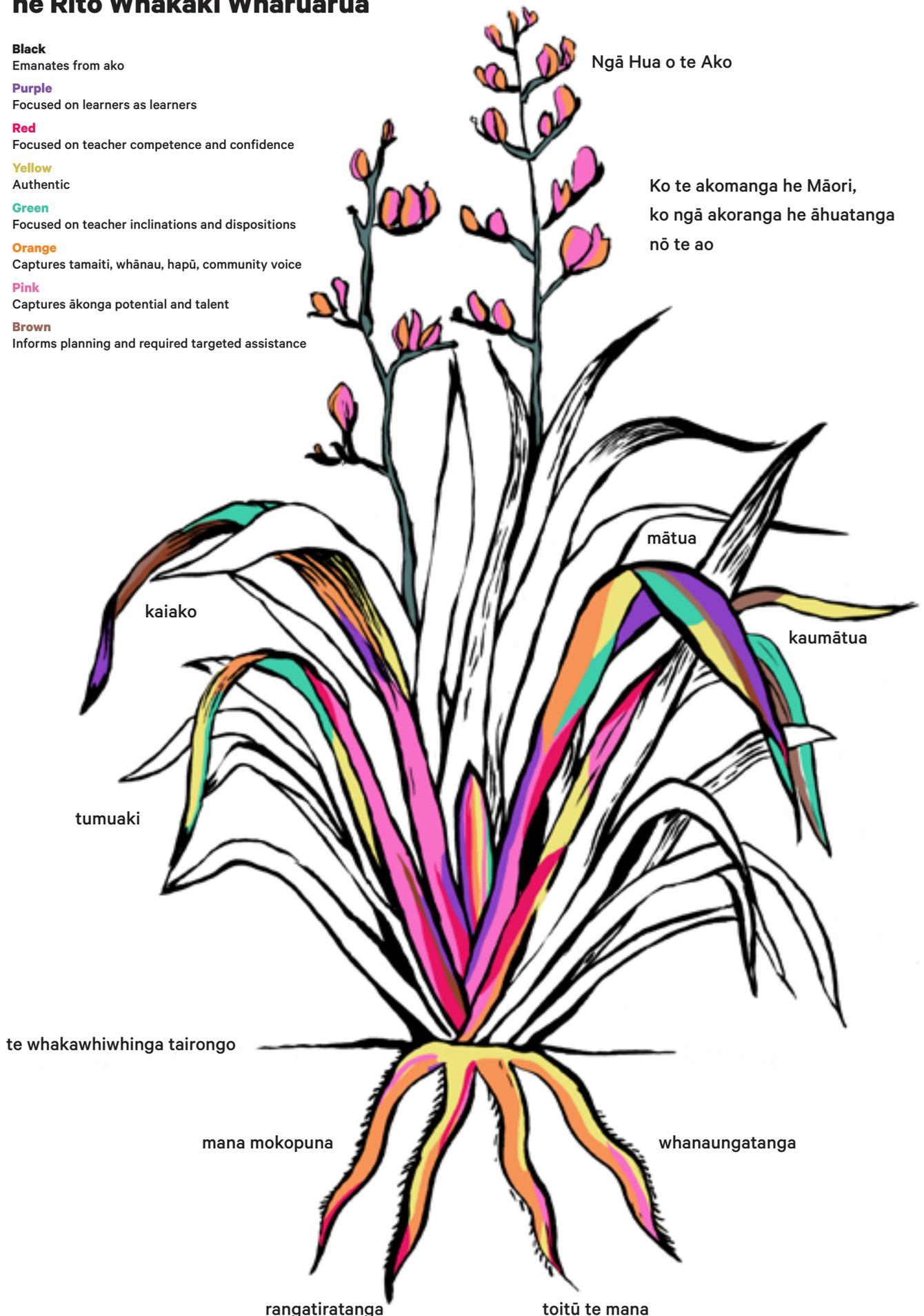
Captures ākongā potential and talent

**Brown**

Informs planning and required targeted assistance

Ngā Hua o te Ako

Ko te akomanga he Māori,  
ko ngā akoranga he āhuetanga  
nō te ao



Te Marau ā-Kura



## Realising the *Rukuhia Rarangahia* Aromatawai Vision

**He puāwaitanga harakeke, he rito whakakī whāruarua.**

**In a flourishing flax plant the rito, the new innermost leaves, are supported by outer leaves to become strong and then contribute to the growth of the whole plant.**

**He wā anō ka pua te kōrari, kei ōna pua he miere hei ngote mā te manu.**

‘He puāwaitanga harakeke, he rito whakakī whāruarua’ is the vision that using an aromatawai approach realises, achieved by basing learning and teaching on principles that are underpinned by Māori values. As a strategy for sharing information, nature was often referenced as a source of inspiration for promoting key Māori ideals and principles. Realising this vision of puāwaitanga harakeke is based on a commitment to supporting Māori communities in their determination to flourish and grow, based on their unique language and customs, within their own unique landscapes. For Māori in contemporary society, it is important that these key characteristics and behaviours are able to be transferred from one generation to the next. At the heart of the *Rukuhia Rarangahia* vision is the ability of local communities to replenish and regenerate those aspects of life that are important to them. The pā harakeke provides an excellent example of intergenerational growth where the rito (young leaves in the middle of the plant) replace the parent leaves, and they in turn are replaced by new shoots. In this way the pā harakeke is preserved. *Rukuhia Rarangahia* is based on this same phenomenon of self-preservation, in this case the preservation of language, preferred cultural practices and aspirations of iwi, hapū, and whānau – te pā tangata.

Like pā harakeke, pā tangata flourish better in conditions that are normal and natural to them. However, existing in familiar conditions does not exclude the acceptance of new conditions or new information that might help growth. Moreover, it suggests the presence of a conscious decision-making process that needs to take place in order to consider how new material might contribute positively or adversely to growth. For te pā harakeke a change in soil conditions in their environment may be good or bad for plant growth. For te pā tangata, or in the case of learning and learners, changes to components of the New Zealand education system may also produce positive or negative outcomes for individual learners, whānau, hapū and/or iwi. The case for an education system appropriately attuned to the needs of te pā tangata should be clear. *Rukuhia Rarangahia* presents a response to that need.

