Te Whare o Rongotauira

Māori medium Initial Teacher Education Programme Approval, Monitoring and Review Requirements.

Teaching Council of Aotearoa New Zealand

Matatū. Tū Mataora.
Stand tall. Shape the future.

Mokai Patea Iwi curriculum

Tēnā rā tātou katoa

On behalf of the Ohu Kaupapa Māori (the Ohu), convened to develop a Māori medium approach to the approval and accreditation of initial teacher education programmes to meet Ngā Tikanga Matatika|Ngā *Paerewa*, Our Code Our Standards for the teaching profession, it is our privilege to present the work here for use by Matatū Aotearoa and the Māori medium ITE sector.

The work has been carefully crafted to serve the profession and stakeholders in ways that meet *Ngā Tikanga Matatika, Ngā Paerewa | Our Code, Our Standards* but equally honours te ao Māori and Māori ways of thinking, knowing and acting. It purposely invites Māori world view thought and practice into the space of approval and accreditation and is therefore liberatory in nature.

As Chair, I wish to thank all members who served on the Ohu, who gave their time and service to this kaupapa. The membership moved over the course of time but everyone who was involved in some way, small or large, left indelible thoughts and ideas that have been of service. E kore e mutu ngā mihi ki a koutou.

I acknowledge Matatū Aotearoa for being clear early in the kaupapa, that a distinctly Māori approach was essential to the profession and for generations of ākonga Māori to come. This foresight ensured that a kaupapa Māori approach was not an after-thought or an add on but rather a genuine recognition of mana Māori. Tēnā koutou.

In all our thinking and endeavour to serve the Ohu it has remained clear that the work must be of value and have utility. The approach must be considered as a way to demonstrate the ability to meet *Ngā Tikanga Matatika, Ngā Paerewa | Our Code, Our Standards* (in a supported environment) but not as the only way; that there must remain the very real opportunity for providers, communities and stakeholders to ensure that their own kaupapa can be privileged. We are confident that this is so.

Nā reira e te iwi, nau mai, haere mai!

Dr. Shane Edwards, Chair,
Te Ohu Kaupapa Māori

15 September 2020

Matatū.
Tū Mataora.
Stand tall.
Shape the future.

Kei ngā Ringa Raupā me ō korua Pikiamokura

E Ani Rolleston, ko te ingoa me te whakamārama, nāu anō i tapa a Rongotauira ki te pātū o te Whare.
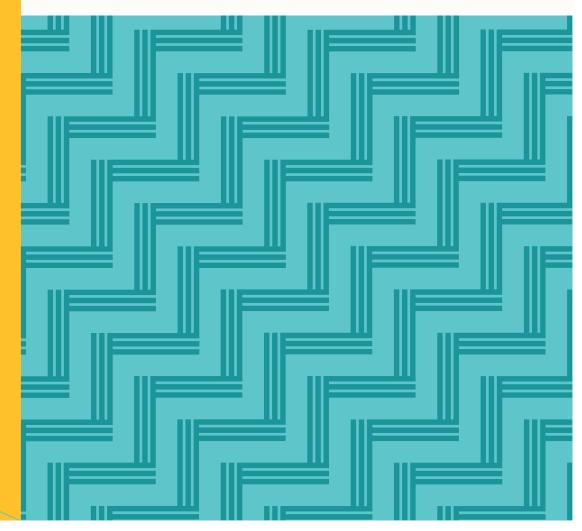
E Kereti Rautangata, Ko Koe te tangata here kore o te ngakau te homai korero i ngā kōkō o te whare.

Tēnei te reo o Matatū Aotearoa i whakamanawatia nuitia ā korua kōrero matahīapo.

Tēnā korua, Matatū, Tū Mataora!

Ngā Ihirangi

He Kōrero Whakataki

Ka whakanōhia te ākonga e te Matatū Aotearoa ki te pūtake tonu o te ngākau nuitanga o te umanga kia kounga kairangi ngā whakaakoranga me te ārahitanga puta noa i te rāngai mātauranga Rumaki Reo Māori. Kua whakatōngia te reo me ngā tikanga Māori ki roto i Ngā Tikanga Matatika me Ngā Paerewa – heoi anō rā, kua āta whakamāramahia, kua āta honoa hoki ki te kaupapa taketake tonu o ngā hōtaka Whakangungu Kaiako Hou Rumaki Reo Māori, me te mau tonu o tēnā me tēnā o ngā hōtaka ki āna ake kaupapa, ki ōna ake mātāpono, ki āna ake uara me ōna ake tūmanako. Hei mema o te umanga whakaakoranga rumaki reo Māori, ka ū ngā kaiako hou ki tēnei o ngā umanga me ō rātou ngākau titikaha, ō rātou mātau hoki ki te reo Māori, ki ngā tikanga Māori, ā, ki te mātauranga o te ao Māori hoki. I ō rātou tūranga whakaako tuatahi, ka tīmata rātou me te whānuitanga o ngā pūmanawa, ngā rautaki, me ngā pūkenga e tupu ai, e puāwai ai mā te tautoko o ngā akoranga ngaio me ngā tupuranga ngaio e hāngai pū ana ki a rātou – aua tūmomo akoranga e āta hāngai ana hoki ki Ngā Paerewa mō te Umanga Whakaakoranga, ā, kua pou herea ki ngā uara o te umanga whakaakoranga; arā, ki te manaakitanga, te whanaungatanga, te whakapono, me te whakamana.

He mea nui kia whai wāhi ngā kaiwhakarato o ngā hōtaka Whakangungu Kaiako Hou Rumaki Reo Māori ki te whakamārama i tā rātou aronga ki te waihanga me te whakawhanaketanga o ā rātou hōtaka, mā ngā tāhuhu kōrero e whakapuaki ana i ō rātou ake huarahi mōhio, ō rātou ake huarahi tū tangata, me ō rātou ake huarahi mahi, ā, mā tērā te tukanga whakaaetanga e whakamōhiotia ai ki ngā kōrero ariari e whai pānga ana. Ka whakapuakihia e ngā kaiwhakarato ō rātou mana āhua ake, ō rātou ake iho hoki i roto i ngā Paerewa, ā, ka whakaatuhia hoki aua tūāhuatanga ki ngā putanga o ā rātou hōtaka, ā, ki ā rātou whakaritenga hoki mō te āhua o te Pia e wawatahia ana.

Ka noho matua rā, ko te āheinga o ngā rōpū whakaaetanga Rumaki Reo Māori ki te mārama me te whakanui i ngā ariā me ngā tikanga whakaaro kei te tūāpapa o ngā hōtaka rumaki reo Māori. Ko tā te tukanga nei, ko te āta whakapuaki, te āta whakatairanga hoki i ngā whakawhitinga kōrero hōhonu e aro nui ana, e hāngai nui ana hoki ki tēnā e hiahiatia ana, e whakaponotia ana hoki e te umanga whakaakoranga Rumaki Reo Māori, heoi anō rā, ki te huarahi tonu ka whāia e te kaiwhakarato hei whakatutuki i aua tūmanako mō ā rātou Pia, hei āta whakatau i te āheinga o ngā Pia ki te whakaatu i tā rātou whakatutukitanga o ngā Paerewa mā roto mai i te āhurutanga o te tautoko. E whai ake nei, ko ngā tūāhuatanga me ngā pūmanawa i tāutuhia e te Ohu, ērā e tohu ai i tētahi rōpū whakaaetanga o ngā hōtaka whakangungu kaiako hou rumaki reo Māori e whai hua ana, arā:

- kia ngākaunui ki te ākonga – ki ōna taera, ki ōna pūmanawa, ki tōna ahureinga
- kia matatau ki te reo Māori i te taumata o ngā kaupapa kōrero ā-waha, ā-tuhi puta noa i tēnā wānanga, i tēnā whare wānanga, i tēnā hapori
- kia ū ki ngā tikanga, ki ngā mātauranga o te ao Māori mai i mua ki muri, mai i roto ki waho, tae atu ki ngā tikanga kua whakaritea kētia
- kia noho tangata whenua ngā uara, ngā mātāpono, ngā moemoeā - titi rawa ki te whatumanawa
- kia noho tahi tātou i tēnei taiao - kia aro ki te mauri o te tangata
- kia koi, kia arohaehae te hinengaro, kia tōrangapū te mataara, kia pukumahi, kia māia, kia pakari ki ngā momo pūkenga o te arotake, o te tātari, o te wetewete, o te whakatau
- kia mataara ki te ao hangarau- ki ōna peka, ki ōna huarahi whakawhiti, whakaakoranga, akoranga
- kia ngākau tuwhera, kia ngākau māhaki, kia ngākau pono.

Ko te whakawhanaketanga o tētahi aronga e whai pūtake nei i te ao Māori, ā, e whakanui ai i ngā kaupapa o roto i te tukanga whakaaetanga mō ngā hōtaka whakangungu kaiako hou Rumaki Reo Māori, koia nei e tohu ana anō hoki i te nekehanga e tika ana, mai i ngā horopaki me ngā anga arataki o tēnei wā. He ngohengohe te hōtaka whakaaetanga kātahi anō nei ka whakawhanakehia, e āhei ai ngā kaiwhakarato ki te whakaatu i te āhua o tā rātou aro nui ki ā rātou ake horopaki, ō rātou ake hapori, ō rātou ake whānau, me ō rātou ake hapū, iwi hoki. He 'momo' kaupapa, he momo taiao, he momo ākonga, he momo huarahi – ehara i te tauira hei whakapōtae i te katoa. Ko tōna momo te ahureinga o te kaupapa.

Teaching Council of Aotearoa New Zealand | Matatū Aotearoa locates ākonga at the centre of the profession's commitment to high quality teaching and leadership across the Māori Medium (MM) education sector. Te reo and tikanga Māori are embedded in Ngā Tikanga Matatika me Ngā Paerewa (NTM|NP) – and are explicitly stated and connected to the foundational kaupapa of Māori Medium Initial Teacher Education (ITE) programmes, each with their own kaupapa, mātāpono, uara and tumanako. As members of the Māori medium teaching profession, newly graduated kaiako will commit to their chosen career confident and competent in te reo Māori, tikanga Māori and mātauranga Māori. In their initial teaching roles they will begin with a range of strengths, strategies and skills that will grow and flourish in a supported environment of targeted professional learning and growth – learning that is closely aligned to Ngā Paerewa mō te Umanga Whakaakoranga and underpinned by the teaching profession's uara manaakitanga, whanaungatanga, whakapono and whakamana.

It is important that Māori Medium ITE providers have the opportunity to describe their approach to their programme design and development through narratives that express their own distinct ways of knowing, being and doing thereby informing the approval process with relevant, succinct kōrero. Providers will bring their own uniqueness and essence to the Paerewa and reflect these in their programme outcomes and their graduate profile.

The ability of Māori Medium approval panels to understand and value the conceptual and philosophical foundations of Māori medium programmes is critical. This process is about embracing and elevating high level conversations that emphasise and highlight what the Māori Medium teaching profession wants and believes in and how the provider expects to meet these expectations for their graduates to ensure that graduates are able to demonstrate that they can meet the Paerewa in a supported environment. The Ohu identified the following characteristics and qualities of an effective Māori medium ITE approval panel as:

- kia ngākaunui ki te ākonga – ki ōna taera, ki ōna pūmanawa, ki tōna ahureitanga
- kia matatau ki te reo Māori i te taumata o ngā kaupapa kōrero ā-waha, ā-tuhi puta noa i tēnā wānanga, i tēnā whare wānanga, i tēnā hapori
- kia ū ki ngā tikanga, ki ngā mātauranga o te ao Māori mai i mua ki muri, mai i roto ki waho, tae atu ki ngā tikanga kua whakaritea kētia
- kia noho tangata whenua ngā uara, ngā mātāpono, ngā moemoeā - titi rawa ki te whatumanawa
- kia noho tahi tātou i tēnei taiao - kia aro ki te mauri o te tangata
- kia koi, kia arohaehae te hinengaro, kia tōrangapū te mataara, kia pukumahi, kia māia, kia pakari ki ngā momo pūkenga o te arotake, o te tātari, o te wetewete, o te whakatau
- kia mataara ki te ao hangarau- ki ōna peka, ki ōna huarahi whakawhiti, whakaakoranga, akoranga
- kia ngākau tuwhera, kia ngākau māhaki, kia ngākau pono.

The development of a te ao Māori approach that recognises kaupapa in the approval process for Māori Medium ITE programmes highlights a necessary shift from current settings and frameworks that exist. The newly developed programme approval is flexible allowing providers to demonstrate their responsiveness to their own contexts, communities, whānau, hapū and iwi. He 'momo' kaupapa, he momo taiao, he momo ākonga, he momo huarahi – ehara i te tauira hei whakapōtae i te katoa. Ko tōna momo te ahureitanga o te kaupapa.

Te Whare o Rongotauira

Ko tō ngākau ki ngā taonga a ō tūpuna hei tikitiki mō tō māhunga
Ko tō wairua ki te Atua, nāna nei ngā mea katoa.

