

Rukuhia, Rarangahia

Ministry of Education Position Paper

Aromatawai Draft

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Rukuhia, Rarangahia – invites us to delve into and seek out the essence and elements of *aromatawai* to help guide our decision-making about learning and teaching for Māori ākonga in Māori medium contexts.

This paper was commissioned by the Ministry of Education with the express task of presenting a Māori medium assessment position. A team of writers and contributors made up of experienced practitioners and leaders with explicit skills, knowledge and expertise of pedagogy, effective teacher practices, mātauranga Māori and *aromatawai* were invited to participate in a series of hui and wānanga in the development of this paper.

Rukuhia, Rarangahia was developed and written using collaborative approaches by the following:

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Ko te tākū mō ēnei whakatakotoranga, ko ngā whakaaro o te kāhui whakaruruhau, kia tirohia tētehi atu huarahi ki te *aromatawai* i ā tātou pouako, i ā tātou ākongā. 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 ‘Rukuhia, Rarangahia’, me te wānanga, me te whakawhitiwhiti hoki i te tino hohonutanga o ēnei kupu. Mā te ruku, mā te wānanga, mā te kōrero, mā te aro atu, mā te wetewete, e whakamārama te ūpoko o te kaupapa. Tuarua ko te pāharakeke ngā korari me te tūi hei kaikawe kōrero. He wā anō ka pua te kōrari, kei ōna pua, he mīere, 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 whakatauaāki ake au “He pūāwaitanga harakeke, he rito whakakī whāruarua.” Ko ngā pouako, 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 tākūhū, 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 tātou, 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.

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TE WHAKATAKI: INTRODUCTION

In 2010, the Ministry of Education published a position paper that set out a high level conceptual approach to assessment in the context of New Zealand education and the National Standards.¹ The purpose of that paper was to inform and direct policy review and development. This paper, *Rukuhia, Rarangahia*, presents a Māori *aromatawai* position with the same purpose of informing and directing policy review and development as it relates to *aromatawai*. This paper therefore sits alongside the Ministry of Education's *Assessment Position Paper*.

The term *aromatawai* is generally understood by its users in Māori medium education as a term used to describe assessment. The main focus of this paper however was to explore and articulate an *aromatawai* position. Through several wananga² distinct differences between *aromatawai* and assessment were identified and this paper presents some of those differences. To that end this paper describes and explores some important foundations and parameters for consideration about what it is. Two important features of *aromatawai* stand out, one, describing it led to the articulation of a set of ideas³ (situated within a mātauranga Māori⁴ paradigm) and two, what indications are there for present practice.

Rukuhia, Rarangahia is the name of this paper, the name of the group who worked on it and the name of a framework for exploring *aromatawai*. Ka whanake ko te 'Rukuhia, Rarangahia', me te wānanga, me te whakawhitiwhiti hoki i te tino hohonutanga o ēnei kupu. Mā te ruku, mā te wānanga, mā te kōrero, mā te aro atu, mā te wetewete, e whakamārama te ūpoko o te kaupapa. This paper attempts to present with integrity, clarity, and visionary intent, a shared understanding of *aromatawai* for the intended audiences.

The fundamental thinking that drove the discussion around *aromatawai* was that Māori potential thrives when Māori are able to live *as Māori* in Te Ao Māori (whānau, marae

¹ <http://www.minedu.govt.nz/theMinistry/PublicationsAndResources/AssessmentPositionPaper.aspx>

² To meet and discuss

³ or a general idea or notion that corresponds to some class of entities and that consists of the characteristic or essential features of the class retrieved online 1 August 2011

⁴ The 'Rukuhia, Rarangahia' statement that begins this paper encourages readers, writers, researchers, developers, pouako, kura, parents, whānau, communities to adopt an approach to *aromatawai* that defers to Māori thought, processes, protocols and practices in exploring its meaning and form for the range of contexts and purposes in which it will be used.

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contexts) and in Te Ao Whānui (wider societal contexts). This thinking resonates with the Māori Potential Approach described in *Ka Hikitia – Managing for Success*, as does a broader concept of success and the many pathways to achieving it.

Understanding what might constitute Māori success and Māori potential based on an *aromatawai* position has the potential to significantly enhance teaching effectiveness and student learning in all areas of education, including in English medium education. This paper can be used in multiple ways, but has a primary focus on presenting an understanding of *aromatawai* so that educators (both English and Māori medium) can continue to develop and support appropriate *aromatawai* practices in their work for Māori students.

THE PURPOSE OF THIS PAPER

This paper presents a Māori medium position on *aromatawai* and sits alongside the Ministry's *Assessment Position Paper*. The purposes of this paper are to:

1. explain an *aromatawai* position so that it can be understood more widely;
2. explore the nature of *aromatawai* as a basis for discussions between Ministry personnel, pouako, students, kura, schools, whānau, hapū and iwi;
3. present a framework upon which to build *aromatawai* knowledge and practice.

This paper is presented in two parts. In part one it introduces *aromatawai* as part of an ako process, underpinned by mātauranga Māori perspectives. And in part two a framework for creating and developing *aromatawai* practices and approaches is explored. In particular how schools, policy, resource development and practice may align to it.

The effectiveness of this paper in supporting the target audiences in understanding and using appropriate *aromatawai* practices will depend in the first instance on the ability and willingness of leading Māori medium experts and the Ministry to:

- consider the paper and provide feedback that further illuminates an *aromatawai* view, or provides other relevant information such as the implications for present practice if it is not aligned to *aromatawai*;
- work together using the paper as a foundational frame to deconstruct assessment and re-construct *aromatawai*;
- commit to a 'similar messages approach' and begin to explore ways in which to provide a range of examples of what *aromatawai* looks like in practice; and

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- develop a strategy that supports effective growth and understanding around best *aromatawai* practice.

Finally this paper provides a basis upon which both the Māori medium and English medium sectors can leverage their understanding of *aromatawai* practice as they seek to advance systems that lead to improved student outcomes.

PART ONE: THE CONTEXT FOR AROMATAWAI

Ko te aromatawai te manawa pou o Rukuhia, Rarangahia,

Aromatawai is the quintessence⁵ of Rukuhia, Rarangahia

Māori medium education has been driven by Māori leaders and communities who identified an urgent need to strengthen and regenerate te reo Māori, and to enable more Māori children to grow up speaking and enjoying life as Māori. Māori medium education has been a key enabler in realising this vision. After twenty years of growth in Māori medium education, as we presently know it, a paper articulating an *aromatawai* position has been commissioned to illuminate some key ideas about it. Partly in response to the requirements of *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori*.

Two key ideas lay at the heart of all discussions during the development of this paper:

1. If we are to serve our ākonga (and their whānau and communities) better, our practices and understanding of who we are, and who our students are, and how best to serve them matters, and it matters when we use practices that are cognizant of who we are.
2. *Aromatawai* sits within the larger frame of ako (a preferred pedagogical learning and teaching perspective), which in turn sits within the larger frame of mātauranga Māori.

This part explores the wider context behind the concept of *aromatawai*, which is fundamental to understanding what *aromatawai* means and what it may look like in practice.

THE MĀORI MEDIUM CONTEXT: TE HOROPAKI ĀKORANGA REO MĀORI

The emergence of Māori medium education pathways followed a period of increasing recognition of the bi-cultural nature of Aotearoa New Zealand, which saw initiatives such as

⁵ the purest or most perfect example of something. Encarta® World English Dictionary
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taha Māori introduced in schools in the 1970s. *Taha Māori* programmes ‘injected’ Māori language and culture into mainstream schooling, and focused more on increasing the knowledge of non-Māori students and pouako than on supporting Māori students’ identities.⁶ However, it did increase awareness within New Zealand of the unique place of Māori people as *tangata whenua* and Treaty partners.⁷

Māori medium schooling as we know it today, began in 1978 with the establishment of Ruatoki bilingual classes, led by Kaa Williams. Shortly after this, Sir James Henare initiated a hui focusing on te reo Māori in Aotearoa New Zealand. The Māori medium education sector emerged in its current form in the 1980s, led by the establishment of the first kōhanga reo in Wainuiomata in 1981. Kōhanga reo were established independently of the state and redefined early childhood education as learning within and about a language and cultural context.

