

# Ministry of Education Ngā Kete Kōrero Trial

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**FINAL REPORT**

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# 1. Executive summary

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1. This report provides an overview of feedback received from nine kura participating in the trial of books that have been relevelled using the refreshed Ngā Kete Kōrero framework. The evaluation involved firstly gathering feedback on design changes to the books, in particular: the new level stamp and level colours; the placement of the stamp and colours; and design changes to the layout of the books including font size, font type, spacing and images. Secondly the evaluation involved gathering feedback from kaiako on how easy it was to use the books that had been relevelled with a specific focus on the new transitional levels. The Ministry was also interested in kura views on how best to rollout the books that had been relevelled.

## Design and layout

2. Overall the changes were received well. Kura liked the placement of the new stamp and the full colour on the back cover making the level easy to identify. The most common improvement was a request for a strip of the level colour to come through to the left-hand side of the front book cover making it easier for the Kaiako to see the level at a glance. This feedback came from three of the seven kura.
3. A small group of respondents did not see the relevance of the circle and the design to the kete and preferred the old design and the placement at the centre of the book. This suggests that the design change requires some socialisation so kura know that the integrity of the kaupapa (kete korero) is still being maintained through the new design change.
4. Feedback regarding the changes to font and spacing were mixed. The font size followed by the spacing was liked the least. The quality of the images was mostly liked however 45% either liked a little or did not like the relevance of the images.
5. While the feedback leaned more towards liking the changes some arguments for disliking the changes are convincing. These are:
  - Font size is too small for tamariki learning to read as well as for use in shared reading.
  - Spacing is too close for readers still navigating text with their fingers.
  - Font type needs to support how tamariki learn to write and needs to minimize any confusion for tamariki around letter identification, especially the letter 'a'.
  - It is important images (and content) relate to the world of tamariki Māori.

6. Kura also commented on the inclusion of the word count and kupu whakamārama which was liked. Kura also requested consideration of larger books for shared reading; online resources making books more accessible at home; summaries and comprehension activities to support each reader and iwi-centred resources.

### Experience of using the re-levelled books

7. All the kura found the re-levelled resources easy to use with their tamariki. The kura all commented that the transitional level books helped smooth the transition from one level to the next; helped the kaiako to split reading groups with more precision allowing ākongā opportunities for extension; and motivated and engaged ākongā in their own learning.

### Rollout of re-levelled books into the sector

8. Overall the kura felt that the distribution of books needed to be equitable and fair and determined by the needs of the kura. Some kura were well resourced with titles while others had very little either due to the fact that they were immersion classes in an English medium setting and therefore were often overlooked for total immersion resources; or they were relatively new and could no longer access books that were out of print.
9. Ideally kura would like both print and electronic copies of books so they are easy to access and advance teaching and learning through hyperlinks to resources and activities. All of the kura considered a reasonable number of copies per title was ten. This more than accommodated the average size of their reading groups. Kaiako also preferred new titles to be distributed by kete to assist with the organising and storing of books in kura resources rooms. Kura felt the ideal time to send out new resources was at the end of each term or the beginning of term one to coincide with planning and assessment activities.
10. Professional development and support was the biggest need for kura kaiako. Those who were using Ngā Kete Kōrero books felt that it had been a while since they received any professional development or refreshed guidelines to support their use of Ngā Kete Kōrero. Kaiako felt that refreshed guidelines with professional development support for kaiako to review the levels, to review how to assess and transition students, to extend learner comprehension, inquiry and inferencing; and support to maintain running records is essential to using the pukapuka to support reading in kura. The opportunity to review the books, the professional support and the framework in 12 to 18 months was also recommended in order to gather kura and kaiako feedback and reflections on what worked well and where further improvements could be made.

11. Kura also felt that content needed to be refreshed with topics relevant to tamariki including sports, gaming and digital technology; as well as content that supported competency and behavior development. Kura were also in need of iwi specific stories that used iwi dialect.

## 2. Introduction

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### Ngā Kete Kōrero

12. Ngā Kete Kōrero is a framework used to determine the reading difficulty of texts in te reo Māori. The framework was organised into four kete and 11 levels: Kete Harakeke (emergent); Kete Kiekie (early reading); Kete Pingao (early fluency) and Miro (fluency).
13. In 2016 the Ministry commissioned a review of the framework which was conducted by Kia Ata Mai. The review resulted in changes to the framework, most importantly transition levels were added to the framework increasing the number of levels from eleven to twenty. Recommendations were also made on design and content changes to the existing suite of Ngā Kete Kōrero books.

### Evaluation

14. The Ministry has taken on board the recommendations of the review and re-levelled and re-designed existing Ngā Kete Kōrero resources. The Ministry then commissioned Te Paetawhiti Ltd to evaluate the the resources in ten kura. The feedback from the trial and evaluation of the books will inform the continued re-levelling and republishing of Ngā Kete Kōrero reading resources.
15. Specifically, the Ministry required:
  - a. Feedback from the sector on the design of the revised pukapuka.
  - b. Feedback on the revised framework, what works well, not so well (ideally relative to what they have been using prior).
  - c. Feedback on how best to successfully implement the framework across all Māori-medium schools including dual medium.
16. The evaluation was conducted in three phrases as follows:
  - **Phase 1:** This phase involved engaging kura to participate and then delivering the books to key people in the kura. During the visit the evaluator discussed the changes in the framework; the purpose of the trial and the process for gathering feedback (refer Appendix Two: Information sheet and consent form and Appendix Three: Ngā Kete Kōrero Pātai).
  - **Phase 2:** This phase involved gathering feedback from the kura on the design of the books. Each kura was provided hardcopies of a short survey to complete asking their views on the new level stamp; the new level colours; and design changes to font type; font size and spacing. Where possible the evaluators met with the kura to discuss their responses to the survey.

