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Te Tari Arotake Mātauranga



Ngāti Kahungunu Iwi
INCORPORATED



Tiro Maroro

Ngāti Kahungunu Iwi & Education Review Office
Pilot Report

2025

Te Pae Ārahi

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Tiro Maroro - Ngāti Kahungunu Iwi & Education Review Office Pilot Report

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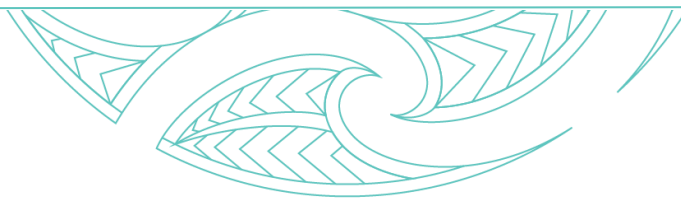
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Ki te whaiiao, ki te ao mārama

The continuous pursuit of excellence





Executive Summary

The Tiro Maroro pilot program was a collaborative initiative between the Education Review Office (ERO) and Ngāti Kahungunu Iwi Inc. The primary intention was to **co-design a bespoke evaluation approach that aligns with the aspirations of the iwi for their whānau**, encapsulated in the vision of "Ngāti Kahungunu enjoying and achieving education success as Ngāti Kahungunu". This involved working with a cluster of English medium schools and one early childhood service with high proportions of Māori learners, to evaluate their educational quality and performance through a kaupapa Māori lens. The intention was to foster a more responsive understanding of the unique needs of educational providers in maximising learner outcomes and success, with a strong focus on collaborative improvement.

The pilot was postponed in February 2023 due to Cyclone Gabrielle. This natural disaster caused widespread damage and flooding and resulted in a period of extreme isolation and vulnerability for the Hawke's Bay area. Over 70,000 residents were left without lifelines including health services, power, road connectivity (in every direction) wastewater, drinking water, internet, and cell phone networks.

Hawke's Bay took 6 months to formally move from response to recovery. This was a significant period of displacement for many and was widely felt by learners, whānau, and staff involved in the pilot project. This had a substantial impact on many of the learners' wellbeing, attendance, and subsequently on their achievement during 2023.

When the pilot resumed, the approach was characterised by **partnership and collaboration**. The evaluation process emphasised whanaungatanga, whakamana, and whakamahi, establishing expectations for collaboration, transparency, and integrity. The lines of inquiry for the evaluation and methodology employed were developed in partnership between ERO and Ngāti Kahungunu Iwi. On-site reviews involved wānanga, observations, and synthesis, with Ngāti Kahungunu Iwi actively involved in all stages of the evaluation approach.

The findings revealed that all six participating kura and kindergarten were strongly committed to realising the Ngāti Kahungunu vision, "Ki te whaiao, ki te ao marama". This vision encourages the ongoing pursuit of excellence and aspires Ngāti Kahungunu whānau to thrive and succeed educationally, both as members of the Ngāti Kahungunu community and as global citizens. For the providers reviewed, learner agency was evident through learning design, centered around tamaiti preferences, in class- systems for determining learning pathways, shared decision making, and learners demonstrating confidence in their tangata whenua role.

Whānau agency equally was supported through regular engagement, shared decision making in governance, strengthened ways of gathering whānau voice, and providing relevant support and resources. Leaders and kaimahi in these kura and kindergarten were committed to strengthening their knowledge, integrating te reo Māori, tikanga Māori, and mātauranga Māori through their programmes and everyday engagements. Other positive findings related to the reflection of local contexts in the delivery of the curriculum, and the fostering of a strong sense of belonging for tamaiti and whānau within these educational settings.

While there are generally high expectations for the achievement, progress, and wellbeing of ākonga, and some real success in terms of achievement, there are areas that need to be addressed to further enhance learner outcomes. These include improving attendance and ensuring that attendance data is regularly analysed, reported, and acted upon. Initiatives involving partnering in addressing attendance concerns are seen as a significant opportunity for the collective to continue to work together in collaboration.

While there are generally high expectations for achievement, progress, and wellbeing of ākonga, a key next step is to further develop and implement learning progressions to support learners and their whānau in understanding their progress, and from this identifying and defining their learning needs.

Strengthening teacher capabilities in data and assessment is a key priority within the Tiro Maroro programme, with a focus on enhancing learner outcomes in reading, writing, mathematics, reo matatini, and pāngarau. Strengthening the use of assessment data should improve the identification of learner needs and strengths, provide feedback to inform teaching practices, and clearly identify ākonga needing acceleration or extension.

The use of data for resourcing and setting targets with more precision for raising student achievement is also recommended. This includes refining targets to identify and monitor individual student progress throughout the year and across years. These should be aligned and shared to strengthen collaboration around student achievement and accountability across providers, their communities and with the iwi.

The evaluation also proposes the development of a joint te reo Māori improvement plan and progressive programme of instruction, so all learners are well supported to progress their skill and knowledge of te reo Māori o Ngāti Kahungunu. Again, the evaluation suggests there could be huge gains in this area through providers working as a collective aimed at strengthening outcomes for learners across the rohe.



Introduction

The Education Review Office (ERO), in partnership with Ngāti Kahungunu Iwi Inc (Kahungunu),¹ conducted a pilot project with a group of English medium schools and an early childhood provider within the Ngāti Kahungunu rohe (area). This collaborative evaluation approach aimed to assess the quality of education provision and alignment with the educational aspirations of the iwi for their mokopuna, tamariki, and whānau: “Ngāti Kahungunu enjoying and achieving education success as Ngāti Kahungunu”.

The approach adopted by ERO in partnership with Ngāti Kahungunu aimed to evaluate educational quality and performance across a diverse range of stakeholders, including two secondary schools, three primary schools, one kindergarten, their respective boards, senior leadership teams, staff, ākonga, whānau, and other relevant parties. Central to this evaluation was the application of a kaupapa Māori evaluative lens, which assessed how educational providers, through distributed decision-making processes and actions, align with the aspirations of the Iwi for its people.

Providers involved in the pilot:

Secondary Girls’ School Yrs 9-13:

- *Hastings Girls High School – Ngā Rau Huia O Ākina* – roll 565

Secondary Boys’ School Yrs 9-13:

- *Te Aratika Academy* – Designated Character Boys’ School Yrs 9-13 – roll 91

Full Primary School Yrs 1-8:

- *Irongate School – Te Kura o Waharino* roll 255

Full Primary School Yrs 1-8:

- *Te Kura o Kimi Ora* – roll 151

Contributing Primary School Yrs 1-6:

- *Camberley School – Te Kura o Manuhiwi* – roll 91

Kindergarten licensed for tamariki 2 years and over:

- *Mayfair Kindergarten - Te Kōhungahunga o Mayfair* – roll 45

The total number of ākonga in the pilot was 1,198 at the time of the on-site evaluation process. All institutions are in Heretaunga (Hastings). The on-site evaluation process was delayed in February 2023 due to Cyclone Gabrielle. Leaders, teachers, staff, whānau and tamariki across the area dealt with displacement, homelessness, isolation from whānau for extended periods of time, economic hardship and deprivation. Despite this devastating event on the region, when the pilot resumed in 2024, ERO’s findings reflected the resilience, determination, aroha and manaakitanga that characterised everyone involved in the pilot to do the very best for the tamariki in their care and their whānau.

¹ NKII is a mandated iwi authority who maintains an independent position to provide research, advice and advocacy for the interests, rights, values, beliefs, and practices of Ngāti Kahungunu.

The intention behind Tiro Maroro

Te Waka Hourua provides a conceptual design of the partnership between Ngāti Kahungunu Iwi and Education Review Office. The double hull represents each institution maintaining their own rangatiratanga – neither compromising on their own mana, binding together to support each other navigating the journey.



The partnership between Ngāti Kahungunu Iwi and the Education Review Office (ERO) was gifted the name *Tiro Maroro*, a metaphor drawn from the maroro - the flying fish - that moves seamlessly between *rangi* and *wai* (sky and sea). This natural duality mirrors the kaupapa Māori evaluation approach applied within English-medium education settings.

At its core, *Tiro Maroro* is an invitation to observe, examine, and critically reflect on the spaces we navigate. It urges us to be fearless in our pursuit of transformation - acknowledging that movement between realms, from English-medium education to an iwi-enhanced kaupapa Māori approach, requires both courage and an acceptance of discomfort.

The vision of Ngāti Kahungunu Iwi for its people is 'Ki te whaiao, ki te ao mārama' – the continuous pursuit of excellence.² The aspirations of Tiro Maroro align with this concept of setting targets and being held to account for these targets in the pursuit of excellence, and Kahungunu enjoying and achieving education success as Kahungunu. In Māori, pūrākau, the maroro, carries deep significance. It is a tohu seen by navigators - a sign that land, and therefore the desired destination, is near.

² [The Vision | Kahungunu](#)

Tiro Maroro, serves as a powerful metaphor to indicate we are not drifting; we are approaching something purposeful, drawing our aspirations closer with each deliberate step.

The primary aim of *Tiro Maroro* is to create a more responsive, kaupapa Māori-driven approach to evaluating and strengthening education provision, ensuring that ākonga thrive. This model centres on collaboration - working alongside leaders to co-design solutions that are locally relevant, deeply rooted in kaupapa Māori, and tailored to the needs of their communities.

To distinguish between the initiative itself and the education leaders within it, this report refers to the collective of participating educators as *Te Kāhui o Tiro Maroro*.

More than just evaluation, *Tiro Maroro* embraces wānanga - a process of learning, reflection, and action. The explicit aim is to foster meaningful engagement between whānau, ensuring each plays a vital role in shaping and strengthening their educational pathways. At the heart of this approach is a commitment to partnership, reciprocity, and shared accountability. By drawing together multiple voices, *Tiro Maroro* supports sustainable, system-wide improvements that reach beyond individual providers. It also creates space to explore governance models that reinforce collective responsibility, enabling providers to uplift one another and share best practices in service of ākonga success.

