

NZEI SUBMISSION

on

TE MARAUTANGA O AOTEAROA **He tauira hei korero**

April 2008

NZEI Te Riu Roa response to TE MARAUTANGA O AOTEAROA

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1. INTRODUCTION

Profile of NZEI Te Riu Roa

NZEI Te Riu Roa (NZEI) is the 122 year old professional and industrial union representing 44,000 members working as:

- Teachers in the early childhood, primary and composite education sectors
- Support staff in kindergartens, primary and secondary schools
- Group Special Education staff in the Ministry of Education
- Advisers and reading recovery tutors in the teacher support services
- Principals in the primary and composite sectors.

As a Treaty based organisation NZEI has instituted parallel strands of executive decision making and membership participation at a national level. Te Reo Areare, operates as a parallel strand to National Executive and works with and through Aronui Tōmua in parallel with Branches.

The parallel strands complement each other and add to the capacity, strength and robustness of NZEI's engagement with and comment on educational developments which impact on all Aotearoa New Zealand teachers and students in general and on Māori teachers and students in particular.

Throughout its history NZEI has played a constructive role in the development of education policies and initiatives and has helped to find solutions that would assist implementation. NZEI's broad membership and its main objective give it the basis to comment on *Te Marautanga o Aotearoa – He tauira hei kōrerorero*, published for consultation and feedback. NZEI has had considerable involvement in the development of the draft document, for example:

- NZEI was represented on Te Ohu Whaiti throughout the development phase
- NZEI National Executive and Te Reo Areare both also had representatives on Te Ohu Matua. Ministry officials made presentations and engaged in discussions at meetings with the National Executive and NZEI's national Māori representatives throughout the development phase
- NZEI Miro Māori, members who make up the majority of teachers in kura kaupapa and Levels 1 and 2 bi-lingual units, have been involved in the development of *Te Marautanga* through consultation and feedback carried out during the development phase
- In the development of this response to *Te Mātauranga o Aotearoa – He tauira hei kōrerorero*, published for consultation and feedback, NZEI consulted specifically with Te Reo Areare and through the wider Miro Māori membership with Aronui Tōmua, education and community networks.

2. NZEI INTRODUCTORY COMMENT

Teachers, individually and collectively, have a significant role to play in the maintenance and enhancement of quality public education in New Zealand. This role is becoming more complex as a result of growing demands. New knowledge and understandings about the learning process and external factors that impact on the process have incrementally required teachers to respond reflectively and change the way they work.

A major challenge to those involved in New Zealand education has been the way in which a generic New Zealand curriculum document could most adequately respond to Māori aspirations for the education of Māori students.

Until the development of *Te Marautanga*, changes to the curriculum to meet these aspirations have been focussed on providing for flexibility and allowing for interpretation of the current one-size-fits-all curriculum document for English medium schools. Making this comment is not intended as a criticism of the recently released New Zealand Curriculum but rather a comment on its fit with the specific aspirations of a significant proportion of Māori parents and educators.

A radical change of perspective was required to more specifically address the needs of Māori in order to own a curriculum that addressed central issues of te reo and tikanga. Importantly such a curriculum would develop, *'successful learners who are competent and confident communicators in the Māori world . . . secure in their identity and sense of belonging. These successful learners will have the skills and knowledge to participate, contribute to and to succeed in both te ao Māori and te ao whānui'*¹.

The process adopted in the development of *Te Marautanga o Aotearoa* has been significant in ensuring that this curriculum incorporates and reflects, in content and approach, a Māori worldview and upholds the cultural identity and heritage of the learners and their families. Maori members believe that the process used to develop this curriculum was crucial to ensure Maori ownership.

NZEI views *Te Marautanga* as a pioneering document that provides an exciting blueprint for kura kaupapa Maori and Level 1 and 2 bi-lingual classes and units. This curriculum document will be both liberating and challenging for kaiako in meeting learning needs.

NZEI welcomes this approach but also retains some concerns relating to operational issues involving:

- teacher supply
- provisions for the transition of students between Māori medium settings and English medium settings
- the dissemination of the core values and approaches to Māori learners and their teachers who are operating within English medium classes
- ongoing, adequate and appropriate professional development and support for teachers charged with implementing the curriculum.

