



Readiness to Implement →
Te Marautanga o Aotearoa
and Ngā Whanaketanga
Rumaki Māori

May 2012

Foreword

The Education Review Office (ERO) is an independent government department that reviews the performance of New Zealand's schools and early childhood services, and reports publicly on what it finds.

The whakataukī of ERO demonstrates the importance we place on the educational achievement of our children and young people:

Ko te Tamaiti te Pūtake o te Kaupapa
The Child – the Heart of the Matter

In our daily work we have the privilege of going into early childhood services and schools, giving us a current picture of what is happening throughout the country. We collate and analyse this information so that it can be used to benefit the education sector and, therefore, the children in our education system. ERO's reports contribute sound information for work undertaken to support the Government's policies.

During 2010 and 2011 ERO looked at the progress of kura and schools towards implementing *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rukaki Māori*. From February 2011 Māori-medium kura and settings have been required to introduce and give effect to both of these. This is the first report in a series of national reports that ERO will publish over the next two years about *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rukaki Māori*.

Successful delivery in education relies on many people and organisations across the community working together for the benefit of children and young people. We trust the information in ERO's evaluations will help them in their work.



Dr Graham Stoop
Chief Review Officer
May 2012

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Overview

This is the first in a series of national reports that ERO will publish over the next two years about *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori*. From February 2011 Māori-medium kura and settings, including immersion and bilingual classes in mainstream schools, have been required to implement *Te Marautanga o Aotearoa* and use *Ngā Whanaketanga Rumaki Māori*.

This report focuses on how well kura and schools were preparing to implement *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori* during 2010. It also evaluates how well kura and schools reviewed during Terms 1, 2 and 3, 2011 were beginning to implement *Te Marautanga o Aotearoa* and work with *Ngā Whanaketanga Rumaki Māori*.

ERO found that most kura and immersion units in English-medium schools are either giving effect or were developing their confidence with using *Te Marautanga o Aotearoa*.

The use of *Ngā Whanaketanga Rumaki Māori* was not as advanced as the implementation of the marautanga and presented schools with more challenges. In part this was because of the requirement for simultaneous implementation of the marautanga and the whanaketanga. For some kura and schools, establishing a clear pathway for development was difficult because of their limited understanding of, or access to, resources and information about *Ngā Whanaketanga Rumaki Māori* in particular.

The significant features of well prepared kura and schools were:

- high quality educational leadership
- building on effective current practices
- high quality whānau and iwi involvement
- an ability to reflect their special character in their marautanga
- accessed high quality professional development and support.

Leadership was central to the overall preparation of kura and schools. Kura and school leaders provided the important coordination between the whānau/iwi and community of a kura/school and the teachers who were responsible for implementing learning programmes based on *Te Marautanga o Aotearoa*. Likewise, their proactive approach to implementing *Te Marautanga o Aotearoa* was also reflected in how well they were beginning to use *Ngā Whanaketanga Rumaki Māori*. Where this leadership was lacking, progress towards implementation was limited.

ERO identified some issues for English-medium schools that provide immersion or bilingual education. These schools faced some significant challenges in managing the requirements of two national curriculum frameworks and the respective sets of national standards. Boards and leaders in some English-medium schools lacked understanding of the specific requirements of *Te Matauranga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori*. Consequently curriculum leadership was often left to the lead teacher in the Rumaki immersion unit. In some cases, boards' stipulation that teachers use both sets of standards risked compromising the integrity of the kaupapa of the rumaki unit.

ERO will continue to investigate progress in implementing *Te Marautanga o Aotearoa* and using *Ngā Whanaketanga Rumaki Māori* as part of its reviews in kura and schools in 2012.

Next steps

ERO recommends that:

Boards of trustees

- ensure they understand the requirements for *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori*, including the resources and support needed for the ongoing development of the marautanga ā-kura, and setting targets and reporting against the whanaketanga
- in schools and kura that have adopted both *Te Marautanga o Aotearoa* and *The New Zealand Curriculum*, ensure that school leaders promote and maintain the integrity of the respective national curricula and standards for literacy and numeracy.

The Ministry of Education

- provides additional guidance and support for English-medium schools that are using *Te Marautanga o Aotearoa* in bilingual and immersion classrooms, and the implications for working with *Ngā Whanaketanga Rumaki Māori*
- maintain ongoing support for teachers to work with *Ngā Whanaketanga Rumaki Māori* and prepare boards of trustees/whānau to set targets against the whanaketanga in their 2012 kura and school charters
- continue to engage with Te Rūnanga Nui o Ngā Kura Kaupapa Māori o Aotearoa about developing the Te Aho Matua marautanga and expectations in relation to *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori*.

As part of its reviews in kura and schools in 2012, ERO will continue to investigate progress in implementing *Te Marautanga o Aotearoa* and use of *Ngā Whanaketanga Rumaki Māori*.