*Mā te taiao ka tauhi te maroro -
the environment gives power for the maroro to soar.*

The full He Waka Hourua Analogy and Tiro Maroro metaphor is in [Appendix 1](#).



Kaupapa Māori Approach

ERO and Ngāti Kahungunu Iwi worked together to develop the evaluation approach for Tiro Maroro.

"You can't beat this - modelling what working together looks like in practice - marae style - we all have our role to play and need each other for the success of the people. This is trailblazing - to have the space to have that conversation with ERO and with Ngāti Kahungunu as a korowai wrapped around us to advocate for what is important for our kids."

Te Uepū-ā-Motu (TUAM) is ERO's evaluation and review team specialising in kaupapa Māori education, bringing expertise in this area. TUAM's skills were used to co-design a kaupapa Māori approach with Ngāti Kahungunu Iwi to guide the pilot program. This ensured the evaluation honoured Māori tikanga and principles.

A two-day wānanga was held at Kohupatiki Marae with Te Kāhui o Tiro Maroro - leaders from the participating kura and kindergarten including boards of trustee representatives. The wānanga was co-facilitated by Ngāti Kahungunu Iwi and ERO. This included time with the kaumatua of the marae, Papa Bevan Taylor, who provided a rich tapestry of stories about Ngāti Kahungunu and the tīpuna of Kohupatiki Marae. Other kaupapa included Ngāti Kahungunu sharing their vision and aspirations and an overview of some of their key documents: *Te Tōpuni Tauwhāinga* - Mātauranga Refresh Strategic Plan,³ *Te Pae Huarewa* Cultural Standards, *Pinepine te Kura* aspirations, and the Kahungunu Graduate Profiles for early childhood services and schools.



³ <https://www.kahungunu.iwi.nz/tr-education>

ECE Graduate Profile

NKII Cultural Standards	Te Whāriki Principles	Cultural Knowledge Ngāti Kahungunu	Individual Profile
Whakaoho:	Ngā Hononga – Relationships	Manaaki; awahi; tautoko; aroha; whanaungatanga; tika; pono; tikanga	Children will have developed an understanding and respect for Papatūānuku. Connections and relationships with iwi and hapū will be established to support kaiake, children's and whānau knowledge and understanding about tikanga Māori. Children will have developed an understanding of the protocols of pōwhiri through regular visits to marae. The programme will enable children and their parents / whānau to be active participants in the community (Belonging Goal 2 Te Whāriki).
Whakamana	Whānau Tangata – Family & Community	Place and identity – maunga / mountain; awa / river; wāhi tapu / historical significance (pepeha)	Children will have developed knowledge and understanding about the features of the area of physical and spiritual significance in their local community including marae. Children will have developed the confidence to communicate a pepeha at kindergarten and at marae (Belonging & Communication).
Whakaako	Kotahitanga – Holistic Development	Te Reo Māori; Waiata / songs; Pakiwaitara / pūrākau / stories, myths and legends; Arts	Children will have developed an appreciation of te reo Māori as a living and relevant language. Children will hear and have opportunities to use te reo Māori. Children will be able to use greetings, discuss in te reo the days of the week, weather words, sing waiata, use poi and karakia. Children will have knowledge of stories myths and legends including, local and Ngāti Kahungunu (Communication & Exploration).
Whakamahi	Whakamana / Empowerment	Environment	Children will have opportunities to plant and harvest in the garden and gain a respect for Papatūānuku, the bush, native plants and animals (Contribution & Exploration).
Whakawhanaungatanga	Ngā Hononga / Relationships & Whānau Tangata / Family & Community	Matariki	Children will have an understanding of the significance of Matariki and have participated along with their parents and whānau in celebrating Matariki (Belonging & Exploration).

School Graduate Profile

Curriculum	Kaupapa	WALT	Success Criteria (examples)	Year
Social Sciences, English	Wāhi Tapu / sites	Recite a pepeha	Can recite for an audience	1 - 13
Learning Languages, English, Social Sciences	Pakiwaitara / stories	Retell local stories	Can recite for an audience	1 - 13
The Arts, Health & PE	Waiata / songs	Perform waiata to develop Māori knowledge	Can perform waiata for audience	1 - 13
Science, Social Sciences, Health & PE	Hauora	Explore holistic notions of health using Te Tapa Whā	Knows about family and self-care	1 - 13
Health & PE, Technology	Kai / food	Explore traditional methods of cooking	Can make a hāngi with adult assistance	1 - 13
Learning Languages	Te Reo Māori	Utilise local whakataukī / proverbs	Can recite whakataukī for different contexts	1 - 13
The Arts, Mathematics, Graphics & Design	Kōwhaiwhai / Māori patterns	Explore Māori Art forms	Designs and produces Māori visual arts	1 - 13
History, Social Sciences,	Tāhuhu kōrero / history	Discover our local history	Knows about basic local history and or landmarks	1 - 13
Social Sciences, History, English	Tīpuna / early ancestors	Recite stories about local ancestors	Able to recite a story or description about a local ancestor(s)	1 - 13
Social Sciences, The Arts,	Noho Marae	Develop understanding of marae and protocols	Have participated in and experienced a marae visit	1 - 13



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Kahungunu Graduate Profiles were used to inform discussions at the wānanga.

Ko te tamaiti te pūtake o te kaupapa. The child – the heart of the matter.

Ngāti Kahungunu Mātauranga / Education Strategy – Te Tōpuni Tauwhāinga

Ratified by the Ngāti Kahungunu Iwi Incorporated Board in September 2020, the refreshed Mātauranga Strategy aims to advance education aspirations, achievements and successes, further growing holistic wellbeing for ākonga, whānau, hapū and iwi throughout Kahungunu and beyond. The strategy identifies six priorities:

- Te Tiriti o Waitangi
- Te Reo Māori
- Te Mātauranga
- Te Whanaungatanga
- Te Rangatiratanga
- Tipuria Te Aroha

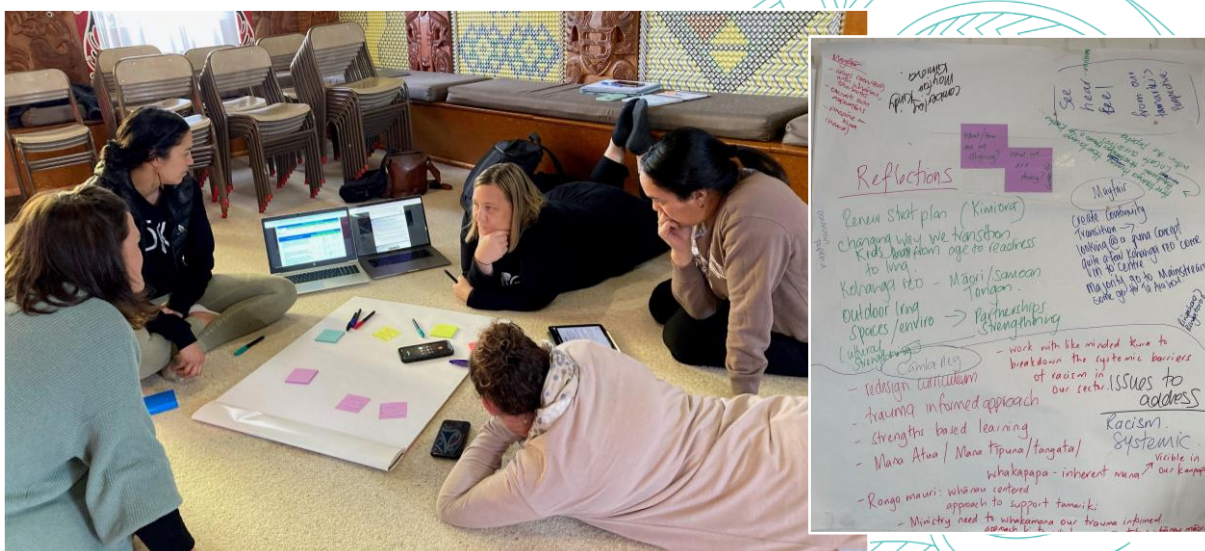


ERO facilitated wānanga with Te Kāhui o Tiro Maroro using **Te Tōpuni Tauwhāinga - Ngāti Kahungunu Mātauranga Strategy** six priorities as the focus areas for Kahungunu learner outcomes and the cultural strands of *Te Pae Huarewa* to underpin the whakaaro. The wānanga focused on what was happening across each educational setting and how to give effect to the aspirations of Ngāti Kahungunu Iwi – for Kahungunu learners to enjoy and achieve education success as Kahungunu.

“This is a massive reframing and flipping of the script. Māori achieving and enjoying education success as Māori was just words until now. To co-construct what this means with Ngāti Kahungunu gives it real meaning. For indicators of success to be determined by iwi themselves is incredible. ERO causes anxiety as we are measured by things that are not set by our people or our world view. To be given the opportunity for iwi to contribute to what success looks like and that ERO will listen and for me to be a part of it - it's amazing.”

Key aspirations from the Ngāti Kahungunu Vision⁴ were explored and unpacked. The vision is for Kahungunu learners to be:

- “Global Citizens - Educated and informed - we have a history of travel and exploration that continues for Ngāti Kahungunu today. We must be equipped to take our place in the world while maintaining our kaitiaki status at home. Wherever we are we acknowledge and celebrate our Kahungunutanga.
- Tino Rangatiratanga – Self-determination - independent and contributing to our society; Tū whakahīhī - assertive, confident, standing tall and strong economically and culturally.”



“I am humbled to be a part of this rōpū and make connections across - it is amazing to see ERO value and model wananga to get to the heart of what matters most for our tamariki.”