Four parallels have been drawn between pā harakeke and pā tangata:

1. in order to flourish the young require nurturing and care
2. success and growth are dependent on the provision of some key conditions
3. practices that are mindful of the local environment will have a greater likelihood of success
4. positive growth provides for future generations that are strong and resilient.

‘He puāwaitanga harakeke, he rito whakakī whāruarua’ is the articulation of the hopes and dreams of Māori that Māori knowledge and ways of understanding the world can continue to flourish and be part of the future.

## Mātauranga Māori and the Schooling Context

This section provides a brief discussion of mātauranga Māori and its position within the schooling context.

### What is mātauranga Māori?

*He mea hanga te mātauranga Māori nā te Māori. E hangaia ana tēnei mātauranga i roto i te whare o Te Ao Mārama, i runga anō hoki i ngā whakaaturanga o te whakapapa kia mārama ai te tangata ki tōna ao.*

*Mātauranga Māori is created by Māori humans according to a world-view entitled 'Te Ao Mārama' and by the employment of methodologies derived from this world-view to explain the Māori experience of the world.<sup>3</sup> – Te Ahukaramū Charles Royal*

Te Ahukaramū Charles Royal provides a relatively accessible explanation of mātauranga which if followed provides kaiako with a set of basic tools from which an understanding of the nature of learning and teaching can be gained. A central theme of this explanation is that mātauranga is constructed about and from an aspect of the world by a person or persons, based on how they perceive and understand that aspect of the world. For kaiako, their ability to teach their understanding of an aspect of the world, such as fishing using the Māori calendar, requires kaiako to have knowledge of the calendar, the moon cycle, of how and when fish run, and so on. Likewise the same approach can be applied in teaching reading, which necessitated kaiako having knowledge of reading, how to teach it, why to teach it, what to teach, and who they are teaching. The point about mātauranga, or knowledge as it relates to some aspects of the world, is that it can be difficult to share with others if it is only partially understood, or not understood at all.

*Ko tā te mātauranga he whakaatu, he whakamārama hoki i ngā āhuatanga o te ao. Mā reira e mōhio ai te tangata ki te ao, e mātau hoki ki ētahi whāinga, ki ētahi tikanga.*

*He mea ako, he mea whāngai, he mea tuku te mātauranga nā tētahi tangata ki tētahi tangata, nā tētahi whakatupuranga ki tētahi whakatupuranga.*

*E whakaaturia ana ki te mātauranga ētahi whakaaro, ētahi whakamārama, tētahi ārona hoki mō ngā āhuatanga o te ao.*

*E puta ana te mātauranga i runga i te wānanga a te tangata i ngā āhuatanga o te ao.<sup>4</sup>*

– Te Ahukaramū Charles Royal

### Mātauranga in the curriculum

In contemporary times Māori-medium schooling has become one of the key agents for advancing te reo Māori and tikanga Māori. Through the development of the local curriculum, which supports the identity, language, and culture of the local community, mātauranga Māori has been able to be revitalised and new ideas generated. Within the kura setting, these aspects of mātauranga have been advanced through the marau ā-kura, as identified by the community. If it is sourced from mātauranga that has been valued by generations and handed down from one generation to the next, it will likely be underpinned by a set of beliefs and values<sup>5</sup> that have been commonly held by the community over several generations. Therefore it is important that as part of the process of learning and teaching, these beliefs and values are appropriately taught. For kaiako this means having a deep sense of how they might teach with integrity the knowledge and skills that have been identified by the community.

The local curriculum not only strengthens personal identity, but also collective identity, which serves as the basis upon which other knowledge/s can be built. In this way mātauranga Māori is living, fluid, dynamic, and evolving.

3. Te Ahukaramū Charles Royal cited in Pihama, L, p. 82.

4. Te Ahukaramū Charles Royal, 2008, p. 99.

5. Hirini Moko Mead, 2003, p. 306.

## Teaching mātauranga

While mātauranga is generally learnt from external sources, from one person to another, or from an experience, if it is valued by the ākonga, it is more likely to be internalised by them. Moreover, mātauranga which is learned and taught and becomes internalised generally goes on to shape the cultural, social, and intellectual character of the learner. If Māori thought processes and practise/s underpin the learning, it may be said that mātauranga Māori may have found a place in the lives of ākonga, and ākonga succeed in ways that are cognisant of who they are. Integral to teaching mātauranga Māori with integrity, is carefully monitoring teaching lest the higher goals of Māori education are lost to outside influences. Ignoring or elevating the outer world can potentially undermine the very things that Māori are striving for in education.

Te Ahukaramū Charles Royal further extends our understanding of mātauranga Māori by presenting a case for whakapapa as an analytical tool by which we can validate a way of thinking that is related to who we are:

*Mātauranga Māori is created by the use of whakapapa. Whakapapa is regarded as an analytical tool that has been employed by our people as a means by which to understand our world and relationships. In such a framework it appears that whakapapa is both a vehicle and expression of mātauranga Māori. The assertion through whakapapa of the origins of mātauranga Māori returns us to Papatūānuku and Ranginui.*<sup>6</sup>

He goes on to say that mātauranga Māori is an acknowledgement of our enduring relationship and connection to our environments (physical, cultural, and spiritual), thus recognising that knowledge is derived from a range of sources and contexts, that is from marae, hapū, iwi; ā-wairua, ā-hinengaro, ā-tinana; oranga, moana, ngahere. Mātauranga Māori in these contexts has been expressed in a number of ways, for example, in whakairo, raranga, hanga whare, waiata, mōteatea, and pakiwaitara. We are reminded therefore that there are multiple ways of knowing, of being, and of understanding,

Like Royal, Hirini Moko Mead suggests that mātauranga Māori is not the procurement of information for information's sake, but if learning is designed creatively, can become a tool for thinking and therefore organising information in ways that could conceivably transform the world, in forms that are cognisant of who Māori are. This would mean, however, a consistent and cognisant approach to creating curriculum. Furthermore consideration of the ethics of knowledge has to underpin the creation of curriculum content and of pedagogies as future generations are taught. Understanding the place and value of knowledge should determine the approach learning institutions use in understanding what ākonga learn, and how they know that they have learnt it.