Ko Rongo

Ko Rongomātāne tētahi o ngā tama rongonui a Ranginui rāua ko Papatūānuku. He atua, nāna i puta ai te āio ki te whenua, te rongomau ki waenga i te tangata. He maha atu ōna ingoa hei tohu i ōna rohenga mana. Ko tētahi ko Rongomaraeroa, he kaiako hanga whare ki te ao. Ko Rongoteaorangi e mōhiotia ana mō ōna tarawhiti huri āmio i te aorangi. Heoi, ko ngā tohu nui o Rongo ka kitea, ka rangona i roto i te whare tipuna, i te wharenui, arā, ko te rangimārie, ko te manaaki, ko te whakatau i te manuhiri.

Te tauira
- He tangata pūkenga ka whāngai i ōna mātauranga ki ētahi atu.
- He tangata kua piki ake i te taumata ki te tāura, tērā pea ka noho hei kaiāwhina mō te tohunga tūāhu, mō te tohunga taua rānei.
- He tangata, he ākonga, he tamaiti rānei e whai ana i te mātauranga i tētahi whare ako.
- He tangata, he tikanga, he aha atu ka whāia, ka tāwhaitia e te tangata.
- He hoahoa whakarākei mō te tukutuku, mō te kōwhaiwhai, mō te raranga, mō te aha, mō te aha.

Te whare tipuna|wharenui

Kua whakaritea te āhua o te whare tipuna (te wharenui rānei), ki tō te tangata hanga, ā, i te nuinga o te wā, e tohu ana i te tipuna rangatira o te hapū, o te iwi. Ko Rongomātāne te atua o te rangimārie, o te mauritau, me ngā hua o te māra, ā, nōna te takiwā o roto i te whare tipuna. Kia tutuki ngā tikanga o te pōwhiri, ko te whare tipuna te wāhi ka pupū ake, ka rere māhorahora ake ngā whakawhitiwhitinga whakaaro, ngā tautohetohe, ngā wānanga, ngā āhuareka, me te pāpōuri, i runga katoa i te rongomau, i te ngākau māhaki. Ahakoa ka ngangahau pea te āhua o ngā tautohetohe me ngā whakawhitinga kōrero i te wharenui, ka mau tonu rā te whāinga nui kia tau iho ngā māramatanga me ngā painga, ā, i te nuinga o te wā koia rā e whakatutukihia ai.

He mana tō te whare tipuna, tō ngā tikanga me ngā kawa hoki e puritia ai e te mana whenua. Koia nei te tino whakatinanatanga o te reo Māori, o ngā tikanga, o te mātauranga Māori hoki, ā, ka whakaatuhia ki te whare tipuna te whakapuakitanga matawhānui, tūturu rawa atu hoki o te ātaahua, te hōhonutanga, me te mana āhua ake tonu o tā te tirohanga Māori ki te ao – ki ngā ariā, ngā uara, ngā tikanga whakaaro, ngā whakapono, ngā whakaritenga, ngā tukanga, ngā pūkenga, ngā kōrero tuku iho, me ngā wawata kei te iho o aua whare kāmehameha, ā, kei tua atu hoki. Mā ō rātou whare nei ngā whānau, ngā hapū, me ngā iwi e pupuri ana, e whāngai atu ana hoki i ngā tino tikanga tuku iho, hei poipoi i ngā whakatipuranga, ā, ka aro nui hoki ki te pono me te tika o ngā kōrero tuku iho, me te whai wāhi tahi hoki o te auaha, te tūhura, me te whakahura o te ao hurihuri.

He tangata ākona ki te whare, tūnga ki te marae, tau ana!

Ko tō ngākau ki ngā taonga a ō tūpuna hei tikitiki mō tō māhunga
Ko tō wairua ki te Atua, nāna nei ngā mea katoa.

Ko Rongo

Ko Rongomātāne tētahi o ngā tama rongonui a Ranginui rāua ko Papatūānuku. He atua, nāna i puta ai te āio ki te whenua, te rongomau ki waenga i te tangata. He maha atu ōna ingoa hei tohu i ōna rohenga mana. Ko tētahi ko Rongomaraeroa, he kaiako hanga whare ki te ao. Ko Rongoteaorangi e mōhiotia ana mō ōna tarawhiti huri āmio i te aorangi. Heoi, ko ngā tohu nui o Rongo ka kitea, ka rangona i roto i te whare tipuna, i te wharenui, arā, ko te rangimārie, ko te manaaki, ko te whakatau i te manuhiri.

Te tauira

- He tangata pūkenga ka whāngai i ōna mātauranga ki ētahi atu.
- He tangata kua piki ake i te taumata ki te tāura, tērā pea ka noho hei kaiāwhina mō te tohunga tūāhu, mō te tohunga taua rānei.
- He tangata, he ākonga, he tamaiti rānei e whai ana i te mātauranga i tētahi whare ako.
- He tangata, he tikanga, he aha atu ka whāia, ka tāwhaitia e te tangata.
- He hoahoa whakarākei mō te tukutuku, mō te kōwhaiwhai, mō te raranga, mō te aha, mō te aha.

Te whare tipuna|wharenui

The whare tipuna or wharenui is metaphorically symbolised as a human body, usually representing the eponymous tipuna|ancestor of the hapū, of the iwi. The domain of Rongomātāne, the atua of peace, balance and cultivated food, resides inside the whare tipuna. It is a place where, once protocols for pōwhiri have concluded, discussion, debate, deliberation, celebration and grief can freely occur in a peaceful, non-threatening manner. While heated debates and feisty dialogue can be aired in the wharenui, a resolution and positive outcome is always aspired to, and usually achieved.

The whare tipuna commands respect and strict adherence to tikanga and kawa of the mana whenua. The epitome of te reo Māori, tikanga and mātauranga Māori, the whare tipuna represents the fullest and most tangible expression of the beauty, depth and uniqueness of a te ao Māori worldview - the concepts, values, philosophies, beliefs, practices, processes, skills, histories and aspirations that reside within and beyond these treasured whare. It is through their whare that whānau, hapū and iwi retain and pass down important traditions and practices through the generations where importance is placed on the accuracy and correctness of transmission while allowing for innovation, exploration and discovery in a contemporary world.

He tangata ākona ki te whare, tūnga ki te marae, tau ana!

Te Whare o Rongotauira

Ko tō te whare tipuna nei, Te Whare o Rongotauira, he anga ariā, he huarahi hoki e tohu ana me pēhea te kaiwhakarato me te rōpū whakaaetanga e whai wāhi atu ai, me pēhea hoki e whakatutuki haere ai i te whakaaetanga o ngā hōtaka whakangungu kaiako hou Rumaki Reo Māori. He ariā torowhānui te whare e noho pūmau mārika ana ki te ao Māori, ā, e aro nui ana hoki ki te reo, ki ngā tikanga me te mātauranga Māori, puta noa i te katoa o te tukanga nei.

Ka kitea ki te hoahoa kei raro iho nei, kua whakahāngaitia ngā tukanga me ngā whakaritenga a te Matatū Aotearoa ki tō te whare, hei ārahi i te whai haere a te rōpū whakaaetanga i tētahi tukanga whakaae e aro nui ana hoki ki te hā o te ahurea.

Ko ngā tū mahi me ngā kawenga a te kaiwhakarato, a te rōpū whakaaetanga, me te Matatū Aotearoa, ka whakamāramahia ki te hoahoa ariā nei o te wharenui, ā, kua whakaritea noatia kia noho pēnei mai ia rōpū:

- ko te tangata whenua – ko ngā kaiwhakarato
- ko te manuhiri – ko te rōpū whakaaetanga o te Matatū Aotearoa rāua ko Te Mana Tohu Mātauranga
- ko te takawaenga – ko ia nei te māngai o te Matatū Aotearoa.

He tūturu, he tautikanga hoki te āhua o te hui tahi, ā, ko tā te rangatira kai he kōrero e kawea ai e ngā tikanga me ngā kawa kia tauutuutu, kia pakari, kia whai pūtake hoki ngā whakawhitinga whakaaro. E tika ana te whare hei wāhi wānanga mō ngā kaiwhakarato rumaki reo Māori, kia whakaatuhia e rātou pēhea nei te whakatutukitanga o ā rātou hōtaka i ngā whakaritenga mō te whakaaetanga, ā, kia whakamāramahia e rātou te tukanga ka whai atu ki te whakapuaki, ki te whakatō, me te aromatawai hoki i ngā Paerewa. Kāhore i te whakaioio te anga kia kotahi anake te huarahi whai atu mō te katoa. Engari kē, ka tārai ngā kaiwhakarato i ō rātou whare mā te toro atu ki ngā aronga i āta whakaritea ai, ki ērā e whakamārama ana i ō rātou huarahi tū tangata, i ō rātou huarahi mōhio, me ō rātou huarahi mahi. Nō reira, he mea nui kia āta whakataungia e ngā kaiwhakarato te noho mārama o te rōpū whakaaetanga – tae atu hoki ki te Matatū Aotearoa - ki te hoahoa me te whakahirahiratanga o te anga ariā, i mua i te whai wāhi atu ki te hōhonutanga o ngā whakawhitinga kōrero e whai pānga ana.

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1. E whakatakoto haere ana te Matatū Aotearoa me Te Mana Tohu Mātauranga i tētahi tūtohu, hei āta whakatau i te whakahāngaitanga o ngā tukanga me ngā whakaritenga i te wā o te tukanga whakaae hōtaka mō ngā wāhi whakangungu motuhake me ngā Wānanga.

2. E rere kau atu ana ngā mihi a Te Ohu Whāiti ki a Ahorangi Kereti Rautangata, nāna āna whakamārama mō ngā wāhanga o te wharenui i whakapuaki ki te Matatū Aotearoa.

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1. Matatū Aotearoa and Te Mana Tohu Mātauranga are drafting an agreement to ensure processes and practices are aligned during the programme approval process for private training establishments and Wānanga.

2. Te Ohu Whāiti acknowledges Professor Kereti Rautangata for offering his explanation of ngā wāhanga o te wharenui to Te Matatū.

Te Whare o Rongotauira, the whare tipuna provides a conceptual framework and pathway for how the provider and the panel will engage and undertake the approval of Māori Medium Intial Teacher Education programmes. The whare is a holistic concept embedded in te ao Māori and gives priority to te reo, tikanga and mātauranga Māori throughout the entirety of this approach. As shown in the diagram below the processes and requirements of Matatū Aotearoa have been aligned to the whare in order to guide the approval panel through a culturally appropriate approval process.

When preparing for panel, the roles and responsibilities of the provider, the panel and Matatū Aotearoa are discussed within the conceptual construct of the wharenui, simply defined as:

- tangata whenua - the provider
- manuhiri - the approval panel – Matatū Aotearoa |Te Mana Tohu Mātauranga[1]
- takawaenga – the representative for Matatū Aotearoa.

The engagement will occur within an authentic and traditional environment where kōrero is the food of rangatira, where tikanga and kawa allow for reciprocal, robust and meaningful exchange. The whare provides an appropriate forum for Māori medium providers to demonstrate how their programme(s) meets the requirements for approval and explain the process used to unpack, embed and assess the Paerewa. The framework is not a 'one-size fits all' model. Providers will fashion their whare by using well-established approaches to describe ways of being, knowing and doing. Therefore, it is important that providers ensure the approval panel, including Matatū Aotearoa, understand the design and significance of the conceptual framework before engaging in relevant and robust discussion.

