



## Education Report: Update on the redesign of *Te Marautanga o Aotearoa*

<b>To:</b>	Hon Jan Tinetti, Associate Minister of Education Hon Kelvin Davis, Associate Minister of Education – Māori Education		
<b>Cc:</b>	Hon Chris Hipkins, Minister of Education Hon Aupito William Sio, Associate Minister of Education		
<b>Date:</b>	15 December 2022	<b>Priority:</b>	Medium
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<b>Messaging seen by Communications team:</b>	No	<b>Round Robin:</b>	No

### Purpose of Report

The purpose of this paper is to:

- update you on progress of the *Te Marautanga o Aotearoa* redesign
- seek your agreement to a proposed new title and framework for the redesigned *Te Marautanga o Aotearoa*, and
- seek your agreement to replace Wāhanga Ako with Tīrewa Ako.

### Summary

1. In April 2018, [CAB-18-MIN-0165 refers] Cabinet agreed to the establishment of a Curriculum, Progress and Achievement Ministerial Advisory Group (CPA MAG). The CPA MAG found three areas that needed to be addressed to maximise kaupapa Māori (KME) and Māori medium (MME) education's potential: equity, trust, and coherence. (Paragraph 1)
2. In December 2020, [METIS 1246277 refers] you agreed to the scope, process, approach, and timeline for changes to *Te Marautanga o Aotearoa* and *The New Zealand Curriculum*. This included shifting the conceptual framework toward He Tamaiti Hei Raukura to build an authentic indigenous curriculum. (Paragraph 2)
3. In September 2021, [METIS 1266499 refers] you both approved Te Tamaiti Hei Raukura as the new conceptual framework for *Te Marautanga o Aotearoa* and agreed that Te Tāhuhu explore the redesign of wāhanga ako (learning areas) to support Te Tamaiti Hei Raukura. (Paragraph 3)
4. Equity in education relies on equitable curriculum development and implementation supports at both the national and local level – for Māori medium education, enabling different ideas,

priorities, ways of working toward realising Māori aspirations. The redesign of *Te Marautanga o Aotearoa* based on Te Tamaiti Hei Raukura provides an opportunity to develop an indigenous curriculum that is consistent with the philosophy and principles of kaupapa Māori education and Māori medium education, the aspirations of whānau, hapū and iwi, and the central position of Māori language and culture. (Paragraph 4)

5. We have undertaken two further rounds of engagement with the sector and key stakeholder groups between May and September 2022. Feedback from engagements has informed the redesigned national curriculum and the implementation supports we will develop. Following this feedback, we are now moving into a phase of working out how we will work to implement feedback, suggestions, and direction, and how much of the shift we can realise within current budget and time constraints. (Paragraphs 5-9)
6. Te Tīrewa Marautanga together with Tīrewa Ako (learning progressions) and Tīrewa Mātai (national monitoring framework) form a coherent, indigenous national curriculum ecosystem that supports learning, progress, and achievement. (Paragraphs 10-13)
7. To support the development of a coherent curriculum that is founded in te ao Māori, we seek your agreement to 'Te Tīrewa Marautanga' as the new title and framework for the redesigned national curriculum for kaupapa Māori and Māori medium education. (Paragraph 14)
8. Te Tīrewa Marautanga will provide foundational curriculum policies that guide kura in developing their marau ā-kura. Marau ā-kura should reflect the values, principles and outcomes that drive indigenous education, and be consistent with the national curriculum statements that describe the learning that will ensure ākonga experience success. While the proposed framework contains new ideas it also retains some key areas described in *Te Marautanga o Aotearoa*. (Paragraphs 15-22)
9. To reflect the intent of Te Tamaiti Hei Raukura conceptual framework and provide clearer guidance about critical learning that cannot be left to chance, we seek your agreement to change the way key learning and learning progression is described, from Wāhanga Ako and curriculum levels to Tīrewa Ako. It is proposed that Tīrewa Ako comprise mandated and optional kaupapa that describe learning that cannot be left to chance in key areas of learning, reducing the current complexity of Wāhanga Ako making Te Tīrewa Marautanga easier to use. We also propose the use of interdisciplinary learning modules to provide authentic inquiry contexts for ākonga to be able to apply and use what they have learnt across Tīrewa Ako (Paragraphs 23-28 and 33-35)
10. To support quality teaching and learning, we are developing Ngā Tini Mata o Te Whakaako, which outline pedagogical principles and evidence-informed approaches to teaching and learning from a kaupapa Māori perspective. (Paragraphs 29-32)
11. We propose testing Te Tamaiti Hei Raukura and the Tīrewa Marautanga structure throughout 2023-2024, through an evaluation project with the Education Review Office (ERO) and tailored professional development to support kura and schools that opt in, with the development and implementation of marau ā-kura based on the redesigned curriculum framework. This will build on insights from the 2022 engagements with the sector and key stakeholder groups. Tīrewa Ako content design will also be undertaken throughout 2023-2024. (Paragraphs 36-40)

## Recommended Actions

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Te Tāhuhu o te Mātauranga recommends you:

- a. **note** the update on engagements and key insights regarding the redesign of *Te*

*Marautanga o Aotearoa*

**Noted**

**Noted**

- b. **note** that following the feedback received, we are considering how we will work to implement feed-back, suggestions and direction within current budget and time constraints.

