



EDUCATION REVIEW OFFICE
TE TARI AROTAKE MATAURANGA

EVALUATION INDICATORS

for Education Reviews in Te Aho Matua Kura Kaupapa Māori



Education Review Office
Te Rūnanga Nui O Ngā Kura Kaupapa Māori O Aotearoa



Ko te Tamaiti te Pūtake o te Kaupapa

The Child – the Heart of the Matter

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Mihi

“Ko te kai a te rangatira ko te kōrero”

E aku rangatira, tēnā koutou katoa. Tēnā koutou i roto i ngā āhuatanga o te wā. E tika ana kia mihi atu ki a rātou kua hoki ki tua o te ārai. Haere hoki atu rā ki te kāinga tūturu ki reira koutou okioki ai, ki reira koutou tohutohu mai ki a mātou ngā waihotanga iho. Otirā, ko koutou te hunga wairua ki a koutou, ko tātou te hunga ora ki a tātou. He mihi nui tēnei ki ngā pou ārahi katoa e para i te huarahi kia tutuki pai tēnei kaupapa, tēnei tukanga hou mā ngā kura kaupapa Māori Te Aho Matua, puta noa i Aotearoa.

He tukanga tuku mana ki te whānau.

He tukanga whai mana mā te whānau.

Ko te aro-nui o te tukanga nei kia tupu ora tonu o tātou kura puta noa, kia tūtuki ngā tino uaratanga o Te Aho Matua mā ō tātou uri whakatipu. No reira, mē tātou tēnei e hāpai, e tautoko, e whakatinana. Mauri ora!



Foreword

Since 2001, the Education Review Office (ERO) has worked closely with Te Rūnanga Nui o Ngā Kura Kaupapa Māori o Aotearoa (Te Rūnanga Nui) to develop and monitor a specialist review methodology for Te Aho Matua kura kaupapa Māori.

Te Rūnanga Nui and ERO are committed to ensuring that the methodology reflects the principles of Te Aho Matua and is consistent with ERO's wider evaluative practice. At the heart of this methodology are five principles:

- External review is based on internal review of kura
- The review process is based on dialogue
- Evaluative criteria are based on the principles of Te Aho Matua
- There is an understanding of the nature of Māori language (within the kura) within the context of Māori efforts to revitalise and regenerate the Māori language
- There is an understanding that the curriculum development process is occurring within the context of kura kaupapa Māori efforts to re-establish mātauranga Māori (Māori knowledge) and tikanga Māori (Māori practices).

While these five principles continue to underpin the methodology, there have been changes to the content to reflect different evaluation approaches and to ensure that the methodology adequately reflects the needs of Te Aho Matua kura kaupapa Māori.

Over the past 12 years, Te Rūnanga Nui and ERO have met regularly to discuss and refine the methodology. In 2006, the methodology underwent a significant review and was amended in the interests of improvement and accountability. This review was a collaborative process that enabled the methodology to evolve alongside ERO's review methodology for mainstream schools.

ERO has since worked closely with Te Rūnanga Nui to further update the *Framework for Review and Evaluation in Te Aho Matua Kura Kaupapa Māori*. The result is a robust methodology that accommodates the interests of all parties concerned. The *Evaluation Indicators for Reviews in Te Aho Matua Kura Kaupapa Māori* sit alongside this framework and provides a useful resource for review officers and kura.

We are delighted to publish the latest methodology and trust that Te Aho Matua Kura Kaupapa Māori will find it a useful evaluation process.



Te Aho Matua Evaluation Indicators



Wāhanga

The diagrams on the following pages show the inter-relationships between Te Aho Matua wāhanga.

Te Tino Uaratanga in this document is the section of Te Aho Matua that sets out the English interpretation of the long term outcomes for students.

The visual representation, using colour, denotes how each of the other five wāhanga links to Te Tino Uaratanga. Depicting the wāhanga in this way shows the clear links between the indicators and the long-term outcomes defined in Te Tino Uaratanga.

Each wāhanga includes an overarching statement focused on student outcomes that acts as an introduction. This statement represents a summation of the indicators that follow. The colour is a visual representation of how each wāhanga links to the long term outcomes defined in Te Tino Uaratanga.

Te Wāhanga Framework (the indicator tables) acknowledges the diversity of Te Aho Matua Kura Kaupapa Māori. It recognises culturally specific features and acknowledges the importance of qualitative data in this education environment. ERO recognises the value of observable behaviour and whānau practice.

Each Wāhanga has a group of indicators. Each indicator is supported by a rationale that provides an insight into the overall content. This is followed by examples of some of the observable student behaviour and whānau/staff practices and beliefs that contribute to each indicator and influence it. Research and theory that provide the foundation for key ideas, beliefs and practices are listed.

The focus is on the student, the desired outcomes from Te Aho Matua, and the whānau practices and beliefs that contribute to these outcomes.

Te Tino Uaratanga

TE TINO UARATANGA¹ (LONG TERM OUTCOMES)

Students have free, open and inquiring minds.	Students assimilate the fruits of learning into the deeper recesses of consciousness where knowing refreshes the spirit.
Students are alert to every area of knowledge that they choose to pursue in their lives.	Students have self-esteem, self-confidence, self-discipline and well-developed qualities of leadership.
Students are competent thinkers, listeners, speakers, readers and writers in both Māori and English.	Students value their independence and self-determination in setting personal goals and achieving them.
Students advance their individual talents to the highest levels of achievement.	Students delight in using their creative talents in all feats of endeavour.
Students are receptive to and have a great capacity for aroha, for joy and for laughter.	Students radiate the joy of living.
Students are true and faithful to their own sense of personal integrity while being caring, considerate, and co-operative with others.	Students display physical and spiritual wellbeing through the harmonious alignment of body, mind and spirit.
Students are secure in the knowledge of their ancestral links to the divine source of all humanity.	Students are high achievers who exemplify the hopes and aspirations of their people.

¹English interpretation of Te Aho Matua longer term outcomes – Katerina Mataira.



TE IRA TANGATA

The student develops physical, spiritual and emotional wellbeing, an awareness of his or her individual uniqueness and knowledge and respect for him or herself and others

The student is enthusiastic about learning in a nurturing environment based on traditional Māori values, beliefs and concepts.

The student values his or her identity, is self-confident and displays positive self-esteem.

The student is physically, spiritually and emotionally confident.

The student accepts and respects gender difference.

The student is caring, considerate and cooperative.

The student is focused on and accepts responsibility for learning.

TE REO MĀORI

The student is a competent thinker, speaker, reader and writer in both Māori and English

The student is immersed in te reo me ngā tikanga Māori.

The student acquires skills for effective communication in te reo Māori.

The student engages with te reo Māori throughout the learning programme.

The student speaks te reo Māori fluently and confidently explores language.

The student acquires skills for effective communication in English.

The student acquires skills for effective communication in other languages.

