

# Strengthening curriculum, progress, and achievement in a system that learns

E whakakaha ana i te marautanga,  
te koke, me te ekenga taumata  
i te rangapū e ako ana

A report by the Curriculum,  
Progress, and Achievement  
Ministerial Advisory Group

Submitted June 4, 2019.



**Kōrero Mātauranga**  
Me kōrero tātou

**Mā tō rourou, mā taku rourou,  
ka ora ai te iwi.**

**With your contribution  
and my contribution,  
there lies wellbeing for the people**

# Contents

<b>Executive summary .....</b>	<b>5</b>
Background.....	5
Our approach .....	5
Our overarching vision: A system that learns.....	5
Focus areas.....	6
<i>Māori-medium education focus areas.....</i>	6
<i>English-medium education focus areas.....</i>	7
Recommendations .....	8
<i>Māori-medium education recommendations.....</i>	8
<i>English-medium education recommendations.....</i>	9
Change and implementation.....	12
<b>Introduction.....</b>	<b>13</b>
Structure of this report .....	14
<b>Strengthening curriculum, progress, and achievement: Igniting the conversations.....</b>	<b>15</b>
Our task.....	15
Our process.....	15
Issues that must be confronted.....	16
Voices that must be heard.....	17
<b>Our vision: Commit to a system that learns.....</b>	<b>19</b>
<b>Approaches to strengthening curriculum, progress, and achievement .....</b>	<b>21</b>
Māori-medium education.....	21
1. <i>Equity</i> .....	22
2. <i>Trust</i> .....	24
3. <i>Coherence</i> .....	25
<i>Recommendations.....</i>	27
English-medium education .....	32
4. <i>Clarity</i> .....	33
5. <i>Trust</i> .....	36
6. <i>Information needs</i> .....	39
7. <i>Collaborative networks</i> .....	43
8. <i>Capability</i> .....	46
<b>What does success look like? .....</b>	<b>50</b>
What success looks like for ākonga Māori and their whānau in Māori-medium education.....	50
What success looks like for ākonga and their whānau in English-medium education .....	51
<b>Creating a system that learns: change and implementation .....</b>	<b>53</b>
Principles for creating a system that learns.....	54
Phases and actions.....	55

<b>Appendices .....</b>	<b>56</b>
Appendix 1: Membership of the Ministerial Advisory Group.....	56
Appendix 2: Membership of the Reference Group.....	58
Appendix 3: Principles and processes .....	60
<i>Principles</i> .....	60
<i>Processes</i> .....	61
Appendix 4: Summary of engagement on emerging ideas .....	62
1. <i>Commit to a system that learns</i> .....	62
2. <i>Design a process for evolving national curriculum in Māori and English</i> .....	63
3. <i>Clarify pathways for ākonga progress</i> .....	64
4. <i>Support the design of responsive local curriculum</i> .....	65
5. <i>Design and trial rich records of ākonga learning</i> .....	66
6. <i>Build assessment, inquiry, and evaluative capability</i> .....	67
7. <i>Strengthen collaborative inquiry networks</i> .....	68
8. <i>Grow learning partnerships with parents and whānau</i> .....	69
9. <i>Establish an Institute of Curriculum, Pedagogy, and Assessment</i> .....	70
Appendix 5: Information needs: problem statements .....	71
<i>Looking across the system: the overarching problems to be addressed in relation to information needs</i> .....	71
<i>For Māori in English-medium settings, addressing information needs means</i> .....	72
<i>For ākonga, addressing information needs means</i> ... ..	73
<i>For ākonga with additional learning needs, addressing information needs means</i> .....	74
<i>For parents and whānau, addressing information needs means</i> .....	75
<i>For Pacific people, addressing information needs means</i> ... ..	76
<i>For kaiako, addressing information needs means</i> ... ..	77
<i>For tumuaki, addressing information needs means</i> .....	78
<i>For boards of trustees, addressing information needs means</i> .....	79
<i>For kāhui ako and other networks, addressing information needs means</i> ... ..	80
<i>For the Ministry of Education, addressing information needs means</i> .....	81

# Executive summary

## Background

**The Curriculum, Progress, and Achievement work programme was established in December 2017, following the removal of the compulsory use of National Standards and Ngā Whanaketanga Rumaki Māori. Its purpose was to strengthen the use of the National Curriculum in understanding and supporting all ākonga (students, learners), to progress and achieve, and enriching their opportunities to learn.**

Our Ministerial Advisory Group (Advisory Group) was formed in May 2018 as part of this work programme. Our role was to provide advice on:

- » how to strengthen the design and use of local curriculum so that all children and young people progress and achieve across the breadth and depth of the national curricula in years 1-10
- » how a stronger focus on student progress across the curricula can be embedded, including change management, implementation and capability building
- » how to meet information needs across the system in relation to year 1-10 student progress and achievement.

A Curriculum, Progress, and Achievement Reference Group (Reference Group) was also formed in May 2018 to provide an on-the-ground perspective into our work and the wider work programme.

## Our approach

We worked with the Reference Group to have conversations about curriculum, progress, and achievement with people across the education system. The composition of both our Advisory Group (see Appendix 1) and the Reference Group (see Appendix 2) reflected the bicultural and inclusive intent of our work, and ensured diverse voices were heard. The Ministry's project team ensured the work was coordinated and connections with other related work programmes were maintained.

This report is the culmination of all of our efforts and engagement since we began this work in May 2018. It provides our final and full advice to the Minister.

## Our overarching vision: A system that learns

Improving equity and excellence in an education system that serves and grows diverse learners is a 'wicked' problem; complex, important, and enduring. To address it, we need to create a 'system that learns' – a system where we commit to learning, inquiring, and problem solving together in new ways, standing in each other's shoes and trusting in each other's intent. A system that cares deeply about each of its children and young people, and puts them at its heart.

Consistent with our nation's commitment to equity, excellence, and the principles of Te Tiriti o Waitangi, our Advisory Group has provided advice on both Maori-medium and English-medium learning pathways. Ideas and themes resonate between the pathways, but they are not the same and are not intended to be the same. In a system that learns, we believe this offers exciting possibilities for the future.

## Focus areas

### Māori-medium education focus areas

Māori-medium education settings share a vision with dual outcomes for language revitalisation and education success. In this report, 'Māori-medium education' refers to Years 0–13 kura and rūmaki where te reo Māori is used to teach the curriculum for 51% or more of the time. These settings are often referred to as Level 1 and 2 Māori immersion settings.

The Advisory Group has identified three focus areas for Māori-medium education. Building system leadership in these areas will strengthen curriculum, progress, and achievement in a system that learns. The three focus areas are 'equity', 'trust', and 'coherence'.

#### Equity

The pursuit of equity requires us to enable different ideas, ways of working, and priorities to emerge. To date, many decisions and initiatives in Māori-medium education have been driven by English-medium education and are at odds with the principles, philosophies, and priorities of Māori-medium education. Additional Government funding has tended to be directed towards outcomes that have been defined at the national level for the whole system, and not those that matter at a local level or to the Māori-medium education sector. As a result, Māori-medium education continues to be subject to inappropriate policies and actions. Some resources are directed into areas that the sector does not consider a priority.

To address these issues for Māori-medium education, we need:

- » the national Māori-medium curriculum to describe teaching and learning in ways that reflect what kura whānau, hapū, and iwi deem to be important for their children and young people
- » a broader definition of 'success' for Māori-medium settings and clarification of the skills, knowledge, and attributes that underpin that definition
- » to grow the capability of the sector in knowing how to support and advance those aspirations, both nationally and locally
- » resources to be directed to areas that are priorities for Māori-medium education.

By addressing these inequities, our system will be better able to learn how to support the success of all Māori as Māori, regardless of their pathway in the education system.

#### Trust

Many levels of distrust are apparent, most of which are borne out of a top-down approach that is inconsistent with the principles and values of Māori-medium education. Distrust results in whānau and kura working to avoid or minimise harm, rather than maximise potential.

For issues of trust to be addressed, we need:

- » Māori-medium stakeholders to clarify a set of shared values and principles that will underpin curriculum, progress, and achievement processes
- » those shared values and principles to be actioned with integrity through all Māori-medium education initiatives
- » a strengths-based and transparent approach to assessment, monitoring, and reporting
- » a model for information sharing that exemplifies the commitment to partnership.

#### Coherence

Māori-medium education is having many positive impacts, but the system has evolved in unexpected ways. This has led to a system with competing demands and priorities and which, at times, is disconnected and works against itself. We need an approach to curriculum, progress, and achievement that is coherent; supports sharing, learning and growth; and where the connections between the parts are strong.

For issues of coherence to be addressed, we need to:

- » have direct sight from aspirations to outcomes
- » ensure there is clear alignment between the agreed principles and the system of ako, aromatawai, and aromātai (teaching, learning, assessment, and monitoring)
- » develop a set of processes that strengthen and clarify the connections between curriculum, progress, and achievement
- » strengthen the connection between early learning and schooling from Years 0–13.

## English-medium education focus areas

As our nation becomes more diverse, so do our schools. The current ethnic breakdown in English-medium schools is approximately 50% Pākehā students, 22% Māori, 12% Asian, 10% Pacific, and 3% other ethnicities. Importantly, English-medium education includes 90% of all ākonga Māori. While English is the primary medium of instruction in English-medium schools, many also offer te reo Māori learning options, and some offer opportunities for curriculum learning within te reo Māori for up to 50% of the time (immersion levels 3–5). A few English medium schools also offer Pacific bilingual education pathways, with at least 50% of instruction in a Pacific language. Many students are also learning some or all of the time in alternative education settings or in specialist schools and settings – for example, Deaf bilingual-bicultural medium schools.

Our Advisory Group has identified five focus areas for creating a system that learns in ways that strengthen curriculum, progress, and achievement in English-medium settings. These elements work together in a cohesive way towards achieving the goals of equity and excellence in an inclusive bicultural education system. The focus areas are: ‘clarity’, ‘trust’, ‘information needs’, ‘collaborative networks’, and ‘capability’.

### Clarity

Our National Curriculum for schooling – made up of The New Zealand Curriculum and Te Marautanga o Aotearoa – is now more than 10 years old. Rapid change in the social, economic, political, environmental, and educational context have changed our understandings about what is required to live satisfying lives and engage confidently with the world. Amendments to the curriculum to reflect these changes feel ad hoc and reactive. Having multiple places where curriculum priorities are described has created a sense of curriculum clutter and overload.

The National Curriculum provides an overall framework within which kaiako (teachers) and tumuaki (leaders) can make decisions about content and context. Through these decisions (using the National Curriculum), they design local curricula that reflect the needs, interests and priorities of their students, whānau and the community.

Flexibility for local responsiveness is necessary in a system that strives to be inclusive and value diversity. However, flexible curriculum frameworks require those implementing them to be clear about the learning outcomes that cannot be left to chance to avoid local decisions leading to inequitable learning opportunities.

We need more clarity about the National Curriculum, local curricula, and how they relate to one another. We also need to set up processes that give us clarity about how our National Curriculum will remain relevant over time.

### Trust

Trust has been lacking in our system. Building trust between the Ministry of Education and schools is imperative. So is strengthening trust and learning-focused partnerships between ākonga-whānau-kaiako and kaiako-kaiako as ākonga transition from year to year and across education settings.

To enable us to work together to solve difficult issues and improve equity, we need to clarify roles and expectations, establish ongoing participatory processes, and build relational trust. We need to value the perspectives, knowledge, and experience of ākonga and whānau as much as those of kaiako and other professionals, so that our ākonga and whānau feel they belong in their schools and are real partners in learning.

### Information needs

A system cannot learn without information. However, information should always be gathered with a clear purpose in mind and be kept to what is necessary and sufficient for that purpose. The information needs to be credible and appropriate access to it needs to be provided willingly, with the understanding that it will be used to improve ākongā learning and wellbeing.

We need high quality, efficient, and fit-for-purpose assessment tools and approaches that inform teaching and learning, and support reciprocal information-sharing. We need to design information flows, feedback loops, and ways of working that provide the information each of us needs to make critical decisions, and to do our jobs well. Ākongā, whānau, and schools should feel happy to share progress and achievement information, confident that it will be used safely and well, and that the benefits and insights will flow back to ākongā in tangible ways.

### Collaborative networks

Too often, insights that could help us achieve equity and excellence are not spread across the system. And, while collaboration has always been a part of our system, we have tended to exclude some voices. We need to make the most of the expertise of people across the system by strengthening well-functioning collaborative networks in ways that improve curriculum, teaching, and learning and reduce inequity.

### Capability

To achieve our aspirations, we need to strengthen capability in all parts of our system. We need to review and strengthen system leadership of curriculum, pedagogy, and assessment. We need to deliberately plan for how teaching and leadership capabilities are built and spread over time. And we need to recognise and invest in kaiako and tumuaki as learners, and in the diversity of career paths and expertise needed in our education system.

## Recommendations

We have developed separate sets of recommendations for strengthening curriculum, progress, and achievement within the areas of focus identified for Māori-medium and English-medium pathways. We have also identified recommendations that apply to both. These are recorded with the English-medium recommendations and identified by the use of the waka image:

It is important to note that the design and implementation of these recommendations will differ between Māori-medium and English-medium pathways.



### Māori-medium education recommendations

#### *Equity*

#### **1.1 Review Te Marautanga o Aotearoa**

Work in partnership with the Māori-medium sector to define a new curriculum framework policy for Māori-medium education that validates mātauranga Māori (body of knowledge that is derived from te ao Māori) and promotes a child-centred curriculum with a broader definition of success. This recommendation requires investment in teacher and leadership capability and the development of appropriate tools and processes. It also has implications for the review of paerewa paetae (the New Zealand Qualifications Standards), scheduled to begin in 2020.

#### *Trust*

#### **2.1 Build a high trust partnership model of information sharing**

Work in partnership with the Māori-medium sector to develop a model for information sharing that uses kaupapa Māori methodology, and involves the Māori-medium sector in defining, gathering, and analysing their own data. The focus will be on how well the system is working to support the aspirations of Māori-medium whānau.



## *Coherence*

### **3.1 Establish a Centre of Excellence for Māori-medium Education**

Convene a Māori-medium Education Working Group to scope the establishment of a Centre of Excellence for Māori-medium Education. The Centre of Excellence would build system knowledge and leadership, and support coherence across the Māori-medium system – particularly in relation to curriculum, progress, and achievement. It would ensure coherence for ākonga and whānau from early learning through to tertiary education, and for kaiako from Māori-medium initial teacher education through to in-service teacher education. It would also ensure indigenous knowledge about teaching and learning is shared and informs our approach to curriculum, progress, and achievement.

## **English-medium education recommendations**



### *Clarity*

#### **4.1 Responsive National Curriculum**

Design and communicate a clear, realistic process and timeframe for ongoing review of the National Curriculum to ensure it remains relevant, coherent, and fit for purpose.

#### **4.2 Role and purpose of local curricula**

Clarify the role and purpose of local curricula, including their relationship to The New Zealand Curriculum.

#### **4.3 Curriculum progress maps**

Develop curriculum progress maps that clarify critically important markers of progress, helping to inform decisions about teaching and learning and about where ākonga need further support.

### *Trust*



#### **5.1 Curriculum, Progress, and Achievement Sector Reference Group**

Convene a Curriculum, Progress, and Achievement Sector Reference Group to co-construct the implementation of our recommendations, and to help design future responses to curriculum issues so that they positively impact on ākonga progress and achievement.



#### **5.2 Education Data Protection and Use Policy**

In partnership with Māori and in consultation with people across the education system, develop an Education Data Protection and Use Policy (EDPUP) that ensures data is collected and used in ways that benefit learning and ākonga.



#### **5.3 Education Data Protection and Use Governance Group**

In partnership with Māori and in consultation with people across the education system, establish an independent Education Data Protection and Use Governance Group to ensure adherence to the EDPUP.

### *Information needs*

#### **6.1 Rich records of learning**

Design and trial rich records of learning that enable ākonga to capture, share, and celebrate their learning, progress, and achievement with others – including their parents and whānau.



#### **6.2. Learning partnerships between ākonga, kaiako, and parents and whānau**

Remove the regulatory requirement for reporting on the progress of individual ākonga in writing twice a year. Instead, require schools to partner with their communities to reach agreement on what ākonga progress and achievement information will be shared with parents and whānau, how, and when.

#### **6.3 Assessment approaches and tools**

Address gaps in currently available assessment tools by prototyping and trialling approaches and tools that illuminate progress in the learning outcomes identified in the curriculum progress maps.



#### **6.4 Data analysis and support services for schools, kāhui ako, and other networks**

Provide services to help schools, kāhui ako, and other networks analyse, interpret, and use assessment and aromatawai information in ways that further improve teaching and learning.

#### **6.5 Information sharing systems and processes**

Task the Education Data Protection and Use Governance Group with designing a process to allow stakeholders to access progress and achievement data for purposes that support system learning about curriculum, progress and achievement.

#### **6.6 Making the most of the National Monitoring Study of Student Achievement**

Expand the focus of the National Monitoring Study of Student Achievement (NMSSA) to capture a wider range of outcomes. Use its findings to inform national priorities for system improvement, and the construction of capability-building tools and resources that support networks, schools, and kaiako to inquire into their own practice.

### *Collaborative networks*

#### **7.1. Effective networks across the system**

Strengthen networks by establishing an ongoing system level inquiry into how to more effectively make the most of expertise and capabilities across and between networks.



#### **7.2. Supporting parents and whānau**

Legislate minimum employee entitlements to recognise the importance of whānau involvement in their child's education. Consider whether resourcing sufficiently accounts for the time involved in building and maintaining learning partnerships with parents and whānau, both from their perspective and that of kaiako.

#### **7.3 Develop resources to strengthen participatory processes**

Develop resources that exemplify ako-enabling processes (such as talanoa, wānanga, and reciprocal storytelling) and culturally responsive learning partnerships, drawing upon the knowledge and expertise of those who are already doing this successfully.



### *Capability*

#### **8.1 System leadership of curriculum, pedagogy, assessment and aromatawai**

Review and strengthen capability in curriculum, pedagogy, assessment and aromatawai within the Ministry of Education so that the Ministry has the expertise necessary to lead the incubation, curation, communication, and stewardship of evidence-based knowledge.

Establish an independent Advisory Group to report on the state of curriculum, pedagogy, assessment and aromatawai across the education system and identify opportunities for changes in system settings and policy to improve impacts on ākongā progress and achievement.

Appoint an independent Chief Advisor Māori (Kaitiaki Mātauranga Māori) to provide strategic and proactive advice to the Government on improving the system with regard to Māori achievement, addressing structures, policies, processes, and (in) actions.



#### **8.2 High quality learning opportunities for kaiako and tumuaki**

Deliberately plan for how teaching and leadership capabilities are built over time, recognising and investing in kaiako and tumuaki as learners, and in the diversity of career paths and expertise needed in a system that learns.



#### **8.3 Resources that scaffold high quality and responsive teaching and leadership**

Drawing on the He Kauwhata Reo (te reo Māori education portal) approach that is underway in Māori-medium education, replace Te Kete Ipurangi with a new portal that enables kaiako and tumuaki to quickly access, use, adapt, and contribute to the collation of quality teaching and learning resources.

## Change and implementation

The vision of a system that learns cannot be imposed. Instead, we need to move carefully forward, working with integrity and a commitment to partnership, based on the principles of: Tangata Whenuatanga, Whanaungatanga, Manaakitanga, Wānanga, and Ako<sup>1</sup>.

Those leading the change must model the change we seek. Despite our shared moral purpose, relationships of trust and respect cannot be presumed. They need to be generated through participatory processes that include the voices of everyone within our system in the ongoing learning, and invite them into the iterative design of the way forward. There needs to be a particular and deliberate focus on those who have traditionally been excluded from decision-making – in particular Māori learners and their whānau, the Māori-medium sector, Pacific learners and whānau, and people from the disability and learning support sector.

To achieve the depth of change we seek, to spread it across communities and sustain it over time, will take more than good intent. It will take commitment, time, and investment in deliberate and carefully planned participatory processes that build from the basis of sound evaluation year on year.

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<sup>1</sup> Ministry of Education. (2011). *Tātaiako: Cultural Competencies for Teachers of Māori Learners*. Wellington: Education Council New Zealand.

# Introduction

The future needs to be built on the recognition of the Treaty and tino rangatiratanga. (Feedback from the wānanga on Māori education)

The national Education Conversation | Kōrero Mātauranga is providing a forum for New Zealanders to think and talk together about what needs to shift so that our education system engages all of our young people in learning, both for today and for the future. Together, people from across Aotearoa New Zealand are asking how to grow an education system that isn't just better, but among the world's best.

As part of Kōrero Mātauranga, our Advisory Group partnered with the Curriculum, Progress, and Achievement Reference Group to lead a conversation about how to understand and improve the progress and achievement of all our ākonga across the national curricula in Years 0–10. This gave us ideas, insights, and feedback from a wide range of perspectives.

Our Advisory Group understands equitable access to quality education as a fundamental human right and a means of ensuring we have a just society. We recognise Te Tiriti o Waitangi as the cornerstone of relations between Māori and non-Māori, and a key reference point for considering curriculum, progress, and achievement. We acknowledge our place in the Pacific and recognise that Aotearoa New Zealand is home to increasing numbers of Pacific nation peoples, many of whom have been born here. We value our growing cultural and linguistic diversity. We recognise that an inclusive society is one that values and meets the needs of all of its people, and is enabling rather than disabling of difference.

Equity and equality - know the difference! [Pacific ākonga]

'Equity' does not mean all ākonga achieving the same outcomes. It means acknowledging that the outcomes that are valued are different and different kinds of support may be required for achieving them. For people in the Māori-medium education system, valued outcomes relate to their aspirations for education, language, culture, and wellbeing. The means for achieving them is through a distinct part of the education system over which they have tino rangatiratanga.

Our Advisory Group values the wonderful resources that all of our young people bring to their learning at school and kura - their language, culture, and heritage; their personal strengths, talents, and interests; and the knowledge and experiences they have gained as part of their whānau and communities. We are committed to ensuring each of them enjoys educational experiences that help them grow and thrive, and that their success is not left to chance.

Spend more time listening to kids who want a better education system and actually put actions towards their words. [Ākonga, aged 13-18]

Through engagement with people and organisations from across the system, we learned that these values and beliefs are shared. We learned, too, that there is disappointment and frustration. Our system has many strengths, but we have not yet managed to maximise or spread what we've learned from them across our system so that every ākonga and their whānau experience rich teaching and learning within a curriculum that is responsive to their needs and supports their success.

Our Advisory Group proposes that all involved in education commit to working together to help shape, test, and spread ideas and practices that improve outcomes for all ākonga, especially those who are the least well-served. Central to success will be building 'a system (of people) that learns'. As a nation, we will know we have a system that learns when, year on year, there is compelling evidence that our education system is delivering better results and greater equity across the range of outcomes we value for our ākonga.

## Structure of this report

This report begins with a description of the task our Advisory Group undertook and how we approached it. It highlights the issues we learned about and the voices that we believe need to be more deeply listened to if we are to achieve our aspirations for all ākonga. We then explain the rationale for committing to the vision of a system that learns.

The main body of the report unpacks our Advisory Group's recommended approaches to strengthening curriculum, progress, and achievement, first in relationship to Māori-medium education and then English-medium education. The image of a waka indicates recommendations for English-medium education that also apply to Māori-medium education, although the design and implementation will look different.