Ripanga 1: Te Whakamāramatanga o Ngā Wāhanga o te Whare

Ngā Wāhanga Hono	Whakamārama[2]	Hono ki te kaupapa
Tāhuhu Te Kaupapa Whānui	Ko te tāhuhu kei te akitu o te whare, e tohu ana i ngā tātai whakapapa ki ngā mātauranga o te kauae runga me te kauae raro.	E tohu ana te tāhuhu i Ngā Tikanga Matatika mō te Haepapa Ngaiotanga me ngā Paerewa mō te Umanga Whakaakoranga. E tūmanakohia ana, kia whakatōngia aua tūāhuatanga ki ia wāhanga o Te Whare o Rongotauira.
Mauri Te Horopaki me te Tikanga Whakaaro	Ko te hā o te whare, koia ko tōna mauri, i tōna taha wairua, i tōna taha kikokiko hoki.	E whakatauirahia ana ki te mauri, ko te āhua tonu o te horopaki e pupū ake ai i te kaiwhakarato me ngā hononga tūturu ki ngā pātuitanga matua me te hunga whaipānga, arā, i te whakataunga tahi i te āhua o te hanganga, te whakatakotoranga, me ngā aromatawai o te hōtaka.
Ngā Heke Te Ariā me te Whakaritenga	Ko ngā poupou ngā kaipupuri o ngā kete o te wānanga, e whakaohooho ake anō ana i ngā mātauranga mutunga kore mā roto mai i te tirohanga Māori ki te ao. Ka tūhonohono ngā poupou ki ngā tikanga whakaaro me ngā ariā tuku iho e whakamārama ana i te tikanga o te 'ako' – te tātai hikohiko.	E tohu ana ngā poupou i te hanganga me ngā kiko kōrero i te hōtaka i whakawhanakehia ai ki te taha o ngā pātuitanga matua.
Ngā Poupou Te Hanganga me Whai Horopaki o te Hōtaka	Ko ngā poupou ngā kaipupuri o ngā kete o te wānanga, e whakaohooho ake anō ana i ngā mātauranga mutunga kore mā roto mai i te tirohanga Māori ki te ao. Ka tūhonohono ngā poupou ki ngā tikanga whakaaro me ngā ariā tuku iho e whakamārama ana i te tikanga o te 'ako' – te tātai hikohiko.	E tohu ana ngā poupou i te hanganga me ngā kiko kōrero i te hōtaka i whakawhanakehia ai ki te taha o ngā pātuitanga matua.
Pou Tuarongo Ngā Kaimahi	E tohu ana te pou tuarongo i ngā puna mātauranga o te kauae runga me te kauae raro, otirā, he tūrama hoki mō te whānau, te hapū, me te iwi.	E tohu ana te pou tuarongo i ngā kaiako, ngā pūkenga, me ngā kaimahi, otirā, i te tautoko me ngā rangahau e tika ana ki te whakamōhio me te whakapai ake i te hōtaka.
Pou Tokomanawa Ngā Kaimahi	Ko te pou tokomanawa te manawataki o te whare, e hahana nei i ngā mātauranga, i ngā hītori, me ngā kōrero tuku iho hei painga mō te whānau, te hapū, me te iwi.	E hāngai ana te pou tokomanawa ki te whakapuakitanga o te hōtaka, ngā tukanga aromatawai, me ngā whakaritenga wheako ngaio.
Pou Tāhū Ngā Tauira	Koia ko te pae o huakipouri – e tohu ana te pou tāhū i te whānautanga, i te tīmatanga o te whakawhiti atu ki te ao mārama, i te āhuru mōwai.	Kei te pou tāhū ngā wānanga e pā ana ki ngā whakaritenga i mua tonu mai i te huarahi whakauru o rātou ngā tauira e hiahia ana ki te whai wāhi atu ā tōna wā ki te whare kōrero.
Ngā Kokonga Ngā whakaritenga ā-papamahi noa	E tohu ana ngā kokonga i te takiwā whānui o te whare.	E tohu ana ngā kokonga i ngā wāhanga ka whakatutukihia ngā arotake e te kaitakawaenga, hei whakatau i te āhua o te ahu whakamua ki te rōpū whakaaetanga mō ngā take ka arotake noatia ā-papamahi kē, kaua mā te rōpū whakaaetanga.

Table 1: Explanation of Ngā Wāhanga o Te Whare
Linking to how the panel will use each wahanga to organise and frame their questions

Ngā Wāhanga Hono	Whakamārama[2]	Hono ki te kaupapa
Tāhuhu *(Links to questions about Ngā Tikanga Matatika, ngā Paerewa)*	The tāhuhu is the highest point of the whare representing multiple layers of connection (tātai whakapapa) between celestial and terrestrial knowledge (kauae runga, kauae raro).	Tāhuhu represents Ngā Tikanga Matatika mō te Haepapa Ngaiotanga me ngā Paerewa mō te Umanga Whakaakoranga. It is expected that these will be embedded in each wāhanga within Te Whare o Rongotauira.
Mauri *(Links to questions about Context and Philosophy)*	Mauri or the essence of life emanates the purpose of the whare, its spiritual and physical presence.	Mauri is comparative to the context of the provider and authentic relationships with key partners and stakeholders where there is agreement around programme structure, design and assessment.
Ngā Heke *(Links to questions about Theory and Practice)*	Ngā heke link and connect infinite mātauranga to tangible examples and narratives of tātai whakapapa to the tāhuhu. Ngā heke protect the pou tokomanawa of the whare.	Ngā heke reflect the application of theory and practice within the programme structure and content – developed in collaboration with key partners and stakeholders.
Ngā Poupou *(Links to questions about Programme Structure and Content)*	Ngā poupou are repositories of knowledge that re-awaken infinite schools of knowledge within a te ao Māori world view. They connect to ancestral and conceptual philosophies that illuminate the notion of 'ako' – te tātai hikohiko.	Ngā poupou represent programme structure and content developed in collaboration with key partners.
Pou Tuarongo *(Links to questions about Staffing)*	Pou tuarongo combines celestial and terrestrial sources of knowledge and provides a connector of light for whānau, hapū and iwi.	Pou tuarongo represents kaiako, pūkenga and kaimahi and the support and research required to inform and improve the programme.
Pou Tokomanawa *(Links to questions about Delivery)*	The heartbeat of the whare, pou tokomanawa radiates knowledge, histories, stories for whānau, hapū, iwi.	Pou tokomanawa centres around the delivery of the programme, assessment processes and professional experience placements.
Pou Tāhū *(Links to questions about Tauira)*	The genesis of humankind – te pae o huakipouri – pou tāhū signifies birth and the beginning of the journey into te ao mārama – he āhuru mōwai.	Pou tāhū involves wānanga around a pre-entry pathway for prospective tauira to gain admission to the whare kōrero.
Ngā Kokonga *Desktop only	Ngā kokonga creates parameters of space for the whare.	Ngā kokonga are the points where an arotake is performed by the takawaenga to ascertain progression towards panel for those requirements that are only reviewed at desktop, and not discussed at panel.

How to read this document

Each wāhanga contains:
- an explanation of the meaning of the wāhanga;
- an explanation of how the wāhanga relates to programme development and the approval process;
- guidance for providers on what Matatū Aotearoa will want to see, understand or test through the approval panel to be satisfied that the programme will comply with the requirements; and
- evidence requirements.

The requirements are reflected within each wāhanga of the whare as seen within Āpitihanga 3 and must be met for a programme to be approved, and continue to be approved, as an initial teacher education programme.

Ngā Mātāpono Arotake

Ka tū Ngā Mātāpono Arotake hei anga mō te aromātai i te hōtaka whakangungu kaiako hou me ōna āhuatanga matua, tae atu rawa ki te tono ki te rōpū whakaaetanga, me taua tukanga. Kua pou herea ngā mātāpono ki te whakaaro he pakari ngā kaupapa whakariterite, ngā kaupapa ariā hoki ā ngā kaiwhakarato rumaki reo Māori; ā, he pakari anō hoki tā rātou aronga tōpū ki te aromatawai, mā te whai wāhi mai a te tini o ngā pātuitanga matua me te hunga whaipānga. Nā runga i te āhua o ngā whakataunga i whakatutukihia ai ki te taha o aua pātuitanga tāngata, ka kitea, ka rangona hoki pea taua whai wāhi mai i tēnā me tēnā o ngā wāhanga o te whakawhanaketanga i te hōtaka; mai i te waihanga, ki te whakatinanatanga, ki te wāhanga aromatawai, ā, i te wā hoki o te aromātai.

Kua whakaritea ngā tukanga o ngā kaupapa me te aromatawai ki tā te ao Māori i whakatauira ai, arā, ko te reo, ngā tikanga, me ngā āhuatanga Māori e noho matua ai, ā, e aro nui ai hoki ki te tangongitanga o ngā tuakiri me ngā ao o te takitahi me te takimano – otirā, e miramira nuitia ana te 'momo'. E hāpai ana ngā mātāpono i te riterite me te māramatanga o ngā mahi a te rōpū whakaaetanga, i a rātou e whakamātau ana i ngā whakaaro, ā, e whakatewhatewha ana hoki i ngā whakaaturanga mā ngā whakawhitinga kōrero hōhonu ki ngā kaiwhakarato. Mā te whakamahi ngātahi me ngā wāhanga o te whare, ka hāpai Ngā Mātāpono Arotake i te Matatū Aotearoa me ngā tāngata o te rōpū whakaaetanga ki te whakaraupapa me te whakahāngai i tā rātou titiro ki ngā tino wāhanga o tētahi hōtaka; otirā, e whakawhāriki ana i te āhua tonu o ngā whakawhitinga e kōrerohia ai e te kaiwhakarato, ā, e arahina ana hoki ki ngā hanganga tikanga whakaaro tonu o te whare.

Te Kura Kaupapa Māori o Wairarapa

Ngā Mātāpono Arotake are the principles that will frame the evaluation of an initial teacher education programme and its key components through to an approval panel application and process. The mātāpono are underpinned by the assumption that Māori medium providers have strong organisational and conceptual kaupapa; and a robust and integrated approach to aromatawai that involves input from multiple key partners and stakeholders. Based upon the agreements made within the partnership, this input may be seen and heard within the various phases of programme development; from design, to implementation, at assessment and during the evaluation phase.

Kaupapa and aromatawai processes are located within a te ao Māori paradigm where te reo, tikanga and āhuatanga Māori are central to and inclusive of diverse individual and collective identities and realities – highlighting the unique features of 'momo' or type. Ngā mātāpono provide a consistent and transparent way for an approval panel to test assumptions and interrogate evidence through rich discussion with providers. Used in conjunction with the wāhanga of the whare, the mātāpono arotake enable Matatū Aotearoa and panel members to order and focus their attention into specific areas of a programme; thus providing a pattern of conversation for the provider to talk to that is guided by the philosophical constructs of the whare.

Mātāpono arotake	Whakamārama
Kaupapa	E hāngai ana te mātāpono o te Kaupapa ki te āhua o te aromatawai ki tā ngā kaiwhakarato rumaki reo Māori titiro, arā, he pūmau te hononga o te aromatawai ki ā rātou kaupapa me te kiko o ā rātou mahi, ki tā rātou pūtake, ā rātou uara, me ō rātou tūmanako, me te ahunga mai o ērā i te aronga ariā o ngā whakaakoranga me ngā akoranga.
	E akiaki ana te mātāpono o te Kaupapa i ngā kaiwhakarato rumaki reo Māori ki te whakapuaki i ā rātou kōrero me tā rātou tirohanga ki te ao, kia whakaaro nuitia tō rātou ahurea, tā rātou whai wāhi atu ki te horopaki, me te aro nui ki ngā tino hononga ki te anga tikanga whakaaro, anga ariā hoki o te hōtaka. Ka whai pānga anō hoki ki taua tūāhuatanga, ko te whai māramatanga ki te whai pānga o ngā uara, ngā whakaaro, me ngā tikanga whakaaro ki te tūnga me te takune o ngā Paerewa i roto i te hōtaka.
Whanaungatanga	Ko tā te mātāpono o te Whanaungatanga, he aro atu, he whakanui atu hoki i:
	• te tini o ngā hononga, ngā kawenga, me ngā takohanga kei ngā kaiwhakarato rumaki reo Māori, rātou i ngā kura, i ngā whare kōhungahunga, arā, ko ngā ākonga, ngā kaumātua, ngā whānau, ngā hapū, ngā iwi me ngā hapori, tae atu hoki ki ngā mātanga e mōhio whānuitia ana nō roto mai i ngā tūmomo kaupapa
	• te noho pū, te whakatōpūtanga hoki o te whakaako, te ako, te aromatawai, me te arotake ki aua hononga tauutuutu
	• te whakatōpūtanga, te pūmautanga hoki o ngā hononga ki waenga i ngā tāngata me ngā wāhi; i te taiao, ā, i ngā tini āhuatanga katoa e ora nei i te ao Māori
	E tika ana mā te mātāpono o te Whanaungatanga, ka whakaatu ngā kaiwhakarato i te whai pānga me ngā putanga o ngā hononga ki te hunga whaipānga me ngā pātuitanga, mā te hāngaitanga o ēnei ki te waihanga me te hanganga o te hōtaka, tae atu hoki ki ngā aromatawai.
Ako/ aro	He hononga pūmau ki waenga i te Ako me te Aro, ā, e noho matua ana hoki ki te eke angitu o te ākonga i te horopaki rumaki reo Māori. E kōkiri ana, e whakamārama ana hoki te mātāpono o te Ako i ngā tūhonohonotanga ki waenga i ngā whakaritenga me ngā wheako o ngā akoranga me ngā whakaakoranga. Ko tā te Aro(matawai) mahi, he whakamārama i te āhua o tētahi wheako ako ki te hāpai i te ako me te whai māramatanga o ngā ākonga, ā, i ngā āhuatanga tonu hei whakapakari ake. Ko te aromatawai ā-kaupapa Māori nei, e ahu mai ana i te ahurea, ā, he kanorau hoki.
Te ao māori	E hāngai ana te mātāpono o Te Ao Māori ki te pūnaha whakamārama e aro ana ki ngā whakaakoranga me ngā akoranga, ā, e whakaaro nui ana ki ngā hononga pūmau ki waenga i te reo, i ngā tikanga, i te mātauranga, i ngā āhuatanga Māori, ā, i te tuakiritanga hoki, tae atu ki te tangongitanga me te kotahitanga o ngā ao me ngā tuakiri, arā, ki te 'momo'.
	Ka hāngai hoki te mātāpono o Te Ao Māori ki te mana motuhaketanga o ngā tukanga whakataunga Māori, mō te whakatau i te rite o tētahi ki te whakaako mā te horopaki rumaki reo Māori.