- **Phase 3:** This phase involved gathering final feedback from kura on the implementation of the trial books into their reading programme (what worked, didn't work) and what advice they have for the Ministry on how best to roll out the relevelled books.

## Purpose

17. The purpose of this report is to share the findings from the First Impressions Survey distributed to all participating kura to complete (refer Appendix Four: First Impressions Survey); and the findings from the phase three interviews with kaiako in the participating kura.

## Participating kura

18. As at the end of June 2019 we had nine kura participating in the trial (refer table 1). The kura have not been named in this report in order to ensure anonymity of responses.

**Table 1: Ngā Kete Kōrero Trial Kura**

Location	Type	Location	Type
Northland	Kura-ā-iwi	Bay of Plenty	Kura kaupapa Māori – Te Aho Matua
Waikato	Dual medium	Bay of Plenty	Dual medium
Waikato	Dual medium	Tairāwhiti	Dual medium
Waikato	Section 156 Special Character	Horowhenua	Kura kaupapa Māori – Te Aho Matua
Waikato	Kura-ā-iwi		

19. By the end of term 2, we had received 21 completed surveys from across seven of the nine kura. A further eight responses were received in term 3 from the remaining two kura (one respondent did not complete the survey fully). Two survey respondents (individuals) provided general feedback across all books rather than a specific book. One kura sent in one response reflecting feedback from eight Kaiako.
20. Twenty-six books were individually reviewed: seven from Harakeke; three from Harakeke | Kiekie; eight from Kiekie; one from Kiekie | Pingao; and seven from Pingao. A summary for each book reviewed is provided in Appendix 1.
21. The nine kura were visited at least twice over the duration of the review, in some cases three times. One kura provided their final feedback via Skype.



### 3. Phase one | Preparing for the trial

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#### Engaging kura to participate

22. In order to complete the evaluation in the timeframe the evaluation team approached kura they had an existing relationship with to determine their willingness to participate. Consideration was given to approaching a range of kura that reflected the diversity of the Māori medium sector including kura kaupapa Māori (Te Aho Matua); kura-ā-iwi; dual medium kura (that is schools that offered instruction in English, and Māori (immersion and/or bilingual)); and te reo Māori special character kura that do not affiliate to Te Aho Matua or kura-ā-iwi.
23. Engaging the kura was an iterative process in that the team approached ten kura at the same time and as they confirmed their willingness to engage, or not, we then approached other potential kura. This approach became problematic when kura did not respond to the invitation to participate however the evaluation team felt obliged to keep the invitation open until such time as it was declined. This meant the team could not approach any other kura until one declined to prevent oversubscribing the trial which would have meant additional cost to the Ministry to print more copies of the titles; and additional pressure on the evaluation budget. The impact of this approach was that we were only able to secure participation from nine kura within the timeframe.
24. While the kura approached were generally willing to participate in the trial they were concerned with the ability to trial the books in the timeframe (approximately 10 weeks). Furthermore there were delays in making the books available to kura which meant the trial started later in term two than expected therefore the phase three data was collected in term three. Nine kura agreed to participate in the trial.
25. Once the kura agreed to participate a time was arranged to meet with the kura in person to deliver the books and talk directly to the kaiako who were trialling the books in their classrooms. During this visit kura were provided with:
  - a. Over two hundred relevelled pukapuka from Harakeke to Muka.
  - b. An information sheet and consent form.
  - c. Clear instructions on what is required from them and by when.
  - d. A response form (or a survey link) for the Kaiako to complete based on their first impression of the books.
  - e. A list of reflective questions for the kaiako to consider prior to the stage three interview.

## Selecting pukapuka for the trial

26. It was intended that the kura would select which titles they wanted to trial in their classrooms before they started the trial. However, this proved logistically challenging as well as time-consuming for the kura kaiako as they didn't have the time to familiarize themselves with the new levels, the titles and what met the needs of their learners before they started the trial. In the end, it was decided by the Ministry to provide each of the trial kura with a full set of all the relevelled titles. The kaiako then selected from the set of books which ones they would review.

## Key informant interviews

27. The evaluation team also interviewed the publisher of the relevelled books and the developer/author of the Ngā Kete Kōrero framework. These interviews assisted the team to understand what changes had been made to the framework and to the design and layout of the relevelled books.

## 4. Phase two | First impressions of design and layout

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### Book cover

#### First impressions of the cover (front and back) of the book

28. Kura first impressions of the books were mostly positive with most of the feedback stating the book covers in particular were clear, simple and concise. Kura commented that the size and colour of the title headings made it easy to read and the pictures generally related well to the topic of the book and connected to the realities of tamariki Māori.
29. Some design features were not clear to kura including conventions around capitalisation of headings in book titles and why some pictures on the front cover are smaller than others creating a lot of used space.
30. All kura noticed and commented on the new stamp and colours which is covered in more detail in the following sections.

