



Te Tāhuhu o
te Mātauranga
Ministry of Education



Te Poutāhū
Curriculum Centre

Draft for consideration

Curriculum Policy Statements **Te Marautanga o Aotearoa**



Te Kāwanatanga o Aotearoa
New Zealand Government

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Introduction

***Te Marautanga o Aotearoa* is the national curriculum for all schools that deliver teaching and learning programmes for Years 0 to 13+ through te reo Māori. It outlines the essential learning objectives, content, skills, dispositions and values that all mokopuna are expected to achieve at various stages of their educational journey. It provides guidelines for teaching and learning in te reo Māori settings, ensuring consistency and coherence in education across the country while reflecting Māori cultural perspectives, language immersion, and the specific educational needs of mokopuna.**

The foundation of this curriculum is based on the aspiration to develop successful mokopuna, who will flourish as competent and confident people, effective communicators within the Māori world, healthy of mind, body, and soul and firmly grounded in their identity and sense of belonging.

This curriculum has been developed by subject matter experts, educators in kura and Māori medium settings, and academics and is informed by research. It aims to support schools in developing teaching and learning programmes that align with the learning described in Wāhanga Ako. This ensures mokopuna experience consistent, high quality teaching and learning programmes. Additionally, it clarifies for leaders and staff what constitutes quality evidence-based teaching, learning and aromatawai approaches, practices, and methods that can effectively meet the learning, progress and achievement needs of all mokopuna.

It is composed of:

- Introduction to *Te Marautanga o Aotearoa*
- Curriculum policies that support school boards, leaders, and staff to manage their curriculum and aromatawai responsibilities.
 - Expectations for the place and status of te reo Māori and mātauranga Māori in *Te Marautanga o Aotearoa* and a description of expected outcomes for mokopuna.
 - A description of the progression model, which includes year-by-year teaching sequences for each wāhanga ako within phases of learning.
 - Guidance on enacting the curriculum through the delivery of quality teaching and learning programmes.
 - Expectations for teaching and learning approaches, practices and methods.
 - An introduction to each wāhanga ako.
 - Instructions for school boards for meeting their responsibilities.
- Wāhanga Ako that describe teaching and aromatawai requirements, setting out the knowledge, skills, and dispositions mokopuna are expected to learn by the end of each year and phase of learning.
 - Instructions and guidance that support effective teaching, learning, and aromatawai practices and methods for leaders and staff.

Te Ao Māori

***Te Marautanga o Aotearoa* incorporates a vision and principles for the revitalisation of te reo Māori underpinned by tikanga and mātauranga Māori and provides support for teaching and learning grounded in te ao Māori so that mokopuna enjoy education excellence and success.**

Te Reo Māori

Ko te reo te manawapou o te Māori

Mā te kōrero i te reo e ora ai

Mā te ora o te reo e rangatira ai

(Language is the lifeblood of being Māori

By speaking it, the language thrives

And as a living language one can aspire to greatness)

Te reo Māori is the vehicle for Māori cultural practices and thought, enabling the manifestation of all aspects of the Māori world. It is an inherited treasure, supported by the Treaty of Waitangi and is the essence of culture. Each person, tribal group, and region has its own dialect, mana, spirituality, beliefs, and customs. As a living language, it grows and expands in a meaningful way when it adapts to contemporary contexts, incorporates new words and expressions, and remains relevant to its speakers' lives, while still preserving its core elements and cultural significance. Ultimately it is through te reo Māori that the full range of Māori customs can be expressed, practised, and explained.

When mokopuna know te reo Māori, they can access the Māori world and understand their role within it. Immersion in te reo Māori leads the mokopuna to greater proficiency. In this approach te reo Māori is the language of instruction for all teaching and learning. Language immersion pedagogy is the most effective practice for mokopuna to become proficient in te reo Māori. Consequently, as mokopuna attain higher levels of learning, they should achieve higher levels of language proficiency.

