

# - TOMARATA SCHOOL -



## MAORI CURRICULUM OVERVIEW- 2021-2024

**‘If you want to go fast go alone, if you want to go far go together’**

### **What is Culture ?**

Culture can be described in terms of both its visible and invisible elements: “The visible are the **signs, images and iconography** that are immediately recognizable as representing that culture and that theoretically create an appropriate context for learning. The invisible are the **values, morals, modes of communication and decision making and problem-solving processes** along with the **worldviews and knowledge**”. Hence the notion that the creation of learning contexts needs to allow for the existence of both visible and invisible elements.

### **What is Cultural Competence ?**

Cultural competence, in terms of teaching, is to affirm and validate the culture/s of each learner. For Māori learners this includes collaborating and consulting with parents, whānau and iwi to learn and better understand what the Māori community values and wants for their children, and what Māori learners need in order to enjoy education success as Māori.

### **What is Cultural Responsiveness ?**

Cultural responsiveness is much more than introducing myths or language into class. It means interacting with families to truly understand their reality; it means understanding the socio-political history and how it impacts on classroom life; it means challenging personal beliefs and actions; and, it means changing practices to engage all students in their learning and make the classroom a positive learning place for all students.

### **What do effective teachers do?**

Effective teachers of Māori students create a culturally appropriate and responsive context for

learning in their classroom. In doing so they demonstrate:

- that they positively and vehemently reject deficit theorising as a means of explaining Māori students' educational achievement levels; and
- teachers know and understand how to bring about change in Māori students' educational achievement and are professionally committed to doing so in the following observable ways:

- **Manaakitanga:** They care for the students as culturally located human beings above all else. (Mana refers to authority and āki is the task of urging someone to act. It refers to the task of building and nurturing a supportive and loving environment.)

- **Mana motuhake:** They care for the performance of their students. (In modern times mana has taken on various meanings such as legitimation and authority and can also relate to an individual's or a group's ability to participate at the local and global level. Mana motuhake involves the development of personal or group identity and independence.)

- **Whakapiringatanga:** They are able to create a secure, well-managed learning environment by incorporating routine pedagogical knowledge with pedagogical imagination. (Whakapiringatanga is a process wherein specific individual roles and responsibilities are required to achieve individual and group outcomes.)

- **Wānanga:** They are able to engage in effective teaching interactions with Māori students as Māori. (As well as being known as Māori centres of learning, wānanga as a learning forum involves a rich and dynamic sharing of knowledge. With this exchange of views, ideas are given life and spirit through dialogue, debate and careful consideration in order to reshape and accommodate new knowledge.)

- **Ako:** They can use a range of strategies that promote effective teaching interactions and relationships with their learners. (Ako means to learn as well as to teach. It refers both to the acquisition of knowledge and to the processing and imparting of knowledge. More importantly ako is a teaching-learning practice that involves teachers and students learning in an interactive dialogic relationship.)

- **Kotahitanga:** They promote, monitor and reflect on outcomes that in turn lead to improvements in educational achievement for Māori students. (Kotahitanga is a collaborative response towards a commonly held vision, goal or other such purpose or outcome.)

## TATAIAKO



**AKO (Practice in the classroom and beyond)**

Ako describes a teaching and learning relationship where the educator is also learning from the student.

	Actions
2021-2024	<ul style="list-style-type: none"><li>★ Identify Māori students in planning</li><li>★ Teachers / Management track data for Māori students</li><li>★ Demonstrate a commitment to Raising Māori student achievement</li><li>★ Tuakana/teina practice in class and across school.</li><li>★ Utilise prior knowledge and expertise of Māori students</li><li>★ Teachers make an effort to develop self confidence in speaking te reo Māori and practice that supports the learning of Māori students.</li><li>★ Actively engage with whanau by creating a learning partnership</li><li>★ Provide students and whanau with regular feedback and feedforward.</li><li>★ Integration of te Ao Maori into Inquiry units</li><li>★ Normalise te reo Maori by way of everyday and often</li><li>★ Weekly PD for teachers at staff meeting</li></ul>

### **WĀNANGA (Communication, problem solving and innovation)**

Participate with learners and communities in robust dialogue for the benefit of Maori learners' achievement.