### Level stamp

#### What kura liked or disliked about the design and placement of the stamp

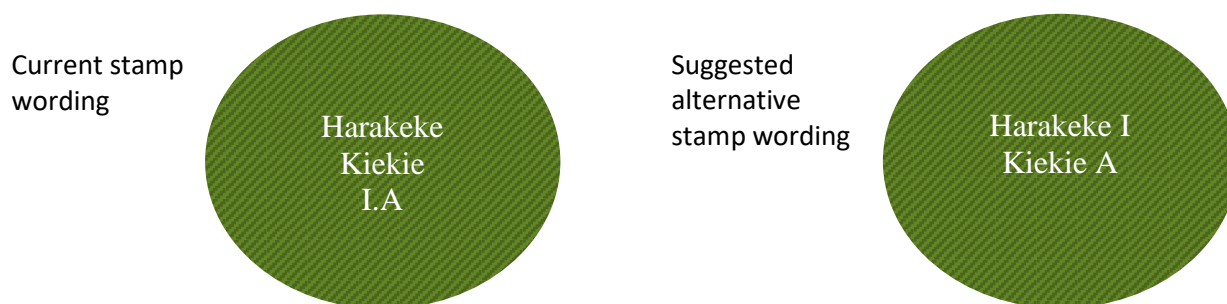
31. Comments from kura regarding the new level stamp and placement on the book were mostly positive. Kura thought the new level stamp design was appropriate; it was easy to identify the level; the level descriptor was large, clear to see and easy to read; and the placement at the top corner of the book made it easier for the kaiako to locate the level.
32. Mostly the kura liked the consistent placing of the stamp and levels on the top corner of every book. There were four respondents that suggested placing the stamp on the front cover of the book, and/or the spine to make it easier for the Kaiako to locate the level. This view was countered by a different respondent (reading recovery teacher) who liked the fact that the front cover wasn't cluttered with the detail of the levels as this could create a distraction for the reader. Two respondents preferred the stamp when it was in the middle of the back cover.
33. Two kura questioned the appropriateness of the new design and thought the stamp should reflect a 'kete' as in previous books rather than a circle and whariki design as indicated in the following comments:

*The circle doesn't represent a kete.*

*The design of the new level stamp – we didn't like this at all, we felt it was incorrect, inconclusive, small and confusing. We prefer the big kete that used to do show the level better.*

*The kete makes more sense as the collection is called Ngā Kete Kōrero.*

34. This suggests the design change requires some socialisation so kura know that the integrity of the kaupapa is being maintained through the new design change.
35. One kaiako questioned the layout of the transitional levels and suggested a clearer alternative as shown in the diagram below.



## Level colours

### What kura liked or disliked about the new colours and colour placement

36. The new colours and placement of the colours was again received positively with few exceptions. The kura respondents liked the fact that the whole back cover was in the level colour making it easy to identify the level. The kura liked the colours and thought they reflected well the concept of the harakeke and the natural environment. One respondent thought that the colour made it easier for the tamariki to identify the level book they are looking for as well.
37. Exceptions included comments that the colours were too dull and could be brighter so they are more appealing to the tamariki. One respondent thought the kiekie colour could be more defined so it replicated the stamp colour.
38. One kura had questions regarding the kupu Māori for the colours being used and the fact that some colours would be hard to find for those kura that are colour coding their storage boxes to align to the colours of the levels. One respondent noted that they would have to replace all the storage boxes for the books, not just Ngā Kete Kōrero books, when the new levelled books are introduced. This respondent thought it would be helpful if the Ministry made colour coded storage boxes available.

39. The most common improvement was a request for a strip of the level colour to come through to the spine and left-hand side of the front book cover making it easier for the Kaiako to see the level at a glance; and also assist with labelling and storage. This feedback came from three of the seven kura as follows:

*Great to have the colour and the back but also would be good to have a strip of the colour on front perhaps on left hand near bind.*

*Liked how back cover matches the colour level, perhaps continue around the front.*

*Is there a possibility of putting colour on left edge of all books?*

*Would be good to have a strip of that colour in front.*

*Add a strip of the colour in the front of the book as I don't look at the back of the book.*

*Love the new design, maybe a colour of level on spine in front on left.*

*What would make it easier is if the spine of the book was coloured to denote the level, would make it easier to select and less work for kaiako relabelling boxes*

40. One kura preferred to have the same colour used across all the levels but it was not clear from their feedback the rationale for this change.

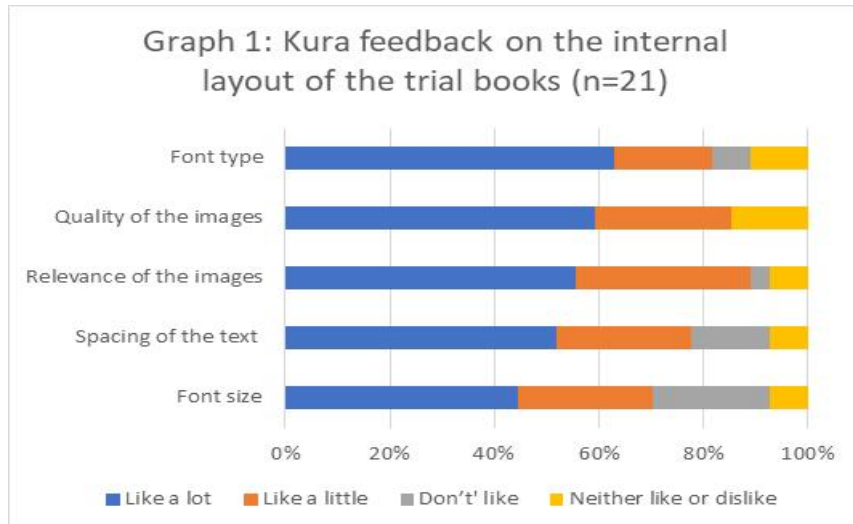
## Miro and Muka

41. Kura were also asked their views on the name change of the final level from Miro to Muka. Eighteen of the twenty-seven respondents agreed with the name change and felt that it related to harakeke and maintained the integrity of the kaupapa. The remaining respondents either didn't understand or see the relevance of the name change.