The next section describes what success will look like when our recommendations are implemented, from the perspective of some key groups. It is followed by a brief section on change and implementation that outlines principles for creating a system that learns and indicates a phased approach that is consistent with our vision.

Five appendices present: members of the Advisory Group; members of the Reference Group; principles and processes; people's responses to our initial nine ideas; and problem statements that synthesise people's perspectives about progress information needs.

# Strengthening curriculum, progress, and achievement: Igniting the conversations

## Our task

As an Advisory Group we were tasked with providing advice on:

1. how to strengthen the design and use of local curriculum so that all children and young people progress and achieve across the breadth and depth of the national curricula in years 1-10
2. how a stronger focus on student progress across the curricula can be embedded, including change management, implementation and capability building
3. how to meet information needs across the system in relation to year 1-10 student progress and achievement.

## Our process

The Advisory Group has worked in partnership with the Reference Group to lead a conversation about curriculum, progress, and achievement. The composition of both the Advisory Group (see Appendix 1) and the Reference Group (see Appendix 2) reflected the bicultural and inclusive intent of our work and ensured diverse voices were heard. The Ministry's project team played a critical role in supporting both groups, ensuring the work was coordinated and connections with the wider Kōrero Mātauranga were maintained through regular communication.

A set of principles guided our work, and it was informed by an iterative process of engagement that welcomed many voices. This included Reference Group engagement with their networks on our emerging ideas in Term four 2018 (see Appendix 4). These ideas were focused particularly on addressing the first two objectives.

In early 2019, we focused particularly on the third objective, that of addressing information needs. We engaged in a co-design process that brought together the Advisory Group, Reference Group, and Ministry partners to problem-solve and further develop the advice. This let us develop a set of 'problem statements' representing the perspectives of people in Māori-medium settings, Māori in English-medium settings, ākonga, ākonga with additional learning needs, parents and whānau, kaiako, tumuaki, boards of trustees, and kāhui ako (see Appendix 5). We then used these problem statements, along with the guiding principles, as a set of quality criteria for checking our proposed 'solutions'.

The continued collaboration between the Advisory Group, Reference Group, and Ministry, and the use of the co-design approach, is an example of a system that learns. We have listened deeply and carefully to each other and to the voices of the thousands of people who participated in the wider conversation. We allowed ourselves to be challenged and modified our thinking as we listened and learned.

We now understand that for our recommendations to have integrity, we need to create space for the distinct voice of Māori-medium education. It is for this reason that we have a specific set of recommendations for Māori medium education. Separate, different, but reflecting the same fundamental vision for a future in which all our children and young people experience an education that excites and empowers them, their whānau, and their communities.

This report is the culmination of all of our efforts and engagement since we began this mahi in May 2018. It provides our final and full advice to the Minister, and reflects our conversations with the sector.

We believe that our recommendations provide a strong foundation for further collaborative work on the design and implementation of an approach to curriculum, progress and achievement that will: provide clarity on the progress that must be deliberately planned for; improve reporting to parents and whānau; and create conditions for system level progress information to inform ongoing learning and decision making.

*Mā tō rourou, mā taku rourou, ka ora ai te iwi.*

*With your contribution and my contribution, there lies wellbeing for the people.*

## Issues that must be confronted

The world in which our children and young people are growing up is very different to the one in which most of their parents, whānau, and kaiako (teachers) grew up. It offers new opportunities and challenges that demand, more than ever, the ability to learn and adapt. Education in modern Aotearoa New Zealand also requires new strategies and responses to create the conditions to empower all of our ākonga and their whānau to thrive in a changing world, and to meet the challenge of addressing educational inequity.

Our education system is being re-designed to provide more flexible pathways into and out of education that better suit the learning needs of our ākonga, but Kōrero Mātauranga has surfaced some uncomfortable truths about bias, racism, and bullying that we need to confront. In terms of curriculum, progress, and achievement, we need to ensure that our National Curriculum, and the local expressions of them in school curriculum and marau a-kura, are free of bias and racism in the learning ākonga have access to, and in how success is judged. We need to pay attention to the diverse range of learning and wellbeing outcomes we value for ākonga, and make changes where insights point to underlying bias or racism in curriculum, teaching, and learning or in system design and supports.

Looking at health and wellbeing outcomes<sup>2</sup>, we have some of the highest rates of suicide, self-harm, and obesity in the world. *Through Education Matters to Me: Key insights*<sup>3</sup> from the Office of the Children's Commissioner and New Zealand School Trustees Association, only some of the children and young people engaged with said that they really like going to school, and that it meets their needs well. Many others said that school is just ok, or even that they'd rather not be at school. Many said they experience racism at school and are treated unequally because of their culture. Many felt that their unique learning needs are not being met.

Other studies also give insights into the negative experiences of some of our young people. The 2014/15 Trends in International Mathematics and Science Study<sup>4</sup> reveals high rates of bullying<sup>5</sup> and that many ākonga do not feel safe at school. The 2014 PISA Assessment<sup>6</sup> confirmed that a significant minority of young New Zealanders experience frequent bullying behaviours that impact on their learning and wellbeing. The way we design curriculum impacts on whether our ākonga feel that they and their whānau are valued, and on whether teaching and learning engages and is meaningful to them and their lives. An effective curriculum can help grow social inclusion through teaching opportunities that value diversity, foster inclusion, and equip ākonga with the capabilities to identify and challenge bias, discrimination, and racism.

Despite a rhetoric of 'the child and whānau at the centre', our current system does not enable all ākonga to flourish and achieve their potential. While the overall trend is for improvement in NCEA Level 2 achievement, the nature of the credits attained differs significantly over different population sub-groups, and this impacts on options for our Māori and Pacific ākonga. The overall achievement levels of our ākonga, as assessed by a range of international studies at all age levels, has been mostly static or falling for two decades. International studies and the National Monitoring Study of Student Achievement (NMSSA) also confirm persistent and significant differences in achievement in English-medium settings for Māori, Pacific, and low socio-economic status groups, relative to the population as a whole.

2 <https://www.healthnavigator.org.nz/clinicians/y/youth-health/>

3 <http://www.occ.org.nz/assets/Uploads/OCC-STA-Education-Matters-to-Me-Key-Insights-24Jan2018.pdf>

4 <https://www.educationcounts.govt.nz/publications/series/2571/timss-201415>

5 <http://www.education.govt.nz/news/latest-timss-results>

6 <https://www.educationcounts.govt.nz/publications/schooling/pisa-2015-new-zealand-students-wellbeing-report>



Analysis of research datasets from English-medium education show that early disadvantage is generally not being overcome — average progress in primary schooling is similar across different population groups, indicating we aren't doing enough to make sure that where ākongā start does not dictate how far they get during their time at school.

Despite significant investment in growing home-school partnerships, one of the strongest messages from Kōrero Mātauranga was that English-medium education does not sufficiently recognise that the child and whānau are one.

The message is clear. While we have pockets of excellent practice, and while we are skilled at bringing about improvement for some ākongā through specific programmes and interventions<sup>7</sup>, we haven't yet been able to make our pockets of excellence 'sticky' enough to be sustained as part of regular practice or spread across the system.

If we are to confront the issues that trouble us, we need to take collective responsibility for the success of each and every ākongā and to commit to working together, challenging ourselves and each other. We need to keep a strong focus on opportunities to improve curriculum, teaching, and learning to better meet the needs of diverse ākongā and to address inequities.

Doing things differently does not necessarily mean we are doing them better. We need to pay attention to our collective impact on ākongā, in order to identify where changes in approach, supports, or learning opportunities are needed. Data, aromatawai, and assessment information, and the capability to use this information well, are critical when inquiring into how we are doing and what we need to do better.

Trust provides the glue in professional relationships that support an improvement focus and collective impact. When trust breaks down, it can trigger negative behaviours, including defensiveness and blame. For example, while data has the potential to provide us with sophisticated insights for educational improvement, news of data breaches and misuse of personal information in general society erodes trust and leads people to believe that data is bad or something to be feared. If these negative perceptions become entrenched, we risk missing out on the enormous opportunities and benefits data offers to help us improve young people's education, help them learn, and for Aotearoa to have a more successful education system.

A range of system shifts are required to create the conditions for an education system that learns, is inclusive and responsive to diversity in our ākongā and their whānau, and recognises and responds to the expectations that derive from Te Tiriti o Waitangi.

## Voices that must be heard

Māori-medium education has grown out of a commitment by Māori to meet their educational aspirations for their children. This includes a determination to revitalise Māori language and culture as the foundation for the learning, success, and wellbeing of ākongā and whānau.

The successes of Māori-medium education have never been fully acknowledged or celebrated in Aotearoa New Zealand. For example, while Māori consistently achieve more highly at NCEA Level 2 in Māori-medium education than in English-medium education,<sup>8</sup> this is rarely mentioned in the media or made the subject of public discussion. In a genuine partnership model, one size does not fit all. Genuine partnership requires sharing the power of decision making, and trusting Māori as shapers of the future. This is recognised in the structure of this report — we are united in our aspirations but understand that the path to achieving them cannot be the same.

<sup>7</sup> Note that of the 97 studies to meet the strict criteria for inclusion in the *Teacher Professional Learning and Development Best Evidence Synthesis*, 16 came from New Zealand. See [https://www.educationcounts.govt.nz/\\_data/assets/pdf\\_file/0017/16901/TPLandDBESentireWeb.pdf](https://www.educationcounts.govt.nz/_data/assets/pdf_file/0017/16901/TPLandDBESentireWeb.pdf)

<sup>8</sup> School leavers from Māori-medium education achieve NCEA Level 2 on par with other students and at rates 15–20 percent higher than other Māori students. See <https://www.education.govt.nz/assets/Documents/Ministry/Publications/Briefings-to-Incoming-Ministers/4-1093092-Maori-Education-BIM-Annex-ABC.PDF>

There is much work and learning still to be done towards ensuring that the aspirations and priorities of Māori for their children who are in English-medium education are as well supported as those of non-Māori or of their whanaunga in Māori-medium settings. This inequity is inconsistent with our obligations under Te Tiriti o Waitangi and with the interests of our nation. At the same time as we have an obligation to ensure our system creates the conditions for Māori-medium education to flourish, we also need to take up the wero (challenge) for the 90% of ākonga Māori who learn within English-medium settings.

*Just as Māori medium education institutions have a collective vision, a kaupapa that provides guidelines for what constitutes excellence in Māori education that connects with “Māori aspirations, politically, socially, economically and spiritually” (Smith, 1992, p. 23), so too do mainstream institutions need such a philosophy or agenda for achieving excellence in both languages and cultures that make up the world of Māori children. Such a kaupapa is essential for the development of education relations and interactions that will promote educational achievement and reduce disparities.<sup>9</sup>*

It is time for the system as a whole to respect, understand, and support the kaupapa of the Māori-medium education sector. At the same time, we need to learn from each other and combine our efforts to support all ākonga Māori to realise their aspirations and those of their whānau.

Many Pacific students, whose families often came to New Zealand in pursuit of educational opportunities, are also missing out on the educational opportunities they deserve. Like Māori, the Pacific people who contributed their voices to this report spoke of racism, bias, and a failure to treat their language and culture as the powerful resources for learning that they are. New Zealand is a Pacific nation and has a special responsibility to protect and promote the heritage languages of the Pacific.<sup>10</sup>

Despite our system’s long-held aspirations for inclusive education, people from the disability and learning support sector also spoke of a deficit approach that fails to value diversity, and recognise or realise the potential of young people with disabilities or other differences that impact on how learning and wellbeing needs to be supported.<sup>11</sup> Our Group notes also that the education system does not do enough to build the capabilities in all of us that will enable full social inclusion. For example, while New Zealand Sign Language is one of our official languages, ākonga who are not deaf rarely have the opportunity to learn it or to engage and interact with the Deaf community. In 2017, 42% of disabled young people aged 15 to 24 were not in employment, education or training. This is not a sign of a system that is working. A successful education system is one that offers pathways to success to all its people, across all schools, kura and educational settings.

9 <http://tekotahitanga.tki.org.nz/About/Professional-Development/Kaupapa-collective-vision-philosophy#1>

10 See, for example, “Mind your language” a report by PPTA’s Komiti Pasifika ([www.ppta.org.nz/dmsdocument/302](http://www.ppta.org.nz/dmsdocument/302))

11 During engagement on the draft Disability and Learning Support Action Plan the government heard that many parents face significant difficulties in having their children’s learning needs recognised and addressed at their local school, with some actively discouraged from attending. See <https://conversation.education.govt.nz/conversations/disability-and-learning/what-we-know-about-the-learning-support-system/>. We heard similar messages and similar expressions of frustration.

# Our vision: Commit to a system that learns

The collective vision of New Zealanders that was heard through the Education Conversation | Kōrero Mātauranga is expressed in the Education Strategy like this:

## ***Exploration and discovery for fulfilling lives and thriving communities***

*Whakamaua te pae tata kia tina - take hold of your potential so it becomes your reality...*

*We are descendants of explorers, discoverers and innovators who traversed distant horizons. Our learning will be inclusive, equitable and connected so we progress and achieve advances for our people and their future journeys and encounters*

*Whaia te pae tawhiti kia tata - explore beyond the distant horizon and draw it near!*

The National Curriculum is intended to enable ākonga, whānau, and kaiako to work together to design rich learning opportunities that make this vision a reality for every ākonga in every kura and school across Aotearoa New Zealand. But it is complex work, and there are significant inequities in the lived experiences of ākonga and their whānau and in how ākonga progress and achieve across the National Curriculum.

To address this, we need better ways of noticing and responding to ākonga learning progress and wellbeing that go beyond numeracy and literacy, and one-size-fits-all approaches. We need to focus on the full range of strengths and potential in each ākonga, and provide the learning opportunities and supports that enable them to belong and thrive at school.

Improving equity is a wicked problem.<sup>12</sup> It is complex, enduring, and requires multiple solutions. The vision expressed in the Education Strategy guides us here, too – it says that to address equity and foster excellence and inclusion, we need to draw on our heritage to seek, discover, innovate and explore. Our Advisory Group has characterised this as a ‘system that learns’.

The creation of a system that learns requires all of us to change the way we relate to each other and commit to learning, inquiring, and problem solving together in new ways. It requires us to stand in each other’s shoes, trust each other’s intent, support each other, and learn and problem solve together. Making these behaviours the norm requires us to fundamentally change the conditions within which we operate.

A system that learns is a system that gets better over time. In a system that learns, each individual sees themselves as both a teacher and a learner. They trust one another’s intent and deliberately balance advocacy with inquiry as they shape and test new ideas. They learn from and with others in ways that demonstrably improve wellbeing and learning outcomes for all ākonga, but particularly Māori and Pacific ākonga and those who require additional learning support<sup>13</sup>.

We’ve known for some time that for ākonga to learn, we need kaiako and tumuaki to be learners, too. But it’s not just kaiako, tumuaki, and ākonga who have things to learn. Our Advisory Group proposes that a focus on learning and wellbeing needs to stretch across the whole education system, embracing all of its people. These include, but are not limited to, boards of trustees, the Ministry of Education, professional development providers, educational researchers, resource developers and publishers, programme developers, the Education Review Office, iwi educational bodies, professional associations, employers, and tertiary education providers.

<sup>12</sup> For a discussion, see <https://www.nzcer.org.nz/system/files/taking-future-focus-in-education.pdf>

<sup>13</sup> It is important to understand that these include those who are gifted and talented.

Information is a fundamental component of a system that learns. In a system that learns, well-designed feedback loops create an interactive process through which people across the system learn from and with each other. Each of us engages with this feedback and uses it to improve our support for ākonga learning. The feedback may include information about the purpose for learning, the impact of actions designed to promote learning, where learning is at, where it should go next, and the likely processes for taking the next step. We engage with each other's hearts and minds. We discuss, create, test, fail, and rationalise. We accept messiness and complexity as we make sense of the information because we work in trusting ways and we are clear about what it is we are all trying to achieve. We also understand that creating and using information about achievement and progress needs to be done with care because, done badly, it can negatively impact the wellbeing, motivation, and identities of our ākonga.

The way our system works for ākonga is the consequence of the way all of the people in it work, think, and interact. It is time we all took on the mantle of being learners.

# Approaches to strengthening curriculum, progress, and achievement

Our nation needs an education system that supports and enables different approaches to curriculum, progress, and achievement. This is not a new concept. It is currently reflected in our National Curriculum (Te Marautanga o Aotearoa and The New Zealand Curriculum), but it is one our system needs to continually work on and improve. We need to learn from our experiences to grow a system that respects and affirms diversity, and realises our commitment to a Tiriti o Waitangi partnership.

In practice, this does not mean simply a translation of a core idea; rather, it means establishing conditions to enable different core ideas to emerge. The following two sections outline our Advisory Group’s thinking and recommendations in relation to Māori-medium and English-medium pathways.

## Māori-medium education

Māori-medium education settings are those where the curriculum is taught through te reo Māori. Our advice for Māori-medium education focuses on school settings that share the dual outcomes of language revitalisation and education success. In particular, our advice relates to schooling contexts where te reo Māori is used to teach the curriculum for 51% or more of the time, also referred to as Level 1 and Level 2 Māori immersion settings<sup>14</sup>.

This part of our report speaks the voice of the hundreds of people from across Māori-medium education who shared their wisdom, experience, and insights in Kōrero Mātauranga through their representatives on the Curriculum, Progress, and Achievement Ministerial Advisory Group and Reference Group. In most of the report, ‘we’ refers to the Advisory Group as a whole, or to all of us who form part of the system. Here, ‘we’ refers specifically to Ministerial Advisory Group members who work in Māori-medium education and, more broadly, to the people they represent.

The Māori-medium sector wants to be confident in the Crown’s commitment, through the Ministry of Education, to the revitalisation of te reo Māori and advancement of educational success for our children and young people. This is an obligation under Te Tiriti o Waitangi and requires the Crown to support us to develop an approach to curriculum, progress, and achievement that validates mātauranga Māori and illuminates our children’s successes in terms of our aspirations for te reo Māori, cultural transmission, and academic achievement

Tautokona te Ara Māori. | Value and strengthen Māori-medium education. (Kōrero Mātauranga, April 2019)

Māori-medium education derives from the aspirations of its founders for tino rangatiratanga.

While ākonga Māori experience greater educational success in Māori-medium education than in English-medium settings, there is an urgent need to validate and strengthen Māori-medium education in order to maximise its potential and ensure that energies, resources, and expertise are being directed into areas that matter. Three areas need to be addressed if this is to be achieved. They centre around the concepts of ‘equity’, ‘trust’, and ‘coherence’. These three areas are the focus of our advice and recommendations for Māori-medium education.

<sup>14</sup> Ministry of Education (2013). *Tau Mai te Reo The Māori Language in Education Strategy 2013 – 2017*. Wellington: Ministry of Education (p.20 English version)

Māori want to exercise tino rangatiratanga over the education of Māori learners and be empowered to find local solutions led by Māori. (Kōrero Mātauranga, April 2019)

Hei raukura te tamaiti mō tōna iwi.

Me mutu te kaikiritanga me te whakahāwea | Racism and bias must be stopped. (Kōrero Mātauranga, April 2019)

## 1. Equity

Equity is central to the Tiriti o Waitangi partnership. Māori-medium education derives from the aspiration of its founders for tino rangatiratanga as a pathway to equity.

Equity does not mean simply translating a core idea, way of working, or priority from one context to another. Rather, it means enabling different ideas, ways of working, and priorities to emerge. We, in Māori-medium education, want an approach to curriculum, progress, and achievement that recognises education as a means toward realising Māori aspirations for academic success, language, culture, and wellbeing that hold true across generations.

To understand Māori-medium education is to understand that the child is the carrier of hopes and aspirations between past and future generations. The expression, 'Te Tamaiti hei Raukura', captures the essence of this notion. In terms of the educational experience of young Māori, this is not just about having equal opportunities to grow and thrive. It is about equity.

To date, many decisions and initiatives in Māori-medium education have their origins in English-medium education policy and priorities. Te Marautanga o Aotearoa was borne out the same curriculum policy framework as The New Zealand Curriculum. So, too, have many of the support initiatives that continue to be implemented. While at times this may be appropriate, any assumption that English-medium policy initiatives and priorities will always be appropriate for Māori-medium education must be challenged. This way of working does not support our aspirations to be self-determining, to achieve academic excellence, to revitalise Māori language and culture, and to grow healthy ākonga and whānau with a positive sense of wellbeing that enables productive interactions with the world around them.

Māori-medium education continues to be subject to inappropriate policies and actions, and resources are directed into areas that those within our sector do not consider a priority. Too many well-intentioned curriculum, progress, and achievement tools and initiatives have been unwelcome and unnecessary. Consequently, inequities in our system in terms of curriculum design, access, experiences, and learning outcomes have not been addressed. Arguably, they have been exacerbated.

The notion of the 'whole child' is one that is shared across all Māori-medium education movements and is central to a Māori worldview of the child. Te Marautanga o Aotearoa describes a teaching and learning framework for ākonga in Years 0–13. It encompasses a set of wāhanga ako (learning areas) while trying to give recognition to the whole child as Māori and a global citizen. It sets an expectation that each kura whānau will create a relevant marau ā-kura (local curriculum) that contextualises the learning framework in ways specific to them.

Māori-medium kura have been working formally with local curriculum and graduate profiles since 2008. Typically, marau ā-kura and kaupapa curriculum (such as Te Marautanga o Te Aho Matua<sup>15</sup>), reflect the aspirations of Māori-medium movements, focusing on language, culture, and wellbeing as the 'pou' (pillars) that are fundamental to education success. Kura whānau define these pou in terms of their local aspirations and use them as the lens through which to explore the National Curriculum.

<sup>15</sup> Te Marautanga o Te Aho Matua is not a gazetted curriculum.

A national curriculum should define success in ways that reflect what society values in terms of ākonga learning. Because the current national curriculum for Māori-medium education was borne out of an English-medium curriculum framework, it does not sufficiently reflect what Māori society values in educating our children, nor our view of a child-centered curriculum. This is not to say that the outcomes currently described through wāhanga ako are not important. Rather, the positioning of those outcomes needs to be within a kaupapa Māori framework that validates mātauranga Māori, te reo Māori, and Māori perspectives of education and the child<sup>16</sup>.

More appropriately, we would have greater emphasis on the social, cognitive, linguistic, and cultural concepts that underpin learning across the wāhanga ako and support the academic success and excellence that whānau desire. Furthermore, those fundamental building blocks of learning and development would be framed in ways that recognise the whole child and the aspirations of whānau for their children, as Māori and as global citizens.

Kura are doing what they can to address this at a local level through their marau ā-kura. But this means that the national level guidance is not well-aligned with local level implementation.

For issues of equity to be addressed, there needs to be:

1. stronger partnerships with Māori-medium whānau that support them as decision-makers in their children's education
2. a national Māori-medium curriculum that describes teaching and learning in ways which reflect what kura whānau, hapū, and iwi deem to be important for their children and young people
3. a broader definition of 'success' for Māori-medium settings and clarification of the skills, knowledge, and attributes that underpin that definition
4. support to grow the capability of the sector in knowing how to support and advance those aspirations for success, nationally and locally
5. resources directed to areas that are priorities for Māori-medium education.