Background

Te Marautanga o Aotearoa and Ngā Whanaketanga Rumaki Māori

In line with the spirit and intent of the Treaty of Waitangi, the national curriculum of New Zealand consists of two curriculum statements - the *New Zealand Curriculum* and *Te Marautanga o Aotearoa*. Both curriculum statements set the direction for student learning and provide guidance for schools and kura to design and review their curriculum.

Although the national curriculum has consistent overarching principles and aims, *Te Marautanga o Aotearoa* is not a translation of the *New Zealand Curriculum*. *Te Marautanga o Aotearoa* provides a framework that meets the specific needs of students in Māori-medium schools and settings, including immersion and bilingual classes in English medium schools. These kura and schools were required to give effect to *Te Marautanga o Aotearoa* from February 2011.

Both curriculum statements require schools to engage with their community, including whānau, hapū and iwi. The initial phase for developing a marautanga-ā-kura (local curriculum) focuses on establishing a graduate profile that articulates the collective aspirations for students' learning in te reo Māori. This provides the opportunity for whānau, hapū, iwi and kura to work towards a shared vision for what they want for their children and to set the strategic direction to achieve that vision. Kura and school then incorporate local knowledge and contexts into their learning programmes.

Ngā Whanaketanga Rumaki Māori, the national progressions for literacy and numeracy in Māori-medium kura and schools, were launched at Te Kura Kaupapa Māori o Rotoiti in November 2010. Throughout 2010, just over 40 kura and schools were selected to participate in an information gathering process to refine the draft whanaketanga for te reo matatini (literacy) and pāngarau (numeracy). This process involved targeted professional development and support for those selected kura and schools. Some of the kura and schools in the sample for this report were part of the information gathering process.

From February 2011, kura and schools using *Te Marautanga o Aotearoa* must report twice a year in plain language to parents and whānau about learners' progress and achievement using *Ngā Whanaketanga Rumaki Māori*. Boards of trustees/whānau are required to set targets, goals and objectives in relation to the whanaketanga in their 2012 charters, and report against these in their 2013 annual reports.

In line with these requirements, ERO will conduct a series of national evaluations focusing on *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori*. Given that these were introduced simultaneously from February 2011, ERO's national evaluations on *Te Marautanga o Aotearoa* will incorporate progress with *Ngā Whanaketanga Rumaki Māori*.

Subsequent evaluations in 2012 and 2013 will also consider and align with the key implementation phases of *Ngā Whanaketanga Rumaki Māori*, in particular:

- progress towards implementation in bilingual and immersion settings
- reporting to parents and whānau
- setting annual targets in kura and school charters
- reporting achievement against targets in annual reports.

Kura and schools included in this evaluation

Three types of kura and schools are included in this evaluation:

Designated character kura

Designated character kura are established under Section 156 of the Education Act 1990 and include kura ā-iwi, kura Māori, kura motuhake and kura mana Māori. These kura are established within the boundaries of particular iwi and are dedicated to providing education that reflects language, customs, histories and aspirations of the iwi.

There are approximately 25 kura ā-iwi in New Zealand as at February 2012. Most are affiliated to Ngā Kura ā-Iwi o Aotearoa, an organisation established to advance their aspirations.

Kura Kaupapa Māori Te Aho Matua

Te Aho Matua kura are established under Section 155 of the Education Act 1990 and operate in accordance with the six foundation principles of Te Aho Matua – Te Ira Tangata, Te Reo, Ngā Iwi, Te Ao, Āhukatanga Ako and Te Tino Uaratanga.¹ These principles are applied by the whānau of each kura as appropriate to their context.

Unlike kura ā-iwi, which are situated in their tribal areas, some Te Aho Matua kura maintain wider tribal links because of the greater diversity of their students, staff and whānau.

There are over 65 Te Aho Matua kura as at February 2012. Under legislation, they are affiliated to Te Rūnanga Nui o Ngā Kura Kaupapa Māori o Aotearoa.

At its 2010 annual meeting, Te Rūnanga Nui o Ngā Kura Kaupapa Māori reiterated its position that Te Aho Matua kura should be exempt from the requirements to give effect to *Te Marautanga o Aotearoa* or work with *Ngā Whanaketanga Rumaki Māori*. Because Te Aho Matua is legislated and provides the tenets and framework for teaching and learning, Te Rūnanga Nui believes its kura already fulfil the requirements for *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori*.

Te Rūnanga Nui has stated that while this is a national position for Te Aho Matua kura, each kura whānau has the mandate to decide whether or not they will use *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori*.

Bilingual and Māori immersion classes

Some schools provide bilingual or immersion classes for parents and whānau who want their children to learn through the medium of te reo Māori. Where these schools choose to provide Māori-medium education, boards must decide whether to base teaching and learning programmes on the *New Zealand Curriculum* or *Te Marautanga o Aotearoa*.