Rapata Wiri summarises mātauranga Māori in this way:

*Māori epistemology, the Māori way, the Māori world view, the Māori style of thought, Māori ideology; the Māori knowledge base; Māori perspective; to understand or to be acquainted with the Māori world; to be knowledgeable in things Māori; to be a graduate of the Māori schools of learning; Māori tradition and history; Māori experience of history; Māori enlightenment; Māori scholarship; Māori intellectual tradition.*<sup>7</sup>

The purpose of knowledge, it would seem, is to enhance one's life, to contribute to understanding the world, who you are in it, where you are in it and how you are in it.

**The focus of the teacher therefore is not on measuring knowledge but rather fostering learning as a way of life.** Fostering learning is the development of a taste for learning that can be acquired both intuitively (through utilising tairongo)<sup>8</sup> and by being taught explicitly, or by observing and doing. Kura are encouraged to explore their understanding of mātauranga Māori so that they can determine what is right for their ākonga and their communities.

6. Te Ahukaramū Charles Royal cited in Pihama.

7. Cited in Pihama, p. 82.5.

8. See the next section for an explanation of tairongo.



## Ako, Tairongo, and Aromatawai

This section introduces ako, tairongo and aromatawai as a foundation for understanding the interconnected nature of learning and teaching within the Māori-medium education context.

### Ako

Dr Rangimarie Turuki Pere described ako as the interaction between key concepts in tikanga Māori, explaining this interaction as “multi-formed and indicating customs as appropriate to a given context” or “customs that are seen to be right for a particular occasion”.<sup>9</sup> For teachers, being adept in the craft of teaching, and being knowledgeable about learning and ākonga is necessary if they are to adapt customs that are right for a particular occasion. Ako is multi-dimensional, that is, it can transform lives, it can build communities, it uses insight as a way of knowing, and it flows most naturally when learning is purposeful.

*“Tērā hiāhia ki te whai atu i te māramatanga”.*<sup>10</sup>

Ako is naturally occurring in all humans, that is, we are born with a natural instinct of how and what to learn. For teachers capturing the essence of what triggers a student’s natural inclinations is important. However, triggering a student’s desire to learn requires teachers to be ever mindful of how their practice and persona as teachers impact on the learner. Being conscious of a student’s interests and needs as a learner, and being willing to adapt learning to their interests and needs underpins the intent of ako. These behaviours can be fostered through meaningful learning and teaching interactions, which include active and cooperative learning experiences, and involve learners in decision making. Finally, teaching with passion and compassion are integral to fully embracing the intent of ako.

*“Kotahi tonu te hiringa i kake ai a Tāne ki Tikitiki o Rangī”.*<sup>11</sup>

Ako has relevance in both traditional and non-traditional contexts, in earlier times and contemporary times, and is founded in the narratives of Tāne/Tāwhaki that express the quality inherent in human nature to seek knowledge. Kaiako and kura are encouraged to make learning accessible to all students by opening their minds to the endless possibilities and truths in life which will help them achieve their full potential.

*“He mātauranga ahau, e tika ana kia tino mātauranga ahau, he momobo ahau.”*<sup>12</sup>

Ako can be described as a process for learning that starts from the womb, and carries on throughout life. Whānau are the natural first teachers and by the time children arrive at school they come with already existing patterns of beliefs, knowledge, skills, experiences, attitudes, and motivations. Building upon, or working with, these already developed patterns of learning behaviours provides the foundation from which learners start their schooling journey. This will mean recognising each child’s starting points and working collaboratively with them to scaffold them into their schooling experience successfully, by using ako (learner as teacher, teacher as learner) as their anchor point for learning.

Teaching using the concept of ako as a way of framing how to teach and what to teach is sharply focused on learners, their desires, inclinations, dispositions and motivations. For kaiako this means knowing their learners in quite intimate ways, for example, who they are, their whānau, their interests, their desires, their dreams, their passions, their learning needs, and their natural talents. It makes sense that if kaiako know all or at least some of the above they will know how to engage learners in ways that are personal to them. If planning for learners is truly based on “who they are” the practice of aromatawai will occur naturally as an integral part of teaching. The practice of ako in the classroom<sup>13</sup> is as much about the detail of learning to read, write, and do maths, as it is about transforming and inspiring generations of Māori to enjoy life as Māori. Developing an understanding of ako, in particular, involves using it as a tool for reflection and to act upon. Reflection and use of ako is one of the hallmarks of a teacher who understands what ako means in practise.

9. Rangimarie Turuki Pere, 1991.

10. Rukuhia Rarangahia group summary statement.

11. Ako as a metaphor for learning has been described in iwi narratives of how Tāne/Tāwhaki set out to seek knowledge.

12. Verbal quote from Renae Savage.

13. The classroom is not confined to four walls, but includes outside of the physical classroom as well.

## Ngā horopaki ako

Creative and stimulating learning environments and contexts are key to supporting student achievement, and kaiako, kura, whānau, and ākonga are encouraged to participate in creating learning contexts that are:

- inviting and stimulating, where ākonga feel they belong
- cognisant that learning happens both inside and outside the classroom
- authentic and aligned to ākonga – clearly defined goals and strategies for learning are shared with students
- fostering all dimensions of human intelligence (that is, social, academic, spiritual, and cultural) and one is not favoured over others
- engaging students actively in learning
- based on mutual respect between students and kaiako, students and students, kura and whānau
- designed so that ākonga understand that they have a responsibility for their learning
- using a common language between students, kaiako, and communities for talking about learning.

Appropriate learning conditions include consideration of the purpose of the learning, and the selection of appropriate and relevant learning experiences, activities, and teaching focus – what has been learnt and how one knows that, how the information will be used, and crucially what impact it has on ākonga learning.