## Book layout

42. Respondents were asked to comment on the internal design and layout of the books, indicating any areas that they thought were positive or could be improved. The respondents were then asked to rate the extent to which they liked or disliked the font size, font type, spacing between words and the images (quality and relevance).

43. At first glance the kura respondents noticed changes to the size of the text and that the spacing between words was smaller than in the original books. Based on the survey responses (refer graph one) the font size followed by the spacing was liked the least. The quality of the images was mostly liked (59%) however 37% either liked a little or did not like the relevance of the images.



44. One kura provided specific feedback concerning the quality of the texts being reviewed. The kura commented that the book internal design was inconsistent and the books looked cheap and sub-standard. The evaluation team went to speak with this kura following receipt of their survey feedback to ensure they understood the intent of the trial and the trial books. The kura stated they understood the purpose of the trial but stood by their feedback as follows:

*In summary, we were distressed and disturbed by the quality and lack of basic thought that appears to be the outcome of this long awaited review. How can we ever have any confidence in the process or the powers in control if this is what is presented to us? We were excited to hear this was happening and looking forward to a better reading system moving forward for our students. Our students deserve fair and equitable educational resources and we can all attest to the basics being the power of literacy of which reading is a huge part and yet our Māori students continue to be provided with the crumbs hence my earlier comment about institutional racism. I hope that your work with regard to this research will give you an opportunity to advocate on behalf of us and our students to ensure they get the inspirational resources they so justly deserve, no better than main stream but on par which has never been my experience.*

## Font size

45. Forty-four percent of respondents liked the font size, and 48% either liked a little or did not like the changes. Generally, respondents (from across five of the nine kura) preferred a larger font size. Reasons included readability for young readers especially those that are still encouraged to use their fingers to guide their reading.

*The font is smaller to the original pukapuka. I like that my tamariki can wetewete ngā kupu and finger spacing. Please leave the font size the same – bigger*

46. Another respondent did not like the font size as it was too small for shared reading purposes.

*These are shared readers used in bigger groups where kids further back from the front wouldn't be able to see the words.*

47. Most respondents commented on the size with no explanation as to why a larger font is preferred.

Some of the comment are as follows:

*Kāore tino pai te rahi o ngā pū, me nui ake.*

*Prefer the larger font size in the original books.*

*Font size could be bigger.*

*Font - too small.*

*Everything has gone smaller what is the reasoning behind this? Is it the level?*

48. One kura who focused on the Harakeke suite of books felt the font and spacing was better for their learners.

*The font was easier for them to put a matimati mō ia kupu, pai tērā, me te tiriwā, kī mai ngā tamariki, he pai te tiriwā nē? So, he tino rawe ngā tamariki ki te whai atu te kupu, te tiriwā, te kupu, koirā te mea i ako au i ngā tuhituhi, so he mea pai tērā, ngā tamariki Harakeke. And ka orite ki ngā tamariki i piki mai ki te taumata Harakeke EA.*

## Spacing

49. Fifty-two percent of respondents liked the spacing and 41% either liked a little or did not like the spacing. One kura commented the most on spacing noting specifically that the spacing was too close and needed to be wider. Other spacing related comments included spacing between lines which was considered to be good. It was noted by one respondent that the text was left-aligned leaving more white space around the text. This drew more attention to the pictures rather than the words which the respondent thought was good.

*I noticed the spacing of the text between the pictures. Good space so tamariki instantly look to the pictures than to the words.*

50. Another respondent however did not like the fact that sentences were being split due to what appeared to be a layout/spacing matter

*I don't like splitting sentences when there is room on the page, not too appropriate.*

## Font type

51. Sixty-three percent of respondents liked the font type in the books they reviewed. The main concern was distinguishing the letter 'a'. Depending on the font type this could look like an 'e' or an 'ā' for the reader. The preference was for the comic sans type as it was easier to read, it aligned well with how students are taught to write and it was less likely to cause confusion. One respondent however thought that 'ā' could be confused by readers with an 'o', especially with the smaller font size.
52. One kura commented on the use of bold font in one of the books (*Te Whakataetae Waka Ama*), which they thought was inconsistent and unusual for a professional reader.

## Images

53. The images of the books were generally well received with a preference for larger, simple, more colourful pictures to support the text.
54. There were different views as to whether the text should be printed over graphics or not [refer *Piki rere runga hau* as an example]. In the example book, the kura commented that the text is printed on the graphic on one page and on another page the text is printed on white space under the picture. They questioned the inconsistency of the layout as well as the appropriateness of printing on the graphics. Only one other respondent thought the text should not be printed on graphics.
55. Kura also felt that tamariki responded well to images that they could relate to:  
*I had two boys in my higher groups were like "oh titiro Kōkā, orite ki taku tuakana" so they were relating the pictures to their whānau ... to what their whānau would be doing....they were able to talk about "oh orite ki taku tuahine tēnā", you know "he bossy a ia engari, koirā te mahi i mahi māua". Things like that have brought a lot more conversation.*



## Additional feedback

56. A range of additional comments were received that were outside of the original brief of the survey, but were provided in the 'Further Comment' section of the survey. The responses are included as they have relevance to the improvement of publications. The comments were not common across respondents as they relate to improvements to specific books.

### *Word counts*

57. Where word counts were included in books these were received well with one respondent noting that word counts help with pānui haere.

