

# He kohikohinga

## *Learning Framework*

*This document provides a description of the Tai Wānanga approach to learning and the learning experience we offer to taiohi. A more detailed description of the main features of Tai Wānanga is found in the document 'About Tai Wānanga'. These documents are supported by organisational policies, procedures and forms. They are also supported by a collection of research and readings that inform the Tai Wānanga approach.*

## Learning Framework

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## Teaching and Learning Framework

### Curriculum

Definition: *Curriculum is all the experiences – structured and formal, unstructured and informal – that contribute to the personal growth and development of each taiohi.*

The Tai Wānanga Learning Framework or Curriculum is not a list of subjects. It is a statement of values, principles and practice that includes all aspects of the Tai Wānanga experience. It is designed to provide a rich and varied context for taiohi to acquire, develop and apply a broad range of knowledge, understanding and skills. The Learning Framework enables them to think creatively and critically, to solve problems and to make a difference for the better. It gives taiohi the opportunity to become creative, innovative, enterprising and capable of leadership – to equip them for their future lives as workers and citizens. It enables them to respond positively to opportunities, challenges and responsibilities, to manage risk and cope with range and adversity.

In the words of Tom Peters in his book *Re-Imagine* our Learning Framework ‘is a curriculum that values questions above answers; creativity above fact regurgitation; individuality above uniformity and excellence above standardised performance’.

The Tai Wānanga Teaching and Learning Framework:

- enables the ethos, vision, and aspirations of Tai Wānanga
- reflects the vision, principles, values and key competencies of the New Zealand Curriculum
- exposes taiohi to a wide range of disciplines
- uses achievement objectives as appropriate to each taiohi’s progress.

The aims of the Teaching and Learning Framework are:

- to provide a range of learning experiences which grow and develop the mental, physical, social/emotional and cultural/spiritual capabilities of taiohi.
- to ensure all taiohi are proficient in the essential skills of communication, numeracy and information literacy.
- to provide opportunities for taiohi to progressively take responsibility for their own learning.
- to establish a learning environment that maximises opportunities for effective taiohi-centred learning.
- to build learning connections to whānau and the wider community.
- to ensure all taiohi:
  - are on a qualifications pathway to employment or tertiary education when they leave
  - have the knowledge and abilities to face the challenges of the 21st century
  - can contribute to Māori wellbeing.

Tai Wānanga has a holistic approach to curriculum delivery which fosters the development and wellbeing of the whole person – mental, physical, social/emotional and cultural/spiritual.

Our approach places taiohi at the centre and provides learning that is deep, authentic and relevant to the lives, interests and aspirations of taiohi. It is non-linear and non-age related as far as possible. Our approach is inter-disciplinary so that taiohi are able to make connections and make sense of their world. It reflects the ethos and values of Tai Wānanga.

We use knowledge and expertise from a wide range of sources including the latest information communication technologies. We place teaching staff as facilitators, coaches and mentors rather than solely as knowledge experts. This demonstrates our high expectations for achievement and the setting of challenging goals for taiohi.

The Tai Wānanga approach develops taiohi who are self-motivated and self-directed learners, confident in their own culture and who possess the skills, knowledge, creativity and values necessary for success beyond schooling. It creates opportunities to recognise and celebrate achievement in all its forms.

Key features of our Teaching and Learning Framework are that it:

- nurtures the specific strengths, interests, and aspirations of each taiohi
- has individual tailored learning plans (ITLPs) for taiohi negotiated between them, their kaitiaki and whānau. These have specific goals for learning and for personal growth aligned with the graduate profile
- recognises project based learning (PBL) as the best tool to support taiohi learning
- uses physical conditioning and nutrition as critical components to support the vision of Kia tu, Kia ora and Kia Māori
- has high expectations for taiohi achievement
- builds self-management skills, so that taiohi progressively increase their confidence in being self-directed learners
- has kaitiaki working as a team, rather than as individual kaitiaki of different subjects
- has taiohi working in teams of learners
- has partnerships with Te Kura, Tertiary providers and industry to enable access to NCEA and other national qualifications
- provides opportunities for multi-level study to allow taiohi to learn at their own level and pace
- has an explicit orientation towards qualifications that lead to employment and tertiary education
- achieves the exit strategy for each taiohi
- uses exemplars to capture valuable experiences and foster innovation.

