



Rapua Te Ara Tika Guidance (English Interpretation)

Rapua Te Ara Tika



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Rapua Te Ara Tika



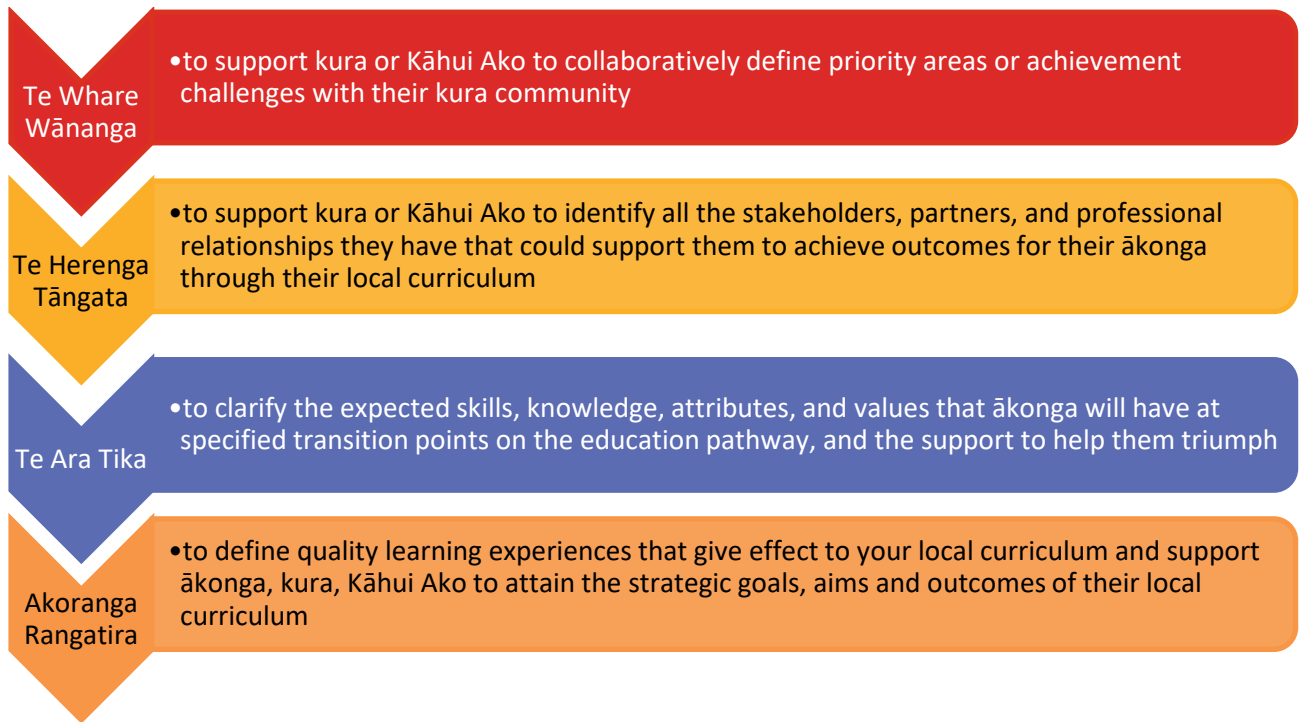
Rapua Te Ara Tika is an online tool designed to help Kāhui Ako, kura kōhungahunga, kura, and wharekura define, document, and track the implementation of their local curriculum – marau ā-kura, or marau ā-kāhui ako.

Based on a tikanga Māori approach, Rapua Te Ara Tika supports using wānanga to explore, share, discuss and create a seamless and meaningful educational pathway for Māori-medium learners. Importantly, Rapua Te Ara Tika encourages Kāhui Ako and kura to ensure all stakeholders along the education pathway have a voice and share in the development, growth, and achievement of ākonga.

Whether you are a new Kāhui Ako, or a kura that has been implementing a marau ā-kura for some time, Rapua Te Ara Tika can be utilised to develop or review your local curriculum and to define expectations for learning and teaching in your local context.



Rapua Te Ara Tika consists of four interrelated components:



This document explains the key concepts and recommended approaches to utilising the four interrelated components of the Rapua Te Ara Tika Toolkit.

Te Whare Wānanga

"Kua takoto te manuka."



Te Whare
Wānanga

•to support kura or Kāhui Ako to collaboratively define priority areas or achievement challenges with their kura community

Te Whare Wānanga

Within Rapua Te Ara Tika, Te Whare Wānanga can be used to define and capture the priority areas for your kura or the achievement challenges for the Kāhui Ako.