NGĀ IWI

The student is secure in the knowledge of ancestral links and the hopes and aspirations of whānau, hapū and iwi

The student exhibits personal pride in their whānau, iwi and hapū.

The student acknowledges the importance attached to different roles and responsibilities.

The student demonstrates effective relationships with others.

Wāhanga

TE AO

The student understands the contemporary and traditional views of te ao Māori, the wider world and the physical and natural worlds

The student acknowledges his or her place in the Māori world, the wider world.

The student acknowledges the complexity of the natural and physical world.

The student actively investigates and explores the Māori world and the wider world.

ĀHUATANGA AKO

The student is intellectually stimulated in an environment conducive to learning

The student is actively engaged in learning.

The student's learning needs are met.

The student is a confident learner.



Te Wāhanga Framework – Indicator Tables

TE IRA TANGATA

The student develops physical, spiritual and emotional wellbeing, an awareness of his or her individual uniqueness and knowledge and respect for him or herself and others

Indicator	Rationale	Observable behaviour	Whānau practices and beliefs	Research
The student is enthusiastic about learning in a nurturing environment based on traditional Māori values beliefs and concepts.	An environment based in Māori traditional values, beliefs and concepts provides a strong foundation for the learner.	<ul style="list-style-type: none"> Students discuss the learning environment. Students contribute creatively to the design of the environment. Students participate in an environment where concepts of wairua, mauri, tapu, ihomatua and mana are reflected. Students apply their knowledge of wairua, mauri, tapu, ihomatua and mana to everyday situations. Students participate in activities that reflect tikanga practices and values. Students learn a range of karakia and whakatauki. Students use karakia and whakatauki. Students discuss their ideas with community members. Students analyse and make use of the information shared by the community. Students are involved and participate in Te Aho Matua wānanga. Students discuss the kaupapa of the kura. Students value the involvement of whānau. Students value the contributions made by others. Students are aware that who they are influences the development of the learning programme. Students have opportunities to work independently, with peers, with teina, tuakana and in groups, and do so. Students display enthusiasm for learning. Students appear happy in the learning environment. Students care for others. 	<ul style="list-style-type: none"> Whānau discuss the learning environment. They discuss the value of a nurturing environment. They make informed decisions about the learning environment. Whānau ensure that the concepts of: <ul style="list-style-type: none"> - Wairua - Mauri - Tapu - Ihomatua - Mana are reflected in the kura environment. They ensure that tikanga practices and values are reflected in the curriculum, in planning and learning programmes. Whānau use knowledge and skills from their own community. They use community knowledge and skills to enhance the learning programme. They are involved in Te Aho Matua wānanga and discuss the kura kaupapa. They are clear about Te Aho Matua and their kura kaupapa. They value the contributions made by others. Whānau combine their knowledge of students, learning, tikanga and Te Aho Matua to provide a responsive learning environment. They provide a student-centred learning environment. They focus on both individual and collective needs of students. They provide a caring and supportive learning environment. They display care and concern for students and others. 	<p>Bishop and Berryman (2006) found that the quality of educational relationships were the most influential factor affecting Māori students' educational achievement. Educational success is best achieved when the school philosophy, structures and systems reflect the cultural capital of the students. (Bourdieu in Brimi, 2005.)</p> <p>Bishop, Berryman and Richardson (2002) found that effective teachers create culturally appropriate and responsive contexts for learning by creating caring relationships, for their students and their whānau, by encouraging students to care for and respect one another, and by allowing the principles of whānau to guide their practices.</p> <p>Fulcher (2001) argues that to ensure the cultural safety of Māori children the importance of wairua must be acknowledged, as without it, one could not affirm a true sense of identity.</p>



Te Wāhanga Framework – Indicator Tables

TE IRA TANGATA

Indicator	Rationale	Observable behaviour	Whānau practices and beliefs	Research
The student values his or her identity, is confident and displays positive self-esteem.	<ul style="list-style-type: none"> A sense of identity contributes towards the student's: <ul style="list-style-type: none"> understanding of his or her place in the whānau understanding of his or her place in the local and wider communities respect for self and others his or her individual self esteem. 	<ul style="list-style-type: none"> Students know and share their own whakapapa. Students use karakia, waiata and moteatea to enhance their knowledge of their whānau, hapū and iwi. Students participate in a range of experiences to learn about themselves and their whānau. Students share learning about themselves with their peers, whānau and kaumātua. Students are exposed to whānau, hapū and iwi differences. Students learn about tangata rongonui from within the whānau, hapū and iwi. Students are aware of their individual and collective mana. Students honour and respect themselves, whānau and others. Students participate confidently. Students acknowledge their individual strengths and weaknesses. Students acknowledge their natural talent. Students display personal pride in their achievements. Students acknowledge their creative abilities. Students acknowledge that some of their individual attributes come from other whānau members. Students demonstrate confidence through their creativity. 	<ul style="list-style-type: none"> Whānau know and share their hapū and iwi differences. They use iwi knowledge to inform the content of the learning programme. They know and share the local hapū and iwi and use this knowledge to inform programme content. They know who they are and share this knowledge with students. Whānau become familiar with other whānau, their hapū and iwi affiliations. They know and use different iwi language structures, karakia, moteatea and waiata in the programme content. They actively pursue knowledge of themselves. They introduce students to tangata rongonui from within the whānau, hapū and iwi. Kaumātua and other whānau are present during different learning experiences. They model that they value individual and collective skills and attributes. They provide opportunities for students to learn about the individual and collective skills and attributes of others. Whānau know themselves and others. They demonstrate honour and respect to all people. Whānau provide opportunities for students to express themselves with confidence. They encourage students to talk about their strengths and weaknesses. They encourage students to take pride in their individual achievements. They provide students with opportunities to foster their creative and natural talents. 	<p>Taha Māori has the potential to help Māori students feel a greater sense of identity and self-worth as well as enhance their educational achievements. (Hirsch in Bishop and Glynn, 1999, pg 42)</p> <p>Harrison and Papa (2005) found that effective teachers had a strong focus on ensuring students were well versed and confident in their own history, ways of speaking and local knowledge.</p> <p>Durie (1999) found that the positive role of Māori Kaumatua represents a reciprocated arrangement whereby younger people use the skills of older relatives and in return provide care and support.</p> <p>In order for Māori students to effectively engage with study, Māori students need to see their values, experiences, traditions and cultural icons acknowledged through the curriculum. (Bishop in Gorinsky and Abernathy, 2003).</p>