Mātāpono arotake	Whakamārama
Kaupapa	The mātāpono of kaupapa recognises that aromatawai for Māori medium providers is inextricably connected to their kaupapa and context, to their purpose, values and expectations and how these are based on a conceptual approach to teaching and learning. Kaupapa encourages Māori medium providers to share their kōrero and their world view, to locate who they are culturally and contextually and highlight important connections to the underlying philosophy and conceptual framework of the programme. This includes understanding how the values, ideas and philosophies influence the place and intent of the Paerewa within the programme.
Whanaungatanga	The mātāpono of whanaungatanga (partnership) acknowledges and values: • the multiple relationships, responsibilities and obligations Māori medium providers across kura, whare kōhungahunga, ākonga, kaumātua, whānau, hapū, iwi and community including recognised experts in different fields or kaupapa • the centrality and integration of whakaako, ako, aromatawai and arotake within these reciprocal relationships • the integrated and intrinsic connections between people and places; the taiao and all that exist within te ao Māori Whanaungatanga will require providers to demonstrate the impact and outcomes of stakeholder relationships and partnerships in relation to the design and structure of the programme, including assessment.
Ako/ aro	Ako and Aro are inextricably linked and critical to ākonga success in a Māori medium context. Ako drives and describes the interconnectedness of learning and teaching practices and experiences. Aro(matawai) is a way of knowing how well a learning experience has supported ākonga learning and understanding and what needs to be strengthened. In a kaupapa Māori assessment aromatawai is culturally located and heterogeneous (diversity).
Te ao māori	Te Ao Māori is the interpretive system in which teaching and learning is located and acknowledges the intricate interconnectivity of te reo, tikanga, mātauranga, āhuatanga Māori and tuakiritanga inclusive of diverse individual and collective realities and identities, as in 'momo'. Te Ao Māori also recognises the autonomy of Māori decision-making processes in determining readiness to teach in a Māori medium context (readiness).

Tāhuhu

Kupu Whakataki

1.1   Tāhuhu represents *Ngā Tikanga Matatika mō te Haepapa Ngaiotanga me ngā Paerewa mō te Umanga Whakaakoranga*. It is expected that these will be embedded throughout all wāhanga within Te Whare o Rongotauira.

Kupu Ārahi

1.2   *Ngā Tikanga Matatika me Ngā Paerewa including Ngā Uara* are positioned within the tāhuhu of the whare to emphasise the underpinning and integrating nature of the Paerewa across all areas of an ITE programme. The Paerewa are collaborative and connected. They provide explicit links between the different wāhanga of the whare and the key components of the programme. From the backbone of the whare through to the kokonga, Tauira must be able to demonstrate that they meet the Paerewa (in a supported environment) before they graduate from an ITE Māori medium programme.

1.3   The rerenga kōrero 'in a supported environment' recognises that a tauira who meets the *Paerewa* at graduation has done so in an environment that is more supported (throughout the programme and on professional experience placements) than would be typical for a fully certificated kaiako. Me mātua rautia te tauira, ko ia te tino kauhau.

1.4   *Ngā Tikanga Matatika* reflect the expectations of conduct that all those in the teaching profession share; what kaiako expect of each other; what our ākonga, their whānau and communities and the public can expect of any kaiako. Tauira must be able to discuss and understand the practical judgements they need to make given the requirement to uphold the expectations set out in Ngā Tikanga Matatika.

1.5   It is expected that the Provider will be able to demonstrate to the panel its understanding of the *Paerewa* and how the programme (structure, content, delivery, assessment) will ensure graduates meet the *Paerewa* in a supported environment. This includes the provider being able to demonstrate:
   i.   its process of unpacking, assessing, embedding and demonstrating the *Paerewa (Mauri)*
   ii.   a philosophy and theory of teaching and aromatawai (Ngā Heke)
   iii. the integration of Ngā Tikanga Matatika me ngā Paerewa in the programme structure, content and delivery (Ngā Poupou).

Mauri

Kupu Whakataki

2.1   Mauri relates to the key relationships with stakeholders and the agreement where the programme is structured, designed and assessed.

Kupu Ārahi

2.2   Within this wāhanga the provider has the opportunity to share their 'story', who they are as an organisation and to locate who they are culturally and contextually within their worldview. It is also expected that providers will be able to demonstrate how key partners have been identified and authentically engaged in programme structure, design and aromatawai.

2.3   It is within this context that Matatū Aotearoa will need to understand the programme's conceptual framework including its underlying philosophy; what it is trying to achieve and the lens or lenses through which it is trying to achieve that; and the values and assumptions on which it is premised. Matatū Aotearoa will not be judging or approving a programme's conceptual framework. It does, however, need to understand it.

2.4   This wāhanga is also focused on the provider demonstrating how it has unpacked the Paerewa, and the framework it has in place to assess the Paerewa in order to ensure that these have been met. The Paerewa are framed in general terms therefore providers need to unpack and interpret these in a contextualised and comprehensive way.

2.5   The identified foci for aromatawai against the Paerewa will be influenced by two factors: the context of the programme and the structure and content.

Taunakitanga

Mātāpono arotake	Matatū Aotearoa will want to see the following in provider documentation	The Approval Panel will want to…
Kaupapa	An outline of the provider's conceptual framework; how it informs the position and interpretation of the Paerewa.	Discuss the provider's conceptual framework and how it informed the position, interpretation and unpacking of the Paerewa including: • the philosophical kaupapa and theory that underpin the conceptual framework; • a philosophy for teaching and learning and 'how' the provider has interpreted the Paerewa; • programme design, structure and aromatawai.
Whanaungatanga	Details for key partners and evidence that they have been authentically involved in programme development and how they have informed programme structure and design including the unpacking and assessing of Paerewa.	Be assured that key partners have been authentically consulted on how the Paerewa have been unpacked to inform programme structure and design; and aromatawai including how key partners have been identified and involved in the design of the programme including agreements on what graduates will look like at exit.
Ako/ aro	Programme marautanga - with evidence of how the Paerewa have been unpacked throughout the mauri of the programme.	Discuss the programme marautanga to show how the Paerewa have been interpreted and have informed aromatawai.

Ngā Heke

Kupu Whakataki

3.1   Ngā Heke reflect the application of theory and practice in the programme structure and content in collaboration with key partners and stakeholders.

Kupu Ārahi

3.2   It is important that providers can not only articulate the theory of teaching and learning but are also able to demonstrate how theory is effectively integrated with practice to ensure graduates are prepared to teach in Māori medium settings. Authentic partnerships ensure that ITE programmes are well integrated to avoid theory and practice being enacted separately by different institutions. These partnerships ultimately reflect an enduring relationship that considers the aspirations, wellbeing and success of all ākonga. The mutual benefits are explicit and interdependent, structured with a shared responsibility for success. It is important therefore that providers not able demonstrate integration of theory and practice but how it has done this in collaboration with key partners.

Taunakitanga

Mātāpono arotake	Matatū Aotearoa will want to see the following in provider documentation	The Approval Panel will want to...
Kaupapa	A diagram setting out the way in which theory and practice have been integrated with a focus on graduates meeting the Paerewa (in a supported environment).	Discuss how theory and practice have been integrated in a coherent way and how it will support graduates meeting the Paerewa.
Whanaungatanga	Evidence that input from key partners and stakeholders relating to theory and practice has been authentically included in the programme structure and content.	Discuss how the provider has authentically engaged partners in discussions and decisions relating to programme design including the integration of theory and practice and aromatawai.
Ako/ aro	A diagram setting out the way in which theory and practice have been integrated.	Discuss how the design, structure, delivery and assessments of the programme enable tauira to build up sufficient theory and professional experience through the programme to be able to demonstrate that they meet the Paerewa (in a supported environment).
	Where applicable evidence that national education priorities, the Code of Professional Responsibility and Tātaiako (Graduating Teacher Level), have been incorporated into the programme.	Discuss the relevance and alignment of national priorities within the programme and relevance to practice.

Ngā Poupou

Kupu Whakataki

4.1 Ngā Poupou represent the programme structure and content developed in collaboration with key partners; the connection between theory and practice (Ngā Heke) and delivery (Ngā Pou) through a coherent initial teacher education programme.

Kupu Ārahi

4.2 Matatū Aotearoa is seeking a logical and well-structured programme that will prepare graduates to meet the Paerewa (in a supported environment). These programmes will enable graduates to enter learning environments as effective kaiako. A high quality ITE programme is one that is informed by sound research and theory. Such programmes promote tauira research where they develop the necessary skills and knowledge to undertake and integrate theoretical understandings into their own practices. Tauira need to be able to make evidence-informed decisions about what is best for their ākonga and how best to improve practice.

4.3 For employment-based ITE programmes, Matatū Aotearoa is intending to update programme design while maintaining entry requirements (along with Limited Authority to Teach requirements). This is to ensure there is no reduction in quality; that each ākonga is entitled to teaching of the quality indicated by the Paerewa .

Ngā Poupou

Taunakitanga

Mātāpono arotake	Matatū Aotearoa will want to see the following in provider documentation	The Approval Panel will want to...
Kaupapa	• A logical and well-structured programme that is evidence- informed and prepares graduates to meet the Paerewa. • Evidence that the programme meets NZQA/CUAP programme approval requirements for programmes leading to a level 7 qualification or higher. • Evidence that programme content will be delivered in te reo Māori and that TātaiReo (or an equivalent reo acquisition framework) is incorporated across the programme. • Evidence that the programme provides graduates with pedagogical and subject knowledge and teaching practice to meet the diverse learning needs of ākonga.	• Discuss, and understand programme content and structure (including te reo Māori content); and whether the programme is at the appropriate level. • Discuss, and understand programme content and structure (including te reo Māori content); and whether the programme is at the appropriate level • Discuss how the provider will ensure graduates are prepared with the necessary pedagogical, subject knowledge and teaching practice to understand and manage the increasing diversity and complexity of ākonga learning abilities and needs. • Discuss how the provider will ensure graduates have the skills and knowledge to understand and support second language acquisition.
Whanaungatanga	Evidence that input from key partners and stakeholders relating to theory and practice have been authentically included in the programme structure and content.	• Be assured that key partner feedback have been implemented into the programme structure and design; including the assessment framework, key teaching tasks and culminating integrative assessment. • Be assured that input from key partners have informed aromatawai processes; including the aromatawai framework, key teaching tasks and culminating integrative assessment.

| **Ako/ aro** | The process used to develop the aromatawai framework, key teaching tasks and culminating integrative assessment task. | Be assured that graduating kaiako can teach in Level 1 and Level 2 Māori medium settings using appropriate progression frameworks. |

The process used to develop the aromatawai framework, key teaching tasks and culminating integrative assessment task.

- a diagram(s) showing how the key elements of the assessment framework, key teaching tasks (10-15) and the culminating integrative assessment connect to provider interpretation of the Paerewa;
- a diagram(s) outlining programme structure, content and how the learning outcomes, graduate profile, delivery, and assessment framework link so graduates are able to meet the Paerewa and how they will be assessed;
- associated credit value; various assessment rubrics; assessment timing;
- summative assessment from a variety of robust information; a range of assessment sources and types.

Be assured that graduating kaiako can teach in Level 1 and Level 2 Māori medium settings using appropriate progression frameworks.

Be assured that programme structure and design gives appropriate support for contexts in which tauira will teach - reo rua, rumaki, employment-based.

Key teaching tasks (10-15)

- are discrete, observable tasks that graduates can be entrusted to carry out as a beginning kaiako on day one;
- connect to provider interpretation of the Paerewa with coverage;
- progress towards proficiency in mastering key teaching tasks, that will be monitored and assessed throughout the programme and during professional experience placements.

Aromatawai framework

- aromatawai captures tauira capability to work effectively with diverse learners in Māori Medium settings – reo rua, rumaki, rural, urban, puna reo, wharekura;
- aromatawai decisions draw on a variety of assessment sources and types;
- nature and timing of aromatawai across the programme;
- mātāpono arotake are discussed holistically throughout the Māori Medium approval process.

Culminating integrative assessment

- undertaken at the end of the programme;
- has credit value;
- based on open-ended and authentic situations (not easily resolved);
- requires complex decision-making;
- builds on other aromatawai throughout the programme;
- strongly connects to provider interpretation of the Paerewa;
- provides evidence of integrative learning – the ability to synthesise knowledge and learning (cognitive and affective) across courses within the programme;
- presented orally, or primarily orally with a written element.

Pou Tuarongo

Kupu Whakataki

5.1 Pou Tuarongo represents kaiako, pūkenga and kaimahi and the support and research required to inform ongoing programme development and improvement.

Kupu Ārahi

5.2 A high quality ITE programme is one that is informed by sound research and theory. Research informs the various elements of the programme such as socio-cultural, historical, political, philosophical, curriculum and pedagogical perspectives.

5.3 An important expectation of an ITE programme is that teaching staff are encouraged and supported to be research active; to constantly model, reflect on best practice, to construct powerful learning experiences and thoughtfully support tauira progression, understanding and practice. Teaching staff must then carefully assess tauira progress and growth and guide tauira to make critical, analytical links between theory and practice.

