Kei aku rangatira, e mihi ana ki a koutou. Koutou ngā tini whānau o te motu, ngā puanani o te reo, ngā tumu whakahaere o te hunga ako anō hoki. Ko koutou ērā i manaaki i te mana mātauranga Māori, i te mana motuhake hoki o ngā kura Māori puta noa, i ngā motu tau atu, tau atu. Tēnā koutou katoa.
Te horopaki

Background

Anecdotal information, based on Māori medium CORE facilitator and resource developer observations, suggests there is very little kaupapa Māori evaluative evidence about the types of learning resources that ākonga, whānau and pouako in Māori medium find engaging and useful. The Māori medium team at CORE Education decided to inquire into this situation, and surveyed 37 pouako from kura throughout Aotearoa about the types of resource development in Māori medium education. CORE Education is committed to building evaluative knowledge about kura, whānau and ākonga perspectives on Māori medium resources now and into the future.

Te pūtake

The purpose

This summary has been prepared for those interested in knowing more about the types of Māori medium resources that are most effective for diverse ākonga, whānau and pouako. This project aims to:

- Provide the Māori medium education sector with a snapshot of what pouako priorities and aspirations are for resource development, and what gaps need to be addressed.
- Generate information to inform our future resource development in Māori medium education.

This paper focuses on what we found out from pouako, and what this means for Māori medium resource development now, and into the future. Based on the information we collected and analysed, we put forward a model outlining key principles for resource development. This model applies kaupapa and tikanga to Māori medium resource development. The model is not set in stone; it will change as the Māori medium education sector changes, priorities evolve, and mātauranga Māori continues to innovate how teaching and learning happens. More information about our kaupapa Māori approach used to gather the information, who participated and how, can be found on p.6.
Ngā kitenga matua
What we found

Online resources must reflect and be embedded in mātauranga Māori: Pouako were unanimous that more online resources in reo Māori are needed. Resources need to reflect Māori conceptions of the world, uplifting tikanga and mātauranga Māori in new, innovative and challenging ways. Using īPapa was the most preferred learning platform, however our survey did not gauge how many īPapa were actually being used in the akomanga. Pouako reported that their ākonga learnt most through kēmu and using information technology, such as the internet, to gather and make sense of relevant learning information.

The importance of learning together
Pouako want technologies that support whole-whānau learning of reo and tikanga. Pouako believe that resources should enable whānau to learn alongside their tamariki and mokopuna. This would build whānau reo Māori development; create a stronger connection between kāinga and kura; and support intergenerational language transmission.

Use mixed mediums, digital and physical
Resources need to include digital and physical components. A blended approach makes learning meaningful and flexible for tamariki, whānau and pouako. A mixed methods approach is more likely to meet the various learning needs of ākonga and whānau, and provide pouako with a range of teaching methods. Pouako said that resource design could better integrate kinesthetic, aural and visual elements.

Resource gaps
Kura continue to fill resource gaps by translating English resources into reo Māori. Pouako reported adapting resources in order to align them with kaupapa or their kura philosophy. Resources that provide clear learning frameworks aligned to Te Marautanga o Aotearoa and/or the New Zealand Curriculum, with exemplars of each element in practice, would save planning time and enhance pouako teaching.

Provide professional development alongside new resources
Kura need on-going professional learning about the ways new technology and resources are contributing to kura marautanga, and pouako-ākonga-whānau learning.
Based on the information we collected, the following principles emerged as important when developing new resources in Māori medium:

**Principles for Māori medium educational resource development**

*Ngā mātāpono tārai rauemi mātauranga arareo Māori*

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**Contribute to mātauranga Māori:**
Creatively think about how kaupapa, tikanga, and reo Māori can be ancestrally-inspired and future-oriented.

**Tailor distribution system:**
Think about how to share and promote resources in the kura and amongst whānau; review annually.

**Learn together:**
Create whole-whānau learning activities with a focus on learning in the kura and at home.

**Collaborate to innovate:**
Establish forums for content and curriculum experts, whānau, pouako and akonga to wānanga about future resource development and design.
He tirohanga pouako

*Pouako perspectives*

This section summarises the key messages from pouako when considering learning resources in Māori medium.

**Top 3 content areas for resource development**

- Te Reo Māori
- Pūtaiao
- Aromatawai

Pouako would like access to resources such as reo Māori apps that are multidimensional, and can be used to reinforce teaching content in a number of ways. For example, “Pū whānau games” offers students strategies to build sentences, build vocabulary, and dictionary skills. Some pouako reported that a lot of their time is spent searching for additional material:

“We look for engaging resources, and then adapt them so that they can be delivered in reo Māori... Resources are not delivered in reo Māori. They’re great resources, but languages are the barrier. Me whakamāori i ngā rauemi.”

The majority of pouako explained that it is not the total amount of resources available in kura that matters most. Rather, what concerns them is the lack of reo Māori resources that can be adapted to suit their own kura, ākonga and whānau:

“Me mōhio rawa au ki te whakamahi i te momo rauemi, nō reira, me tuku āwhina mai, me whakarite whakangungu hoki mō ngā momo rauemi. Me aro te rauemi ki ia taumata ako. Me tuku hoki i ngā rauemi tautoko e hāngai pū ana.”

When asked what values should underpin teaching and learning resources, pouako believe that those resource that enhance the learning and spirit of the student are most important. One way that this can be done is by designing resources that “connect to our own values and beliefs.”
Localised/place-based designed curriculum and content were popular:

“I enjoy resources that have messages like whakataukī, my children are attracted to emotions and real life events... Ka whai pānga ki tō rātou ao.”

“Stories that have connections to iwi and strong meaning. I think it’s important to hold onto our old stories that were passed down from our ancestors and maintain them.”