	Actions
2021-2024	<ul style="list-style-type: none"><li>★ Engage students and whanau in learning conversations<ul style="list-style-type: none"><li>○ Students should know what they are learning and WHY.</li></ul></li><li>Develop a language of learning</li><li>★ Encourage whanau and students to 'have a say' in their learning</li><li>★ Keep whanau informed about what is happening at school<ul style="list-style-type: none"><li>○ Seesaw</li><li>○ Facebook</li><li>○ Email</li><li>○ Phone calls</li><li>○ Letters home</li></ul></li><li>★ Teachers keep an open mind to differing cultural views and teach students about cultural differences. Teachers demonstrate awareness of cultural diversity and develop knowledge of different world views</li><li>★ Understand and describe the purpose of wananga and its application in classroom and community/whanau hui</li><li>★ Engage whanau in open dialogue about teaching and learning<ul style="list-style-type: none"><li>○ Parent/Teacher interviews; Day 1 interviews</li><li>○ Follow up phone calls if interviews are missed.</li></ul></li><li>★ Explore options with families that recognise the importance of dialogue</li></ul>

**WHANAUNGATANGA (Relationships: students, school-wide, community - with high expectations)**

Actively engage in respectful working relationships with Maori learners, parents and whānau, hapū, iwi and the Maori community.

	Actions
2021-2024	<ul style="list-style-type: none"><li>★Build positive relationships with students</li><li>★Know names of parents/ whanau/hapu</li><li>★Build a positive relationship with Whanau</li><li>★Treat students with respect at all times</li><li>★Teachers are visible at Māori community events</li><li>★Teachers know who students' friends are</li><li>★Teacher lets students know them as a person</li><li>★Create a welcoming atmosphere for whanau</li><li>★Have a hangi in the future. Demonstrate in a variety of celebrations our multicultural heritage as part of our school culture</li></ul>

**MANAAKITANGA (Values - integrity, trust, sincerity, equity)**

Demonstrate integrity, sincerity and respect towards Maori beliefs, language and culture.

	Actions
2021-2024	<ul style="list-style-type: none"><li>★Teachers support different world views</li><li>★Infuse Maori kawa into the school routines e.g karakia; waiata etc.</li><li>★Strengthen and use Te Reo Māori often and regularly in the classroom</li><li>★Student's / Whanau names are pronounced correctly</li><li>★Teachers know local tikanga</li><li>★Teachers always talk positively about students.</li><li>★Connect with support services;</li></ul>

**TANGATA WHENUATANGA (Place based, socio-cultural awareness and knowledge)**

Affirm Maori learners as Maori - provides contexts for learning where the identity, language and culture (cultural locatedness) of Maori learners and their whanau is affirmed.

	Actions
2021 -2024	<ul style="list-style-type: none"><li>• Visits to Marae (Year 5-8)</li><li>• Learning of local iwi, hapu and marae</li><li>• Learning of local landmarks and places important to iwi and the School</li><li>• Introduction of local whakapapa to mihi</li><li>• Use of local dialect when teaching te reo Maori</li><li>• Encouragement of local iwi/hapu to whanau meetings</li><li>• Invitation to powhiri and other school events (end of year assemblies);</li><li>• construction of a school waharoa</li><li>• Participation in all local hui, events and festivals.</li><li>• Create an online resource for teachers</li><li>• Year 7/8 visit Waitangi</li><li>• Create a wall of history- Maori and Pakeha perspective</li></ul>