In Māori-medium schools and settings, the curriculum is taught either in te reo Māori only (immersion) or in both te reo Māori and English (bilingual). There are four levels of immersion based on the amount of teaching that is in te reo Māori:

Level 1: 81-100% teaching in te reo Māori

Level 2: 51-80% teaching in te reo Māori

¹ *New Zealand Gazette. Official Version of Te Aho Matua o Ngā Kura Kaupapa Māori and an Explanation in English. Issue No. 32 February 2008*

Level 3: 31-50% teaching in te reo Māori
Level 4a: 12-30% teaching in te reo Māori

Te Marautanga o Aotearoa and *Ngā Whanaketanga Rumaki* were specifically developed for Level 1 and 2 Māori medium settings. Kura and schools, therefore, must have sufficient proficiency in te reo Māori to be able to work with *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki*.

Methodology

In Terms 3 and 4 of 2010 information was gathered from ten reviews in Māori-medium kura and settings. ERO used this evidence to evaluate how well those schools and settings were prepared to begin giving effect to *Te Marautanga o Aotearoa* and to work with *Ngā Whanaketanga Rumaki Māori* in 2011.

ERO asked two evaluation questions:

- to what extent is the kura/school prepared to give effect to *Te Marautanga o Aotearoa*?
- to what extent is the kura/school preparing to work with *Ngā Whanaketanga Rumaki Māori* (in 2011)?

During Terms 1, 2 and 3 of 2011 ERO reviewed a further 22 kura/schools, including eight English medium schools, and evaluated:

- to what extent were these kura/schools giving effect to *Te Marautanga o Aotearoa*? ;
and
- to what extent were the kura/schools ready to work with *Ngā Whanaketanga Rumaki Māori*?

ERO collected evidence by talking with teachers, school leaders and whānau members, observing teaching and learning, and reading relevant documents which the kura/school provided.

Findings

This report discusses four different aspects or phases in relation to schools' preparation or implementation of *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori*.

The first section discusses the features of those schools that were well prepared for the *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori*. This is followed by a section outlining the challenges all kura and schools face in this curriculum development context.

This is followed by a discussion of issues affecting Māori medium schools implementing *Te Marautanga o Aotearoa* (and *Ngā Whanaketanga Rumaki Māori*). The situation affecting Te Aho Matua kura is also discussed.

A further section discusses the findings regarding the implementation of *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori* in kura and schools during 2011. This section also discusses the particular issues related to implementation in English medium schools.

The final section of the findings details three case studies of kura that have effectively introduced *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori*.

Preparedness in 2010 for Te Marautanga o Aotearoa and Ngā Whanaketanga Rumaki Māori

Thirteen Māori-medium kura and schools were reviewed in 2010 as part of this report. In three of those, this evaluation was not conducted because of more significant concerns identified during those reviews relating to the quality of kura governance and management.

All ten of the kura and schools included in this evaluation had begun preparation to give effect to *Te Marautanga o Aotearoa*. Six were either well prepared or had preparation well underway, while four had begun some preparation.

Preparedness to implement Te Marautanga o Aotearoa in kura

Ready to give effect	1
Preparation well underway	5
Some preparation	4
No preparation	0

For *Ngā Whanaketanga Rumaki Māori*, three kura and schools were well underway with, or had a planned approach to, implementation. Six had undertaken some preparation, while only one school had not yet begun preparing for implementation at the time of its review.

Preparedness to use Ngā Whanaketanga Rumaki Māori in kura

Preparation well underway	2
Planned approach to preparing	1
Some preparation	6
No preparation started	1

The features of well prepared kura and schools: Working with *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori*

Kura and schools that were well prepared or had preparation well underway, to give effect to *Te Marautanga o Aotearoa* and work with *Ngā Whanaketanga Rumaki Māori*, had the following features:

- high quality educational leadership
- were building on effective current practices
- high levels of whānau and iwi involvement
- an ability to reflect their special character in their marautanga
- accessed high quality professional development and support.

The kura and schools that were well prepared to give effect to *Te Marautanga o Aotearoa* were also more likely to be well placed to work with *Ngā Whanaketanga Rumaki Māori* from 2011.

High quality educational leadership

Strong educational leadership to guide necessary changes and developments from policy level to classroom practice was a strong feature of kura and schools that were well prepared to implement *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori*.

Kura and school leaders demonstrated a commitment to increasing their understanding of *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori*. Their leadership was central to staff reflecting on existing practices and processes and deciding how best to manage change. As part of this process, these leaders were also an important conduit for maintaining the relationships with and between teachers, whānau, advisors, providers and iwi.

Kura and school leaders set high expectations for themselves and their staff. They articulated the potential benefits of *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori* in enhancing the quality of learning for their students. They encouraged professional, critical discussions at teacher and whānau levels to explore how they might best support students' learning. Preparation of their marautanga ā-kura (local kura or school curriculum) had begun well in advance of the 2011 requirement, so more attention could be directed to preparing to use the whanaketanga.