The experiences at Tai Wānanga include:

- karakia daily to connect to the spiritual world
- a daily physical strength and conditioning session for all
- learning within a mixed age rōpu that builds on the strengths of a tuakana/teina approach
- integrated subject learning through the use of PBL

- a focus on the exit strategy – the knowledge and skills needed for a taiohi to realise their dreams

## How it all fits together

### The components of the learning framework

The Learning Framework draws together the whole experience of being at Tai Wānanga. Its main components are:

- Tai Wānanga vision and values
- The NZ Curriculum competencies and learning areas
- The graduate profile
- Conditioning
- Nutrition
- Individual tailored learning plans (ITLP)
- Project based learning (PBL)
- Exit strategy
- Qualifications
- Knowledge, practices and skills of the kaitiaki

The Tai Wānanga vision and values set the context for learning. The graduate profile and exit strategy are the learning goals. The interests of the taiohi as expressed through the ITLP set the learning areas. The tools of conditioning, PBL and participation in the rōpu build the competencies, and values as well as knowledge of each learning area and its relationship to other learning areas. The practice of karakia, manaakitanga, whanauangatanga and tino rangitiratanga strengthen being Māori. The practices of the kaitiaki model the desired behaviours and ways of being. Progress is recognised through celebration and the achievement of qualifications.

Together all this contributes to the taiohi achieving their exit strategy and growing into the qualities expressed in the graduate profile.

### Our graduate profile

The graduate profile outlines the qualities, skills and characteristics of taiohi after completing at least four years at Tai Wānanga. The development of our taiohi is anchored in the guiding principles of our vision: Kia tū, Kia ora, Kia Māori. We expect taiohi to achieve these skills and characteristics by the end of their time at Tai Wānanga.

#### Kia tū – Achievement and leadership

- Equipped to contribute and to benefit from a changing society
- Knowledgeable and prepared for working, living and prospering in a complex and interconnected world
- Passionate about learning, excited by discovery and undaunted by change

- Literate, numerate and a productive user of ICT
- A reflective and critical thinker with problem-solving skills and strategies
- A leader who displays tika and pono
- An effective communicator who is able to create and maintain networks

Guiding Principles: Leadership, Excellence and Quality, Innovation

### **Kia Ora – Health and wellbeing**

- Caring, community conscious and a good citizen
- Respectful of oneself, the environment, and the actions and views of others
- Fit, healthy and happy
- Self-responsible and self-managing
- Self-directed learner committed to a path of lifelong learning
- Honest and humble

Guiding Principles: Leadership, Ahurutanga, Mauri ora, Whānau ora

### **Kia Māori – Proud to be Māori**

- Proud of their identity and who they represent
- Culturally strong and confident to engage in kaupapa Māori
- Understands the significance of their whakapapa, heritage and culture

Guiding Principles: Ahurutanga, Whānau ora, Mana Māori, Te Aō Māori

## **Physical conditioning**

Daily conditioning begins at 8 am and is an integral component of Kia Ora in practice. This commitment provides physical benefits and energy to kaitiaki and taiohi every day.

Conditioning is a picture of our values in action. Our most consistent trainers are our most consistent learners

## **Nutrition**

Tai Wānanga provides a nutritious breakfast and lunch at a cost of \$4.00 per day. Breakfast consists of cereal, yoghurt, fruit salad, toast and a hot dish. Lunch consists of a protein meat dish, carbohydrates and salad or seasonal vegetables. Water coolers are provided.

Additional daily snacks create are an added cost

Nutrition is an important component of our commitment to health and wellbeing. If we are physically active, nutritiously fed, and spiritually connected we are ready to teach and learn.

## **Individual tailored learning plan**

The cornerstone of the Tai Wānanga philosophy on teaching and learning is the individual tailored learning plan (ITLP). Each taiohi has an ITLP that guides their journey at Tai Wānanga. This is a development plan designed to include learning experiences based on

the strengths, interests and career aspirations of each taiohi. It is an important tool to developing the taiohi's knowledge, skills, attributes and values they will need to be successful in an increasingly complex and rapidly changing world.