Once children from kōhanga reo reached school age, whānau began to demand an equivalent schooling option for their children. The sudden urgency to provide Māori medium schooling led to the development of bilingual and immersion classes within English medium schools. Over the next decade, this development was followed by the establishment of kura kaupapa Māori, wharekura and whare wānanga.

Kura Kaupapa Māori were officially recognised as a schooling option in 1989 when they were included in the Education Act and became eligible for state funding.

Māori medium education has always been about much more than immersion in te reo Māori. Māori medium education providers operate within a specific cultural framework and, in some cases, culture and language specific to a particular iwi. New and different Māori medium schooling arrangements are still emerging in response to community action and demand.

Māori medium education embodies and gives effect to a kaupapa Māori approach to education and social change. Ensuring Māori ākonga and their whānau have *tino rangatiratanga* over what constitutes an appropriate educational model is central to Māori medium educational practices (from Smith, 1997). The *aromatawai* framework developed in this paper provides a basis for those in Māori medium education to take ownership over *aromatawai*.

⁶ E.g. see Smith (1997)

⁷ Rau (2009)

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Along with the philosophical and value base, the context for Māori medium education is uniquely different from English medium settings. The Māori medium sector is made up of a wide range of different types of institutions delivering education across early childhood, primary and secondary schooling, and tertiary education. In the school sector, these include:

- Kura Kaupapa Māori Te Aho Matua – established under section 155 of the Education Act 1989 as kura supported by Te Runanganui o Nga Kura Kaupapa Māori o Aotearoa, with the learning programmes based on Te Aho Matua, for students years 1-6 or 1-8; and Kura Kaupapa Māori Te Aho Matua Wharekura for students years 1-13.
- Kura ā-iwi – established under section 156 of the Education Act, as a special character school delivering Māori medium education and aligned to a particular iwi, for students years 1-6 or 1-8; and Kura ā-iwi Wharekura for students years 1-13.
- Kura Māori – established under section 156 of the Education Act, as a special character school delivering Māori medium education; not aligned to a particular iwi, for students years 1-6 or 1-8; and Kura ā-iwi Wharekura for students years 1-13 (and specialized wharekura nga tai atea)
- Rumaki in English medium schools.

Māori students in Māori medium schooling are themselves diverse. Cath Rau has identified at least five distinct groups of students based on their language backgrounds:⁸

- Children for whom Māori is their first and only language;
- Children who have mixed competencies in more than two languages;
- Children who have dual proficiency in both English and Māori;
- Children for whom English is their first language but also have some competency in the Māori language; and
- Children for whom English is their first and only language and who will begin their Māori language learning at school.

These different language backgrounds make it critical that teaching is tailored to children's language experiences, and that *aromatawai* both reflects and informs this.

Ensuring there is a sufficient supply of high-quality pouako and school leaders to meet demand is probably the key challenge for Māori medium education. The sole source of new teachers is the Māori language education network itself, located in and supported by iwi,

⁸ Rau, 2009

whānau and Māori communities. Unlike the English medium system, the Māori language education workforce cannot be supplemented with overseas-trained teachers.

The Māori medium workforce is still evolving their understanding and knowledge of delivering curriculum that is driven from local sources, and for many delivered in their second language. Allowing time and resources to shift from previous educational systems and thinking, to new systems and thinking is important, as is effective and inspiring leadership.

In addition, resources for supporting teaching and learning in Māori medium education are still developing to support the implementation of *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori*. Many *pouako* still rely on translations of current English medium resources, which are not grounded in mātauranga Māori and so are inappropriate in this context. For example, children learning through te reo Māori use different structuring devices for their narratives such as cyclic patterns that are not valued or included in traditional English medium contexts (Harris, 2009).

TE HOROPAKI MĀORI – THE MĀORI CONTEXT

The key drivers of Māori medium education have been the revitalization, regeneration and maintenance of *te reo Māori me ngā tikanga Māori*. Therefore it goes without saying that the purpose of *aromatawai* within a Māori medium education context serves not only school situated purposes but also wider community situated purposes. The implications of which mean all students have access to an education that fulfils both individual and collective expectations. This undertaking however implies that *aromatawai* is more than just a ranking device, but rather is about a series of processes that lead to an understanding about a learning event. Furthermore, that significant others such as whānau, have a right to determine what those learning events might be and how they might be understood in terms of student achievement.

The *Rukuhia, Rarangahia* group agreed that *aromatawai* is part of an expression of the concept of *ako*. Implying that not only is *aromatawai* a manifestation of a learning and teaching event that can be seen and measured but also that it can be unseen and not measureable in terms of some of the tools presently used. As such the role and practice of *aromatawai* is both tangible and intangible, incorporating at times a range of senses to understand what learning, how and why it has occurred, these senses are described as *ngā*

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tairongo in this paper (a description of *tairongo* follows later). The other key understanding about *aromatawai* is that the relationship between *teacher* and *learner* matters⁹ which is shaped by each others knowledge, experiences, language, desires/motivation and skills. Diagram 1: *Te Horopaki Ako* shows the integrated nature of *aromatawai* in that it is shaped by *ako* and/or the learning and teaching conditions present. Appropriate *aromatawai* conditions include consideration of the purpose of *aromatawai*, and the impact it has on student's learning.

Diagram One: Te Horopaki Ako



The above diagram suggests that five conditions between pouako and learners be attended to so that *aromatawai* can be appropriately determined, they are: knowledge, experiences, language, motivation (or desire) and skills. Importantly that learning is best achieved when the spirit of *manaakitanga* (caring for), *whānaungatanga* (positive relationships) and *mana mokopuna* (child first) is present.

MĀTAURANGA MĀORI

He mea hanga te mātauranga Māori nā te Māori. E hāngaia ana tēnei mātauranga i roto i te whare o Te Ao Marama, i runga anō hoki i ngā whakaatūranga o te whakapapa kia mārāma ai te tangata ki tōna Ao.

⁹ Bishop et al, 2007.

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Mātauranga Māori is created by Māori people according to a worldview entitled 'Te Ao Mārama and by the employment of methodologies derived from this worldview to explain the Māori experience of the world.¹⁰

Within the context of this paper, mātauranga Māori refers to knowledge and understanding that support and sustain Māori to live as Māori. *Te reo Māori* and *tikanga Māori* are the means by which mātauranga Māori are given best effect. In contemporary times Māori medium schooling has become a key agent for advancing *te reo Māori* and *tikanga Māori*. These two areas are considered to be key posts upon which Māori medium education has been founded. Te Ahukaramū Charles Royal (cited in Pitama) has added to these pivotal foundation posts when he extended on 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. He wrote that:

Mātauranga Māori is created by the use of whakapapa. Whakapapa is regarded 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 vehicle and expression of mātauranga Māori. The assertion through whakapapa of the origins of mātauranga Māori returns us to Papatūānuku and Ranginui¹¹.

He goes on to say that mātauranga Māori is an acknowledgement of our enduring relationship and connection to our environments (physical, cultural and spiritual), and recognises that knowledge is derived from a range of sources and contexts, i.e. *marae, hapū, iwi, ā wairua, ā hinengaro, ā tinana, oranga, moana, ngāhere*. Mātauranga Māori he explains can be expressed in a number of ways: i.e. *whakairo, raranga, hanga whare, waiata, mōteatea, paki* for example. Considering the context and vehicle for expression, *aromatawai* is both diverse and complex and is best expressed in the context of authentic learning. Thus the purpose of *aromatawai* can and should be considered beyond that of the classroom experience.