Building on effective current practices

Well prepared kura and schools already had sound teaching and learning processes in place. This meant school leaders and teachers could readily review how to use what they had already done or were currently doing, and identify how that work might be further enhanced by introducing *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori*. Well prepared kura and schools also had a stronger sense of how the whanaketanga were embedded within *Te Marautanga o Aotearoa*.

These kura had already made good progress in defining their vision for teaching and learning, which gave direction for curriculum development. This included identifying professional development needs, as well as locating possible resources and learning environments to support students' learning. These kura and schools were also well positioned to examine their existing practices to identify ways to refine or adapt their current curriculum approach, rather than beginning anew to develop a marautanga ā-kura or graduate profile.

High levels of whānau and iwi involvement

In well prepared schools and kura, there were established processes to engage with whānau and iwi. This reinforced the importance of whānau involvement in the kura, and the potential role of iwi and wider community participation in designing and contributing to students' learning experiences. These relationships between the kura/school and whānau were fostered and strengthened through curriculum design and development.

Developing a marautanga ā-kura provided the opportunity to review existing processes to meaningfully engage and consult with whānau. For example, one principal had undertaken her own research about how effectively the kura engages with its whānau and wider community to help ensure meaningful whānau participation across teaching and learning activities.

Recognising the special context and character of the kura

In the well prepared kura and schools, the graduate profile component of *Te Marautanga o Aotearoa* enabled them to ensure their development work remained focused on the special character and context of their kura. Graduate profiles in these kura and schools articulated what was important for the whānau – the attributes, qualities and skills they wanted their children to display both when they left the kura/school and later in life. Note that the case studies below also highlight how individual schools have worked to recognise their context or kaupapa.

At well prepared kura and schools, the respective whānau and communities understood that their special character would remain central to any developments in relation to *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori*. They achieved this by articulating their kura or school's uniqueness through aspects such as the vision and graduate profile. This was evident in kura and schools where staff were already thinking about how learning experiences would reflect the aspirations and knowledge of local iwi.

Professional development and support

Kura and schools involved in the information gathering process demonstrated a good level of understanding about *Ngā Whanaketanga Rumaki Māori* and the possible implications for their current practice. This allowed them to consider their own preparation in light of issues identified through the information gathering process. This highlighted the ongoing concern in the Māori-medium sector about the current range of assessment practices and tools that kura and schools could use to make judgements about student progress and achievement against *Ngā Whanaketanga Rumaki Māori*.

Where kura and schools could not participate in the information gathering process, school leaders led internal development and accessed support and information through their own networks, online resources and informal communication with providers and advisors. This helped maintain a steady flow of information for staff and whānau to manage the preparation for *Ngā Whanaketanga Rumaki Māori*. Quality focused professional development helped build capability and confidence of staff to continue working towards using *Ngā Whanaketanga Rumaki Māori*, rather than waiting for external facilitators to lead the development.

Issues impacting on preparation of Māori-medium kura and schools

ERO identified issues that impacted on the preparation and levels of readiness to give effect to *Te Marautanga o Aotearoa* and use *Ngā Whanaketanga Rumaki Māori*. While the scale of the challenges varied, they were effectively the same for kura and schools that had made either some or minimal progress in preparation.

Simultaneous implementation of *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori*

The requirement to give effect to *Te Marautanga o Aotearoa* and work with *Ngā Whanaketanga Rumaki Māori* at the same time, from February 2011, set the expectation for kura and schools to prioritise key areas for development. The work for those schools involved:

- completing the graduate profile
- engaging with whānau
- preparing for the first round of plain language reporting to parents and whānau

- setting targets against Ngā Whanaketanga Rumaki Māori
- reporting against these in annual reports.

For some kura and schools, establishing a clear pathway for development was difficult because of their limited understanding of, or access to, resources and information about *Ngā Whanaketanga Rumaki Māori* in particular.

To assist the simultaneous implementation, kura and schools with a focused programme of development and support for school leaders and staff had managed preparation for *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori* more confidently. This included balancing external facilitators' input with internal leadership to provide ongoing support for teachers.

The role of leaders such as the principal, senior managers, syndicate leaders and lead teachers for literacy and numeracy proved critical, particularly in sharing information about progress and developments to build understanding of *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori*. This included making the links between *Te Marautanga o Aotearoa* and what the kura was already doing, the changes required to the kura or school's programme and making sure there were appropriate professional development opportunities for staff.

Impact of internal changes

At the time of their review, three kura were experiencing significant challenges with preparing for *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori*. Changes in key personnel positions or the lack of experienced staff hindered schools' and kura progress. In the review of this group of kura, priority was given to addressing concerns at governance and management levels rather than their curriculum development. These kura were aware of the need to prepare prior to February 2011, but had not suitably planned for *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori*.