An ITLP is about creating an environment for taiohi in which the four basic needs we all have as human beings are met.

1. Belonging or connecting: which comes out of being able to develop caring and mutually respectful and co-operative relationships with fellow taiohi and adults.
2. Power or competence: which comes out of taiohi being:
  - internally motivated to develop achievement and mastery
  - recognised for their achievements and involved in decisions that affect their lives
  - self-responsible.
3. Freedom: which comes out of taiohi having the choice to master new skills, to evolve, adapt and thrive in ways that are respectful of others.
4. Fun: which comes out of taiohi enjoying learning and having a sense of discovery which then leads to learning that is deeper and stronger.

An ITLP is about bringing 'life to learning'. It creates an environment in which taiohi are motivated by learning and in which learning has meaning and value. Each plan is about taiohi-centred learning. The what, the how and the when of learning is determined by the strengths, interests and aspirations of taiohi, and where they are at in their learning and personal development. It is about one taiohi at a time.

The ITLP is about holistic/interdisciplinary learning, making connections and making sense of the world in which taiohi live, and will live their lives. The plan is about the development of the whole person. It brings together all those learning experiences that lead to learning in the broader sense; it helps to give 'purpose in life'.

ITLP is about rich, authentic, and motivational learning experiences. It is about recognising different stages in the development of taiohi.

Initially the plan provides opportunities for discovery of self and exploration of their world. Then, as the interests of a taiohi interests develop, the plan provides opportunities for exploration of the world of work, gaining a sense of their aspirations for their futures. The exit strategy then involves the setting of clear and firm goals for the achievement of those aspirations.

Each of these stages includes the setting of personal as well as learning goals. Each taiohi has a personal timetable or work plan that can include individual goals, individual or group tasks and activities, projects, or elements of specific programmes. Plans cover a week or a fortnight at a time. Progress is monitored and signed off at the end of each time period. Taiohi are guided on how to refer to and to build/internalise standards and quality into their learning, and how to gain credits to NCEA and/or other qualifications.

## Plans provide the essentials for learning

ITLP is about providing what are recognised as essentials for learning that all learners seek:

- Relationships: Do my kaitiaki care about my interests and me? Can I work with and learn from adults who share my interests?
- Relevance: Is what I am learning is relevant to my career interests?
- Choice: Will I have real choices in what, when and how I will learn?
- Challenge: Do I feel sufficiently challenged in this learning and work?
- Practice: Will I have opportunity to engage in deep and sustained practice of the skills I wish to learn?
- Play: Will I have opportunities to explore and to make mistakes without being chastised for failing?
- Authenticity: Will the learning and work I do be regarded as significant outside of school?
- Application: Will I have opportunities to apply what I am learning in real-world contexts?
- Time: Will there be sufficient time for me to learn at my own pace?
- Timing: Can I pursue my learning outside of the standard sequence?

## Rōpu

Each taiohi becomes part of a rōpu. This rōpu is the basic organisational structure at Tai Wānanga. The rōpu is made up of 10-15 taiohi who are guided, coached and mentored through these stages by one kaitiaki. Each taiohi has his or her own space and each rōpu has group space too.

Each rōpu is made up of taiohi across the age range and they remain in the same group with the same kaitiaki while they are at Tai Wānanga. Taiohi are encouraged to support each other and take leadership roles within the rōpu and the wider whānau.

The rōpu is grouped vertically and undertakes many activities together. Examples of rōpu activities include: cleaning roster, leading karakia, ITLP meetings, rōpu competitions and organised rōpu activities. The rōpu provides opportunities and a forum to build tuakana/teina relationships, leadership and working together as a team.

Taiohi participation in learning in groups or as individuals is supported by a range of people, resources and experiences. These include their peers, whānau, community, IT, other kaitiaki, external experts and mentors, their own research and inquiry, visits, community service, field studies, internships and work exploration and experience. Learning groups are flexible and not confined to the rōpu. Taiohi come together out of common interests, strengths and aspirations.