*Whakaohoohotia te wairua – kia rongō, kia mataara  
Whakakoia ngā tairongo ki te whakaaro  
Whakaūkia te ngākau – kia mārama ki ngā hua o te  
aromatawai ka manakohia e te ākonga.*

*Awaken the spirit to be observant and alert so that we  
sharpen the senses to think.*

*Thus prompting one's soul to understand the intended  
outcomes of aromatawai for our learners.*

## 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. Some would argue that feelings or intuition are connected to the heart, whereas others believe that intuition is extra sensory, where the reception of information is sensed with the mind. Whichever part of our body or mind, our understanding of tairongo is important in that tairongo contribute to our feelings of being in the world, and to our ability to function in it. What is more, tairongo can affect our understanding of the world and ourselves within it.<sup>14</sup> This is an important idea for teachers because their understanding of themselves and their role as teacher also relies on their ability to hear, see, touch, taste, smell, and feel the world as their ākonga might. Perceiving the world through ākonga lenses is a useful tool to develop because it can give kaiako insights into ākonga learning different to that acquired from a piece of work for example.

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. Within the teaching culture, we have learned to believe that rationality is what should prevail when making decisions about learning and ākonga, from what we should teach next, to why it is important to learn. But what of that “inner voice”, that gut feeling, that little something instinctual from within that tells us how we feel beneath those layers of logic?<sup>15</sup>

14. Parts of this paragraph have been paraphrased from Ken Robinson, 2009, p. 31 - 33.

15. <http://www.psychologytoday.com/blog/the-intuitive-compass/201108/what-is-intuition-and-how-do-we-use-it>

More so, how do we include intuition in teaching, since it has been largely ignored and dismissed as irrelevant in determining learning, which is now mostly scientifically created and managed. Teachers who teach intuitively, think and act in special ways. For example, they are aware of their conscious thoughts and use them expertly, whilst at the same time being aware of their unconscious mind, and how to connect with hunches and feelings that help them understand a situation more widely. While this process may feel cryptic to the logical mind, it does not make it less important. Developing one's instinctual awareness as a teacher starts with oneself and the inner voice that first drew one to teaching, and which continues to guide daily interactions with ākonga. As mentioned before we don't have to reject scientific logic in order to benefit from instinct because we can use both in complementary and balanced ways. For example, in making teacher judgments we can call on the tools that have been developed to identify the level an ākonga is at in their learning, or we can make a judgment that reflects more precisely where the ākonga is at by using intuition as a guide.

By developing all aspects of using tairongo for teaching purposes, along with honing an acute sense of ākonga presence in learning, teachers will be in a stronger position to support ākonga in the many varied ways that they require. Here are six ways kaiako can help ākonga. Be aware these descriptors reflect more the intent of tairongo, and an interpretation that manifests from the actions themselves.

### **āta titiro**

*Look for ākonga learning by watching their growth.*

### **āta whakarongo**

*Listen for ākonga learning by hearing their growth.*

### **āta hi**

*Be sensitive of ākonga development.*

### **whakamātauhia**

*Use scientifically developed tools as well as the tools of intuition to help understand ākonga learning.*

### **te whāwhā atu**

*Touch ākonga and whānau in ways that embrace who they are.*

### **whakamanahia te tairongo wairua**

*Listen to the inner voice that speaks from the heart and is filled with passion for learning and compassion for ākonga.*

By incorporating tairongo as a way to support ākonga more fully kaiako can perhaps pick up on other important cues in the learning and teaching environment. For instance, how well ākonga are catered for in the learning programme in relation to ākonga engagement and motivation, and whether teaching practices are appropriate for ākonga. In this way not only will kaiako gain an increased understanding of themselves as kaiako, but ākonga can develop an understanding of themselves as learners. Finally, information about the following is an important addition to using tairongo as an approach to understanding learning and ākonga:

- the impact of the physical classroom environment on ākonga (for example, is it inviting?)
- the emotional climate of the classroom (for example, is it ākonga friendly?)
- language is not a barrier to learning
- ākonga-based inquiry is promoted
- potential learning opportunities and experiences are explored from ākonga perspectives too
- ākonga engagement and/or disengagement is understood.

## Aromatawai

The term aromatawai is derived from two words that convey its special nature, that is, its role in learning and teaching. Aro, is “to take notice of”, or “pay attention to”, and matawai is “to examine closely”. Within the learning context aromatawai is literally a way of focussing on the learner, what they can do, their learning journey and experience, the relationship between kaiako and ākongā, and how that information can support learning, instantly, and over time. Knowledge of the purpose of aromatawai, and how to examine, appropriately and in connected ways for learners and their learning, underpins the intention of what using an aromatawai approach is.

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.

This information is valuable in that it can support students having access to an education that fulfils both individual and collective aspirations and expectations. However this undertaking implies that aromatawai is not based on the exclusive determination of the teacher, but also allows for significant others, such as whānau, to have a say about what learning experiences might be and how they might be understood in terms of ākongā achievement.

If ako is about learning meaning, aromatawai is a way of understanding how well that meaning has been learnt. An effective aromatawai approach utilises both tangible and intangible processes, by incorporating the use of tairongo to understand what, how, and why learning has occurred.

Added to this are the practices of aromatawai which recognise that each learner is unique and brings their own interests and motivations to the learning. Sometimes these are accommodated in the way in which the learning and teaching has been scaffolded, and sometimes through an enquiry approach to

learning. Being sensitive to ākongā and their learning needs, and how they learn best, is important, not just after the learning, but before and during the learning as well.

The key features of aromatawai are:

- it is an *integral part of ako*
- learning is not just about *learners learning from teachers but teachers learning from learners* too
- *learning is focused on learners*
- it *validates the use of tairongo*
- it *illuminates student achievement and how it is described.*

### Ō te ako, mō te ako

Aromatawai practices can be used for two distinct, yet interrelated, purposes:

1. to determine the next steps in learning
2. to determine how well learning has taken place.

When aromatawai is used to determine the next steps in learning, it is ongoing and reflects the wider learning context. It looks no different to a learning activity. The only real difference is the way in which the kaiako and ākongā use the activity or learning experience to determine what will happen next.