Rapata Wiri¹² adds further insight by writing that:

Māori epistemology, the Māori way, the Māori worldview, the Māori style of thought, Māori ideology; the Māori knowledge base; Māori perspective; to understand or to be

¹⁰ Te Ahukaramū Charles Royal cited in Pihama

¹¹ Pihama thesis

¹² Cited in Pihama (p. 82)

*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.*¹³

In addition mātauranga Māori has been explained as its ability to be acquired both intuitively (through utilising tairongo)¹⁴ and by being taught explicitly, or by observing and doing. Mātauranga Māori can also be derived from both Māori and non-Māori sources, contributing at times to the continuing evolution of mātauranga Māori.

Mātauranga Māori has been introduced into schooling both formally and informally. Formally through the *marau ā-kura*, supported by *Te Marautanga o Aotearoa* and informally through everyday interactions with whānau and community.

The *marau ā-kura* have been developed by school communities based on what is important to them, in ways that build students' identity, culture and language¹⁵ as foundation blocks for building futures that are Māori. Not only does this provide a strengthening of personal identity but also serves to strengthen collective identity as a platform upon which other knowledge/s can be built. The purpose and nature of *aromatawai* in Māori medium settings must therefore be appropriate to learning that is drawn from *Te Marautanga o Aotearoa*, *marau ā-kura*, (inclusive of *marau ā-iwi*) and with learning through the vehicle of *te reo Māori*.

Ako

'Ako' is a cultural concept used to describe a Māori view of learning and teaching. The concept of ako is continuing to evolve in current education contexts.¹⁶ Dr Rangimarie Turuki Pere described 'ako' as the interaction between key concepts¹⁷ in tikanga Māori. She describes this interaction as "...multi-formed and indicat[ing] customs as appropriate to a given context" or "customs that are seen to be right for a particular occasion".¹⁸

¹³ Cited in Pihama (p. 82)

¹⁴ see page 15 for an explanation of tairongo

¹⁵ *Ka Hikitia – Managing for Success: The Māori Education Strategy 2008 - 2012*

¹⁶ Ako is being increasingly used by non-Māori in non-Māori contexts to describe the nature of learning and teaching.

¹⁷ Some of those key concepts she describes in Te Wheke, for example, mauri, wairua, mana ake.

¹⁸ Pere, Rangimarie Turuki (1991).

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Kotahi tonu te hiringa i kake ai a Tāne Ki Tikitiki o Rangī¹⁹.

Ako, if triggered naturally, is based on a longing to know. Triggering the desire to learn is a key strategy for *ako*. Shaping, sharing and consulting with *ākonga* and their *whānau* are also important. Most of all, *pouako* who teach with passion and show desire for learning not only lead by example but also lead with clarity and focused intention.

‘Tērā hiahia ki te whai atu i te māramatanga²⁰’ *Ako* has relevance in both traditional and non-traditional contexts, earlier times and contemporary times. *Ako* is founded in the narratives of *Tāne/Tāwhaki* that express the inherent quality of human nature to seek knowledge. In a similar way, *pouako* and *kura* are encouraged to make learning accessible to *ākonga* by opening their minds to the endless possibilities and truths in life which will help them achieve to their potential.

‘He mātauranga ahau, e tika ana kia tino mātauranga ahau, he momoho ahau²¹’.

Ako can be described as a process for learning that starts from the womb, and carries on throughout life. *Ako* as a teaching frame acknowledges that *whānau* are first teachers and that *ākonga* arrive at school with already existing patterns of beliefs, knowledge, skills, experiences, attitudes and motivations. Within the schooling sector *pouako* are charged with building upon these characteristics so that *ākonga* learning and teaching opportunities are enhanced.

Ako is the totality of a learning experience, representing a combination of the purpose for the learning; the way the learning is being undertaken; and the dynamics of the relationships. *Ako* is both transformational and inspirational and is a reflection of effective Māori pedagogical practices.

Teaching within an *ako* frame means focusing on *ākonga* and having sufficient knowledge of them, their needs, the area of learning, the language used, and effective pedagogical practice. It makes sense that if *pouako* know all of the above; they will also know what to look for when teaching so that *aromatawai* is an integral part of teaching.

AROMATAWAI

¹⁹ *Ako* as a metaphor for learning has been described in iwi narratives when Tāne/Tāwhaki set out to seek knowledge.

²⁰ Rukuhia, Rarangahia group summary statement

²¹ Contributed by R. Savage

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A literal translation of the word ‘*aromatawai*’ is derived from *aro* ‘to face up to, or attend to’ and *matawai* ‘to look closely at’. ‘*Aromatawai*’ is **a way of focusing on the learner**, what they can do, **and their journey** based on **knowledge drawn from a relationship** between pouako and ākonga. *Aromatawai* can represent both whole and parts of a learning experience.

An *aromatawai* position asserts that if it is worth teaching, it is worth learning, and **if it was meant for all, then all must have access to it when ready**. *Ākonga* and their unique learning pathways determine readiness, rather than decisions about what should be learnt and by when.

Aromatawai has three key characteristics:

1. it is an **integral part of ako**;
2. it is based on the **interplay between teacher as learner and learner as teacher**, and the special relationship between the two; and
3. it focuses on **the learner as opposed to the products** the learner produces.

TAIRONGO

Whakaohohotia te wairua – kia rongu, 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 ones soul to understand the intended outcomes of *aromatawai* for our learners.”

Literally *tairongo* is a term that refers to the six human senses i.e. hearing, seeing, tasting, feeling, touching and intuition. Using all of the six senses provides a basis upon which to understand ākonga and their learning experience/s from as wide a perspective as possible. By the adoption of a *tairongo* approach to *aromatawai* pouako can gain insights that are not usually available if only one sense is used. A *tairongo* approach encourages pouako to use observation, discussion, insightfulness and intuition as a means of understanding the needs and desires of ākonga. The six *tairongo* dimensions are explained in the following ways:

1. *āta titiro*; careful and deliberate observing
2. *āta whakarongo*; careful and deliberate listening
3. *āta hī*; careful and deliberate insightfulness

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4. *whakamātauhia*; to cause an understanding of a situation
5. *te whāwhā atu*; to make and understand connections in a range of ways
6. *whakamanahia tairongo wairua*; to give credit to intuition

The six dimensions of tairongo start well before learning begins and is possibly never quite complete. A tairongo approach offers a comprehensive way of understanding *ākonga* and pouako, and the unique relationships that are formed. It can be referenced as a frame by which the practice of *aromatawai* can be executed. Not only is tairongo of benefit for pouako purposes but can also be used by *ākonga* as a tool for understanding themselves as learners.

PART TWO: FRAMING AROMATAWAI

HE ANGA WHAKAKAUPAPA – A FRAMEWORK FOR CONSIDERATION

An *aromatawai* framework, *Rukuhia, Rarangahia*, has been developed as a guide for informing choices and decisions about *aromatawai*. It can be used as a planning tool, a teaching tool, and/or guidelines for establishing and maintaining policy and/or effective practice. It can be used by pouako and school leaders, *whānau*, boards of trustees, *kura*, schools, education personnel, *aromatawai* developers and education agencies.

The framework has been founded on a vision statement that has long been articulated by Māori medium educators, i.e., the pursuit of excellence as Māori, or as in this paper, '*He puawaitanga harakeke he rito whakakī whāruarua*'. A flourishing flax plant produces young shoots that will one day replace the old shoots'. Framing *aromatawai* so that this vision can be realised is the purpose of this framework.