Using Te Marautanga o Aotearoa and Ngā Whanaketanga Rumaki Māori from February 2011

Māori-Medium Schools

During Terms 1, 2 and 3 of 2011 ERO evaluated the extent to which 14 Māori-medium kura were giving effect to *Te Marautanga o Aotearoa* and using *Ngā Whanaketanga Rumaki Māori*. Seven of these kura were well underway to giving effect to *Te Marautanga o Aotearoa*, two were making good progress in this, two were beginning to give effect and three had not yet begun to give effect.

Giving effect to Te Matauranga o Aotearoa in kura in 2011

Well underway to give effect	7
Making good progress to give effect	2
Beginning to give effect	2
Have not yet begun to give effect	3

Less progress had been made towards using *Ngā Whanaketanga Rumaki Māori*. Three kura were giving effect to *Ngā Whanaketanga Rumaki Māori*, two were making good progress in this process, three were beginning to use *Ngā Whanaketanga Rumaki Māori* and six had not yet begun to use the whanaketanga.

Using Ngā Whanaketanga Rumaki Māori in kura in 2011

Well underway to use	3
Making good progress to use	2
Beginning to give use	3
Have not yet begun to use	6

Of the nine kura that were well underway to giving effect to *Te Marautanga o Aotearoa* or making good progress in this, four were Te Aho Matua kura and five were designated character kura. In the case of *Ngā Whanaketanga Rumaki Māori*, four of the kura that were either well underway or making good progress towards using ngā whanaketanga were designated character kura and one was a Te Aho Matua kura.

The findings regarding the features of kura that were well prepared to implement *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori* during 2010 are similar to the findings regarding schools giving effect to these in 2011. Common features in kura that were giving effect or making good progress towards giving effect were:

- staff had participated in extensive professional learning development
- the tumuaki and staff demonstrated a strong commitment to doing ‘what is best for the student’
- the kura had implemented extensive community involvement and consultation as part of the development process for its marautanga ā-kura
- there was successful integration of the marautanga ā-kura and *Ngā Whanaketanga Rumaki Māori*

- the kura reported to whānau against the national progressions using assessment tools such as Pūkete Pānui Haere, Poutama Tau, He Mātai Matatupu and Te Reo Matatini
- collating of comprehensive student information and using this to review against achievement targets.

Examples of good practice in some kura included student-led conferences and setting learning goals with students and parents.

Kura that had made less progress towards implementing *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori* demonstrated challenges that included:

- lack of participation in useful professional learning development, sometimes as a result of their remote location
- difficulties in reaching a consensus amongst their communities on their marautanga ā-kura.

These schools were often:

- still considering appropriate formats for reporting to parents
- yet to clearly link *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori*
- developing their understanding of different Māori-medium assessment tools. It is of note that a few kura found the Pāngarau resources too extensive and complex.

In the case of three kura, their lack of progress towards giving effect to *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori* reflected the decision of Te Rūnanga Nui o Ngā Kura Kaupapa Māori o Aotearoa that Te Aho Matua schools should be exempt from the requirements to give effect to *Te Marautanga o Aotearoa* or work with *Ngā Whanaketanga Rumaki Māori*. Where a Te Aho Matua kura has chosen not to give effect to *Te Marautanga o Aotearoa* or use *Ngā Whanaketanga Rumaki Māori*, ERO has indicated this in the individual review report of the kura. In 2011, the Ministry of Education provided funding for the next three years to design and develop a marautanga (curriculum) for Te Aho Matua kura.

English Medium Schools with Māori Immersion Classes

Six of the eight English-medium schools reviewed in 2011 were implementing *Te Marautanga o Aotearoa* and one *The New Zealand Curriculum*. One school was not meeting the requirements of either of the national curricula.

Giving effect to Te Marautanga o Aotearoa in Māori immersion classes in 2011

Well underway to give effect	2
Making good progress to give effect	4
Beginning to give effect	0
Have not yet begun to give effect	1
Implementing <i>The New Zealand Curriculum</i>	1

Four of these schools were at various stages of using *Ngā Whanaketanga Rumaki Māori* and one using the *National Standards*. Three schools were not yet using either.

Using Ngā Whanaketanga Rumaki Māori

Well underway to use	2
Making good progress to use	1
Beginning to give use	1
Have not yet begun to use	3
Using <i>The New Zealand Curriculum</i> national standards	1

English medium schools that provide immersion or bilingual education faced some significant challenges in managing the requirements of two national curriculum frameworks and the respective sets of national standards for literacy and numeracy. Leadership of the development and implementation process in many of these English medium schools was undertaken by the lead teacher in the Rumaki Unit with limited assistance from other senior leaders in the school who did not have a full understanding of the unique features of *Te Marautanga o Aotearoa*.