Identifying those key areas that your kura or kāhui ako will focus on through a wānanga process will ensure that the challenges are the right ones to focus improvement effort on, and that all stakeholders are recognised, acknowledged, and engaged. Whether the wānanga takes place on the marae, at the kura, or elsewhere, the process and tikanga are still relevant.

Te Tono

Invite and welcome the involvement of all the various groups and people who have been/can be involved in the Kāhui Ako, or kura such as: iwi; local businesses and employers; tertiary providers; industry training providers; crown agencies; public sector and other community organisations; an Māori-medium and English-medium kura and schools, wharekura and secondary schools, ākonga, kaiako and teachers, principals and boards of trustees.

Te Mihimihi (Informal Introductions)

An informal opportunity for all participants to introduce themselves, where they are from, their own family ties and educational background, so that others present can make connections.

Te Whakamārama (Explanations)

A discussion and sharing of ideas about the reason for meeting, and an opportunity for those present to explain their aspirations for the education of ākonga. This part of the wānanga will set the context for discussing specific issues.

Ngā Kaupapa Kōrero (Issues)


Discussions to help identify key issues: Why we are here? What are we seeking to find out? What do we currently know? (see *Ngā Pou o Te Whare Wānanga*)


Ngā Urupounamu (Key Questions)


What key questions do we have? What are our priorities? Will these questions give us what we want to know? (see *Ngā Pou o Te Whare Wānanga*)

Ngā Pou o Te Whare Wānanga

Three pou or pillars have been identified to guide the discussions (Ngā Kaupapa Kōrero and Ngā Urupounamu). The pou encourage wānanga participants to utilise the learnings of our ancestors to inform the direction of the key priority areas/achievement challenges. Each pou has its own status and purpose, but the strength of these pou is seen when they come together as a Poutokomanawa for the whare wānanga.

<p>Poutiriao</p>	<p><i>He rā anō kei tua.</i> Physical landscape, connections to ngā Kaitiaki, sense of identity in relation to land.</p>
	<p><i>Ko tā te Poutiriao, he whakamārama i te taiao e noho nei ngā ākongā me te pānga o te taiao ki te tuakiri.</i></p> <p>Poutiriao relates to the natural, physical and celestial worlds. Poutiriao explains a Māori indigenous identity, a connection to land, sea, rivers, and sky and beyond.</p> <p>In considering Poutiriao, the aim is to help everyone understand what the current state of teaching and learning is in relation to ākongā success, and why.</p> <p>During these discussions participants also discuss ways to instill a sense of identity in ākongā, to enhance their understanding of the world and to explore the richness of the natural world by knowing who they are and their place within the world.</p>
<p>Hei wānanga:</p>	<p>Where are we currently? <i>Kei hea tātou ināianeī?</i></p>

<p>Pouawatea</p>	<p><i>Te tiromahuta ki te paewhenua, te mōhio ko wai ahau, nō hea au, ā, e ahu ana au ki hea.</i> Future landscape: knowing who I am, where I come from and where I am going?</p>
	<p><i>Ko tā te Pouawatea, he whakamihi i te wāheke.</i></p> <p>Pouawatea focuses on utilising the knowledge and understanding about identity and connection to plan forward, ensuring that ākonga are engaged in learning that is future focused based on knowing who they are.</p> <p>Therefore, Pouawatea focuses on future learning, innovation, technology, growth and advancement, realising potential while also maintaining responsibility for kaitiakitanga embedded in the Poutiriao and Pouwhenua domains.</p>
<p>Hei wānanga:</p>	<p>Where are we heading? <i>E ahu ana tātou ki hea?</i></p>

<p>Pouwhenua</p>	<p><i>Te ao tangata, ngā hekenga, te tūrangawaewae me ōna pānga ki te tangata</i> The human world, migrations, sense of place and belonging.</p>
	<p><i>Ko tā te Pouwhenua, he whakaahua i te taha ahurea, i te taha pāpori, i te tuakiri tonu o ngā ākonga. Koinei te tūāpapa o tēnei mea te ako.</i></p> <p>Pouwhenua relates to human relationships and interconnectedness, personal characteristics and the socio-cultural nature of ākonga. A Pouwhenua perspective looks at the history of human relationships to an area, to reinforce and validate a strong sense of identity as the foundation for learning and teaching. Relationships may be formed or enhanced through professional connections that support the work of teachers and leaders, to enable them to provide rich, relevant quality programmes for their ākonga.</p> <p>In the Pouwhenua space, participants identify relationships that can support the teaching and learning of ākonga. These are the relationships that connect with community and may result in learning partnerships and collaborations with individuals, groups and organisations. Relationships may also be formed or enhanced to support the work of teachers and leaders, to enable them to provide quality programmes for their ākonga.</p>
<p>Hei wānanga:</p>	<p>Who can support us? <i>Ko wai mā te hunga tautoko?</i></p>

Te Whare Wānanga

“Kua takoto te manuka.”

