

Model Key Teaching Task

Rangaranga Reo ā-Tā

November 2024



**Teaching
Council of
Aotearoa
New Zealand**

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E whakanoho i a ia te tīrewa e whakairia ai ngā wheako o tōu ao ... ko te tīrewa ko te reo.
Māori language is the means by which mokopuna are able to think about and make sense of what they experience in their lives.

Te Wharehuia Milroy (2012)

Introduction

Te reo Māori is a taonga, enshrined in Article 2 of Te Tiriti o Waitangi, embedding the culture, spirituality, identity and aspirations of Māori as tangata whenua. It is also recognised in legislation as an official language of Aotearoa New Zealand. More importantly, it is embedded into the history of this land and its people. Within our education system, te reo Māori is recognised as a critical part of the quality of the learning experiences of children and young people.¹

This is particularly the case for mokopuna² Māori. Their right to complete their education from birth to their secondary years and on to tertiary education in te reo Māori and in kaupapa Māori settings is well-established in our system. A fundamental element of this education is their language and linguistic development in te reo Māori. This relies on effective and high-quality teaching, and it is this aspect of their learning experience that the Key Teaching Task described later in this document addresses.

Supporting the learning journey of tauira³ Māori in Māori Medium ITE programmes

Tauira (student teachers) studying in Māori Medium ITE programmes bring a diversity of experiences to their own learning journey, including their language development. Whether a tauira has journeyed through the Māori Medium education system or has a different pathway – they come to their ITE programme as bi-lingual or multi-lingual learners, with all the cognitive advantages this brings to their learning. They also bring the hopes and aspirations of their whānau, hapū, and iwi to this important stage of their education and ongoing learning.

This means at the beginning of their ITE programme, each tauira will have a diversity of language and linguistic knowledge and understanding which they will apply to their developing capability for teaching language and literacy. Over the course of their programme, they will build on this knowledge and understanding – with the components of Rangaranga Reo ā-Tā (an approach to structured literacy specifically for Māori medium) being a fundamental teaching approach to support this learning and their future as kaiako of mokopuna.

ITE programmes should be able to support tauira to embed teaching approaches and key pedagogy so that they then have confidence and a foundation to draw from when they begin their first teaching role. The early days of teaching are challenging, as the new kaiako adjust to the realities of their responsibilities in their early learning or kura setting. New kaiako are grappling with managing and setting up classrooms; building relationships with mokopuna and whānau; and managing expectations of tumuaki and other staff in relation to their new role. Being confident in content knowledge and how to apply this allows the new kaiako to focus on these other aspects of their teaching practice. This Key Teaching Task is intended to support tauira with building their confidence in using the Rangaranga Reo ā-Tā approach to language and literacy teaching and learning.

¹ The UN General Assembly has also drawn attention to the critical situation for many indigenous languages, declaring 2022-2032 as the International Decade of Indigenous Languages.

² We have used the term “mokopuna” throughout this document to signify children and young people who are learners in kura. We acknowledge this term also has a broader meaning i.e. that we are all mokopuna.

³ We have used the term “tauira” for student teachers as this is the term used in *Te Whare o Rongotauira*.

About this Key Teaching Task

Context

Each taura needs to develop the linguistic knowledge (how te reo is constructed) to teach mokopuna who will have a range of proficiency levels across each sphere of language and literacy development.

Using Rangaranga Reo ā-Tā provides a systematic approach for the development of language and literacy for mokopuna. Taura need to develop their own understanding of this approach over time, recognising that in a Māori Medium context, there will be diversity of language and linguistic knowledge and understanding. Providing time for taura to integrate the approach in the context of their own language development recognises this and supports their success.

There are distinct phases of learning that taura will need to have completed so that they can confidently complete the task. These are outlined below, but ITE providers will determine for themselves when and how this content is integrated into their learning programmes. For example, some ITE providers may choose to integrate this learning within each year of a programme or address the content across different courses or papers.

Curriculum documents to support this learning:

- Te Tirohanga whānui o te anga marautanga
- Tuhinga-hukihuki-Tauāki-Herenga-Marautanga
- Tuhinga hukihuki Wāhanga Ako Te Reo Rangatira

Taumata tuatahi

Taura will need to develop awareness of language acquisition with a focus on reo ā-waha and the fundamentals of Rangaranga Reo ā-Tā. Their learning would be supported by activities such as identifying language proficiency and language profiles for a group of mokopuna and describing how this can be used to gain insights into where each mokopuna sits in their language and literacy journey. Taura being able to draw on their own language journey to inform their understanding is an important aspect of this learning.