In three schools the boards and principals had little understanding of the correlation between *Te Marautanga o Aotearoa/Ngā Whanaketanga Rumaki Māori* and *The New Zealand Curriculum/National Standards*. In two of the schools there was a misconception that immersion classes are required to implement both *The New Zealand Curriculum* and *Te Marautanga o Aotearoa* as well as the *National Standards* and *Te Whanaketanga Rumaki Māori*. Another school, which had only immersion classes, was inappropriately attempting to implement *The New Zealand Curriculum* and *National Standards* because the principal and board did not understand that *Te Marautanga o Aotearoa* was an option.

Principals and boards in two schools did not see achievement data from *Ngā Whanaketanga Rumaki Māori* as having the same validity as data generated by *National Standards*-related assessment, particularly in literacy. These schools did not include *Ngā Whanaketanga Rumaki Māori* data in school targets or in reporting student achievement. There was a lack of understanding of the validity of assessment tools that support *Ngā Whanaketanga Rumaki Māori*. Such misconceptions placed an additional workload on the Rumaki teachers and undermined the integrity of the kaupapa Māori of the Rumaki.

In one school, while it was clearly understood *Te Marautanga o Aotearoa* was the only curriculum required for the Rumaki class, the board and principal did not monitor policy expectations of the Māori immersion class. The Rumaki Unit's learning priorities were not included in the school's strategic plan and Rumaki achievement data was absorbed into the data from English-medium classes.

In a few of the schools the board and principal were very supportive of Rumaki staff and their workload in meeting the curriculum and assessment requirements. In two of these schools *Te Marautanga o Aotearoa* was taken into consideration when developing the overall school curriculum to develop an alignment of the two national curricula across the school.

It is critical that sufficient resources are provided to support the work and ongoing development required to implement *Te Marautanga o Aotearoa* and work with

Ngā Whanaketanga Rumaki Māori in immersion or bilingual classes in English-medium schools. It is important, particularly at governance and leadership levels, that there is ongoing support and advice to:

- maintain the integrity and intent of *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori* alongside existing school frameworks and processes implemented for *The New Zealand Curriculum* and *National Standards*
- ensure schools are well prepared to understand each curriculum's unique features and benefits, and how these can be managed to support and advance the sector priorities for Māori-medium education
- assist Rumaki or bilingual staff to provide high quality learning programmes, in particular to cater for the diverse language capability of learners in Māori-medium settings.

Examples of good practice

Below are case studies of good practice identified in three ERO reviews of kura and schools in 2010. These kura and schools were well prepared or their preparation was well underway in implementing *Te Marautanga o Aotearoa* and using *Ngā Whanaketanga Rumaki Māori*. These examples highlight the different approaches kura and schools have used, as well as some of the challenges they have faced.

The case studies represent the three different types of kura or schools included in this report: kura ā-iwi, kura kaupapa Māori Te Aho Matua and an English medium school that also provides Māori-medium education.

Kura A: Kura ā-iwi

Kura A is a designated character school providing Māori immersion education for Years 1 to 15 students. Kura A was established by its founding iwi to create a seamless educational pathway for their people. The whānau has identified mātāpono, or guiding principles, that are fundamental to their approach to teaching and learning as a kura ā-iwi. The kura uses these mātāpono to underpin how students, staff and whānau will interact and operate across the spectrum of activities in the kura and wider community.

From the outset, there were strong links between the intention of *Te Marautanga o Aotearoa* and what was already in place in the kura. In the early phase of developing its marautanga ā-kura, teachers were fortunate to attend a cluster meeting facilitated by a senior Ministry of Education official to discuss *Te Marautanga o Aotearoa*. The teachers and school leaders improved their understanding of *Te Marautanga o Aotearoa* and found the document aligned well to the philosophies and curriculum goals of the kura.

The integral role of whānau in the kura was strongly evident. Their high level of involvement in the kura enabled the whānau to develop and maintain practices to build their capability to provide the style of education that is true to their vision for the kura. The mātāpono provide a strong foundation for the development of the marautanga ā-kura. There was a deliberate emphasis to ensure the content and delivery of their marautanga ā-kura upheld the mātāpono and the special character of the kura.

The whānau and staff worked hard to mitigate any challenges. These included time constraints to meet as a whole staff to plan for key development phases, and time to keep the whānau involved as part of managing preparation for both *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori* within the same time period.

The kura was an information gathering school for Ngā Whanaketanga Pāngarau. They found the support and experience of the Resource Teacher: Māori invaluable. The opportunity to discuss and debate issues around *Ngā Whanaketanga Rumaki Māori* led to a better understanding of how the whanaketanga can support students' learning.

Teachers used national Māori-medium assessment tools to monitor student learning in literacy and numeracy. These included *Poutama Tau*, *asTTle* (Pangarau), *He Mātai Matatupu*, *Pukete Pānui Haere*, *He Manu Tuhituhi*, relevant unit and achievement standards and the *mātāpono* of the kura. The next step for teachers was to continue developing their understanding and use of current assessment tools to support the smooth implementation of *Ngā Whanaketanga Rumaki Māori*. Although they felt confident that their current practices would be sufficient to make valid and reliable teacher judgments about students' progress and achievement, they intended to review this when the kura began reporting against *Ngā Whanaketanga Rumaki Māori* in 2011.