*Show the total number of words in the book, easier for when doing panui haere.*

### *Kupu whakamārama*

58. Where kupu whakamārama were included in the books these were well received

*Kupu whakamārama - great idea for key words and support for teacher and learners.*

### *Summary*

59. One respondent suggested a summary be included in the Kiekie/Pingao books.

*Kki should it also have a summary? That is one of the whaingā however it's hard to find books with a summary.*

### *Book size*

60. One respondent commented on the different book sizes and the challenges this creates with the same level book coming in different sizes.

*Sometimes the size of the book doesn't fit in boxes we have. Managing the resource becomes an issue at times. So if you had four different series in one box - maybe some sort of dividers, just a whakaaro.*

61. There was also a request for bigger books for shared reading. Only one of the trial books was a large book and the kura that provided feedback felt the font was too small for reading and also the kura didn't like the wire binding<sup>1</sup>.

*The wire binding on the big book is ridiculous, this type of binding solution never lasts, renders the books useless in a very short time frame. These also don't have a large enough font because these are shared readers and used in bigger groups where kids further back from the front wouldn't be able to see the words.*

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<sup>1</sup> The wire binding was only used for the trial books.

### ***Comprehension activities***

62. Two respondents suggested including comprehension activities in the books to assist the kaiako to engage the reader.

*Maybe think about comprehension activities attached to each book. These would be very helpful and time saving.*

*Perhaps hei mahi, inferencing and deeper stuff linked to the book...a puna that has mahi ngohe and additional activities on the side to increase whakamārama.*

### ***Online resources***

63. Five kura made comments relating to online resources. Two kura thought that more online resources were needed in order to expose tamariki and whānau to more reading resources in the home.

*Online copies, audio copies, the more exposure our tamariki can get to hear quality examples of reading the better chance they have of increased fluency.*

*Online resources, so students and kaiako can access pukapuka at home. Also online assessment tools and teacher resources.*

64. One kura recommended an online ordering system that keeps track of what schools have already ordered.

*It would be good to have an online ordering system where you could see a record of what books your kura has ordered - that way a kura is not over ordering on the same books.*

### ***Iwi resources***

65. One respondent recommended more books that reflected iwi stories, and reo ā- iwi.

*Books that are dialectal, so same story but using “kei te” for a rohe that uses it and “e...ana”... the idea that the books can be rohe specific is a need if te reo a iwi is to thrive and kaupapa is matched to rohe, e.g. kingitanga...also in Tainui they double vowel...getting material that matches iwi specific language and uniqueness of the same story needs to be on the menu.*

## 5. Phase three | Kura experience of using the re-levelled books

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66. As noted above all the participating kura received over 200 individual titles from which the kaiako selected the books they were going to trial depending on what worked well for their ākongā (ability and interest). In one kura the ākongā were given the opportunity to select a book that they felt was at their reading level and interest. Not all the books were trialed rather a selection from Harakeke to Pingao, with a particular focus on transitional levels.
67. Most of the kura involved with the trial had their own reading programmes using Ngā Kete Kōrero levelled books. One kura had developed their own reading programme which involved parents and whānau reading books with their tamaiti in the home. This kura in particular felt that the framework, the books and supporting resources would hugely benefit their aspiration to support intergenerational learning through shared reading. Some kura however, in particular dual medium and rural isolated kura had not seen many of the book titles before and were grateful to receive the books to support their reading programme.

### Ease of use

#### Using the re-levelled resources with learners

68. All the kura found the re-levelled resources easy to use with their tamariki. The kura all commented that the transitional level books helped smooth the transition from one level to the next.

*I assessed reading levels and found the levelling better... the in between taumata were awesome, the kids are mostly there but not quite so the jump isn't so big and kids can move through in a way that's better suited to their reading development*

*Transition taumata are awesome, I can get more precise with children's reading level and ability ...in the past the jumps were too big, now with the transitions the progress is more precise*

*The new levelling is excellent, much better than the old framework*

*The transition are much better as it gradually progresses kids and kids don't end up on books that are too hard and then feel stink and don't want to read.*

69. Kaiako also found that the new levels enabled the kaiako to split reading groups with more precision allowing ākongā opportunities for extension.

*The system was much easier to use to assess and place learners on a taumata suitable to their level... the books were appropriate to the learner whereas previously you had a lot of learners at the same level but for some it was hard, some too easy etc. and so challenge was missing.*

70. Another kura commented that the new transitional levels motivated the tamariki to stay engaged and improve their reading.

*I really liked the transitional levels because our kids see what levels they're at ... they understand that they need to progress and develop too... now we can group them and say to them hey you're here, you're in a Kiekie I – Pīngao A! It was more motivational for them to know that oh I'm close, I'm close. Whereas usually we knew they were ready to move on but they were still sitting at Kiekie I so it's actually helped with their progress and their motivation...that's what I really, really, did like with the transitional levels.*

*I think for me and the tamariki it's the build-up in their vocab like it got richer and richer, they learnt more kupu every level we went up... it really lifted their wairua.*

71. Those kaiako who had a more intimate knowledge of Ngā Kete Kōrero and the pukapuka critiqued and compared books within the levels; as well as pukapuka that had been relevelled.