Te Marautanga o Aotearoa promotes teaching iwi-specific language by supporting schools and teachers to instill confidence and aptitude for using regional language dialects, traditional associations, and with those local people who care for the school. Therefore, the language growth of each mokopuna must be nurtured and protected to affirm their identity.

Mātauranga Māori

Mātauranga Māori is the body of knowledge originating from te ao Māori, encompassing Māori worldviews, wisdom, practices, beliefs, language, and cultural traditions. It integrates various aspects of life, including the environment, spirituality, social structure, and history, and is transmitted through generations, continually evolving and adapting while maintaining its foundational principles and values.

Mātauranga Māori has a whakapapa of wānanga. The whakapapa of wānanga has tikanga, kawa and whakahaere.

- Whakapapa is designed to ensure the mauri of all things is present, active and understood.
- Tikanga ensures that mauri is treated appropriately, protected, and is authentic.

- Kawa sets parameters on how mātauranga will be engaged with and guides our interactions with the kaupapa.
- Whakahaere creates space for new mātauranga to evolve and existing mātauranga to adapt.

The cultural, academic, and linguistic identity of mokopuna is fostered through mātauranga Māori. It acknowledges connections and relationships between concepts, contexts, people, and different knowledge systems.

As a living, fluid, dynamic, and evolving body of knowledge and understanding, mātauranga Māori provides an interdisciplinary view of what we know and how we know in ways that benefit our communities and society. It recognises knowledge derives from a range of sources and contexts, including from te taiao, marae, hapū, and iwi.

Mātauranga Māori connects teaching and learning programmes with *Te Marautanga o Aotearoa*. It is a tool for thinking and organising information in teaching and learning programmes in ways that are cognisant of who mokopuna are and where they are from.

Five common themes can provide connections between knowledge, skills, and dispositions within school and classroom teaching and learning programmes.

These common themes are:

Whakapapa

Nō te orokohanga o te ao kitea ai te taonga whakahirahira o te whakapapa. Kei uia ake te pātai nō hea rā te tangata, ā, kei te whakapapa te whakautu.

Tūrangawaewae

Tērā te hono o te iho tangata, o tōna pito ki a Papatūānuku. Ehara i te mea he nohoanga noa te whenua i te mea he mauri, he tapu, he wairua anō ōna. Nō reira kei tōna tūrangawaewae he oranga ngākau, he oranga wairua o te tangata.

Mana Motuhake

He tuku ihotanga te mana motuhake reanga mai, reanga atu. I te whānautanga mai o te tangata ka puaki mai ngā kāwai heke o ngā tūpuna, ka tau mai tōna mana āhua ake, ā, ka maumahara hoki i te ahunga o taua mana i ōna mātua tūpuna.

Kaitiakitanga

He aronga whai tikanga te kaitiakitanga kia penapena i ngā rawa huhua o te ao. Nō reira ka āta whakaarohia taua aronga hei kawē i ngā tikanga mō te ora o te tangata i mua, o nāianeī, hei muri hoki.

Whanaungatanga

Ko te whanaungatanga te waka kawē i ngā tūhonotanga o te tangata ki te tangata, o te tangata ki te taiao. Mā ngā tini pāhekohekotanga e mārama pū ai te tangata ki te ao e noho nei ia.

Te Āhua o ā Tātou Mokopuna

The principles, values, and goals underpinning *Te Marautanga o Aotearoa* are encapsulated as four core learner dispositions | Pou Matua described as Toi Mokopuna. These are derived from the long-held aspirations of whānau, hapū, and iwi for their mokopuna to develop into effective communicators, well-rounded individuals, innovative and competent learners, and bearers of cultural knowledge.

The Pou Matua also represent the personal, cultural, social, and educational outcomes for mokopuna and together these uplift and give prestige to mokopuna, embracing the rich knowledge and skills endowed by their whānau, hapū, and iwi. Each Pou Matua is equally important.

The Pou Matua are:

Te mokopuna hei uri whakaheke

having the cultural and linguistic confidence and ability to contribute as Māori in a global world.