The whakaaro captured in these wananga was used to develop **Ngā Paearu o Tiro Maroro: Learner Outcomes for Success Indicators** – co-designed by Ngāti Kahungunu Iwi, ERO and Te Kāhui o Tiro Maroro.

⁴ [Ngāti Kahungunu Iwi 25 Year Vision](#)

Ngā Paearu o Tiro Maroro: Learner Outcomes for Success Indicators

Priorities	Goals
Priority 1: Te Tiriti o Waitangi	The learner has knowledge, awareness and understands Te Tiriti o Waitangi and the significance for Ngāti Kahungunu.
Priority 2: Te Reo Māori	The learner is a competent thinker, speaker, reader and writer of te reo Māori.
Priority 3: Te Mātauranga	The learner understands the traditional and contemporary views of te ao Māori, the wider world and the physical and natural worlds.
Priority 4: Whanaungatanga	The learner is secure in the knowledge of ancestral links and the hopes and aspirations of whānau, hapū and iwi.
Priority 5: Te Rangatiratanga	Māori learners and their whānau exercise their authority and agency in their education.
Priority 6: Tipuria te Aroha	The learner has a love of education and is intellectually stimulated within an environment conducive to learning.

“This is the first time in 5 years as principal to be in a situation with other principals and talk about what matters most for teaching and learning in our rohe. The fact it was with ERO and Ngāti Kahungunu in the room is mind blowing. To have NKII and ERO in this space is like we are all in the waka and ERO is blowing the wind in our sails for us to stay on course for success.”



Priority 5 - Te Rangatiratanga

Māori learners and their whānau exercise their authority and agency in their education

Indicator	Rationale	Observable behaviours – learners	Evidence of adults engaging	Education catalysts
<ul style="list-style-type: none"> Learners and their whānau have agency over their education Learners and their whānau, are confident to develop and lead Kaupapa Māori pathways within the kura or service Learners and their whānau participate in the governance and leadership of the kura or service 	<ul style="list-style-type: none"> Whānau, hapū, iwi and Māori are participating in and making decisions about the education of Māori learners 	<p>Learners can:</p> <ul style="list-style-type: none"> contribute and participate in decision making about what they are learning decide their own pathways within the school/or early learning service participate in decision making in the governance of the kura or service <p>Whānau can:</p> <ul style="list-style-type: none"> participate in decision making about what their child is learning decide their child's pathways within the kura or service participate in decision making in the governance of the kura or service 	<p>Teachers will:</p> <ul style="list-style-type: none"> share decision making with learners about what they are learning empower learners to make progress and succeed provide flexible kaupapa Māori pathways that respond to the needs and interests of the learners <p>Leaders will:</p> <ul style="list-style-type: none"> share decision making with learners and whānau about the curriculum and respond to whānau aspirations provide kaupapa Māori pathways within the kura or service share decision making in the governance of the kura or service with learners and whānau build relationships with Māori, involve them in decision making and partner with them to support rangatiratanga and Māori enjoying educational success as Māori 	<ul style="list-style-type: none"> Ka Hikitia Education and Training Act 2020 NELP Priority 2 bullet point 4 “support rangatiratanga” Teaching Council Standards

Priority 6 - Tipuria te Aroha

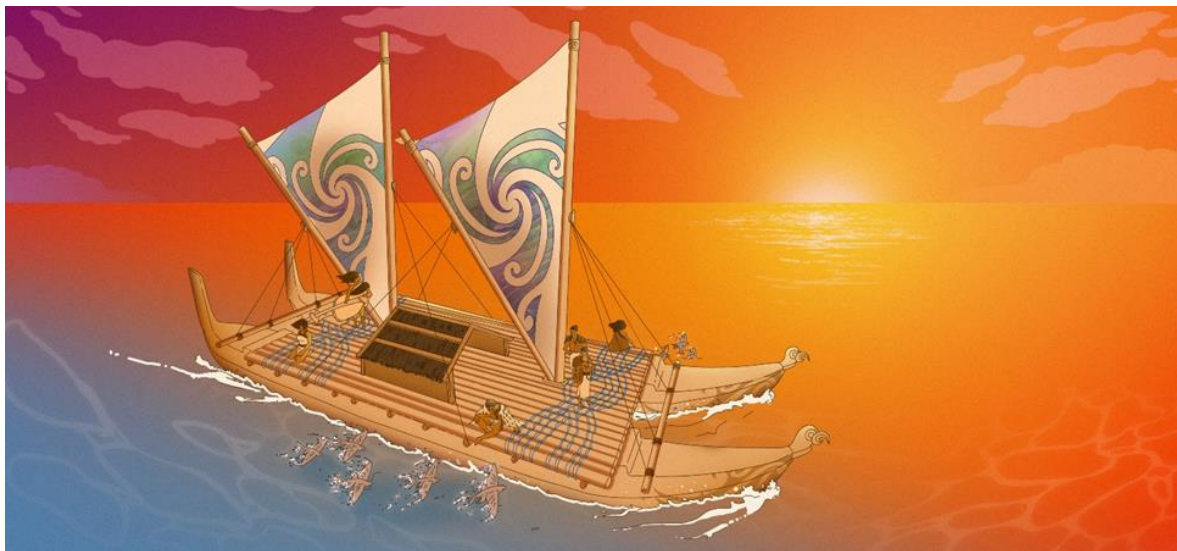
The learner has a love of education and is intellectually stimulated within an environment conducive to learning

Indicator	Rationale	Observable behaviours – learners	Evidence of adults engaging	Education catalysts
<ul style="list-style-type: none"> Learners are actively engaged in learning Learners' individual needs and strengths are catered for The learner is a confident learner 	<ul style="list-style-type: none"> Success in learning comes for the confidence to be an active participant, accept and fulfil educational challenges and advance as a risk-taker 	<p>Learners:</p> <ul style="list-style-type: none"> appear happy, involved, engaged and attentive question, discuss, analyse, synthesise, test and hypothesise display curiosity and enjoy different experiences show appreciation of whānau involvement in the learning program discuss their talents and potential define their learning needs explain their learning objectives and purpose of their learning confidently take risks in their learning actively seek knowledge 	<p>Leaders and Teachers will:</p> <ul style="list-style-type: none"> promote positive interactions and relationships in the learning environment provide stimulating learning experiences of interest to learners ensure all barriers to learning are removed to provide equitable opportunities to learn and access all areas of the curriculum encourage, prompt and praise curiosity, questions and discussions use a range of strategies to motivate learners provide heterogenous groupings to support and stretch learning create and innovate to support tamariki and rangatahi to thrive involve a wide range of people including whānau and kaumatua in the learning and design of the program provide opportunities for learners to show initiative and problem solve 	<ul style="list-style-type: none"> Ka Hikitia NELP Objective 1 Learners & Whānau at the centre NELP Objective 2 Barrier free Access Attendance Achievement Kōkirihiā Teaching Council “Unteach Racism” Lunches in schools Special Character School for language (transport etc) Counselling in schools

The full document *Ngā Paeru o Tiro Maroro: Learner Outcomes for Success Indicators* is in [Appendix 2](#).

Kaupapa Māori Evaluation Methodology

Collaboration and collective thinking over a period resulted in the development of ***Te Muka Tāera o Ngāti Kahungunu***.



Te Muka Tāera is a weaving metaphor which refers to the threads that represent the designs, values, practices, and approaches used to craft a complex piece of work that pulls together the combined knowledge and skill set of ERO and Ngāti Kahungunu Iwi. This links back to the waka journey that Ngāti Kahungunu Iwi, ERO and Te Kāhui o Tiro Maroro embarked on to navigate the expedition, so that the aspirations for Kahungunu tamariki may be realised. ***Te Muka Tāera*** provides further support as the weaved lashings holding parts of the waka together provide strength and support for the waka, and the sails to ensure progress. ***Te Muka Tāera o Ngāti Kahungunu*** supports the evaluation and ensures strength and support for all stakeholders in Tiro Maroro as it progresses.



Ko te tamaiti te pūtake o te kaupapa. The child – the heart of the matter.

Ngā Paihere, the agreed evaluation approach, includes three distinctive processes of *whanaungatanga*, *whakamana*, and *whakamahi*. These are critical phases as they establish expectations for the evaluation. Each part influences and strengthens the other through meaningful relationships. The process emphasise collaboration, transparency, integrity, and an expectation of partnership between all participants.

Evaluation is most effective, meaningful, and useful when it is conducted through collaboration and participation with a focus on learning and system-oriented approaches (Hallie Preskill, 2013)

The full unpacking of Te Muka Tāera o Ngāti Kahungunu Kaupapa Māori Evaluation approach is in [Appendix 3](#).

"Going down this huarahi with an iwi lens and still paying tribute to our kura and the mana of our ohu. It is a strength-based approach and poutama to follow. A deep dive into our strengths and what makes us strong and if it is not a strength - support to make it stronger. I like the opportunity of being part of a collective working with other schools to learn alongside."

The kura and kindergarten participating in the pilot used various ERO tools to strengthen their internal evaluation capabilities. These tools include:

- Board Assurance Statement self-review tool for compliance - schools
- Centre Assurance Statement self-review tool for compliance – early childhood
- Poutama Reo – Te Reo Māori Quality Framework
- Ngā Paearo o Tiro Maroro: Learner Outcomes for Success Indicators.



Iwi Evaluation Question

Ngāti Kahungunu Iwi worked with ERO to develop an iwi evaluative question (IEQ) to guide and focus the evaluation, ensuring the aspirations for ākongā were centred at the heart of the evaluation. “Rangatiratanga” was decided as the evaluation focus. The following IEQ was developed:

“How effectively do leaders in Tiro Maroro restore ākongā and whānau ability to exercise their authority and agency in their education?”