## Te Tamaiti hei Raukura



Figure 1. Te Tamaiti hei Raukura

<sup>16</sup> See for example, <https://www.educationcounts.govt.nz/publications/91416/105966/79522/he-pitihanga-te-aho-matua> and Tākao, N. (2010). *Te Piko o te Mahuri: Ngā āhuatanga matua o te Kura Kaupapa Māori whai angitu*. Wellington: Research Division, Ministry of Education. [https://www.educationcounts.govt.nz/\\_data/assets/pdf\\_file/0006/80394/953-KWA-Maori-21092010.pdf](https://www.educationcounts.govt.nz/_data/assets/pdf_file/0006/80394/953-KWA-Maori-21092010.pdf)

## 2. Trust

Whakahonoretia te  
tino rangatiratanga.  
| Honour tino  
rangatiratanga.  
(Kōrero  
Mātauranga,  
April 2019)

All New Zealanders have a vested interest in the education system. However, an underlying sense of distrust undermines efforts to ensure that children and young people in Māori-medium education can achieve their full potential.

Many levels of distrust are apparent, mostly borne out of a top-down approach that lacks transparency in process and purpose and undermines partnership. Distrust is further entrenched by policies and strategies that impose western theories of knowledge and give preference to western approaches to teaching, learning, and assessment. This devalues mātauranga Māori and the knowledge that whānau and kura bring to teaching and learning. Distrust results in whānau and kura working to avoid or minimise harm, rather than maximise potential. Past systems of national assessment and monitoring have resulted in kura either withdrawing from the process or trying to limit the potential harm from the provision, misuse, or ill-informed analysis of children's data.

As long as the Crown does not prioritise the same outcomes as those valued by stakeholders within Māori-medium education, and as long as it does not value mātauranga Māori or adopt ways of working that accord with tikanga Māori, there will continue to be policies and actions that undermine trust between Māori-medium education and the Crown.

We want a system in which everyone acts with integrity and in which actions are driven by a set of principles to which we have all agreed. We need a system in which each of us strives to make the ideals of transparency, self-determination, and partnership real – to ensure that they are not just words.

Mā te huruhuru  
te manu ka rere.

In a true spirit of partnership, we must listen to each other with open minds and work together to shape responses to the issues that impact on the education and wellbeing of ākonga Māori and their whānau within the Māori-medium sector. This needs to be especially evident in the ways we define learning priorities and share information about progress and achievement. An explicit shift in the system is needed, towards an approach in which the Crown works in partnership with our sector to define learning, progress, and achievement in ways that benefit the child as central to the broader aspirations for Māori language, culture, and wellbeing.

For issues of trust to be addressed, there needs to be:

1. a clear set of shared values and principles that will underpin Māori-medium curriculum, progress, and achievement processes
2. a commitment to actioning those shared values and principles with integrity through all Māori-medium education initiatives
3. a strengths-based and transparent approach to assessment, monitoring, and reporting
4. a model for information sharing that exemplifies the commitment to partnership.



### 3. Coherence

Whakaakona  
ia tauira mō  
anamata | Provide  
strengths-based,  
future-focused  
teaching. (Kōrero  
Mātauranga,  
April 2019)

The evolution of the Māori-medium education system is having many positive impacts. NCEA Level 2 outcomes are consistently and significantly higher for ākonga Māori in Māori-medium settings than for those in English-medium settings<sup>17</sup>. Our ākonga are the bicultural, bilingual citizens we all need in order to grow our nation.

But the Māori-medium education system has evolved in unexpected ways. Some of the fundamental building blocks in Māori-medium schooling are either missing or at odds with the aspirations, principles, or philosophies of Māori-medium education. The research and evidence base required to maximise the potential of Māori-medium education is lacking.

In an effort to harness and maximise any opportunities to address these issues, the focus has rightly been on Level 1 Māori-medium settings. But this has come at a cost to Level 2 Māori-medium settings and, as a result, they experience even greater inequity and lack of coherence. This has led to a system with competing demands and priorities and which, at times, is disconnected and works against itself. It also creates barriers to the ability of adults in the system to work and learn together.

We need an approach to curriculum, progress, and achievement that is coherent, so that each part is connected and supports sharing, learning, and growth in ways that advance the aspirations of the communities that the system needs to serve. We must ensure that all parts are working together, towards the same vision and equally, and the connections between the parts are strong.

He pā harakeke te  
tamaiti.

The current misalignment of these parts plays out in various ways. Most apparent, perhaps, is in the allocation of resources, which has been driven by government priorities that have been determined by the needs of English-medium education and do not align with priorities determined by kura whānau. As a result, curriculum support initiatives made available at a national level – such as teaching and learning resources, professional learning opportunities, and evaluative tools – are directed to achieving outcomes that are valued at the national level, but not necessarily the local level. Too often, there is a lack of connection between those initiatives.

In a kaupapa Māori framework, we would be ensuring that the national Māori-medium curriculum expresses a wider definition of success than it does currently – one that is more closely aligned with the priorities identified by kura whānau. There would be alignment in the curriculum from early learning through to the senior secondary level and the transition into tertiary learning and the wider world, and there would be a greater sense of cohesion between national and local priorities<sup>18</sup>. Policy initiatives would reflect what we deem best practice in Māori-medium education and would draw upon a Māori-medium evidence base. The fundamental building blocks for a strong, sustainable Māori-medium education system would all be in place, stemming from a consistent and shared set of values, and supporting ākonga and their whānau, hapū, and iwi to

<sup>17</sup> For statistics on where ākonga are able to access Māori language learning options, see also <https://www.education.govt.nz/assets/Documents/Ministry/Publications/Briefings-to-Incoming-Ministers/4-1093092-Maori-Education-BIM-Annex-ABC.PDF>

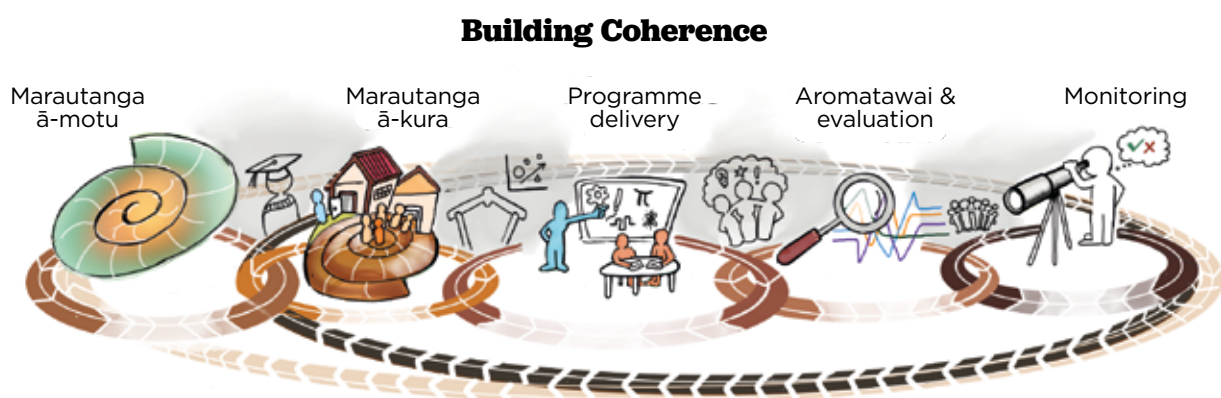
<sup>18</sup> For further discussions on transitions and connections between kōhanga, kura and beyond see, for example: Hohepa, M., Paki, V., Peters, S. (2017). *Riariakina o rongo hirikapo: From kōhanga reo to kura*. Wellington: Teaching and Learning Research Initiative. <http://www.tlri.org.nz/tlri-research/research-completed/cross-sector/riariakina-%C5%8D-rongo-hirikapo>  
Martin, J. (2013). *He Kura-hāpainga, he kura-waka, he kura-kōrero, he kura-huna, He kura-kura*. (PhD, Auckland, Auckland University of Technology).  
Poutu, H. N. (2015). *Mā te aha e kōrero Māori ai ngā taitamariki o ngā wharekura o Te Aho Matua?* (PhD, Palmerston North, Massey University).

achieve wellbeing and success. There would be clarity around the whakapapa and inter-relatedness of various parts of the system, and we would be focused on making a real difference to Māori language revitalisation, the academic success and cultural wellbeing of our children and young people and their whānau, hapū, and iwi.

For issues of coherence to be addressed, there needs to be:

1. a direct line of sight from aspirations to outcomes
2. clear alignment between the agreed principles and the system of ako, aromatawai, and aromātai (teaching, learning, assessment, and monitoring)
3. clearer and stronger connections between curriculum, progress, and achievement
4. support focused on strengthening the connections across the system
5. stronger connections between early learning and schooling from Years 0-13.

The following drawing depicts the core components of a curriculum, progress, and achievement system and, importantly, the connections between the elements required to enable inbuilt coherence.



**Figure 2. Building coherence in Māori-medium education**

## Recommendations

The overarching aim for the following recommendations is to **build system leadership and coherence in Māori-medium education** in ways that will strengthen curriculum, progress, and achievement.

We have three main recommendations aimed at addressing issues of equity, trust, and coherence as fundamental to achieving this aim.

**Note: English-medium education recommendations**

In addition to those made below, some of the recommendations for English-medium education are also recommended for Māori-medium. The ways in which these common recommendations are implemented will differ across the two educational pathways. It is important to note that other recommendations for English-medium are not recommended for Māori-medium education. This is because those recommendations are not suitable for Māori medium education or are not considered to be priorities for Māori-medium education at this time.

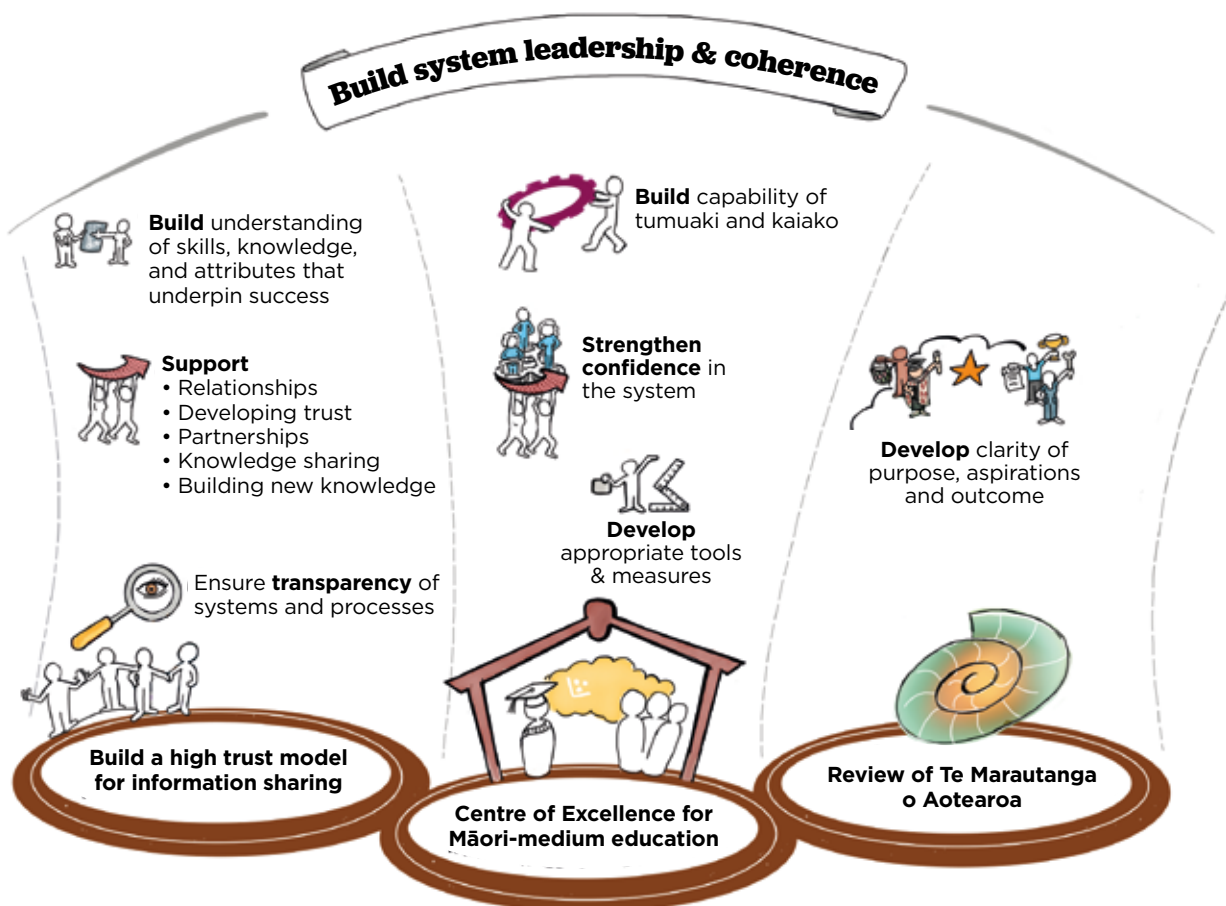


Figure 3. Building system leadership and coherence in Māori-medium education

## 1. Equity

### 1.1 Review Te Marautanga o Aotearoa

This recommendation is intended to address current issues of equity that require Māori-medium kura to work within a curriculum framework that, in essence, is based on a western theory of knowledge. It is also intended to grow our world leading approach to curriculum design by valuing and validating an indigenous worldview of children's learning and education that is unique to Aotearoa New Zealand.

Reviewing Te Marautanga o Aotearoa will require the Ministry of Education to work with the Māori-medium sector to define a Māori-medium curriculum framework policy that validates mātauranga Māori and promotes a child-centred curriculum.

The policy framework should ensure greater alignment between the local and national curricula by supporting a broader definition of success, and capturing a Māori world-view of the child as:

- » Māori (hei uri whakaheke)
- » a catalyst for language regeneration (hei ipu kōrero)
- » a global citizen person (hei tangata), and
- » an ākonga (hei ākonga).

The 2017 groundbreaking work on this curriculum concept<sup>19</sup> should be further explored and tested for its ability to capture and promote the aspirations and priorities of the Māori-medium education sector. This will involve identifying how to:

- » enable greater progress and achievement across the curriculum, and
- » position ākonga Māori for a global world that increasingly values transdisciplinary skills, knowledge, attributes and dispositions.

The curriculum review should also strengthen links between the curriculum pathway from early childhood, Years 0–10 and Years 11–13. It should inform the work being undertaken on the national qualifications system and the learning progressions. For this reason, an implementation plan would need to be developed with some urgency to provide a strategy that ensures cohesion between the various workpieces.

The review of Te Marautanga o Aotearoa should also consider new priorities and the unique needs of Level 1 and Level 2 settings. The process of clarifying priorities will have implications for resourcing. It will require investment in growing kaiako and whānau understanding and capability. It will determine the types of tools and processes necessary to support an aromatawai approach to identifying and reporting progress and achievement. These tools and processes must be driven from a tikanga and mātauranga Māori lens, rather than a translation of English-medium approaches to assessment, measurement, reporting, and monitoring of progress and achievement.

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<sup>19</sup> Murphy, H., Gray, A., Toia, R. Defining a 21st century curriculum for Māori-medium schooling: some big ideas and initial thoughts. Unpublished paper prepared for the Ministry of Education, 7 April 2017.

## 2. Trust

### 2.1 Build a high trust partnership model of information sharing

This recommendation involves developing and resourcing a 'ground-up' model of information sharing that illuminates strengths and helps prioritise investment in what works. It involves an information sharing model that builds off the foundational principles and kaupapa Māori approaches outlined in: *Te Tīrewa Mātai: A Framework for Describing Student Achievement in Level 1 Māori Immersion Settings* (2009) and *Rukuhia Rarangahia: Aromatawai Ministry of Education Position Paper* (2014).

*Te Tīrewa Mātai* provides for a model of national monitoring that supports a broader definition of success, illuminates strengths, and involves aspects of:

1. standardised testing
2. whānau/ākonga-led learner profiles
3. localised kaiako-led assessment.

*Rukuhia Rarangahia*<sup>20</sup> positions aromatawai as an integral part of ako, whereby learning is the priority, and progress is identified through a wider view of what constitutes valid and appropriate evidence.

In practice, a high trust partnership model of information sharing involves working with kura whānau to agree on what information is important to share, and what information is needed to understand how well the system is doing to support the outcomes whānau value for their children. At a local level, it also means identifying how whānau want to receive the information they need and how to present it in ways that make sense to them.

At a national level, the model requires the Ministry of Education to work with Kura Kaupapa Māori, Kura ā-Iwi, Kura Māori, rumaki and reorua in English-medium settings, and iwi (as representatives of kura whānau) to implement the partnership approach to monitoring outlined below. This includes building relationships and support networks across Māori-medium settings, as well as providing space for Māori-medium settings that are not currently members of Ngā Kura Kaupapa Māori or Ngā Kura ā-Iwi to have a voice and identify their shared aspirations.

Three central ideas underpin this recommendation:

1. Information gathered nationally would be determined by the child and their whānau.
2. Information gathered nationally would also inform whānau and the Māori-medium education movement(s) about how well the system is doing in meeting their educational aspirations, including language and cultural revitalisation.
3. All information sharing would illuminate strengths and the health of the Māori-medium movement(s), so that investment into what works can be prioritised.

This recommendation relies on defined descriptions of success, embracing a strengths-based approach, that are determined by Māori, and using kaupapa Māori methodology in the collection and analysis of data. It requires appropriate relationships, processes, and tools to be developed. It depends on a willingness to build and engage in constructive, trustworthy, sustainable partnerships. It also requires agreement on shared values and principles on which policies (including data and information management) and ways of working will be based and tested. *Te Tīrewa Mātai* proposes a set of principles that should be considered.

This recommendation also has implications for resourcing, teacher development, student information systems, and whānau-kura partnerships.

The following table and diagram describe the concept of a high trust partnership model of information sharing that is focused on illuminating strengths and prioritising investment in what works in Māori-medium education.

<sup>20</sup> *Rukuhia Rarangahia* takes a broad view of assessment and looks at aromatawai from a Māori worldview.

High trust partnership model of information sharing

**The idea:**

1. Information gathered nationally would be determined by the tamaiti and their whānau.
2. Information gathered nationally would also inform the whānau and the Māori-medium education movement(s) about *how well the system* is doing in meeting their educational aspirations, including language and cultural revitalisation.
3. All information sharing would illuminate strengths and the health of the Māori-medium movement(s), so that investment into what works can be prioritised.

**Who needs to be involved for this idea to work?**

- Kura whānau
- Kura kaupapa Māori
- Kura ā-Iwi
- Kura Māori
- Rumaki reo and Reorua classrooms in English-medium settings
- Iwi
- Ministry of Education and the Crown

**What conditions would make it successful?**

- Māori-medium education – Crown partnership
- Confidence in the Crown’s commitment, through the Ministry of Education, to the revitalisation of te reo Māori and advancement of educational success for our tamariki
- Recognition of whānau decision making
- Equitable funding, support, and resourcing

**What are some key characteristics of this idea?**

- Kaupapa Māori methodology
- Strengths-based approach
- Māori-defined definitions of success

**Build a partnership model of information sharing**

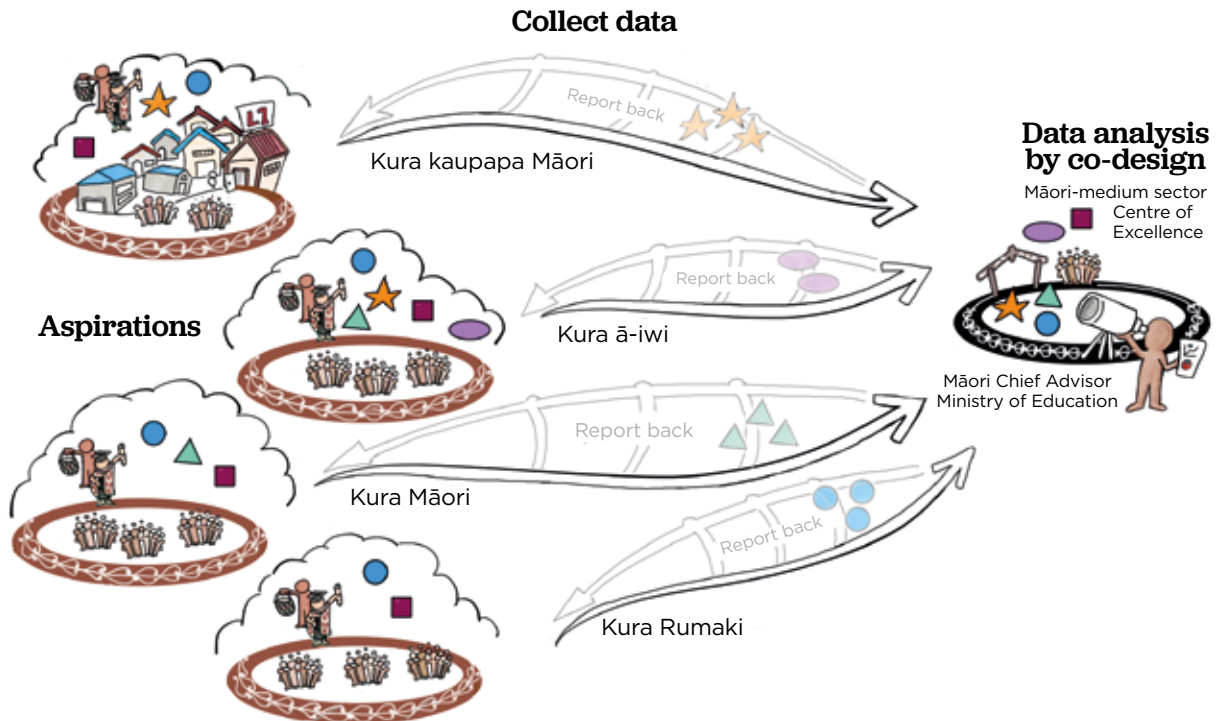


Figure 4. Building a partnership model of information sharing in Māori-medium education

### *3. Coherence*

#### **3.1 Establish a Centre of Excellence for Māori-medium Education**

This recommendation involves setting up a Māori-medium Education Working Group to scope the establishment of a Centre of Excellence for Māori-medium Education. It aims to promote and strengthen equity, trust, and coherence in the ways we deliver, monitor, and report on Māori-medium education outcomes. There is an important role for the Centre of Excellence in the partnership model of information sharing we have also recommended.

The Centre would be independent and external to the Ministry of Education, but have an important strategic relationship with the Chief Advisor Māori proposed in the English-medium recommendations.

An important early step would be to clarify a set of shared values and principles with the Māori-medium sector to guide the Centre's work and its relationship with the work of the Ministry of Education and other education agencies.

Initially, the Centre would be responsible for growing system leadership and coherence around best practice, research, support, and training in relation to the design, implementation, and monitoring of the Māori-medium education system. There is a shortage of evidence around Māori-medium education, and we often rely on evidence that comes from western theories of knowledge. The Centre would contribute to filling this gap to inform our understanding of what works in Māori-medium education.

The Centre would play an important role in sharing evidence of the benefits of a Māori-medium educational pathway so that whānau can make informed decisions about the education options for their children.

The Centre of Excellence would work to strengthen connections between the National Curriculum, local curriculum, programme design and delivery, aromatawai, and monitoring at a local and national level, ensuring that knowledge and insights are shared throughout the process. The Centre would also ensure that what is learnt at one step is shared and informs other parts of the system, so that the system learns intuitively. It would build connections that enable smooth transitions between all levels of Māori-medium education, including from early learning to primary schooling and on to senior secondary education.