Te mokopuna hei puna kōrero

having the ability to communicate and use the intrinsic higher order thinking that allows mokopuna to engage with and evaluate ideas.

Te mokopuna hei tangata

having valued social, emotional, and cognitive capabilities, attributes and behaviours and the ability to promote and develop Māori capital; and

Te mokopuna hei ākongā

having the ability to develop a range of learning strategies and literacies for the 21st century.

Supporting Learning Progress and Achievement

Ngā Pou Matua

As the embodiment of Te Āhua o a Tātou Mokopuna, the Pou Matua promote a holistic view of learning and development. They underpin the knowledge, skills, and dispositions that mokopuna are expected to achieve. They guide mokopuna progression of learning year-by-year and across phases of learning in Wāhanga Ako. Consequently, they support schools in defining the form and content of their classroom teaching, learning, and aromatawai programmes, as well as in planning and implementation.

The Pou Matua promote te reo and tikanga Māori as fundamental to mokopuna learning. They prioritise mokopuna and their learning, recognising them as learners who are members of whānau, hapū and iwi. The dispositions, skills, knowledge, and understandings that whānau, hapū, and iwi desire for their mokopuna are brought to the forefront of teaching and learning, and aromatawai programmes. The Pou Matua are:

Te mokopuna hei uri whakaheke

Kia tau te mokopuna i roto i ngā tini mata o tōna tuakiri.

The mokopuna is a culturally confident contributor to their world, able to represent their whānau, hapū and iwi, as mokopuna, recipients, holders, sharers, and creators of valued learning handed down through the generations.

Te mokopuna hei puna kōrero

Kia matatau te mokopuna ki ngā tini mata o te reo.

The mokopuna is a proficient communicator, engager, and evaluator of ideas, able to articulate their thoughts, opinions, feelings, and understandings as confident users of various literacies.

Te mokopuna hei tangata

Kia puāwai ngā tini mata o te pūmanawa tangata.

The mokopuna is a thinking and caring individual, healthy in mind, body, and spirit, guided by values and attitudes, able to participate positively in the world while engaging respectfully with others as socially confident and emotionally aware human beings.

Te mokopuna hei ākongā

Kia matatau te mokopuna ki ngā tini mata o te ako.

The mokopuna is a learner and thinker, capable of problem-solving, taking risks and innovating, contributing to and creating within their world now and in the future.

To realise the principles, values, goals, and outcomes embodied in the Pou Matua, all planning and implementation of teaching and learning programmes must align with these four pou. This alignment ensures that the educational experiences of mokopuna are coherent and grounded in the cultural aspirations of their whānau, hapū, and iwi.

“He manako te kōura e kore ai.”

(One cannot achieve their wish without putting in the work.)

Tohu Ako

Tohu ako describe specific learning progressions in wāhanga ako of knowledge, skills, and dispositions, detailing annual objectives, outcomes, and benchmarks within the phases. They provide clear milestones and expectations for monitoring mokopuna progress and ensuring readiness for subsequent learning, facilitating targeted instructional strategies tailored to each year's developmental stage.

Tūārere

Tūārere describe the broad learning progression in wāhanga ako of key skills, knowledge, and dispositions, aligning with developmental milestones that acknowledge varied learning paces and non-linear pathways. They provide a consistent structure across all Wāhanga Ako, providing a coherent framework for school and classroom teaching and learning programmes. They also provide flexibility to meet diverse mokopuna needs and support comprehensive educational development over extended periods.



Tūārere 1: Years 0-3

These years build on the foundation provided in the early years of learning and the knowledge mokopuna come with instilled from whānau, hapū, and iwi. They are crucial for mokopuna to develop fundamental dispositions, skills, and knowledge needed to be successful across the curriculum. The learning in this phase transitions from exploratory to more structured learning in ways that do not disrupt who they are.

Tūārere 2: Years 4-6

These years cement and build off the foundational dispositions, skills, and knowledge of Tūārere 1, through more in-depth, structured learning and exploring ideas and information. Mokopuna are developing independent thinking and their ability to relate to others.