Te Wāhanga Framework – Indicator Tables

TE IRA TANGATA

Indicator	Rationale	Observable behaviour	Whānau practices and beliefs	Research
<p>The student is physically, spiritually and emotionally confident.</p>	<p>The physical, spiritual and emotional wellbeing of students support and compliment their intellectual development.</p>	<ul style="list-style-type: none"> • Students are aware of the need to pursue healthy habits. • Students are aware of the importance of personal health and wellbeing. • Students participate in activities that foster physical development. • Students are involved in a comprehensive physical education programme. • Students enjoy physical activity. • Students actively support team members. • Students participate in a range of situations where different karakia, waiata and mōteatea are used. • Students know the importance of karakia, waiata and mōteatea. • Students participate in activities that foster spiritual development. • Students acknowledge their spiritual and personal needs. • Students consider the spiritual needs of others. • Students model and demonstrate care and support of others. • Students have an opportunity to talk about how they feel. • Students show concern and care for others. • Students are creative in the way they support others. • Students understand the range of personal emotions. • Students use their intuition in a range of situations. • Students are aware of the need to treat others well. • Students are able to share and display their emotions. • Students appear happy and content. 	<ul style="list-style-type: none"> • Whānau encourage and model the pursuit of healthy habits. • They discuss healthy habits and healthy food. • They encourage eating healthy food at kura. • They use rongoa in their homes. • They respect the physical uniqueness of each individual. • They respect the physical body. • They model how to look after the physical body. • They provide comprehensive physical education programmes in kura. • Whānau respect the spiritual uniqueness of each individual. • They provide a range of learning experiences that foster spiritual development. • They make available karakia, waiata and mōteatea for different situations. • They provide explanations about the importance of karakia, waiata and mōteatea. • Whānau model care and support for others. • They encourage discussion of and consideration for emotions. • They include opportunities to display care and concern in the learning programme. • They understand student development and learning phases. • They take time to ensure that students are happy and content. • They actively foster sharing. 	<p>The aim of He Korowai Oranga is whānau ora and recognises the need for positive Māori health initiatives to the benefit of Māori wellbeing and development. (Whakaitāka Māori Health Action Plan 2002–2005)</p> <p>Drawing on experience from the Māori community can help young people make informed decisions about their health. (Ministry of Health publication, sexual and reproductive strategies for action health, 2002).</p> <p>Harrison and Papa (2005) found that student involvement in activities like kapa haka instilled in students self-confidence and an awareness of their own whakapapa.</p> <p>Slater (2003) found that the programme Te Reo Kori increased Māori students' sense of self-worth and confidence as well as their knowledge of Te Reo Māori and Tikanga.</p>



Te Wāhanga Framework – Indicator Tables

TE IRA TANGATA

Indicator	Rationale	Observable behaviour	Whānau practices and beliefs	Research
The student accepts and respects gender difference.	Gender is a factor when considering the needs, aspirations and development of students.	<ul style="list-style-type: none"> Students are aware of the different roles of men and women in Māoridom. Students accept that each gender has significance in their environment. Students accept that there are differing views about gender in the wider world. Students acknowledge the distinct skills and strengths of men and women. Students understand the reciprocal relationships between men and women. Students participate in activities that foster the complementary roles of men and women in Māoridom. Students discuss contemporary and traditional views of gender. Students show respect for gender differences. Students acknowledge the influence that gender difference has on their learning and skill development. Students acknowledge their ancestors and key gender roles they held. Students aspire to fulfil their specific gender roles in Māoridom. Students practice specific gender roles in Māoridom. Students consider and accept the creative attributes of both genders. Students are caring toward those of both genders. 	<ul style="list-style-type: none"> Whānau respect both men and women. They acknowledge the roles of men and women in their environment. They acknowledge the roles of men and women in the wider world. They use the strengths and skills of men and women. They discuss and understand the reciprocal relationship between men and women. They model the complementary relationships of men and women. They include in the learning programme opportunities to further investigate these. They provide opportunity to consider contemporary and traditional views of gender. Whānau provide opportunity for students to discuss the influence gender has. They promote an understanding of ancestral gender roles. They treat each student as different and respond to their individual gender needs. They consider gender and age when determining how to respond to gender roles. 	<p>Children's gender identity is influenced significantly by the surrounding society and their gender identity in turn influences children's perceptions of different school subjects, their achievement in those subjects and also their behaviour towards others. (Biddulph et al, 2003)</p> <p>A key issue for indigenous women in any challenge of contemporary indigenous politics is the restoration to women of what are seen as their traditional roles, rights and responsibilities. (Tuhiwai Smith, 2003)</p> <p>Tuhiwai Smith (2003) argues that indigenous women need to restore and define for themselves what is seen as their traditional roles, rights and responsibilities.</p>



Te Wāhanga Framework – Indicator Tables

TE IRA TANGATA

Indicator	Rationale	Observable behaviour	Whānau practices and beliefs	Research
<p>The student is caring, considerate and cooperative.</p>	<p>Positive attitudes influence good behaviour and contribute to positive interaction that supports learning.</p>	<ul style="list-style-type: none"> Students display positive attitudes in a range of different circumstances and situations. Students are eager to be involved in a range of activities. Students compliment and praise others Students display pride in their own achievements. Students respond well across a range of different environments. Students display on-task behaviour. Students follow class, group and kura routines. Students are self motivated. Students understand the importance of good behaviour. Students are involved in discussions about good behaviour. Students know a range of techniques to resolve conflict. Students resolve conflict amicably. Students demonstrate humility and tolerance. Students display kindness and are approachable. Students display aroha and respect toward others. Students are considerate and cooperative. Students appear happy with one another. Students interact positively. Students communicate positively. Students creatively display care, concern and cooperation. Students display natural talent when caring for others. 	<ul style="list-style-type: none"> Whānau provide a range of activities that foster student involvement. They model a positive approach to kura and whānau activities. They encourage students to participate. They praise and compliment students. They acknowledge individual and group success. They reward individual and group success. They display pride in the achievements of others. Whānau model positive behaviour. They are caring. They have established clear expectations for classroom routines. They have considered the value of intrinsic and extrinsic motivation. They have zero tolerance of bullying and violence. They discuss positive parenting, non-violence and conflict resolution. They demonstrate tolerance and humility. Whānau model relationships based on aroha and respect. They display compassion. They are considerate and cooperative with others. They communicate positively. They provide social interaction that fosters tolerance and humility toward others. 	<p>Positive teacher attitudes towards Māori students are fundamental in enabling Māori students to express themselves as Māori. (Bishop and Berryman, 2006)</p> <p>Research has found that well-designed group experiences contribute to the knowledge, self-esteem and empowerment of individuals as well as motivating students, increasing academic achievement and promoting positive behaviour. (Salter, 2003)</p> <p>Research by Hohepa (1990) and Ka'ai (1990) demonstrates how the practice of whanaungatanga instils in children values of aroha, manaakitanga, atawhai and āwhina.</p>