Effective sharing of information would also provide for clearer alignment between initial teacher education and in-service teacher education.

In a more advanced phase of its development, the Centre of Excellence would extend its work to support cohesion for Māori education more broadly by sharing learnings about what works in Māori-medium education to inform more appropriate approaches and better outcomes for ākonga Māori in English-medium settings.

## English-medium education

Our Advisory Group has identified five focus areas for creating a system that learns. The drawing below outlines these focus areas and illustrates how they work together in a cohesive way to set the conditions for achieving equity and excellence in a bicultural education system.

The sections that follow the drawing provide further elaboration for each of the focus areas and include our recommendations, along with what people told us about each area, and what we hope people will say if our recommendations are successful. While the scope of our work was focused on Years 0-10, there are many recommendations that build on early learning and are relevant along the whole school pathway from Years 1-13.

You will note that some of the recommendations are marked with the following image:  The waka indicates recommendations for English-medium education that are also relevant for Māori-medium education. The ways in which these recommendations are implemented will differ across the two educational pathways.

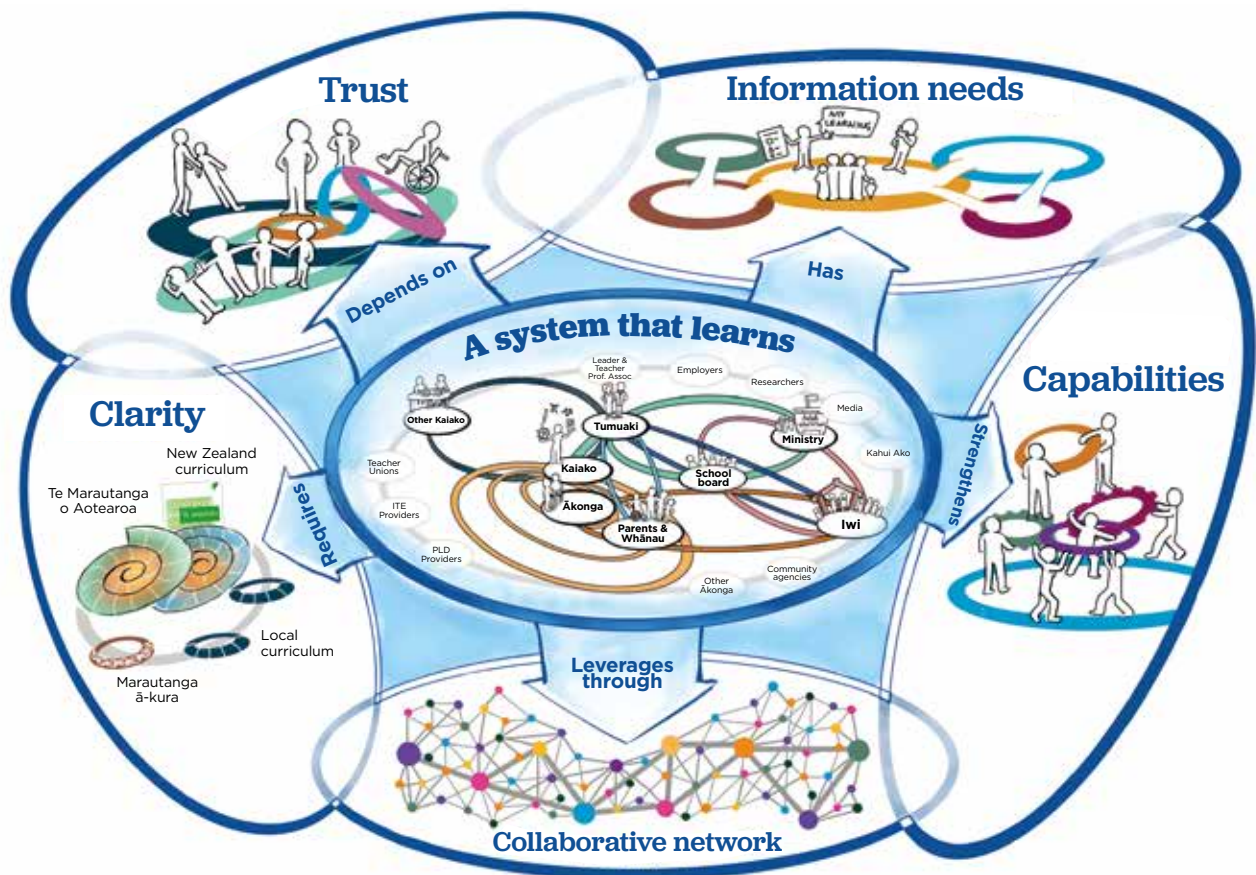


Figure 5. Creating a system that learns



## 4. Clarity

A system that learns requires clarity about the learning that cannot be left to chance, so that people within the system know what they need to notice, recognise, and respond to for every ākonga as they work towards more equitable outcomes.

Stop placing all emphasis on academic success and take a more holistic approach to teaching and learning.  
(Ākonga, aged 13-18)

A system that learns requires clarity and shared understanding about the things that really matter and cannot be left to chance – the things that all ākonga are entitled to learn and develop, and that need to be included in local curricula. It also requires clarity about the entitlement of all ākonga to experience a rich and responsive local curriculum within the framework of the National Curriculum.

Te Marautanga o Aotearoa and The New Zealand Curriculum are expressed in visionary frameworks that offer flexibility for schools and kura to meet the needs of their particular communities and their particular ākonga. Flexibility for local responsiveness is necessary in a system that strives to be inclusive and value diversity. However, flexible curriculum frameworks require those implementing them to be clear about the outcomes that cannot be left to chance, to avoid local decisions leading to inequitable learning opportunities.

I would make all schools teach Te Reo Māori because we are Tangata Whenua, we are the people of this land, and so all schools should learn the history of New Zealand and how it was in the past.  
(Ākonga, aged 5-12)

Our National Curriculum is now over 10 years old, and our understandings about what is required for young people to live satisfying lives, and to engage actively and confidently with the world have changed. As a result, there have been changes to our National Curriculum, such as the addition of Digital Technologies and Hangarau Matihiko. Other changes are described in the revised National Administration Guidelines, such as the increased emphasis on careers education and physical exercise. These changes can feel ad hoc and reactive to schools and kura, and having multiple places where curriculum priorities are described can create a sense of curriculum clutter and overload.

Our challenge is to provide more clarity about the direction and aspirations of national and local curriculum, while avoiding the confusion created by multiple sources of curriculum priorities. We also need to set up processes that give us clarity about how our National Curriculum will remain relevant, coherent, and fit for purpose over time, and how capability building and implementation support will be aligned to ensure changes impact positively on ākonga. There is a tension between the yearning for clarity and coherence alongside flexibility and responsiveness, a tension that can only be resolved in a system that learns.

### *Narratives about clarity*

What people told us about clarity...	What we hope people will say if our recommendations are successful...
<p>We value our National Curriculum, but we know it will need to change to be relevant and responsive to the needs of ākongā.</p> <p>The Ministry needs to start designing a process for reviewing and refreshing the curriculum, but this shouldn't happen until other changes are in place, such as those proposed by the Tomorrow's Schools Review.</p> <p>Some ākongā miss out on important learning because of local decisions about priorities, or because their school is focusing on breadth of learning at the expense of depth.</p> <p>Greater clarity is needed about the relationship between the National Curriculum and our local curricula, and how they work together. What do we need to include in our local curriculum? What flexibility do we have?</p> <p>We care about the whole child. We want greater clarity about all the things that are important for a child's development, not just academic achievement.</p> <p>The way the current National Curriculum has been designed and developed makes it difficult to know progress looks like.</p> <p>We want clarity about the knowledge, competencies, and capabilities our ākongā need at key transitions.</p>	<p>I am confident that our National Curriculum is responsive, relevant, and up to date.</p> <p>I am clear about what all ākongā need to learn and that should be included in my kura or school's local curriculum.</p> <p>I have a part to play in deciding what is in our local curriculum.</p> <p>Our local curriculum reflects my language, culture, and identity.</p> <p>I know what is important for the development of the whole child, not just academic achievements.</p> <p>I know what learning and change is most important to look for and think about at different stages of a child's learning journey.</p> <p>I know what my child/ākongā needs to grapple with in order to make progress, and I know what 'good' progress looks like.</p> <p>Curriculum progress maps are easy to understand and reflect things that matter to my community.</p>

### *Recommendations for creating clarity*



#### **4.1 Responsive National Curriculum**

Design and communicate a clear and realistic process and timeframe for reviewing the National Curriculum to ensure it remains relevant, coherent, and fit for purpose. This does not necessarily mean dismantling the curriculum documents we have, but establishing a process for them to respond to new learning about needs, opportunities, and priorities. Design the review process to ensure alignment between the National Curriculum, qualification standards, objectives for education, and the statement of National Education and Learning Priorities.

As part of the review process, consider:

- » strengthening the connection between early learning and schooling from Years 0-13
- » the principles of responsive curriculum design that everyone needs to understand
- » more strongly conveying the role of the National Curriculum in setting out the range and richness of curriculum learning opportunities that all ākongā are entitled to
- » reducing and simplifying the scope of content and detail about what needs to be learned
- » clarifying the rationale for the particular entitlements set out in our National Curriculum
- » strengthening how the National Curriculum supports schools to understand the learning and capabilities that are important for all New Zealanders to understand as citizens in a Treaty-based nation
- » the implications of living in a culturally and linguistically diverse nation in which English is the predominant language, but the two official languages are te reo Māori and New Zealand Sign Language
- » strengthening the way the curriculum supports schools to make learning accessible and relevant to all students, and to notice their learning progress.

## 4.2 Role and purpose of local curricula

Clarify the role and purpose of local curricula, including their relationship to The New Zealand Curriculum. This would involve the construction of shared frameworks for understanding the fundamentals of curriculum design and the elements of rich learning experiences, and would require further research on effective local curricula. It would include identifying schools, kura, communities, and iwi who have successfully partnered to create a responsive local curriculum and drawing on these examples to spread good practice across the system.

The examples should highlight practices that reflect the expectations of the National Curriculum, while taking advantage of its flexibility to design a responsive local curriculum. They should incorporate tools and processes that help users to make connections with their own contexts. This would help ensure that all ākonga experience rich opportunities to learn that open doors to satisfying and productive futures.

## 4.3 Curriculum progress maps

Develop curriculum progress maps that clarify the critically important markers of progress, and help to inform decisions about teaching and learning and about where ākonga need further support. The progress maps would set out the disciplinary knowledge and competencies that are important for all ākonga, and that need to be deliberately included in curriculum design and noticed in ākonga learning. They would encompass Years 0–13, and be coherent with Te Whāriki and any markers of progress in early learning. The maps would highlight key transitions, and incorporate the existing literacy and numeracy Learning Progression Frameworks<sup>21</sup>.

We also recommend the inclusion of progressions for te reo Māori learning (included in *Te Aho Arataki Marau mō te Ako i Te Reo Māori - Kura Auraki*<sup>22</sup>) to encourage schools to think about how te reo Māori will be included in their curriculum, in line with the Government's goal of te reo Māori being an integral part of all students' education by 2025<sup>23</sup>.

The curriculum progress maps should be informed by the wisdom of kaiako and tumuaki, and experts in curriculum, mātauranga Māori, English language learning and special education, along with relevant research from Aotearoa New Zealand and beyond. Draw on research about big ideas and threshold concepts<sup>24</sup> and on what can be learned from longitudinal studies (for example, Competent Children, Competent Learners<sup>25</sup>, the Dunedin Study<sup>26</sup> and the Harvard Study<sup>27</sup>). Use what is learned to clarify critically important markers of progress, and provide guidance on when the level or pace of ākonga progress may signal learning and wellbeing needs that are not being met by current approaches and supports. Take into account how this may differ for diverse ākonga.

21 See <https://curriculumprogressstools.education.govt.nz/>

22 See <https://tereomaori.tki.org.nz/Curriculum-guidelines>

23 See <http://www.education.govt.nz/our-work/overall-strategies-and-policies/moutereio/te-ahu-o-te-reo-maori-fostering-education-in-te-reo-maori/>

24 A **threshold concept** is like a portal that opens up a new and previously inaccessible way of thinking about something. It represents a transformed way of understanding, or interpreting, or viewing something without which the learner cannot progress. See also [https://www.colorado.edu/ftcp/sites/default/files/attached-files/meyer\\_and\\_land\\_-\\_threshold\\_concepts.pdf](https://www.colorado.edu/ftcp/sites/default/files/attached-files/meyer_and_land_-_threshold_concepts.pdf)

25 See [https://www.educationcounts.govt.nz/publications/schooling/competent\\_children\\_learners](https://www.educationcounts.govt.nz/publications/schooling/competent_children_learners)

26 See <https://dunedinstudy.otago.ac.nz/>

27 See <https://news.harvard.edu/gazette/story/2017/04/over-nearly-80-years-harvard-study-has-been-showing-how-to-live-a-healthy-and-happy-life/>

## 5. Trust

A system that learns depends on trust. To address the difficult issue of educational inequity, people across the system need to be open with one another, respect each other's integrity and competence, and tap the spirit and collective wisdom that enable us to work together at our best.

We may think hui are successful, but this is only the start. It needs a Māori solution. (Feedback from the wānanga on Māori education)

A system that learns requires trust among all those involved. When we trust somebody, we respect them. We value their openness to learning and we know that we can rely on their integrity and competence. In education, relational trust is essential for ongoing learning<sup>28</sup>. Clear roles, shared expectations, and relational trust create the foundation that enables us to use our collective wisdom to contribute to ākongā and system learning.

When there is relational trust, it feels safe to challenge each other and the system, trial new ideas, risk failure, and stop initiatives that aren't making a difference to equity and excellence.

Improving ākongā learning and wellbeing, and improving equity, require us to draw from a range of perspectives and knowledge bases to solve the complex educational problems that stand in the way. This includes practitioner knowledge and inquiry, research evidence, mātauranga Māori, Pacific knowledge and experience, and expertise from the learning support sector.

Our challenge is to acknowledge that trust has been lacking in our system, and to build new, learning-focused relationships that have an unremitting focus on ākongā wellbeing and learning. Building trust between the Ministry of Education and school and kura leaders is critical. We also need to strengthen trust and learning-focused partnerships between ākongā-whānau-kaiako and kaiako-kaiako as ākongā transition from year to year and across education settings.

Building trust involves establishing ongoing participatory processes that include listening to others' perspectives, creating a safe environment in which people can talk about issues, and leading change processes in ways that build confidence in the competence of policy makers, tumuaki, and kaiako. It is also important that everyone involved is open and avoids making pre-judgements that reduce trust and limit collaborative problem-solving.

<sup>28</sup> See Bryk and Schneider: <http://www.ascd.org/publications/educational-leadership/mar03/vol60/num06/Trust-in-Schools@-A-Core-Resource-for-School-Reform.aspx>

Narratives about trust	
What people told us about trust..	What we hope people will say if our recommendations are successful..
<p>A climate of mistrust and a tendency to blame means that people can fail to recognise each other's good intent.</p> <p>Bias and discrimination can create negative expectations that get in the way of creating the open, respectful relationships we want.</p> <p>Most people feel happy to provide information to those who have a legitimate need for it (including whānau, iwi, next kaiako, tumuaki, and the Ministry). But people need to trust that their information won't be used to:</p> <ul style="list-style-type: none"> <li>» publish league tables of schools and kura</li> <li>» stream ākongā</li> <li>» create self-fulfilling prophecies about ākongā</li> <li>» make overly simplistic judgements about teaching effectiveness</li> <li>» undermine Māori-driven aspirations and Māori educational pathways.</li> </ul> <p>Schools and kura put a lot of time into providing data and information – often, with little clarity about why it's being collected or how it will be used.</p> <p>Schools and kura receive minimal feedback about what has been learned from the data they share. Worse, some feel their data has been used in deficit-oriented ways in the past.</p>	<p>There is no blaming in our system.</p> <p>I respect other people's integrity and competence, and they respect mine.</p> <p>I understand and respect the roles other people play in improving ākongā wellbeing and learning, and we learn, inquire and problem solve together.</p> <p>I have confidence that the progress information I provide will not be used in harmful ways.</p> <p>I'm happy to share information, because I know how it will be used and that it will be used with integrity.</p> <p>I know that when I share information, I'll get insights that I can't get on my own that will help me learn.</p> <p>It feels like everybody in our community is valued and included at our school.</p> <p>I feel confident that Aotearoa has a great education system!</p>

### *Recommendations for building trust*



#### **5.1 Curriculum, Progress, and Achievement Sector Reference Group**

Convene a Curriculum, Progress, and Achievement Sector Reference Group to work with the sector to further develop and implement our recommendations, and to build trust and ownership across the system. The group would maintain and encourage collaborative relationships and participation in the process, and provide advice about issues and opportunities as they arise. It would help design future responses to learning about curriculum and its impacts on equity in ākonga progress and achievement.



#### **5.2 Education Data Protection and Use Policy**

In partnership with Māori and in consultation with people across the education system (including ākonga and parents), develop an Education Data Protection and Use Policy (EDPUP). The policy would articulate the values and behaviours that protect the rights of ākonga, protect data as it is shared across the system, and ensure the collection and use of data is beneficial to ākonga learning and wellbeing. It would build from the guidelines already in development by the Social Investment Agency (SIA)<sup>29</sup>.

The EDPUP would include:

- » standards for education data repositories to ensure the quality and integrity of curriculum, progress, and achievement data and its value for ākonga and system learning
- » processes for collecting, accessing, and using education data that ensure ākonga and whānau control the use of their data, including through the ability to remove information
- » rules and gateways for determining who can access what data and for what purposes
- » processes for ākonga, whānau, and schools to opt out of having their information used for particular purposes, where appropriate.

As part of this work, and within the wider regulatory context for data (for example, the Official Information Act and the Privacy Act), consider whether the EDPUP will be sufficient to protect against harmful uses of data – such as the publication of league tables – or whether there is a need for further regulatory protection.

Consideration should also be given to:

- » what additional guidance may be needed when ākonga are using digital systems to generate and share information about their learning and wellbeing
- » how to ensure ākonga and parents have access to information about how schools are responding to the needs and priorities of their ākonga and whānau.



#### **5.3 Education Data Protection and Use Governance Group**

In partnership with Māori, and in consultation with people across the education system (including ākonga and parents), establish an independent Education Data Protection and Use Governance Group representing key stakeholders that will ensure data collection and use serves and protects the interests of our diverse ākonga. The Governance Group would ensure the EDPUP is adhered to and would make decisions about whether requests to access data should be approved and the conditions for granting access. It would access data and legal expertise, as appropriate, to deal with any data issues and opportunities that arise.

<sup>29</sup> See <https://sia.govt.nz/investing-for-social-wellbeing/data-protection-and-use/>

## 6. Information needs

In a system that learns, people have appropriate access to the information they need to evaluate their impact and contribute to ākongā progress and wellbeing.

Decide what information is needed, when, by whom - only usable information should be recorded. Decision-worthy information that is used to improve and learn is what is needed. It needs to be sufficiently dependable to 'investigate' and 'learn from' and 'act on'. [Tumuaki]

A system cannot learn without information. We must ensure that all those with a concern and interest in ākongā learning have appropriate access to the progress and achievement information they need to evaluate their impact, inspire effective action, and promote the ongoing wellbeing and achievement of all ākongā.

Together, we need to design information flows, feedback loops, and ways of working that enable us all to contribute to and benefit from each other's knowledge and insights. We all need to be empowered by having access to the information we need to make critical decisions and do our jobs well.

High quality, efficient, and fit-for-purpose assessment tools should support reciprocal information sharing. Progress and achievement information should be synthesised and communicated in ways that enhance ākongā, kaiako, tumuaki and system learning.

Information should always be gathered and accessed with a clear purpose in mind and kept to what is necessary and sufficient for that purpose. If information is gathered and nothing is done with it, then collecting it is a waste of valuable time and energy.

Effective learning-focused relationships go well beyond one-way reporting, consultation, or accountability. They involve the construction of partnerships that have a deep impact on the experience of ākongā, what is taught and how it is taught. We need to value the diverse perspectives, knowledge and experience of ākongā and their whānau alongside those of educators, so that ākongā and whānau feel they belong in their schools and are real partners in learning.

In schools and kura around Aotearoa New Zealand, communities want their ākongā to be lifelong learners who own their information. Many are experimenting with how to reshape records of learning so that they support ākongā to create and shape their own learning paths, and to communicate their strengths. Often, digital tools are used to facilitate communication, and to help parents and whānau to understand their child's progress, interests, and growing capabilities. Current approaches to the design of these records are diverse. While it is important that records of learning reflect the diversity of ākongā and their communities, there is not enough consistency to provide common understandings about what ākongā have learned. This limits the potential of the records to provide ākongā with a basis for communicating their strengths to others involved in supporting their next steps in learning and life. It also limits the potential of the records to support system learning through collaborative inquiry.

We want a system in which our model for information sharing exemplifies commitment to partnership and where ākongā and whānau are happy to share a subset of their progress and achievement information with others, because they trust that it will be used safely and well, and that the benefits and insights that flow back to them will be tangible. Used well, information on the records would enable everyone to have access to the information they need to support ākongā learning and wellbeing, and to engage in ongoing learning conversations for improving ākongā learning and wellbeing.

Narratives about information needs

What people told us about information needs...

Our systems for gathering, sharing, and using progress and achievement information don't encourage the kinds of practices and relationships that we need for a healthy education system.

The progress and achievement information that is gathered is not always used well and its reliability can vary.

The things people have been required to assess are not necessarily good indicators of 'success'. The limited range of what is 'measured' has become synonymous with success.

Mātauranga Māori and Pacific knowledge and values are not made visible in what is viewed as success and what is 'measured'.

Records of learning for some ākongā tend to focus on what they cannot do and don't celebrate what they can do or what they might, with support, do next.

Approaches to measuring progress are often not relevant to the individual learning pathway for many ākongā with disability or difference. The achievement and progress of these ākongā is invisible.

There are often delays in transmitting ākongā progress and achievement information between schools.

There is unnecessary variability in the nature and format of information available across schools – leading to more recreating of the wheels than makes sense, even in a system that values flexibility.

Government organisations and agencies (for example, those working to support the health and wellbeing of children and young people) don't have the information they need to inform their decision making.

What we hope people will say if our recommendations are successful...

I have the progress and achievement information I need to support ākongā learning and wellbeing.

I use progress and achievement information to make decisions that improve ākongā learning and wellbeing.

The progress and achievement information I receive helps illuminate the extent to which all our ākongā are developing important skills, knowledge, and understandings.

Mātauranga Māori and Pacific knowledge and values are visible in what is viewed as success.

I get the information I need, when I need it, because information travels with ākongā. I have trust in that information.

I work with others to make sense of information.

I use high quality assessment tools to help me evaluate important indicators of success.

My workload has reduced, because I enter information once, knowing that I can use it for multiple purposes.

Government organisations and agencies are using progress and achievement information to help evaluate and inform their work and make things better for our kids.