**Noted**

**Noted**

- c. **agree** to *Te Tīrewa Marautanga* as the new title and framework for the national Māori medium curriculum providing greater structural and functional coherence and to ensure it reflects the values, principles and outcomes that drive indigenous education

**Agree / Disagree**

**Agree / Disagree**

- d. **agree** to replace Wāhanga Ako with Tīrewa Ako, providing a structure that aligns with other key components of the national curriculum

**Agree / Disagree**

**Agree / Disagree**

- e. **agree** that this education report is not released as part of the regular proactive release cycle, instead released as part of any communications associated with consultation on the proposed *Te Tīrewa Marautanga* framework. Any information which may need to be withheld will be done so in line with the provisions of the Official Information Act 1982

**Agree / Disagree**

**Agree / Disagree**



Hon Jan Tinetti

**Associate Minister of Education**



Hon Kelvin Davis

**Associate Minister of Education**

18/12/ 2022

14/02/2023



Kiritina Johnstone

**Group Manager Te Uepū Reo Māori**

**Te Poutāhū | Curriculum Centre**

15/12/2022

## Background

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1. In April 2018, Cabinet agreed to the establishment of a Curriculum, Progress and Achievement Ministerial Advisory Group (CPA MAG) to provide advice on how to ensure *Te Marautanga o Aotearoa* is fit for purpose and kura find it easy to use in their local contexts [CAB-18-MIN-0165 refers]. The CPA MAG found three areas that needed to be addressed to maximise KME and MME's potential: equity, trust, and coherence [METIS 1193652 refers].
2. In December 2020, you agreed to the scope, process, approach, and timeline for changes to *Te Marautanga o Aotearoa* and *The New Zealand Curriculum*. This included reviewing *Te Marautanga o Aotearoa* and reframing it as Te Tīrewa Marautanga, Tīrewa Ako, and Tīrewa Mātai (including Aromatawai and Records of Learning, Hei Raukura Mō Te Mokopuna), and to shift the conceptual framework toward He Tamaiti Hei Raukura. This structure provides a coherent approach to a national curriculum framework for te reo Māori pathways and is different to the current learning areas [METIS 1246277 refers].
3. In September 2021, you both approved Te Tamaiti Hei Raukura as the new conceptual framework for *Te Marautanga o Aotearoa* and agreed that Te Tāhuhu explore the redesign of wāhanga ako (learning areas) to support Te Tamaiti Hei Raukura [METIS 1266499 refers].

### Why the changes are required

4. The review of both *The New Zealand Curriculum* and *Te Marautanga o Aotearoa* provide an opportunity to address longstanding issues with the design and implementation of our national curricula. While the two curricula share some similar issues, the way they present, and their implications are very different. For *Te Marautanga o Aotearoa*, key issues are:
  - that to date, many decisions, and initiatives in kaupapa Māori and Māori medium education have been driven by priorities relevant to English medium education settings, and in the main are at odds with the principles, philosophies, and priorities of kaupapa Māori and Māori medium education. To achieve equity – enabling different ideas, priorities, ways of working toward realising Māori aspirations, we need to create the conditions for kaupapa Māori and Māori medium ākonga to reach their full potential in authentic environments. This relies on equitable curriculum development, at both the national and local level, that provides authentic indigenous opportunities to exemplify success and clarify the skills, knowledge, and attributes that will equip ākonga to be future iwi leaders and ambassadors of indigenous education
  - the mana and culture of every learner and their whānau is not always valued by the education system and this impacts their success. Giving practical effect to Te Tiriti o Waitangi | The Treaty of Waitangi will mean we need to privilege working in partnership while designing a curriculum that puts ākonga and their whānau at the centre. To accomplish this, we need to create opportunities for collaboration with the sector and develop solutions together that ensures the issues that impact indigenous education and wellbeing outcomes of ākonga and their whānau are addressed. Achieving this contributes to strengthening trust between the system, kura, and ākonga alongside their whānau
  - inconsistent delivery of the curriculum is resulting in ākonga not having their needs met. For kaupapa Māori and Māori medium education, it is vital that all the parts of the curriculum, including teaching and learning, monitoring progress, and acknowledging achievement in authentic ways work together towards the same vision. Equally, the connections between the parts need to be strong and effective

implementation support for kaiako and kura is needed to create coherence across the system.