Te Wāhanga Framework – Indicator Tables

TE IRA TANGATA

Indicator	Rationale	Observable behaviour	Whānau practices and beliefs	Research
The student is focused and accepts responsibility for learning.	Students learn better when they are interested and involved in their learning and they can relate to the subject matter.	<ul style="list-style-type: none"> Students talk about their own personal learning expectations. Students talk about where they see themselves in the kura and wider community. Students talk about their strengths and weaknesses. Students discuss and set individual learning goals. Students discuss the best strategies to achieve their goals. Students know the academic pathway they intend to follow. Students talk about the physical, emotional and spiritual pathways they intend to follow. Students know their learning objectives Students are actively engaged in creative arts. Students are divergent thinkers. Students learn from their mistakes. Students make their own choices. Students are focused on the activity they are involved in. Students display enthusiasm towards learning. Students appear involved and motivated. 	<ul style="list-style-type: none"> Whānau have high expectations of themselves, students and others. They make time to set individual and whānau goals. They encourage students to talk about their personal expectations. They encourage students to discuss and understand their individual strengths and weaknesses. They support students in setting individual goals. They understand the relationship between goal setting and success. They give students academic, spiritual, physical and emotional options. They praise students' efforts. They offer encouragement. They define the learning objectives. Whānau use a range of strategies to foster diverse thinking. They use creative arts, music, song, dance, drama, drawing, painting, prose and poetry to foster imagining. They are open-minded and encourage this in others. They provide learning activities that encourage students to make choices. 	<p>Rubie-Davies et al (2006) found that teacher expectations could have a significant impact on achievement and the learning gains of Māori students.</p> <p>Research found that teachers' self-efficacy or a belief in one's ability to make change was a powerful mechanism by which changes that lead to raising Māori student achievement could be realised. (Tuuta et al, 2004)</p> <p>Teachers were most effective when they encouraged students to be part of their own evaluation and to determine what was to be evaluated. (Bishop et al, 2001)</p> <p>Bishop et al (2001) emphasise the importance of involving children in the decision-making process about their own education.</p>



Te Wāhanga Framework – Indicator Tables

TE REO

The student is a competent thinker, speaker, reader and writer in both Māori and English

Indicator	Rationale	Observable behaviour	Whānau practices and beliefs	Research
<p>The student is immersed in te reo me ngā tikanga Māori.</p>	<p>Total immersion most rapidly develops language competence. Language development is fostered in a learning environment where creativity and experimentation are encouraged.</p>	<ul style="list-style-type: none"> Students are immersed in te reo, hear it spoken, and speak it themselves. Students understand that using te reo Māori helps them to express their identity. Students demonstrate through use that language affirms culture. Students demonstrate the wairua of te reo. Students use different technology to support their learning of te reo Māori. Students are exposed to rich language situations, marae, manu kōrero and use te reo Māori themselves. Students hear, speak, read, write and reflect on language meaning and structure. Students' exposure to te reo includes the creative use of language. Students demonstrate language knowledge and use peculiar to their whānau. Students use te reo Māori competently in a range of situations. Students understand the importance of te reo Māori. Students welcome opportunities to speak te reo Māori. Students speak te reo Māori to each other and others. Students regard te reo Māori as a taonga. 	<ul style="list-style-type: none"> Whānau speak te reo Māori at all times. Whānau immerse students in te reo and use it consistently with students. They state that language expresses identity. They demonstrate through use that language affirms culture. They model the wairua of te reo. They provide instruction, guidance and support in te reo. They encourage kōrero at all times. They know language and have strategies to prompt discussion. They encourage language exchange. They use questioning techniques to promote language use. They provide a language-learning environment that prompts kōrero, whakarongo, pānui and tūhitihi. They provide high-level exposure to oral, aural and written language. They use an integrated approach to language learning. They develop a critical language awareness. They focus on te reo Māori fluency. They provide formal instruction where they define the rules, forms and processes associated with learning and improving the use of te reo Māori. They promote opportunities to interact through speaking and writing. They provide feedback and feedforward to encourage and guide language development. They define high expectations for language development. 	<p>Indigenous histories, knowledge, experiences and identity are inextricably linked to the recovery indigenous language. (McKinley, 2005)</p> <p>Nepe in Pihamā, Cram and Walker, (2002) writes "Māori knowledge is esoteric and essentially Māori. It validates the Māori worldview and is owned and controlled by Māori through Te Reo Māori. Te Reo Māori is the only language that can access, conceptualize, and internalize in spiritual terms this body of knowledge."</p> <p>Research found that involvement in kura benefited parents/whānau, leading to parents/whānau speaking more te reo Māori and pursuing te reo Māori lessons. (Cooper et al 2004)</p> <p>Research found that effective teachers set up an oral-rich environment and organised their programmes to cater for a wide range of Māori language skills. (McNaughton et al, 2004)</p>



Te Wāhanga Framework – Indicator Tables

TE REO				
Indicator	Rationale	Observable behaviour	Whānau practices and beliefs	Research
The student acquires skills for effective communication in te reo Māori.	Communication in te reo Māori affirms student identity as Māori and gives entry to te ao Māori.	<ul style="list-style-type: none"> Students are attentive listeners. Students recognise sounds and phrases. Students mimic the spoken word and know basic words and structures. Students persist in creating clear messages. Students listen, respond, explore and discuss language. Students use verbal and non-verbal communication. Students respond appropriately in different situations. Students' individual language learning needs are considered. Students are encouraged to speak language adhering to the language code of te reo Māori. Students naturally modify their language. Students engage in a range of verbal exchanges: conversational, formal, informal, and to an audience. Students speak Māori as a matter of course. Students demonstrate that they think critically, discuss, interpret and question. Students use language appropriately and persuasively. Students use good questioning skills. Students know the range of different dialects. Students are passionate about te reo, speaking, engaging and actively seeking opportunities to speak. Students intuitively use the dialect they are most exposed to. 	<ul style="list-style-type: none"> Whānau expose students to te reo. They model language use in a range of situations. They provide a rich language-learning environment where students hear, speak and reflect on meaning and structure. They use verbal and non-verbal communication. They provide high level exposure to te reo Māori. They provide opportunities to explore language. They assess levels of oral language and determine language learning phases. They accommodate oral language learning phases. They model language use adhering to the code. They encourage language modification through correction. Whānau use a range of language acquisition strategies to promote language use. They discuss those who have achieved as speakers of Māori. They discuss the dialectal differences of language. They focus instruction on fluency They define language rules, forms and processes. They provide feedback and feedforward to encourage and guide language development. They make use of their subject and pedagogical knowledge. 	<p>International research shows that children will learn a language best through games, stories, songs and fantasy, and through immersion in varied programmes that involve them reading, writing, listening to and speaking the language. (Cooper et al, 2004)</p> <p>Well-designed instructional activities, language acquisition and literacy learning can help facilitate the learning of Te Reo Māori. (McNaughton et al, 2006)</p> <p>Learning experiences such as mihimihī, karakia, himene, waiata, poi and haka, cultural specific activities and game playing impart Māori knowledge through the use of Māori language and enable children to internalise te reo Māori as well as Māori culture. (Tangaere, in Webber, 1996).</p> <p>Bishop et al (2001) found that good teachers used effective strategies to support students in finding and using the appropriate Māori kupu for words or phrases.</p>