When aromatawai is used to determine how well learning has taken place, it is often measured against a set of predetermined and agreed expectations. That measurement may be informed by information that has been gathered in an ongoing way, or through activities that reflect the various ways ākongā may demonstrate their learning. The ākongā will be aware of the expectations and will understand what is required in order to meet them.

The key features of aromatawai, outlined here, need to be present in making determinations for either of these purposes. This means that judgments of, and for, learning in Māori-medium settings are more likely to be valid if:

- the information on which they are based is derived from authentic learning contexts and key people have contributed to that information
- they recognise in an authentic way the identity language and culture of the ākongā
- they recognise progress of the ākongā in the learning process
- they validate the use of information that is available from a wide range of sources, including tairongo
- they recognise the uniqueness and strengths of the ākongā
- they allow learners to show their learning in a range of ways.

### **Describing ākongā achievement**

*Me pēhea koe e mōhio ai ki te teitei o te kabikatea mehemea ka poroa e koe?*

*How do we know how tall the kabikatea will grow if we cut it down?*

An identified national priority has been to be able to describe student achievement in: Māori language proficiency, literacy, mathematics, and cultural identity (cultural knowledge or cultural capital including developing student leadership).<sup>16</sup> Each kura is required to describe and report to parents and its community how well their students are achieving<sup>17</sup>. At both national and local levels, information gathered should be utilised to strengthen the focus on Māori student achievement. Identifying and celebrating the successes of Māori-medium students is increasingly important in an environment where student achievement is a priority.

At a national level, the information that will arise from addressing these priority areas will also inform policy development and provide the basis for more effective planning and resourcing for Māori-medium through the identification of trends and patterns in student achievement.

Describing student achievement in Māori-medium settings should be driven by the need to promote student engagement and motivation, by:

- measuring progress and achievement of students
- providing information for self-evaluation by ākongā, kaiako, kura and whānau, along with support to develop appropriate goals based on the information gathered
- providing timely formative information for individual students to enhance teaching and learning (that is, mō te ako).
- Describing student achievement has other benefits in that the information can be used to:
  - develop and strengthen kura whānau in contributing to the description of students achievement
  - measure performance in key areas over time.

Central to this process are kaiako and their professional judgment and ability to provide a rich description of the skills, knowledge, and aptitude of students. Each kura has the freedom to describe student achievement in terms of their own vision and values as outlined in their charters.

16. While other learning areas are important and need to be catered for within a national monitoring framework, these areas need to be prioritised if the framework is to reflect the vision and values of the sector.

17. Refer National Administration Guideline (NAG) 3: Each board of trustees, with the principal and teaching staff is required to report to students and their parents on the achievement of individual students and groups including the achievement of Māori students against their strategic plan and annual targets.



## **Ngā Mātāpono: The Principles of *Rukuhia Rarangahia***

*Rukuhia Rarangahia* has four principles, which are derived from the concept of mātauranga Māori. The four principles have been defined in a way that helps promote the unique character and culture of each kura, based on their community contexts and locations.

The *Rukuhia Rarangahia* principles focus on supporting decision-making about ako and aromatawai practices and approaches that are culturally relevant and community responsive, and yet can realise individual and collective talents and futures. In the harakeke diagram the principles are depicted as the roots of the flax plant because they transfer the nutrients from the ground up, and, in a similar way, learning and teaching that are principles-based are what will help shape the character of ākongā as whānau and kura desire.

This section provides a brief explanation of each of the principles.



## Principle 1: Mana mokopuna

### Education that is mokopuna-centred

**Te piko o te māhuri, tērā te tipu o te rākau  
Kei roto i ō tāua ringa te anamata o ngā ākonga  
Mā tāua e whakaaauaha te huarahi akoranga  
ngaio  
Mā te poipoi, mā te atawhai, mā te manaaki.**

**The way the sapling bends influences the way the tree grows. The future of mokopuna/ākonga lies in each parent's generation's hands, our greatest leverage to achieving all ākonga reaching their potential will be in our ability to develop nurturing and respectful practices that build mokopuna/ākonga wellbeing. Nature carves the piko of the rākau, but it is the parent vine that carves the future through our mokopuna ākonga.**

The central theme of Mana Mokopuna is that education, that is, ako and aromatawai is designed to serve mokopuna first and foremost. This principle is based on the belief that when learning is tailored for and with mokopuna, based on who they are, their interests, and their needs, they can participate more fully in learning. In addition, education that values who they are, also values their natural talents and inclinations, and does not just see them as empty vessels to be filled up. The principle of Mana Mokopuna should be evident in all aspects of the kura, including the physical, emotional, cognitive and social domains.

The Principle of Mana Mokopuna – is characterised by the following ideals:

The ākonga:

- is actively involved in their learning, in partnership with kaiako
- requires access to a range of effective strategies for learning
- is developing an increased sense of autonomy as an ākonga
- is progressing and excelling (by realising their potential).

The kaiako:

- builds on ākonga natural talents which supports realising their potential
- knows what ākonga achievement looks like
- makes learning explicit to ākonga
- negotiates learning with ākonga
- is focused on deep learning and understanding
- seeks ākonga perspectives to enhance motivation and engagement
- supports and is committed to the progress and success of all ākonga
- uses a range of evidence to enable an accurate picture of learning
- in conjunction with whānau develops ways of knowing their ākonga.



## Principle 2: Rangatiratanga

### Education that is unique to the individual

**Tākina te iho waipunenga o te tamaiti  
Poipoia kia tipu kia rea mō tōna ao  
Ko tōna reo, ko āna tikanga, ko tōna ohooho.**

**Establish well the full potential of the child,  
nurture them so they can grow and flourish in  
their world, let language and culture be the ways  
in which they can be awakened to life.**

The central theme of Rangatiratanga focuses on the development of the unique person that each ākonga is, by shaping learning experiences and opportunities that foster their natural talents and encourage their participation in learning. The principle of Rangatiratanga is most effective when kaiako understand and can respond appropriately to ākonga in ways that speak to the nature of the ākonga.