### **Update on engagement with key stakeholders**

5. National engagements between May and September 2022 have been successful in providing further insights into what is important as we progress the design. A range of stakeholders have participated, including tumuaki, kaiako, ākonga, whānau and peak bodies. Engagements have focused on:
  - the role and purpose of national curriculum and the contribution it should make to describe what is most important for tamariki to learn
  - how learning could be described, current levelling and other ways we could think about describing the learning experiences tamariki should have and monitoring their progress
  - the relationship between the national curriculum and marau ā-kura and what we can't leave to chance is considered throughout the redesign process.
6. Stakeholders confirmed that the direction of the redesign, including the conceptual framework and tīrewa concept as the overarching framework, supports kura and schools to promote Māori ways of thinking and being in learning and teaching contexts.
7. Stakeholders also stated that:
  - the national curriculum should guide the development of marau ā-kura. It needs to give effect to the aspirations and meet the needs of whānau, hapū and iwi, to contextualise learning and kaupapa to local contexts, to build around the interests and strengths of mokopuna
  - consideration of how success will be defined and measured needs to recognise that while some kura have a deep understanding of their own success others may need assistance to build this capability
  - having an opportunity to design a Māori-centric curriculum that best fits their own paradigms and values delivered through the medium of te reo Rangatira was exciting
  - Te Tamaiti Hei Raukura and the redesign process being used will help strengthen the place of immersion and bilingual units in general stream schools
  - it was encouraging to see that prominence is given to mokopuna learning about who they are, where they're from and where they belong; to be high achieving contributors to their whānau, marae, hapū and iwi; and te reo and tikanga Māori.
8. Ākonga were also given an opportunity to share their thoughts about what is being considered within the redesign process. They were excited to know that they would be given opportunities to input into the redesign, so it reflects and considers what they see as being important for them and their learning. Ākonga attending kura that already have a marau ā-kura could make connections to the four pou of Te Tamaiti Hei Raukura as well.
9. Following this feedback, we are now moving into a phase of working out how we will work to implement feedback, suggestions, and direction, and how much of the shift we can realise within current budget and time constraints.

## **Developing an indigenous curriculum and seeking your agreement to Te Tīrewa Marautanga as the title and framework for the redesigned curriculum**

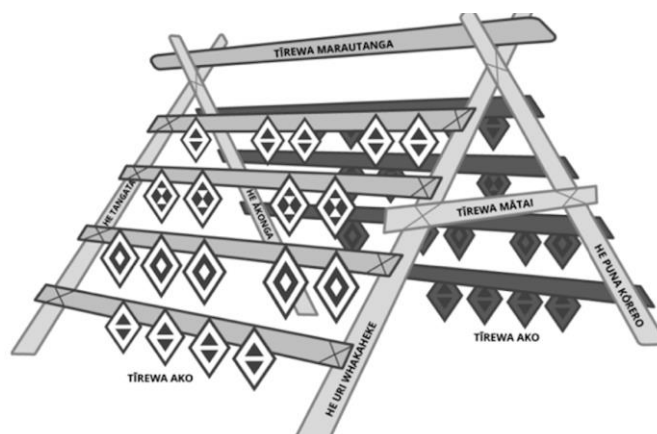
### *Developing an indigenous curriculum*

10. The development of the first two iterations of *Te Marautanga o Aotearoa* (1990s and 2010) followed the development of *The New Zealand Curriculum* and required the writers to align the expectations and outcomes to the western theory and practice used to inform the New Zealand curriculum design. As a result, *Te Marautanga o Aotearoa* largely focuses on learning areas and knowledge that is deemed essential and valuable, through a western world view; therefore, *Te Marautanga o Aotearoa*, while reflecting the national priorities, does so to the detriment of the philosophy and principles upon which kaupapa Māori and Māori medium are founded.
11. The redesign of *Te Marautanga o Aotearoa* provides an opportunity to rebalance curriculum responsibilities and have a more coherent curriculum ecosystem that provides kura and kaiako with clarity about the learning that can't be left to chance and the characteristics of quality marau ā-kura.
12. The redesign of *Te Marautanga o Aotearoa* privileges mātauranga Māori and te reo Māori, shifting the focus toward indigenous ways of learning. An ākonga-centred approach is foundational.
13. This is an opportunity to reset learning shifting from a siloed, subject assessment focussed curriculum toward a more cohesive curriculum focused on learning, with the ākonga, whānau, hapū and iwi aspirations providing the direction. The redesign opens the curriculum to an holistic inclusive framing for learning as experienced in te ao Māori.