**6.1 Rich records of learning**

Design and trial digital rich records of learning that enable every ākongā and their kaiako to communicate a range of achievements, interests, and capabilities to parents, whānau, subsequent kaiako, schools, employers, or places of study. The records would:

- » 'travel' with ākongā, starting with their early childhood education experiences and capturing their learning, progress, and achievement at key points along their learning pathway
- » support coherence as ākongā transition between education settings, presenting a rich picture of individual achievement that evolves over time
- » be holistic, strength-based, valued, and promote the culture, language, and unique identity of each ākongā
- » provide a place for parents and whānau to contribute and be part of the conversation
- » within agreed parameters, provide real-time access to meaningful information for defined purposes and audiences
- » enable ākongā to generate evidence of achievement for particular purposes, such as applications for work or study
- » with ākongā and whānau agreement, provide an information source for other audiences and purposes (for example, professional learning, research, evaluation, and policy making).

The records of learning would need to be designed and trialled on the basis of sound evidence about what is working well in schools. To be fit for purpose, they would:

- » be linked to curriculum progress maps and other relevant descriptions of progress (such as the English Language Learning Progressions)



- » reflect culturally responsive and inclusive ways of understanding and representing ākonga progress and development
- » be flexible enough to provide for the construction of rich, authentic records that are personalised to individual ākonga, while also incorporating sufficient consistency for them to be used by other kaiako and people in the wider system
- » use accessible technologies that are consistent with the principles of Universal Design for Learning<sup>30</sup>
- » afford opportunities to capture a rich range of content and media
- » be developed in a co-design approach that brings together a range of stakeholders to make decisions around the design and development of the records
- » be under the stewardship of the Education Data Protection and Use Governance Group, so that any use of data is authorised and monitored
- » be future-proofed through an ongoing review process to enable evolution in line with changes in digital technology and the National Curriculum.

Noting that New Zealand does not yet have full digital inclusion, consider how to ensure that all ākonga and whānau are able to contribute to, access, and benefit from records of learning.



## **6.2 Learning partnerships between ākonga, kaiako, and parents and whānau**

Remove the regulatory requirement for reporting on the progress of individual ākonga in writing twice a year. Instead, require schools to work with their communities to reach agreement on what national and local curriculum information on ākonga progress will be shared with parents and whānau, how, and when.

## **6.3 Assessment approaches and tools**

Address gaps in the currently available assessment tools by prototyping and trialling approaches and tools that show progress in the outcomes described in the curriculum progress maps. These tools should support dependable assessments or judgements about what ākonga know and can do, and include the perspectives and insights of ākonga and whānau.

Prioritise the effective use of approaches and tools that support good transitions between early learning and school, and address any gaps. Establish streamlined systems for drawing together baseline data about ākonga learning and wellbeing needs at school entry as part of a graduated system response to ensuring these learning needs are met. Include focuses on the important foundations of communication skills (including oral language and literacy), numeracy, relating to others and managing self.

Ensure tools are fit for purpose for understanding the progress and strengths of diverse ākonga, including those that are bi- or multilingual, or who have complex and interrelated needs. This will require the modification of existing tools and the development of others, including complementary tools for use in Deaf bilingual settings.

Reduce over-assessment by providing guidance on the most appropriate tools to use for different purposes.

<sup>30</sup> See <https://www.inclusive.tki.org.nz/guides/universal-design-for-learning/>



#### **6.4 Data analysis and support services for schools, kāhui ako, and other networks**

Provide services to help schools, kāhui ako, and other networks to analyse, interpret, and use assessment and aromatawai information in ways that further improve teaching and learning. The services would:

- » respond to kura and schools' requests for support in deriving useful information and insights from their data
- » support the formation of collaborative networks formed around shared experiences, interests, and questions
- » link analysis to appropriate advice around teaching, learning, and leadership.

#### **6.5 Information sharing systems and processes**

Task the Data Protection and Use Governance Group with designing a process to allow stakeholders to access progress and achievement data (such as Progress Achievement Test or e-asTTle data) for specific purposes. Applicants would have to demonstrate that their use of data would support system learning about curriculum, progress, and achievement. A fit-for-purpose process would:

- » allow ongoing access to a defined set of data for particular purposes only when pilots have provided 'proof of concept', particularly if the ability to opt-out would be constrained
- » require clear descriptions of how the data will be used (including expected benefits for ākongā and system learning), who will have access, and how privacy and confidentiality will be protected.

#### **6.6 Making the most of the National Monitoring Study of Student Achievement**

Expand the focus of the National Monitoring Study of Student Achievement (NMSSA)<sup>31</sup> to capture and explore a wider range of outcomes, particularly those related to the curriculum progress maps.

Use the data and findings from the NMSSA to inform national priorities for system improvement, and conversations around progress and achievement. This includes using the NMSSA findings to produce insights and resources for networks, schools, and kaiako that are designed to support their own inquiries.

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<sup>31</sup> See <http://nmssa.otago.ac.nz/>

## 7. Collaborative networks

A system that learns makes the most of the expertise of people across the system through well-functioning collaborative networks that can improve curriculum, teaching, and learning, and contribute to more equitable outcomes.

Change in processes and systems are needed so that people in the different parts of the system can talk to each other, listen to each other, share information, and respond to each other's knowledge and insights. (Group response)

Collaborative networks, organised around shared goals, interests, and challenges, can provide educators and others in the system with opportunities to leverage each other's knowledge, expertise, skills, and resources. They enable wisdom, expertise, knowledge, and advice to be mobilised through reciprocal collaboration and ongoing learning conversations about questions and issues that matter.

Networks may be made up of groups of people in one particular role, such as networks of educators, whānau, or community members, or they may combine people from different groups who bring together different kinds of knowledge and expertise. People involved in networks and partnerships can inquire together, solve problems together, and build and share knowledge about educational practices that improve ākongā learning.

Collaborative networks and partnerships can also motivate, energise, and enable celebration of each other's successes. With strong relationships and high levels of leadership capability, collaborative networks can address their shared challenges. They can spread knowledge horizontally across the system, and vertically through its levels. Realising these benefits requires supporting those in networks to operate in ways that ensure they are effective in strengthening and spreading effective educational practices.

Collaboration between ākongā, kaiako, and parents and whānau is critical. Through their professional code, Our Code, Our Standards<sup>32</sup>, kaiako have made clear their commitment to families and whānau. The code, developed by and for kaiako, reflects strong evidence that genuine collaboration and engagement between school and home can significantly improve learning.

Use technology to engage with busy whānau. (Feedback from the wānanga on Māori education)

Genuine collaboration and engagement is about far more than consultation or reporting. It means kaiako respect and facilitate the vital role parents and whānau play in supporting their children's learning. Critically, it also means kaiako learn from parents and whānau about the resources they and their children have to bring to learning at school and kura, and how to make these resources part of the curriculum experience. Schools and kura deliberately create spaces for reciprocal learning by:

- » engaging in relationships with families and whānau that are professional and respectful
- » engaging families and whānau in their children's learning at school or kura
- » respecting the diversity of the heritage, languages, identities, and cultures of parents and whānau
- » exploring new ways of connecting with parents and whānau that are responsive to their heritage, languages, identities, and cultures.

Collaboration has always been a part of our system, but some voices have been excluded. This has been to our cost. Powerful collaboration requires us to embed participatory processes using ako-enabling models such as talanoa, wānanga, and reciprocal storytelling so that everybody's voices, including those of young people, contribute to the construction of a system that learns.

<sup>32</sup> See <https://teachingcouncil.nz/content/our-code-our-standards> and <https://teachingcouncil.nz/content/ng%C4%81-tikanga-matatika-ng%C4%81-paerewa>

Fostering shared understandings about the practice of collaborative inquiry, and the protocols and routines required for collaboration and inquiry to be effective is key. In a system that learns, it is not enough to establish networks and partnerships. We also need to develop insights into their functioning so we can learn about what makes a network effective in its impact on teaching and learning. We can then apply that learning to the support, design and operation of other networks, so they can achieve similar improvements. Being a fully networked system will help to improve our effectiveness.

**Narratives about collaborative networks**

**What people told us about networks...**

We form networks, but we don't have ways to develop and share insights into their functioning that would let us leverage their expertise to spread improvement.

Network leaders are not provided with the support needed to grow their capability.

Some networks (such as kāhui āko) have rules that can create barriers to participation and effectiveness.

The people who feel most excluded from networks are exactly those our system should prioritise: ākongā themselves, Māori, Pacific people.

Commitments to employers can make it difficult for some parents and whānau to find the time to meet with kaiako and support their children's learning.

Some parents and whānau feel that their knowledge is not valued, and the exchange of information is not reciprocal.

Some parents and whānau say that they receive a limited amount of information about their children's progress and experiences at school. Some say the information they get does not answer their questions.

The language and format used to convey information on school reports can make it difficult for parents and whānau to understand what it means.

**What we hope people will say if our recommendations are successful...**

I The Ministry's research into effective networks is being used to help strengthen networks and their leadership.

I talk with others about questions and issues that matter to me, and my expertise and skills are valued.

I am a part of a group where I share information about 'what works'.

We are resourced with time and skills to actively participate in, and contribute to, worthwhile networks.

Networking with others is professionally satisfying and helps me improve my practice.

I have access to other people's expertise and have opportunities to share my own, and I am confident in challenging others.

I engage with others in creative thinking and trying out new ideas and practices that are worth exploring.

My parents and whānau are respected and part of my learning at school.

My teachers learn from my parents and whānau.

I understand the information I receive.

The information I receive answers my questions about my child's progress and helps me to support them.

My employer allows me some time to meet with my child's teacher or accompany my child on a school trip.

## *Recommendations for supporting collaborative networks*

### **7.1. Effective networks across the system**

Strengthen networks by establishing an ongoing system level inquiry into how to maximise (or spread) across and between networks the expertise and capabilities needed to develop a rich curriculum and promote ākonga progress. Consider the part played by those in both formal and informal leadership roles. Use the information to inform policy, resourcing, and ongoing professional development for leaders.



### **7.2 Supporting parents and whānau**

Legislate minimum employee entitlements to recognise the importance of parents' involvement in their child's education. At a minimum, cover participation in ākonga-kaiako-parent/whānau conferences.

Consider whether resourcing sufficiently accounts for the time involved in building and maintaining learning partnerships with parents and whānau, both from their perspective and that of kaiako. Share the excellent practice that exists in many schools and kura so that kaiako, ākonga, parents, and whānau are empowered to engage in ongoing, critical conversations (wānanga) about questions and issues that matter for ākonga progress. Ensure equitable access to Internet connectivity, digital devices, and information-sharing tools and processes that use the affordances of digital technologies and do not increase (and may reduce) teacher workload.

### **7.3 Develop resources to strengthen participatory processes**

Develop resources that exemplify ako-enabling processes and culturally responsive learning partnerships, drawing on the knowledge and expertise of those who are already doing this successfully. Ensure all new tools accommodate multiple ways of inquiring and interacting, and accord with the principles of Universal Design for Learning.

Create and improve access to resources and other supports that help kaiako identify and understand the cultural and linguistic resources young people bring from home, and how best to integrate these in teaching and learning at school. Design and test these resources in partnership with those who will use them.

## 8. Capability

A system that learns relies on and strengthens the capabilities of all of the people in the system so that they can play their part in improving educational outcomes and combating inequity, while recognising and responding to the expectations that derive from Te Tiriti o Waitangi.

Expand learning options so that we can make learning accessible and relevant to all types of students in ways that the current system does not. (Parent of child with additional learning needs)

Each of us has a part to play in continuing to strengthen our collective capability to do better for our ākonga. We can do this informally through our everyday interactions as we work and learn together. But it also needs to be deliberately and strategically planned for resourced and supported.

To achieve equity and excellence, we must invest in high quality approaches to professional learning that focus on those capabilities that are the most difficult to acquire and that make the greatest difference to solving progress and achievement problems. Professional learning approaches should be designed from the outset to impact across the whole system, so that all ākonga – but especially our priority learners – benefit from the ongoing improvement in collective capability.

Strong system leadership on curriculum, pedagogy, and assessment, and regular external critique, are essential, because system improvement can be impeded when people and groups avoid facing hard truths, emotionally difficult subjects, and/or frank assessments of their own performance.

A system that learns provides the right support in the right places. Designing a responsive local curriculum that offers rich opportunities for learning to all ākonga is a complex task. Kaiako and tumuaki need opportunities to develop and strengthen the curriculum design, pedagogy, inquiry, assessment literacy, and evaluative capabilities that are needed to implement the curriculum in ways that meet the needs of all of our diverse ākonga.

Our commitment to an equitable, responsive system means it is critical that we grow the cultural competencies that are needed in a diverse and inclusive society. We need to put supports in place to ensure heritage languages are integrated into curriculum design, and adopt inclusive education practices.

The curriculum ākonga experience through local curricula needs to be designed by kaiako and tumuaki in partnership with ākonga, whānau, iwi, and others in the local community so that all ākonga and their whānau feel they belong. We need to spread capability across communities so that all can play their part in designing high quality local curricula that serve both local aspirations and the aspirations we have agreed to in the National Curriculum.

Teacher training needs to include unconscious bias so they can identify and address this in their own behaviour. Need to understand institutional racism and drivers of all outcomes. (Feedback from the wānanga on Māori education)

Narratives about capability	
What people told us about capability...	What we hope people will say if our recommendations are successful...
<p>There is a lot of variability in the quality of the curriculum that ākonga experience.</p> <p>Many of our staff don't know how to design curriculum to meet the diverse needs of their particular ākonga.</p> <p>Some principals don't really know what 'evaluative capability' means and they want to know what they would be doing differently if they had that capability.</p> <p>Many of us are not sure about how to incorporate the cultural and linguistic capital of Māori and Pacific learners into the curriculum so that what our ākonga learn reflects who they are and where they come from.</p> <p>There is a lack of differentiated support (such as support for overseas trained teachers) – this creates stress and adds to teacher and principal workload.</p> <p>We're at different points of our professional learning journeys – new supports and resources don't always speak to us where we are.</p> <p>I need support that helps me make sense of new ideas for my context.</p> <p>We have to keep trialling different things, being open to learning and change.</p> <p>Change can be exciting, but when there's too much and there isn't enough support, it's stressful.</p> <p>The number of children needing us to adapt our practice or provide additional learning support seems to be growing, and we are not always sure about how to meet some of their needs.</p>	<p>I know how to learn.</p> <p>Everybody around me teaches and everyone around me learns.</p> <p>I build relationships for learning, and I challenge barriers like racism, discrimination and bias, in myself and others.</p> <p>I am confident in my ability to design responsive learning opportunities for and with all my ākonga.</p> <p>I have had some great opportunities to learn about curriculum design, assessment, and evaluation.</p> <p>I use evidence to help me evaluate and improve.</p> <p>I know where I'm going, how I am going, and where to next.</p> <p>I am confident designing learning experiences that build upon the cultural and linguistic strengths of my Māori and Pacific learners.</p> <p>It is great being able to easily access well-structured information and support.</p> <p>I am a member of a network and we have the support and resources we need to trial approaches based on the needs of our ākonga.</p> <p>I have opportunities to share the things I have learned.</p> <p>I am confident designing learning experiences that are relevant and engaging for ākonga who have disabilities or other differences.</p> <p>I am confident engaging and extending ākonga who are gifted.</p>



### *Recommendations for strengthening capability*

#### **8.1 System leadership of curriculum, pedagogy, assessment and aromatawai**

Review and strengthen the leadership of curriculum, pedagogy, assessment, and aromatawai expertise within the Ministry of Education, so that the Ministry has the expertise necessary to lead the creation, incubation, curation, communication, and stewardship of evidence-based knowledge.

Further invest in Ministry staff with curriculum, pedagogy, assessment, and aromatawai expertise. Enable career pathways and secondments for kaiako, tumuaki, educational researchers, educational resource developers, and other educational professionals to move into and out of the Ministry.

Invest in mechanisms for ensuring that activities across the system are well informed by our growing collective knowledge about how curriculum, pedagogy, assessment, and aromatawai can best support learning in diverse contexts for diverse learners. This would lead to greater alignment and improvement across all activities in the system, including schooling improvement and evaluation activities, policy settings, resourcing, and quality standards – such as professional standards, initial teacher education requirements, and accreditation criteria for professional development providers.

Establish an independent advisory group to report on the state of curriculum, pedagogy, assessment, and aromatawai across the system, and to identify opportunities for changes in system settings and policy to improve ākonga progress and achievement. The group would:

- » report regularly on how activities around curriculum, pedagogy, assessment, and aromatawai are contributing to equity, excellence, and wellbeing
- » provide advice to the Ministry of Education and other education agencies on these matters
- » challenge the status quo with future-focused ideas that inform ongoing improvements
- » include a focus on priority learners, Māori and Pacific ākonga, English language learners, and ākonga who require additional learning support – including the gifted
- » include one or two members drawn from the international education community.

Appoint a Chief Advisor Māori (Kaitiaki Mātauranga Māori) to provide strategic and proactive advice to the Government on improving Māori achievement, addressing structures, policies, processes, and (in)actions. The position would provide independent advice that adds value beyond that which comes from departmental or sector advice. The Advisor role would be independent of the Ministry and have an important strategic relationship with the proposed Centre of Excellence for Māori-medium Education.



#### **8.2 High quality learning opportunities for kaiako and tumuaki**

Deliberately plan for how teaching and leadership capabilities are built over time, recognising and investing in kaiako and tumuaki as learners, and in the diversity of career paths and expertise needed in the system.

This would include developing frameworks and explicit progressions for kaiako and tumuaki as they develop capabilities in areas that matter – such as data literacy and assessment, problem-solving, learning conversations, and curriculum leadership. These frameworks should be used to understand capability building needs, support each kaiako and tumuaki on their career pathway, and inform approaches to professional learning and development (including national priorities), mentoring and



coaching. They should inform the design of smart tools<sup>33</sup> and other resources that support kaiako and tumuaki to develop their capabilities.

This work should inform and support delivery of the Education Workforce Strategy<sup>34</sup> currently in development.



### **8.3 Resources that scaffold high quality and responsive teaching and leadership**

Drawing on the He Kauwhata Reo approach that is underway in Māori-medium education, replace Te Kete Ipurangi with a new portal that enables kaiako and tumuaki to quickly access, use, adapt, and contribute to quality teaching and learning resources. These are resources that scaffold the design of curriculum, teaching, and learning, build capability, and support kaiako and tumuaki to provide quality teaching and learning that is responsive to the needs of each ākonga.

The portal replacing Te Kete Ipurangi should integrate with schools' learning management systems and current local curriculum tools. It should make the most of digital technology, and the efficiencies it enables, to enable educators across the system to:

- » easily access high quality resources that support curriculum, progress, and achievement
- » access and use smart tools for designing, enacting, and inquiring into curriculum, progress and achievement
- » connect with groups of educators grappling with similar issues to themselves
- » contribute and share their knowledge and insights.

Educative curriculum materials<sup>35</sup> available through the portal should facilitate learning for both kaiako and ākonga, engaging with them as designers of learning and as learners, each on their own professional pathway. They should prompt connections between accepted learning theories and academic research, and the lived realities of practitioner inquiry and practice.

To achieve their purpose, new resources and tools should be developed in a co-constructed approach that grows the collective expertise of those involved, and builds in an improvement process. They should also be accompanied by appropriate professional learning support that is consistent with the depth and extent of the intended learning, change, and improvement.

<sup>33</sup> Smart tools influence users in ways that lead to improved practice. They incorporate a sound, evidence-based theory about how to achieve the tool's purpose and they are well designed. For a discussion, see [https://www.educationcounts.gov.nz/\\_data/assets/pdf\\_file/0004/122539/case-32-complete.pdf](https://www.educationcounts.gov.nz/_data/assets/pdf_file/0004/122539/case-32-complete.pdf)

<sup>34</sup> See <https://www.education.govt.nz/our-work/information-releases/issue-specific-releases/education-workforce-strategy-cabinet-paper/>

<sup>35</sup> See, for example, [Designing Educative Curriculum Materials: A Theoretically and Empirically Driven Process](#)

# What does success look like?

Our vision is to improve equity and excellence in an education system that upholds Te Tiriti o Waitangi. We propose to achieve this by creating a system that learns. Creating a system that learns requires us to:

- » be clear about valued outcomes
- » focus on equity and coherence
- » build trust
- » share and using progress and achievement information
- » strengthen capabilities, and
- » maximise expertise through networks.

While it is not logistically possible to describe what success will look like for every group when our recommendations are implemented, the table below describes success from the perspective of some key groups.

## What success looks like for ākonga Māori and their whānau in Māori-medium education

What success means for...	Equity	Trust	Coherence
	<p><b>Clarity of sight from aspirations to outcomes</b> Te Tamaiti hei Raukura – the child exemplifies hopes and aspirations</p>		
Māori-medium ākonga and their whānau	<p>Ākonga experience a curriculum that acknowledges their hopes and aspirations and those of their whānau for their education success, and language and culture revitalisation.</p> <p>Ākonga experience success as Māori and as global citizens. The curriculum is defined and delivered within a kaupapa Māori framework.</p>	<p>Whānau and ākonga trust that their voice is valued. Māori-medium education movements, iwi, whānau, and ākonga know how well the system is doing in supporting them to meet their aspirations.</p> <p>Ākonga, whānau, and kura are willing and confident in providing progress and achievement information. Everyone participates in the process with integrity.</p>	<p>Shared values, principles, and priorities underpin each part of the system. Investment is made in things that matter in a Māori-medium context.</p> <p>The building blocks that are fundamental to a robust, successful, and sustainable Māori-medium curriculum, progress, and achievement system are in place. Capability is strengthened across all people in the system.</p>

## What success looks like for ākonga and their whānau in English-medium education

### What success means for ākonga Māori and their whānau

Clarity	Trust	Information needs	Collaborative networks	Capability
<p>Ākonga experience curriculum learning that includes knowledge and capabilities that are important to all New Zealanders, along with those that are important to their community, and cultural and linguistic identity of ākonga Māori.</p>	<p>Ākonga Māori and their whānau trust the Ministry of Education's efforts because they see the Ministry visibly challenging educational inequity and supporting ākonga Māori to experience education success as Māori, and they read reports that show this is increasingly successful.</p>	<p>Ākonga and their whānau have understandable and useful information about progress and achievement that shows the outcomes that matter to them and their communities, and enable mutual sensemaking and decision making.</p>	<p>There is genuine collaboration between school, home, Māori community, and iwi and these relationships facilitate the vital role that Māori parents and whānau play in supporting their children's learning.</p>	<p>Capabilities are strong and all people in the system are effectively playing their part in improving the education outcomes of ākonga Māori.</p>

### What success means for all ākonga and their whānau

Clarity	Trust	Information needs	Collaborative networks	Capability
<p>Ākonga experience rich opportunities to learn that include the knowledge and capabilities that are important to all New Zealanders, as well as those that are important to their local community, and to them as individuals.</p>	<p>Ākonga trust in the quality of their educational experience, knowing that it will set them up for success.</p>	<p>Ākonga and their whānau can see what has been learnt over time and use this information to reflect on and take action to improve ākonga learning and ability to learn.</p> <p>Ākonga have the information they need to help them decide what learning is important for them, why, and where they should focus next.</p>	<p>Ākonga and their whānau provide feedback that helps their kaiako and tumuaki learn.</p>	<p>Ākonga are part of a system of learning in which everybody teaches and everybody learns, and where year on year, there is compelling evidence that our education system is delivering better results and greater equity across the range of outcomes we value for our ākonga.</p>

### What success means for ākonga with additional learning needs

Clarity	Trust	Information needs	Collaborative networks	Capability
<p>Ākonga experience a meaningful and holistic curriculum that enables the progress they make to be noticed, responded to, and celebrated.</p>	<p>Ākonga trust that their kaiako believe in them and that accessible and purposeful pathways will be open to them, both at school and beyond.</p>	<p>Ākonga have living records of learning that let people know what they can do (rather than what they can't do) and that provide many ways for them to show and describe their learning.</p>	<p>Ākonga, whānau, school, and other professionals partner to share information, resources, observations, and insights so that everybody learns together.</p>	<p>A coordinated, transdisciplinary team supports the learning of each ākonga. Ākonga, their whānau, and their kaiako, know who to go to when extra support is needed.</p>

**What success means for Pacific learners and their families**

Clarity	Trust	Information needs	Collaborative networks	Capability
There is clarity about 'who' learning is from and for, with an understanding that Pacific people aspire for their children to achieve educational success, not just for themselves, but also for the future of their family and the generations to come. There is a commitment to culturally sustaining practices for Pacific language learning, including strengthened provision for Pacific bilingual education.	There is trust that all people, including Pacific people, are valued, welcomed, and safe to live and learn in a way that embraces and nurtures their cultural and linguistic identity. Processes such as talanoa guide learning conversations that are solution-focused, respectful, and attend to each person's wellbeing.	Information sharing is reciprocal and respectful of Pacific cultural and spiritual values and priorities. It is understood that Pacific people want to know how their child is engaging with the world before processing progress and achievement information. The information benefits them, their family, their people, and others.	Through working in collective and connected ways, the strengths of Pacific people are harnessed to provide insights and deepen understandings, fostering more culturally sustaining practices that have a positive impact on the learning and well-being of Pacific learners.	People across the system have the capabilities necessary to identify and maximise the total cultural and linguistic resources that Pacific learners bring to their learning. There is a shared understanding that relationships are the critical factor in determining learning engagement for Pacific children and their families. Bias and racism are addressed. Rich learning experiences are created out of rich relationships.