When ready, access *Te Whare Wānanga Kōrero Whakamārama* and use the online form to enter details about your priority areas/achievement challenges.

Te Herenga Tāngata

"Ma te iwi te tamaiti e whakatupu



Te Herenga Tāngata

- to support kura or Kāhui Ako to identify all the stakeholders, partners, and professional relationships they have that could support them to achieve outcomes for their ākonga through their local curriculum

Te Herenga Tāngata

Within Rapua Te Ara Tika, Te Herenga Tāngata is designed to help you identify and capture information about your stakeholders, partners, and professional contacts.

Kaiako, kura and Kāhui Ako enjoy many relationships with many different individuals, groups and organisations that can support ākonga and your priority areas/achievement challenges (e.g., parents, kaumātua, marae, hapū, iwi, community groups, businesses, and professional colleagues).



Types of relationships

Te Herenga Tāngata helps kura and Kāhui Ako identify current key contacts and relationships that already exist or may need to be developed. Individuals and groups can be allocated to one of four types of contact depending on the type of relationship that exists with that contact person or group. In identifying these relationships, possible gaps will become evident.

The tool considers four types of relationships:

Type	Description
Herenga Motuhake	People and organisations that share ownership of your vision for ākonga e.g., whānau, iwi, kaumātua, marae, rūnanga etc.
Herenga Taketake	Key individuals, groups and organisations outside of your Kāhui Ako or kura that are directly involved in working with kaiako or ākonga to support learning in relation to your priority areas/achievement challenges.

Herenga Ngaio	Professional colleagues who support the work of the kaiako and tumuaki e.g., PLD providers, professional associations, Ministry of Education advisors etc.
Herenga Ratonga	Individuals or groups who provide services and resources to support learning e.g., health providers, police, IT providers, publishers, resource developers, local businesses.

Te Herenga Tāngata

“Mā te iwi te tamaiti e whakatupu.”

Once key contacts have been identified, information about each contact can be entered into Te Herenga Tāngata for future reference through iterative local curriculum development processes.

Te Ara Tika

"Ki te kāhore he whakakitenga ka ngaro te iwi."



Te Ara Tika

•to clarify the expected skills, knowledge, attributes, and values that ākonga will have at specified transition points on the education pathway, and the support to help them triumph

Te Ara Tika

Within Rapua Te Ara Tika, Te Ara Tika will help you to think strategically about the learning pathways that your ākonga might choose.

Ākonga are more likely to experience success if there is a coherent, and continuous education pathway that is relevant to their and their whānau aspirations. This requires a clear and agreed understanding of where the pathway is heading, and what the expectations are along the way so that transitioning from one part to the next is smooth and seamless. Te Ara Tika is designed to help kura and Kāhui Ako identify the expectations at key transition points for ākonga.



What do we mean by a transition point?

The term 'whakawhiti' is used in Te Ara Tika to refer to the process of transition as ākonga move along their education pathway. Along the way there will be key points of transition that need to be supported in order for the ākonga to engage and function successfully in a new learning phase. This may be from one school year to the next, from one kura to another, from one year level to another or from one curriculum level to another. Each kura or Kāhui Ako is able to determine their own key transition points according to their own evidence.

Te Ara Tika has been designed to help you select the focus areas and capabilities that your community believes should not be left to chance. You will need to identify these for each transition point.

Having a vision

Having a clear vision for ākongā learning is a good starting point for thinking about transitions. This might be in the form of a graduate profile that describes the values, attitudes, capabilities and attributes that whānau, hapū and iwi expect for their ākongā.

The attitudes, values, and skills within the national curricula and marau ā-kura can also be used to guide you in defining expectations for ākongā at key transition points e.g., from kura kōhungahunga to kura, from one school year to the next, across curriculum levels or from wharekura to the different pathways when they leave school.