Treaty of Waitangi Principle: What we do...plan to do

Partnership	Participation	Protection
<ul style="list-style-type: none"> <li>- Te Reo with Whaea Gabbie;</li> <li>- Buddy class</li> <li>- tuakana / teina</li> <li>- Kaitiakitanga</li> <li>- school enviro groups</li> <li>-School karakia and waiata</li> <li>- Teachers learning at staff meetings</li> <li>- Grow know your learner</li> <li>- Waiata at singing assemblies</li> <li>- Maori language week celebrations / whanau evenings and Matariki;</li> </ul>	<ul style="list-style-type: none"> <li>- IBPs and IEPs</li> <li>- Actively identify our Maori students</li> <li>- involvement of outside agencies for support</li> <li>- Phone calls home to parents</li> <li>- Support from Whaea Gabbie and Whaea Te Puawai</li> <li>- Parents assisting in the classroom</li> <li>- Seesaw / Meet the teacher/Day 1 interviews</li> <li>- Foster and maintain relationships with whanau</li> <li>- Acknowledge relationships to other whanau in school</li> <li>- Visiting the marae</li> <li>- Kaumatua meetings with principal</li> <li>- Consultation with local iwi</li> </ul>	<ul style="list-style-type: none"> <li>- Curriculum overview with maori worldview</li> <li>- ensure that knowledge and understanding is built on each year</li> <li>- Learning the language</li> <li>- Pepeha - student and school</li> <li>- Acknowledge iwi whenua / local knowledge and local history</li> <li>- links with Oranga Tamariki</li> <li>- Planning / observations/ meetings</li> <li>- identifying students making them a priority</li> <li>- tikanga and kaupapa in the classroom;</li> <li>- school whakaute</li> <li>- priority students in planning</li> <li>- Development of Tomarata School Kaupapa for powhiri and a waharoa</li> <li>- Kaitiakitanga</li> <li>-whakaute of the environment / growing of food</li> <li>- Kapa Haka</li> <li>- tikanga Maori</li> <li>- Encouragement of using Te Reo (staff and students) and joining in with Whaea Gabbie</li> <li>- Consultation with local iwi</li> </ul>



		<ul style="list-style-type: none"> <li>- Local waiata / school haka</li> <li>- Integration cross curriculum</li> <li>- Local legends</li> </ul>
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# TOMARATA SCHOOL TREATYCENTRIC ACTION PLAN 2021

**ADAPTED FROM 'SEVEN STEPS TO FINDING OUT HOW YOUR SCHOOL IS 'COLOURING IN THE WHITE SPACES' – Dr Ann Milne**

ACTIONS		DATE COMPLETED AND RESULTS
<b>1A</b>	<ul style="list-style-type: none"> <li>• Stand outside the front of the school. From the street, what are the visible signs that this place will welcome and support different cultures?</li> <li>• <i>What are the visible signs that Māori beliefs and values are sustained in this place?</i></li> <li>• What does the school signage say? • <i>What is the predominant feeling and message you get from outside the school?</i></li> </ul>	

<b>1B</b>	<ul style="list-style-type: none"> <li>• What do you really know about this place, this community?</li> <li>• Who were its first people? On whose land are you standing? Who did you learn this history from?</li> <li>• What do you know about the aspirations of families, the languages spoken, the realities families face? How do you know this?</li> <li>• How does your school or organisation respect and sustain this knowledge?</li> </ul>	
<b>2</b>	<ul style="list-style-type: none"> <li>• Move into the school's reception/office area. How is this welcoming for parents and students?</li> <li>• How is it specifically welcoming— or not— for Māori whānau?</li> <li>• Ring the school office. How are you greeted on the phone? What language do you hear? Ring again after hours. What does the voice message say?</li> <li>• If the school, or the community, have Māori names, how are these pronounced? How do you pronounce them? How are Māori and Pasifika students' names pronounced by office staff?</li> </ul>	
<b>3A</b>	<p>Walk through the school, through classrooms, the library, the resource areas, and the outside environment.</p> <ul style="list-style-type: none"> <li>• What do the signs say? What is clearly valued in classroom displays, in the wider environment?</li> <li>• What languages and topics are in your library collection? Which authors are predominant?</li> </ul>	