This framework:

- sets down four principles upon which *aromatawai* is understood by the Rukuhia, Rarangahia group;
- identifies *ako* as the foundation from which *aromatawai* flows;
- reinforces the importance of the relationship between ākonga, pouako and significant others; and
- articulates eight key *aromatawai* positions.

These key positions remind educators and *whānau* that effective *aromatawai* practice requires critical and considered approaches if the vision statement is to be realised for each child.

If used appropriately this framework has the potential to build localised and national development processes and understandings in the area of *aromatawai*.

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HE WHAKAKITENGA – A VISION

He puawaitanga harakeke he rito whakakī whāruarua



“Ko te pikitia e whakaatu ana i te pāharakeke ngā korari me te Tūi. He wā anō ka pua te korari, kei ōna pua, he miere, hei ngotetanga ma te manu.”

Rukuhia, Rarangahia Aromatawai Vision Statement

He puawaitanga harakeke he rito whakakī whāruarua

This *aromatawai* vision statement uses the analogy of a flourishing flax plant community where the *rito*, the new, innermost leaves, are supported by outer leaves to become strong so that at a later stage they can take over the role of nurturing the growth of the younger leaves and the entire plant. The vision statement likens *ākonga* to the *rito* (or new shoots), and outer leaves to *whānau* and significant adults (i.e. *pouako*). The selection and use of the flax plant community as a metaphor was chosen because it conveys the key messages about *ako* and *aromatawai* in a way that exemplifies principles and ideals that are Māori. As a strategy for sharing information, *tūpuna* would often use nature as a source of inspiration, and the *Rukuhia, Rarangahia* group have taken a similar approach, by using the flax plant to represent key ideas about *ako* and *aromatawai*. Four parallels have been drawn between the flax plant community and Māori communities:

1. like the young shoots on the flax plant, so too do young ones require nurturing and caring for
2. when the *rito* (or young shoots) are protected, nurtured and strengthened it grows well, similar to that our young *ākonga*
3. practices that nurture growth use correct protocols

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4. correct growth provides for future generations that are strong and resilient

NGĀ MĀTĀPONO ARATAKI – THE GUIDING PRINCIPLES

Four guiding principles have been selected as providing a basis upon which to build effective and appropriate *aromatawai* practices. They are not considered new in that they are a combination of what is already used in some of the key documents in Māori medium education²². The purpose of these principles is to provide some guidance about whether practice matches ideals. You will note that the principles are in fact ideals that we spend time hoping to achieve.

The four Rukuhia, Rarangahia principles are:

1. ***Mana Mokopuna*** (education that is tailored for and to mokopuna/ākonga)
2. ***Toitū Te Mana*** (education that affirms indigeneity and distinctiveness)
3. ***Whanaungatanga*** (education that understands relationships as being a source of empowerment)
4. ***Rangatiratanga*** (education that realises potential is both internal and external).

The four principles are not ends in themselves but rather are goals in which we strive to achieve in our practices, as pouako, educators and whānau. In the following section a brief explanation of each of the principles is outlined.

PRINCIPLE 1: MANA MOKOPUNA

education that is tailored for, with and to mokopuna/ākonga

**Te piko o te mahuri, tērā te tipu o te rākau
Kei roto i ō tāua ringa, te anamata o ngā ākonga.
Mā tāua e whakaauaha he huarahi akoranga ngaio.
Mā te poipoi, mā te ātāwhai, mā te manaaki.**

The way the sapling bends, influences the way the tree grows.

The future of *tamariki/mokopuna* lies in parent generation hands, our greatest leverage to achieving all ākonga reaching their potential will be in our ability to develop nurturing and respectful practices that build *tamariki/mokopuna* well-being. Nature carves the *piko* of the *rākau* but it is the parent vine that carves the future through our *tamariki/mokopuna*.

²² E.g. *Ka Hikitia, Te Marautanga o Aotearoa, Tū Rangatira, He Tīrewa Mātai*.

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The central theme of principle one is that *aromatawai* serves *ākonga/mokopuna* and not the other way around. The premise being that when learning is tailored for and with *ākonga* based on who they are, their interests and their needs, they can participate more fully in education.

A saying that compares the growth of the Kahikatea to the growth of a child urges educators to seek ways that do not cut short the learning potential that *ākonga* bring with them to school. It says: *Me pēhea koe e mōhio ai ki te teitei o te kahikatea mehemea ka poroa e koe?* (How do we know how tall the kahikatea will grow if we cut it down?)

The principle of Mana Mokopuna

-is characterised by the following understandings:

- The *ākonga*:
 - is an active participant in his/her learning in partnership with pouako
 - requires access to a range of effective strategies for learning
 - is progressing and excelling (realising their potential).
- *Pouako* and *whānau*:
 - identify the learning requirements of *ākonga*
 - make learning explicit to *ākonga*
 - seek *ākonga* perspectives to enhance motivation and engagement
 - support the progress and success of *ākonga*
- use a range of sources of evidence to enable a more accurate picture of learning
- develop ways of knowing which preserve individual and group *mana*.

KI TE WHAKATAIRANGA I TE AROKĀ O TE PIA KIA EKE PANUKU

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PRINCIPLE 2: TOITŪ TE MANA

education that affirms indigeneity and distinctiveness

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 anamta o ā tātou ākongā

The principle right is to make decisions that guide the present and future of our tamariki/mokopuna. It is the desire of Māori 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 theme of this principle is that identity, language, culture and count, and that whānau and iwi have a right to be involved in choosing, participating and contributing to that learning. It matters also that iwi get to decide how that learning is known and expressed by ākongā.

The principle of Toitū te Mana

- is characterised by the following understandings:

- Aotearoa is the home of Māori. Should what is important to Māori be lost here, it will be lost forever
- The development of individuality and independence is important as is the development of interdependence and the collective voice
- Respectful and responsive relationships enable *hapū* and *iwi* to shape their futures based on their aspirations
- When *aromatawai* is tailored to *ākongā* in their local context, it can reinforce cultural identity and *iwitanga*
- The best outcomes are achieved for *ākongā* when all those involved in their education work together towards shared goals.

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PRINCIPLE 3: WHANAUNGATANGA

education that understands relationships as being a source of empowerment

“Haumi e, hui e taiki e!” Kua tūhono, kua whakakotahi, kua tau! Ko te whānau te pū mātauranga o te ākonga, nō reira, me whakaauaha he taiao hāpori, 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.

This principle urges educators to build relationships with *ākonga*, *whānau* and *iwi* as they provide key sources of support and inspiration in contributing to *ākonga* learning. Learning is extended and enhanced when relationships are positive and inclusive. Establishing and maintaining relationships between groups for *ākonga* benefit remain a key task for schools, both inside classrooms and outside of the classroom.

The principle of Whanaungatanga

- is characterised by the following understandings:

- A common commitment to student progress and achievement maintains and is maintained by connectedness and relationships
- Whānau are central in educating *ākonga*
- 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
- All relationships are working responsively and respectfully
- Strong bonds of *whanaungatanga* are achieved through Māori medium education as well as being a vehicle for cultural renaissance and language regeneration.

PRINCIPLE 4: RANGATIRATANGA

education that realises potential is both internal and external

Tākina te iho waipunenga o te tamaiti

Popipoia kīa tipu kia rea mō tōna ao.

Ko tōna reo, ko āna tikanga, ko tōna ohooho.

Establish well the full potential 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.

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Principle 4 in *aromatawai* practice invites pouako to be active in activating key sources so that *ākonga* talents are able to flourish. When *ākonga* who are taught in the medium of *te reo Māori*, and their education is underpinned by Māori values, and when their culture and sense of self is fostered it provides for a strong foundation during *kura* as well as life after *kura*. This principle also acknowledges the existence of diversity not only in individuals but also between and across *iwi*.