ERO and Ngāti Kahungunu Iwi held a wānanga to share this evaluation focus with the leaders of Tiro Maroro. Ngāti Kahungunu Iwi discussed the concept of restoration of mana and the importance of ‘Hara’ ‘Utu’ and ‘Muru’.⁵

Te Kāhui o Tiro Maroro worked collectively to unpack what this meant for them in their kura and kindergarten. Leaders shared what was already happening and what more they might consider after hearing ideas from each other. The iwi evaluative focus was then aligned to the kura and kindergarten strategic plans to foster ākongā agency and empower whānau as learning partners in the education of their tamariki. This guided the collective evaluation across Te Kāhui o Tiro Maroro. The measurement of success was the co-designed Ngāti Kahungunu Iwi Learner Outcome Indicators - *Ngā Paearu o Tiro Maroro*.

Ngāti Kahungunu Iwi & ERO developed a resource “Tiro Maroro – Iwi Evaluation Focus - Te Rangatiratanga” to provide support and guidance to the leaders in Tiro Maroro to develop a shared understanding of the Iwi Evaluative Question and the evaluative activities that would happen during the on-site stage and possible sources of evidence to gather. See extracts below:

Wānanga with whānau

How effective are the opportunities provided by teachers and leaders in restoring whānau to exercise authority and agency in their child’s education?

Give examples of how as whānau you have:

- been provided with timely feedback to empower you as a learning partner with your child’s progress and achievement of your child - to set goals, monitor progress and identify next steps
- participated in decision-making about what your child is learning
- been given opportunities to decide your child’s pathways within the school/service
- participated in decision-making in the governance of the school/service

Ko te Tamaiti te Pūtake o te Kaupapa. The child – the heart of the matter.
10

⁵ [\(He Hinātoke ki te ao, 2001\).](#)

Wānanga with learners



How effective are the opportunities provided by teachers and leaders in restoring ākonga to exercise authority and agency in their own education?

Give examples of how you as learners have:

- Provided timely feedback to empower you as learners to set goals, monitor progress and identify next steps.
- contributed and participated in decision-making about what you are learning.
- decided your own pathways within the school/service.
- participated in decision-making in the governance of the school/service.

Data sets to consider:



- attendance and engagement data
- achievement data
- anecdotal data
- wellbeing data
- whānau feedback data
- learner feedback data
- Ngāti Kahungunu epistemology
- Māori data
- Poutama Reo – data gathered for Whānau, Hapū, Iwi Indicator & Learner Agency Indicator

Over-aching education catalyst:
NELP Priority 2 bullet 4: build relationships with Māori, involve them in decision-making and partner with them to support rangatiratanga and Māori enjoying educational success.

The evidence gathered from discussions with leaders, teachers, ākonga and whānau along with documentation provided will be triangulated to see how the schools/service have provided opportunities for whānau and ākonga to exercise authority and agency over their education.

See [Appendix 4](#) for the “Tiro Maroro – Iwi Evaluation Focus - Te Rangatiratanga” resource.

Onsite Review Process

Evaluation Activities

- Wānanga
- Observations
- Synthesis

Wānanga

Each individual institution’s review began with a wānanga between ERO and kura/kindergarten leadership team to unpack the iwi evaluation focus “Rangatiratanga” and what it means in their context. A key objective of Ngāti Kahungunu Iwi is to use every opportunity to enhance the mana of whānau. Each institution provided the opportunity to meet with whānau to keep them well informed and central to contributing to the evaluation process. Wānanga were set up with whānau, boards of trustees, staff, and learners. Wānanga is an important aspect of kaupapa Māori evaluation. Ngāti Kahungunu Iwi were involved onsite for all the individual institutions’ reviews. All interactions between ERO, Ngāti Kahungunu and the kura/kindergarten whānau were based on *Ngā Paihere*. A culture of collaboration and mutual respect identified shared expectations and understanding of how the evaluation was carried out. While the evaluation places tamariki at the centre of the evaluation, the new methodology *Te Muka Tāera* also:

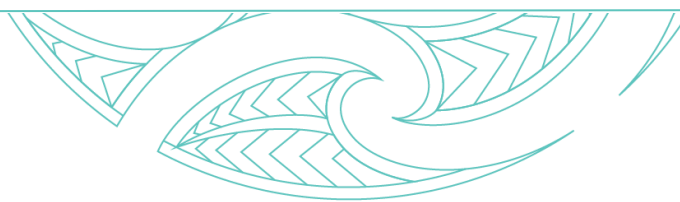
- Advanced the aspirations of Ngāti Kahungunu in education for ākonga.
- Illuminated and advanced an understanding of: Māori evaluation theory and process, and improvement in practice, including outcomes that will benefit each institution.
- Provided an opportunity to identify strengths and areas for improvement from conversations and data gathered during scoping and throughout the evaluation process.

Observations

Observations were undertaken alongside senior leaders. Areas of focus were co-constructed by senior leaders and ERO prior to the observations taking place to determine what they expected to see and what had been the focus of professional learning and development. A sample of classes were covered in each kura and the kindergarten, and the findings were synthesised with ERO and senior leaders to ensure a shared understanding. Priority was given to the iwi evaluation focus – Rangatiratanga – ākonga exercising agency over their learning – understanding learning progressions and identifying their next steps to make progress.

Synthesis

ERO developed a bespoke synthesis tool for Tiro Maroro based on Ngāti Kahungunu priorities. All findings were analysed through a synthesis process with ERO and senior leaders to identify key judgements and supporting justifications and impacts for learners under each priority. Key next steps under each iwi priority were co-constructed with leadership and Ngāti Kahungunu Iwi to ensure a shared understanding and ownership of the actions required to have the greatest impact on learner outcomes. For the full Tiro Maroro Synthesis Tool see [Appendix 5](#).



Findings

Context

The kura and kindergarten are all in the rohe of Ngāti Kahungunu. A high proportion of ākonga in the kura and kindergarten are Māori, and many identify as being of Ngāti Kahungunu descent. Two of the five kura provide level 2 bilingual education for ākonga with parents who wish for them to be educated through the medium of te reo Māori. The other three kura receive funding to support the integration of some te reo Māori throughout the daily program. Both of the high schools offer te reo Māori as an NCEA subject.

During the pilot, school leadership was generally stable with one principal leaving in 2022 and the deputy principal taking over the principal role. All kura and the kindergarten have an established relationship with Ngāti Kahungunu Iwi that contributes valuable mātauranga resources and opportunities to support student learning.

What ERO knows about Te Kāhui o Tiro Maroro

How well do participants in Te Kāhui o Tiro Maroro realise the vision and strategic priorities of Ngāti Kahungunu?

Vision and Purpose

The Ngāti Kahungunu vision is ‘*Ki te whaiao, ki te ao mārama*’ – that promotes the continuous pursuit of excellence’. The ambition is for ‘Ngāti Kahungunu whānau to enjoy and achieve education success as Ngāti Kahungunu and as global citizens of the world’. Te Kāhui o Tiro Maroro have shown commitment to the pilot and to working towards the realisation of the Ngāti Kahungunu vision, ambition and education priorities. Te Kāhui o Tiro Maroro school boards of trustees and the Kindergarten Association agreed and actively engaged in working with ERO and Ngāti Kahungunu Iwi using kaupapa Māori evaluation approach, co-designed methodology and indicators focused on learner outcomes.

Case Studies

All the participants in Te Kāhui o Tiro Maroro had a unique story of success to share.

The leaders in the kura and kindergarten told ERO about different challenges they had faced and how they had overcome them. Each of the kura and the kindergarten began their change journey at a different point and in response to a different trigger, and each went about transforming teaching and learning in a different way. The stories that follow do not attempt to give the whole story. Rather, the aim has been to focus on how leaders have supported change by aligning the values, systems and resourcing to the kura/kindergarten vision and working in partnership with Ngāti Kahungunu Iwi. In the stories, readers will see examples of how the kura and kindergarten have developed their curriculum, strengthened partnerships with iwi and whānau, and changed teaching and learning practice to be culturally responsive.



Iwi Evaluative Focus

Rangatiratanga - for ākonga to exercise authority and agency in their education

Overall Judgement

Te Kāhui o Tiro Maroro increasingly supports learner agency and provide opportunities to exercise rangatiratanga.

Strengths

Ākonga agency strengths from each of institutions are as follows:

- Learning design in the junior school of the kura is centred around ākonga preferences and passions including kaupapa Māori pathways and supporting increased levels of ākonga engagement with learning. *(Hastings Girls High School)*
- In-class systems and processes are in place for ākonga to determine their learning pathways. School leaders are focused on improved practices so that ākonga know their next steps in learning, the purpose of their learning and how to progress their learning. *(Te Aratika Academy)*
- Leaders share decision making with ākonga and whānau about learning goals and support programmes and respond to whānau aspirations to develop programmes that address the strengths and needs of their ākonga. *(Te Kura O Kimi Ora)*
- Ākonga demonstrate confidence in their tangata whenua role and are encouraged to step into leadership roles and responsibilities. *(Camberley School)*
- Through improved assessment practices kaiako are working towards providing ākonga and their whānau with progress and achievement information so they can exercise rangatiratanga over their learning pathways. *(Irongate School)*
- Kaiako share decision making with ākonga about their learning, supporting them to grow their confidence as autonomous, competent learners. *(Mayfair Kindergarten)*

Areas for further development

A key next step for Te Kāhui o Tiro Maroro is to further develop and implement learning progressions to support ākonga and their whānau to understand their progress and identify and define their learning needs. This will support ākonga to exercise agency and rangatiratanga over their learning.

Rangatiratanga - for whānau to exercise authority and agency in their education

Overall Judgement

Te Kāhui o Tiro Maroro have created the conditions for increased whānau participation in decision making, exercising their authority and rangatiratanga regarding the education of their tamaiti.