Taiohi will be at different stages in their learning and personal development. Some will spend more time in the 'first stage', others will be very clear on their aspirations and move into their exit strategy. Where they are at as individuals is not determined by age, nor is their learning limited by age.

## Project based learning

Tai Wānanga has a focus on integrated learning, where the links across areas of knowledge are valued and the development of skills and competencies are as important as subject knowledge. To achieve this Tai Wānanga uses an approach to learning known as project based learning (PBL).

The key features of project based learning is that it usually starts with a question of interest to a taiohi or group. It is about seeking answers while recognising that there may be no one 'right' answer.

PBL requires inquiry (the seeking of knowledge) and collaboration. It encourages taiohi to explore and develop unique talents and skills. Participating in PBL develops self-management skills, encouraging effective communication, critical thinking and creativity

Usually PBL is multidisciplinary; it requires connectivity. It may be lengthy as time is variable. Learning is in depth rather than superficial and often involves real world, authentic task settings. This type of learning includes the creation of a product and/or a performance presented to an audience.

PBL often adds value to others rather than just to the taiohi. This adds understanding and/or presenting options/recommendations for action that may be followed through – it is about making a difference.

PBL shifts the power from the kaitiaki to the taiohi who are given a real choice about what they learn. The kaitiaki is in the critical role of coach, guide and mentor. PBL is challenging and it motivates and engages taiohi. It engages taiohi as active participants in their educational and personal goals and family and mentors are allies in their achievements.

## Digital Portfolios

'All taiohi will be provided with the means and the guidance to develop a digital "My Portfolio" in which their goals (both short and longer term) are recorded and commented on, their current programme or learning plan as it leads to the achievement of those goals, their career plan and exit strategy as it develops and firms up, and evidence of their achievements as they progress in their learning and personal development.

Digital portfolios also develop in students' skills and attributes such as self-reflection, the ability to take and to respond to feedback from others and to learn from 'mistakes' (i.e. resilience), to identify and to recognise what is quality evidence of their achievements (i.e. discernment). Personal portfolios are not only valuable learning tools, they also provide valuable evidence of learning across a wide range of attributes increasingly recognised as important to employers and tertiary providers.'

\*NOTE: The development of portfolios is in line with the proposals from the NCEA Review.

## **Pastoral care: part of the Learning Framework**

Tai Wānanga is an institution of learning. Its primary focus is always the effectiveness of its learning programme. Tai Wānanga views all issues through the lens of the Learning Framework and what is needed to enable successful learning. Tai Wānanga expects all behaviour to be consistent with its kaupapa. It is recognised that at times taiohi need extra support to be successful learners. Tai Wānanga does not have a discipline policy nor does it use suspension and exclusion/expulsion processes. The use of these would be inconsistent with its kaupapa. It may use stand-down procedures as a way to create space while a resolution is developed.

Sometimes taiohi need extra support and assistance to help resolve whatever issue they are facing. There may also be times when taiohi behaviour is inconsistent with the kaupapa of Tai Wānanga. It is important that such behaviours are identified immediately and a programme of support is provided for the taiohi.

The rōpu kaitiaki is the person in the best position to take leadership in resolving such issues. Often undesirable behaviours stem from a breakdown in the engagement of the taiohi in the learning programme. The first response should be then to review if there are changes in the learning programme that may improve taiohi engagement.

### **Common questions to explore**

- Are taiohi making the expected progress?
- Have they received the expected level of support given their needs.
- Is there a need to have others involved in assisting resolve the issue? This could include supporters such as whānau, the senior leadership team, or members of the board of trustees.
- Does there need to be some restorative practice to rebuild the relationships that may have been damaged?
- Is there a need to access mental health support or drug and alcohol counselling?
- How can the mana of all be enhanced?

## **Kaitiaki: facilitators of learning**

In Tai Wānanga, the learning process is overseen by kaitiaki. They have a critical role in ensuring the success of the Tai Wānanga educational model.

Their role is to support, encourage, motivate and assist a group of taiohi to engage in learning that is reflective of the strengths, interests, needs and aspirations of the individual involved. Kaitiaki assist taiohi in meeting the goals of their ITLP.