Top 3 learning platforms/mediums

- ĪPapa
- Mahi ipurangi
- Moheni hiko

Pouako affirmed that ĪPapa is the medium that ākonga enjoyed most. However they warned about limiting resource development to digital platforms only. Pouako preferred using a blended approach to resource use, both digital and physical:

“Learning is never one way - it’s multiple of ways: learning through music, haerenga ā-kura. Tamariki have their own ways of learning... He rauemi te rauemi, engari ka ngahau hoki ngā rauemi ka mau te hinengaro o te tamaiti, katahi ka hikaka ake te āhua.”

Pouako want resource mediums that are adaptable so that they can be used inside and outside of the classroom. The idea of adaptable resources, include those materials that can be matched to different literacy and numeracy levels. Overall, resources that link content with diverse ways to teach are most popular:

“Hands on, tactile experiences... We are looking for resources that support multiple intelligences that are strongly founded upon whakaaro Māori.”
Hei tā te pouako mō te hanga rauemi

Resource development ideas from pouako

When developing resources, pouako believe that resource developers needed to be mindful of the following:

- Include an overarching framework that clearly steps out the process for teaching the content, while allowing for kura adaptation and flexibility
- Provide practical examples of the resource in action
- Be meaningful and accessible to pouako, ākonga and whānau
- Have professional development attached to the resource in order to support pouako use in and outside of the akomanga.

Some pouako considered Pāngarau programmes such as “Te Poutama Tau”, and literacy programmes such as “He Manu Tuhihi” were exemplar resources. This was because they offer practical guides for pouako, who can then adapt them to suit their own reo skills and the learning needs of their ākonga.

Overall, pouako are interested in resource development that include the following elements:

“...easy to use, reinforce learning strategies, and that have examples of what is expected of the student in order for them to succeed, with possible ideas that the resource could be used in other ways.”
Te pūnaha tiri rauemi
Receiving, accessing and sharing rauemi

In general, resources arrive every 3 months or when the kura request them from Down the Back of the Chair, the Ministry of Education’s catalogue of teaching and learning resources for kura and schools. Most pouako believe it is the responsibility of the leader of a particular curriculum area to share or notify other pouako about a new resource.

The vast majority of pouako reported that the school administrator is the first person who receives any new resources. Depending on the size of the kura, he/she then notifies staff or curriculum leaders about the resources. Resources are then catalogued and housed in the resource room or curriculum area. Resources are usually modelled or circulated amongst staff prior to sharing them with ākonga, and sometimes with whānau. There was no evidence of a planned resource sharing approach between kura and whānau.

Pouako report that the most successful ways of sharing resources with whānau and the local community include:

- Ensuring that all new resources go to the home and be used as homework. This offers parents an opportunity to see the new resource in action.
- Organising community events, such as “Kaumātua Day”, where the kura can showcase their resources.
- Sharing and profiling new resources at staff meetings, via email, on social networking sites (i.e. Facebook), kura websites and in kura pānui.
- Pouako visiting whānau in their own homes and/or organising professional development hui with whānau, so that pouako and whānau can discuss how best to support learning at home and at kura.
- Kura discussing new resources as part of whānau consultation hui about the marau and graduate profiles.
- When whānau come into the kura to pick up their tamariki, or for whānau interviews, pouako taking this opportunity to talk about new resources and learning approaches.
Some pouako explained that when new rauemi are received, they lack appropriate explanations about their purpose:

“There needs to be an explanation with the rauemi... If a rōpū are putting resources out, you’d think they would send explanations. We have to explain rauemi for whānau. I would expect that if a rōpū is putting out resources, they would explain how they can be used for the whānau.”

Pouako reported that they rarely get responses from whānau about the quality or content of resources. At the same time, kura often had “the same whānau coming through all the time” to provide positive or negative feedback on resources.

Overall, we found that pouako receiving, accessing and sharing rauemi in an effective and equitable way needs to be strengthened. As noted above, some kura are using a variety ways to share and raise awareness about their teaching and learning resources. However, barriers to effective and equitable use of learning resources in kura continue, and include:

- A lack of appropriate explanations of resources (their purpose and practical use in teaching)
- Ad hoc dissemination systems between pouako, whānau and ākonga
- Non-existent feedback/feed-forward loops from pouako, whānau and ākonga.

**Ki hea ā muri atu?**
**So, what now?**

In order for the future of Māori medium resources to be meaningful and relevant to diverse Māori, information sharing between all people with a stake in Māori medium resources must be ongoing. We are committed to building evaluative knowledge about kura, whānau and ākonga perspectives on Māori medium resources now and into the future. We aim to work with diverse whānau and ākonga to explore what resources make the biggest learning difference to them.
Ngā tikanga kohikohi pārongo  
*How we collected this information*

Based on our existing working and whakapapa relationships we invited kura to participate. If they agreed to be involved, they could take an online survey and/or participate in kōrero ā-whānau, and then have the option to join an online Google Community dedicated to the issue. We used kaupapa Māori methods that upheld interrelated notions of whakapapa, reo, tikanga and wairua to guide our approach and analysis.

Because the sample size for this paper is small (37 pouako from around the country), we suggest that generalising our findings be avoided. This summary does not include the perspectives of whānau, ākonga, national Māori educational organisations, resource developers, designers, content specialists, researchers or funders. We recognise that these perspectives add another vital layer to the way that resources for Māori medium are coordinated, designed and delivered.

Mō Mātou  
*Who We Are*

CORE Education provides diverse kura with a wide range of kaupapa Māori services that supports learners and learning outcomes. The development of relevant, high-quality teaching and learning resources with a multimedia dimension, is crucial to preparing Māori medium students for tomorrow. This guides us as we plan and develop conceptual thinking for future materials. Contact us now to discuss your kaupapa Māori educational needs.