Te Wāhanga Framework – Indicator Tables

TE REO				
Indicator	Rationale	Observable behaviour	Whānau practices and beliefs	Research
The student engages with te reo Māori throughout the learning programme.	Language programmes that centre on student learning build and reinforce the skills progressively in all aspects of language learning.	<ul style="list-style-type: none"> Students engage with and enjoy written language. Students engage with and enjoy reading. Students actively choose texts for personal reading. Students know and use a range of written language skills. Students use their imagination when writing. Students know and use correct spelling and grammar. Students write logically demonstrating a flow of ideas. Students engage with and enjoy visual language. Students read, write and reflect on meaning and structure. Students read and write to extend their knowledge of language rules, forms and processes. Students demonstrate that they process information and interpret it before they respond. Students explore language forms and different genres. 	<ul style="list-style-type: none"> Whānau provide a rich language-learning environment where students read, write and reflect on meaning and structure. They define language rules, forms and processes. They assess levels of language and determine phases. They accommodate language learning phases. They use a range of language acquisition strategies. They make language resources to support teaching and learning. They provide feedback and feedforward to encourage and guide language development. They make use of their subject and pedagogical knowledge. 	<p>Bishop et al. (2001) found that teachers in Māori medium classes demonstrated a wide range of strategies for teaching reading and writing which also focused and reinforced the cultural identity of the children.</p> <p>Research suggests that developing a collection of methodologies, approaches and research/practice-based evidence, which are directly relevant to dual language, and dual culture learners would improve language use and understanding. (Van Hees in Ministry of Education report, 2004)</p>



Te Wāhanga Framework – Indicator Tables

TEREO				
Indicator	Rationale	Observable behaviour	Whānau practices and beliefs	Research
The student speaks te reo Māori fluently and confidently and explores language.	<p>Language learning is heightened as students are willing to:</p> <ul style="list-style-type: none"> take risks and experiment with language engage in discussion explore and question. 	<ul style="list-style-type: none"> Students actively engage in conversations and discussions. Students use language to express themselves creatively. Students publish in te reo Māori. Students engage with peers and adults in te reo Māori. Students are confident risk takers with te reo Māori. Students express their feelings. Students speak te reo Māori without switching to English and use correct Māori grammatical structure. Students ask questions intelligently and fearlessly. Students are confident to participate in known and unknown language exchanges. Students encourage, prompt and praise others. Students define the language functions. Students are expressive speakers. Students are secure in their language and culture. Students use their natural ability when speaking Māori. Students confidently use language to investigate and solve problems. Students speak Māori competently. Students are passionate speakers of Māori. Students read and write competently in Māori. Students are fluent in spoken and written te reo Māori. Students actively pursue the resurgence of te reo Māori. 	<ul style="list-style-type: none"> Whānau promote active discussions and provide a range of opportunities for students. They discuss language proficiency. They promote risk taking. They acknowledge all language efforts. They promote engaging conversations. They model grammatical correctness. They promote language use that reflects feelings and attitudes. They model language without code switching. Whānau promote a range of differing language experiences where students are challenged. They model encouragement by prompts and praise. They are expressive speakers of Māori. They are secure in their language and culture. They are passionate speakers of Māori. They insist on competence in Māori language. They provide a range of opportunities for students to strengthen reading and writing competence. 	<p>The community and kura worked in close collaboration, which resulted in the Māori language in the kura being strong and affirming for Māori. (Berryman and Glynn, 2003)</p> <p>Respect for Māori language gives Māori children a sense of self-esteem and is therefore an important component of giving respect and dignity to Māori children. (Ministry of Education 1998)</p>



Te Wāhanga Framework – Indicator Tables

TE REO				
Indicator	Rationale	Observable behaviour	Whānau practices and beliefs	Research
The student acquires skills for effective communication in English.	Māori need to live confidently in the Māori and wider world.	<ul style="list-style-type: none"> Students already display competence in reading and writing Māori. Students display a readiness to learn English. Students display a desire to learn English and request English instruction. Students are introduced to English during the learning time. Students are aware of the need to keep languages separate. Students adhere to language learning zones. Students speak English in a designated English speaking zone. Students learn according to their defined needs. Students are involved in a range of learning experiences to enhance their understanding of the English language. Students understand the diverse nature of the English language. Students discuss the conventions of English speaking, reading and writing. Students practise speaking, reading and writing in English. Students speak English competently. Students explore the English language creatively. Students experiment with the English language. Students display respect for the English language. Students display interest/a natural talent for acquisition of the English language. 	<ul style="list-style-type: none"> Whānau demonstrate that students have competence in reading and writing Māori and are ready to learn English. They discuss the benefits of introducing English. They determine a period of time for the introduction of English learning. They consider the views of students and others in determining when English should be taught. Whānau employ the services of an English teacher. They dedicate an area as an English speaking zone. They encourage the use of English at appropriate times. Whānau introduce English teaching in a well-considered way. They assess and have an understanding of the needs of individual students. They understand and apply the principles of language acquisition to the instruction of English. They model English use. They provide instruction in English about the conventions of speaking, reading and writing English. 	<p>Hingangaroa Smith (1995) found that many parents whose children attend kura kaupapa Māori want their children to develop expertise in both Māori and Pakeha language and culture.</p> <p>Findings from Berryman and Glynn (2003) found that the community and the kura worked together to provide specific support for Māori children who were making the transition from Māori to English.</p> <p>“Teachers must be fluent speakers, readers and writers in both languages... If teachers are not fluent in both languages, they will not be able to teach students the academic language proficiencies required for long-term academic success.” (May, Hill and Tiakiwai, 2004).</p> <p>Research found that students must have the opportunity to take risks, ask questions, and have the chance to use their English-speaking skills where they are respected and appreciated for learning English as a second language. (Leathley, 2006)</p>



Te Wāhanga Framework – Indicator Tables

TE REO				
Indicator	Rationale	Observable behaviour	Whānau practices and beliefs	Research
The student acquires skills for effective communication in a range of other languages.	Once students have learnt a second language they have developed skills for further language learning.	<ul style="list-style-type: none"> Students are interested in other languages. Students demonstrate respect for other languages. Students are exposed to a range of other languages. Students choose to learn another language. Students learn according to their defined needs. Students understand the diverse nature of other languages. Students explore other languages creatively. Students experiment with other languages. Students discuss the conventions of speaking, reading and writing in other languages. Students speak other languages. Students display a natural talent for acquisition of other languages. Students understand that language development includes cultural understanding. Students explore other countries and their language. 	<ul style="list-style-type: none"> Whānau introduce other languages into the learning programme. They model respect for other languages. They create opportunities for learning and instruction. They model other language use. They assess and have an understanding of the needs of individual students. They understand and apply the principles of second language acquisition to the instruction of other languages. They use other languages. 	<p>May and Hill (2003) advocate greater revitalisation of te reo Māori which focuses on speaking te reo Māori as well as achieving high level biliteracy for students in Māori-medium programmes.</p> <p>Bilingualism in education offers cognitive, cultural and social benefits... including the ability to better use language... increasing ones own cultural worldview and its relationships to others. (Berryman and Glynn, 2003)</p> <p>International research found that a sound foundation in the first language makes it more likely that subsequent language(s) will be acquired successfully. Students who are denied this foundation are found to be severely disadvantaged, their acquisition of a second language is slowed and their mother tongue skills are devalued. (Corson, 1995)</p>