### *Seeking your agreement to Te Tīrewa Marautanga as the title and framework for the redesigned curriculum*

14. We seek your agreement to 'Te Tīrewa Marautanga' as the new title and framework for the redesigned national curriculum for kaupapa Māori and Māori medium education. The proposed title provides greater structural and functional coherence between key components of the curriculum, how it informs progress and achievement and reflects the values, principles and outcomes that drive indigenous education.
15. In 2020 we signalled reframing *Te Marautanga o Aotearoa* as Te Tīrewa Marautanga, Tīrewa Ako and Tīrewa Mātai [METIS 1246277 refers]. The new title, Te Tīrewa Marautanga describes how the components of the framework complement each other to support learning, progress, and achievement:
  - *Te Tīrewa Marautanga*, as the ridge pole, represents foundational curriculum policies that will guide kura and schools to ensure their marau ā-kura incorporates key components to support learning and teaching
  - The four posts, reflecting *Te Tamaiti Hei Raukura*, represent the core and transversal competencies, key learning and outcomes that will ensure graduates of kaupapa Māori and Māori medium education have the capabilities required to experience success
  - The *Tīrewa Ako*, as the cross rails, represent the core learning ākonga will progressively engage with, and provide the national curriculum statements
  - The *Tīrewa Mātai*, as the bracing rails, acknowledge the importance of regular monitoring both locally and nationally and contribute to evidence of progress and achievement of ākonga.

### *Diagram 1: Te Tīrewa Marautanga*



16. Together these following components form a coherent national curriculum framework that defines the scope of learning within a kaupapa Māori and Māori medium learning context. These elements are explained in more detail in Appendix 1.

### **Progressing the design of Te Tīrewa Marautanga and seeking your agreement to change Wāhanga Ako to Tīrewa Ako**

17. The current version of *Te Marautanga o Aotearoa* sets the direction for learning and teaching by outlining the essential knowledge, skills, values, and attitudes that schools and kura are expected to implement through their marau ā-kura. It also outlines how the marau ā-kura is expected to incorporate the principles and the achievement objectives of each learning area into their learning and teaching programmes.
18. Wāhanga Ako have allowed kaiako and kura to explore a broad range of subject areas through their localised learning programmes. While many essential skills and knowledge required by ākonga are included within the wāhanga ako there is limited consideration for learning through dispositions.
19. As the design of Te Tīrewa Marautanga progresses, the importance for ākonga to learn within a holistic, indigenous framework rather than siloed blocks of knowledge has increased.
20. To inform the redesign of *Te Marautanga o Aotearoa* we reviewed the national curriculum frameworks of Scotland, Wales, and Norway. While some jurisdictions prioritise specific learning, others combine learning to ensure learning opportunities support holistic and thematic teaching practices. Alongside feedback from engagements, this review helped us to clarify an approach to identifying priority areas of learning.
21. Tīrewa Ako describe learning progressions that integrate key competencies, skills, dispositions, and knowledge that reflect the intent of Te Tamaiti Hei Raukura. We, therefore, seek your agreement to change the way key learning and learning progression is described, from Wāhanga Ako and curriculum levels to Tīrewa Ako. This approach also reflects insights from engagements between October 2021 and September 2022.
22. While the proposed framework contains new ideas it also retains some key areas described in *Te Marautanga o Aotearoa*.

### **Seeking your agreement to reframe Wāhanga Ako as Tīrewa Ako**

23. To align with the framework that describes Te Tīrewa Marautanga we seek your agreement to shift to Tīrewa Ako (progression frameworks) to describe the key areas of learning. Framing key learning as Tīrewa Ako will reduce the current complexity of current Wāhanga Ako making Te Tīrewa Marautanga easier to use.

24. Within Te Tīrewa Marautanga it is proposed that Tīrewa Ako describe the progression framework in key areas of learning. It is proposed that Tīrewa Ako comprise of Tīrewa Mātāmua (mandated core kaupapa), and Tīrewa Mātāmuri (optional kaupapa). We are seeking your agreement to test the concept of both Tīrewa Mātāmua and Tīrewa Mātāmuri and the learning areas within each, with kura, whānau and iwi.
25. Tīrewa Mātāmua will describe the core kaupapa all kura and schools incorporate into their marau ā-kura while te Tīrewa Mātāmuri provide additional kaupapa that kura and schools may choose to incorporate to align with the goals and aspirations of their whānau, hapū, iwi and community. Kura may choose to teach some, none, or different Tīrewa Mātāmuri depending on their local context.
26. The kaupapa proposed within Tīrewa Mātāmua and Tīrewa Mātāmuri include:

TĪREWA AKO	
TĪREWA MĀTĀMUA	... will focus on
Reo Māori	The te reo matatini requirements that contribute to successful learning in and through the Māori language
Reoruatanga	The skills, knowledge, and practices that give access to, enable, and maximise the benefits of being bilingual
Mātauranga Māori	The values, understandings, and practices that enable connections to and participation in te ao Māori
Pāngarau	The pāngarau, mathematical and statistical skills, knowledge, and dispositions that enable problem solving in social and cultural contexts and situations
Pūtaiao me te Hangarau	The scientific and technological skills, knowledge and dispositions that help make sense of the world and respond to social, cultural, and environmental issues
Pūmanawa Tuakiri / Pūmanawa Tangata	The skills, knowledge, and dispositions that help us analyse how people experience the world and how they express those experiences
Toi Ihiihi	The skills, knowledge, and dispositions that enable us to respond to the world in creative ways
Waiora	The values, attitudes, dispositions, and actions that enable us to care for ourselves and others and thrive as healthy, connected people