5.4 Professional learning opportunities for kaiako hāpai supporting tauira on placement is encouraged.

Te Kura Kaupapa Māori o Wairarapa

Taunakitanga

Mātāpono arotake	Matatū Aotearoa will want to see the following in provider documentation	The Approval Panel will want to...
Kaupapa	Evidence that there is an appropriate balance of research and practitioner expertise amongst the programme's teaching staff - an outline of the kaiako, pūkenga, kaimahi support and research to inform ongoing programme development. Evidence that research contributes to the body of knowledge about kaiako and teaching, and ākonga and learning. An outline of documentation that will be provided to tauira, kaiako hāpai, kura/schools, centres, in advance of professional placements.	Discuss how professional learning opportunities will be made available to kaiako hāpai (and visiting lecturer/staff) so that they are fully prepared in supporting tauira during their professional experience placements. Be assured that the programme allows ITE kaiako opportunities to support, guide and assess tauira learning and growth against (Tāhuhu) *Ngā Tikanga Matatika* (through professional growth, mentoring, observation, modelling).
Whanaungatanga	Evidence of professional learning opportunities for kaiako hāpai (and visiting lecturer/staff) as good practice to support high quality professional experience placements.	Discuss how professional learning opportunities for the kaiako hāpai (and visiting lecturer/staff) fully prepare those involved for their roles in supporting tauira during professional experience placements. Discuss how the programme will ensure that roles and responsibilities are clearly defined, well understood, especially those of visiting programme staff, kaiako hāpai and tauira. Discuss how the programme ensures that formative and summative aromatawai of tauira is a negotiated, transparent and agreed process between the provider, the kura/schools/centres and the tauira.
Ako/aro	An outline of how the programme will be delivered, by whom, by what mode, and at what locations. An outline of high-quality support system(s) including staffing, resources, technical capabilities.	Discuss how the programme ensures that every aspect is integrated, so that there is not a sense of "theory" and "practice" being enacted separately in different settings. Be assured that the programme will be delivered by appropriate subject matter experts.

Pou Tokomanawa

Kupu Whakataki

6.1   Pou Tokomanawa is the delivery of the programme structure, including assessment processes and professional experience.

Kupu Ārahi

6.2   There are three core components to this wāhanga: programme delivery, aromatawai and professional experiences.

Programme delivery

6.3   Māori medium programmes should explicitly model the principles, skills and practices of effective and adaptive teaching in a range of Māori medium and kaupapa Māori learning contexts in which graduates will be teaching. An adaptive teaching approach is one where the suitability of the routine response is constantly evaluated and not just assumed to be appropriate unless proven otherwise. Courses/papers should provide multiple opportunities for tauira to experience a range of effective and appropriate pedagogical approaches. The programme should enable tauira to evaluate their teaching and show how they adapt their pedagogical approaches and thinking when focusing on ākonga learning.

Assessment

6.4   Aromatawai is located within and aligned to a programme's marautanga, learning outcomes and teaching approaches. The marautanga decides what is taught and when; the learning outcomes and teaching approaches decide how it is taught. Aromatawai tasks need to provide evidence not just of practice but also that graduates are equipped with the theory and reflective abilities that will enable them to practice in the unfamiliar contexts within which they might ultimately be employed. This captures two important dimensions – the supervision and support that is part of all ITE programmes, and the need for a strong theoretical and reflective base to support the graduate to take full responsibility for learners and their learning.

6.5   Providers must also show what and how they intend to assess tauira. This intent must be demonstrated through an assessment framework which provides confidence that assessment tasks and assessment processes are suitably robust that those who graduate meet the Paerewa (in a supported environment) and can therefore be entrusted to effectively take on the role of a beginning teacher in a Māori medium environment. There are four interrelated mātāpono aromatawai that will be used by the panel to evaluate a provider's assessment framework. These are: Kaupapa. Whanaungatanga, Aro/Ako and Te Ao Māori.

Professional experience placements

6.6   Professional experience placements enable tauira to develop their teaching practice in a safe, structured and supported environment. The provider needs to ensure therefore that the placement is a coherent part of the programme that increases in complexity over time, is high quality and the rationale for placement is clearly demonstrated (including overseas placement blocks, and details of placement block(s) away from the home school/centre (or chain of centres) for field-based programmes and Limited Authority to Teach (LAT) programmes).

6.7   The provider will also need to demonstrate that it has policies and procedures for providing support to tauira during professional experience placements; what extenuating circumstances it will consider for a student who has not passed a professional experience placement after two opportunities; and an outline of the minimum professional experience placement period for the programme. Because of the importance and value of professional experience placements, the minimum period has been increased by 10 days, up to 80 days, and by 20 days, up to 120 days. The minimum period away from the home kura/school/centre for field-based programmes is unchanged. The increase will provide more opportunities for tauira to develop their practice and have teaching experiences with a diverse range of learners.

Mātāpono arotake	Matatū Aotearoa will want to see the following in provider documentation	The Approval Panel will want to...
Kaupapa	Appropriate delivery methods relevant to setting including noho, kanohi ki te kanohi, online delivery - and where sites are looking for accreditation. Reference current research on high-quality professional experience relevant to the programme design and structure.	Be assured that the programme utilises appropriate delivery methods relevant to setting - including noho, kanohi ki te kanohi, online delivery - and where new sites are looking for accreditation. Be confident that the programme allows tauira to self-reflect and self-evaluate their practices throughout the length of the programme.
Whanaungatanga	Evidence of how key partner feedback has been implemented into professional experience and assessment processes.	Be assured that key partner feedback has been implemented into professional experience and assessment processes.
Ako/ aro	High-quality features of professional experience are delivered throughout the length of the programme: - timing, location, length of professional experiences; - provision for unique features are evident – e.g. employment-based, field-based; - an outline of how the professional experience placements form a coherent part of the programme; - build in complexity throughout the programme; - an outline of the documentation that will be provided to student teachers, schools/centres/kura, and associate teachers in advance of placements; - processes and policies for professional experience are clearly defined and take place within an approved NZ setting. A robust aromatawai framework that includes key teaching tasks and culminating integrative assessment and meets the intent of the mātāpono aromatawai (refer ngā poupou).	Be assured that high-quality features of professional experience are delivered throughout the length of the programme and that tauira are suitably prepared for their professional experience placement (KTT; CIA). Be assured that the programme aromatawai framework, key teaching tasks, culminating integrative assessment enable graduates to meet the *Paerewa* (in a supported environment).

Pou Tāhū

Kupu Whakataki

7.1 Pou Tāhū involves wānanga around a pre-entry pathway for prospective tauira to gain admission to the whare kōrero.

Kupu Ārahi

7.2 Teaching is a complex process and requires the ongoing acquisition of new expertise. The admission process is an opportunity to ensure high-quality applicants are selected based on their academic capability and literacy, numeracy, and language skills that will support their ability to teach the marautanga. The best and most suitable candidates should be attracted to teaching as a career and committed to the knowledge, skills and dispositions as described in Ngā Tikanga Matatika me Ngā Paerewa.

7.3 It is important that an ITE programme has a clear vision to help providers and their partners identify and focus on what is most important in the role, values, skills and traits we need in tauira who are being prepared to teach in kaupapa Māori learning contexts. Māori-medium education is often described as seeking two outcomes: educational excellence and te reo Māori revitalisation.

7.4 These outcomes are interdependent – underpinning both is high quality te reo Māori. Education excellence is unachievable without high quality language – the type of language that facilitates thinking (cognition) that enables ākonga to learn efficiently and effectively, and supports them to reach their academic potential. The regeneration of te reo Māori is not achievable without high quality language – language that facilities a deep understanding of te ao Māori and the global world, that enables our tamariki and taiohi to pass on te reo and tikanga Māori to their own tamariki and mokopuna in a way that allows future generations to make sense of their worlds; and that supports iwi to survive as a unique and proud culture and people.

7.5 The provider therefore needs to have systems and policies in place to ensure that prospective tauira can meet the academic demands of the programme (in English and te reo Māori) and demonstrate the te reo linguistic competency required to teach the curriculum in a Māori medium teaching setting.

Taunakitanga

Mātāpono arotake	Matatū Aotearoa will want to see the following in provider documentation	The Approval Panel will want to…
Kaupapa	Candidate selection policies and procedures that outline literacy, numeracy and te reo Māori requirements and disposition to teach.	Discuss how disposition to teach will be assessed, with reference to the uara that underpin *Ngā Tikanga Matatika me Ngā Paerewa*, the provider's own philosophy and *Ngā Tikanga Matatika Mō Te Haepapa Ngāiotanga*
Ako/ aro	Aromatawai methods and tools for measuring the literacy and numeracy competence of candidates including clear rationale for the type of assessment and whether the pass levels are at least the equivalent of UE. Aromatawai method and framework for measuring te reo Māori competency of candidates and for monitoring progression and development.	Be assured that candidates have the expected levels of literacy and numeracy to engage in a level 7 initial teacher education programme. Be assured that the programme adequately monitors and supports progression in te reo Māori and has a clear expectation for te reo competency at graduation.

Ngā Kokonga

Kupu Whakataki

8.1 Ngā Kokonga are the spaces and places where an arotake is performed by the takawaenga to ascertain progression for those requirements that are only reviewed at desktop, and not discussed at panel.

Kupu Ārahi

8.2 Te Whare o Rongotauira provides a conceptual framework and pathway to guide how the provider and the panel will engage and undertake the approval of Māori medium ITE programmes. The guidance and evidence above are designed to ensure providers are clear about the intent of the programme monitoring and review requirements and how to give expression to them. There are certain requirements that are assessed by Matatū Aotearoa through its desktop analysis that are not required to be tested by the panel.

Taunakitanga

Within the provider documentation, Matatū Aotearoa will want to see 'Alignment to the Requirement' refer (pg 44-52) in Provider documentation:

- an attestation that the programme leads to a teaching qualification at or above the minimum qualification level (2.1)
- a template for graduand information in an agreed format (2.5)
- an attestation that policies and procedures on support during professional experience placements are clearly documented (3.3)
- an attestation verifying that the programme has a documented policy on what extenuating circumstances it will consider for a student who has not passed a professional experience placement after two opportunities (3.4)
- an outline of the minimum professional experience placement period for the programme (3.5)
- an attestation that policies on staff research are clearly documented (3.6)
- an attestation that the programme will be delivered in the minimum levels of te reo Māori (5.1)
- an attestation that the programme has a robust set of police vetting policy and procedures (6.5)
- details of the Recognition of Prior Learning (RPL) and Credit Recognition and Transfer (CRT) policies for the programme (6.6)
- an attestation that maximum completion periods policies are clearly documented (6.7)
- an attestation that there are internal and external moderations plans in place, and that the provider will participate in the national moderation process (7.1)
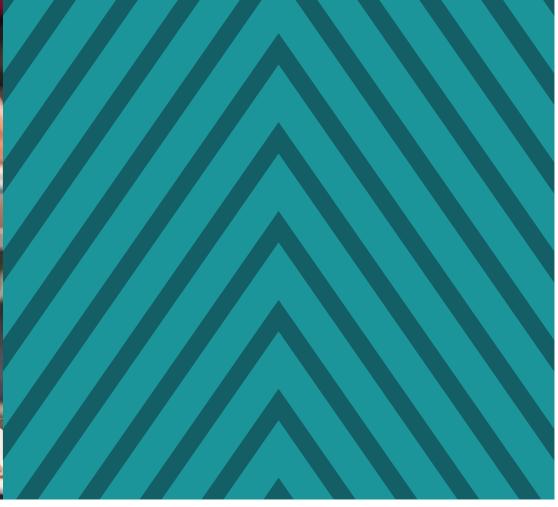
Entry Requirements (6.1):
- an outline of the academic requirements for the programme
- an outline of the criteria for how decisions will be made on whether a candidate has the ability to study at a tertiary level (if applicable)
- justification of why the Council should approve the programme as one able to accept candidates under 20 years of age without UE (if applicable)
- justification of why the Council should approve the programme as one able to accept candidates without a Bachelor's degree at level 7 (if applicable)
- an outline of the criteria for how decisions will be made on whether a candidate for a secondary programme has a sufficient body of knowledge from Levels 5 to 7 or higher in their entry qualification, that is relevant for teaching a particular secondary school subject
- processes around entry for students with extenuating circumstances
- processes around entry for employment-based programmes (Secondary).

Āpitihanga

Approval, Monitoring and Review

9.1 Applications

(a) An application for the approval of a programme as an Initial Teacher Education Programme (ITE) must be submitted in the following manner:

    i. University Sector – submit application to Matatū Aotearoa in the first instance within specified timeframes, unless otherwise agreed with CUAP;

    ii. Non-University Sector – submit application to both Matatū Aotearoa and NZQA at the same time within specified timeframes.

    iii. Applications to Matatū Aotearoa will be submitted via Salesforce, the Matatū Aotearoa ITE portal. Providers will access the portal via their ESL log on / access code.

    iv. Applications to NZQA will be submitted to the appropriate division via the assigned evaluator for Māori Medium programmes.

(b) An application for approval as an ITE programme must contain evidence that the programme has been designed, and will be delivered, in accordance with the requirements, supporting evidence and guidance provided in Te Whare o Rongotauira.

(c) Before proceeding with an application, Matatū Aotearoa will ensure that:

    i. the application is complete;

    ii. the pre-assessment of documentation shows enough scope and depth for an evaluation to be made by the approval panel.

    iii. the application meets the regulatory requirements of either NZQA or CUAP

(d) If this is not the case, Matatū Aotearoa may request further information or require that the application is significantly re-worked before re-submitting.

(e) If satisfied that the application complies with Māori medium ITE Requirements, Matatū Aotearoa will establish an approval panel to consider the application. This process will require consultation and agreement between the provider, NZQA and Matatū Aotearoa.