The student is secure in the knowledge of ancestral links and the hopes and aspirations of whānau, hapce and iwi				
Indicator	Rationale	Observable behaviour	Whānau practices and beliefs	Research
The student exhibits personal pride in their whānau, iwi and hapū.	Knowledge of whānau, iwi, hapū, and individual identity foster a strong sense of self and community.	<ul style="list-style-type: none"> Students explain their genealogy and acknowledge those of others. Students explain their hapū and iwi connections and discuss the links with others. Students explain the importance of Māori, whānau, iwi and hapū identity. Students exhibit pride in their Māori, whānau, iwi and hapū identity. Students demonstrate their understanding of iwi-specific tikanga and kawa through their actions. Students discuss iwi differences and similarities. Students discuss the aspirations of their whānau, hapū and iwi. Students talk about and explore other societies. Students discuss historical, cultural, political, social, religious and economic events and their link to Māori heritage. Students attend a range of Māori, whānau, iwi and hapū events. Students discuss tino rangatiratanga and consider the implications of it. Students share their learning experiences with whānau. Students work alongside their peers and other whānau. Students appear happy in the whānau learning environment. Students exhibit a caring and supportive manner toward whānau. Students exhibit natural talent and are proud of their achievements. 	<ul style="list-style-type: none"> Whānau acknowledge genealogy and guide all students to determine the links within whānau, hapū and iwi. They provide opportunities for students to learn about their ancestral links. They discuss the importance of Māori, whānau, iwi, hapū and individual identity. They discuss and demonstrate iwi-specific tikanga and kawa. They model pride in Māori, whānau, iwi, hapū and individual identity. They introduce understanding of other iwi. They promote discussions about whānau, hapū and iwi aspirations They provide historical, cultural, political, social, religious and economic experiences that reflect links to Māori heritage. They provide trips and events that enhance learning about iwi. They prompt discussion about tino rangatiratanga. Whānau are actively involved in school operations, administration and programme support. They are actively involved in learning experiences. They provide a supportive and caring environment. 	<p>Whānau are an integral element of Māori social structure and provide a potential mechanism for far reaching informal educational support. (Cunningham et al. 2005)</p> <p>Constructive relationships between parents and children and with grandparents, siblings, uncles and aunts, cousins are important determinants of successful learning, and lay the foundations for positive relationships in later life. (Durie, 2006)</p> <p>When Māori students are surrounded by their culture and language they are more likely to receive positive reinforcement of their self-identity. (Aspin, in Webber, 1996)</p> <p>Research found that the use of pēpeha and karakia are used effectively as part of the ongoing learning process. (Cooper et al, 2004)</p>

Te Wāhanga Framework – Indicator Tables

NGĀ IWI

Indicator	Rationale	Observable behaviour	Whānau practices and beliefs	Research
The student acknowledges the importance attached to different roles and responsibilities in Māoridom.	In Māoridom there is a range of significant roles and responsibilities.	<ul style="list-style-type: none"> Students understand their place in society. Students define and accept the different roles and responsibilities of whānau, iwi and hapū. Students explore and become familiar with kura roles and responsibilities. Students actively pursue different roles and responsibilities in the kura. Students understand the range of roles in the whānau. Students make connections between roles and responsibilities and can explain the benefits of these. Students carry out a range of different roles and understand the contributions that they make. Students discuss the importance of clearly defined roles and responsibilities. Students discuss the status attached to different roles. Students discuss the values, skills and knowledge required for different roles and responsibilities. Students observe and experience different occasions where roles and responsibilities are clearly defined. Students experience a range of supporting roles. Students experience leadership opportunities. Students demonstrate their tangata whenua role. Students accept and take responsibility for delegated roles. Students are creative in their approach to leadership roles and responsibilities. Students show natural talent for leadership responsibilities. 	<ul style="list-style-type: none"> Whānau explain the importance of society and prompt discussion about the part people play. They provide opportunities for students to learn about the different roles and responsibilities in the whānau, iwi and hapū. They model roles and responsibilities in the kura. They provide opportunities for students to experience a range of roles and responsibilities. They discuss whānau roles and responsibilities. They discuss the connections and benefits of roles and responsibilities. They provide opportunities for students to consider the status attached to different roles and responsibilities. They prompt discussion about the values, skills and knowledge of those with different roles and responsibilities. Whānau attend a range of occasions that demonstrate different roles and responsibilities. They model different roles and responsibilities. They provide leadership opportunities. They encourage students to accept and take responsibility for delegated roles. They praise students for their efforts. 	<p>“The cultural values, customs, and practices that organise around the whānau and ‘collective responsibility’ are a necessary part of Māori survival and educational achievement.” (Pihama, Cram, Walker, 2002)</p>



Te Wāhanga Framework – Indicator Tables

NGĀ IWI

Indicator	Rationale	Observable behaviour	Whānau practices and beliefs	Research
The student demonstrates effective relationships with others.	Students that relate well to others in informal and formal situations in both Māori and non-Māori worlds will benefit their own learning and will contribute to the wider community wellbeing.	<ul style="list-style-type: none"> Students define their place in their environment. Students interact well with others in the kura, marae, the local and wider community. Students interact positively as tangata whenua with manuhiri. Students interact positively with whānau and kaumātua. Students have experiences with the wider community and others. Students discuss the differences between themselves and others. Students discuss and are curious about traditional and contemporary societies. Students develop an appreciation for learning about others. Students develop a sense of inquiry as they learn about other societies. Students demonstrate confidence when with other groups. Students demonstrate positive relationships with other groups. Students become aware of different values and beliefs. Students compare the values and beliefs of others with their own. Students accept differences and pursue positive relationships. Students interact naturally in their environment. Students relate to others in a unique fashion. Students creatively pursue positive relationships. 	<ul style="list-style-type: none"> Whānau provide opportunities for students to know their environment. They model pride in the environment. They provide opportunities to interact on the marae, in the kura, the local and wider community. They model positive interactions as tangata whenua to manuhiri. They model positive interactions with whānau and kaumātua. They provide opportunities for relationships to flourish. Whānau prompt students to consider differences among people. They provide experiences that demonstrate society's contemporary and traditional differences. They provide learning opportunities that involve others. They promote thinking about others. They elicit discussion about relationships and how best to foster positive ones. They provide opportunity to consider different values and beliefs. They encourage acceptance of difference. They model positive relationships. 	<p>Thoughtful understanding and positive attitudes, which demonstrate respect for the position of Māori parents as tangata whenua, enhance the self-esteem of Māori children and provide a basis for future learning. (Ministry of Education report, 1998)</p> <p>Whanaungatanga – building relationships – is a critical function that contributes to human potential and to successful engagement outside the whānau. (Durie, 2006)</p> <p>Bevan-Brown (2003) advocates positive reinforcement that focuses on raising and affirming self-esteem and developing social skills including interacting cooperatively and positively with others.</p>