TĪREWA AKO	
TĪREWA MĀTĀMURI	... will focus on ...
Reo o whenua kē atu	The skills, knowledge, and strategies required to be effective communicators of international language(s)
Reo Rotarota	The skills, knowledge, and strategies required to be an effective communicator of sign language
Reo Pākehā	The skills, knowledge, and strategies required to be an effective communicator of the English language
Ahumoni	The ability to understand and effectively use various financial skills
Mātai Ture	Exploring and evaluating the ability of the legal system to provide just outcomes for all individuals and groups, giving ākonga a better understanding of citizens legal rights and responsibilities



Ahuwhenua	The skills, knowledge, and dispositions required within an agricultural environment
Te Taiao me te Aorangi	9(2)(g)(i)
Ethics	The understanding and application of the principles that guide decision making and reconcile conflicting values
Civics	Understand the rights, duties, and responsibilities of being a member of society

*Tohu Ako (Learning that cannot be left to chance)*

27. The key focus areas of Te Tamaiti Hei Raukura (as described below) support kaiako to plan ākonga-centred learning outcomes, support teaching and learning, including aromatawai practices. Each Tīrewa Ako summarises the core and transversal competencies important in multiple contexts and are transferable across contexts. These are incorporated into the key areas of learning through Tohu Ako, which describe the key points on a learning continuum that are critical for ākonga to acquire so they can progress their learning with confidence. It is expected that Tohu Ako will be transferable across learning contexts. Tohu Ako will include:

TE TAMAITI HEI RAUKURA	
Key Focus Areas	Core and Transversal Competencies
He Ākonga te Tamaiti	Tamaiti are recognised as a learner, a thinker, an innovator, a problem-solver, a risk-taker, a contributor, and creator to the world they will live in.
He Puna Kōrero te Tamaiti	Tamaiti are proficient communicators, engagers and evaluators of ideas, able to articulate their thoughts, opinions, feelings, and understandings as confident users of a range of literacies.
He Tangata te Tamaiti	Tamaiti are supported to be a thinking and caring human being, a socially confident and emotionally aware person, healthy in mind, body, and spirit, guided by values and attitudes that enable positive participation in the world and respectful engagement with others.
He Uri Whakaheke te Tamaiti	Tamaiti are culturally sound and are a linguistic contributor to the world they live in, as mokopuna, as representatives of their whānau, hapū and iwi, as recipients, holders and creators of valued learning handed down through the generations.

28. Te Takanga o Te Wā Tīrewa Ako, launched in March 2022, use Tohu Ako to describe the important learning, skills, and dispositions that ākonga will engage in as they strengthen their knowledge of local histories about people, places, and events. The implementation of Te Takanga o Te Wā will provide insights into what works for kaiako as they use the tohu ako, what supports they require to build their confidence, and help to identify what changes will need to be made.

### *Ngā Tini Mata o Te Whakaako*

29. Ngā Tini Mata o te Whakaako outline pedagogical principles and evidence-informed approaches to teaching and learning from a kaupapa Māori perspective. They will be incorporated into Tīrewa Ako and will set the expectation that learning and teaching programmes are multi-dimensional.
30. Teaching to the perspectives of 'ngā tini mata' involves inquiring deeply into an area of learning to ensure ākonga have the opportunity and support to learn and develop the competencies, dispositions, literacies, and knowledges that are integral to an area of learning.
31. Ngā Tini Mata o te Whakaako have four components:

NGĀ TINI MATA O TE WHAKAAKO	
Ngā Tini Mata o te Reo	The competencies required for being an effective communicator or inquirer of ideas (thinking), opinions (perspectives), and understandings (knowledge).
Ngā Tini Mata o te Ako	The strategies needed to learn, the skills required to apply learning, and the thinking required to innovate.
Ngā Tini Mata o te Mātauranga	The wide range of knowledge and perspectives that enable ākonga to make sense of and participate in the world.
Ngā Tini Mata o te Tuakiri	The attitudes, values, and principles that enable ākonga to be confident, healthy, and responsible contributors and participants in the world. Understanding the ideas, beliefs and practices that impact on whānau, community and wider society.

32. Although these are current expectations for quality teaching and learning, this approach is likely to be perceived as new to the sector and will be developed and tested alongside the design and development of Tīrewa Ako.

### *He Kaupapa Kōkiri (An interdisciplinary learning module)*

33. He Kaupapa Kōkiri is intended to be a mandated component of Te Tīrewa Marautanga. The inclusion of He Kaupapa Kōkiri will provide ākonga with at least one integrated, multidisciplinary learning module every year. A multidisciplinary curriculum provides an authentic inquiry context for ākonga to be able to draw on more than one topic or subject, to apply and use what they have learnt across Tīrewa Ako in context and in a coherent way.
34. It is expected that He Kaupapa Kōkiri will be relevant and align to the goals and aspirations of the kura community, and have tangible outcomes, evidencing Te Tamaiti Hei Raukura and Ngā Tini Mata o Te Whakaako.
35. As a new approach to teaching and learning programmes, the design and development of He Kaupapa Kōkiri will be tested with the sector and key stakeholder groups alongside testing of Tīrewa Ako and Ngā Tini Mata o Te Whakaako.