The principle of Rangatiratanga

-is characterised by the following understandings:

- Encouraging and supporting the continuing growth of Māori knowledge in Māori medium education supports Māori futures
- Over time the aspirations of Māori people may grow and change
- All aspects of Māori medium education fulfil Māori aspirations for language regeneration and cultural transmission
- Pouako and schools can meet curriculum requirements and community aspirations through valuing and validating *mātauranga Māori*
- Understanding and responding to linguistic issues, e.g. *reo ā-iwi*, code-switching, will better support effective learning through *te reo Māori*.

NGĀ RŌPŪ WHAKARURUHAU – KEY GROUPS

Whakaruruhau means to shelter, and/or to protect. A whakaruruhau can also be known as a protector, adviser or mentor. In this paper *Ngā rōpū whakaruruhau* are key groups whose role it is to provide guidance for *ākonga*. They are considered the key providers of support that is either sheltering and protecting, and/or at other times can be one of challenging for improved *ākonga* outcomes. The *whakaruruhau* groups include: *pouako*, *ākonga*, educators, leaders, *whānau/hapū/iwi*, the Ministry and other education agencies. The *rōpū whakaruruhau* are driven by the provision of guidance and support that meet best *ākonga* outcomes. *Ngā rōpū whakaruruhau* (within the *ako* and *aromatawai* frame) should provide:

- protection for *ākonga* from negative influences
- protection for kaupapa Māori (including *te reo Māori* and *tikanga Māori*)
- guidance in achieving the goals and aspirations of *ākonga*, *whānau*, *iwi*, the *kura* and wider education goals

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NGĀ POU KŌRERO – KEY POSITIONS

Rukuhia, Rarangahia have identified eight *aromatawai* positions as a foundation for further discussions between *pouako*, educators, leaders, *whānau/hapū/iwi*, the ministry and other education agencies.. These positions were the result of discussions about present *aromatawai* practices and processes that are aspirational in the main. The positions presented here represent what the Rukuhia, Rarangahia group believe to be important in effective *aromatawai* practice and not necessarily what is happening in practice.

Positions 1-7 are derived from within an *ako* frame with the exception of Position 8, which is related to kura/school based learning and teaching targets. All eight positions align strongly with the four *aromatawai* principles.

The eight positions are:

Position 1

Understandings of ‘*aromatawai*’ are derived from ‘*aromatawai*’ - not from assessment²³, they are derived from within the broader context of *ako* and from a *mātauranga Māori* view i.e., Māori medium *aromatawai* transpires not only in the formal context e.g. assessment activities, but it is woven into the fabric of teaching and learning and can be provided for naturally through interactions between *whānau*, *ākonga* and *pouako*.

Position 2

The focus of *aromatawai* is on the learner

Position 3

Whānau, *hapū* and *iwi* are key contributors to learning, teaching and *aromatawai*

Position 4

Competent and confident *pouako* build competent and confident *ākonga*

Position 5

Learning outcomes are based on the provision of authentic learning experiences

²³ “Fundamentally there is similarity between what we know as assessment and what we understand as *aromatawai*. However, there are key knowledge and information sets that need to be taken into consideration when looking through the ‘lens’ of *aromatawai* that should no longer be equated to those associated with assessment”. Draft *Aromatawai* Capability Implementation Plan, Report 4, Ministry of Education, 2012, p.11

Position 6

Ako is the embodiment of effective learning and teaching and *aromatawai* is an integral part of that

Position 7

Ngā Rōpū Whakaruruhau have collective responsibility for ensuring the success of *ākonga* in achieving their potential

Position 8

Through *aromatawai*, leaders and management make informed decisions, ensuring *ākonga* make appropriate progress and enjoy success

The following section describes briefly what each of the positions are.

POSITION 1: UNDERSTANDINGS OF ‘AROMATAWAI’ ARE DERIVED FROM ‘AROMATAWAI’ - NOT FROM ASSESSMENT

Position one challenges educators to be guided by the meaning of *aromatawai* rather than by an understanding of assessment. One meaning of *aromatawai* suggests that it is **a way of focusing on the learner, what they bring, what they can do and their learning journey** based on **knowledge drawn from a relationship** between *pouako* and *ākonga*.

Aromatawai is described as the meeting place between *ākonga* and *pouako* where practice is informed and informing and where learning is strengthened. Important features of *aromatawai* point to the:

- interconnectedness of the nature of learning and teaching, i.e. *ako*; and to the
- depth of knowledge (sometimes knowledge of the child’s *whānau* and *hapū* links) skills and characteristics required to manifest and maintain strong relationships with *ākonga* and *whānau*.

Importantly *aromatawai* is not a separate thing to do when learning has been completed, but rather it represents a clarity about what is being taught and learnt, why it is being taught and when one knows that learning has or is occurring.

An example of position one:

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'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 colors. The different bits might represent the different ways of gathering information, or different learning contexts, and the difference between ākongā. However we can't make sense of it totally if there are some pieces missing'

POSITION 2: THE FOCUS OF AROMATAWAI IS ON THE LEARNER

Position two focuses aromatawai on the ākongā and what their learning experiences have provided for them. It is this position that calls pouako to use their senses or tairongo to help them make sense of what and how ākongā have and are learning at any point throughout a learning experience. It requires that knowledge of the learner and the ways in which they engage in learning is understood. Knowing the learner or ākongā i.e. their own knowledge, skills, experiences, beliefs, values and attitudes and how they contribute to this knowledge.

An *aromatawai* focus on the learner means that if a learner has written something the focus is on what the writer can do and not just on the writing²⁴, or the focus is on the artist and not just the art, for example.

He taonga te tamaiti. E whakapono ana ahau "kia eke te tamaiti ki tona ake taumata."

An example of position two:

This year for the first time ākongā led the Ākongā - Whānau Interviews. It was really powerful in terms of tamariki articulating their learning goals, achievements and next steps. He momo aromatawai tenei. Ko te mea miharo 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 patai, tuku mihi, whai whakaaro. Empowering for the tamaiti.

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POSITION 3: WHĀNAU, HAPŪ AND IWI ARE KEY CONTRIBUTORS TO AKO AND AROMATAWAI

Central to educating students in Māori medium is that *whānau*, *hapū* and *iwi* are key contributors in educating their tamariki and as such have a right to determine what is important for their tamariki and their futures.

Whānau as key collaborators potentially strengthens the ties between home and kura. A practice outlined in *Te Tīrewa Matai* which refers to the collaborative development of learning profiles by *whānau*, the teacher/school and ākonga. This increased parent voice not only enhances relationships between school and home, but also has potential to increase ākonga involvement. Whānau and community involvement in schools acknowledges that:

- whānau rights to have some determination over what their children learn while at kura
- whānau have aspirations for their tamariki
- what matters most for their children's future is addressed
- that they can contribute to curriculum
- they can provide support for the learning programs
- they can contributing knowledge about *ākonga*
- they can provide guidance in choosing authentic learning contexts

Having *whānau* and *iwi* as partners in learning can provide a strong foundation for Māori futures.

POSITION 4: COMPETENT AND CONFIDENT POUAKO BUILD COMPETENT AND CONFIDENT ĀKONGA

Position four focuses on developing teacher competence and confidence in teaching. Focussing on teaching teachers how to use *aromatawai* tools focuses on *aromatawai* whereas the focus should be on learning how to teach well and knowing students. The more able one is as a teacher, the more one is able to determine whether learning has occurred.