¹ Karen Sewell, Secretary for Education, Foreword to *Te Marautanga o Aotearoa*

In the NZEI submission made on the New Zealand Curriculum, NZEI raised the question of a possible tension between local communities and schools when evaluating the balance between prescription and freedom. This same question must be asked in relation to *Te Marautanga* but may not elicit the same response.

Durie (2006) discussed the notion of a '*customised pathway that reflects a shift from education as a compulsory requirement to one that builds on individual interest and enthusiasm, discerning parents, the exercise of choice and the facilitation of family and personal aspirations*' (p8). Such a description in generic terms describes *Te Marautanga o Aotearoa*.

If Durie is correct then a balance must be struck between prescription and freedom to ensure safeguards and guarantees for all students whilst at the same time allowing schools to determine their own curriculum according to the needs of students and their whānau and iwi. In the same way as it did for the New Zealand Curriculum in English medium schools, this raises important questions such as 'Does the *Te Marautanga o Aotearoa* draft for consultation allow for this balance?' and 'Is there a tension between local communities and the centre?' However, the answer must be framed around the aspirations that are articulated clearly in the document and which create a new 'balance'.

3. RECOMMENDATIONS

- i That the Ministry of Education give consideration to the provision of a further teacher only day to all teachers in Maori medium schools and settings to allow schools to work with their communities to implement Te Marautanga o Aotearoa.*
- ii That provision be made to provide copies of an English language version of Te Marautanga to teachers in English medium schools who wish to gain insights to support the teaching of Māori students.*
- iii That the place of the Treaty of Waitangi and the overarching principles arising from it to guide school-based curricula are endorsed and retained in any reassessment of the draft for consultation.*
- iv That the Ministry of Education explore options to disseminate the central ideas from Te Marautanga to teachers working with Māori students in English medium teaching contexts.*
- v That recruitment and retention measures are developed to ensure teacher supply for Māori medium schools and settings.*
- vi That the issues of student transition between schools using different language mediums of instruction be explored within each sector and appropriate strategies or measures be developed to mitigate the risk to the transitioning students.*

- vii *NZEI acknowledges the importance of the specified components of the graduate profile and recommends that the base profile is left open-ended to allow local additions or variations to be made to meet specific local values and aspirations.*
- viii *That the section on Overarching Principles is reviewed and further consideration be given to the form of the statements of principle.*
- ix *That to ensure greater clarity and shared understanding it would be useful to review the values and attitudes section.*
- x *That the section on Teaching and Learning be given further consideration in terms of editing and reorganising to improve ease of access to the ideas and a more appropriate style.*

4. THE EDUCATION ENVIRONMENT

Philosophy of primary education

Primary teachers educate the whole person, teaching: knowledge, skills and attitudes that each learner will need to operate successfully within and beyond the classroom environment.

NZEI's membership believes that students are entitled to intellectual, physical and emotional development within the context of respect for identity and culture. This must be reflected within the learning programmes and structures of the school. No learning is value-free. A successful learning community celebrates diversity and recognises that success is achieved in partnerships with parents, the community and government.

Parallel to their professional dedication to teaching and learning, NZEI members are committed to a public state funded education system based on democratic ideals and access for all. This commitment is underpinned by the concept of a single national education system providing the framework for formative learning processes and allowing for local aspirations and initiative. Complementing this vision is an education service where teachers and other education professionals learn from their commonality as well as their diversity.

Arising from this philosophy of education, NZEI's stated policy position is unequivocal and recognises education as a human right and a public good. The policy on Quality Public Education includes the following items of relevance to Māori medium education in general and to the provision advocated, and the approach used, in *Te Marautanga o Aotearoa*, specifically:

- NZEI contends that every student is entitled to quality learning that is child centred, recognises each child's wider context, and which allows individuals to reach their potential
- NZEI believes the Treaty of Waitangi and the partnership it describes, must be recognised in the forms and provisions of education

- NZEI has long held that all aspects of Mātauranga Māori should be given a far greater national priority than has been the case in the past
- All students have a right to intellectual and personal development in a context of respect for identity and culture
- Access to quality public education must make provision for access by medium of each of New Zealand's official languages
- Where barriers to the above exist, the state has a responsibility to remove such barriers to fair access by employing special provisions to ensure each student's entitlement to a good local school is met
- NZEI recognises and accepts cultural and linguistic differences as human resources to be valued
- NZEI believes that equality of educational achievement rests upon the provision of equal education opportunities, opportunities that recognise cultural and linguistic differences, for there is no greater inequality than to provide the same treatment for all when that treatment is based upon the priorities, values and learning styles of only one group in society.