## Next steps for further developing and testing the draft redesigned curriculum framework

36. To test Te Tamaiti Hei Raukura, we have begun working in partnership with ERO to identify kura and schools' readiness to design and implement their marau ā-kura. This will contribute to developing an overview of the anticipated implementation supports required to enable kura and schools to fully implement their marau ā-kura from 2026.
37. ERO are carrying out an evaluation project and up to four case studies across a range of kura and schools that will provide evidence of the status, levels, and stages of marau ā-kura, what good practice looks like and what the challenges are during the implementation phase. This project is due to be completed in 9(2)(g)(i) .
38. In November we issued an expression of interest through the Curriculum Newsletter and Te Tāhuhu social media platforms seeking interest from up to 120 kura and schools to participate in a tailored professional development programme from early 2023 to March 2024. The programme will support the development of marau ā-kura based on Te Tamaiti Hei Raukura framework and Tīrewa Marautanga structure. This enables kura and schools to exercise tino rangatiratanga over their involvement in the process. The programme is intended to support them to develop, test and fully implement their marau ā-kura. Through this work we will develop strategies to help identify what supports are needed to assist kura and schools to develop their marau-ā-kura and respond to the intent of the redesign.
39. Tīrewa Ako content design will also 9(2)(g)(i) once lead writers have been confirmed. The writing groups will continue to develop and test Tīrewa Ako content throughout 2023-2024.
40. Work that links the redesign to other areas such as NCEA and NZQA is also occurring and we will update you on progress next year.

## Proactive Release

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41. We recommend that this education report is not released as part of the regular proactive release cycle, instead released as part of any communications associated with consultation on the proposed Te Tīrewa Marautanga framework. Any information which may need to be withheld will be done so in line with the provisions of the Official Information Act 1982.

## Annexes

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Annex 1: Proposed framework to develop Te Tīrewa Marautanga

# Annex 1: Proposed framework to develop Te Tīrewa Marautanga

## Transforming *Te Marautanga o Aotearoa* into Te Tīrewa Marautanga *Key shifts in the proposed redesigned framework*

### The current curriculum ...

#### Curriculum policy statements consisting of:

- Te Āhua o ā tātou Ākonga (Graduate profile)
- Ngā Mātāpono Whānui (Overarching principles)
- Ngā Uara, Ngā Waiaro (Values and attitudes)
- Te Reo Māori
- He Toi Mātauranga, He Mana Tangata (Personal enhancement through education)

#### Curriculum statements described through Wāhanga Ako including:

- Te Reo Māori
- Pāngarau (Mathematics)
- Hauora (Health & Wellbeing)
- Tikanga ā-Iwi (Social Sciences)
- Ngā Toi (The Arts)
- Pūtaiao (Science)
- Hangarau (Technology)
- Te Reo Pākehā (English)
- Ngā Reo (Learning Languages)

#### These statements

- silo bodies of knowledge
- do not set out an expectation that what is learned in one area could be used in another area of learning
- are unclear on how knowledge acquisition within levels of learning links in sequence across the learning area.
- Embed te reo mataini me te pangarau within the learning areas and do not make explicit the learning required in either of these
- Privilege assessment of knowledge rather than aromatawai that supports learning

### The redesigned curriculum ...

#### *The redesigned Te Marautanga o Aotearoa will:*

- be transformed into Te Tīrewa Marautanga; and include curriculum policy statements that:
- place a greater emphasis on the social, cognitive, linguistic, and cultural concepts that underpin learning
- ensure the fundamental building blocks of learning and development are framed in ways that recognize the whole child and the aspirations of whānau for their children, as Māori and as global citizens

#### *Te Tīrewa Marautanga will:*

- Include four focus areas described through *Te Tamaiti Hei Raukura* with each area summarising the core and transversal competencies important in multiple contexts and are transferable across contexts.
- outline the pedagogical principles and evidence-informed approaches to teaching and learning through *Ngā Tini Mata o te Whakaako* and will set the expectation that learning, and teaching programmes will be multi-dimensional.
- identify key knowledge, skills, and kaupapa based learning dispositions through *Ngā Tīrewa Ako* as curriculum statements. It is intended that Ngā Tīrewa Ako comprise of *Tīrewa Mātāmua* (mandated core kaupapa), and *Tīrewa Mātāmuri* (optional kaupapa). The Tīrewa Mātāmua will describe the core kaupapa all kura and schools must incorporate into their marau ā-kura while the Tīrewa Mātāmuri provides additional kaupapa that kura and schools may choose to incorporate to align with the goals and aspirations of the whānau, hapū, iwi and community.
- incorporate at least one integrated, multidisciplinary learning module, referred to as *He Kaupapa Kōkiri*, each year. This will allow ākonga to access a multidisciplinary curriculum that provides an authentic inquiry context to show what they have learnt across the Tīrewa Ako in a coherent way.