Te Wāhanga Framework – Indicator Tables

TEAO

The student understands the contemporary and traditional views of Te Ao Māori, the wider world and the physical and natural worlds

Indicator	Rationale	Observable behaviour	Whānau practices and beliefs	Research
<p>The student acknowledges his or her place in the Māori world and in the wider world.</p>	<p>Māori live at the interface between te ao Māori and the wider global society.</p>	<ul style="list-style-type: none"> Students interact with and within their immediate environment. Students practice and apply tikanga as it applies to their environment. Students demonstrate miharo. Students discuss the local area and make comparison to other areas and places. Students know their whenua. Students discuss the relationships between Papatuanuku and Ranginui. Students discuss traditional and contemporary Māori views. Students demonstrate the links between these views, tikanga, values and beliefs. Students show respect for Māori knowledge. Students explain the traditions associated with kuia and koroua. Students display interest in the Māori world view. Students discuss the Māori view of nature and the universe. Students communicate their place in the whakapapa of the world. Students talk about their relationship with all things. Students search for knowledge of the universe. Students see the connections between themselves, their place and the world. Students are cognisant of the wider world. Students use their creative talent to express their understanding. 	<ul style="list-style-type: none"> Whānau provide a range of experiences to foster understanding and familiarity with the immediate environment. They model tikanga associated with the environment They model and demonstrate miharo. They make all learning relevant to the local area. Whānau provide opportunities to discuss the relationships between Papatuanuku and Ranginui. They take every opportunity to incorporate Māori traditional and contemporary views. They make clear links between these views, tikanga, values and beliefs. They model respect for Māori knowledge. They make use of the traditional knowledge of kuia and koroua. They seize the teachable moment. They model curiosity. They discuss Māori knowledge of nature and the universe. Whānau support students to learn their place in the whakapapa of the world. They explain the relationships with all things. They stimulate fascination with the world. Whānau are confident as Māori in the context of the wider world. 	<p>Māori worldview lies at the very heart of Māori culture – touching, interacting with and strongly influencing every aspect of the culture. This contributes to the Māori holistic view of the world and the Māori place in it. (Marsden, 2003)</p> <p>An educational context needs to be created where to be Māori is to be normal; where Māori cultural identities are valued, valid and legitimate; in other words where Māori children can be themselves. (Bishop and Glynn, 1999)</p> <p>Tangaere argues that through te reo Māori, children can relate to the spiritual world, the people, the land and the environment. (Webber, 1996)</p> <p>The relationships of people and rangatira with the land are also relationships about power – ultimately spiritual power. Ancestral place names are important signifiers of authority and identity. (Ministry of Justice publication, 2001)</p> <p>Mason Durie states that ‘uniquely relevant to Māori is the way in which the Māori world views and the wider world views of society, impact on each other. (2003 Hui Taumata Mātauranga)</p>



Te Wāhanga Framework – Indicator Tables

TEAO

Indicator	Rationale	Observable behaviour	Whānau practices and beliefs	Research
<p>The student acknowledges the complexity of the natural and physical world.</p>	<p>The physical world refers to the physical environment that we are exposed to. The natural world includes all nature in the physical environment.</p>	<ul style="list-style-type: none"> Students show interest in their physical world and are curious about it. Students care for their physical environment. Students display openness to new experiences that expose them to other physical environments. Students understand the place and part they play in the physical environment. Students explore, enjoy, appreciate and care for the natural environment. Students can explain the diversity in the natural environment. Students are true to the laws of conservation passed down by their Māori forebears. Students display an understanding of conservation. Students show that they know where and how to find answers. Students behave in an environmentally sensitive way. Students marvel at and value all life forms. Students are caretakers of the environment. Students use practices that are environmentally friendly. Students develop positive relationships with everyone and everything. Students are cognisant of the world around them. Students are creative in their response to the physical and natural worlds. Students intuitively respond to the physical and natural worlds. 	<ul style="list-style-type: none"> Whānau promote interest and curiosity about the immediate physical environment. They encourage students to care for their physical environment. They discuss how best to care for the physical environment. They expose students to a range of different physical environments. They link humanity to the physical world. Whānau provide opportunity for exploration of the natural environment. They model enjoyment, appreciation and care for the natural environment. They encourage and prompt students to interact and care for the natural environment. They discuss the diversity of the natural environment. They introduce the laws of conservation passed down by Māori forebears. They understand conservation and promote learning about this. They provide challenge to students and encourage independent investigation, and problem solving. 	<p>Māori regard for the environment is connected to the retention of a cultural identity and the maintenance of Māori ideals, beliefs and way of life. (Durie, 1998)</p> <p>The Kaitiakitanga initiative involves schoolchildren living in the Whirinaki Forest area understanding their role as guardians of the forest and protectors of their environment for the future generations. (www.kaitiakitanga.net/)</p> <p>Findings from a Ministry for the Environment report found that people are more likely to develop relevant environmental knowledge, attitudes, skills and behaviour when environmental education activities are action-oriented and focused on their own community. (Ministry for the Environment report, 1998)</p> <p>Bishop et al (2001) provide examples of environmental initiatives undertaken by children and their whānau that provides the opportunity to engage actively with the natural world.</p>



Te Wāhanga Framework – Indicator Tables

TEAO				
Indicator	Rationale	Observable behaviour	Whānau practices and beliefs	Research
The student actively investigates and explores the Māori world and the wider world.	Respect for the natural and physical environment is enhanced as students become increasingly familiar with te ao Māori. The concept of te ao Māori encompasses the physical environment and the natural environment.	<ul style="list-style-type: none"> Students actively participate in a range of different learning experiences. Students investigate and question for detail and explanation. Students demonstrate an enthusiasm for mathematical, scientific and technological concepts. Students investigate and explore through mathematics, science and technology. Students research independently. Students explore the natural and cosmic laws of the universe. Students learn about Māori cosmology (Māori interpretation of the universe). Students readily move outside their comfort zones. Students participate in ongoing action research. Students enjoy and participate readily in a range of learning challenges. Students respond creatively to questions about the Māori and wider world views. Students respond to the Māori and wider world views. 	<ul style="list-style-type: none"> Whānau provide a range of opportunities for students to explore. They encourage curiosity. They model and promote questioning. They motivate and stimulate. They make learning relevant to the students' world. They create links and examples that align the Māori world view to the wider world view. They promote exploration and inquiry. They promote research and provide resources for this to happen. They seize the teachable moment. Whānau are confident as Māori in the context of the wider world. Whānau move outside their comfort zones when necessary. They model ongoing action research. They take opportunities to challenge others. Whānau immerse students in an environment that reflects the Māori world view. 	<p>'Problem-posing education knowledge' emerges only through invention and re-invention, through the restless impatient, continuing, hopeful inquiry, human beings pursue in the world, with the world and with each other. (Freire, 2003)</p> <p>Inherent in language is a people's relationship with the world and views on the world. Therefore the context used in science education classrooms without language will wither and petrify both the knowledge and the people it comes from. (McKinley, 2005)</p> <p>Traditional knowledge forms are increasingly being recognised worldwide as a means to help find solutions to complex problems, to enhance understanding of our environment, and to provide a basis for strengthening cultural identity. (Harmsworth, 2002)</p> <p>Researchers show that Māori children can be taught to engage with their people, land and environment through te reo and tikanga Māori. (Te Whaiti, McCarthy and Durie, 1997)</p>