Defining Tauākī Whakawhiti

Te Ara Tika will help you to develop transition statements —Tauākī Whakawhiti—that describe the values, attitudes, capabilities and attributes that you agree ākongā will have had the opportunity to develop at specific transition points. One of the key capabilities to be considered in any successful transition for Māori medium ākongā is language acquisition. This capability should be considered not only in terms of what ākongā need to transition across various points on a Māori medium pathway, but also, at times, between Māori and English medium pathways. Another key point is to consider the readiness of the kura environment to receive and support ākongā.

Tauākī Whakawhiti can be reviewed and amended at any time.

More information

Guidance is provided to help you develop and define Tauākī Whakawhiti that capture the capabilities of ākongā that are relevant, and contribute to how you can realise your kura or Kāhui Ako vision. Other helpful references include:

Bright, N., Barnes, A. & Hutchings, J. (2013). *Ka whānau mai te reo: Honouring whānau, upholding reo Māori*. Wellington: NZCER.

<https://www.nzcer.org.nz/research/publications/ka-whanau-mai-te-reo-honouring-whanau-upholding-reo-maori>

Hipkins, R. (2017). *Weaving a coherent curriculum: How the idea of 'capabilities' can help* Wellington: NZCER.

<https://www.nzcer.org.nz/research/publications/weaving-coherent-curriculum-how-idea-capabilities-can-help>

Te Ara Tika

“Ki te kāhore he whakakitenga ka ngaro te iwi.”

Once you have identified your key transition points and defined Tauākī Whakawhiti, enter the details into Te Ara Tika.

He Akoranga Rangatira



*“Mā te kōrero ka mōhio
Mā te mōhio ka mārama
Mā te mārama ka mātau
Mā te mātau ka ora.”*

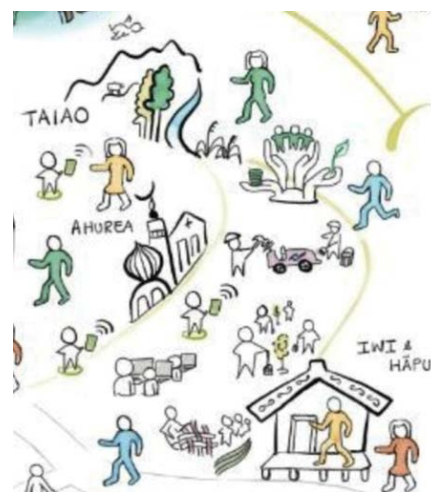
Akoranga Rangatira

- to define quality learning experiences that give effect to your local curriculum and support ākonga, kura, Kāhui Ako to attain the strategic goals, aims and outcomes of their local curriculum

He Akoranga Rangatira

Within Rapua Te Ara Tika, He Akoranga Rangatira is designed to help Kāhui Ako and kura define what constitutes rich and relevant learning and teaching – that which is valuable and valued by ākonga and their whānau, their hapū and iwi.

Kāhui Ako and kura can enrich learning by designing programmes that enable ākonga to use and develop capabilities that are relevant and consistent with their whānau aspirations for their ākonga, their hapū/iwi connections, their community and their environment.



What are Akoranga Rangatira?

Akoranga Rangatira immerse ākonga in learning at a physical, spiritual and intellectual level, and draw upon all of a learner’s senses. Most importantly, Akoranga Rangatira are those learning experiences that are relevant and valuable to ākonga and their whānau, and align to the aspirations of kura, whānau, hapū/iwi and community. These experiences may be different for each ākonga, and between kura.

Considerations

Before using The Rapua Te Ara Tika tool to record and track your Akoranga Rangatira, there are some key questions for the leadership team of your Kāhui Ako or kura to consider.

Leadership

- Who will lead this work?
- Who will be invited to participate in the leadership of this work? Consider the information in He Herenga Tāngata.
- How will ākonga, parents, whānau, hapū/iwi, community be empowered and embraced in the design?

Communication

- How will the importance of this work be communicated to all members of the Kāhui Ako or kura community (ākonga, parents, whānau, community, hapū/iwi, other kura)?

Review

- What review and evaluation processes will you use?
- How will the voices of ākonga, parents, whānau, hapū/iwi, community be included in the review and evaluation?
- What questions will be important to explore and what types of evidence will you look for?
- How will you use your evidence for continuous improvement?

Connections within Rapua Te Ara Tika

He Akoranga Rangatira operates alongside the other three components of Rapua Te Ara Tika.