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Too few teachers understand what to look for in student understanding. Too many pouako are currently using assessment tools that test items that they have not taught. Pouako report that children's dissolving interest in these types of activities has an adverse impact on their performance, such as students giving up too easily. Even worse is when teachers teach to an assessment task which has the potential to de-motivate students, as well as provide a distorted picture of children's learning.

Building and developing *pouako* competence and confidence in the art of *ako*, including content knowledge and appropriate language support, will be an important way by which to grow their confidence and competence in the use of effective *ako* practices and therefore, *aromatawai* practices. Some of the practice in Māori medium classes has come from the experience and memories of how *pouako* were taught when they were at school. Since most *pouako* were taught in English medium settings, Māori medium educators have had to relearn what is important in giving effect to Māori pedagogy, and develop their ability to use *aromatawai* appropriately and effectively to enhance learning.

An example of position four:

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 upmost 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.

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POSITION 5: LEARNING OUTCOMES ARE BASED ON THE PROVISION OF AUTHENTIC LEARNING EXPERIENCES

The provision of authentic learning experiences matters hugely for Māori, for example *whakapapa*, expressed as *pepehā*, are some of the first things students learn, increasingly fewer children know where they are from.²⁵ Pouako have found themselves attempting two roles: one, to prepare students for life as Māori; and the other to reconnect them to who they are as a source of inspiration for who they can be. The provision of authentic experiences as catalysts for learning is critical to achieving the two roles. The involvement of *whānau*, *hapū* and *iwi* and the ability to make use of the wider environment as a source of learning provides authentic and rich experiences that enhance both learning and teaching.

Technology can also be used to enhance learning experiences for students, for example the use of pod casting between *kura* as a way of widening audiences for *ākonga* who are communicating in *te reo Māori*.

To achieve some of the goals articulated in the *Te Marautanga o Aotearoa*, *te marau ā-kura*, this paper and various other papers, it is important that *kura* and *pouako* ensure a balance of achieving academic outcomes and achieving cultural outcomes. Many *kura* do this by using local narratives, nuances, *tikanga*, *mita reo*²⁶ and networks as a way by which to meet both purposes. Learning experiences that are meaningful for children within their own life contexts provide a strong basis upon which to learn *te reo* and *tikanga Māori*.²⁷ Further opportunities for children to experience life as Māori are also critical to enhance learning of and through *te reo* and *tikanga Māori*. For example, attending a *tangihanga* is not unusual for many children in Māori medium education.

Learning some things has to be experienced and cannot be learnt by being told. If children in Māori immersion education are truly able to realise their potential it will be because they have not only talked about it but have also experienced it, seen it, been involved in it, and felt some connection to it. The provision of authentic learning experiences can be highly

²⁵ conversations with teachers in the Auckland region, 2009, 2010 suggest that pouako in urban situations sometimes find this problematic as many of their *ākonga* do not always have access to knowledge of who they are and where they are from.

²⁶ tribal dialects

²⁷ Māori language

motivating. These are, in the main, the contexts upon which children build their foundational knowledge of who they are.

POSITION 6: AKO IS THE EMBODIMENT OF EFFECTIVE LEARNING AND TEACHING, AND AROMATAWAI IS AN INTEGRAL ELEMENT OF THAT

To understand the purpose of *aromatawai* is to understand the nature of learning and teaching. Knowing a learner's needs at any point in a learning situation, means judging, probing, maintaining connections with *ākonga* and making changes to meet learning needs along the way. A full understanding of *aromatawai* requires it to be understood and practiced within the context of *ako*.²⁸

Aromatawai is an integral part of *ako*. In using the tree as a metaphor for describing the relationship, if *ako* is the trunk of a tree, *aromatawai* are the branches. The place where the branch grows from the trunk represents the relationship between *ako* and *aromatawai*.

Aromatawai is naturally occurring when learning is naturally occurring, i.e. when *ākonga* and *pouako* are in a learning and teaching relationship. As the branch gets further away from the trunk, the relationship between learner and teacher increases in distance from the initial experience. *Aromatawai* practices should reflect the distance from the trunk. This means:

- learning to see important signs in *ākonga* relevant to their learning; and
- knowing that *ākonga* have different ways of taking up learning opportunities and different rates.

An example of position six:

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?

²⁸ see diagram 1 Ako Design

POSITION 7: NGĀ RŌPŪ WHAKARURUHAU HAVE COLLECTIVE RESPONSIBILITY FOR ENSURING THE SUCCESS OF ĀKONGA IN ACHIEVING THEIR POTENTIAL

Ngā rōpū whakaruruhau have a collective responsibility for children, their safety, learning and care. Māori medium education has come from the ground up, developed on a ground swell of commitment to ensuring the success of *ākonga* which is believed to be best achieved in *te reo Māori*. *Te Marautanga o Aotearoa* encourages the inclusion of *Whānau*, *hapū* and *iwi* as essential partners in learning and teaching based on working together in the service of student learning.

To establish this well, all groups need to:

- work together efficiently and consistently;
- develop a shared understanding about what success for *ākonga* looks like in whatever learning context the *ākonga* is in;
- have a responsibility to carry out their respective roles effectively for the success of *ākonga*; and
- share knowledge and information that contributes to strengthening and improving practices towards better outcomes for *ākonga*.

An example of position seven:

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 etc. 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. Kāua e waiho mā te tumuaki, te tokoiti - mā te katoa tenei mahi.

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POSITION 8: THROUGH AROMATAWAI, LEADERS AND MANAGEMENT MAKE INFORMED DECISIONS, ENSURING ĀKONGA MAKE APPROPRIATE PROGRESS AND ENJOY SUCCESS

Leaders and management make informed decisions about ‘**where to next**’ for students, including **what the priorities are** and for whom. As data is collected, careful consideration of ‘**how, what, when and why**’ will be important if data collection processes and analysis are to occur appropriately.

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

- Provide an opportunity for leaders and management to analyse progress of *ākonga*.
- Identify trends across the school setting.
- Set goals and implement strategic programs that are responsive to the needs identified.
- Identify professional learning need for *pouako*.
- Identify resourcing implications to ensure learning needs are met appropriately.

Professional conversations between leadership, management and all staff are important in achieving this position.

Mehemea e awangawanga ana tētehi kaiako mo tētehi tamaiti - wānangahia, whakamahia ngā pukenga o tēnā, o tēnā, kaiako mai, tamaiti mai, whānau mai.

An example of position eight:

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 etc. 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.

RUKUHIA, RARANGAHIA AROMATAWAI FRAMEWORK

Diagram 2 Rukuhia, Rarangahia, an *aromatawai* framework, represents how each of the *aromatawai* positions descend from the vision statement, through the principles, the rōpū whakaruruhau, and filter down into and across the *aromatawai* positions. Whereas, the

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rautaki āwhina, or *aromatawai* strategies provide direction for future development in *aromatawai* and strategies for improving a whole system lift.

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He Whakakitenga: Vision Statement							
He puawaitanga harakeke he rito whakakī whāruarua							
Mana Mokopuna		Toitū te Mana		Whanaungatanga		Rangatiratanga	
Ākonga				Pouako			
Te Whānau		Te Kaitātaki ā-kura				Te Ao Mātauranga	
Hapū		Tumuaki, BOT, Kura				Te Tāhūhū	
Iwi							
<i>aromatawai</i> not assessment	the focus of <i>aromatawai</i> is on the learner	<i>whānau, hapū</i> and <i>iwi</i> are key contributors to <i>ako</i> and <i>aromatawai</i>	competent and confident <i>pouako</i> build competent and confident <i>ākonga</i>	learning outcomes are based on the provision of authentic learning experiences	<i>Ako</i> is the embodiment of learning and teaching and <i>aromatawai</i> is an integral part of that	<i>Ngā rōpū whakaruruhau</i> have collective responsibility for ensuring the success of <i>ākonga</i> in achieving their potential	through <i>aromatawai</i> , leaders and management make informed decisions, ensuring <i>ākonga</i> make appropriate progress and enjoy success
HE RAUTAKI ĀWHINA/TAUNAKI – STRATEGIES FOR IMPROVING PRACTICE							

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HE RAUTAKI ĀWHINA/TAUNAKI – STRATEGIES FOR IMPROVING PRACTICE

He Kupu Whakamutunga

E ngā atua o te ao tukupū

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

ki te whakaohoho i te wairua – kia rongo, 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

As with assessment, *aromatawai* can happen on a one to one level, at the class level, at the *kura* level, and at the education system level depending on its purpose. Regardless of which level the principles and positions of *aromatawai* apply across all levels.