This approach will help taura understand where mokopuna are currently placed on their language learning journey, by identifying what they bring to support their learning:

- What is the history of their journey with the language – reo o te kāinga, kōhanga reo etc?
- Do they understand and acknowledge the broader context for mokopuna - their whakapapa – as members of whānau, hapū, iwi who are connected through time to their tīpuna?
- Does the taura understand that there will be diversity in language proficiency?
- Can they describe the holistic profile of a group of mokopuna, how they contrast with each other and what contributed to these differences?

Taumata tuarua

Taura will need to develop knowledge of the core components of a rich language programme that is supported by Rangaranga Reo ā-Tā – underpinned by explicit teaching of reo ā-waha. Their learning would be supported by activities such as a focus on describing the key features of the language programme and how these can be used to structure learning progressions for mokopuna, based on their individual learning needs (as outlined in the new Te Marautanga o Aotearoa).

This approach will help taura apply their content knowledge and support the development of their tairongo mō te ako, ō te ako (intuitive knowing) in this teaching area.

- Can they demonstrate knowledge of language acquisition theory and practice in the context of bilingual pedagogy? All learners will be bi- or multi-lingual, and so understanding that context is important for their understanding of language acquisition.
- Can they identify the core components of Rangaranga Reo ā-Tā, including ngā hua whakaako (scope) and te raupapa whakaako (sequence) and te wā whakaako (pace)?

- Can they identify a range of aromatawai that would allow a tauira to understand where each mokopuna is located on their learning journey and what their next steps might be, and that shows their linguistic knowledge in relation to key learning areas – for example - aroā weteoro – phonological awareness; aroā oromutu – phonemic awareness; oromutu – phonemes; orotuhi – graphemes.

Taumata tuatoru - Key Teaching Task

Learning goal

So that mokopuna are supported in their next steps for language learning, weave together knowledge and understanding of reo ā-waha, Rangaranga Reo ā-Tā, and appropriate aromatawai to plan for and inform teaching, drawing on deep knowledge of mokopuna, including their whakapapa and connection to whānau, hapū and iwi.

The task

So that mokopuna can be located in ngā hua whakaako (scope), te raupapa whakaako (sequence), and te wā whakaako (pace) demonstrate use of appropriate aromatawai to plan for and explicitly teach the next steps.

Criteria for assessors

Drawing on knowledge of each mokopuna to locate where they are:

- Able to articulate the purpose of ngā hua whakaako (scope) and te raupapa whakaako (sequence) and te wā whakaako (pace) used for the task.
- Able to use aromatawai to identify what mokopuna know and where that locates them on ngā hua whakaako and te raupapa whakaako.
- Able to identify the appropriate next step in ngā hua whakaako and te raupapa whakaako based on the mokopuna's need.

Planning for the next steps for mokopuna:

- Demonstrates relevant teaching content knowledge.
- Plans a lesson that uses explicit instruction based on the appropriate next step in ngā hua whakaako and te raupapa whakaako and relevant teaching content.
- Identifies appropriate resources to be used.
- Develops and selects examples for modelling and guided practice.

Teaching the next step:

- Can reflect on and adjust their teaching plan to respond to learning needs.
- Able to assess where mokopuna are at in their understanding at the end of the lesson.
- Able to identify how language development programmes are designed within kura, including the key people that might support a programme.

Guidance

A mokopuna-centred approach

Learning and knowledge development for tauira to complete this task needs to emphasise holistic understanding of each mokopuna – in relation to their whānau, hapū, iwi – including building understanding of where they are from, who they are connected to – as well as their specific skills and capabilities now. Centring mokopuna in this way will help tauira to be able to identify their next step as a learner based on this knowledge. This approach also emphasises the importance of a classroom environment that gives mokopuna agency to be who they are.

Te reo ā-waha is the foundation for language learning and development

Te reo ā-waha is the foundation of language learning and development, and so also provides the foundation for Rangaranga Reo ā-Tā. This means tauira need to understand the diversity of how mokopuna have developed their reo ā-waha (for example, reo ā kāinga, kōhanga reo, puna reo), and then be able to respond to this diversity.