Tūārere 3: Years 7-8

The focus in these years is on supporting and growing the strengths of each mokopuna, their confidence as learners and enjoyment in learning. Mokopuna are more independent and confident, with the ability to think logically and engage in abstract concepts.

Tūārere 4: Years 9-10

During these years, learning is more in-depth and focuses on broadening mokopuna dispositions, skills, and knowledge in Wāhanga Ako that help them enter into a choice of pathways for their future education and careers. Mokopuna continue to grow their independence and confidence. They are developing their critical thinking and problem-solving skills across a range of Wāhanga Ako.

Tūārere 5: Years 11-13

During these years learning becomes more specialised and subject-based. Subjects are designed to support mokopuna to refine the knowledge and skills that provide for a choice of pathways for their future education and careers. Mokopuna are more independent. They use what they've learnt: to create something new, to evaluate and analyse information, to make judgements, and to apply their learning across a range of subjects.

National Curriculum in a Māori Language Learning Context

Schools are responsible for planning, managing, and evaluating their teaching and learning and aromatawai programmes to ensure coverage of the knowledge, skills and dispositions described in *Te Marautanga o Aotearoa* wāhanga ako with the language and knowledge systems of whānau, hapū, and iwi.

Wāhanga Ako support schools alongside their whānau, hapū, iwi, and communities to plan, design and implement teaching and learning programmes in ways that are meaningful to them. Localised teaching and learning programmes use wāhanga ako to bring mokopuna learning to life.

School teaching and learning programmes specify how they will meet expectations for learning progress, achievement, and success described in Wāhanga Ako, assuring whānau that their mokopuna are fulfilling curriculum expectations, expectations for gaining expertise in te reo Māori, tikanga Māori, mātauranga Māori, and te ao Māori, and that their achievements and successes are valued. Identifying the aspirations that will guide the nature and direction of school teaching and learning programmes is the starting point for their development.

School teaching and learning programmes set out:

- School and whānau commitment to te reo, tikanga, and mātauranga Māori
- Aspirations for the holistic wellbeing, learning, achievement, and success of all mokopuna, aligned with the four Pou Matua
- Principles and values that sustain school teaching and learning programmes, leadership, ako and aromatawai practices, and whānau, hapū, iwi and community involvement in their mokopuna learning
- How teaching and learning programmes are developed, and implemented, who is involved and the knowledge, skills, and dispositions to be taught and by when, how and why
- How teaching and learning of wāhanga ako are arranged for every mokopuna in the context of the school, including requirements for teaching an hour a day of pānui, tuhituhi, and pāngarau
- How monitoring and reporting of mokopuna wellbeing, learning progress, achievements and successes are arranged and managed, including for phonics checks and twice-yearly Year 3 to 8 progression monitoring of pānui, tuhituhi and pāngarau
- Procedures for reviewing teaching and learning and aromatawai programmes, including stakeholder involvement and timelines.

Supporting Quality Ako and Aromatawai

Mā te ako ka ora ngā hōtaka whakaako.

(Through learning, the localised teaching and learning programmes come to life.)

Ako

Ako is an approach to learning and teaching grounded in te ao Māori.

Mokopuna are recognised as integral members of whānau, hapū, and iwi. The aspirations of whānau, hapū, and iwi for the wellbeing and education of mokopuna are prioritised, emphasising a holistic approach to their development.

In this framework, language, culture, identity, and community are embedded in the teaching and learning process.

Ako is a dynamic process involving leaders, teachers, mokopuna and their whānau in the learning process. Each is valued for what they bring to the learning process and what they can learn from it. This approach acknowledges that everyone involved in supporting mokopuna learning possesses valuable dispositions, skills, and knowledge, making them both teachers and learners.

In this context, both kaiako and mokopuna understand the importance of what is to be learnt and the methods through which learning occurs. This mutual understanding and respect for the contributions of all participants maximises the educational opportunities for mokopuna, fostering an environment where learning is a shared and reciprocal process.