Strengths

Whānau agency strengths from each of the institutions are as follows:

- Leaders and teachers facilitate regular whānau and carer engagement and participation in the life of the school. (*Hastings Girls High School*)
- Kura leaders share decision making in the governance of the kura with learners and whānau enabling them to exercise their mana motuhake. (*Te Aratika Academy*)
- The board of trustees and leaders are strengthening the ways in which they gather whānau voice, and identify barriers, challenges and solutions to further increase and strengthen whānau engagement with the kura. (*Te Kura o Kimi Ora*)
- Staff are strengthening the ways in which they support whānau to actively engage in the learning process alongside their tamariki. (*Camberley School*)
- Leaders and kaiako increasingly provide relevant and useful support and resources to whānau so they can assist the learning, progress and pathways of their tamaiti, within the kura and at home. (*Irongate School*)
- Kaiako share decision making with whānau about the curriculum and respond to their aspirations supporting them to become increasingly more confident in the co-construction of a program that caters for the social and cultural needs of their tamaiti. (*Mayfair Kindergarten*)

Areas for further development

A key next step for Te Kāhui o Tiro Maroro is to provide:

- Opportunities to broaden and deepen whānau confidence and participation in decision making for the learning of their tamaiti.
- Broaden the opportunities for whānau to actively contribute to decision making in all aspects of the school.
- Relevant support and resources for whānau to grow their confidence to participate in developing learning pathways for their tamaiti, and to know how to support their progress at home.

Case Study: Hastings Girls High School

Hastings Girls High School (HGHS) made the decision to end streaming in 2019. Learner and whānau agency in future pathways and decision making was the key priority. HGHS recognised that the test on day one at their kura determined a student's time at college as well as their career options and ultimately their life; and this significantly disadvantaged Māori and Pacific students. The decision to de-stream represented a substantial change in school culture and expectations. The principal wanted to ensure all students are given the very best opportunities possible. The principal started with 'the why'. Through this they shaped their vision. Part of this was really knowing and understanding their students, many of whom are Māori.

Understanding what it is to be Ngāti Kahungunu was the starting point, as well as building connections with iwi that was actively against streaming. Staff looked at the data and realised those streamed in the "C Band" were disproportionately Māori or Pacific and these students had poor education outcomes. The board was supportive of the move to end streaming after looking at the data. Staff engaged with professional learning and development (PLD) on culturally-responsive pedagogy and practice and then went further building culturally-sustaining practices throughout the school. Ultimately, it wasn't just about taking away streaming; it was about what gets put in its place. PLD was needed to prepare the ground, to become the best practitioners in the classroom who were responsive to the strengths and needs of all learners. The senior leadership team placed Te Tiriti at the heart of everything. This challenged staff and PLD was provided to support and upskill them.

A significant action that supported the move away from streaming was developing a local curriculum and building the capacity with staff to build a meaningful curriculum reflective of the aspirations of learners and their whānau, hapū and iwi. NCEA is not curriculum – it's an assessment tool used to measure. So having a vision for what the curriculum would look like when streaming was removed was important. HGHS built their curriculum around 'our girl' - the understanding of who their students are and what they bring with them. The leadership team considered timetabling and year grouping, and started from scratch. The pastoral care systems changed as a result of feedback from the Māori community to be more supportive and providing coaching and mentoring for students to support successful outcomes. The students responded positively to the significant changes to the school culture, systems, processes and practices.

Since ending streaming and developing a rich responsive curriculum, the outcomes have been significant. The change has created a completely different culture. Students have much greater aspirations for themselves and their career paths. Staff are also in a completely different space, focusing on adding value to every individual student. In 2023 a large majority of ākonga achieved NCEA Levels 1, 2 and 3; improvement across all three levels is evident.

Approximately half of students attain University Entrance (UE). This is a significant improvement from 2022 results. Māori and Pākehā achieved at comparable rates at Level 1 over the last two years, and the disparity gap at Levels 2 and 3 and UE has significantly reduced over the last three years.

- [An interview with principal, Catherine Bentley](#)

"The key is having a vision of what your school will look like, feel like, sound like – once streaming is removed. You need to think about where you're going. Because if you're taking streaming out, what are you putting in? That's the key. What are you building up to? Where are you headed? You don't need to know the whole answer, but you certainly need to have a team around you who can help you shape up what that's going to be. If you are not a curriculum specialist, get someone on your team who is. Make sure you are working with iwi. We focus on adding value to every individual student. That's what we invest in - the value added."

Hastings Girls High School Principal



Te Tiriti o Waitangi - The learner has knowledge, awareness and understands Te Tiriti o Waitangi and the significance for Ngāti Kahungunu

Overall Judgement

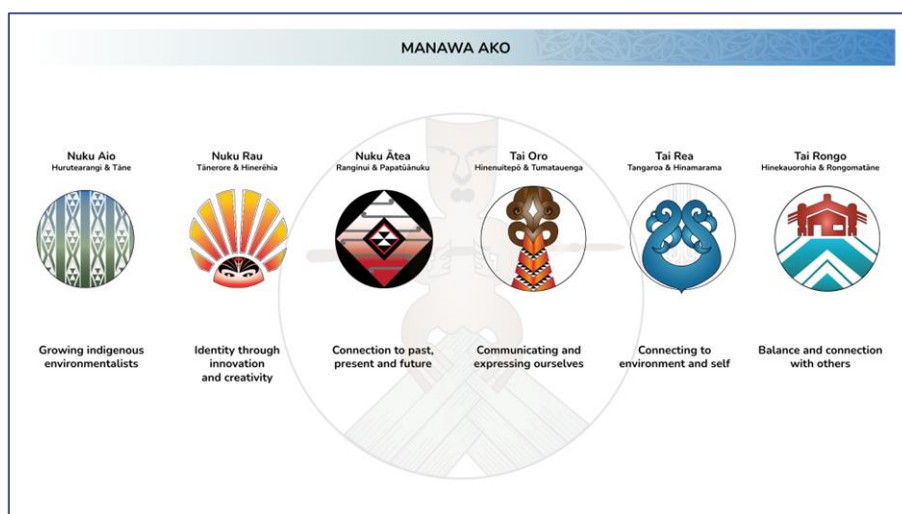
Te Kāhui o Tiro Maroro demonstrate commitment to tangata whenuatanga and Te Tiriti o Waitangi partnership by understanding and recognising the unique status of Ngāti Kahungunu as tangata whenua.

Strengths

Strengths across Te Kāhui o Tiro Maroro:

- Governing bodies taking steps to enact Te Tiriti o Waitangi to inform strategic plans and goals.
- Leaders and kaiako strengthening their knowledge and understanding of Te Tiriti o Waitangi and the history of Ngāti Kahungunu. This has enabled kaiako to strengthen learning programmes that support ākonga to advocate for the aspirations of Ngāti Kahungunu, and other iwi they affiliate to.
- Kaiako intentionally and effectively integrating te reo Māori, tikanga Māori and mātauranga Māori throughout the curriculum, supporting higher levels of attendance, engagement and progress for ākonga.
- Leaders building and sustaining effective partnerships with Ngāti Kahungunu to support Māori learners enjoying and achieving educational success as Ngāti Kahungunu.

Ākonga are provided with regular opportunities to become grounded in their knowledge and understanding of Te Tiriti o Waitangi as future advocates of te tino rangatiratanga o Ngāti Kahungunu.



Camberley School – Te Kura o Manuhiwi – Manawa Ako – local curriculum framework

Case Study: Camberley School

Te Marautanga a Manuhiwi | Camberley School's curriculum was designed with wellbeing and healing at the forefront. The school integrates Te Tiriti o Waitangi into classroom learning and helps learners engage with knowledge and Māori values. Indigenising education allows learners to reconnect back to their whakapapa first, and to become open-minded, inquisitive learners. The curriculum areas of learning are delivered through an integrated approach with cultural narratives as the foundation. The local curriculum was developed with Ngāti Kahungunu consultation and is responsive to the needs, identity, language, culture, interests, strengths and aspirations of learners and their whānau, hapū, iwi. The school's roll is 90 percent Māori and learners are immersed in cultural narratives and embrace Te Ao Māori world view, which helps to unlock their creative and cultural potential. Poutama Ako describes a learning journey that begins with a conceptual understanding phase: Kia Ū, where tamariki unpack their prior knowledge and gain new knowledge that focuses on conceptual understanding. The next step is Kia Ora, where they have good conceptual understanding and can put the learning into practice, so it becomes an applied knowledge. Kia Rere is the concept of flight where tamariki innovate and consolidate their knowledge and take it to another place. An example is a student that undertakes a study on Māori medicine. In Kia Ū, she had to understand what it is: what is the medicine, the plants and the trees and cultural practices involved. Under Kia Ora, she started to create lotions and medicines, and from that, she produced her own ointments, oils and labels. For Kia Rere, she took these out into the community and shared the products with families.

The cultural narratives extend to Camberley's learning environment, which aims to inspire pride in identity. Classrooms are whānau-based and named after Māori Atua. Students choose which Atua space resonates with them and their learning is based on creatively exploring aspects and characteristics of the Atua. For example, the Māori atua Tanerore represents movement (haka), and this space offers instruments, waiata, haka and whakapapa. Atua provocations and inquiry are set up based on students' interests. Atua time is creative time and cultural play. Ākonga have mentors working with them and have reading, writing and maths workshops that are aligned to their needs.

A wellbeing space at the school – Rongo Mauri – was developed to support the school's community. It provides whānau support services with advice, advocacy and pathways, counselling, wananga, youth support and mentoring.

- [Camberley School - Our Curriculum](#)
- [Helping tamariki and whānau to thrive – Education Gazette](#)

It's important tamariki learn about their whakapapa and Māori traditions because we didn't know much about our culture. We weren't taught at school like our kids get taught it. It's important to learn about their Ngāti Kahungunu identity and who they are because it makes you feel good, connected and stronger as a person.