Drawing on their own language development journey

Tauira can draw on their own language development journey – how do they check and reflect on their own progress? Do they seek feedback from those around them? What are others observing?

For example, using tuhituhi – their own writing in te reo – how do they practice and demonstrate their ability to write (which in turn is linked to development of reo ā-waha – you cannot write what you cannot say).

Relevant teaching content knowledge

The relevant content knowledge will depend on the element of language and literacy being assessed and taught, and the location on ngā hua whakaako (scope) and te raupapa whakaako (sequence). In a classroom environment, kaiako start with simple concepts and move to more complex concepts, and this aspect of teaching is important for tauira to grasp.

Using a broad range of aromatawai to determine next steps for mokopuna

Assessment of the task should validate a range of aromatawai i.e. recognising that tauira can and should use aromatawai outside of “pen and paper” approaches. For example, aromatawai would include demonstrating deep knowledge of and relationships with mokopuna.

Tauira are at the beginning of their learning journey as kaiako, but they should be able to be responsive to the context they eventually work in and be able to adapt to that. This underlines the importance of recognising that aromatawai are dynamic – every interaction with mokopuna is an opportunity to deepen understanding of their needs and to use these interactions as another way of understanding where this mokopuna is currently located and what their next steps should be.

What is ngā hua whakaako (scope) and te raupapa whakaako (sequence)?

Ngā hua whakaako (scope) and te raupapa whakaako (sequence) is a document that describes *what* content a curriculum or instructional programme is going to cover (ngā hua whakaako) and *in what order* that content should be taught (te raupapa whakaako).

It will be designed in a way that reflects the concept of *cumulative instruction*: ensuring that skills are taught explicitly to what is sometimes described as ‘mastery’. This is achieved by using teaching approaches that connect new knowledge and skills to what mokopuna have already learned, with multiple opportunities provided for repetition of this learning. As well, mokopuna should only move on to learning new skills when they are able to confidently apply the new knowledge to more complex content (that is moving from simple contexts to more complex contexts). This is an integral element of Rangaranga Reo ā-Tā approaches.

What is meant by “the appropriate next step in the sequence”?

In most cases progression through ngā hua whakaako (scope) and te raupapa whakaako (sequence) will be linear – mokopuna are best to move from one step to the next step.

But this is not always the case. In some instances, a tauira might identify that the learning needs of a mokopuna may be best served by moving further up the scope and sequence. Conversely, a mokopuna may have more extensive knowledge, but are missing key elements from earlier in the sequence. However, the tauira should have a clear rationale for taking that approach.

Does the tauira need to administer the assessment?

Ideally this would be part of the key teaching task, but it does not have to be. This recognises that the opportunity to be part of an assessment process will not always arise at the right time for a tauira. If the tauira is not able to complete the assessment in a classroom setting, an opportunity could be created to do this as an assignment using student data.

The focus of the task is on analysing the assessment results; using that to identify the learning need; planning for teaching based on that need; and then executing that plan.

Does the tauira need to be observed carrying out a lesson?

Yes, the assessor should have the opportunity to observe the tauira in the classroom and see how they have followed through on their planning in this environment.

Should the tauira be assessed on the assuredness of their teaching and/or its alignment with an explicit teaching approach?

These are all important areas, and ones that the tauira should receive feedback on, but they are not central to this Key Teaching Task.

Is there a specified size of the group of mokopuna that the tauira should be working with for this task?

This could be a whole class, a smaller group or one mokopuna. In setting up this task, the size of the group is less important than the insights that the activity undertaken provides about the range of the tauira's diagnostic skills, ability to tailor instruction to that, and then carry that out in practice. An activity with a smaller number of mokopuna that is set up in a way that provides these insights would be a suitable way to undertake this task.

What is meant by 'explicitly teach' and what are 'examples for modelling and guided practice'?

Modelling and guided practice are both references to explicit teaching, which is an integral aspect of Rangaranga Reo ā-Tā approaches. The Ministry of Education has provided a useful [activity sheet](#) introducing this approach as part of its resources for teacher-only days.

References

Te Tāhuhu o te Mātauranga | Ministry of Education (2023) *Te Puāwaitanga Harakeke – Aromatawai* Wellington, New Zealand.