**What success means for kaiako**

Clarity	Trust	Information needs	Collaborative networks	Capability
Kaiako understand what their ākongā need to learn, and design rich responsive learning opportunities that meet the learning needs of their particular ākongā.	Kaiako are respected and valued for their professional expertise and they trust the expertise of others in the system.	Kaiako have the information they need to design tailored learning experiences that grow each 'whole child'.	Kaiako learn, inquire, and problem solve with others in collaborative networks.	Kaiako know that each of their ākongā has made progress at the appropriate pace for them.

# Creating a system that learns: change and implementation

To achieve the vision of a system that learns, the change and implementation process must model and reflect this. It will be vital to work with integrity and a commitment to partnership, based on the principles of Tangata Whenuatanga, Whanaungatanga, Manaakitanga, Wānanga, and Ako<sup>36</sup>.

The change and implementation process needs to increase the agency of those systematically excluded from decision making in order to radically improve the learning and wellbeing of ākonga who are experiencing unacceptable levels of educational disparity. This means that we need to meet those who experience the most disparity and the greatest disconnection where they are in order to build trust, efficacy, confidence, and social connections.

Initial actions should include establishing the relationships and partnerships necessary for guiding, co-designing and trialling ideas, and bringing together those who will be most impacted with those tasked to deliver the change. Initial actions will also require establishing interactive sensemaking processes. These are necessary if we are to notice what is emerging and ensure people across the system have the opportunity to contribute to the ongoing dialogue about what should be amplified, and what should be slowed down or stopped.

It will be important to establish timelines that are realistic and resourcing that acknowledges the work involved. In-depth understanding will take time and require repeated opportunities for people to revisit important ideas.

What we are proposing will affect everyone involved within the education system, as well as many people outside the system. Becoming a system that learns will need the support of the whole system to succeed. Agreed recommendations need to be clearly communicated to everyone who will be touched by them. The more detail that people can be given early on the better, so that parents and whānau can understand why changes are necessary and we can build the trusting, learning-oriented relationships we seek.

The challenge of scale is immense. We need to start with scale in mind, and be deliberate about building strong relationships, networks, champions, and sound operational models that have the potential to amplify things that are working and take them to scale.

Below, we indicate what the principles mean for those leading the change and what a phased, deliberate approach to implementation might look like.

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<sup>36</sup> Ministry of Education. (2011). *Tātaiao: Cultural Competencies for Teachers of Māori Learners*. Wellington: Education Council New Zealand.

## Principles for creating a system that learns

Principles	What this means
<b>Tangata whenuatanga</b>	<ul style="list-style-type: none"> <li>» Respect the promise of tino rangatiratanga by partnering with Māori in all discussion and decision-making.</li> <li>» Empower people within Māori-medium education to lead change in their sector in ways that are consistent with their vision, principles, and philosophies.</li> <li>» Acknowledge past mistakes.</li> </ul>
<b>Whanaungatanga</b>	<ul style="list-style-type: none"> <li>» Acknowledge relationships between people, experiences, and actions.</li> <li>» Align what we do and how we do it with what we want to achieve.</li> <li>» Strengthen the connections between early learning and schooling from Years 0–13.</li> </ul>
<b>Manaakitanga</b>	<ul style="list-style-type: none"> <li>» Clarify a set of shared values and principles that will underpin curriculum, progress, and achievement processes.</li> <li>» Take account of the whole person.</li> <li>» Engage with people from the beginning.</li> <li>» Engage proactively with the media to bring the public on board.</li> <li>» Ensure expectations for people to do things differently are matched with support to make the change.</li> </ul>
<b>Wānanga</b>	<ul style="list-style-type: none"> <li>» Use a co-design approach wherever possible – listen and respond with open hearts and minds.</li> <li>» Encourage people to contribute to shaping change and make it easy for them to do so.</li> <li>» Be transparent about the change that is being sought, the process for achieving it, and responses to feedback.</li> <li>» Ensure everybody has a voice in the process, especially those from groups that have not been listened to in the past.</li> </ul>
<b>Ako</b>	<ul style="list-style-type: none"> <li>» Incorporate well-designed information flows and feedback loops.</li> <li>» Understand the notion of the ‘whole child’ and make this central.</li> <li>» Actively build the capabilities needed for people to meaningfully participate in co-design.</li> <li>» Recognise and build from strengths.</li> </ul>

## Phases and actions

We have not listed every action here. This would be inappropriate in a system that learns. Rather, we have set out important initial actions and a broad direction for travel.

### Phase 1 actions include:

- » building on the recent national Education Conversation | Kōrero Mātauranga to further explore and deepen ways of engaging people in co-design
- » connecting the recommendations in this report with those in other parts of the Education Work Programme, including those regarding Tomorrow's Schools, the National Certificate of Educational Achievement, Learning Support Action Plan, and the workforce strategies for Māori- and English-medium education
- » engaging with people across the Māori-medium education sector to develop a clear and coherent Māori-medium education strategy and implementation plan that defines a set of shared principles, agreed ways of working, and priorities
- » providing kaiako and tumuaki with the time and resources needed to understand, engage, and collaborate in the change process
- » convening a working group to draft the EDPUP, drawing on the guidelines in development by the Social Investment Agency (SIA)<sup>37</sup>
- » convening a co-design group to lead development of the curriculum progress maps
- » beginning to prototype and trial of rich records of learning by using a strengths-based approach to gather 'good' national and international records and practices
- » agreeing on the areas where new assessment tools are needed
- » developing a communications and engagement strategy.

### Phase 2 actions include:

- » engaging people from across the system (including ākonga) in an ongoing sensemaking process to identify what is working and what is not
- » building on evidence of what works (such as evidence from the Best Evidence Synthesis<sup>38</sup> programme) to prototype and trial new ideas
- » engaging with kaiako and tumuaki to explore ideas around their areas of interest, using agile processes where appropriate
- » designing effective processes that scaffold kaiako capability, and offering additional support to engage with them as appropriate
- » engaging people from across the Māori-medium education sector to problem solve, implement the agreed plan and monitor ways of working
- » building capability to ensure the strategic direction and implementation plan for Māori-medium is achievable.

### Phase 3 actions include:

- » celebrating and promoting early adopters and spreading their expertise through networks
- » interpreting evidence together, engaging in collaborative problem solving, and constructing desired next steps
- » spreading, deepening, and taking changes to scale
- » offering kaiako and tumuaki personalised learning pathways.

<sup>37</sup> See <https://sia.govt.nz/investing-for-social-wellbeing/data-protection-and-use/>

<sup>38</sup> The Best Evidence Synthesis Programme is a collaborative knowledge building strategy designed to strengthen the evidence base that informs education policy and practice in New Zealand. See <https://www.educationcounts.govt.nz/topics/BES>

# Appendices

## Appendix 1: Membership of the Ministerial Advisory Group

### Mary Chamberlain (Chair)

Mary is a Director of Evaluation Associates, a member of the New Zealand Qualifications Authority board, and a respected education consultant. Ms Chamberlain has led the development of key educational initiatives within the Ministry of Education, for the Organisation for Economic Co-operation and Development and throughout the sector. Her leadership during the development of The New Zealand Curriculum, as well as National Standards for literacy and mathematics, positions Ms Chamberlain to provide critical insights into the development of a new approach to curriculum, progress, and achievement.

### Charles Darr

Charles is a senior researcher and manager of the Assessment, Design, and Reporting team at the New Zealand Council for Educational Research. Mr Darr led the project team that developed the Literacy and Numeracy for Adults Assessment Tool and the psychometric programme that supported the development of the Progress and Consistency Tool (PaCT). His content knowledge will help inform the development of a robust progress approach. Mr Darr is also on the NCEA Ministerial Advisory Group.

### Laura Hawsworth

Laura is the Principal of Te Kura Kaupapa Māori o Tōku Māpihi Maurea. She is a leading tumuaki in Māori-medium education and has successfully lead Tōku Māphi Maurea for a significant period of time. Ms Hawsworth contributed to the development of Te Marautanga o Aotearoa and is a lead practitioner in the use of Te Waharoa Ararau (the Māori-medium equivalent of the Progress and Consistency Tool (PaCT)) and, in particular, in pāngaru (mathematics).

### Professor Margie Hohepa

Until recently, Margie was the Associate Dean, Māori of the Faculty of Education at the University of Waikato, where she still supervises Masters and Doctoral students. She is also involved in consultancy work in Māori education. Professor Hohepa has taught in primary school and kōhanga reo settings. Recent research projects have focused on Māori-medium initial teacher education and on kōhanga-kura transitions. Professor Hohepa is also on the Early Learning Ministerial Advisory Group. Her iwi affiliations are Te Māhurehure of Ngāpuhi Nui Tonu, and Te Ātiawa.

### Sonia Johnston

Sonia is the Principal of Roscommon School and is an Executive member of the Graduate Diploma in Teaching English in Schools to Speakers of Other Languages programme at Auckland University, President of Manurewa Principals' Association, and an active member of the New Zealand Pasifika Principals' Association (NZPPA). Ms Johnston has also presented on the topics of Pasifika education and bilingual education.

### Rangimarie Mahuta

Rangimarie is a longstanding lead practitioner at Te Wharekura O Rakaumanga School. In her kura, she leads work in understanding progress and achievement across the kura from Years 0–13. Ms Mahuta has contributed to the development of Te Marautanga o Aotearoa and NCEA qualification design, development and implementation; and is highly respected by her community and her colleagues within the Māori-medium sector. Because of this, Ms Mahuta is often asked to consider how our education system should be more considerate of local knowledge and stories, and how these should be incorporated into school and local curriculum development and implementation.



### **Sarah Martin**

Sarah is the Foundation Principal of Stonefields School in Auckland. Ms Martin has taught in several schools and held various senior leadership positions. Her facilitation work includes the Numeracy Project and curriculum exemplar development. Ms Martin's practice focuses on the integration of inquiry learning, e-learning, future school environments, competencies, and teacher effectiveness.

### **Hineihaea Murphy**

Hineihaea is a Director of Haemata Limited and has been involved in, and led, the development of several national Māori-medium curriculum and assessment initiatives. Her understandings and experience come from having worked in a range of roles with kaiako and tumuaki in both Māori-medium and English-medium settings from primary through to senior secondary. Ms Murphy affiliates to Ngāti Kahungunu, Ngāti Apa and Ngāi Tahu.

### **Liam Rutherford**

Liam is a teacher at Ross Intermediate School. He has been involved with a number of projects including the introduction of 1:1 devices. Mr Rutherford has an interest in Internet-based classrooms, personalising learning, student activism, and real-life learning. He is an active member of the Digital Technologies and Hangarau Matihiko (Curriculum) Change and Enablement working group and the National Digital Technologies and Hangarau Matihiko curriculum implementation professional learning and development allocation panel. Mr Rutherford is Vice President of NZEI Te Riu Roa.

### **Associate Professor Claire Sinnema**

Claire is an Associate Professor at The Faculty of Education and Social Work at The University of Auckland. She has carried out multiple national evaluations, including of the implementation of New Zealand's National Curriculum (2010), and of the Teacher-Led Innovation Fund (2017). Associate Professor Sinnema has served on numerous reference, advisory and expert groups for national education bodies and has carried out research and development related to education initiatives in New Zealand, South Australia, Wales, Croatia, and Norway.

### **Distinguished Professor Graham Hingangaroa Smith**

Graham is a renowned Māori educationalist. He is currently the Deputy Vice-Chancellor Māori at Massey University. His iwi are Ngāti Apa, Ngāti Kahungunu, Kai Tahu, and Ngāti Porou. Professor Smith has been the CEO and Vice Chancellor of Te Whare Wānanga O Awanuiārangī: Indigenous University.

### **Professor Jeff Smith**

Jeff is Professor and Associate Dean (Research) in the College of Education at the University of Otago. For 29 years, he was on the faculty of Rutgers University, serving as professor and chair of the Department of Educational Psychology. Professor Smith has written or edited eight books on educational assessment and statistics, the psychology of aesthetics, and educational psychology. He has published more than 70 research articles and reviews in the field of education, also founding and co-editing a journal, *Psychology of Aesthetics, Creativity, and the Arts*.

### **Associate Professor Georgina Stewart (until October 2018)**

Georgina is an Associate Professor of Education at Auckland University of Technology. Her research centres on the nexus between language, knowledge, culture, and education. Associate Professor Stewart brings her expertise in Kaupapa Māori and science education to the role, as well as her background in the philosophy of education.

### **Diane Whyte**

Diane is the Principal of Fairhaven (Specialist) School in Hawke's Bay, an educationally inclusive school that caters to ākonga from a range of cultural backgrounds and with diverse needs. Ms Whyte is the Central Region Representative and Treasurer of the Special Education Principals' Association NZ (SEPANZ) and has previously been the Principal of Maitai Special School in Nelson.

## Appendix 2: Membership of the Reference Group

Name	Organisation	Role
Anna Norris	Mountview School	Principal
Barb Curran	Pleasant Point Primary	Team leader
Bernadette Newlands	Macandrew Bay School	Principal
Bernie Mulcahy-Bouwmann	Van Asch Deaf Education Centre	Principal
Brooke Trenwith	NZ Association for Gifted Children	President
Cath Rau	Te Kōpuku High	Principal
Erika Ross	Ministry of Education	Director of Education, Wellington
Frances Nelson	Teaching Council of Aotearoa New Zealand	Curriculum expert
Gary Quarless	Allenvale Special School and Res Centre	Principal
Gayle McIlraith	Learning Solutions	Director
Heather McRae	Diocesan School for Girls	Principal
Helena Baker	Tākaro School	Principal
Irene Pewhairangi	Manukura	Leadership team member
Jack Boyle	NZ Post-Primary Teachers' Association	President
Jane Lindsay	Paihia School	Principal
Jenny Poskitt	Institute of Education, Massey University	Associate Professor and Associate Head of Institute
Jonathan Cobb	Te Ara School	Director
Julie McLaughlin	Riverdale School	Principal
Karen Payne	St Mary's School Hokitika	Principal
Karen Stobbs/Alison Prskawetz	BLENNZ	Principal
Kay Tester	St Peter & Paul School New Zealand Principals' Federation	Principal Executive
Koa Douglas	Te Kura o Te Koutū	Tumuaki
Kaylene Macnee	Pinehaven School	Principal
Kim Waite	Toko School	Principal
Louise Anaru-Tangira	Flaxmere College	Principal
Lynda Stuart	NZEI Te Riu Roa	President
Mere Berryman	University of Waikato	Tutor
Myles Ferris	Te Kura o Otangarei Te Akatea NZ Māori Principals' Assn	Principal President
Natasha Kibble	The Children's Garden	Owner
Perry Rush	Hastings Intermediate	Principal
Peter Reynolds	Early Childhood Council	CEO
Rawiri Wright	Te Rūnanga Nui o Ngā Kura Kaupapa Māori o Aotearoa	CEO

Roy Sye	Ministry of Education	Director of Education, Hawke's Bay Tairāwhiti
Sarah Johns	Nelson College for Girls	Teacher
Sharon Keen	Casebrook Intermediate NZ Association of Intermediate and Middle Schools	Principal President
Stephanie Greaney	ERO	Associate to the Chief Review Officer
Stephanie Tawha	Mangere Bridge School NZ Pasifika Principals' Association	Principal Executive
Steve Lindsey	Papamoa College Secondary Principals' Association of New Zealand	Principal Executive
Sue Jury	St Claudine Thevenet School NZ Catholic Primary School Principals' Association	Principal President
Sylvia Fidow	West Rolleston Primary	Principal
Tammy Gardiner	Institute of Professional Learning University of Waikato	Facilitator, Co-Associate Director
Te Ataakura Pewhairangi	Massey University	Tutor
Watson Ohia	Ngā Kura ā Iwi o Aotearoa Incorporated	CEO
Whetu Cormick	New Zealand Principals' Federation	President

## Appendix 3: Principles and processes

We began our work by directing our attention to two central wero (challenges). As we engaged with these wero, we realised that addressing them required us to address a third. The wero are:

1. To enable all ākonga to experience rich opportunities to learn through a curriculum that recognises their identity, language, and culture, local context, agency, and potential and that builds on what matters to each of them, as well as what matters to their communities.
2. To provide a way for ākonga, kaiako (teachers), parents, whānau, school and kura leaders, boards of trustees, and the Ministry of Education (Ministry) to recognise and respond to tangible progress in learning that matters for all ākonga in bicultural Aotearoa New Zealand.
3. To build capability across our system in ways that ensure our pockets of success become 'more sticky' and enable us to achieve more equitable outcomes.

### Principles

We also developed the following guiding principles early on, which we tested with the Reference Group. These principles aligned well with those guiding the work of the other groups providing advice as part of the Education Work Programme. They, and the problem statements we developed later, have helped us to reflect upon the value of our proposed recommendations.

We believe our responses to the challenges above will be effective if they:

1. Respect the potential of all students, demonstrate a commitment to each student's overall wellbeing and offer learning pathways that build on students' interests, support their agency, and enable them to achieve the important knowledge and capabilities outlined in our national curriculum.
2. Ensure design solutions engender a sense of ownership across all stakeholders, that is, they are designed "for the people, by the people".
3. Acknowledge our bicultural national foundation based on Te Tiriti o Waitangi, hei tūāpapa o Aotearoa, and acknowledge cultural diversity so that every learner is secure in his or her identity. Use relational/responsive pedagogy to enable Māori to achieve success as Māori.
4. Support an inclusive education approach that strives for equitable educational outcomes, and encourage collaborations across diverse perspectives to support authentic learning partnerships with students, parents, whānau, iwi, and communities through power sharing. Recognise that each community has its own definition of success.
5. Balance the tension between local curriculum adaptation and innovation, while maintaining coherence across the system and supporting coherence within, and synergies across, the national curricula for early learning and schools: Te Whāriki, including Te Whāriki a te Kōhanga Reo; The New Zealand Curriculum; and Te Marautanga o Aotearoa.
6. Acknowledge the status and quality of teachers; honour teachers as professionals who respond to their particular learners; support teachers to be 'learning designers'; and create greater efficiency for teachers, principals, and boards, and across the system.
7. Ensure students, teachers, parents and whānau, school leaders, and the Ministry have the progress and achievement information they need to do their jobs well and contribute to and benefit from each other's knowledge and insights through well-designed feedback loops.

## Processes

During 2018, our Reference Group partners led two rounds of engagement across Aotearoa New Zealand to help inform our work. The initial engagement focused on understanding the current picture regarding curriculum, progress, and achievement. This included surveys as part of Kōrero Mātauranga for educators, whānau and communities, and ākonga. Through the surveys, a total of 2,053 responses were received from principals, kaiako, ākonga, and whānau members across Aotearoa New Zealand, reflecting a wide range of views and experiences. We were delighted with the response rate across the range of voices, which included over 400 ākonga, people from across the learning pathways, and the voices of Māori and Pacific people and those involved in learning support.

The second round of engagement focused on nine emerging ideas for addressing the first two were listed above. During this phase of engagement, Reference Group members and Ministry representative led conversations across New Zealand at 67 events, attended by 4120 people. Members of our Advisory Group also attended some of these events. Through this process, we received 193 written responses in an online tool, representing feedback from 745 people. Most responses were from educators (81%), and most were from English-medium settings (78%). Participants were asked to identify which perspectives they were considering when answering the questions; we received responses from a disability and learning support perspective (59%), Māori perspective (20%), Pacific perspective (16%), and 'no specific' perspective (28%). We also received a small number of direct submissions from individuals and organisations. The nine ideas, and people's responses to those ideas, are summarised in Appendix 4.

At the end of the second engagement period, we spent some time together with the Reference Group discussing what different people had heard during conversations at the events, as well as reflecting on the written feedback. This helped us further refine our ideas and recommendations.

From January to May 2019, we engaged in a co-design process that brought together the Advisory Group, Reference Group, and Ministry partners to problem-solve and further develop the advice. In this period, we expanded our focus to include the third objective, that of addressing information needs.

Early in our co-design process, we considered the 2018 feedback and re-visited the feedback from Kōrero Mātauranga. We developed a set of 'problem statements' representing the perspectives of people in Māori-medium settings, Māori in English-medium settings, ākonga, ākonga with additional learning needs, parents and whānau, kaiako, tumuaki, boards of trustees, and kāhui ako (see Appendix 5). We then used these problem statements as a set of quality criteria for checking our proposed 'solutions'.

## Appendix 4: Summary of engagement on emerging ideas<sup>39</sup>

### 1. Commit to a system that learns

*Commit to an inclusive, bicultural education system where ākonga are at the centre, the national curriculum underpins learning, and all those with a concern and interest in ākonga learning (including kaiako, parents, whānau, boards of trustees, iwi, the Ministry of Education and other organisations and agencies) contribute to and benefit from each other's knowledge and insights. In a system that learns, well-designed feedback loops create an interactive process through which people across the system can learn from and with each other, and all stakeholders engage with this feedback and use it to improve their support for ākonga learning.*

The majority of respondents were in favour of this idea. They agreed that ākonga must be at the centre of the education system, although some commented that it should be 'ākonga and whānau' at the centre. They agreed that learning at all levels of the system is needed, including others learning from students and their communities:

I think that some schools are facing difficulties, and introducing a system that learns rather than a system that is static and not working would support everyone, but especially the special needs children.

I wonder how it will change our education systems for teachers and school leaders to stop seeing ourselves as repositories of knowledge and instead recognise that we learn with and from our students and communities, that it is a reciprocal relationship.