Camberley School whanau voice



Te Reo Māori - The learner is a competent thinker, speaker, reader and writer of te reo Māori

Overall Judgement

Te Kāhui o Tiro Maroro have responded to whānau aspirations to ensure te reo Māori is meaningfully integrated into the everyday life of the kura and kindergarten with deliberate and organic opportunities to grow learner confidence and capability as speakers of te reo Māori.

Strengths

Strengths across Te Kāhui o Tiro Maroro:

- Leaders and kaiako are clearly focused on delivering quality te reo Māori teaching and learning in their daily programmes.
- Professional learning opportunities support kaiako to increasingly use te reo Māori in the everyday life of the kura, building the language skills and cultural connectedness of tamariki.
- Some members of Tiro Maroro have developed reo Māori pathways within their schools by providing immersion and bilingual education.

Areas for further development

A key next step for Te Kāhui o Tiro Maroro is to develop a te reo Māori improvement plan and progressive programme of instruction, so all learners are well supported to progress in their skill and knowledge of te reo Māori o Ngāti Kahungunu.



Case Study: Te Kōhungahunga o Mayfair/ Mayfair Kindergarten

Te Rapunga Whakaaro (Philosophy):

Mai i te papatipu o Ngāti Kahungunu, ka āta poipoia te mana, te māia, te manaakitanga, te mātauranga anō hoki, i ā tātau tamariki.

From the ancestral lands of Ngāti Kahungunu we nurture the mana, māia, manaakitanga as well as mātauranga instilled in our children.

Te Kōhungahunga o Mayfair/Mayfair Kindergarten's philosophy review was initiated due to a noticeable increase of whānau Māori exploring the kōhanga reo to kura kaupapa Māori pathways for their tamariki and prioritising te reo Māori. Many of these whānau have a longstanding relationship with the service, with intergenerational attendance.

Kaiako identified that many "...whānau [returning/enrolling their tamariki] are born and bred in te ao Māori, they are tūturu in te ao Māori so naturally they wanted their tamariki to go to the Kura Kaupapa Māori." [Kaiako Quote].

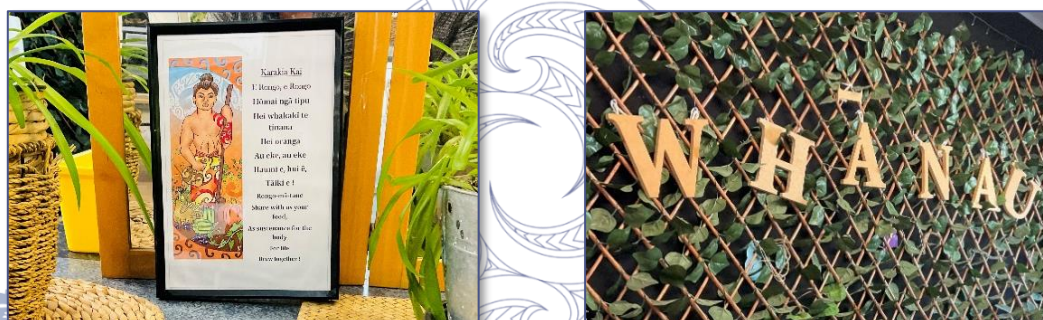
Kaiako worked collaboratively with whānau to investigate what they valued most for their tamariki. A key theme emerging from this was strong emphasis for their tamariki to see, feel and hear Ngāti Kahungunu in the environment, to further support a sense of belonging to this whenua. This informed the next steps of the journey with the overarching goal to strengthen and deepen knowledge of Kahungunutanga and embed into teaching and the delivery of the curriculum.

The team identified ERO's Poutama Reo as a useful self-review tool to give them an idea of where they sat on the continuum for each dimension. Whānau members also reviewed the document to evaluate where they thought kaiako were placed on the continuum. Both evaluations found similar findings and this highlighted agreed areas of focus.

All team members are committed to learning te reo Māori and supported some whānau members who were on the same journey. Each kaiako had a professional goal aligned with strengthening their teaching practice with a focus on implementing Ngāti Kahungunutanga. The team worked closely with Ngāti Kahungunu Iwi and whānau to develop a shared understanding of what and how this might look like in practice. The team also engaged with external professional development from local providers.

The governance and trustees of the Kindergarten Association were supported to understand Te Tiriti o Waitangi and develop internal systems that upheld Te Tiriti. A group of kaiako sat alongside and provided the balance of Māori voice at the table, and a cultural advisor was appointed to guide the support team in understanding tikanga Māori.

For the tamariki, the biggest success reported by kaiako is that the philosophy and practices have increased use of te reo Māori and a sense of identity. Kaiako commented the tamariki are proud to be Māori. Even when they move on to kura and return to visit, they kōrero with kaiako in te reo Māori. It is heard ia rā, ia rā and become normalised for the tamariki. Tamariki and their whānau fully participate in decision making for their learning exercising their mana motuhake.



Ko te tamaiti te pūtake o te kaupapa. The child – the heart of the matter.

Mātauranga - The learner understands the traditional and contemporary views of te ao Māori, the wider world and the physical and natural worlds

Overall Judgement

Te Kāhui o Tiro Maroro have ensured local contexts are reflected throughout their kura and kindergarten curriculum, supporting increased learner knowledge and understanding of te mātauranga o Ngāti Kahungunu.

Strengths

Strengths across Te Kāhui o Tiro Maroro:

- Learning programmes increasingly support learners to be able to identify and acknowledge Kahungunu reo, tikanga, whakataukī, whakapapa, pūrākau and those of their own whakapapa, supporting their understanding of themselves and Ngāti Kahungunu.
- Learners are supported to explore a range of te ao Māori concepts, particularly those relevant to Ngāti Kahungunu, strengthening their cultural connectedness.

Areas for further development

A key next step is for Te Kāhui o Tiro Maroro to continue to build staff knowledge and understanding of Ngāti Kahungunu te reo Māori, tikanga Māori, te ao Māori, mātauranga Māori to further enrich their programmes. This is so tamariki can learn in ways that strengthen their cultural identity and support their engagement with learning.



Ko te tamaiti te pūtake o te kaupapa. The child – the heart of the matter.

Case Study: Te Aratika Academy

ME TE MŌHIO I HEKE MAI I TĒNA REANGA, I TĒNA REANGA, I TĒNA TŪMATOHI ANA I TE TŪĀPAPA O TE PANONI. TE KAUPAPA IA HE WHAI I “TE ARA TIKA”.

With knowledge passed down from generation to generation, we make our stand on the platform for change. The kaupapa is always to walk in “the Right Path”.

Te Aratika Academy is a designated character school based in Mangateretere for young men from Year 9-13 providing positive change opportunities for those that did not fit into mainstream education. There is strong focus on mātauranga Māori, literacy and numeracy, cultural awareness, health and wellbeing, sport and recreation, life skills, and career education. Te Aratika Academy’s vision is to create a positive platform for change for individuals to find their path and journey to success.

The Right Path provides rangatahi education with Māori-based values and innovative and modern technologies to enable them to achieve their potential, to contribute to their families and communities and to aspire to a future that is positive, fulfilling and beneficial both for them and for society.

The academy prides itself on working with their young men and their whānau to develop individualised learning plans that develop lifelong learners who are confident in who they are. Learning at the academy happens in a positive and inspiring environment that acknowledges and celebrates Māori and Pacific heritage; Developing Men of Valour – to be life ready and career ready. Developing Men of Valour is about identifying role models, developing mental wellness, physical wellness, academic pathways, character and work ethic. The curriculum is based on mātauranga Māori and a Hauora programme based on mana whenua, kaitiakitanga of the environment. It includes participation in predominantly Māori sports including waka ama, mau rākau, and ki o rahi. The curriculum also provides business entrepreneurship and vocational pathway options. Students work towards completing their Level 2 Infrastructure Works Certificate. The academy works closely with Ngāti Kahungunu whānau.

High levels of relational trust between kaimahi, taiohi and their whānau results in high levels of engagement in their learning and the wider kaupapa of the kura.

Individual learning programmes ensure taiohi gain the knowledge and skills to progress towards recognised school qualifications and are well prepared for further study, training and employment. School leaders and kaimahi provide a range of learning opportunities in and outside of the classroom; including kaupapa Māori pathways, that support high levels of taiohi engagement in their learning and future pathways. School leaders and staff are working towards achieving excellent outcomes for taiohi in their identity, language and culture. Hauora is prioritised; providing wrap-around support and removing barriers to learning for taiohi and their whānau. The school continues to work towards achieving excellence for taiohi across all curriculum areas. In 2023, a small majority achieved NCEA Level 2; and a large majority achieved NCEA Level 3. While literacy and numeracy achievement fluctuates at Levels 1 and 2, achievement has been consistently at 100 percent for Level 3 from 2020 to 2023.

- [Te Aratika Academy in Hastings: Couple nourish dream of empowering young men - NZ Herald](#)

Whanaungatanga - The learner is secure in the knowledge of ancestral links and the hopes and aspirations of whānau, hapū and iwi

Overall Judgement

Te Kāhui o Tiro Maroro support tamariki to interact positively and confidently with others in the kura/kindergarten, marae, and local and wider community fostering a strong sense of belonging and connection.

Strengths

Strengths across Te Kāhui o Tiro Maroro:

- Tamariki are increasingly confident and knowledgeable of their tangata whenua role with manuhiri.
- Tikanga and kawa support building learner confidence and knowledge in participating and leading marae protocols and practices of Ngāti Kahungunu and that of their own hapū/iwi.
- Leaders are strengthening relationships with marae, hapū and iwi to broaden the experiences of the learners and their whānau; to facilitate connection; and to support them to participate more confidently in a variety of Māori spaces.

“My brain hurts from all the learning. Everyone here is a driving force for change. It’s all about our tamariki, our mokopuna, our whānau. We are all richer for the sharing of knowledge and wisdom. We are building our collective capacity, and I am grateful to be a part of this kaupapa.”