The student is intellectually stimulated within an environment conducive to learning

Indicator	Rationale	Observable behaviour	Whānau practices and beliefs	Research
The student is actively engaged in learning	Active engagement promotes student achievement and success.	<ul style="list-style-type: none"> Students are happy and involved. Students are calm and settled. Students appear quiet and attentive. Students appear eager to learn. Students listen intently and understand kaupapa. Students listen to kaumātua. Students enjoy different experiences. Students use all senses when learning. Students question, discuss, analyse, synthesise, test, hypothesise. Students create and explore. Students display curiosity. Students are thinkers, planners and doers. Students are motivated and willing to learn new things. Students are passionate about learning. Students appear focused and on task. Students are aware of those around them. Students encourage others. Students share and cooperate with others in groups. Students honour kaumātua as repositories of knowledge. Students willingly attend school Students appreciate whānau involvement in the learning programme. Students contribute to decision making. Students show an aptitude for learning. Students use their creativity to support them with new learning. Students use their intuition when learning. 	<ul style="list-style-type: none"> Whānau promote happiness and calm. They promote positive interactions and relationships in the learning environment. They provide stimulating learning experiences that are of interest to students. They combine different teaching modes to enhance learning. They provide activities and resources to enhance learning. They encourage, prompt and praise discussion and questioning. They guide and support students in analysing, synthesising, testing and hypothesising. They provide opportunities for students to create and explore. They encourage curiosity. They create opportunities for students to demonstrate thinking, planning and action. They use a range of strategies to motivate all students. Whānau model passion for teaching and learning. They involve a wide range of people including kaumātua in the learning programme. They provide new learning experiences. They are actively involved in the learning programme. They encourage active participation in decision making. 	<p>Research conducted by Cooper et al (2004) found that most children attending kōhanga reo and kura kaupapa were positive about their experiences and enjoyed learning te reo Māori.</p> <p>Bishop et al (2001) found that effective teachers used a variety of techniques to foster oral language learning including movement, singing, listening, and hearing.</p> <p>Hemara in Salter (2003) advocates placing children and adults at the centre of the learning process, while recognising the individual's special abilities.</p> <p>The individual child's self-confidence... attitudes to particular classroom contexts and/or particular activities are important in the child's learning. (Cooper et al, 2004)</p>

Te Wāhanga Framework – Indicator Tables

ĀHUATANGA AKO

Indicator	Rationale	Observable behaviour	Whānau practices and beliefs	Research
Students' individual learning needs are catered for.	Individual students have different interests and learn at different rates and in different ways. Teachers need to consider these.	<ul style="list-style-type: none"> Students talk about their abilities and successes. Students discuss their talents and their potential. Students define their learning needs. Students celebrate their differences. Students talk about their learning interests. Students discuss learning objectives Students link known learning to new learning. Students talk about and set learning goals. Students explain their learning objectives. Students talk about the purpose of learning. Students are happy with their learning progress. Students discuss learning relevance. Students demonstrate a keen interest in learning. Students use a range of teaching and learning resources. Students use classroom routines daily. Students work independently. Students work in groups. Students actively participate in a range of activities. Students know their roles and responsibilities in the learning environment. Students identify and follow their defined learning path. Students acknowledge their creative learning needs. 	<ul style="list-style-type: none"> Whānau use formal and informal assessment alongside purposeful observation to determine the learning needs of students. They investigate the learning interests of students. They use their knowledge of their students to support teaching and learning decisions. They use a range of relevant and regular assessment strategies. They share their learning abilities and needs. They encourage students to celebrate their differences. Whānau design and provide access to relevant programme content. They plan the programme of learning to reflect the curriculum and respond to the individual needs of students. They discuss and share the learning objectives with students. They create links between known and new learning. They encourage and support students to set learning goals. They discuss learning objectives with students. They provide appropriate teaching and learning resources. Whānau establish clear classroom management routines. They provide opportunities for students to work independently and in groups. They encourage active involvement in a range of activities. They support students to understand the part they play in their learning. They support and guide students in defining their learning path. 	<p>Evidence shows that students respond to teachers who treat them as individuals. Students felt validated by teachers who took an active interest in students' lives and wellbeing. (Abernathy and Gorinski, 2003)</p> <p>Bishop et al (2001) found that effective teachers used mixed strategies to keep children interested and focused, incorporating activities and resources into the programmes that required students to use a range of senses in abstract and concrete situations.</p>



Te Wāhanga Framework – Indicator Tables

AHUATANGA AKO				
Indicator	Rationale	Observable behaviour	Whānau practices and beliefs	Research
The student is a confident learner.	Success in learning comes from the confidence to be an active participant, accept and fulfil educational challenges and advance as a risk taker.	<ul style="list-style-type: none"> Students use their imagination throughout their learning. Students honour kaumātua and use their example as role models. Students participate in a range of experiences in different learning environments. Students demonstrate free, open and enquiring minds. Students actively seek knowledge. Students experience success with learning. Students display personal integrity. Students make choices about their learning experiences. Students display their personal preferences and strengths. Students actively use problem-solving skills. Students initiate their learning experiences. Students use their creative talent. Students use their natural talents to advance their own learning. Students display initiative. Students confidently take risks in learning. 	<ul style="list-style-type: none"> Whānau encourage students to use their imagination throughout learning. They include kaumātua in the learning programme. They provide a range of challenging learning experiences. They access the wider world to enhance the learning experience. They provide a range of resources to support the learning experience. They encourage independence in pursuit of knowledge. They acknowledge and commend success. They model professional and personal integrity. They provide opportunities for students to use their problem-solving skills. They accept the diverse learning needs and preferences of students. They praise those who show initiative in a range of situations. They provide students with skills to support them with risk taking in learning. They encourage risk taking in learning and affirm learning attempts. 	<p>Researchers found that effective teachers used positive feedback and praise to reinforce what the children had done or were doing resulting in on-task behaviour and an effective independent learning environment. (Bishop et al 2001)</p> <p>Effective teachers all used a range of traditional and contemporary approaches including culturally legitimate pedagogies such as peer tutoring, waiata, whakatauki, tauparapara, action songs, group learning, karakia, and whakapapa to engage students in learning. (Bishop, et al, 2001)</p>



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