**The principle of Rangatiratanga** – is characterised by the following ideals:

- every ākonga brings with them their own rangatiratanga or unique blueprint that is often expressed in the natural talent that is who they are
- developing individual talent develops the talent of the collective
- kaiako and whānau work together for ākonga benefit
- input from whānau, hapū, and iwi provides access to essential knowledge and opportunities to further the learning of ākonga in ways that are relevant and specific to them
- recognition of tino rangatiratanga ā-tangata, ā-whānau, ā-hapū, and ā-iwi is key to advancing Māori aspirations
- understanding and responding to linguistic issues, for example, reo ā-iwi, code-switching, will better support effective learning through te reo Māori.

## Principle 3: Toitū te mana

### Education that affirms whānau, hapū, iwi

**He mōtika taketake, he tikanga taketake  
Ko tā tātou tino mōtika, kia noho mā tātou tonu  
ngā whakatau, hei arataki i te inamata, i te  
anamata o ā tātou ākonga**

**Māori seek to participate in decisions that  
impact on the shaping of future generations.  
Māori understand that knowing who you are  
provides the building blocks upon which to build  
a platform for life.**

The central theme of Toitū te Mana focuses on the unique identity, language, and culture of the whānau, hapū, and iwi that ākonga are from. This means that whānau, hapū and iwi participation and contribution in what is being learnt, how it is taught, who teaches it, and how kaiako will know when it has been learnt are considered. A focus on Toitū te Mana is a position that advances and provides a strong foundation for living as Māori, within the Māori world, as well as the non-Māori world. Whereas the principle of Rangatiratanga focuses on developing the individual talents of ākonga, Toitū te Mana focuses on developing the individual as part of a collective.

**The Principle of Toitū te Mana** – is characterised by the following ideals:

- all aspects of Māori-medium education fulfil Māori aspirations for language regeneration and cultural transmission
- Māori are tangata whenua and therefore have a right to an education that supports the preservation and growth of their indigenous heritage
- over time the aspirations of Māori people may grow and change
- Māori-medium education is a vehicle for cultural renaissance and language regeneration
- when ako and aromatawai are tailored to students in their local context, they can reinforce cultural identity and support tribal aspirations.



## Principle 4: Whanaungatanga

### Education that values whanaungatanga

**“Haumi e, hui e, tāiki e!” Kua tūhono, kua whakakotahi, kua tau! Ko te whānau te pū mātauranga o te ākonga, nō reira, me whakaauaha te taiao hapori, hai tautoko.**

**Central in a child’s education is whānau. Making and staying connected with whānau and communities ensure their dreams and aspirations are able to be realised.**

The central theme of Whanaungatanga is focused on the importance of building and maintaining relationships. Firstly kinship ties, within whānau, hapū and iwi, and across iwi, as well as with others, which includes rights and reciprocal obligations that underpin these social organisations. The value of Whanaungatanga is when ākonga understand that support, assistance, nurturing, guidance, and direction is reciprocal. Whanaungatanga is not just restricted to people but incorporates the relationship between all living things thus embracing the spiritual link Māori have with Papatūānuku. Within the schooling sector, Whanaungatanga has been broadened to include membership beyond bonds of kinship, such as the bonds developed when groups come together for a common cause, as is the case in Māori-medium schooling. When Whanaungatanga is fostered, ākonga learn the value of working together. Another important feature of Whanaungatanga is that it is made visible through the actions people take, and through behaviours and interactions that are respectful, acknowledge reciprocity, and are caring, compassionate and nurturing.

The Principle of Whanaungatanga – is characterised by the following ideals:

- commitment to student progress and achievement maintains and is maintained by teacher and whānau connectedness and in the way relationships are formed and nurtured
- all relationships are responsive and respectful
- respectful and responsive relationships enable whānau, hapū and iwi to shape their futures based on their aspirations
- the best outcomes for ākonga are when all those involved in their education work together towards shared goals
- kaiako and schools can meet curriculum requirements and community aspirations through valuing and validating mātauranga Māori
- Māori-medium education is based on the establishment and fostering of whanaungatanga.



## **Ngā Tūrongo Kōrero: The Aromatawai Positions**

If ako is the position that drives learning and teaching practices, then aromatawai needs to also be contextualized in that way. To guide thinking about aromatawai eight key positions have been developed. The positions apply equally to ako and to aromatawai.

Potentially these positions support kura in their vision of meeting ngā āhuatanga o te ākonga (kura graduate profiles). With careful planning the positions should ensure learners and communities can be served in the way that meets their educational aspirations.

All positions are derived from the pedagogy of ako, and are underpinned by the four aromatawai principles.

The eight positions are:

1. Aromatawai emanates from ako.
2. Aromatawai is focused on learners as learners.
3. Aromatawai is focused on teacher competence and confidence.
4. Aromatawai is focused on teacher inclinations and dispositions.
5. Aromatawai is authentic.
6. Aromatawai captures tamaiti, whānau, hapū, and community voice.
7. Aromatawai captures ākonga potential and talent.
8. Aromatawai informs planning and required targeted assistance.



## Position 1: Aromatawai emanates from ako

### Ki te whakatairanga i te arokā o te pia kia eke panuku

Position one is focused on aromatawai as being a way of knowing how well a learning experience has supported ākonga learning and understanding. This position promotes the practice of aromatawai for learning, whereby kaiako are conscious of how well learning is taking place, and how they might strengthen that learning if need be. Developing this level of awareness, however, is conditional upon kaiako teaching with clarity, knowing what they are teaching and why this is necessary to learn. This in turn will help them determine how well it was learnt. Reaching this level of clarity, however, requires kaiako to be knowledgeable about the learning, and their ākonga, their inclinations and interests, and therefore what might draw them into learning. Fully realising this position is to teach with an awareness that teaching is as much about being responsive as it is about being proactive.

The important features of this position are understanding the:

- interconnectedness of the nature of learning and teaching, that is, ako
- importance of awareness of how teaching practices inform where learning can be strengthened
- depth of knowledge and skills required to manifest and maintain strong relationships with learners in the learning environment, and with whānau.