The philosophy underpinning *Te Marautanga o Aotearoa* is one of significant compatibility with NZEI in terms of teaching and learning. As a resource central to the needs of Māori learners and their communities, it is a valuable source of ideas and approaches for all teachers and Māori students in English medium settings and eventually should be more widely available.

5. MINISTRY OF EDUCATION CONSULTATION

Timeframe

NZEI Miro Māori were generally relaxed about the timeframe set out for consultation and made provision for school based and networking opportunities. The teacher only day was seen as important and many working in Māori medium settings believed that given the importance of the initiative that provision should have been made for further dedicated time to work with the document and to appropriately engage with their communities.

There were early reports of a lack of clarity about the professional support which was to be provided to the sector. Several members approached their usual support personnel during the early stages of the consultation period and found a general lack of knowledge about their role. This delayed the start that many wished to make in the initial weeks. Perhaps detailed information about sources of support and the process to be used could have been more widely communicated to the broader professional support and advisory agencies, and community, to ensure information was quickly available to those seeking it.

Positive aspects of the consultation process were reported by members. A variety of measures were taken to ensure that information was available to teachers. These included:

- Consultation support materials, compiled to assist facilitators, teachers and teaching communities to understand the draft document. Copies of this material were available to be downloaded from both the Ministry of Education website and the tki website;
- A Board View article in the Education Gazette in December last year; and
- Individual letters to the 367 Maori immersion schools and settings.

Breadth of Consultation

The English language 'version' of *Te Marautanga o Aotearoa* caused problems for many teachers and principals who wished to engage with the document. It provided a clear description of the approach and the significant elements of the curriculum, but the decision made to provide only partial content in terms of the learning areas proved frustrating to those interested in making links to their learners in English medium settings.

Principals and many teachers in schools with bi-lingual units have a professional interest and responsibility to engage with *Te Marautanga* and this engagement was made more difficult by the lack of language access to some areas of the document.

NZEI believes it would be beneficial for all teachers in English medium settings, to become familiar with this curriculum to support the teaching and learning of Māori students alongside the New Zealand Curriculum.

In NZEI's view the teacher only day was just a starting point to become acquainted with the draft and to provide initial feedback to the Ministry. Engaging fully with the curriculum draft takes considerably longer and future consideration should be given to providing a further Teacher-Only Day to those charged with implementing the final document.

Feedback questionnaire

The questions posed in the feedback form can be used to shape the response schools will provide. This constraint helps to make the information gathered focussed and wieldy for analysis purposes and limits the richness of information which can be gathered by a more open ended process. People's responses do not always fall into neat categories. It is acknowledged that respondents responding online have the facility to make additional comment, the format itself does not invite those responding to do so.

Recommendations:

- i That the Ministry of Education give consideration to the provision of a further teacher only day to all teachers in Māori medium schools and settings to allow schools to work with their communities to implement Te Marautanga o Aotearoa*
- ii That provision be made to provide copies of an English language version of Te Marautanga to teachers in English medium schools who wish to gain insights to support their teaching of Māori students.*

6. RESPONSE TO IMPORTANT ELEMENTS

The Treaty of Waitangi

NZEI as an organisation recognises and upholds the importance of the Treaty for the profession in its structures, its policy and its code of ethics for all members.

'The basis of constitutional government in this country is to be found in its founding document, the Treaty of Waitangi. My government values and remains committed to strengthening its relationship with tangata whenua. That means fulfilling its obligations as a Treaty partner to support self-determination for whānau, hapū and iwi'. [Governor General Dame Silvia Cartwright in the Speech from the Throne 2002].

Ngā Mātāpono Whānui: *The Overarching Principles* begins with the statement 'Central to *Te Marautanga o Aotearoa* is the Treaty of Waitangi' and this statement is a welcome marker of difference between this document and the New Zealand Curriculum.

The statements of principle that follow the above quote, describe how the centrality and importance of the Treaty is articulated in terms of teaching and learning, the focus that provides for relationships, and for the protection and promotion of te reo, kawa and tikanga.