Strategies and programmes for ensuring educators, school leaders, support groups and policy makers understand and can use these *aromatawai* positions to best effect will be important if *ākonga* are to reach their potential. In particular it will be important that professional development in the area of effective Māori pedagogy, (i.e. teaching from an *ako* perspective) is required if change in some teaching and entrenched ‘assessment’ practices is to be achieved. Developing *pouako* competence and confidence to develop and use appropriate *aromatawai* practices will be important if learning and teaching opportunities for *ākonga* are to be progressed from present practices to practices that are inclusive of the principles and positions outlined in this paper.

The following section sets out some considerations for effective *aromatawai* practice.

ĀKONGA - STUDENTS

Since *ako* and *aromatawai* are centered on *ākonga*, effective *aromatawai* practices should enable *ākonga* to participate in setting and evaluating their own learning goals. Research is clear that if *ākonga* know what they need to do to achieve a goal and, if *whānau* and *pouako* support them and provide useful feedback, then *ākonga* will have significantly more leverage for reaching their potential.

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This means that *ākonga* should know what goals they are working towards and why those goals are important. Helping *ākonga* set their own learning goals helps them understand what they know and what they need to learn, and what they want to learn. Active collaboration in *ako* enables *ākonga* to contribute to the process of *aromatawai* that is then used to inform their learning goals. Through *aromatawai*, *ākonga* can have *rangatiratanga* over their learning.

WHĀNAU - FAMILIES

Involvement of *whānau* in *aromatawai* is not just because *whānau* engagement in a student's learning enhances achievement, but also because *whānau* have made a commitment to support Māori medium learning and teaching for their children. Likewise, responsibility of *kura* for learning outcomes is not the same as accountability for school performance whereby schools are the only responsible party. In the Māori medium context, responsibility for learning is a shared responsibility and that responsibility is not just to immediate *whānau*, but also to Māori people of the past and of the future.

Fundamental to valid and appropriate *aromatawai* practices is the recognition of *тино rangatiratanga ā-whānau, ā-hapū, ā-iwi* and thus, the ability for *kura* and communities to develop their own *aromatawai* tools and practices. In some *kura*, *whānau* are already part of the planning and delivery of *marau ā-kura* and in the development of strategic goals defined in their charters²⁹ and by each Graduate Student Profile.

A monitoring system guided by principles of тино rangatiratanga and valuing of mātauranga Māori cannot be successful without making room for iwi and whānau to inform and participate in the development and implementation of the system. This will be an enormous challenge for the state and for the kura, iwi, whānau as they each redefine their roles in "the education partnership."³⁰

POUAKO - TEACHERS

Within the concept of *ako* is the understanding that what is taught must be worth teaching. This also implies that what *pouako* look for (outcome) and use (tools) to identify what the *ākonga* knows must also be important. As an integral part of *ako*, an *aromatawai* approach uses relevant and valid *aromatawai* tasks that are aligned with the desired learning outcomes and are embedded in authentic contexts.

²⁹ He Tirewa Matai Draft Report Nov 08 p. 15

³⁰ Ibid, p15

An *aromatawai* approach provides an accurate and useful picture of the learning of *ākonga* through a range of *pouako* observations, including the use of specific tools and processes. This is because *pouako* need to draw on a range of *aromatawai* resources and *aromatawai* practices to accurately ‘see’ *ākonga* learning progress and understand what this means for what has been learnt and what comes next. In addition, the approach to learning inherent in *ako* means that a valid description of learning will include *ākonga* learning from outside of the classroom and school contexts.

TAIRONGO

Aromatawai is the meeting place between learner and teacher, acknowledging the role each has to play in educating each other. As an integral part of *ako*, an *aromatawai* approach means *pouako* using all aspects of their knowledge about their learners, intuition and senses to understand learners and know how to work effectively with them and their *whānau*. The six dimensions of *tairongo* are:

7. *āta titiro*; careful and deliberate observing
8. *āta whakarongo*; careful and deliberate listening
9. *āta hī*; careful and deliberate insightfulness
10. *whakamātauhia*; to cause an understanding of a situation
11. *te whāwhā atu*; to make and understand connections in a range of ways
12. *whakamanahia tairongo wairua*; to give credit to intuition

Combined, these dimensions provide a comprehensive way of understanding *ākonga* and a way to frame the practice of *aromatawai* in Māori medium settings. *Ākonga* are also encouraged to use their *tairongo* to help them in their learning.

Āta titiro ki te āhuatanga o te ākonga

Look closely at the characteristics of the learner

The *āta titiro* dimension encourages *pouako* to look at the characteristics of their *ākonga* from a range of angles and for a range of reasons. Simply put *pouako* learn about *ākonga* in the learning process through ‘reading’ their:

- *reo-ā-tinana* (body language);
- *waiaro* (attitude); and/or
- *whanonga* (behaviours).

Āta whakarongo ki tōna reo, ki āna kōrero, ki ōna wawata ki te oro o te taiao ako

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Listen closely to tone of voice, to what is said, aspirations, to the sounds of the learning environment.

The *āta whakarongo* dimension encourages pouako to listen to what children are saying beyond their actual words, to hear their intentions and attitudes through their language to better understand their experience of learning.

Āta hī *i te hau mihi, i te pūmahana, ki tāu tirohanga tuatahi ko te hongī*

Take in the warmth of meeting, the warmth of surroundings, first impression

Inhalation

The *āta hī* dimension encourages exploration of effective learning environments such as physical (classroom and school contexts), cultural environment (*tikanga*) and emotional environments. Initial impressions tend to be lasting. Ensuring these impressions are either favourable or are able to be changed through a process of understanding each other better is important. Conversing, engaging and revising are effective ways in which to broker the relationship.

Whakamātauhia *te hua ō ngā rauemi, te pānga ō te hāngarau, me tōna pāpātanga*

Taste the benefits of the resources, the effects of technology and it's potential

The *whakamātauhia* dimension encourages the use of resources (local, national, international), location, (human and material) to understand and support learning and teaching experiences. Selecting appropriate material and using the local environment as sources of inspiration provide key leverages into learning. Reflecting on the use of these resources as part of preparation, during teaching and after learning experiences should be understood, especially if they are the vehicles by which knowledge is transmitted.

Te whakapā atu *ki te whānau, hapū, iwi, hāpori, kei wareware hoki te arawhata atu ki te taha wariua, te taha kikokiko, te taha pāpori*

Making contacts with whānau, hapū, iwi and community and keeping in touch with the spiritual, physical and social aspects of life.

The *te whakapā atu* dimension acknowledges that the *tamaiti* is drawn from a *whānau* context who has their child's well being at their centre. *Te whakapā atu* acknowledges that *whānau* have a right for their voice to be heard in the education of their child, and a right to have information about the child's education.

Whakamanahia te tairongo wairua: *I ētahi wā, kei runga kē noa atu te mana ō te tairongo wairua, i tō te āta whakaaro*

The power of intuition sometimes outweighs that of conscious reasoning and intuition

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The *whakamanahia te tairongo wairua* dimension considers *tairongo wairua* as an approach to be used in conjunction with a number of other strategies and means by which to understand *ākonga* and the nature of their understanding and learning.