Kaitiaki are not expected to limit their contribution to just fields of learning for which they have specialist skills and qualifications. While they will often have important contributions to make associated with these fields, they are also expected to facilitate learning in other areas. Much of the learning at Tai Wānanga involves learning experiences that incorporate

aspects of more than one subject. Such project-based learning requires a kaitiaki to apply their skills and capabilities beyond their specialist field, should they have one.

Kaitiaki are also encouraged to recognise the potential of others to contribute to the learning experience of the taiohi. Tai Wānanga promotes the view that learning occurs all the time, in many different places and circumstances, not just at school within a classroom. Similarly, the contributions of community members, whānau, mentors and experts in their field are welcomed and appreciated because they enhance the taiohi learning experiences. Kaitiaki have an important role in sourcing these out of school learning locations. They also identify suitable learning contributors whom they support during their engagement with the taiohi.

In the process of fulfilling their role, kaitiaki also assume collective responsibility for the health and wellbeing of the taiohi during their time at Tai Wānanga. They are expected to provide appropriate support, advice, and guidance where necessary. Kaitiaki are the adults in the relationship with taiohi. This means at times they need to be able to clear direction about the appropriateness of taiohi behaviours.

Kaitiaki are encouraged to take a full part in the learning experience at Tai Wānanga. They participate in the daily conditioning sessions, both as role models and to enhance their own personal health and wellbeing. Kaitiaki are expected to join in the breakfast and karakia sessions, before involving themselves in facilitating the different learning sessions for the taiohi. Various meetings are scheduled during the school week. Kaitiaki are required to attend these and expected to make meaningful contributions to the discussions and decision-making processes that occur at them.

The traditional learning environment is a highly structured 'mass production line'. The ITLP at Tai Wānanga is also highly structured, but focused on each taiohi. To work it needs highly skilled and motivated kaitiaki who have a passion for the power of learning. They are willing and able to try new approaches, are intelligent and see the world in an interconnected way. Kaitiaki have strong communication and relationship building skills and a sense of humour. Above all, they have a love for taiohi.

Kaitiaki are expected to be team players who share responsibility for the learning, in its broadest sense, of all taiohi. It is the collective, not just the individual, skills that will count.

While the role of kaitiaki is often demanding, it is also extremely satisfying. Their reward is in knowing they are making a difference to the lives of taiohi.

## **Kaitiaki as rōpu leaders**

Each rōpu is under the leadership of a kaitiaki. It is both an educational and pastoral care leadership role and is one of the core components of the successful Tai Wānanga experience. The rōpu kaitiaki plays a lead role in ensuring that the taiohi and whānau have a deep and holistic understanding of the ITLP and build commitment to its achievement. Rōpu kaitiaki are advocates for the taiohi in their rōpu.

The kaitiaki ensures that each taiohi in their rōpu develops an ITLP. The rōpu kaitiaki is responsible, with the taiohi, for the regular reviewing and updating of it. This involves

regularly monitoring progress, assisting with evaluation and where necessary revising the learning objectives involved.

### **Kaitiaki as advocates for their taiohi in their rōpu**

This work includes:

- fostering an environment of whanaungatanga and manaakitanga
- developing and regularly reviewing the ITLP for each taiohi and developing an exit strategy for each taiohi
- being the key contact with whānau and reporting regularly on progress to them
- being the key contact with leadership
- providing pastoral support and where necessary brokering support from external agencies
- ensuring all file information about taiohi is current
- guiding the taiohi towards being an exemplar of Tai Wānanga through personifying Kia tū, Kia ora, Kia Māori.

In the event of behaviour by taiohi that is inconsistent with our principles and values the rōpu kaitiaki will:

- be the lead support person for taiohi
- be the primary source of information and support for taiohi in the event of any incidents or challenges faced by taiohi
- be the support for taiohi in accessing other support services
- be the first point of contact for the whānau and incoming communication
- facilitate all outgoing communication and any internal communication deemed necessary for that taiohi.

### **Links to important documents**

[New Zealand Curriculum](#)

[National Education Goals](#)

[National Administrative Guidelines](#)

[Education Council](#): Code of professional responsibility and standards for the teaching profession