Te Tīrewa Marautanga aims to provide guidance that will help each kura in developing its own *Marau ā-Kura* to support dual outcomes of language revitalisation and education success. Strengthening these outcomes needs to be a collective priority that will only be enabled through collective effort.

### What we've learnt ...

#### Our engagements have told us that:

##### Kura kaimahi:

- support the proposed redesign and the inclusion of Te Tamaiti hei Raukura. Many identified a clear alignment between what they are already doing through their Mārau ā-Kura and the four Pou of Te Tamaiti Hei Raukura
- expect to engage with the Tīrewa Marautanga as a tool that should support their role and responsibility to provide effective education to the tamariki in their kura
- have a strong desire to include whānau in the development of the Mārau ā-Kura and, by extension, also the hapū and iwi aspirations for communities
- want to know now is how this will be achieved

##### Ākonga

- saw great value in embracing all aspects of te ao Māori and having these things embedded in the learning programmes of their kura.
- Want to be involved in designing their learning around the talents, interests, passions and learning strengths.

##### Whānau

- Want kura to help their tamariki become confident, resilient, respectful, and knowledgeable people who can view the world through a Māori lens and participate with mana.
- want their tamariki to be challenged but supported, strong in their reo and comfortable with their tikanga.

##### Iwi

- Want to be recognised as an integral voice to this kaupapa and process from the beginning
- have a greater understanding, as well as a responsibility and ownership of what they need to do to support their mokopuna so that they benefit from an education that is responsive to their identity and needs
- Don't want the redesign to be done to them, without them
- Want to design a the way forward that creating a successful, authentic, robust and responsive marau where you can see the voices of the ākonga, whānau hapū and iwi.
- Want hapū and iwi pedagogical knowledge, understanding and responsiveness to be acknowledged and recognised as ways of learning and teaching that is derive from within their epistemology,
- Want a transformational curriculum, a curriculum that will turn the tide for Māori learners. Māori learners will see their culture and who they are within their learning

TE TIREWA MARAUTANGA

Te Tirewa Marautanga, as the national curriculum framework for all kura and schools that deliver learning programmes through te reo Māori from kura tuatahi to wharekura, will have a greater emphasis on the social, cognitive, linguistic, and cultural concepts that underpin learning. Within the national curriculum framework, the fundamental building blocks of learning and development will be framed in ways that recognize the whole child and the aspirations of whānau for their children, as Māori and as global citizens

MARAU Ā-KURA

The marau ā-kura provides opportunities for kura, alongside their whānau, to develop authentic learning experiences that reflect their local aspirations for tamariki, mokopuna focusing on language, culture, and wellbeing as fundamental contributors to educational success and as the lens through which to explore the National Curriculum.

NGĀ TINI MATA O TE WHAKAAKO

**Ngā Tini Mata o te Ako:**  
the strategies needed to learn, the skills required to apply learning, and the thinking required to innovate.

**Ngā Tini Mata o te Reo:**  
The competencies required for being an effective communicator or inquirer of ideas (thinking), opinions (perspectives), and understandings (knowledge).

**Ngā Tini Mata o te Mātauranga:**  
The wide range of knowledge and perspectives that enable ākonga to make sense of and participate in the world.

**Ngā Tini Mata o te Tuakiri:**  
The attitudes, values, and principles that enable ākonga to be confident, healthy, and responsible contributors and participants in the world. Understanding the ideas, beliefs and practices that impact on whānau, community and wider society.

**NGĀ TIREWA AKO** Ngā Tirewa Ako identify key knowledge, skills, and kaupapa based learning dispositions. The Tirewa Ako are comprised of ‘tohu ako’ which are the key points on a learning continuum that are important for ākonga to acquire in order to progress. Tohu Ako also give expression to Ngā Tini Mata o te Whakaako. Tirewa Mātāmua will include each ‘pou’ from within Te Tamaiti Hei Raukura.