Kura B – Kura Kaupapa Māori Te Aho Matua

Kura B operates in accordance to the principles of Te Aho Matua. Students, whānau and staff have strong links to local iwi. The kura is situated on ancestral land, which provides a rich environment for students' learning. There are high expectations for student outcomes. The emerging student graduate profile exemplified the aspirations of the whānau and focused on students' holistic development and potential. This reflected the philosophy for education espoused within the principles of Te Aho Matua.

The kura had been proactive in preparing to implement *Te Marautanga o Aotearoa* and work with *Ngā Whanaketanga Rumaki Māori*. There had been a considered process to review, prioritise and plan for *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori*.

Kura whānau showed high levels of commitment to supporting students to learn and confidently use te reo Māori, tikanga and kawa in their learning experiences. The presence of kaumātua in the kura and the knowledge that whānau and kaimahi provide for students promoted intergenerational learning.

The principal demonstrated strong educational leadership to support their preparation. She articulated the student graduate profile with clarity, passion and commitment. She was instrumental in bringing about the board's acceptance of its legal, moral and ethical obligations to meet legislative requirements relating to *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori*.

The principal firmly believed that engaging the wider whānau was critical to the process of developing the marautanga ā-kura and sustaining progress. Whānau members were encouraged to attend staff professional development days so that they could be involved in developing the marautanga ā-kura and learning about *Ngā Whanaketanga Rumaki Māori*.

The kura identified that the challenge of developing their marautanga ā-kura and working with *Ngā Whanaketanga Rumaki Māori* had become an area of success. The principal stated that kaiako needed to recognise what was important for students' learning. That was the starting point for the development of the marautanga ā-kura.

At the time of their review, the kura was well underway with its preparation to work with *Ngā Whanaketanga Rumaki Māori*. Ongoing training had been provided by external providers. The board and staff understood how the whanaketanga are an integral part of *Te Marautanga o Aotearoa*. There was good support from the board, staff and whānau for the work that was required to prepare kaiako to use the whanaketanga. The principal and

kaiako considered how best to consult, gather and share information with whānau about their child's progress in relation to the whanaketanga.

The kura had a comprehensive strategy that placed assessment at the heart of all programme planning, teaching and learning. Kaiako used both local and national assessment tools. They used regular classroom-based assessment tools for formative and summative purposes. These tools included observations, conferencing, pen and paper tests, unit tests, peer assessment, self assessment, student work samples, displays, presentations and workbooks. They were beginning to use evidence to make accurate judgements about student learning and development.

Kura C – School providing both English and Māori-medium classes

Kura C is a rural primary school that has six rumaki (Māori immersion) classes and four English-medium classes. Students experience an environment that is based on traditional Māori values and practices. Te reo Māori and tikanga Māori are integrated throughout the school. The vision of the school is captured in the school's whakataukī which states that students will be prepared to participate confidently as descendants and members of the local iwi, and experience success locally, nationally and internationally. Consequently, students demonstrate a strong sense of identity and confidence.

Since its previous ERO review, the school and its community had worked together to develop a school vision and direction that encompassed the aspirations of whānau and supported capability and sustainability building of local iwi. Although the school offers both English and Māori-medium classes, the board, school leaders and the community aspired to provide a single curriculum that could be implemented in both rumaki and general classes. As a result, the school had spent considerable time exploring both *The New Zealand Curriculum* and *Te Marautanga o Aotearoa*, and had decided to use *Te Marautanga o Aotearoa* to develop a school curriculum that reflected the unique identity of the local area and iwi.

The board and principal were committed to ensuring the process for developing the marautanga ā-kura was inclusive. A local iwi member, who also had a teaching background, was the key facilitator for the development of the marautanga ā-kura. The facilitator worked extensively with the school to develop a comprehensive description of the marautanga ā-kura that reflected the unique and significant traits of the local iwi. The facilitator also spent a significant amount of time working with staff to increase their understanding of the local iwi and environment, and how to incorporate this into learning programmes and school practices.

A group of kaumātua acknowledged the significant role of the school in providing opportunities for students to learn about their iwi. They met regularly and provided support and guidance to the facilitator and the school. They felt that the marautanga ā-kura would contribute to the sustainability of their iwi knowledge, history, language and unique identity. The school was well positioned to begin giving effect to their vision of a marautanga ā-kura that reflected their local iwi.

School leaders monitored developments to ensure that the marautanga appropriately reflected the unique identity of local iwi while providing opportunities for students to experience and explore the wider world. They had high expectations for student achievement and success, which was shared and communicated across the school. The range of good quality teaching practice evident across the school promoted student learning. Kaiāwhina also played a critical role in supporting the teaching and learning programmes and the holistic development and well-being of students within a Māori context.