	<ul style="list-style-type: none"> <li>• What evidence is there in all these spaces that critical pedagogy and action for social justice, for self determination, happen in these areas?</li> </ul>	
<b>3B</b>	<ul style="list-style-type: none"> <li>• Take photos of, or list, anything you think is specifically relevant for Māori. Are these items more evident in some spaces or rooms, than in others? Why?</li> <li>• Where are the spaces where there are no visible signs of anything Māori?</li> <li>• Are these places and/or person-specific?</li> </ul>	
<b>3C</b>	<ul style="list-style-type: none"> <li>• Listen - to teachers, the principal, how do you, and other staff pronounce Māori and Pasifika names?</li> <li>• What professional development is available for this?</li> <li>• What conversations do you hear in the staffroom about Māori learners or whānau? Do you hear any deficit assumptions and thinking?</li> </ul>	
<b>3D</b>	<p>Think about 'surface' or tokenistic practice. Is there:</p> <ul style="list-style-type: none"> <li>• a sprinkling of Māori words through your schools' value statements, or on classroom walls,</li> <li>• a mural here and there,</li> <li>• classroom labels in te reo Māori,</li> <li>• a kōwhaiwhai pattern around your noticeboard,</li> </ul> <p>... 'better' than doing nothing at all – or do they signal a promise of deeper learning that is actually dishonest as it is never fulfilled in reality?</p>	

<b>4</b>	<p>Take a look at your current school wide (or individual) learning plan/inquiry/ topic:</p> <ul style="list-style-type: none"> <li>• What is it about? How was it chosen? Who chose it? Why?</li> <li>• How is it intentionally planned to be relevant to, and sustain the identity of your Māori learners?</li> <li>• How does it critique society and inequity?</li> <li>• How will it be assessed? What knowledge counts in this learning?</li> </ul>	
<b>5A</b>	<p>This step requires some collecting first.</p> <ul style="list-style-type: none"> <li>• Find, or access, the last few school newsletters, the current Strategic Plan, your last Annual Report, any marketing</li> </ul>	

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	<p>or promotional material, your latest ERO report, the reports you send to parents, the last Analysis of Variance sent to the Ministry of Education, any news items about your school, a Board report, your school policies – anything that the public has access to, or that the school uses to communicate with parents,</p>	
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5B	<ul style="list-style-type: none"> <li>• Try to honestly ‘read between the lines’ in your documents:-</li> <li>• What is the implicit message that all of this documentation gives to stakeholders about what is valued in this place?</li> <li>• Whose perspective is both implicit and explicit?</li> <li>• In how many spaces is it intentionally, and specifically, Māori?</li> </ul>	
5C	<ul style="list-style-type: none"> <li>• Now, spend some time looking through all of your school or organisation’s website, through all of the menus and links, and ask yourself the same questions.</li> <li>• What is its predominant lens?</li> </ul>	
6	<ul style="list-style-type: none"> <li>• Have a thorough look at your school’s Treaty of Waitangi Policy. If the following understandings are not explicitly stated in your policy, where else might you see that they are intentionally embedded:</li> <li>• The status of Māori as tangata whenua is explicit and understood?</li> <li>• Staff are provided with professional development to learn about Treaty responsibilities and their own obligations, either as tangata whenua or tangata tiriti?</li> <li>• Te reo and tikanga Māori are provided for, protected, and well-resourced?</li> <li>• Māori language is an integral part of all programmes school-wide, across all curriculum areas. This includes and requires the correct pronunciation of Māori students’ names?</li> <li>• Māori knowledge has equal status with Western, ‘academic’ knowledge and programmes and assessments, and</li> </ul>	