Ngā Huatau Matua o te Ako

In the context of Ako, teachers have a critical role expressed in three key principles:

- All teachers are teachers of mokopuna.
- All teachers are teachers of language.
- All teachers are teachers of learning.

These principles encourage teachers to engage in reflective practice, critically considering the content, the most appropriate teaching and learning approaches, practices and methods to use to meet the diverse learning needs of mokopuna.

To enable this, schools and classrooms should provide supportive learning environments that affirm the culture and identity of mokopuna. These environments should help build mokopuna confidence as learners, ensuring they have the language and skills to understand, effectively communicate, and innovate in their learning.

Ngā Tini Mata o te Whakaako – Ngā Aronga Mātuatua

Ngā Tini Mata o te Whakaako describe four essential learning practices that help teachers build on Ngā Huatau Matua.

Teachers should use Ngā Tini Mata o te Whakaako to think critically about and inform how to plan, implement, monitor and evaluate their teaching and learning programmes. The aim is to effectively support the diverse learning needs of mokopuna and their learning progress, achievement and success.

These essential learning practices also help teachers to understand how mokopuna learn, and what they need to do to facilitate and consistently support diverse learners to gain positive and successful learning outcomes. This will be different for each mokopuna, but there are core aspects that matter to all mokopuna, irrespective of age, talents, learning needs, or preferred ways of learning.

Te Aronga Mātuatua	Te Whānuitanga	Te Hua
Te Reo me ōna tini mata	The dispositions, skills, and knowledge mokopuna require for being an effective communicator, learner, and inquirer of ideas (thinking), opinions (perspectives), and understandings (knowledge).	Mokopuna communicate in their learning environment and wider world (te mokopuna hei puna kōrero).
Te Mātauranga me ōna tini mata	The dispositions, knowledge, perspectives and understandings that enable mokopuna to make sense of and participate in the world as Māori.	Mokopuna explore bodies of knowledge to make sense of the world (te mokopuna hei uri whakaheke).
Te Ako me ōna tini mata	The dispositions and strategies mokopuna need to learn, the skills and knowledge required to apply learning, and the thinking required to innovate.	Mokopuna engage in and contribute to the world (te mokopuna hei ākongā).
Te Tuakiri me ōna tini mata	The attitudes, values, and principles that align with and affirm cultural identity and enable mokopuna to be confident, strong, and responsible contributors and participants in the world. Understanding the ideas, beliefs and practices that impact on whānau, community and wider society.	Mokopuna participate in their learning environment and the world (te mokopuna hei tangata; te mokopuna hei uri whakaheke).

Aromatawai

Aromatawai is an essential part of the learning process — *ko te ako te tūāpapa o aromatawai*. It recognises Māori language, culture, and identity as important factors for learning.

The primary purpose of aromatawai is to provide valuable, reliable, and valid information about the quality of learning. This information serves to:

- Evaluate the effectiveness of teaching in facilitating mokopuna learning
- Describe the progress and success of mokopuna
- Identify the next steps for mokopuna to continue their learning in alignment with expected curriculum outcomes.

Aromatawai information supports:

- Teachers to reflect on their teaching and monitor the effectiveness of their teaching and learning programmes at critical times, ensuring they meet the learning needs of mokopuna
- Mokopuna to reflect on their learning, helping them to become more aware of their learning process, how they learn best, and what learning strategies work for them. It helps them become more independent and effective learners
- Both teachers and mokopuna to understand mokopuna strengths and learning challenges, facilitating the setting of new goals and next learning steps - *he tika, he pono te mahi aromatawai*
- Year by year monitoring to effectively support mokopuna to meet curriculum expectations and boards and school leaders to inform decision-making about their teaching and learning programmes
- Teachers to report on progress and achievement of mokopuna
- National monitoring to support system-level decision-making about where and when to invest in areas of specific need.