The board supported staff to develop their understanding and provided opportunities for ongoing professional development. The principal and staff were involved in professional development to support their understanding of *Ngā Whanaketanga Rumaki Māori*. All teachers in rumaki classes participated in te reo Māori development to enhance the quality of teaching of te reo Māori.

Ongoing review of the programme was undertaken to ensure that it met the needs of students and prepared them for successful transition to secondary school.

Teachers had spent some time working with the *National Standards* in 2010 and had developed a good understanding of both *Ngā Whanaketanga Rumaki Māori* and the *National Standards*. The school decided that *Ngā Whanaketanga Rumaki Māori* were more relevant to their students in the rumaki classes, and English-medium classes would use the *National Standards*. Staff worked on how to align *Ngā Whanaketanga Rumaki Māori* and *National Standards* so that there was a consistent process across the school.

Conclusion

This report highlights the flexibility of the framework provided by *Te Marautanga o Aotearoa* to cater for different types of Māori-medium education. This includes kura ā-iwi, kura kaupapa Māori Te Aho Matua and immersion classes in English medium education settings. Most kura and schools in the 2010 and 2011 sample groups demonstrated high levels of commitment to developing their graduate profile and marautanga ā-kura, and to preparing to work with *Ngā Whanaketanga Rumaki Māori*. This is particularly evident where kura and schools have maintained a clear focus on how developments for *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori* could improve or enhance outcomes for students.

Kura had made good progress towards giving effect to *Te Marautanga o Aotearoa*. Sixteen of the 22 schools reviewed in 2011 were using the marautanga as the basis for their Māori-medium learning programmes, with a further two having started to use this curriculum.

However, using *Ngā Whanaketanga Rumaki Māori* appeared to present schools with greater difficulties. In the 2011 sample, nine schools were using *Ngā Whanaketanga Rumaki Māori* or making good progress towards using ngā whanaketanga. Nine had not yet started the process.

In part, this was an outcome of the requirement for simultaneous implementation of the marautanga and the whanaketanga. For some kura and schools, establishing a clear pathway for development was difficult because of their limited understanding of, or access to, resources and information about *Ngā Whanaketanga Rumaki Māori* in particular.

English medium schools that offer immersion or bilingual education to students faced significant challenges. These included limited understanding by boards of trustees and school leadership, and the potential for unrealistic expectations to be placed on immersion or bilingual staff, which undermined the integrity of the kaupapa Māori of the Rumaki programme.

The case studies in this report show how three different kura and schools prepared themselves for 2011. Although the founding principles and vision varied, similar themes can be found across all three case studies that have supported their efforts to meet the requirements of *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori*. These themes are:

- focusing on their vision and aspirations for students and the kura/school
- recognising and valuing the kura/school's unique context
- educational leadership that drives improvement and action
- emphasis on strengthening teacher capability and whānau participation
- relationships with iwi and the local community.

These examples provide useful guidance as other kura and schools review their progress to-date with *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori*.

It is critical that schools are provided with sufficient resources to support this work and the ongoing development required to successfully implement *Te Marautanga o Aotearoa* and work with *Ngā Whanaketanga Rumaki Māori*. It is important, particularly at governance and leadership levels, that schools receive the support and advice that will assist them to provide their students with a marautanga ā-kura that meets their needs. Effective integration

of this marautanga with the whanaketanga should enable teachers to better monitor students' progress, and involve them and their whānau more closely in the learning process.

Next steps

ERO recommends that:

Boards of trustees

- ensure they understand the requirements for *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori*, including the resources and support needed for the ongoing development of the marautanga ā-kura, and setting targets and reporting against the whanaketanga
- in schools and kura that have adopted both *Te Marautanga o Aotearoa* and *The New Zealand Curriculum*, ensure that school leaders promote and maintain the integrity of the respective national curricula and standards for literacy and numeracy.

The Ministry of Education

- provides additional guidance and support for English-medium schools that are using *Te Marautanga o Aotearoa* in bilingual and immersion classrooms, and the implications for working with *Ngā Whanaketanga Rumaki Māori*
- maintain ongoing support for teachers to work with *Ngā Whanaketanga Rumaki Māori* and prepare boards of trustees/whānau to set targets against the whanaketanga in their 2012 kura and school charters
- continue to engage with Te Rūnanga Nui o Ngā Kura Kaupapa Māori o Aotearoa about developing the Te Aho Matua marautanga and expectations in relation to *Te Marautanga o Aotearoa* and *Ngā Whanaketanga Rumaki Māori*.

As part of its reviews in kura and schools in 2012, ERO will continue to investigate progress in implementing *Te Marautanga o Aotearoa* and use of *Ngā Whanaketanga Rumaki Māori*.