Case Study: Te Kura o Kimi Ora

Te Kura o Kimi Ora made the decision to transition from play-based learning in the junior school to a more balanced whanaungatanga approach to teaching and learning—Tāne Maurangi. Tāne Maurangi is a practical tool for recognising different cognitive approaches to learning. Additionally, ākonga learn through wairuatanga, including karakia, waiata, mihimihi, and whakatau, providing tamariki with a solid foundation that prepares them for the future. Te Kura o Kimi Ora adopted the concept of Te Ara Whakamana and, with the support of a Resource Teacher Learning and Behaviour (RTLB), developed *Te Hiringa o te Mahara*—a learning and behaviour management programme. Drawing on the narrative of Tāwhaki and the teachings of Te Aka Matua, the school successfully incorporated a Te Ao Māori perspective into how they support tamariki, whānau, and kaiako, using the mātauranga and kōrero of tīpuna. Further enhancing this mahi, the school has the support of Rongo Mauri - a counselling service in schools. Rongo Mauri teaches Cultural Therapy through the narratives of atua Māori, connections to taiāo/ environment and building positive relationships with the Rongo Mauri whānau.

In 2022, the leadership team identified gaps in teaching and learning across core subjects and made a strategic decision to upskill junior teachers in literacy and numeracy. To support this, they employed a literacy expert to deliver a phonics-based literacy program that is evidence based and underpinned by culturally-responsive pedagogy and successfully trialed with Māori and Pacific students. Since implementing this approach, the junior team has seen significant progress in teaching and learning. They also integrated the support of Resource Teacher for Literacy (RTLit) and a phonological awareness program focusing on pre-phonics and phonemes. This integration has helped bring a cohesive approach to assessment, allowing it to better inform planning.

Kaiako received strong support in applying key strategies to accelerate the progress of students who need it. End-of-year data in 2024 for Years 1 to 8 showed that 67 percent of students made accelerated progress, achieving more than a year's progress in one year to meet expected curriculum levels in reading. End-of-year data also showed positive acceleration in writing for Year 4 students, with all making accelerated progress under a structured literacy approach. Improving writing continues to be a priority for Years 5 to 8. Additionally, the school has hired a numeracy expert to support teachers to refine their mathematics delivery and the use of assessment tools to further drive student acceleration.



Tipuria Te Aroha: The learner has a love of education and is intellectually stimulated within an environment conducive to learning

Overall Judgement

Ākonga learn in environments that foster and promote high expectations for the achievement, progress, and wellbeing of all tamariki and their whānau. Leaders prioritise student wellbeing.

Strengths

Strengths across Te Kāhui o Tiro Maroro:

- Governing boards, leaders and kaiako promote positive interactions and relationships and provide wrap-around support, actively reducing barriers to ensure tamariki have equitable access and opportunities to learn.
- Ensuring hauora is strategically planned for and well resourced to support the individual learner and their whānau to improve attendance and engagement with learning.
- Kaupapa Māori counselling programmes and partnerships with other professional support agencies effectively support the health and wellbeing of the tamariki and their whānau.
- Youth workers, counsellors, coaches and mentors used to support learners socially and emotionally to encourage engagement for learners to achieve success.
- Learners who require additional support are well provided for to make progress against appropriately challenging goals set in individual learning plans that have been collaboratively constructed by kaiako and whānau.



Case Study: Irongate School

Irongate School opened its doors to Omaha School that had been devastated by Cyclone Gabrielle. The Omaha school community was welcomed into Irongate School with a pōwhiri with members of Ngāti Kahungunu Iwi Inc, the marae and council represented. It was an emotional event. Irongate School provided a safe learning environment and prioritised student and whānau wellbeing and removed barriers to support student success.

Many of the staff and students no longer had homes and were traumatised and felt like refugees. In the welcoming speech, an old whakatauki was shared: “Ko tāu rourou, ko taku rourou, ka ora ai te iwi” (With your food basket and my food basket, the people will thrive). The Omaha tamariki and kaiako set up their classrooms in the Irongate school hall, the juniors in one half and seniors in the other. The Ministry of Education provided furniture and materials to replace those lost in the flood and funded an extra teacher aide. Irongate also shared resources. There was a focus on supporting students through the trauma of their disrupted lives. The experience of the flooding and its aftermath was hard on the staff. Not only did they experience personal loss and disruption, the effort in creating and maintaining a new learning environment for traumatised tamariki created a huge amount of work. The Ministry of Education provided counselling support as well as funding for an Art Therapist to work with the children. Staff and students worked with traditional artforms as well as other media and created some powerful and expressive work. It helped the students to focus and heal.

"It's been about allowing our kids to do what they do best; look after others, bring them in and enjoy the space together. There have been opportunities for our older kids to be tuakana to those in need and plenty of opportunities for shared learning with kids moving between spaces."

Irongate School Principal

The Irongate principal saw his role as removing any barriers, and the Omaha students quickly become part of the wider Irongate school, participating in combined sports teams and performance groups. The Irongate principal appreciated the knowledge of mātauranga the leader and staff of Omaha School brought with them and integrated the knowledge and tikanga into their own systems and processes.

- [“We were refugees” Displaced by the cyclone – AKO](#)



Learner Outcomes

How well do the schools use achievement information to make positive changes to learners' engagement, progress and achievement?

There is some variability in the effective use of achievement data. Leadership in all the kura in Te Kāhui o Tiro Maroro need to support kaiako to further develop data and assessment capability to improve learner outcomes in reading, writing and mathematics /reo matatini and pāngarau. Kaiako need to:

- reliably identify learner needs and strengths
- understand the impact of teaching practices
- share learner progressions with ākonga so they can have greater agency over their learning and achievement.

Student use of data is developing in some schools. A significant next step for Te Kāhui o Tiro Maroro is to continue to explore ways to help students understand and talk about their learning and what they need to do next to progress.

The use of data for resourcing and setting targets with more precision for raising student achievement is recommended. This includes refining targets to identify and monitor individual student progress throughout the year and across years. Strengthening the process of monitoring and accelerating progress for these students is a next step for all the schools. ERO recommends targets be aligned and shared to strengthen collaboration around student achievement and accountability across providers, their communities and with the iwi.

The two secondary schools are getting positive results in the National Certificate Education Achievement (NCEA) but need to work on developing systems for Years 9 to 10 assessment and reporting on progress. Sharing effective systems, processes and practices across Te Kāhui o Tiro Maroro will benefit the collective.

Te Kāhui o Tiro Maroro need to improve attendance and ensure attendance data is regularly analysed and reported to boards to inform strategic actions and goal setting.

To see the full Tiro Maroro reports click on these links:

- [Mayfair Kindergarten | Education Review Office](#)
- [Te Kura o Kimi Ora | Education Review Office](#)
- [Camberley School | Education Review Office](#)
- [Irongate School | Education Review Office](#)
- [Hastings Girls' High School – Ngā Rau Huia o Ākina | Education Review Office](#)
- [Te Aratika Academy | Education Review Office](#)

"We've been given a lot of resources and can use that to support our internal growth and development. We are excited about the journey and where we can take our board. We are keen to use Poutama Reo and advance our aspirations for our Tamariki."

Summary of findings:

Does Te Kāhui o Tiro Maroro support Ngāti Kahungunu priorities?

The participating kura and kindergarten in Tiro Maroro made strong progress in realising Ngāti Kahungunu Iwi vision and desired learner outcomes. It is clear Te Kāhui o Tiro Maroro have developed a shared purpose ‘Ki te whaiao, ki te ao mārama – the continuous pursuit of excellence’ and are working toward achieving the ambition for ‘Ngāti Kahungunu to enjoy and achieve education success as Ngāti Kahungunu as global citizens of the world’. Leaders now have a much deeper understanding of Ngāti Kahungunu Iwi education strategy *Te Tōpuni Tauwhāinga - Mātauranga Refresh Strategic Plan*.

Leaders have developed a shared understanding of what the iwi education priorities mean for learner outcomes and what key next steps will make the greatest difference to learner outcomes under the iwi priorities. Te Kāhui o Tiro Maroro have built strong relationships with each other and with Ngāti Kahungunu Iwi through open communication and relational trust. These are strengthening as Tiro Maroro matures as a collective. Building on these positive relationships with each other and working in partnership with Ngāti Kahungunu Iwi, they are moving towards adopting a more collective approach to implementation of Ngāti Kahungunu Iwi priorities.

Over the years of wānanga and establishing ways of working in partnership with iwi, each kura and the kindergarten implemented different initiatives to meet the iwi priorities and empower learners and their whānau to exercise agency in their education. Particularly impressive is the ongoing commitment to working as a collective beyond the end of the pilot with ERO.

Does Tiro Maroro add value?

A crucial part of Tiro Maroro is the value it provides to members, which would not otherwise have existed if the kura and kindergarten had not collaborated. ERO’s judgement is that Tiro Maroro clearly adds significant value. Using a Kaupapa Māori Evaluation approach, bespoke to Ngāti Kahungunu, provided an iwi evaluation focus centred on the priorities articulated in *Te Tōpuni Tauwhāinga* and provided Learner Outcome Indicators for the kindergarten and kura to benchmark themselves against.

Te Kāhui o Tiro Maroro is an active network, with clearly defined focus to work in partnership with iwi to provide better education outcomes for all learners in their respective education institutions. The members of Te Kāhui o Tiro Maroro individually and collectively work to develop responsive curricula that reflect Ngāti Kahungunu aspirations for their tamariki, rangatahi and whānau. This provided a strong foundation for culturally-responsive teaching and learning. While their work to date has been significant in meeting the iwi priorities and aspirations, it has also paved the way for future collaboration and collective impact. This could clearly be strengthened through the initiation of collective and systematic monitoring and evaluation efforts to understand impacts on learner outcomes aligned to iwi priorities.