Some respondents noted that it can be the central agencies and sector groups that prevent systemic learning, when they should be modeling learning and strong leadership:

ERO does not (publicly) evaluate its own performance. ERO, and the MOE, might better model to the rest of the system the value of self-review and listening to views of others in the system, to improve what they do, and their relationships with others, particularly schools. This openness to listen and learn, could be an opportunity for authentic leadership in the education system and learning-focused (rather than combative) relationships.

Regarding a 'bicultural education system', many respondents said that we need an education system that incorporates a wider variety of cultural perspectives, reflective of multicultural New Zealand. Some Māori respondents emphasised the need for an English-medium system that is prepared to learn, rather than just appropriating Māori concepts on a superficial level.

Respondents also recognised some of the resource constraints associated with this idea – for example, that it could require more time for kaiako to work together and to conduct their own research, particularly in relation to groups that are struggling.

Many respondents were skeptical as to whether there would be a genuine commitment to change from government. They would want to see government really dedicated to changing the education system, with political bipartisanship and an acknowledgment that there is no 'one-size-fits-all' model of education.

In relation to mechanisms for a system that learns, some respondents advocated for the ability to bring kaiako and tumuaki out of and back into schools. One response listed four key ingredients:

- » establishing shared clarity about what the learning/improvement will look like;
- » effective evaluation of improvement attempts;
- » building on our professional and research knowledge;
- » ensuring mutual respect for the skills and knowledge of the profession, research community, educators, policy personnel and the broader community.

<sup>39</sup> See also <https://conversation.education.govt.nz/conversations/curriculum-progress-and-achievement/what-you-said-3/>

## 2. Design a process for evolving national curriculum in Māori and English

*Design and implement a process for regular review of Te Marautanga o Aotearoa and The New Zealand Curriculum. This will ensure that our National Curriculum can evolve over time in response to new learning about needs, opportunities, and priorities.*

A large majority of respondents were in favour of this idea, often commenting that the National Curriculum needs to be regularly reviewed to remain relevant in a rapidly changing world.

It is surprising that there is no review cycle for NZC. Our learners are evolving, so therefore should our curriculum not also?

A process for regular review would ensure that TMoA is kept relevant and current. TMoA is designed to prepare our ākonga for the future. The future is forever evolving and so should TMoA.

At the same time, respondents often qualified their approval with cautions or reservations. Several emphasised the quality and value of the current curriculum and that we need to be careful we don't 'throw the baby out with the bathwater':

Curriculum review is good, but the NZ Curriculum is world-leading in its thrust, so any changes should only serve to broaden it, not narrow it.

Others said that regular review shouldn't be implemented unless we can be sure there is political bipartisanship and that successive governments will continue to honour the process:

The system should not be at the whim of national election results but should be robust enough and happening regularly anyway.

A large number of respondents said that adequate funding must be invested to ensure this idea is properly realised. Some commented that the needs of gifted learners must be taken into account during curriculum review. A few cautioned that kaiako workload must be taken into account, referring to the increase in workload that kaiako have experienced in recent times due to frequent change.

For many schools, this idea was not a new one, with respondents often saying that the curriculum review idea was already underway in their school. Many commented that the Ministry needs to give schools greater autonomy in delivering and customising a broad national curriculum.

When it came to how regular review could work, there was a variety of views. Many respondents said that reviews would need to be conducted by people with 'expertise in curriculum design'. Some on the other hand were adamant that practising kaiako, tumuaki and 'products of the system such as secondary and tertiary students' should be fully involved.

### 3. Clarify pathways for ākongā progress

*Develop and trial descriptions that re-conceptualise important domains of learning across Te Marautanga o Aotearoa and The New Zealand Curriculum. These domains would bring together valued student qualities, characteristics, dispositions, key competencies, and disciplinary knowledge. They would clearly outline key aspects of progression in each domain, building on the learning outcomes described in Te Whāriki.*

In the wider Kōrero Mātauranga, offering flexible, individualised lifelong learning pathways guided by the interests and aspirations of the learner was a strong theme. For example, at wānanga with Māori, participants said that Māori want individualised learning that meets the needs and interests of ākongā, and responds to their prior knowledge and experiences.

In Curriculum, Progress and Achievement engagement about this particular emerging idea, respondents emphasised that learner pathways would need to be clearly defined but sufficiently flexible so as to accommodate a wide range of ākongā:

We believe it will be a good fit for many of our deaf and hard of hearing students. Our students are enrolled/receive local and remote services from a range of schools and providers. We know that no learner is the same – they require a more holistic approach.

Respondents felt that the pathways would need to be co-constructed between ākongā, whānau, and the school, and that they should be driven by the level of ākongā ability, not by age:

Rather than linking progress to year levels, it might be viewed from a novice through to an expert level (regardless of year group), in a form like a matrix that serves to illustrate what the phases 'look like' for learning and assessment purposes.

Many respondents argued for a broad view of achievement with a greater emphasis on progress per se and on 'soft' skills such as cultural competence and emotional intelligence. They often linked this to the key competencies in the current New Zealand Curriculum.

Producing young adults with sound and well-developed key competencies is as vital as academic achievements.

I think it is important to know where learners stand in all areas of their development, not just academic achievements. What about the learners that never make it onto level one? Do they not have a right to be seen as successful and engaged in their learning opportunities?

I wonder if we can make these "valued student qualities" truly bicultural in their nature. Currently the curriculum including the KCs are very eurocentric - I wonder if we can make these more bicultural to reflect NZ's bicultural heritage.

In terms of testing and embedding the pathways, several respondents recommended piloting an approach in specific schools before rolling it out to the wider sector. Others suggested providing 'well-defined matrices and exemplars' to illustrate progress.

Finally, some Māori respondents expressed concerns about the National Curriculum being kaiako-centric, the ideological assumptions behind marau-ā-kura, and the types of student trajectories to be measured:

Why are there only two curriculum referred to in this question when ākongā learning emanates from a place of ako and does not reside in a document? Where is the rangatiratanga (whānau autonomy and authority), ngā moemoea (whānau aspirations), and te reo me te mātauranga Māori?

There is dysfunctional thinking about how students progress and how that can be displayed pictorially or graphically. If we are wanting to measure the trajectories of student success, then take away the disciplinary knowledge measures and start measuring the attitudinal or more wairua trajectories.



#### 4. Support the design of responsive local curriculum

*Develop tools and resources that schools, kura, and Kāhui Ako can use in conjunction with rich descriptions of progress to design and review their marau-ā-kura or local curriculum in collaboration with their students, parents, whānau, iwi, and wider community. This will enable ākonga to learn with and contribute to their communities in real contexts that are responsive to local values, local questions, and local priorities.*

There was much feedback in the wider Kōrero Mātauranga related to this topic. Māori at the Education Summit events called for broader community involvement, with learning based on community experiences and issues and happening within the wider community. At wānanga with Māori, participants commented that teaching and learning should be localised and relevant to what's happening in the community, occurring both inside and outside the classroom. There were similar responses at Pacific fono:

*To see our language, culture and identity sustained, we need Pacific languages and culture incorporated into the curriculum. What our kids learn should also reflect who they are and where they come from.*

In Curriculum, Progress and Achievement engagement on this particular emerging idea, there was broad general support for it, with some respondents stating that it was already underway in their schools. It was noted that local curricula require greater collaboration and resource sharing between schools.

In relation to this idea, many respondents wanted to see ākonga having access to a wide range of practical skills and competencies, and some wanted to see ākonga given a greater role in decision making about curriculum and assessment.

Respondents commented that each school's curriculum needs to be flexible and incorporate specific local contexts. Some respondents commented that this would require a greater emphasis on cultural exposure and cultural competency. They recognised the challenge of finding an appropriate balance between the local and national curricula, and that they would need to develop new methods of engaging with and consulting diverse communities:

*The key learning is the need to keep the dialogue constant between the different groups to develop courses that balance student interest, curriculum coverage, community values/needs, teacher skills and student pathways. We have to keep talking and keep trialling different things, being open to learning and change.*

Despite broad support for this idea, a number of responses expressed reservations:

- » Some respondents argued that local curricula would need significant resourcing to enable people to access the support they require, and they queried whether small or poorer communities would be able to offer appropriate opportunities to their ākonga.
- » Some Māori respondents expressed concern that a local curriculum can be taken in a particular direction by a few dominant voices, be they kaiako, Pākehā in a dual-medium setting, or iwi authorities.
- » Finally, a few responses expressed concern that local curricula tend to trap ākonga in 'local and socio-economic bubbles' rather than exposing them to best-in-world learning and knowledge.

## 5. Design and trial rich records of ākongā learning

*Design and trial ākongā-owned records of learning that:*

- capture rich learning*
- support ākongā transitions across the schooling system*
- evaluate and communicate progress in important learning across the breadth of The New Zealand Curriculum and Te Marautanga o Aotearoa.*

Most respondents were in favour of this idea. They affirmed the need for records to be proactively transferred between schools during transitions and when ākongā move. They noted that records would need to be consistent across schools, for comparability, and that whānau should be engaged in developing and maintaining the records. For ākongā who do not have strong whānau input into their learning, schools would need to provide added support.

*We think that things like videos of learning in real time would be embraced by our families; more powerful than a piece of paper; a place where ākongā could talk about the learning process they are working through along with their progress and achievement.*

Three themes emerged in the responses, including amongst responses from a disability and learning support perspective:

- » Records should cover the whole of a learner's life, not just their academic achievement.
- » Records need to be ākongā-owned and include ākongā voice.
- » A single digital platform is needed, for consistency and ease of communication.

Respondents emphasised that, for this idea to be successful, the insights and descriptions of learning would need to be genuine and individualised, not 'copied and pasted' between years or learners. While they recognised the benefits of records of learning, they also noted the implications for kaiako workloads and the additional support this would require:

*For secondary students, an enhanced digital CV or portfolio platform could connect to the students' Record of Achievement (ROA) for NZQA, link to school reports or be linked to employers. At the heart of such a tool is its long-term support and the ability for students to curate the information in it. Such a tool would require considerable support, both in terms of money and time for PLD. There is no reason why it could not be introduced in the early years of education so that students are well versed with its use and capabilities before they reach secondary school.*

Some respondents raised questions on how ākongā progress would be assessed within the records of learning. They expressed concern that we do not have sufficient shared understandings of how ākongā progress at this point in time:

*Until progress is defined and able to be captured across the broader curriculum, the system is not ready for rich records of learning. Beyond reading, writing and mathematics, we are yet to have common language, understanding and ways of recognising changes in other aspects like the 'soft skills'. It is important to clarify progress before records of learning can be developed.*

## 6. Build assessment, inquiry, and evaluative capability

*Build capabilities to gather, analyse and use assessment information to support progress and achievement in critical learning in Te Marautanga o Aotearoa and The New Zealand Curriculum. Grow and develop the aromatawai and assessment tools, processes and literacy that are integral to inquiry and evaluation. Provide support and an accreditation process to ensure that there are a sufficient number of data-literate teachers in every school and/or kāhui āko.*

There was general support for this idea, with recognition that assessment, inquiry, and evaluative capability is currently lacking across the education system. Consequently, many respondents said that implementing this idea would require PLD support – for example, to improve data literacy, especially in relation to ‘soft data’. However, they were skeptical about the use of an accreditation process.

[This requires] mutual professional learning for all with an interest and involvement in education – not only teachers. Such learning needs to be ongoing (over time), in-depth, responsive and applicable within and across all parts of the system – micro-credentialling may well undersell the actual curriculum that is needed to become usefully evaluative.

There is clearly a need to develop teacher/leader competence and knowledge in this area. I think this is at one level every teacher’s responsibility to build their competence and also to have as part of the leadership functions at all levels, an enhanced and deeper nuanced understanding of data and what literacy in this area looks like. I am not convinced accreditation is needed. Maybe this will partition off the need for the skill to specific staff and leave others without understanding the level of skill they need to be developing.

Respondents emphasised the need for effective tools, consistent across schools, to manage and analyse data. Some called for a standardised means of tracking progress.

The ability to really use the data in such a complex system requires the acceptance of certain unavoidable realities. You cannot provide genuine data literacy training to a profession if they are using 30 different systems and gathering different data to work with. This is an area for strong guidance.

Many also said that inquiry could add to kaiako workload and take time away from teaching, so inquiry needs to be genuine and not entered into just for the sake of conducting more inquiry.

Some Māori respondents emphasised that tamaiti and their development should be at the heart of assessment and inquiry. They also commented on the importance of utilising existing relationships and of integrating Te Aho Matua and Te Marautanga o Aotearoa in order for kura kaupapa Māori to build their assessment, inquiry, and evaluative capability:

He mea nui te kōtuia i Te Aho Matua me te Marautanga ki roto i ngā momo tūkanga tō te tāhuhu, hei aha hei painga mo mātou.

## 7. Strengthen collaborative inquiry networks

*Strengthen networks across both English and Māori medium settings to leverage expertise in ways that grow capability to support progress for all ākonga. These networks would bring diverse expertise to bear on specific problems of practice, so that what's learned in one part of the network can be quickly spread to and tested in other contexts. The networks would serve the aspirations set out in national curriculum documents and in iwi education plans.*

Most responses were favourable towards this idea. They envisaged greater use of kāhui ako to conduct inquiries, schools including their local communities in inquiries where possible, increased collaboration between kaiako, and the sharing of inquiry outcomes. The use of kāhui ako linked to a recommendation from many participants to develop a database of mentors to academically support ākonga who are struggling.

Respondents emphasised the time and resource requirements needed to realise the benefits of collaborative inquiry networks, and they noted that the size of networks will need to be kept small to ensure they are manageable. Most linked the networks to current kāhui ako, but some saw them as quite different:

How did we end up with a box like Kāhui Ako and trying to fit everyone into it, when the notion of collaborative inquiry networks are clearly a better fit for our system?

Some respondents argued for making the most of the enthusiasm and skills of educators at all levels of the system, because inquiry should be system-wide:

Genuine learning could happen at all levels, including the Ministry of Education. The MOE should not be expected to do everything – rather empower and support each element of the system to be agentic.

Yes to more collaboration between schools and their teachers, and between schools and education researchers, and between researchers at the Ministry of Education and in the wider tertiary sector, and between schools and education experts from around the world.

In contrast to this, one respondent rejected the notion of *'an inquiry model laden on top of every teacher from the MOE in some one-size-fits all fashion'*. They argued that small, organic networks designed to meet a need for improvement innate to that group is how you make meaningful change in education.

Some Māori respondents from noted that kura kaupapa Māori and kōhanga reo have long-established collaborative inquiry networks such as whānau whakahaere. They said that mainstream systems and culture can impact on these networks and hence it is important to encourage whānau, hapū and iwi to debate levels of learning for ākonga.

## 8. Grow learning partnerships with parents and whānau

*Grow and spread effective practices for ongoing information sharing between kaiako, ākonga, parents, and whānau, recognising that parents have diverse needs and a range of effective communication methods is essential for building educationally powerful partnerships for learning. Consider creating flexibility by removing the requirement for reporting to parents in writing twice per year.*

In the Curriculum, Progress and Achievement survey on how progress is currently understood, between a quarter and a third of whānau indicated they were not happy with the information they receive about their children's learning, which for them often focused too much on academic achievement. Partnerships with parents and whānau was also a frequent theme in the wider Kōrero Mātauranga. At wānanga with Māori, participants said that places of education need to be open and welcoming, and operate as community hubs. They emphasised that whānau want to support and engage in the education of their tamariki and rangatahi, that iwi, hapū and marae should be actively involved in education in their rohe, and that trust needs to be built through whanaungatanga and manaakitanga.

At Education Summit hui, there was a strong view that teaching and learning should develop through collaboration and co-construction between ākonga, kaiako, and the community. People wanted stronger connections and shared understandings between whānau and the education system, with whānau playing an integral and authentic part in their child's learning.

Feedback from Pacific fono highlighted a vision of families both supporting their children's learning and learning alongside them, with the involvement of the school, the family, the church and the wider community. One Pacific student commented:

*It's about my parents and family being included in my education. It must be a safe place, otherwise I won't bring my parents or family in. The system prevents them from coming in.*

Similarly, during engagement on the emerging ideas, there was very strong support for this idea. Respondents wanted to see efforts to grow and strengthen the 'school community as a whole', defined by respondents as school staff, learners, and whānau. They emphasised the importance of ongoing, transparent communication with parents, of parents being closely involved in decisions on their children's learning, and of strong and effective school leadership within school-whānau partnerships.

Respondents made a number of recommendations regarding the content and format of communications with whānau. These included using a diverse range of communication methods, including digital methods, giving feedback on social and emotional aspects as well as academic progress, ākonga providing input into reporting, and ensuring that reporting and communication are culturally responsive and inclusive.

*Whānau should always be a part of the learning conversation that includes and is about their tamariki. It would be good to have options that parents/whānau can choose from to communicate through. I think that a powerful form of reporting is by being consistent through the year - not always building up to a specific reporting time, make it ongoing and seamless.*

Finally, respondents acknowledged a need to increase the frequency of reporting, but that with this come concerns about increased kaiako workload, especially for multiple or complex reporting methods.

*I wonder if the government is truly listening to the workload issues of teachers. Twice a year is manageable; ongoing reporting information sharing is likely to be more problematic.*

## 9. Establish an Institute of Curriculum, Pedagogy, and Assessment

*Our Advisory Group also proposes that an Institute of Curriculum, Pedagogy, and Assessment is established to grow curriculum, pedagogy, assessment, and aromatawai knowledge across the system.*

There was reasonable support for this idea, with a number of respondents favouring the independence of such an Institute and the credibility this would give it amongst kaiako, who can struggle to distinguish between validated research and new, fashionable ideas. They felt that an Institute would also send a message to kaiako that their work and profession are respected and esteemed:

The notion is positive, it signals to the profession that it is valued, its work and its knowledge are valued, and that it has a responsibility as a profession to continue to seek ways to improve and develop.

Although there was reasonable support for this idea, it received the least favourable response of the nine emerging ideas. A number of respondents felt there was no need for the Institute, arguing that the time and cost associated with it would be better spent on teaching time and proposed collaborative inquiry networks, that the role of the Institute is already filled by other organisations such as NZCER and the Teachers Council, and that the sector would be better off strengthening the networks and functions which already exist in this space.

There are already proposals to establish an advisory service and leadership college. ... [And] New Zealand already has the New Zealand Assessment Institute. We have the Networks of Expertise, working across both curriculum and pedagogy. We have difficulty seeing the value in establishing yet another entity to do similar work.

Other respondents said that the Institute would need to consist of academics and researchers, with curriculum experts playing a central role. They raised a number of questions about how the Institute would work, including:

- » how inclusiveness would be ensured (for example, of different cultures, gifted students, and learners with support needs);
- » who would get to attend, and how they would be chosen;
- » the role kāhui ako would play;
- » how to ensure the Institute would be led by teaching experts and not central government.

[1] Cited from the [Terms of Reference](#)

## Appendix 5: Information needs: problem statements

We need to understand what progress and achievement information is necessary and sufficient to enable each of us to do our job well. This means we need to be clear about the questions we need to ask and the decisions we need to make. If we are clear about these questions and decisions, then we are more likely to collect the right information, in the right amount, in the right way, and for the right purpose.

The statements below draw from Kōrero Mātauranga and from our co-design process to address the following critical question:

**What progress and assessment information do different stakeholders need for their own learning, and to play their legitimate role in supporting the learning of others?**

### Looking across the system: the overarching problems to be addressed in relation to information needs...

<p>Stakeholder feedback</p>	<p><i>Change in processes and systems is needed so that people in the different parts of the system can talk to each other, listen to each other, share information, and respond to each other's knowledge and insights. There is a need for a 'no blame' trust relationship to be able to effectively share information, with management asking what we think. [Group response]</i></p> <p><i>'When we have a learning system, quality learning relationships will be evident at every level. All stakeholders will use fit-for-purpose information to make decisions, learn, and improve.' We are very supportive of this statement [from the consultation document]. [Group response]</i></p>
<p>The draft vision that emerged from our co-design meeting</p>	<p>We aspire to meeting stakeholder information needs in relation to progress and achievement in a system where:</p> <ol style="list-style-type: none"> <li>1. people trust each other and are committed to reciprocity and information sharing in ways that always benefit ākonga and their whānau and/or community</li> <li>2. ākonga and whānau are proactive participants in defining their success and wellbeing, and information sharing serves their aspirations and illuminates ākonga progress</li> <li>3. information that is shared reflects our National Curriculum and rich definitions of what constitutes success</li> <li>4. there are high quality, efficient, and fit-for-purpose processes, tools and routines that support reciprocity and information sharing and people have opportunities to build their capability in using these.</li> </ol>
<p>What we want to move from</p>	<p>We want to move away from requests for information that seem driven by assessment 'for compliance' or 'for someone else.'</p> <p>We want to move away from situations where ākonga, whānau, iwi, and other members of our communities are excluded from defining what success is and the assessment information collected does not reflect their aspirations. We want to move away from collecting information about a narrow range of outcomes that do not reflect deep, nuanced understandings about success.</p> <p>We want to move away from practices that have us seeking information from others in ways that treat them as a source of data, rather than as active participants in a learning interaction. We don't want to ask for information without clarifying why we are asking for it and how it will be used. And we don't want to forget to 'close the feedback loop' by sharing how we used the information others provide.</p> <p>We want to move away from gathering information that we do not then use as well as we could to inform our understandings about progress and achievement, to celebrate success, challenge assumptions, and take action to address inequity.</p> <p>We know that often, information does not travel to those who could use it best and is not in a form that supports sensemaking. We want to move away from inefficient processes, tools, and routines for information sharing that do not support reciprocity.</p>
<p>What is needed to make the change?</p>	<p>Information travels with the child to those who need it and there are high quality, efficient, and fit-for-purpose processes, tools, and routines that support reciprocity and information sharing. People have opportunities to build capability to use these processes, tools, and routines in ways that support them to share information that reflects what matters to ākonga, their parents and whānau, and the curriculum. 'Less is more' – the information that is shared is what is necessary and sufficient for each of us to play our own role well and to contribute to a system that learns.</p>

## For people in Māori-medium settings, addressing information needs means...

Stakeholder feedback	<p><i>Māori-medium settings are repositories of Māori knowledge that provide a safe space for Māori to learn and grow as Māori. Māori thrive in these settings. [Wānanga engagement]</i></p> <p><i>Many do not have access to quality Māori-medium pathways from ECE to Tertiary. These pathways require equitable funding, support and resources. [Wānanga engagement]</i></p> <p><i>Transitions between education levels and language settings need to be seamless and well supported. [Wānanga engagement]</i></p>
Vision	<p>The Māori-medium sector wants to be confident in the Crown's commitment, through the Ministry of Education, to the revitalisation of te reo Māori and advancement of education success for our children and young people. This is an obligation under Te Tiriti o Waitangi that requires the Crown to enable us to decide what information and data is collected and how it can be used.</p>
What we want to move from	<p>We want to move away from inequitable resourcing for Māori-medium monitoring, information gathering, and information sharing.</p> <p>We want to move away from data gathering that does not validate mātauranga Māori or sufficiently illuminate the success of our children and young people in terms of our aspirations for te reo Māori, cultural transmission, and academic achievement. There is a gap in our knowledge about the impact that language has on assessment, and this is not recognised in the tools that are developed, nor the analysis or interpretation of data and information. We want to close this gap.</p> <p>We want to move away from the situation in which achievement data gathering overlooks the key contribution whānau in Māori-medium education can make to describing the learning, including language and cultural learning, of their children. We want to move from a situation in which Māori-medium ākonga, whānau, and kura do not have control over the data and information that they provide to others.</p>
What is needed to make the change?	<p>Kaupapa Māori methodology is needed to inform how we gather, use and interpret data and information nationally on ākonga Māori in Māori-medium education.</p>