This stake in the sand gives strength and focus to what follows. It is seen as an important dimension that to a large extent gives legitimacy to, and justification for, a parallel curriculum which addresses the real learning needs of students in Māori medium education.

Recommendation:

- iii That the place of the Treaty of Waitangi and the overarching principles arising from it to guide school-based curricula are endorsed and retained in any reassessment of the draft for consultation.*

Māori education

In a submission made in response to the New Zealand curriculum draft NZEI commented that the draft asserts that '*students who identify as Māori have the opportunity to experience a curriculum that reflects and values te ao Māori*' (Ministry of Education 2006a, p9). NZEI's submission noted that: '*There is nothing in the (New Zealand) curriculum draft to support that statement.*'

In sharp contrast *Te Marautanga o Aotearoa; He tauira hei kōrerorero* provides just that and more. It provides affirmation of identity, utilises, promotes and strengthens te reo Māori and reflects and supports tikanga. It does this through its content and methods and through its structure and form. Students engaged with this curriculum will gain significant benefit and will be supported to participate effectively and positively in the Māori community and the global world.

These aspirations and outcomes also have a high degree of relevance for a further cohort of Māori students who, by reason of their location within the system, cannot access them to the same degree as their peers located in Māori medium settings.

Again in an earlier submission in response to the New Zealand Curriculum draft NZEI noted that *‘Currently 3.8 percent of all Māori students are attending kura kaupapa Māori. A further 16.2 percent of Māori students are taught in Māori-medium programmes which involve students being taught in some or all curriculum learning areas in the Māori language (Ministry of Education 2006e). The fact that the Māori curriculum accessed by Māori medium students is contextually located in the Māori world, that the majority of Māori students, however, in the mainstream will be relying mainly on Pakeha interpretations to develop and determine appropriate learning contexts, indicates a continued unfairness that is problematic’.*

NZEI believes that in the near future some form of bridging or support document should be developed to further disseminate benefits to a wider range of Māori students.

Recommendation:

- iv That the Ministry of Education explore options to disseminate the central ideas from Te Marautanga to teachers working with Māori students in English medium teaching contexts.*

Teacher supply

A question remains as to the capability of teachers to meet the aspirations of Māori, despite their willingness. The curriculum draft leaves this question open to each school to address. Teacher supply or the availability of teachers to implement the curriculum remains a critical factor in the success of this important initiative and it must be addressed on a national level.

NZEI recognises the past measures taken nationally to increase the number of teachers with the necessary skills, knowledge and training to meet the demands of Māori medium schools and settings. However, the crisis of supply persists from year to year. There is an urgent need to apply fresh thinking to solve this problem and to recruit the teachers necessary to adequately resource Māori medium education.

Recommendation:

- v That recruitment and retention measures are developed to ensure teacher supply for Māori medium schools and settings.*

Student transition between Māori and English medium schools

An extremely important issue that does not seem to have received explicit attention in relation to the movement of students between schools is the risk posed to students when moving between Māori and English medium schools. The growing transience of student populations in New Zealand suggests that this movement will occur more frequently. It has increased in the past two decades and has created the need for a heightened focus. Te Marautanga o Aotearoa is silent on this matter.

One of the advantages seen in a ‘national curriculum’, often supported by accompanying New Zealand produced learning and teaching support documents, is the degree to which it could support students relocating to new schools during the school year.

There is anecdotal evidence, at least, that some students entering or re entering English medium schools from Māori medium are facing extreme difficulty in making the transition. It appears that these students in many instances are falling through the gaps.

Recommendation:

- vi *That the issues of student transition between schools using different language mediums of instruction be explored within each sector and appropriate strategies or measures be developed to mitigate the risk to the transitioning students.*

7. Te Marautanga o Aotearoa: He tauira hei kōrerorero

Introduction – He Kupu Whakataki

The aspirational first purpose of *Te Marautanga o Aotearoa* is ‘to develop successful learners’.

This statement, in the English version, evokes the ghost of past failures for many Māori students and unashamedly makes a promise of a new beginning, new approaches and new outcomes. A deceptively simple statement has immense power. It combines the aspiration with a statement of intent and sets the scene for what is to follow.