*I looked at Pīngao-E-I transition level books and compared them to each other just seeing if there were similarities or differences in the level to see if that married up to what we think that means. And, from what I saw at that level I noticed the difference in the depth of the ideas, for example in Engari Koe Karukaru, it's pretty straight forward, the plot is real easy to follow. But in Kei Konei Ahau they delve into deeper stuff, like the girl goes into the whare taonga and plays the kōauau then she's transported back in time to her tūpuna. That was much harder for the kids to understand like in terms of ideas, the language and stuff was okay but that was way deeper than the story about people travelling away and one wants to go by plane, and one wants to go by car sort of thing.*

*Within Harakeke I some sentence structures are complex, and some are easy. So, some are quite repetitive e.g. He Taonga Ki Ahau. Whereas, Kei Te Heke Te Ua within the first three pages there is already three sentence structures that are learnt. And so, Kei Te Heke Te Ua has been re-levelled down, it is usually Kiekie A...he painga tērā, that's awesome because then your expectation of reading and exposure to new context and new kupu is at a lot lower level ...but it its more advanced reading than He Taonga ki ahau but both are levelled at Harakeke I.*

72. One kura felt overall the transition levels supported reading development and skill more explicitly which was beneficial to ākongā.

*The new levels were explicit and they made it easy for transitioning... In terms of value the resource has the potential to make reading development and skill really explicit and available to tamariki. I've found that the more explicit the learning and the more available the learning the easier it is for the student to move through the learning process.*

73. The only challenge kura experienced was having to make their own photocopies of the book in order to provide all ākongā in their reading groups with a copy.

## 6. Recommendations for rollout of relevelled books

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### Distribution of the books

#### Equitable distribution across the sector

74. Overall the kura felt that the distribution of books needed to be equitable and fair and determined by the needs of the kura. Some kura were well resourced with titles and were reluctant to destroy the books because they had been relevelled. Stickers to cover the old level stamp with the new stamps were considered a sustainable option for those who wanted to keep their existing stock.

*Some schools already have lots of these titles. So how will that work when the relevel? 'Cos you won't want to just waste the books and throw them out just because of relevel. I'd hate to think they would have to get new books for all the schools when most of them are the same.*

75. Dual medium and kura who were relatively new to the Māori medium sector lacked an appropriate stock of te reo Māori readers for all ages and would benefit from multiple copies of each Ngā Kete Kōrero book. For example one kura has been total immersion for five years therefore their te reo Māori resources were limited relative to kura who had been established for a longer period.

*We don't have many titles, 'cos we started probably later...this is our fifth year in immersion...where most of the books were out of print. Whereas, like kura who have been operating for ages, I know 'cos i came from one, we had heaps... so we don't get books on a regular basis, or sent to us at all. Even the free Ministry ones we don't get them.*

76. The general view therefore was that a more tailored approach was recommended when distributing resources that was equitable to all kura and cost-effective.

#### Print versus e-copies

77. All the kura felt that e-copies would be helpful especially if it had hyperlinks that guided the teacher to specific activities and/or teaching notes; and guided the reader to embedded audio files and/or kupu whakamārama for example. There was also a demand for digital books or books that used advanced digital technology e.g. Q codes to advance student learning. One kura felt that digitising the books would make them easy to access especially for dual medium kura who had difficulty accessing multiple copies of books especially those that have gone out of print.

*I was also wondering around the digitalisation of some of these pukapuka especially because we're finding it so difficult to get our hands on them and when we do have them they're a taonga, they're precious to us... I know that there are some kaiako, not here, but some kaiako that don't send them home because of the danger of them not coming back and then we know that we can't really replace them easily, so the Ministry should look at providing some digital copies of some of these pukapuka in the future considering that Hangarau Matihiko is the way that they're heading us all down.*

78. All the kura however were reluctant to see electronic versions of books completely replace print copies, especially in schools and communities where they did not have the technology or connectivity (in the home) to support online resources.

### **Copies of books**

79. All of the kura considered a reasonable number of copies per title was ten. This more than accommodated the average size of their reading groups. One copy of each title or anything less than five was insufficient.

*Absolutely need multiple copies. I need a copy to read along with kids, and with little ones they often damage the books and when books go home they don't always come back so we need 10 copies.*

80. One kura also thought it would be useful to distribute books grouped by kete.

*I think send them groups of books, so all Harakeke together etc. because it's easier to box them... I've had books come in and you've got like all different levels and it's just a pain in the butt to split them all up and then having to box them, actually I was just doing it in the holidays and thought, this is so boring I could be doing something else.*

### **Timing of the books**

81. Kura felt the ideal time to send out new resources was at the end of term (ideally term four) or the beginning of term one to coincide with their planning and assessment of ākongā.

*I'd really like new books to arrive term 4 to prep for the new-year, or if it has to come out in a term, at the end of the term before because during the holidays there is an expectation that you're planning your reading and you've got these resources to use.*

## Professional development and support for kaiako

82. It should be noted that while all the kura were using Ngā Kete Kōrero books not all the kura and kaiako fully understood the framework. Those who were using Ngā Kete Kōrero books felt that it had been a while since they received any professional development or refreshed guidelines to support their use of Ngā Kete Kōrero.

*I've never ever once been to a PD where they've pulled out Kete Kōrero books and said here's all the learning and all the ways you can teach it.... So, the gap is there, you can give them the tool but you've gotta teach them how to build with it.*

83. A few kaiako referred to assessment generally but none of the kaiako talked about books that could be used for assessment purposes.

84. Kaiako felt that refreshed guidelines with professional development support for kaiako to review the levels, to review how to assess and transition students, and how to maintain running records is essential to using the pukapuka to support reading in kura.

*We need to have PD in Ngā Kete Kōrero because at the moment its caught not taught and we only really learn from our mates and that takes time and is not planned or focused.*

85. The need for professional development was shared by another kura who felt that reading was more than just being able to read a book; rather kaiako needed support to extend learner comprehension, inquiry and inferencing.