(f) For applications from the non-university sector, the approval panel will be established in conjunction with NZQA and confirmed following consultation and agreement with the provider.

9.2 Māori Medium ITE Programme Requirements

(a) From 1 October 2020 an application for a Māori medium ITE programme submitted for approval may be assessed using the Māori medium ITE Programme requirements as outlined in Te Whare o Rongotauira.

9.2.1 Approval Panel

(a) The purpose of the approval panel is to provide advice to Matatū Aotearoa (in the form of a recommendation) as to whether the proposed programme complies with Part One of these Requirements - in particular, that the applicant has sufficiently justified how their proposed assessment framework will ensure that graduates meet the Paerewa |Standards (in a supported environment).

(b) It is required that panellists have a high level of competence and expertise in spoken and written te reo Māori, and in tikanga and mātauranga Māori. Panellists will also bring to the approval panel process educational and professional expertise, skill and knowledge in ITE kaupapa Māori, marautanga/curriculum design and delivery, and assessment theory and practice. Panellists will have a strong research base.

(c) The approval panel may consist of the following representation:

    i. Independent panel chair

    ii. ITE teacher educator

    iii. Teaching sector for the programme -

kaiako/teacher with a current Practising Certificate|Tiwhikete Whakaakoranga Tūturu (Category One)

iv. Māngai ā-Iwi

v. Expertise in the assessment of learners' learning

vi. Expertise in curriculum and programme design, delivery, evaluation, review

vii. Kaitiaki

- not directly involved with the programme or its development;
- able to provide institutional information to the panel;
- have no role in approval panel decision-making and judgements

viii. In addition, the approval panel will be assisted by the:

ix. Matatū Aotearoa representative(s) - to provide advice, guidance, secretarial services

x. NZQA evaluator(s) – to provide advice, guidance in relation to NZQA approval criteria/requirements

xi. The minimum size of the panel will be four, the maximum will be 7.

(d) The approval panel will consider:
i. the evidence in the application

ii. advice on the application from Matatū Aotearoa and NZQA where applicable

iii. information gathered as part of shared conversations with the applicant and their key partners

iv. with confidence, that the proposed programme will comply with these requirements – in particular, that the applicant has sufficiently demonstrated how their proposed assessment framework will ensure that graduates meet the Paerewa|Standards (in a supported environment)

(e) Over the period 1 November 2020 to 31 December 2021 (or a later date as determined by Matatū Aotearoa), for Māori medium programmes:

- approval panels may be considering more than one application at a time;
- other parties may be invited to take part in, or observe, the panel process only after consultation with and approval from the provider;
- Matatū Aotearoa will be providing feedback and learnings on the approval proceedings to all providers to inform future applications and the overall approval process.
- panels will respect and take cognisance of the intellectual property of the provider

Over the period of 1 November 2020 to 31 December 2021 (or a later date determined by Matatū Aotearoa) for Māori medium programmes.

(f) The purpose of the process in paragraph (d) is to ensure that:
i. the approval panel process runs smoothly

ii. the documentation provided is sufficient

iii. the need for additional guidance or training for panellists and providers is identified

iv. process improvements that can be applied to subsequent applications are identified.

9.2.2 Panel Recommendation

a. The approval panel will provide Matatū Aotearoa with a recommendation on
- whether the application should be approved;
- the conditions (if any) that should be imposed, and
- the date by which the programme (if approved) should be reviewed.

b. In making a recommendation for approval, the panel may also make suggestions on how the programme could be further strengthened. A provider is not obliged to implement any suggestions that are made.

9.3 Decision by Matatū Aotearoa

(a) Upon receipt of the recommendation from the approval panel, Matatū Aotearoa may either:

i. approve the programme as an initial teacher education programme (with or without conditions) and formally advise the applicant.

- In the case of the university sector, provide an approval letter to the applicant, for forwarding to CUAP as part of an approval application.

- In the case of the non-university sector, provide an approval letter to the applicant, and advise NZQA of the approval.

- Appoint an external monitor.

ii. decline to approve the programme.

- The applicant will be advised of the grounds on which the decision was made.

- The applicant will be invited to make a new application once it has addressed the grounds upon which the application was declined. Or

iii. defer a decision, pending additional information.

- Matatū Aotearoa will advise the applicant and outline the additional information required (via the Lead Advisor for Matatū Aotearoa).

(b) Matatū Aotearoa may approve a programme if satisfied that:

i. the programme has been developed, and is likely to be delivered, in accordance with the Māori medium ITE Requirements; and

ii. the assessment framework is such that Matatū Aotearoa are confident that graduates will meet the Paerewa (in a supported environment).

(c) An approved programme will remain approved until such time as Matatū Aotearoa withdraws approval in accordance with 10.1.

(d) Programme approval will include a date by which the programme must be reviewed, which may be subsequently extended by Matatū Aotearoa if a review by that date is unreasonable or unnecessary;

This date will be after the second cohort of student teachers has graduated for 3-year programmes or longer, or the third cohort for shorter programmes.

9.4 Conditions on Approval

(a) When approving a programme, Matatū Aotearoa may impose conditions on the approval that are specific to the programme or to a class of programmes. If applicable, it may also stipulate:

iii. i. a date or dates that the conditions must be met to the satisfaction of Matatū Aotearoa;

iv. ii. the evidence required to demonstrate that the condition(s) have been met.

(b) A date may be subsequently extended at the discretion of Matatū Aotearoa if it is satisfied that the provider is actively implementing changes in order to meet a condition.

(c) The appointed monitor may be asked to report on the progress in responding to such conditions.

(d) Failure to satisfactorily comply with a condition or conditions may result in Matatū Aotearoa withdrawing programme approval.

9.5 Publication of Programme Approval

(a) Matatū Aotearoa will publish up to date and appropriate details of approved programmes on its website.

(b) Matatū Aotearoa will advise TEACHNZ of the updated details of approved programmes.

9.6 Changes to approved programmes

(a) This section applies to major changes to components that have an impact on the programme, including (but not limited to) changes that will alter:
   i. the focus or intent of learning outcomes and thus the assessment tasks;
   ii. the graduate profile;
   iii. the structure of the programme;
   iv. the mode of delivery; or
   v. the site(s) of delivery.

(b) Before a provider makes a major change to a programme, it must apply to Matatū Aotearoa for approval. In the case of the non-university sector the provider will also apply to NZQA for type two programme changes, where required.

(c) The application will include:
- an outline of each major proposed change
- substantiating the need for the change(s)
- a description of its potential impact (as applicable) on the following:
   i. learning outcomes
   ii. graduate profile
   iii. mode of delivery
   iv. programme structure
   v. nature, timing and duration of professional experience placements
   vi. student teachers' workload
   vii. entry requirements
   viii. involvement of partners in delivery, assessment and review
   ix. assessment framework, including the culminating integrative assessment
   x. the key teaching tasks.

The documentation will also include details of any consultation which has occurred with key partners, and whether they will continue to support the programme if the proposed major changes are approved.

(d) Upon application, Matatū Aotearoa will determine whether a panel is required to consider the application, and whether a site visit is needed (see g.).

(e) Matatū Aotearoa will formally advise the provider if any additional information is needed to support the application for a major change.

(f) Where Matatū Aotearoa is satisfied that the proposed major changes will result in:
   i. the programme continuing to comply with these Requirements, and
   ii. Matatū Aotearoa continuing to be assured that graduates meet the Paerewa (in a supported environment), Matatū Aotearoa will approve the application and formally advise the provider.

(g) If there are a significant number of changes made to the programme, Matatū Aotearoa may decline the application and require a new programme approval application to be submitted.

(h) Where Matatū Aotearoa is not satisfied that the proposed major changes will result in:
   i. the programme continuing to comply with these Requirements, and
   ii. Matatū Aotearoa continuing to be assured that graduates meet the Paerewa (in a supported environment), Matatū Aotearoa will decline the application and will formally advise the provider.

(i) Matatū Aotearoa will publish up-to-date and appropriate details of the approved changes to the programme on its website.

9.7 Maintaining programme approval

(a) To maintain ongoing approval, an ITE provider must:
   i. ensure that the programme continues to meet the approval criteria specified in the requirements within Te Whare o

Rongotauira, and that the assessment framework provides sufficient assurance that graduates meet the Paerewa (in a supported environment);

ii. undertake ongoing self-reviews of the programme;

iii. participate and co-operate in programme reviews;

iv. participate and co-operate in external monitoring;

v. provide relevant information, when reasonably requested by Matatū Aotearoa, for the purposes of:

- assuring the consistency of assessment decisions about graduates meeting the Paerewa (in a supported environment);

- being able to demonstrate, as part of programme reviews or otherwise, that the programme is achieving the desired graduate outcomes, including meeting the Paerewa (in a supported environment).

(b) Should there be extenuating circumstances Matatū Aotearoa may require an audit/s and/or special reviews.

9.8   Programme Review

(a) Matatū Aotearoa maintains standards for qualifications that lead to teacher registration through monitoring and reviewing initial teacher education programmes.

(b) Prior to the review date associated with a programme approval, the provider must provide the Council with information to assist Matatū Aotearoa with preparing for the review.

(c) Matatū Aotearoa will establish a review panel to consider whether the programme should continue to be approved, unless Matatū Aotearoa considers this to be unnecessary (in which case the review could be in the form of a self-assessment by the provider).

(d) The review panel may consist of some or all, of the following:

i. An independent chair;

ii. ITE teacher educator(s);

iii. Teacher(s) from the teaching sector(s) in which the programme is focused;

iv. Māori representative(s);

v. Pacific peoples' representative(s);

vi. Person(s) with expertise in assessment; and

vii. Person(s) with expertise in curriculum design.

In addition, the panel may be assisted by:

i. Matatū Aotearoa representative(s) – as an advisor and to provide secretarial services;

ii. Provider representative(s), not directly involved with the programme or its development – as an observer.

(d) The review panel will consider the evidence in the application, advice on the application from Matatū Aotearoa, and information gathered as part of interviews with the applicant and their key partners.

(e) The review panel will then provide Matatū Aotearoa with a recommendation on whether or not the programme should continue to be approved, any conditions that should be applied to the ongoing approval, and the next date by which the programme should be reviewed.

(f) The evidence referred to in (e) may include but not be limited to:

i. graduate employment data;

ii. registration and certification data;

iii. feedback from schools/centres/kura on graduate quality and levels of satisfaction;

iv. feedback from graduates on how effectively the programme prepared them to begin teaching;

v. feedback from Māori and iwi;

vi. feedback from community groups with an interest in ITE;

vii. monitoring reports; and

viii. any national moderation information.

(g) Matatū Aotearoa shall consider the review panel report, and take into account any other relevant information.

(h) Having considered the report and any other information, Matatū Aotearoa will notify the provider that the programme is to continue to be an approved initial teacher education programme, if it is satisfied that the programme:

i. continues to be delivered in accordance with the Māori medium ITE Requirements under which the programme was approved;

ii. continues to produce graduates who meet the Paerewa (in a supported environment); and

iii. is having the desired graduate outcomes.

(i) The notification to the provider from Matatū Aotearoa following a review will contain a date by which the programme must next be reviewed. This date will be no later than five years in the future.

(j) Matatū Aotearoa may subsequently extend the review date if it is satisfied that a review by that date is unreasonable or unnecessary.

(k) Matatū Aotearoa may, without the agreement of the provider, impose conditions on a programme approval, or amend or revoke any existing conditions, but only if Matatū Aotearoa has first:

i. given written notice to the provider of its intentions;

ii. given the provider a reasonable opportunity to respond to the notice; and

iii. considered any submissions made by the provider in response to the notice.

(l) When conditions are imposed, amended, or revoked for a particular programme, Matatū Aotearoa must give notice in writing to the provider of that programme.

(m) Failure to satisfactorily comply with a condition or conditions within a reasonable or agreed timeframe may result in Matatū Aotearoa withdrawing programme approval.

(n) Matatū Aotearoa review report will be sent to the provider, as well as NZQA and CUAP (as applicable), and published on the Matatū Aotearoa website, as appropriate.

9.9   Programme Monitoring

(a) Monitoring of an approved programme will occur as follows:

i. In the case of one, two and three-year programmes, monitoring will be undertaken annually in the first three years of delivery.

ii. In the case of four-year programmes, monitoring will be done annually in the first four years of delivery, at a time agreed by the monitor and the provider.

(b) Subject to satisfactory monitoring reports from the monitor, the approved programme will thereafter be monitored every second year, unless that year coincides with a programme review. If the review date is subsequently extended, then the scheduled monitoring visit may instead occur in lieu of the review.

(c) At least six weeks before the scheduled monitoring visit, the provider will provide both the monitor and Matatū Aotearoa with a self-assessment outlining:

i. programme strengths and challenges;

ii. changes that have been made to the programme since the last monitoring visit or review, especially any changes to the conceptual framework, key partners, key teaching tasks, and the assessment framework (particularly the culminating integrative assessment); and

iii. any proposed changes to the programme and its delivery.

(d) Matatū Aotearoa may direct a monitor to focus on a particular theme or element of a programme as part of a monitoring visit.

(e) Matatū Aotearoa may be present during part or all of the monitoring visit as an observer, particularly in the first year of a programme being taught.