Tool	Description
Te Whare Wānanga	Wānanga participants identify key priority areas that are the focus of learning and teaching inquiries across a kura or Kāhui Ako. The learning and teaching inquiries are the contexts for determining the type of learning opportunities (Akoranga Rangatira) that will be required to address the key priority areas and specific learning needs of ākonga.
Te Herenga Tāngata	The people identified in Te Herenga Tāngata are those who provide support to help you achieve the goals of the learning and teaching inquiries. These people would also be involved in the planning and design of Akoranga Rangatira.
Te Ara Tika	The 'right' pathway will be determined by the needs and aspirations of ākonga and their whānau. In Te Ara Tika, key points of transition are described that ensure the pathway is coherent and consistent. Akoranga Rangatira are those learning experiences that are relevant to attaining the goals and actions for the pathway.

Defining Akoranga Rangatira

Using the wānanga process outlined in Te Whare Wānanga will help to ensure that all groups within the kura or Kāhui Ako have a valued role in defining what constitutes rich and relevant learning and teaching.

Te Tono (A request)

Call a meeting for all members of the kura or Kāhui Ako to discuss the characteristics of Akoranga Rangatira.

Te Mihimihi (Informal Introductions)

Provide an opportunity for attendees to introduce themselves and connect with others.

Te Whakamārama (Explanations)

A discussion and sharing of ideas about the reason for meeting i.e., to identify types of learning opportunities that develop the learning that is relevant and valuable with regard to the aspirations of ākonga and whānau. Share the explanations about Ngā Pou.

Ngā Kaupapa Kōrero (Issues)

In groups, consider the pou to help identify key issues and what is most important to you collectively: What is teaching and learning like currently? What do we want it to be like? Who should be involved? (see *Ngā Pou o Te Whare Wānanga*)

Ngā Urupounamu (Key Questions)

In groups, discuss the following questions and record ideas:

- What is our definition of He Akoranga Rangatira?
- What are some types or categories of Akoranga Rangatira?

Share the ideas, then discuss the following questions:

- What are the shared, and agreed aspects of what constitutes He Akoranga Rangatira?
- Write one answer that captures your ideas for each of the questions?
- Are there any other comments or questions?

Te Whakatau

Decide who will collate, write up and circulate information to others.

Designing Akoranga Rangatira

The following process is an example of how you might go about designing Akoranga Rangatira, again using the wānanga process that underpins Rapua Te Ara Tika.

Te Tono

- Bring together those people or groups that you know will support the design of the effective learning. Circulate a copy of the notes/decisions of the previous hui (Defining Akoranga Rangatira), along with the explanations about Ngā Pou for all participants to read.

Te Mihimihi (Informal Introductions)

- Provide an opportunity for attendees to introduce themselves and connect with each other.

Te Whakamārama (Explanations)

- Identify your vision for your ākonga, related to the learning you want designed.
- Explain how this learning should contribute to realising the vision for your ākonga and their whānau; also how it links to particular priority areas/achievement challenges.
- Consider the following format for your elucidation :
If we [teacher action . . .], then the [ākonga skill/capabilities . . .] of our ākonga will improve.
E.g., “If we design authentic oral language tasks, then the X reo ā-waha capabilities of our ākonga will improve.”

Ngā Kaupapa Kōrero (Issues)

Discuss and identify:

- the curriculum objectives that you are aiming to achieve from your marau ā-kura, Te Whāriki, Te Whāriki a Te Kōhanga Reo, *Te Marautanga o Aotearoa*, Te Aho Matua, School Curriculum, education aims of Hapū/Iwi and/or the *New Zealand Curriculum*.
- the definitions of Akoranga Rangatira developed in the previous hui
- where ākonga are at currently (Poutiriao) and where you want them to be (Pouawatea)

Ngā Urupounamu (Key Questions)

Consider the following questions:

- What do ākonga bring to the learning?
- What tools or approaches engage ākonga most effectively?
- What strengths do kaiako bring?
- What opportunities are available through the contacts in He Herenga Tāngata?

Te Whakatau

- Design the Akoranga Rangatira that you expect will lead to the outcomes sought in your vision.
- Identify which of the teacher standards (Our Standards) relate as well as any teacher professional learning that is required to include in teacher professional development plans.
- Decide how to review the Akoranga Rangatira e.g., how will ākonga, whānau and other participants contributions be gathered and acted on?

He Akoranga Rangatira

“Mā te kōrero ka mōhio
Mā te mōhio ka mārama
Mā te mārama ka mātau
Mā te mātau ka ora.”

King Pōtatau Te Wherowhero

Once you have defined what constitutes effective, engaging relevant learning, enter the details into He Akoranga Rangatira.

WHĀRANGA IPURANGI

Toro atu ki

<https://rapuatearatika.education.govt.nz>