<https://kauwhatareo.govt.nz/en/resource/te-puawaitanga-harakeke-te-tuapapa-o-te-aromatawai/>

Te Puāwaitanga Harakeke was commissioned by the Ministry of Education and developed by experienced practitioners and educational leaders with skills, knowledge and expertise in Māori education, culturally appropriate pedagogy, effective teaching practices, curriculum knowledge and design, mātauranga Māori, ngā tini mata o te ako me te aromatawai.

Te Tāhuhu o te Mātauranga | Ministry of Education (2024) *Rangaranga Reo ā-Tā* Wellington, New Zealand.

<https://kauwhatareo.tahurangi.education.govt.nz/kauwhata-reo/curricula/national-curriculum/te-reo-matatini-me-te-p-ngarau/5637144599.c>

Rangaranga Reo ā -Tā draws from cognitive neuroscience (specifically how the brain processes language for kōrero, pānui and tuhituhi), linguistics as it applies to te reo Māori, language acquisition theory and practice, research carried out in classrooms where learning is through te reo Māori and the experience of teachers who teach through te reo Māori.

Appendix One: What is Rangaranga Reo ā Tā?

(From the [Tāhūrangi – Kauwhata Reo](#) website)

Rangaranga Reo ā-Tā relates specifically to learning to read and write in te reo Māori and focuses on scope (what needs to be taught), sequence (the order in which the scope should be taught), and pace (when the scope should be taught). It is a component of Te Reo Matatini specifically related to learning to read and write in te reo Māori.

Rangaranga Reo ā-Tā is a Ministry of Education initiative that has been developed under the leadership of Cath Rau and Hūrae White⁴, who have extensive knowledge and practice in Te Reo Matatini, curriculum development, ako and aromatawai.

Importantly, Rangaranga Reo ā-Tā has been developed to explicitly align with the scope, sequence, and pace outlined in Te Reo Rangatira within the redesigned Te Marautanga o Aotearoa.

It is not a translation, nor an adaptation of any existing structured literacy programme developed for the English language. Rangaranga Reo ā-Tā has been developed specifically to support the work of kaiako delivering in and through te reo Māori.

Rangaranga = structure

ā-tā = the term in *Te Marautanga o Aotearoa* (2008) referencing pānui and tuhituhi

Rangaranga Reo ā-Tā is the term in te reo Māori for specific elements related to learning to read and write in te reo Māori.

The construction of a tukutuku panel, known as tuitui is used as a metaphor for Rangaranga Reo ā-Tā. Construction and design happens in a systematic and deliberate way. More often than not, the weavers already have a vision of the finished product and work together to realise that vision. A fully completed panel is called a tūrapa.

Construction typically involves two people. In the classroom setting, this represents the reciprocity of the teaching and learning process (i.e. ako) between the ākonga and the kaiako.

You start by building a frame on legs (te aroā weteoro me te aroā oromotu | phonological and phonemic awareness). The frame forms the foundation upon which the vertical slats (te oro arapū ā-tā | alphabetic principle) and the horizontal slats (ngā kūoro me te tautohu kupu | syllables and word recognition) are placed. The vertical slats are known as tautari while the horizontal slats are known as kaho.

A left overlapping wrapped stitch (te mātai wetekupu | morphology) and a right overlapping wrapped stitch (te tātaikupu | syntax) bind the frame and the slats together giving the overall structure its stability. The stitch is known as tūmatakahuki.

It is only then that you can start creating your pattern which embodies the meaning, the story you want to imbue into your panel (te kawenga tikanga reo | semantics).

The materials used for building the frame and tukutuku panels themselves, were typically chosen based on what was readily available in the immediate environment of the weaver. Traditional materials such as toetoe, pīngao, and kiekie were commonly used. Now, with the introduction of modern and synthetic materials, weavers have greater choice and flexibility in both the construction of the frame and creation of the tukutuku pattern itself.

The tukutuku panel which here symbolises Rangaranga Reo ā-Tā, typically adorns the walls of the wharehū. The wharehū, if we are to continue the metaphor, represents Te Reo Matatini - as signalled in Hirini Melbourne's description.

⁴ Cath Rau and Hūrae Wright were also members of the Teaching Council's expert working group who provided advice on this Key Teaching Task.