(f) The monitor will carry out a monitoring visit and provide a report to both Matatū Aotearoa and the provider, and NZQA or CUAP (as applicable).

9.10   Withdrawal of approvall

(a)   Matatū Aotearoa may withdraw approval of a programme where:
   i.   the provider has submitted a written request that approval be withdrawn; or
   ii.   the provider has notified Matatū Aotearoa that the programme is no longer being taught; or
   iii.   new Requirements have been published by Matatū Aotearoa and an existing programme has not transitioned to the new Requirements; or
   iv.   it is satisfied that the programme does not comply with Māori Medium ITE Requirements – in particular, that the assessment framework does not provide sufficient assurance that graduates meet the Paerewa (in a supported environment).

(b)   In circumstances in which Matatū Aotearoa is considering withdrawing programme approval:
   i.   Matatū Aotearoa must give written notice to the provider concerned stating the grounds on which the Matatū Aotearoa is considering withdrawing approval; and
   ii.   Matatū Aotearoa must give the provider a reasonable time (as specified in the notice) to make submissions on the matter; and after considering those submissions, Matatū Aotearoa may withdraw approval if it considers there are reasonable grounds to do so, and must notify the provider of the withdrawal and the reasons for it.

c)   If Matatū Aotearoa withdraws a programme approval, then Matatū Aotearoa will not grant a practising certificate to any graduate who is admitted to the programme after the date of withdrawal of approval by Matatū Aotearoa.

9.11   Provision of assessment information

(a)   Matatū Aotearoa may require:
   i.   assessment information from providers in order to carry out national moderation of provider judgements of whether graduates meet the Paerewa (in a supported environment), or
   ii.   that the provider participates in a national moderation process.

(b)   Providers must supply the requested information or participate within a reasonable time period.

(c)   Any information collected in (a) must be used in such a way as to maintain student privacy.

9.12   Conducting of Audits and Special Reviews

(a)   Matatū Aotearoa may undertake an audit of a programme from time to time to check compliance with these Requirements.

(b)   Matatū Aotearoa may undertake a special review of a programme where concerns about a programme or type of programme have come to its attention.

(c)   Matatū Aotearoa will give a provider reasonable notice of any audit or special review Matatū Aotearoa intends to undertake.

(d)   The provider must provide relevant information and otherwise co-operate with Matatū Aotearoa for the purposes of an audit or a special review.

9.13 Fees payable to Matatū Aotearoa

(a) The full (and reasonable) costs associated with:

  i. considering whether or not to approve a programme;

  ii. considering major changes to an approved programme;

  iii. reviewing whether or not a programme should continue to be approved,

  iv. programme monitoring; and

  v. undertaking special reviews (where appropriate),

must be met by the relevant applicant/provider, unless otherwise agreed with Matatū Aotearoa. This includes travel, accommodation, meals as appropriate, and the daily rate of all of the panel members, and monitors.

Ngā Whakaritenga

Authority

The Requirements are made under section 479 of the Education and Training Act 2020 and constitute:

(a) standards for qualifications that lead to teacher registration, and

(b) the process for conducting approvals of teacher education programmes.

Commencement

The Requirements come into force on 1 July 2019.

Transition

If a provider delivers an ITE programme approved under the previous Programme Requirements, that provider must apply for approval under these new Programme Requirements by 1 January 2022, unless Matatū Aotearoa has agreed to a later date.

Documentation Expectations

Programme approval is undertaken in conjunction with the New Zealand Qualifications Authority (NZQA), and the Committee on University Academic Programmes (CUAP). These organisations have approval criteria relevant for any qualification and programme, whether it be teaching, nursing, or engineering etc. Details of these criteria can be found at:

- https://www.nzqa.govt.nz/Māori-and-pasifika/te-hono-o-te-kahurangi/
- https://www.nzqa.govt.nz/assets/Providers-and-partners/Registration-and-accreditation/Degree-approval-and-monitoring/guidelines-degree-and-related-quals-v2.pdf
- https://www.universitiesnz.ac.nz/sites/default/files/uni-nz/CUAP_Handbook_2018_Web.pdf

Matatū Aotearoa wants to avoid duplication of requirements and associated documentation. Our focus therefore is on whether there is an ITE-specific element in addition to the NZQA/CUAP.

Glossary

Ākonga	means young people, learners in a kura/school, early childhood centre
Kaiako Hāpai or Associate Teacher	means a kaiako in a kura or centre who supervises tauira on a professional experience placement.
Conceptual Framework	means a framework outlining the philosophy, beliefs, and values that underpin, and are integrated into, an initial teacher education programme.
Māori Medium programme	means a programme that: (a) prepares tauira to deliver learning programmes and curricula requirements of Māori medium early childhood and/or primary, and/or secondary settings that may include Te Whāriki, Te Marautanga o Aotearoa, Te Aho Arataki Marau, Te Marautanga Aho Matua, Te Marautanga o ngā Kura ā-iwi, and other such curriculum documents; and (b) is delivered in at least 51% te reo Māori.
Ngā Tikanga Matatika	means Ngā Tikanga Matatika mō te Haepapa Ngaiotanga
Pia	means a provisionally certificated kaiako who is beginning their teaching career.
Tauira	means a student enrolled in an initial teacher education programme, and includes an employment-based trainee teacher.
Te Mana Tohu Mātauranga	means the New Zealand Qualifications Authority
Matatū Aotearoa	means the Teaching Council of Aotearoa New Zealand
Ngā Tikanga Matatika me Ngā Paerewa	means Ngā Tikanga Matatika mō te Haepapa Ngaiotanga me Ngā Paerewa mō te Umanga Whakaakoranga.
Paerewa	means Ngā Paerewa mō te Umanga Whakaakoranga.

Definition of technical terms

In these Requirements, unless the context otherwise requires:

Glossary	
Act	means the Education and Training Act 2020
Approval	means a kaiako in a kura or centre who supervises tauira on a professional experience placement.
Conceptual Framework	means approval of a programme as a teacher education programme under section 479 Functions of Teaching Council (1) (i) to conduct, in conjunction with quality assurance agencies, approvals of teacher education programmes.
Audit	means an inspection or examination of a programme's documented policies and procedures, candidate selection records, and student assessment information to verify regulatory compliance and/or consistency of assessment decisions.
Credit Recognition and Transfer (CRT)	means a formal process whereby credit for outcomes already achieved by a student in relation to a qualification is recognised as credit for comparable outcomes in another qualification.
CUAP	means the Committee on University Academic Programmes.
Employment-based trainee teacher	means a person who is undertaking an initial teacher education programme that includes a period of employment by a board
Employment-based trainee teaching position	means a position established by the Secretary under section 615(1)
In a supported environment	(in the context of meeting the PaerewalStandards) means an ITE programme environment that is more supported (through the programme and on professional experience placements) than would be typical for a fully certificated teacher
ITE	means initial teacher education.
Key Teaching Task	means a teaching task that a kuralearly learning leader can have trust in a beginning teacher being able to carry out independently on day one on the job.
NZQF	means the New Zealand Qualifications Framework.
Previous Programme Requirements	means the Approval, Review and Monitoring Processes and Requirements for Initial Teacher Education Programmes, October 2010 (amended June 2013, July 2015, September 2016 and February 2017).

Professional experience placement	means a block of time during which a tauira can gain experience under supervision in a kura or centre, to practise and hone their skills and knowledge, and to help them understand the links between theory and practice in authentic settings.
Programme	means a programme of study (which may be delivered at more than one site and/or remotely) leading to a teacher education qualification.
Provider	means an institution or organisation providing an initial teacher education programme.
Qualification	means a teacher education qualification approved by NZQA, awarded upon successful completion of an approved ITE programme, that leads to teacher registration.
Recognition of Prior Learning (RPL)	means a process that involves formal assessment of the relevant and current knowledge and skills of tauira (gained through prior learning), to determine achievement of learning outcomes of a programme for the purposes of awarding credit towards that programme.
Requirements	means the set of standards for qualifications that lead to teacher registration made under Schedule 3, section 479 of the Act
Special Review	means a review (other than a scheduled review) of an approved programme or elements of a programme, undertaken where concerns about that programme, or type of programme, have come to the attention of Matatū Aotearoa.
Teacher education programme	in this context means an initial teacher education programme.
UE	means University Entrance.

Alignment of programme approval, monitoring and review requirements to Ngā Wāhanga o Te Whare o Rongotauira

Requirement	Wāhanga
1.1 Meeting the standards (in a supported environment) The programme must be designed and delivered to ensure that graduates can demonstrate that they meet the Standards (in a supported environment).	• Ngā Heke • Mauri
1.2 Upholding the expectations of the code and underpinning the values The programme must be designed and delivered so as to ensure that graduates can demonstrate that they are able to uphold the expectations outlined in the Code and the values that underpin it.	• Mauri
1.3 Design and delivery based on authentic partnerships Programme design and delivery must be based on authentic consultation and partnership with relevant key partners. There must be a plan to show how authentic partnerships with key partners (with mutual benefits that are explicit and interdependent, structured, and with a shared responsibility for success) will be strengthened and expanded over the following two to three years.	• Ngā Heke • Mauri
2.1 Programme development, design and structurE The programme must lead to a teaching qualification that is at least a Bachelor's degree or a Graduate Diploma, at Level 7 or above, on the New Zealand Qualifications Framework (NZQF).	• Ngā Kokonga • Ngā Poupou
2.2 Unpacking of the standards The Standards must be unpacked in a contextualised, comprehensive and rigorous way to ensure that the capability of student teachers to meet the intent of each standard (in a supported environment) will be assessed.	• Ngā Heke • Mauri
2.3 Programme coherence The programme must integrate theory and practice in an effective and coherent way.	• Ngā Heke
2.4 Programme structure and content The programme must be structured in such a way, and contain such core elements, to ensure that graduates are able to demonstrate that they meet the Standards (in a supported environment).	• Ngā Poupou • Mauri
2.5 Graduand information to be provided to the Council REQUIREMENT Providers must supply the Council with graduand details, in an agreed format, as soon as reasonably practicable after eligibility to graduate from the programme has been confirmed. The graduand details will be: • name • date of birth • name of programme • qualification eligible for • date of completion of the programme.	• Ngā Kokonga

3.1 Delivery methods sufficient for graduates to meet the standards (in a supported environment)

• Pou Tokomanawa

Delivery methods, including pedagogical approaches employed, the mode of delivery, delivery sites, and the timing and nature of professional experiences are adequate and appropriate given the need for graduates to demonstrate that they meet the Standards (in a supported environment).

3.2 High-quality features of professional experience placements

• Pou Tokomanawa
• Pou Tuarongo

Professional experience placements must have the following high quality features:
- the purpose of the professional experience placement is fully understood, negotiated and enacted by all participants;
- an authentic partnership between the provider, and the school(s)/kura/centre(s) [refer 1.3];
- roles and responsibilities are clearly defined and well understood, especially those of the visiting lecturer/staff, the associate teacher and the student teacher;
- professional learning opportunities for the associate teacher (and visiting lecturer/staff) fully prepare those involved for their roles in supporting student teachers during their professional experience placements;
- student teachers are suitably prepared for their professional experience placements, and willing and able to take agency and to develop adaptive expertise with support;
- if a student is placed with one associate teacher, the whole school/kura/centre takes responsibility for the placement and is the site of learning for all involved;
- every aspect of the ITE programme is integrated, so that there is not a sense of "theory" and "practice" being enacted separately in different settings; and
- formative and summative assessment of student teachers is a transparent and agreed process, with shared expectations between the provider, the school(s)/kura/centre(s) and the student teacher.
- The Council will consider written requests to not have a specific high-quality feature(s) present in a programme. Such requests must:
- justify why that feature(s) is unreasonable, given the circumstances and the setting;
- demonstrate that proposed alternate feature(s) will just as effectively support student teachers to meet the Standards (in a supported environment); and
- be supported by key partners.

Professional experience placements must be undertaken in approved settings in new zealand.

The Council will consider written requests to have a proportion of placements undertaken outside of New Zealand. Such requests must justify how an overseas placement will effectively support student teachers to meet the Standards (in a supported environment).

3.3 Support during professional experience placements

Professional experience placements are to be carried out by Associate Teachers, who must be teachers who hold a current full practising certificate or full (2) practising certificate/Subject to Confirmation.

Professional experience placement interactions/observations are conducted by ITE staff who are registered teachers who currently hold a full practising certificate or full (2) practising certificate/Subject to Confirmation. The major proportion of these interactions/observations are to be conducted by ITE.

Staff who teach in the ITE programme in which the student teachers are enrolled. Those contracted to do professional experience visits on behalf of the provider will be well prepared (for example, be familiar with the programme) and supported to undertake this work.

- Ngā Kokonga
- Pou Tokomanawa

3.4 Number of opportunities to pass each professional experience placement

An ITE student will have two opportunities to pass each professional experience placement, unless there are extenuating circumstances.

- Ngā Kokonga
- Pou Tokomanawa

3.5 Minimum professional experience placement periods

There must be a minimum of 80 days of professional experience placements for:

a. 1-year and two-year programmes,

b. Field-based ECE programmes, with a minimum of 40 days being away from the home school, kura, centre or chain of centres, and

c. Limited Authority to Teach (LATs) on employment-based programmes, with a minimum of 40 days being away from their home school or kura.