	<p>definitions of achievement success reflect this status.</p> <ul style="list-style-type: none"> <li>• Māori whānau, students, staff, and community are consulted on Māori issues, developments and projects, and their advice is followed.</li> <li>• Māori whānau, students, and staff are empowered to make choices and decisions that affect outcomes for Māori students.</li> <li>• Māori parents are represented on the Board of Trustees.</li> <li>• All of this policy's obligations are specifically supported in the budget.</li> </ul>	
7	<p>Think about the last time our school had visitors.</p> <ul style="list-style-type: none"> <li>• What is our usual process, or our official policy for this? Does this include Māori protocol – mihi whakatau, pōwhiri, food? Does everyone participate and actively help?</li> <li>• Have you consulted with your Maori community and mana whenua over this type of event? Did you follow their advice?</li> <li>• What if this advice doesn't "fit" your preconceived timetable or processes?</li> <li>• How is this funded?</li> <li>• Is this protocol taught to all staff and students? Do staff and students also know how to be manuhiri in other Māori spaces outside the school? How do they know this?</li> </ul>	

**MAORI SUMMATIVE ASSESSMENT**

<b>ACHIEVEMENT OBJECTIVES IN TE REO MAORI Level 1</b>	<b>YR 1</b>	<b>YR 2</b>	<b>YR 3</b>	<b>YR 4</b>	<b>YR 5</b>	<b>YR 6</b>	<b>YR 7</b>	<b>YR 8</b>
<b>Able to greet, farewell &amp; acknowledge people &amp; respond to greetings &amp; acknowledgements</b>								
<b>Able to communicate about personal information; such as name, parents' &amp; grandparents' names, iwi, hapu, mountain, river, home town or place of family origin &amp; waka</b>								
<b>Able to inform people who they are by introducing themselves &amp; others &amp; respond to introductions</b>								
<b>Able to use and respond to simple classroom language ( including asking for the word to express something in maori) e.g. identify colours, shapes, positional vocabulary, body parts, classroom/ home/in Maori settings objects, understand and follow simple instructions</b>								
<b>Able to communicate about number, using days of the week, months &amp; dates &amp; count</b>								
<b>Know and sing waiata</b>								

Able to identify and name some foods/ vegetables/ trees/animals/ fish/ insects/ birds/plants								
Able to communicate about location								
Able to understand & use simple politeness conventions e.g. expressing regret, complimenting people								

<b>NGA ARA REO LANGUAGE MODES</b>	
<b>WHAKARONGO-LISTENING</b>	<ul style="list-style-type: none"> <li>Identify the sounds of the Maori alphabet; letter combinations; intonation; stress patterns</li> <li>Recognise and understand simple, familiar spoken words, phrases &amp; sentences</li> </ul>
<b>PANUI-READING</b>	<ul style="list-style-type: none"> <li>Identify letters of the Maori alphabet; letter combinations; basic written language conventions &amp; simple punctuation</li> <li>Recognise and understand simple, familiar spoken words, phrases &amp; sentences</li> </ul>
<b>MATAKITAKI-VIEWING</b>	<ul style="list-style-type: none"> <li>Recognise the communicative significance of particular facial expressions &amp; other body language</li> <li>Interpret meanings that are conveyed in combinations of words &amp; images or symbols</li> </ul>
<b>KORERO-SPEAKING</b>	<ul style="list-style-type: none"> <li>Imitate the pronunciation, intonation, stress &amp; rhythm of Maori words, phrases &amp; sentences</li> <li>Respond appropriately to simple, familiar instructions &amp; simple questions</li> <li>Ask simple questions</li> <li>Initiate spoken encounters in te reo Maori, using simple greetings, questions &amp; statements</li> </ul>
<b>TUHITUHI-WRITING</b>	<ul style="list-style-type: none"> <li>Write letters &amp; numbers</li> <li>Write vowels with macrons</li> <li>Reproduce letter combinations &amp; punctuation for Maori words, phrases &amp; sentences in familiar contexts</li> </ul>



- Write simple familiar words, phrases, & sentences using the conventions of written language, such as appropriate spelling & punctuation

#### **WHAKAATU-PRESENTING**

- Use appropriate facial expressions, body language & images to convey messages ( with & without accompanying verbal language)
- Use selected features of visual language to add meaning to simple written or oral text