Tirewa Mātāmua	Te Aronga o te Kaupapa	Tirewa Mātāmuri	Te Aronga o te Kaupapa
Reo Māori	The literacy requirements to be successful in learning in and through the Māori language.	Reo o whenua kē atu (te reo Pāniora, Wīwī...)	The skills, knowledge, and strategies to be effective communicators of the target language.
Reoruatanga	The skills, knowledge, and practices that access, enable and maximise the benefits of being bilingual.	Reo rotarota	The skills, knowledge, and strategies to be an effective communicator of sign language.
Te Ao Māori	The values, understandings, and practices that enable connection to and participation in the Māori world.	Reo Pākehā	The skills, knowledge, and strategies to be effective communicators of the English language.
Pāngarau	The mathematical and statistical skills, knowledge, and dispositions that enable problem solving in social and cultural contexts and situations.	Ahumoni	The ability to understand and effectively use various financial skills.
Pūtaiao me te Hangarau	The scientific and technological skills, knowledge, and dispositions that help make sense of the world and respond to social, cultural, and environmental issues.	Mātai Ture	Explores and evaluates the ability of the legal system to provide just outcomes for all individuals and groups, giving ākonga a better understanding of the legal rights and responsibilities.
Toi ihiihi	The skills, knowledge, and dispositions that enables us to respond to the world in a creative way.	Ahuwhenua	The skills, knowledge and dispositions required within an agricultural environment
Waiora	The values, attitudes, dispositions, and actions that enable us to care for self and others and thrive as healthy, connected people.	Te Taiao me te Aorangi	Description still to be formulated
Pūmanawa Tangata	The skills, knowledge, and dispositions that help us analyse how people experience the world and how they express those experiences.	Ethics	The understanding and application of the principles that guide decision making and reconcile conflicting values.
		Civics	Understanding the rights, duties, and responsibilities of being a member of society.

TE TAMAITI HEI RAUKURA

Gives prominence to Māori knowledge, the intrinsic links between all aspects of human growth and wellbeing, the aspirations of whānau, hapū and iwi, Māori language and culture as well as the skills and attribute required for future success in a global world.

He puna reo te tamaiti	The tamaiti as a proficient communicator, as an engager and evaluator of ideas, able to articulate their thoughts, opinions, feelings, and understandings as confident users of a range of literacies.
He ākonga te tamaiti	The tamaiti as a learner, as a thinker, as an innovator, a problem-solver, a risk-taker, as a contributor and creator to the world they will live in.
He tangata te tamaiti	The tamaiti as a thinking and caring human being, as a socially confident and emotionally aware person, healthy in mind, body, and spirit, guided by values and attitudes that enables positive participation in the world and respectful engagement with others.
He uri whakaheke te tamaiti	The tamaiti as a cultural and linguistical contributor to the world they live in, as mokopuna, as representatives of their whānau, hapū and iwi, as recipients, holders and creators of valued learning handed down through the generations.

KAUPAPA KŌKIRI

Multidisciplinary learning modules (also known as interdisciplinarity, cross-disciplinarity, cross curricular, and curriculum integration learning) provides opportunities for kura, along with whānau, to identify annual priority kaupapa that all ākonga will engage in. It is expected that all tirewa mātāmua will be incorporated into this learning experience.

Learning dispositions are **characteristics or attitudes to learning that are life skills**. They are closely aligned with the competencies such as 'Taking responsibility', 'persistence' when faced with problems, and 'coping with change'. Alongside identifying the learning dispositions Kaiako need to note the ways ākonga respond to learning.





Developing Tīrewa Mātāmua ...			
TE IHO STATEMENT – Explain why this Tīrewa Mātāmua is important, and what priority focus areas are included			
NGĀ TINI MATA O TE WHAKAAKO			
Ngā tini mata o te Ako	Ngā tini mata o te Reo	Ngā tini mata o te Mātauranga	Ngā tini mata o te Tuakiri
The strategies needed to learn, the skills required to apply learning, and the thinking required to innovate.	The competencies required for being an effective communicator or inquirer of ideas (thinking), opinions (perspectives), and understandings (knowledge).	The wide range of knowledge and perspectives that enable ākonga to make sense of and participate in the world.	The attitudes, values, and principles that enable ākonga to be confident, healthy, and responsible contributors and participants in the world. Understanding the ideas, beliefs and practices that impact on whānau, community and wider society.
NGĀ TOHU AKO: describe the key concepts or aspects of learning that the ākonga has mastered at a particular stage of learning. Tohu Ako provide kaiako a point of focus to support quality teaching and learning. The Tohu Ako are presented on Tīrewa Ako through a range of contexts. The Tohu Ako presents key information about the ‘big ideas’ within the kaupapa along with alerts for key learning that we can’t leave to chance.			
NGĀ WHĀINGA: are statements that describe the specific knowledge, skill, or learning that an ākonga demonstrates as they progress from less to more sophisticated learning			
TE NGAKO O TE WHĀINGA: describes what the whāinga could look like in action. The actions and behaviours listed indicate the level of skill expected at this stage of their learning in relation to this whāinga. It also unpacks the key knowledge, skills, and language that unpacks a whāinga.			
TE ROANGA O TE KŌRERO: Provides further information about the whāinga including any limitations or extensions to the types of behaviours the ākonga could be expected to display at this stage of their learning in relation to the whāinga. It also provides further information about the whāinga including problem solving activities that teachers and ākonga can use to assess understanding of the whāinga	MĀ TE KAIKO ... ..		
	MĀ TE ĀKONGA ... ..		
HEI TAUTOKO I TE AKO (Rauemi that will support learning and teaching): Includes a list of support resources and teaching strategies to help develop the skills and knowledge identified in the whāinga.			