Identifying learning progress

An *aromatawai* approach to learning progress is drawn from a *mātauranga Māori* perspective whereby progress is determined based on **what has been learnt**, in relation to **what was previously known** and **what matters in future learning**. This is similar to a criterion referenced form of assessment, adopted by the developers of *Ngā Whanaketanga Rumaki Māori*. *Ngā whanaketanga* were developed as ‘progressions’ rather than ‘standards’, with exemplars to show what learning at this level might look like (for *Te Reo Matatini*) and guidelines for *pouako* as to what might indicate achievement (for *Pāngarau*).

A criterion referenced approach to identifying progress supports the understanding of learning embodied within Māori pedagogy that all *ākonga* should have access to learning when they are ready. A criterion based approach also supports an *ako* approach whereby the *pouako* identifies and responds to a *ākonga* learning. This is quite different from norm-referencing, which suggests a *ākonga* should be at a particular place at a particular time compared with other *ākonga*. Cath Rau identifies three principles to illustrate the ‘progressions’ or ‘criterion based’ approach to learning – *he mana tō te tamaiti, kua e takahi ki tōna mana; kua e whakaiti tangata; ā tōna wā*.

Using an *aromatawai* approach in the context of *ako* ensures that the ways it is used are also appropriate. As Cath Rau (1990) concluded in her study of literacy learning in years 0-2, ‘the validity and reliability of the descriptions of achievement largely depend on correct administration of the assessments and interpretation of the results.’ *Aromatawai* tasks, if used for anything other than to inform immediate teaching practice in action (*ako*), must therefore have a clear purpose, should be valid, relevant and appropriate to that intended purpose, and be used for that purpose.

One of the oldest forms of *aromatawai*, narrative, to explain, describe, recount, and instruct provides one of a number of ways by which to view *aromatawai*. Narrative *aromatawai* uses learning stories to capture progress, and records the often subtle interactions between *ākonga* and their learning relationships, activities and environments, including their peers.

This approach provides a means by which *ākonga*, *pouako*, and *whānau* can contribute to a rich picture of the skills, strengths, and learning requirements of *ākonga*. Importantly narrative as a form of *aromatawai*, provides interested audiences with sufficient context to Rukuhia, Rarangahia

gain a full picture of the *ākonga*. The use of the traditional learning narrative in contemporary times takes the form of learning stories³¹.

Perceptions about *ākonga* can be distorted if information is based on single items, it is important therefore that *pouako* use a range of other information about *ākonga*, to understand what is important to know. These overall teacher judgments are used both intuitively and deliberately as part of the practice of *ako* on a daily basis. To identify overall progress, information about learning must be gathered in a comparable way at two points in time.

There are several ways to ensure consistency and accuracy of professional judgments that are consistent with an *aromatawai* approach, including moderation, descriptors/rubrics and exemplars, as well as anecdotal notes to capture learning as it occurs.

Moderation involves ‘shared conversations’ and discussion whereby *pouako* and *tumuaki* share their understandings about what observed learning means, for what has been learnt, and what comes next in the context of daily learning and teaching. Such shared conversations themselves become a kind of learning activity (Hipkins, *ibid*) within the context of *ako* and *aromatawai*.

Te Tīrewa Mātai refers to the collaborative development of achievement profiles by *whānau*, the teacher/school and the learner – particularly in relation to cultural and linguistic performance. Such an approach allows for ‘triangulation’ of different perspectives on learning which all contribute to *aromatawai* within the context of *ako*.

Reporting learning progress

The community-based approach to *ako* and *te marau*, and responsibility of *kura* to their communities means that *aromatawai* needs to provide information for analysing, reflecting on, and reporting on learning both at an individual level, as well as class and school levels. An *aromatawai* approach requires that the ways that *aromatawai* outcomes are reported supports everyone’s ability to enhance progress and, if appropriate, renegotiate learning and teaching outcomes.

Viewing *aromatawai* as part of *ako* means that reporting of learning or progress must be embedded in the learning context and context of the *aromatawai* practices. That is, the frame for reporting must be *aromatawai* rather than assessment, and the reporting of

³¹ Examples of a narrative approach to *aromatawai* can be found in *Te Piko o Te Māhuri: Ngā āhuetanga matua o te Kura Kaupapa Māori whai angitu* (2010)

learning must be viewed in relation to what has been learnt in relation to what was previously known and what matters in future learning. For example, a graph setting out a student's responses to *aromatawai* items is totally inadequate unless viewed in the context of what this means for what has been learnt and next steps.

FUTURE DEVELOPMENT OF *AROMATAWAI*

In summary, an *aromatawai* approach means that:

- *Aromatawai* policies, practices and resources are founded in *mātauranga Māori* and therefore embody Māori values, beliefs and knowledges
- *Aromatawai* is practised as an integral part of *ako* (learning and teaching) on a daily basis
- *Aromatawai* identifies what has been learnt in relation to **what was previously known** and **what matters in future learning**
- *Aromatawai* supports individual pathways to learning and the recognition that if it is important enough to be taught, then all *ākonga* should have access to that learning when they are ready
- *Aromatawai* practices are centered on *ākonga* and support their engagement in setting and reflecting on their own learning goals
- *Aromatawai* is the engagement of a process that involves *ākonga*, *pouako*, *whānau*, *hapū*, *iwi* in determining what is important for their *tamariki* and their futures
- *Pouako* use a range of information about learning gained through *tairongo* (different ways of seeing and sensing) both intuitively and deliberately to build further learning
- *Pouako* use *aromatawai* tasks that are aligned with the desired learning outcomes and are embedded in authentic learning and teaching contexts
- *Pouako* and *tumuaki* use appropriate *aromatawai* practices to support *ākonga* learning.

The practice of *aromatawai* depends on the knowledge, resources and support *pouako* and *tumuaki* have available to them.

The introduction of *Ngā Whanaketanga Rumaki Māori* has provided the opportunity to reinforce and support the evolving nature of *aromatawai* with new resources and capability building, but more will be needed to respond to the unique context of the Māori medium education sector. The use of these resources must embody *aromatawai* rather than 'assessment'. A stock take of present *aromatawai* tools and practices based on how they

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reflect an *ako* perspective may be advisable given the growing confusion of what *aromatawai* practice is.

The practice of *aromatawai* in Māori medium schooling is still developing. There are opportunities for resource development to further develop and articulate the concept of *aromatawai* in the current education context. There are also risks that the concept of *aromatawai* will be lost sight of in the busy business of developing 'assessment tools'.

As an integral part of learning and teaching, an *aromatawai* approach uses a range of information about learning from a range of learning experiences in order to appropriately identify and build on learning.

A range of information will support accurate and relevant judgments about student learning and progress to inform on-going learning and teaching on a daily basis. The use of exemplars can help *pouako* make such judgments using a range of diverse information in collaboration with *ākonga* and *whānau*.

Aromatawai development processes that draw on and build current knowledge from within the Māori medium sector will empower all those involved and enable the realization of *rangatiratanga* over the processes, outputs and outcomes. Using such an approach would contribute to a longer term, strategic approach to enhancing *ako* and *aromatawai* in Māori medium settings, and to an overall strengthening of the sector from the foundation of *mātauranga Māori*.

To achieve this, all investments to support *aromatawai* in Māori medium education must embody a deep understanding of *aromatawai* in the context of *ako* and *mātauranga Māori*. In this way, Māori medium education will be enabled to realize the vision of *Rukuhia*, *Rarangahia* and enable young Māori people to go forward successfully into the future as Māori.

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