Through an elaboration of aspirations or ‘goals’ links are made to the learning environment for school children being taught through the medium of te reo Māori. This section sets the scene in a very transparent manner. There is no lack of congruency between what is held important for the learners and those held as important learning outcomes in other parts of the system.

This section notes the emphasis on the socio-cultural aspects of teaching and learning. Teaching and learning is rooted in a context and is nourished by that context. In turn the context is strengthened by the learning.

NZEI is supportive of the approach taken by *Te Marautanga o Aotearoa* and of those involved in its development.

Graduate Profile – Te Ahua o te Akonga Ka Puta

This section turns many other national curriculum developments on their collective heads by putting a focus on the ‘qualities and characteristics of a graduate of Māori-medium education’ at the outset. It is an effective device and provides a useful touchstone for those involved in the teaching and learning process.

The Graduate Profile puts the focus on the sort of educational and socio-cultural attainment learners will have achieved. It identifies ‘life skills’, framed in terms of personal and social qualities, values and attributes, which will be held by or promoted to graduates.

The personal outcomes for the world outside school, the world of work and employment, are specified in the section on Career Choices and are supported by the life skills section which precedes it.

The danger of a listing such as this is that in its attempts to specify 'many' in order to be all inclusive there is a danger in dismissing, by omission, equally important elements of the profile for graduates.

As an example only, and not as a point of advocacy, 'to be literate and numerate', may be seen by many as qualities or attributes that are important for graduates to have and are not summed up in 'to experience academic success'.

NZEI understands that in part at least, the graduate profile was a measure or an approach taken to avoid the testing, grading, levelling criteria based standards. It also provided an opportunity to focus on 'cultural practice' and called on 'educators' to discuss what 'they want' for their tamariki. It emphasises the independence and autonomy of tamaiti to control their career pathway with guidance.

Recommendation:

- vii NZEI acknowledges the importance of the specified components of the graduate profile and recommends that the base profile is left open-ended to allow local additions or variations to be made to meet specific local values and aspirations.*

Rationale – Te Pūtake

NZEI recognises that the opening statement in this section is a clear summary of the rationale of *Te Marautanga o Aotearoa*. It specifies the content and sets out the school charter requirements for this document. It also identifies the application of the document as a 'framework' to be used to develop, guide, inform, provide and support a range of functions often ascribed to curriculum documents.

This section is non controversial and useful, although it could be argued that the last function articulated is redundant and is covered in a combination of earlier stated items.

Overarching Principles – Ngā Mātāpono Whānui

Again, this section provides a very clear articulation, in the opening paragraph, of the beliefs that underpin the *Curriculum*.

Although the definition of a 'principle' used in this document is conventional and very similar to that in many New Zealand curriculum documents, the examples given of principles do not necessarily follow the conventional forms. The first 'principle' fits the conventional use of the term but it is harder to recognise the second statement 'The learner has a High Level of Personal Awareness' as a statement of principle. It more closely resembles a learning outcome statement or an indicator of performance.

The third 'principle' 'The Learner Achieves Their Potential' is again not a principle in the more conventional use of the term. It could be more accurately described as a global outcome or endpoint indicator.

The follow up statements under each 'principle' make them more recognisable and slightly clearer but NZEI believes that it may be useful to re-examine the use of the word principle in this section and to revise its use to meet more usual conventions.

Recommendation:

viii That the section on Overarching Principles is reviewed and further consideration be given to the form of the statements of principle.

Values and Attitudes – Ngā Uara, Ngā Waiaro

It is difficult in this section to identify the actual values being promoted. They are not overtly described but are left to the interpretation of the reader. This comment is being made on the basis of the English language version of the document.

The descriptors which attempt to identify the values are better at describing the behaviours and attributes that a learner would exhibit on the basis of the values held, than they are at identifying or describing the underpinning value itself.

Attempts to identify the underpinning value in statements describing the behavioural attributes of individual were difficult. The real issue with this section is the possible differences of value ascription and the possibility of a lack of a shared understanding of which value was being exhibited by each behavioural descriptor.

NZEI believes that for clarity and to ensure shared understanding it would be useful to review this section of the curriculum.

Recommendation:

ix That to ensure greater clarity and shared understanding it would be useful to review the Values and Attitudes section.