An example of this position from kaiako:

*“Aromatawai – it’s like doing a puzzle perhaps, piecing together this and that in order to see the overall puzzle or picture, with the pieces coming in all different shapes, sizes, and colours. The different bits might represent various ways of gathering information, or specific learning contexts, and the difference between ākonga. However we can’t make sense of it totally if there are some pieces missing.”*



## **Position 2: Aromatawai is focused on learners as learners**

**He taonga te tamaiti. E whakapono ana ahau,  
“kia eke te tamaiti ki tōna ake taumata”.**

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. The notion of teaching the learner flows into other learning, such as teaching the artist, the mathematician, or scientist. In a similar way learners will know who they are as writers, readers, and mathematicians. Focussing on the learner as a writer, for example, allows kaiako and ākonga to explore their thinking through their writing while at the same time revealing what they can do as a writer, for example, this writer can structure their ideas coherently, or for the ākonga they can say, “I can structure my ideas coherently”.

This position strongly urges kaiako to understand their learners in ways that connect with who they are, their dispositions, knowledge, skills, experiences, beliefs, values, and attitudes. Traditional practices on the other hand tended to examine the writing and the art, or science, whereas in this practice kaiako connect with the person who is the writer, reader, scientist, or artist.

An example of this position from kaiako:

*“I have begun to really understand what makes them tick, whereas once I thought it was my job to test what they knew. I now know I can promote learning for my tauira by understanding who they really are, and design learning that brings each tamaiti’s own voice.”*



### **Position 3: Aromatawai is focused on teacher competence and confidence**

Position three focuses on kaiako, and their developing competence and confidence in the role of teacher.

Support for building and developing kaiako competence and confidence in the art of ako and therefore aromatawai will require a significant focus on what this looks like in practice. Some aspects of what this practice might include are in the following areas: ability to teach curriculum content knowledge; a high level of te reo Māori proficiency; language and practice that nurtures ākonga uniqueness, identity/identities, language, and culture; and understanding what aromatawai is, and implementing it as part of the learning and teaching programme. Finally that 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.

An example of this position from kaiako:

*“Tumuaki need to be challenging kaiako to look at their own practice in relation to aromatawai, using inquiry and reflecting to rethink their own mahi as kaiako, ensuring that a broad-ranging approach is taken, not just being dependent on a single formal aromatawai. If a tamaiti doesn't do well with a task, what is happening for that tamaiti? What could I have done differently as the kaiako?”*



## **Position 4: Aromatawai is focused on teacher inclinations and dispositions**

**Kia rangatira ngā kaiako, kia rangatira ngā  
tamariki, kia rangatira te reo.**

Position four, like position three, is focused on kaiako. This position however is focused on kaiako strengths, interests, inclinations, dispositions, and aspirations as kaiako. Developing a base that strengthens kaiako understanding of their teaching dispositions, disposition being a tendency toward a general type of action<sup>18</sup>, can help them achieve their goals as kaiako, while at the same time strengthen their practice. Being responsive practitioners, thinking flexibly, and enquiring into the effects of their practice are key ways in which kaiako can develop their sense of professionalism based on their character traits and dispositions. For example, kaiako who are naturally inclined to let ākonga lead learning, will generally seek ways of doing that, and yet there are others who will be more inclined towards leading the learning. There is a huge variance in what kaiako inclinations and dispositions are, perhaps due partly to their nature, or natural inclination, and/or because they have been trained that way. Either way, knowing what motivates kaiako to actions is a useful start to understanding what drives their practice. This position is an area that is yet to be explored in Māori medium, but it is worth noting that like ākonga, kaiako too have inclinations worth preserving and developing.

An example of this position from kaiako:

*“I believe in the tamariki at my kura. I believe they can all achieve well and I do all that I can in my role as tumuaki to ensure they achieve to their utmost potential. My expectations are very high of myself, of them, of their kaiako, of whānau. We all have a key role to play in providing them with the best possible opportunity to reach that potential.”*

18. R Ritchhart, 2002, p. 20.



## Position 5: Aromatawai is authentic

**“Kia mau ki ō tikanga me te reo Māori, koinei tā tō tūranga teitei e.”<sup>19</sup>**

Position five focuses on the provision of authentic learning experiences, that is, learning experiences that are meaningful to ākonga and incorporate their input from the beginning to the end of a learning experience. Learning experiences should also include using all six tairongo so that ākonga get to experience the learning in ways that may best help them learn, or at least understand it in a way that best meets their needs. Authentic learning experiences should involve ākonga in learning about, engaging and interacting with, their world, through high quality reo Māori that is underpinned by the values of manaakitanga, whanaungatanga, and aroha. 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.

An example of this position from kaiako:

*“He mea nui te puta i te akomanga ki te whāwhā i te ao tūroa. Mā te hongī, mā te kite, mā te rongō, mā te raweke ka mārama i te mabi.”*

19. T S Kāretu, 1974, p. 165.



## **Position 6: Aromatawai captures tamaiti, whānau, hapū, community voice**

Position six focuses on whānau/parents, hapū, and iwi as key contributors and participants in the education of their tamariki. Recognising the important role of whānau/parents, hapū and iwi in education acknowledges curriculum as having local relevance, whilst at the same time meeting national goals, as described in Te Marautanga o Aotearoa. Marau ā-kura and graduate profiles form the basis of the localised curriculum and as such are driven from and by the people. In this way whānau involvement can provide for a more complete and richer description of learning and ākongā success.

Whānau as key collaborators potentially strengthen the ties between home and kura. This increased parent voice not only enhances relationships between kura and home, but also has the potential to increase student involvement. One way in which some kura are doing this is through the collaborative development of learning profiles with whānau, kaiako, and ākongā. Parents/whānau, hapū/iwi, and community involvement in aromatawai acknowledges:

- their rights to have some determination over what their tamariki learn while at kura
- they too have aspirations for their tamariki
- the importance of their input into achievement profiles
- they can provide support for the learning programmes
- they can contribute knowledge about tamariki
- they can provide guidance in choosing authentic learning contexts
- they can contribute to curriculum
- the validity of their observations and opinions in relation to the learning of their tamariki
- what matters most for the future of their tamariki is addressed.