## For Māori in English-medium settings, addressing information needs means...

Stakeholder feedback	<p><i>We want our ākonga Māori to fly. [Statement from design workshop]</i></p> <p><i>The education system is dominated by Pākehā world views. Efforts to recognise Māori feel tokenistic, with the system picking and choosing what is valued from te ao Māori and failing to recognise Māori as a diverse group. [Wānanga engagement]</i></p> <p><i>The wellbeing of Māori learners is linked to the wellbeing of their whānau. While Māori are a diverse group, many come from backgrounds of disadvantage and are experiencing an array of social issues. [Wānanga engagement]</i></p>
Vision	<p>We want to trust the Crown, through the Ministry of Education, to partner with us in deciding what data and information is collected about our children's education. We consider this to be a Tiriti o Waitangi obligation, to involve us actively in decision-making around what information and data is collected and how it can be used.</p> <p>We want to be confident that any data and information that is gathered, used, and interpreted is treated in a way that respects our values and priorities and, most importantly, used for our advancement in areas that we consider to be priorities.</p>
What we want to move from	<p>We want to move away from the current situation in which information is collected that does not focus on our children's achievements or recognise the aspirations we have for our children, as Māori. We need the information that is collected to reflect our aspirations and a holistic view of success.</p>
What is needed to make the change?	<p>Kaupapa Māori methodology is required to inform how we gather, use, and interpret data and information nationally on our children's education.</p> <p>Our children's education success is our success – it is about the whānau, hapū, and iwi, as well as the child.</p>



## For ākonga, addressing information needs means...

<b>Stakeholder feedback</b>	<p><i>My parents always ask me how I am going at school, and I don't really know. I always hold my breath and close my eyes when they open my school report. [Primary school student]</i></p> <p><i>I like it when my teacher helps me to understand what I need to do to improve so I can make progress. [Primary school student]</i></p> <p><i>For secondary students, an enhanced digital CV or portfolio platform could connect to the students' Record of Achievement (ROA) for NZQA, link to school reports, or be linked to employers. At the heart of such a tool is its long-term support and the ability for students to curate the information in it. Such a tool would require considerable support, both in terms of money and time for PLD. There is no reason why it could not be introduced in the early years of education, so that students are well versed with its use and capabilities before they reach secondary school. [Group response]</i></p>
<b>Vision</b>	<p>We want your feedback about our learning and progress. We want the whole picture – not just your view of where we are now, but also what we might do next. And not just the places where there are gaps in our learning, but also where you see our strengths and the things we can contribute. We want the chance to share our stories so that you deeply know and understand us.</p> <p>We are part of your world, but we are also part of other worlds and we are our own people. We want the 'system' to value us for who we are and for everything we bring from the different worlds to which we belong.</p> <p>We have spirits and emotions, as well as minds and bodies. Success for us is not just about marks. It's about wellbeing and relationships, and about getting stronger and better at managing our own lives and our own learning. It's about being active in our communities – we are already citizens.</p> <p>We want to understand you, too. Who are you? Where do you fit in the system? What can you give us, and what can we give you so that you can help us learn and grow?</p>
<b>What we want to move from</b>	<p>We want to move away from a system that tells us we are the 'heart of the matter', but where it often feels as if we are the last to be consulted or included in important decisions that affect us. Most of us feel cared for, but we don't always feel respected or included. Some of us are in distress, and some experience unfair bias and discrimination.</p> <p>We want to move away from experiences at school that show we are not appreciated for who we are, the cultures we belong to, or what we bring. We want to move away from any disconnection between our lives at school, at home and in the community. And we want to move away from systems or processes that label or marginalise us, our friends, our schools or our kura.</p>
<b>What is needed to make the change?</b>	<p>Listening to and responding to the diverse voices of our ākonga needs to be embedded across the system – a natural part of how we work and learn. The solution(s) need to make progress and achievement visible in terms of the outcomes that matter to ākonga, their whānau and communities, and they need to enable mutual sensemaking and decision making.</p>

## For ākonga with additional learning needs, addressing information needs means...

<b>Stakeholder feedback</b>	<p><i>Records of learning are important in our world but also, we need more information, especially social and behavioural. A fuller picture of the student over time would be really useful, a central place where all the bits of information are held. [Learning support voice]</i></p> <p><i>We need to always uphold the mana of the child and their family – and remember when we are collecting information about a student - it's their IP - they and their whānau have a right to it. [Tumuaki voice]</i></p> <p><i>What sort of information will be gathered about our gifted learners, and when? Early identification is critical, and I wonder who will view these records and ensure that they are accompanying the gifted learner on their education journey? How do you capture a gifted child's learning when they are learning four years above their classmates? [Learning support voice]</i></p>
<b>Vision</b>	<p>We want to feel that we belong, and know that what we think matters.</p> <p>We want everyone who knows us and has a role in our learning and welfare to work together to give us the support we need to thrive at home and school. We want you to know and understand us, and we want the information you have about how we are doing to be holistic, respectful, and focused on what we can do, instead of what we can't. We want it to be aspirational, so you can use it to help us make progress in our learning.</p>
<b>What we want to move from</b>	<p>We want to move from a situation where we, our parents and whānau, and others involved in our life journeys have to repeat and reiterate information they have already given. We want to move from a situation in which we can't trust that information about us will be used to help us learn. While it's ok for the information to acknowledge the things we may not be able to do (yet), we want information about us to be focused on what we can do, what we want to learn next, and what we want to do in the future.</p>
<b>What is needed to make the change?</b>	<p>The process of gathering, using, and interpreting data and information reflects the principles of inclusive education. New tools, routines, and processes are consistent with the principles of Universal Design for Learning.</p> <p>Kaiako have effective, easy-to-use tools to help them key into issues such as dyslexia, dyspraxia, and giftedness, and we need flags for early identification of additional learning needs and support.</p>

## For parents and whānau, addressing information needs means...

<p><b>Stakeholder feedback</b></p>	<p><i>Is my child doing ok? Is she where you think she should be? Is she taking part? Does she feel safe? Is she getting on with her peers? [Parent voice]</i></p> <p><i>My year 4 child has Seesaw. I'm not so familiar with it, but it seems to be used as a class blog rather than one account for each child. Sometimes it has posts about individual student achievement, sometimes celebrations such as birthdays. As a busy parent, I would rather have information about my own child's progress. A new account is started each year, so I can't look back on previous years' posts. [Parent voice]</i></p> <p><i>Whānau should always be a part of the learning conversation that includes and is about their tamariki. It would be good to have options that parents/whānau can choose from to communicate through. I think that a powerful form of reporting is by being consistent through the year ... not always building up to a specific reporting time. Make it ongoing and seamless. [Parent/whānau voice]</i></p> <p><i>I think a lot of secondary schools have online tools that learners and families are able to access but not add any information to. It would be great if this was more interactive and with more ability to share information with each other as a three-way interaction. [Parent voice]</i></p>
<p><b>Vision</b></p>	<p>We want you to remember that our children are our precious taonga and that we know them better than anyone. Your engagement with our children is brief, ours is lifelong. It is in your interests that our children grow up to be strong, healthy, wise, and resilient. For us, it is imperative.</p> <p>We want a system that values the knowledge and expertise of all those with a part to play in ensuring our children's learning and wellbeing – ourselves, our children, and their educators. We want to know how our children are doing. Are they progressing at about the right pace? Are they happy? Do they have friends at school? Do they feel they belong? We want to know what is being done to help them learn and develop, and what we could do at home. We want you to ask us about the things that may impact on our children's learning at school.</p> <p>All of our children have lived experiences. All bring knowledge, hopes and dreams of their own. They have values and opinions, strengths and talents, passions, interests, and worries. We want you to know and understand our children and to value the richness of their lives away from school, because they carry the hopes and dreams of our whānau. We want to work with you so that, together, we can help our children grow into well rounded adults.</p>
<p><b>What we want to move from</b></p>	<p>Too often, the mantra that 'parents are their children's first teachers' is mere lip service. As parents and whānau, we find that we are expected to supply information that is often deeply personal. Sometimes, we don't know why you want that information and what you do with it.</p> <p>We know our children better than anyone. We want to move away from situations where our knowledge is not valued, and the exchange of information is not reciprocal. Where we receive a limited amount of information about our children's progress and experiences at school, and it does not always answer the questions we have. Where the language and format used to convey the information makes it difficult for us to understand what it means.</p> <p>We want to move away from situations where we receive information in chunks, so we don't know what is happening in between. Where we get too much or too little, and where we don't have the time or opportunities to make sense of it.</p> <p>We want to move away from deficit-thinking that label us and exacerbate issues for some of us.</p>
<p><b>What is needed to make the change?</b></p>	<p>Parents and whānau are proactive participants in their children's learning at school. Information sharing focuses and improves children's success and wellbeing in terms of outcomes that matter to ākonga and their whānau and communities and that enable mutual sensemaking and decision making.</p>

## For Pacific people, addressing information needs means...

<b>Stakeholder feedback</b>	<p><i>It starts with the family – the core of everything. It doesn't just start with the child that turns up at school. [Pacific voice]</i></p> <p><i>It's about my parents and family being included in my education. It must be a safe place; otherwise, I won't bring my parents or family in. The system prevents them coming in. [Pacific student voice]</i></p> <p><i>To see our language, culture, and identity sustained, we need Pacific languages and culture incorporated into the curriculum. What our kids learn should also reflect who they are and where they come from. [Pacific voice]</i></p>
<b>Vision</b>	<p>We want our children to succeed as Pacific people, and not simply in terms of the expectations of the Pākehā mainstream. We want our diverse Pacific languages, cultures, and identities to be valued, represented, and used within our children's experiences of school. We want to partner in decisions about the data and information collected about our children's education, and how it can be used.</p> <p>We want to be confident that data and information is gathered, used, and interpreted in ways that are respectful of our values and priorities, and that will advance our children, families, and communities in areas we consider to be priorities.</p>
<b>What we want to move from</b>	<p>We want to move away from the current situation in which information is collected that doesn't focus on our children's achievements or recognise the aspirations we have for our children, as Pacific people. We need the information that is collected to reflect our aspirations and a holistic view of success. Our children's education success is our success – it is about the family, community and church, not just the child.</p> <p>We want to move from subtractive bilingualism<sup>41</sup> to additive bilingualism<sup>42</sup>. We want to ensure all our people understand the value of our heritage languages and of being bilingual in an increasingly multicultural nation. We want to move from the situation in which Pacific New Zealanders feel minoritised to one in which it is understood that the strength of the nation depends upon our children feeling strong in their identities as people of the Pacific.</p>
<b>What is needed to make the change?</b>	<p>Pacific research methodology is used to inform how we gather, use, and interpret data and information about our children's education. Reciprocal learning takes place through opportunities for talanoa (dialogue) that involve the whole of our families and communities, and that take place in situations in which we feel comfortable and in control. We need ways of sharing Pacific perspectives about what data means.</p>

40 Subtractive bilingualism is where the acquisition of a second language has a detrimental effect on a person's first language.

41 Additive bilingualism is where the acquisition of a second language is a positive addition to a person's language repertoire and the person's first language remains strong and valued

## For kaiako, addressing information needs means...

<b>Stakeholder feedback</b>	<p><i>How do we make the reporting meaningful? Why do we give information so rarely? Could we do something more frequently that is not so onerous on the teachers and is clear for whānau? [Kaiako voice]</i></p> <p><i>It's more than information sharing. We need to understand what real partnership looks like – for parents and their children, not just teachers. Do teachers respect others' knowledge? Flexibility is not just about reporting; if parents have a window into what happens in the classroom, then they won't need reporting. [Kaiako voice]</i></p> <p><i>There should be a standard programme that is used across all schools so that information can be shared across all schools and follows a child. Teachers need training in how to use this process. Raise the standards of teachers to be able to report progress to parents in a way that is supported by evidence and data. More frequent reporting and goal setting that are easy to understand for whānau. Reporting should reflect the graduate profile progress. Reporting should also reflect the social, wellbeing and physical wellbeing, as well as academic progress. [Kaiako voice]</i></p>
<b>Vision</b>	<p>We share a genuine commitment to the learning and wellbeing of all ākonga – regardless of their abilities or disabilities – and we share a commitment to the teaching profession. This is our moral purpose. We respect the diversity of the heritage, language, identity, and culture of our ākonga and their parents and whānau, and we want to use a range of opportunities and approaches to establish and maintain responsive and reciprocal relationships with parents and whānau.</p> <p>We value feedback and we want to use assessment information to help us inquire into and evaluate the impact of our teaching practice.</p> <p>We want to use assessment tools and 'assessment for learning' processes in ways that enable us to work smarter. We need processes, tools, and routines that help us notice, recognise, and respond to valued learning – not just literacy and numeracy. This means we have access to well-constructed curriculum maps or frameworks that show what progress looks like in important areas, such as resilience and social and emotional competence.</p> <p>We want to advocate for the resources our ākonga need, and to collaborate with other people and groups who can provide access to specific kinds of expertise, knowledge, or learning opportunities.</p>
<b>What we want to move from</b>	<p>We want to move away from situations where we feel we have to take time away from teaching to gather information for 'someone else'.</p> <p>We want to move away from situations where ākonga arrive in our classrooms with no information about their health needs, interests, progress or achievements to date.</p> <p>We want to move away from 'over assessment', and situations in which we are asked to report to others and we don't receive any useful feedback that helps us improve our teaching or learning for ākonga.</p>
<b>What is needed to make the change?</b>	<p>The data and information we collect helps us understand our ākonga as whole people and 'shines a light' where it is needed. Assessment tools and practices are manageable and support better teaching and better learning.</p>

## For tumuaki, addressing information needs means...

<p><b>Stakeholder feedback</b></p>	<p><i>I wonder how it will change our education systems for teachers and school leaders to stop seeing ourselves as repositories of knowledge and instead recognise that we learn with and from our students and communities; that it is a reciprocal relationship. [Individual tumuaki response]</i></p> <p><i>Develop awareness and usefulness of information/data so that appropriate interpretation and application of the information can occur, especially in relation to 'soft data'. Decide what information is needed, when, by whom – only usable information should be recorded. Decision-worthy information that is used to improve and learn is what is needed. It needs to be sufficiently dependable to 'investigate' and 'learn from' and 'act on'. [Individual tumuaki response]</i></p> <p><i>When the students transition, what do we want to know about them so that we can provide conditions that leverage off and strengthen them as a learner? What is good information? Who is using this, and who understands it? What are consistent mechanisms to use within the system? Currently, there is a lack of trust in the mechanisms and information obtained about the learner and for what purpose. This has an impact on the learner. How do we collect artifacts that have meaning and value to the learner and family also? Are we the problem or the solution? Should mechanisms be owned by the student? [Individual tumuaki response]</i></p>
<p><b>Vision</b></p>	<p>We want to use quality information to support our decisions about how to improve equity, ākongā participation, engagement, wellbeing, progress, and achievement. We want to have quality information that enables us to evaluate the impact of our leadership, especially in our areas of strategic focus. In relation to valued outcomes, we want to know:</p> <ul style="list-style-type: none"> <li>» how different groups of ākongā are progressing and achieving in our school or kura;</li> <li>» how our ākongā are progressing and achieving overall; and</li> <li>» what is working to promote learning and address equity in our school or kura, and in others.</li> </ul> <p>We want access to streamlined tools that enable us to share relevant and appropriate progress and achievement information with our board, the Ministry and others in the community. We want to grow our own evaluative capability and to receive useful feedback from the people we share our information with.</p>
<p><b>What we want to move from</b></p>	<p>We want to move away from requests for information that are not accompanied by an explanation of why we should share it and how sharing the information will benefit our schools and our ākongā.</p> <p>We don't want to provide information that could be used to create simplistic and damaging league tables that name and blame schools or kura. We don't want to use assessment information for streaming ākongā, creating self-fulfilling prophecies about them, or making overly simplistic judgements about teaching effectiveness.</p> <p>We want to move away from a system where important information does not always follow ākongā and can be lost when ākongā transition.</p> <p>We want to move away from over-assessment, and we want help to figure out how to assess the things that are harder to measure but that our community sees as most important.</p>
<p><b>What is needed to make the change?</b></p>	<p>We need efficient, effective systems that enable reciprocal information sharing within and between our school communities and other parts of the system. We need support to generate and access quality information that is fit for purpose. We need information sharing processes, tools, and routines that will endure over time, while being responsive to the changing needs and priorities of our schools and kura, and the people we serve.</p>

## For boards of trustees, addressing information needs means...

<b>Stakeholder feedback</b>	<p><i>I want a deep understanding of the information I have been given. Help me understand. Explain it to me, don't just give it to me. [Statement from design workshop]</i></p> <p><i>I want the whole story. What do our ākongas say? What do staff say? What is the context? Where have our kids come from, where are they going, and what is our role in their journey? [Based on statements from the design workshop]</i></p> <p><i>We think that things like videos of learning in real time would be embraced by our families; more powerful than a piece of paper; a place where ākongas could talk about the learning process they are working through, along with their progress and achievement. [School community voice]</i></p>
<b>Vision</b>	<p>We want quality information that lets us understand how our governance is impacting on equity, ākongas participation, engagement, wellbeing, progress, and achievement, especially in our areas of strategic focus. We want to understand this information in terms of the moemoeā (goals, aspirations) of our ākongas, whānau, and communities.</p> <p>We want to use quality information to facilitate deep, knowledgeable, critical reflection on what is happening for ākongas, the implications for our strategic direction, and where resourcing and support should be targeted. We want to work productively with others, including community organisations, iwi and local government agencies, and other schools and centres within networks like our kāhui ako.</p> <p>We want to understand the perspectives of all stakeholders, and we want to provide our principals and the Ministry of Education with feedback they can use to improve their learning and, ultimately, that of our tamariki and rangatahi.</p>
<b>What we want to move from</b>	<p>We want to move away from information that is presented in complex ways that cannot be quickly and easily absorbed by busy people with other demands in their lives.</p> <p>We want to move away from the current situation where there is huge variability in the data capabilities available to different boards and limited support for growing these capabilities.</p> <p>We need to understand patterns of progress within our schools and kura and in comparison to others like us to inform our practice, but we don't want 'league tables' that are unfair and can undermine our communities' confidence and pride in what we are achieving.</p> <p>We want to move from the situation where we are expected to help broker information flows between different parts of the school community, but with limited support for going about that.</p>
<b>What is needed to make the change?</b>	<p>Requests for information should be accompanied by explanations of its purpose and opportunities to have input into and benefit from its actual use. New information sharing processes, tools, and routines should support capability building, as well as reciprocity. They should be easy to use and adapt to diverse school communities. They should help us understand and inquire into patterns of progress in relationship to national expectations and help us to report to our communities.</p>

## For kāhui ako and other networks, addressing information needs means...

<b>Stakeholder feedback</b>	<p><i>I wonder, if reviewed, how many COLs have really changed the lives of our young people and how we would know. What is it that makes some networks or initiatives work? The competing demands of work and the logistics make this networking difficult. Our attention is on our own schools and children. There needs to be some centralisation to ensure that the information can be considered and evaluated in terms of consistency and effectiveness, rather than some powder-brushed feel-good marketing stuff. Contexts are always different when implementing change and I would like schools to be change empowered and enabled. [Community of Learning / Kāhui Ako voice.]</i></p> <p><i>Our COL is looking at transition across the schools starting at ECE and going on to tertiary. If ākongā-owned records of learning were available, more information would be available to forward on to the next learning institution. I would be very interested to hear how transitions are going to be supported across the schooling system, as this is explicitly one of our COL challenges. Any government [guidance] would be appreciated. [Community of Learning / Kāhui Ako voice]</i></p>
<b>Vision</b>	<p>Our aspiration is to ensure each of our ākongā is supported along a coherent pathway to wellbeing and educational success. We are focusing on smooth transitions, and what we can do together to achieve more than we can on our own. Information sharing about progress and achievement is critical if we are to achieve the potential of our collaborative approach to enrich and enhance ākongā learning and wellbeing.</p>
<b>What we want to move from</b>	<p>We are just beginning, but we come out of a tradition of networks that set out to learn, change and improve our practice.</p> <p>We want to move from situations in which information we need to work productively with ākongā and whānau is locked within settings, and in which people don't trust the information they receive. We want to move away from a situation in which we are unable to access the knowledge and wisdom of our communities or in which there are ad hoc, inefficient, and/or, disrespectful approaches.</p>
<b>What is needed to make the change?</b>	<p>We need information-sharing systems that will help us to smooth transitions for our ākongā between different learning environments. We need records of learning that are increasingly owned and managed by ākongā themselves. We need a shared picture of what potential pathways of learning look like and how we can balance both coherence and flexibility.</p> <p>We need systems that let us easily share knowledge and practice across schools and kura, and spread learning about interventions and innovations that have had a positive and significant impact.</p>



## For the Ministry of Education, addressing information needs means...

Stakeholder feedback	<p><i>System-level information is ultimately for the system itself. Information is gathered into a single place so that it can be made meaningful and fed back, quickly, into a system that learns. The Ministry's role is to serve the system by enabling feedback loops to work. [Presentation to CPA MAG meeting, 28 January 2019]</i></p> <p><i>ERO and the MOE might better model to the rest of the system: the value of self-review and listening to views of others in the system to improve what they do and their relationships with others, particularly schools. This openness to listen and learn, could be an opportunity for authentic leadership in the education system; and learning-focused (rather than combative) relationships. [New Zealand Assessment Institute]</i></p> <p><i>Genuine learning could happen at all levels, including the Ministry of Education. The MOE should not be expected to do everything – rather empower and support each element of the system to be agentic. [Non-Ministry of Education stakeholder feedback]</i></p>
Vision	<p><b>Our purpose:</b> We shape an education system that delivers equitable and excellent outcomes.</p> <p><b>Tā mātou kaupapa:</b> He mea tārai e mātou te mātauranga kia rangatira ai, kia mana taurite ai ōna huanga.</p>
What we want to move from	<p>We want to move from a situation where some schools and kura don't trust us. We want to move away from a situation where we don't have information about the range of things that are most important for our ākonga to learn, and where we don't have the information that we need to inform carefully targeted resource allocation.</p> <p>We know that some schools struggle with the practicalities of capturing, storing, and sending information to other schools, and that some have concerns about the robustness and credibility of the data they receive. We want to move from a situation in which the process of data sharing can be haphazard and difficult, and where the data itself is not always trusted.</p> <p>We know the system is inequitable, but we don't know enough about what's working, where, and why, or about the actions we and other government agencies need to take to help close those gaps.</p>
What is needed to make the change?	<p>We need information that is trusted and useable for different purposes across the system – such as identifying patterns in the development of valued outcomes and where there is a need for additional learning support.</p> <p>We need progress and achievement information that tells us how we are doing in terms of government priorities, whether these priorities are the right ones, and what is important to New Zealanders. We need information we can use to understand the extent to which the system overall is delivering increasing excellence and equity, and about the actions we need to take to close gaps.</p> <p>We need smart ways to access agreed information, including individual progress information. We need to use 'big data' to identify and share practice that is making a difference for ākonga and to invest in the right things. We need to use school-level data in ways that minimise the risk of harm.</p>





**Kōrero**

**Mātauranga**

**Me kōrero tātou**

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