*The books are great and the books will go back to what they need to do but I think that if we're trying to encourage more robust pānui tikanga in Kura Kaupapa Māori we have to get a little bit real about teaching people to use them as tools rather than defaulting to answer three questions, fill in the blanks and stamp you're there.*

86. One kura had a specific preference for using people who were already familiar with the kura and therefore could engage in critical discussions to support their professional learning and development.

*What has worked in the past is using people that are in positions or roles already that have relationships with kaiako then the connection around asking hard questions and tricky questions are already able to put in the conversation as opposed to new faces. For instance, we have RTM's, we have current PLD providers that work within our kura who could roll this out.*

87. The opportunity to review the books, the professional support and the framework in 12 to 18 months was also recommended in order to gather kura and kaiako feedback and reflections on what worked well and where further improvements could be made.



*I don't want to review the heck out of this but there needs to also be some sort of place to say "oh that's not working"... why put pūtea into something that's not working or why not up the ante if its doing mean?*

88. This sentiment was reflected in another concluding comment by a kaiako who felt that this current process of reviewing the relevelled books was a good opportunity to reflect on how well they were using the books in their current reading programmes and what could work better.

*It's pretty exciting to be able to share our... I feel like that some of the paper pushers versus the ground workers are so far apart from what actually is reality for some of our tamariki, so for you to come in and listen to our whakaaro and to take back some of the positives and the struggles we've had is a value to us, because it makes us reflect on how we are also implementing this pukapuka into our programme....when you have a purpose or when you can see that you're talking about all this investment that's coming from it, we want it to be successful and work.*

### **Supporting resources**

89. One kura felt that ideally each set of books would be accompanied by a set of guidelines or information sheet explaining to kaiako how to use the relevelled resources effectively, and ready-made lesson plans and follow up activities to support their learning.
90. Another kaiako thought that a database of the Ngā Kete Kōrero books with the original and the new levels would be useful to support the kaiako to engage in the changes and the purpose of the changes.

*I know that for us we had some PLD providers that gave us a heads up about this last year ...we got given a spreadsheet of all the pukapuka and particularly what the original level was and the revised level. So a database that says what the title is, what that level is and the linguistic features and indicative themes, text purpose and stuff so it gives you a little about the pukapuka would be useful. It helped me have a look and see what to choose, what to select... so if something like this was made available across the sector it would be quite helpful for all kaiako.*

### **Writing content and new content**

91. Kura were also asked whether they would be interested in writing their own books for their context and tamariki. While there was some specific interest in writing material that was more relevant for their ākonga and to their rohe most kaiako did not have the time to write their own content. There was also a demand for iwi stories that were written in the dialect of that iwi that were relevant to their rohe. However this needed to be a collaborative approach.

*Absolutely want to be a part of writing our own books. Love exposing children to other dialects however would like iwi / dialectal relevant books written by iwi people with iwi stories...I think that iwi should be able to collaborate with our iwi and make specific books around this area.*

92. One kaiako that had a specific interest in writing and supporting iwi input into content was concerned about ownership of the content if funded by government.

*I want to write books that reflect tuakiri o te tangata, I want to write books that reflect ngā kōrero o Whakāue, o Tumahaurangi... I just get really scared though 'cos if you capture it and give it to a government department, where does it end up?*

93. One kaiako felt that tamariki should have the opportunity to submit content relevant to them that could be developed into published text.

*All tamariki should have the opportunity to write a story for publishing – this could be the system to modernize the levels and story contexts, and it would support the writing process and fully support up and coming authors.*

94. Topics kaiako felt would be of interest to ākonga included sports, gaming and digital technology. In addition books that were cross-curriculum and supported specific behaviours would also be useful for example, how to be kind, how to manage conflict, how to handle frustration, how to avoid dangerous and challenging situations and/or how to deal with emotions in order to reinforce positive behaviour. Books that encouraged imagination and creativity were also valued.

*When you look at the pākehā side they have imaginative books and stories, we need more of them, need more design features that switch up the style so they are not one dimensional in style and can grab kids interest.*

# Appendix 1: Summary feedback by book

The following table provides a summary of feedback against each book reviewed by the kura.

**Table 2: Summary of feedback from kura by book reviewed**

Name of Book	Level of Book	Level	Summary of feedback
Kei roto kei waho	KHe	Harakeke	He pai noa te ahua. He pai te kite rawa i te taumata o te pukapuka i ngā wā katoa. Kāore tino pai te rahi o ngā pū, me nui ake.
He Mamae	KHe.i	Harakeke	Title picture is relatively small compared to other books, lot's of unused space. Easy to read. Text starts quite far to the left hand side of page. Large pictures and quite small text. Like how each page linked with plasters in the corners. Size of the book is good, not too small. Would prefer slightly larger text and bigger spaces between words in lower level books.
Āna	KHe.i	Harakeke	Smaller font size, smaller gaps/spaces between. Some pictures are too busy. The ngeru distracts some readers.
Kānga papā	KHe	Harakeke	Nice and simple to read. Pictures were slightly bigger and wording was slightly smaller. Images could be clearer.
Ngā Kare ā roto	KHe.i	Harakeke	Noticed the the change of style of the 'a'. Smaller font inside of the book. Font is smaller to the original pukapuka. I like that my tamariki can wetewete ngā kupu and finger spacing. Please leave the font size the same - bigger.
Khi Books	KHi	Harakeke	Looked through all KHi books. Cover simplified, text more bold, fresh and simple. Keep bigger font. Like the simple layout.