What is the future for Tiro Maroro?

The use of kaupapa Māori methodology in this evaluation of English-medium kura and kindergarten has drawn to a close and the institutions involved in Tiro Maroro will transition into the English-medium school methodology, Te Ara Huarau, and early childhood methodology, Ngā Ara Whai Hua. Leaders in Te Kāhui o Tiro Maroro have agreed to continue to work together as a collective with the support of Ngāti Kahungunu to further advance the iwi priorities. The first thing the leaders want to work on is re-defining Tiro Maroro now the pilot with ERO has come to an end. Secondly, the leaders of Tiro Maroro agreed there are commonalities in the key next steps across all institution reports and they have decided they want to unpack these as a collective to develop ways they can support and learn from each other. The extent of the collaboration across Te Kāhui o Tiro Maroro will be determined by the participating kura and kindergarten. Ngāti Kahungunu and ERO will support as invited and appropriate.

Areas for consideration

Decisions about the direction of Te Kāhui o Tiro Maroro, and any changes that may be considered, are clearly decisions for this collective. Based on this pilot, ERO provides the following areas for consideration to further strengthen Te Kāhui o Tiro Maroro objectives.

Common key next steps across the kura in Tiro Maroro

ERO recommends unpacking and clearly defining the desired outcomes and priorities for Te Kāhui o Tiro Maroro, and in what order, to address the common key next steps identified in the ERO reports.

- Leaders to support kaiako to further develop data and assessment capability to improve learner outcomes in reading, writing and mathematics /reo matatini and pāngarau:
 - To reliably identify learner needs and strengths
 - To understand the impact of teaching practices
 - To share learner progressions with ākonga so they can have agency over their learning and achievement – rangatiratanga for learners
 - To share learning progressions and next steps with whānau so they can support the progress of their tamariki at home – rangatiratanga for whānau.
- Te Kāhui o Tiro Maroro leaders' use of data for resourcing and setting targets for raising student achievement. There is a need to further refine targets to identify numbers, names and needs, and for monitoring these students through the year. Sharpening the process of monitoring and accelerating progress for these students to become 'global citizens of the world'.
- Leaders to continue to build staff knowledge and understanding of Ngāti Kahungunu te reo Māori, tikanga Māori, te ao Māori, mātauranga Māori to further enrich their programmes so that tamariki can learn in ways that strengthens their cultural identity and supports their engagement with learning.
- Leaders to develop a te reo Māori improvement plan and progressive programme of instruction so all learners are well supported to progress in their skill and knowledge of te reo Māori o Ngāti Kahungunu.

Revisiting the Kaupapa Māori Approach underpinned by the Collective Impact Evaluation Framework to map forward

ERO recommends leaders wānanga to map out all the actions this collective might take, the expected results of those actions and how, together, those results could contribute to achieving the desired outcomes. Revisiting the Tiro Maroro Collective Impact Evaluation Framework:

- Whakawhānaungatanga – establishing a shared vision and joint approach to achieving iwi aspirations
- Whakamana – building trust and create common motivation to achieve Ngāti Kahungunu aspirations
- Mahi Tahī – dedicated staff from each institution working together to coordinate the actions to achieve the aspirations of Tiro Maroro
- Whakamahi – each institution ensures their strategic plan incorporated the Ngāti Kahungunu evaluation focus – Rangatiratanga and be coordinated through a mutually agreed Tiro Maroro plan of action
- Whakanakonako – realise the potential of Tiro Maroro by measuring success – Sharing areas of good practice across Tiro Maroro so all can benefit and collecting data to measure progress and hold each other to account.

“This is incredible. We have ERO working with us and the iwi wrapping us in the Ngāti Kahungunu korowai. We have strong principals and leaders in the room, willing and able trustees ready to do things differently. All wanting to shift the system to where it needs to be to deliver for our kids.”



Appendices

Appendix 1: Te Waka Hourua Analogy – Tiro Maroro

Te Muka Tāera o Ngāti Kahungunu states “Te Waka Hourua provides a conceptual design of how the partnership between NKII and ERO will work - each hull with its own rangatiratanga – neither compromising on their own mana, weaving and binding together to support each other navigating the journey” (p.1 – Background).

Ngāti Kahungunu waka experts were consulted and provided further korero associated with this analogy.

Please see the Ngati Kahungunu Iwi Inc -Taihuki that supports Tiro Maroro kaupapa and Ngahiwi Tomoana’s korero.

Te Matau ā-Māui - He Waka, He Oranga

<p>Te Hoe - Steering Paddle</p>	<p>Ngāti Kahungunu Iwi Inc</p> <p>Ngāti Kahungunu Iwi Inc., alongside Taiwhenua, remains a powerful advocate and champion for the needs and aspirations of Kahungunu tāngata.</p> <p>As Kaihautū, steering the hoe, they must gain understanding by reading the elements and environment, garnered through their vast expertise and experience, which enables them to continue to deftly guide and support the waka, much like the people of Kahungunu. Regardless of tumultuous storms, they steer whānau into calmer waters, a key responsibility.</p>
<p>Ngā Tākere (Hulls)</p> <p>Taha Matau = Te Ira Tāne - NKII</p> <p>Taha Māui = Te Ira Wāhine - ERO</p>	<p>The tākere represents te ira tāne (right side) and te ira wāhine (left side). Each side equally supports the strength of the waka whilst having unique responsibilities, which often align to better carry out their roles. Our kīato links them together.</p>
<p>Ngā Kīato - Cross beams linking the two hulls</p>	<p>The Kīato connect the Tākere, taha wāhine (left side) and taha tāne (right side) and in this manner, clearly represent our tamariki mokopuna, and how they bind us all together. The stronger and healthier these three elements are (whānau), the harder they can work in unison to better sustain all impacts upon the waka, weathering any storms they are confronted with.</p>
<p>Together, the Tākere and Kīato are a traditional metaphor for whānau, hapū and Iwi.</p>	
<p>Ngā Whiwhita - Lashings</p> <p>All the threads required to support our whānau.</p>	<p>Te Muka Tāera live in here:</p> <p>Our Whiwhita bind all necessary parts of the waka together, and include all those threads or touchpoints that our whānau access and or require, such as, but not limited to Te Muka Tāera.</p>
<p>Ngā Rā - Sails</p>	<p>All those who have come before us and our puna mātauranga such as our kaumātua are represented within the Sails. Regardless of the weather, their role is to guide us as swiftly or as slowly as required, to ensure our safe arrival. Being led by our past and current understandings, they sail into the future.</p>

Tiro Maroro

The Maroro or flying fish are significant in Māori pūrākau or creation stories. As a child of Tangaroa, Maroro was one of the first to be slain when fleeing a burning whareniui, part of Ruatēpupuke's vengeance upon Tangaroa, sacrificing the Maroro.⁶

Maroro is also a significant tohu when sighted whilst sailing, usually indicating that land or the intended destination is a few days ahead, helping us understand that we are closer to bringing our aspirations towards us. Furthermore, using Maroro automatically connects us to our wider Takitimu connections, such as within Rarotonga, where Maroro are prolific.

Therefore, Tiro to look, observe and examine,⁷ coupled with the understanding of Maroro, showcase the Maroro flying through the waves and into the air, considering any potential obstacles, barriers and threats, then moving through them, or ensuring they correct their pathway.

Ākongā and whānau can more easily complete their learning journey toward their intended destination, whilst also recognising all our whakapapa links and those who came before us to better guide our journeys.

This is also the journey that NKII, ERO and Te Kāhui o Tiro Maroro continue to navigate, further supporting and strengthening ākongā and whānau with their education and/or learning journeys. As demonstrated within our metaphor of Te Matau a Māui, Ngāti Kahungunu Iwi Inc and Taiwhenua continue to support the direction of whānau toward achieving their aspirations, whilst ERO and Te Kāhui o Tiro Maroro provide systems of support and Te Muka Tāera, to assist further and strengthen their journey.

As the waka continues on its expedition, ERO and Ngāti Kahungunu continue to observe the maroro as it manoeuvres through air and water, and support and guide the journey. Whilst within the waka, **Te Muka Tāera**, weaves together the lashings, holding the different parts of the waka together, ensuring strength and support, to make progress toward the vision “Ki te ao Marama – the pursuit of excellence - for Kahungunu to enjoy and achieve education success as Kahungunu”.



⁶ [Vol. 37, No. 3\(147\) \(September, 1928\)](#) - The Journal of the Polynesian Society, The Story of Rua and Tangaroa. An Origin Myth, How the Art of Wood-Carving was acquired by Man.

⁷ [Te Aka](#), 2023

Appendix 2: Ngā Paearu o Tiro Maroro: Learner Outcomes for Success Indicators

Indicators provide a means of evaluating how well the system is performing in key areas of policy interest, for example, participation and access to education, where the aim is to ensure equity and excellence for all students.

[Ngā Paearu o Tiro Maroro](#) (PDF, 575 KB)



Appendix 3: Te Muka Tāera o Ngāti Kahungunu

ERO and Ngāti Kahungunu Incorporated (NKII) have worked together to develop this methodology.

[Te Muka Tāera o Ngāti Kahungunu](#) (PDF, 1.26 MB)



Appendix 4: Tiro Maroro – Iwi Evaluation Focus - Te Rangatiratanga slide set

ERO and NKII worked together to develop this resource to support Te Kāhui o Tiro Maroro to have a shared understanding of the Iwi Evaluation Focus.

[Tiro Maroro - Iwi Evaluation Focus](#) (PDF, 1.25 MB)



Appendix 5: Tiro Maroro Synthesis Tool

ERO developed this synthesis tool based on the co-designed indicators Ngā Paearu o Tiro Maroro.

[Synthesis - Tiro Maroro](#) (PDF, 215 KB)



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Te Kāwanatanga o Aotearoa
New Zealand Government