Aromatawai contributes to understanding the effectiveness of classroom teaching and learning programmes and *Te Marautanga o Aotearoa* in supporting learning. This ensures the curriculum system remains responsive to the diverse learning needs of mokopuna.

Wāhanga Ako




There are eight Wāhanga Ako in *Te Marautanga o Aotearoa* which are curriculum statements that outline the knowledge, skills, and dispositions mokopuna are expected to achieve year-by-year and within phases of learning. Wāhanga Ako expand into individual subjects for years 11 to 13.






Teachers are responsible for contextualising these knowledge(s), skills, and dispositions to ensure they are relevant, meaningful, and authentic for mokopuna. This contextualisation helps make the learning experiences more engaging and applicable to real-world contexts.

Wāhanga Ako support learning that is relevant to local, national and international needs. They aim to equip mokopuna with the necessary knowledge, skills, and dispositions to fully participate in te ao Māori, their communities, wider society, and the labour market in a future-focused and ever-changing world.

Each Wāhanga Ako provides guidance to leaders and teachers to plan, develop and deliver their classroom teaching and learning and aromatawai programmes. This guidance is crucial for maintaining consistency and effectiveness across programmes and contexts.

To ensure *Te Marautanga o Aotearoa* remains responsive to changing priorities and continues to support future learning, Wāhanga Ako should be periodically reviewed. This review process is essential for adapting the curriculum to evolving educational needs and priorities.

Wāhanga Ako	Description
 <p data-bbox="288 1308 440 1373">Te Reo Rangatira</p>	<p data-bbox="539 1211 1428 1350">The reo matatini (pānui, tuhituhi, whakarongo, kōrero, mātakitaki, whakaatu) knowledge, skills, and dispositions that enable mokopuna to experience educational success across the curriculum and enter into chosen career pathways.</p>
 <p data-bbox="288 1554 469 1588">Te Ao Māori</p>	<p data-bbox="539 1406 1398 1619">The knowledge, skills, values, understandings, and practices that enable mokopuna to make connections to and effectively participate in and contribute to, the Māori world, the wider world and its evolution to their future. Mokopuna will analyse how people experience the changing world and how those experiences are expressed.</p>
 <p data-bbox="288 1778 437 1812">Pāngarau</p>	<p data-bbox="539 1659 1414 1798">The mathematical, and statistical knowledge, skills, and dispositions that enable mokopuna to be numerate, to solve problems, identify patterns, and apply pāngarau knowledge and skills in everyday social, economic, and cultural contexts and situations.</p>

 <p>Pūtaiao me te Hangarau</p>	<p>The scientific and technological knowledge, skills, and dispositions that enable mokopuna to make sense of the world and respond to current and future challenges will be the priority focus in this learning.</p> <p>Within te ao Māori, pūtaiao and hangarau are integrated into a holistic understanding of the universe and humanity’s place within it, recognising the synergies and interconnectedness between pūtaiao and hangarau, particularly in terms of innovation, problem-solving, and critical thinking.</p>
 <p>Toi Ihiihi</p>	<p>The knowledge, skills, and dispositions that enable mokopuna to capture and articulate the world as it was, the world that we know, and the world we want to see through the medium of music, performance, and visual art provides opportunities to manifest the tangible and intangible capabilities of expression.</p>
 <p>Waiora</p>	<p>The knowledge, skills, and dispositions that enable mokopuna to care for themselves and others and thrive as healthy, connected human beings.</p>
 <p>Te Reo Pākehā</p>	<p>The linguistic, functional and strategic knowledge, skills, and strategies (written, oral, and non-verbal) mokopuna require to achieve linguistic competence in the English language. This includes the knowledge, skills, and dispositions that provide access to, enable, and maximise the benefits of being bilingual.</p>
 <p>Ngā Reo</p>	<p>The knowledge, skills, and strategies mokopuna require to be an effective communicator of an additional language. This includes the knowledge, skills, and dispositions that provide access to, enable, and maximise the benefits of being bilingual.</p>