There must be a minimum of 120 days of professional experience placements for 3-year programmes or longer (excluding those covered by above).

- Ngā Kokonga
- Pou Tokomanawa

3.6 Staff contributing to knowledge of teaching

Amongst the teaching staff, there must be an appropriate balance of research and practitioner expertise, with research contributing to the body of knowledge about teachers and teaching, and learners and learning.

- Pou Tuarongo
- Ngā Kokonga

4.1 Assessment framework for meeting the standards (in a supported environment)

There must be an assessment framework that provides confidence that assessment tasks and assessment processes are suitably robust that those who graduate meet the Standards (in a supported environment) and can therefore be entrusted to effectively take on the role of a beginning teacher.

The framework must be developed with regard to the Mātāpono Aromatawai for Meeting the Standards (in a supported environment), December 4 2018 to ensure that:
- assessments across the programme capture the student teacher's capability to work effectively with diverse learners, in multiple settings;
- summative assessment decisions draw on a variety of robust information from a range of assessment sources and types; and
- assessment processes seek consensus among key partners about judgements of student teachers' capabilities.

- Mauri
- Pou Tokomanawa

4.2 Culminating integrative assessment

• Mauri
• Pou Tokomanawa

In addition to 4.1, the assessment framework must contain a culminating integrative assessment that assesses whether a student teacher is able to effectively integrate theory and practice, and synthesise their learning across the Standards. This assessment will need to:

• be undertaken towards the end of the programme;

• have credit-value;

• be based on an open ended (i.e. not easily resolved) authentic practice situation(s) that requires complex decision-making and the synthesis of learning (cognitive and affective) from across the programme;

• build on other assessments through the programme to help enhance provider judgement that a student has met the Standards (in a supported environment) and as such, is ready to teach; and

• be presented orally, or primarily orally with a written element.

A culminating integrative assessment may be more than one assessment if the Council is satisfied that such assessments combine to coherently assess that a student can effectively integrate theory and practice, and synthesise their learning across the Standards.

4.3 Key teaching tasks

• Mauri
• Pou Tokomanawa

In addition to 4.1, the assessment framework must contain:

• a set of at least 10-15 key teaching tasks that graduates from the programme can be entrusted to be capable of carrying out as a beginning teacher on day one on the job;

• an explanation of how the key teaching tasks connect to the Standards; and

• an explanation of how student teachers will be assessed on their mastery of the key teaching tasks.

5.1 Programme content in te reo māori

• Ngā Kokonga
• Ngā Poupou

Programme content must be delivered in te reo Māori for a minimum of 81% of the programme for Level 1 Māori medium immersion programmes and 51 - 80% of the programme for Level 2 Māori medium immersion programmes.

5.2 Incorporation of tātaireo (or equivalent) into programme

• Ngā Poupou

TātaiReo (or an equivalent framework) must be been incorporated into the structure, delivery and assessment processes of a Māori medium programme.

6.1 Academic requirements for admission qualifications • Ngā Kokona

In order to gain entry to Bachelor's degree programmes, candidates must:

a) For those under 20 years of age:

    i. hold UE or a recognised equivalent such as International Baccalaureate or Cambridge International, or

    ii. be able to demonstrate to the satisfaction of the provider that they have the skills and ability to study at a tertiary level.

b) For those 20 years of age and over without UE, be able to demonstrate to the satisfaction of the provider that they have the ability to study at a tertiary level.

In order for a programme to accept candidates under 20 years of age without UE under a(ii), the Council must be satisfied that the programme has:

- policies and procedures outlining the criteria for how decisions will be made on whether a candidate has the ability to study at a tertiary level;
- a means of monitoring their progression to enable them to meet the Standards (in a supported environment) by graduation;
- appropriate support mechanisms in place; and
- exit pathways for student teachers who are clearly not achieving the academic or professional experience outcomes, and are unlikely to be able to meet the Standards (in a supported environment) by the end of the programme.

In order to gain entry to Graduate Diploma, Postgraduate Diploma or Master's programmes, candidates must hold a Bachelor's degree at Level 7 on the NZQF, or a recognised equivalent.

The Council will consider exemption requests submitted by providers from the requirement for a Bachelor's degree at Level 7 for entry to Graduate Diploma, Post-Graduate Diploma or Master's programmes:

- for an individual programme:
  - with an entry pathway specifically designed for teacher cohorts that may be in short supply; and/or
  - where candidates have a combination of skills, experience and qualification(s) such that the Council is assured they have in-depth expertise in a curriculum area that will enable them to advance student learning.
  - In all cases, the provider will need to be satisfied that candidates will be able to study at this qualification level.
- for an individual candidate - with a set of qualifications gained overseas that assures the Council they will be able to study at this qualification level.

Sufficient Subject Depth (Secondary programmes only)

In addition to the qualification requirements, the provider must be satisfied that those candidates seeking to enter a secondary programme have a body of knowledge from Levels 5 to 7 or higher in their entry qualification, that is relevant for teaching a particular secondary school subject.

6.2 Competency in english language, te reo māori, literacy and numeracy (english medium programmes)

English Language Competency

Prior to entry, candidates for English medium programmes must demonstrate English language competency by providing one of the Council's approved evidence of English language competency, as follows:

a. New Zealand University Entrance literacy credits at either NCEA level 2 or 3;

b. New Zealand University Entrance;

c. New Zealand tertiary entrance qualification gained on completing senior secondary school prior to the introduction of the current University Entrance;

d. International Baccalaureate full diploma in English medium (24 points minimum).

e. Cambridge International Examinations minimum 120 points on the UCAS Tariff plus meeting the CIE literacy requirements;

f. All primary schooling and at least three years secondary schooling completed in the English language and while living in New Zealand, Australia, Canada, the Republic of Ireland, the United Kingdom, the United States of America or South Africa [candidates from South Africa must also provide South African Matriculation Certificate Minimum D pass in English (higher grade) OR South African Senior Certificate Minimum D pass in English (higher grade)];

g. Six years of education comprising secondary schooling to at least year 12 and at least two years of successful tertiary education, taught in English as the primary language of instruction and through face-to-face learning and assessment such as tutorials and labs completed in the English language and while living in New Zealand, Australia, Canada, the Republic of Ireland, the United Kingdom, the United States of America or South Africa [candidates from South Africa must also provide South African Matriculation Certificate Minimum D pass in English (higher grade) OR South African Senior Certificate Minimum D pass in English (higher grade)];

h. Awarded a Bachelor's degree (with or without Honours), Master's degree or other qualification at NZQF level 7 or above which took two or more years of full-time study to complete, and

   i. was taught in English as the primary language of instruction and through face-to-face learning and assessment such as tutorials, presentations, seminars, and supervisory meetings, and

   ii. the qualification was gained while living in New Zealand, Australia, Canada, the Republic of Ireland, the United Kingdom, the United States or South Africa;

i. Awarded Cambridge Certificate in Teaching English to Speakers of Other Languages (CELTA);

j. Awarded Trinity College London Certificate in Teaching English to Speakers of Other Languages (CertTESOL);

continued...

• Not applicable for Māori Medium programmes (immersion level 1-2)

k. Achieved an outcome in one of the approved tests which is equivalent to or better than those specified (see table below) within the past two years:

Test	Listening	Reading	Writing	Speaking	Overall mark (in one test)
Cambridge English exams C2 Proficiency (CPE) or C1 Advanced (CAE) or Cambridge English exams B2 First (FCE)	Minimum of 185	Minimum of 185	Minimum of 185	Minimum of 185	Minimum of 185
International English Language Testing System (IELTS) Academic	7.0	7.0	7.0	7.0	7.0
International Second Language Proficiency Ratings (ISLPR)	4	4	4	4	4
Pearson Test of English (PTE) Academic	65	65	65	65	65
TOEFL Internet-based test (iBT)	24	24	27	23	Minimum of 94
Trinity ISE III (3)	Pass with Merit	Pass with Merit	Pass with Merit	Pass with Merit	Pass with Merit

The Council will consider written exemption requests from the provider for exceptional cases where none of the approved evidence of English language competency can be provided, but there is other evidence of a very high standard of English language competency.

Literacy and Numeracy competency

Prior to entry, candidates for English medium programmes must:
- pass the literacy competency assessment, as set by the provider; and
- pass the numeracy competency assessment, as set by the provider.

The pass level in literacy and numeracy must be no lower than the equivalent to UE in literacy and numeracy.

Te Reo Māori competency and progression

Candidates selected for entry into an English medium programme must be assessed on their te reo Māori competency as close as reasonably practicable after entry.

English medium programmes must progressively monitor and support competency in te reo Māori during the programme using sound practices in second language acquisition.

6.3 Competency in te reo māori, literacy and numeracy (māori medium programmes)

• Pou Tāhū

Te Reo Māori Competency At Entry

Prior to entry, all candidates for Māori medium programmes must demonstrate te reo Māori competency by providing one of the following types of evidence:

• Achieved Whakamātauria Tō Reo Māori Level 3 (National Māori Language Proficiency Examinations);

• Undertook all primary schooling and at least three years secondary schooling in te reo Māori; or

• Undertook five years of secondary schooling in te reo Māori.

The Council will consider written exemption requests from the provider for exceptional cases where none of the approved evidence of te reo Māori competency can be provided, but there is other evidence of a high standard of te reo Māori competency.

Literacy and numeracy competency

Prior to entry, candidates for Māori medium programmes must pass the literacy competency assessment in te reo Māori as set by the provider; and pass the numeracy competency assessment in either te reo Māori or English, as set by the provider. The pass level in literacy and numeracy must be no lower than the equivalent to UE in literacy and numeracy.

Te Reo Māori Competency Progression And Assessment

Māori medium programmes must progressively monitor and support competency development in te reo Māori during the programme in accordance with TātaiReo or an equivalent framework. Learning and teaching should be underpinned by second language acquisition theory and methodology. Student teachers in Māori medium programmes must be assessed on their te reo Māori competency prior to graduation.

6.4 Values, dispositions and fitness to teach

• Pou Tāhū
• Ngā Kokonga

Candidates must arrange for referees to send confidential written referee reports directly to the provider. Candidates must undergo a visual interview or other face to face selection process, to determine:

a. their disposition to teach, through judging their ability to meet the values that underpin Our Code Our Standards;

b. their ability to meet the Code of Professional Responsibility (in a supported environment); and

c. any other relevant matters identified in consultation with key partners.

Design of the selection process must be in partnership with schools/centres/kura and Māori and iwi so that they have confidence in it. Where reasonable and appropriate, schools/centre/kura staff, and Māori and iwi should be involved in the selection or assessment of individual candidates.

6.5 Police vetting

• Ngā Kokona

All candidates must undergo police vetting in accordance with the Vulnerable Children's Act 2014. All candidates must sign a declaration of convictions, pending charges or matters which may impact on their ability to register as a teacher, including mental and physical fitness. The declaration will include a commitment to immediately disclose any such matters that arise while enrolled in the programme.

6.6 Recognition of prior learning (rpl) and, credit recognition and transfer (crt)

• Ngā Kokonga

There are clear, relevant and appropriate policies for recognition of prior learning (RPL) and credit recognition and transfer (CRT). In developing such policies, consideration must be given to:

- the currency of the prior learning;
- the extent to which the prior experience or learning matches the relevant learning outcomes;
- not compromising the coherence of the programme;
- student teachers having a range of professional experience placements relevant to the sector in which they are intending to teach;
- the level of support necessary to enable that student teachers ultimately meet
- the programme requirements; and ensuring student teachers complete at least one full year of study in the final year of the qualification. This may be completed part-time.

RPL

RPL cannot be double-counted. If RPL has been given for one of the qualifications used to gain entry to an ITE programme, it cannot be used again for credit/points reduction in the ITE programme. No RPL is to be given for professional experience placements in one-year programmes or the final year of a programme.

CRT

Credit recognition and transfer can only occur if there is at least an 80% match in relation to learning outcomes and assessments passed. This is especially important for professional experience placements. Details of papers/courses credit transferred are clearly documented and a copy of the documentation given to the student to provide when they apply for teacher registration.

6.7 Maximum programme completion period

• Ngā Kokonga

Maximum programme completion policies (for both full and part time study) must be clearly documented. In developing such policies, consideration must be given to ensure that graduates:

- will have up to date knowledge of current research, national initiatives, recent developments in the field of education, and very recent sustained professional teaching experience; and
- have completed a recent sustained block of professional service placements, so as to provide assurance that they are ready to teach.

7.1 Internal and external moderation

• Ngā Kokonga

Internal and external moderation plans must be clearly documented. There must be a process for ensuring that moderation results feed back into the ongoing improvement of assessment practices, and programme reviews. If requested, the provider must participate in a national moderation process by either:

- making available to the Council, upon request, assessment decisions and moderation results associated with graduates meeting the Standards (in a supported environment), or
- participating in national moderation meetings.

Our purpose

"

The purpose of the Teaching Council is to ensure safe and high-quality leadership, teaching, and learning for children and young people in early childhood, primary, secondary, and senior secondary schooling in English-medium and Māori-medium settings through raising the status of the profession.

Education and Training Act 2020, section 478

**Teaching
Council of
Aotearoa
New Zealand**