The Māori Language – Te Reo Māori

NZEI found this section clear and straight forward. It captures and describes the essence of te reo Māori and its role as the vehicle for Māori cultural practices and thought. It clearly articulates its role in accessing the Māori world and mediating the learners understanding of their role in it.

This section also provides appropriate indicators of achievement in a range of language, cultural and social contexts.

The following suggestions made by Te Reo Areare, intended as value adding points, were, the possible inclusion of resourcing and further opportunities to enable learners to practice their reo in real situations. They noted that the language supports and sustains the culture and the goals of all.

The English Language – Te Reo Pākehā

An early statement in this section specifies that 'Learning English encompasses learning the language and learning about the language'. The place of English language in *Te Marautanga* is clarified in this section.

Together with te reo Māori, English language programmes are seen to enable students to study, use and enjoy literature, communicate orally, visually and in writing, for a range of purposes and audiences. English in this sense has a functional role. It represents a language with currency in the wider community.

English also is an important component of the development of bilingualism and the cognitive, cultural, and social benefits that accrue through bilingualism.

Learning about another language and how it works is seen to equip students to make language choices and to apply them in a range of contexts.

What is not clarified in this context is whether English will be taught as a second language or approached as language which students are already using widely outside the school community. If it is to be taught as a second language there may be important implications for teacher training and development.

Enhancement through Educational Achievement: *He Toi Mātauranga, He Mana Tangata*

This section establishes the whānau, hapū and iwi as a valid place of learning. It highlights the need, in this context, to source knowledge from the past as well as the present and includes a strong focus on knowledge for the future.

This section, perhaps more than other sections, addresses the need of the school to acknowledge, respect and build on students existing knowledge which stems from the family.

The focus in this section provides an important point of difference between the *New Zealand Curriculum* and *Te Marautanga*. It is culturally located and makes explicit that knowledge is not an abstraction separate from the people who created it. Knowledge is seen as embedded within beliefs, values and cultural practices.

He Toi Mātauranga, He Mana Tangata is central to this curriculum and articulates a vision of the Māori student, secure with 'self', respecting and being comfortable and confident in many 'worlds'

A further strength of this section is its assertion that learners and their families are not simply purveyors and users of existing knowledge but are also active agents in the construction of new knowledge.

Teaching and learning: *Ngā Āhuatanga Ako*

This section appears to attempt to cover too much and at times strikes an uneasy balance between a curriculum statement and a prescription manual on teaching and learning strategies.

This appearance is further underlined in the English language version in which there seems to be much 'lost in translation'. An eclectic collection of elements are presented grouped under somewhat idiosyncratic headings.

Much of the content is sound and advocates widely accepted ideas and beliefs about teaching and learning but the messages are not well ordered and easily accessible. It would benefit from some further editing and perhaps reorganisation of ideas to be communicated.

Recommendation:

- x *That the section on Teaching and Learning be given further consideration in terms of editing and reorganising to improve ease of access to the ideas and a more appropriate style.*

Designing a School based curriculum: *Te Whakahoahoa Marautanga a Kura*

Schools that have existing curricular may be daunted by the task of designing a new school based curriculum. In many cases it may be important for them to start with the curriculum they have and to evaluate whether it can be adapted to meet the new curriculum guidelines.

This section is light in detail and has an unfinished look to it. It is suggested that it would be useful for schools to have more guidelines for this process. These guidelines could be included in this section or be published in a separate resource but referenced to this part of the main document.

The use of pedagogy Māori and Māori ways of learning should lead the school curriculum design.

This aspect of the curriculum guidelines demands that the design of the curriculum is a multi-faceted process with multi-partners and while many kura kaupapa Māori will be very familiar with this aspect there will be those, possibly located in English medium schools who would benefit from more guidance and support.

Such guidance and support could be provided within this document or by other resources or professional development opportunities. The additional workload imposed by this important requirement may have to be carefully managed, particularly in smaller Māori medium settings.

The Learning Areas: *Ngā Wāhanga Ako*

The seven learning areas outlined in detail following this generic heading are well developed and well articulated. The levels and learning activities formalised are appropriate and state clearly the expectations of expected student achievement at each level.

Each learning area has been reviewed separately by those involved in Māori medium education and they have expressed their approval. This section and its component parts are seen as having positive value and should provide a sound basis for teaching and learning programmes.

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