An example of this position from kaiako:

*“This year for the first time ākongā led the Students – Whānau Interviews. It was really powerful in terms of tamariki articulating their learning goals, achievements, and next steps. He momo aromatawai tēnei. Ko te mea mīharo kei te tamaiti te mana whakahaere. I whai wā hoki te tamaiti ki te whakaatu mahi ki tōna whānau. Ko te mahi a te whānau ko te tuku pātai, tuku mihi, whai whakaaro. Empowering for the tamaiti.”*



## Position 7: Aromatawai captures ākongā potential and talent

### Mā te iwi hoki te tamaiti e whakatipu e whakarite mō tōna ao.

*“Every Māori student has the potential to make a valuable social, cultural and economic contribution to the well-being of their whānau, their community and New Zealand as a whole. However, students who are expected to achieve and who have high (but not unrealistic) expectations of themselves are more likely to succeed. This means everyone must share high expectations for Māori students to achieve which is incumbent on everyone working together to achieve this goal.”<sup>20</sup>*

Aromatawai that captures and builds on ākongā potential and talent focuses on learners, their interests, aspirations, and natural inclinations. The explanation of this position has been expressed in the earlier discussion of ako, importantly that ako is not done to learners, but with, by and for them. This position alludes to ensuring that ākongā achievement is illuminated.

An example of this position from kaiako:

*“As a tumuaki I rely on my kaiako to provide me with regular information around each tamaiti in terms of their learning progress, their needs, next steps, etcetera. I am then able to use this information to get an overall picture of how learning and teaching is progressing in our kura. As a staff we set what kaiako will do and when – term by term plan for aromatawai.”*



## Position 8: Aromatawai informs planning and required targeted assistance

### Kia whai parirau ai te manu kia rere.

Position eight focuses on leaders, management, kaiako, and the Ministry of Education in making informed decisions about ‘where to next’ for students. It 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.

The purposes of aromatawai for leaders, school management, and Boards of Trustees are to:

- analyse progress of students
- identify trends across the school setting
- set goals and implement strategic programmes that are responsive to the needs identified
- identify professional learning needs for kaiako
- identify resourcing implications to ensure learning needs are met appropriately.

This same information can be used for national purposes to:

- ensure greater access to relevant and effective professional learning
- understand and identify trends and priorities
- monitor progress and evaluate needs
- support the aspirations of whānau, hapū, and iwi
- help ākonga, whānau, kaiako, tumuaki and Boards to understand how well students are doing.

An example of this position from kaiako:

*“As a staff we often sit down together and look at this information and ask ourselves what does it tell us about cohorts of tamariki, about individuals etcetera. We use these discussions to set targets as a staff, to set goals for professional development, to staff and resource the kura, to set kaupapa, to plan learning experiences that address what we see as being important to ensure tamariki are progressing with their learning. KEY – create opportunities for staff to come together and do this collectively. Kaua e waiho mā te tumuaki, te tokoiti—mā te katoa tēnei mahi.”*



## Rukuhia Rarangahia Aromatawai Framework

<b>Te Whakakitenga</b>							
"He puāwaitanga harakeke he rito whakakī whāruarua."							
<b>Ngā Mātāpono</b>							
<b>Mana Mokopuna</b>		<b>Toitū te Mana</b>	<b>Whanaungatanga</b>	<b>Rangatiratanga</b>			
<b>Ākonga</b>							
<b>Kaiako</b>							
<b>Ngā Kaihāpai</b>							
<b>Whānau, Hapū, Iwi, Te Kaitātaki ā-kura, Tumuaki, BOT, Kura, Te Ao Mātauranga, Te Tāhuhu</b>							
<b>Ngā Tūranga Kōrero</b>							
<b>Tūranga 1</b>	<b>Tūranga 2</b>	<b>Tūranga 3</b>	<b>Tūranga 4</b>	<b>Tūranga 5</b>	<b>Tūranga 6</b>	<b>Tūranga 7</b>	<b>Tūranga 8</b>



## Conclusion

E ngā atua o te ao tukupū

Tukua mai te māhurutanga o tō koutou atawhai ki  
runga i a tātou

Ki te whakaohoho i te wairua – kia rongu, kia  
mataara

Ki te whakakoi i tairongo ki te whakaaro

Ki te whakaū i te ngākau – kia mārama ki te hua o ā  
tātou kaupapa.

An aromatawai approach recognises the need to know about learning, at the ākongā level, classroom level, kura level, and at a national level. Regardless of the level, the information, if underpinned by the principles and positions of *Rukubia Rarangahia*, will provide a solid foundation from which to understand ākongā learning and success. Developing kaiako competence and confidence to develop and use appropriate aromatawai practices is important if Māori educational success as Māori is to be fully realised. So that this can happen, a shift from present practice to the practices and approaches outlined in this paper is encouraged.

The practice of aromatawai in Māori-medium schooling is still developing. However the growing body of knowledge about ako and now aromatawai can help transform educational outcomes for mokopuna. To get to this point, though, will require a more concentrated effort and a stronger professional- and resource-development focus to assist kaiako to enhance their knowledge and understanding of ako, which in turn will improve present aromatawai practices and approaches.

Urgently needed professional development and resourcing for ako and aromatawai will require a dedicated and consistent investment programme from the Ministry of Education. Central to any professional development programme for aromatawai will be an acceptance that aromatawai:

- policies, practices and resources are founded in mātauranga Māori and therefore embody Māori values, beliefs and knowledge
- is practised as an integral part of the ako process
- is fluid and dynamic
- identifies what has been learnt in relation to what was previously known which is connected to what matters in future learning
- supports the individuals' unique pathways to learning
- illuminates achievement
- practices are centred on students and support their engagement in setting and reflecting on their own learning goals
- is the engagement of a process that involves students, kaiako, whānau, hapū and iwi in determining what is important for their tamariki and their futures
- uses a range of information about learning, some of which is gained through the use of tairongo
- tasks that are aligned with the desired learning outcomes are embedded in authentic learning and teaching contexts
- practices are designed to support ākongā learning.



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