Name of Book	Level of Book	Level	Summary of feedback
Mō wai?/Piki rere runga hau	Khi.KKa	Harakeke Kiekie	<p>Clear context, interesting, perhaps modernise. Font - too small.</p> <p>Font too difficult to read, better if handwriting style - comic sans, easier to read. "He Matakirikiri" - too closely set.</p> <p>Consistent space font size, font type, throughout each level.</p> <p>Text should not be laid over colours or graphics. For example, Piki rere runga hau - page 12 text is on white space in border, where other pages text is on the pictures. This is very inconsistent.</p> <p>Kupu whakamarama - great idea for key words support for teacher and learners.</p>
Ngā Taonga	KHi.KKa	Harakeke Kiekie	<p>The 'a' in taonga looks like a tohutō on it - whakaāhua - whakaahua. Everything is smaller - like the font size.</p>
Ngā Taonga	khi.kka	Harakeke Kiekie	<p>The size of the book is great. Pictures inside are nice, clear and big. Awesome for our babies to make connections with what they know and the pictures in the text. The photo on the front cover could be bigger. Font size could be bigger. Pictures are great, colourful large and clear. Page 11 He rakau, hei hanga tokotoko mo....maybe over two pages to follow layout of previous pages.</p>
Nōku ēnei hū	KKa	Kiekie	<p>E pai ana te āhua. He pai ki ōku karu (te āhua o ngā pū, ngā momo tae). Kia rahi ake pea te momo tuhi?</p>
I retireti atu au	KKi	Kiekie	<p>The font size of the title easy to see/read. Noticed the spacing of the text between the pictures. Good space so tamariki instantly look to the pictures than to the words.</p>

Name of Book	Level of Book	Level	Summary of feedback
Ko tōku moenga	KKi	Kiekie	Smaller pictures, looks more professional. Everything has gone smaller, what is the reasoning behind this? Is it the level? Like the kupu whakamārama. KKi should it also have a summary? That is one of the whaingā however is hard to find books with a summary.
Auē	KKi.KPa	Kiekie Pingao	Clear, clean, easy to identify. Ka kite i ngā kōrero mō te whakaputanga o te pukapuka. Kei te kite e hia ngā kupu o te tuhinga.
Engari koe karukaru	KPe.i	Pingao	Pai, e mārama ana te takoto. Tino pai (layout).
Te Kaikawe Kōrero	KPi	Pingao	Very simple changes to the layout. The kupu are larger and easier to read. Words are clearer to the tamariki, so the change in font/size. Ensure that all books are appealing to the reader.
Te Papa Rarepapa	KPa	Pingao	He pai rawa. Easy to read. like the 'ā' better than the 'a' as some kids get confused, thinks it's an 'e' or an ā
Nukunuku, Nekeneke Nukurau	KPe.i	Pingao	Great pictures and great design. Modern and relevant to children/child reading. Show the total number of words in the book, easier for when doing pānui haere. Maybe think about including comprehension activities attached to each book. These would be very helpful and time saving.
Hei koha huritau	KPa.e	Pingao	Clear, simple. As a reading recovery teacher, it is good to keep the front page clear of levelling and other distractions for the reader. And the fact that all that is on the back of the book is great. Like the pictures, relevant, language layout is good and spaces between lines are good. The ā and o look similar and as a smaller font this could be challenging for readers.

Name of Book	Level of Book	Level	Summary of feedback
Harikoa ana taku ngākau	Kka.e	Kiekie	He pai tonu, he rite ki tērā hoahoa i mua, heoi he piataata ki te karu, ka mau i ngā tamariki. He tino take te tuhi, whakamōhio atu rānei te tau pakeke o ia taumata pānui. He mea nui tērā.
Kei te heke te ua	Khi	Harakeke	No comments
Mōhio anau ki te kaukau	Kka.e	Kiekie	He whānau Māori. Clear pictures for the tamariki to talk about, who, why what questions that can be asked. Colours and stamp well placed ensuring better access from book boxes. Descriptive pictures to create discussion. Great size font for reading story. Very relevant for writing lessons. Tamariki can relate to the pictures. Great work.
Taku kuia	Kke.i	Kiekie	He rawe te pukapuka "Taku Kuia" ngā pikitia tino rawe, he pikitia nui mo ngā tamariki ki te kōrero. He rawe te wharangi mutunga. He kupu whakamārama.
Kua haere atu a Pāpā	Kka	Kiekie	Font type was nice and clear for the tamariki. The size relates to how the tamariki write. Great spacing again relating to class tuhi. Clear and very descriptive quality of images and relevance, He Māori. Live the changes that have been made to cater for our tamariki.
Tōku tipuna	Kke	Kiekie	Tino rawa the font type, tino pai ma ngā tamariki the font size. He rawe te tiriwa (spacing) o ngā kupu i hono ki te ture o te tuhituhi. He rawe ngā whakaahua. Pai anō te nohonga o ngā pikitia mō ngā tamariki ki te titiro pai.
Aue te mataku	Kpa.e	Pingao	He ahua rite - iti ake te tuhinga engari ka taea tonutia te pānui. Would like more online content and supporting materials.
Tiheī mauri ora	Kpa	Pingao	He rite ki te mea tuturu

# Appendix 2: Information sheet and consent

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## Ngā Kete Kōrero: Te Anga Whakahoutanga | Evaluation 2019 | Ministry of Education

Tēnā koe

### **Introduction**

The Ministry of Education has revised Ngā Kete Kōrero which is a framework for assigning levels of difficulty to reading resources. The framework was organised into four kete and 11 levels: Kete Harakeke (emergent); Keke Kiekie (early reading); Kete Pingao (early fluency) and Miro (fluency). The framework has been reviewed and the levels have been expanded from eleven to twenty-one.

The Ministry has now relevelled 200 titles using the revised framework and would like to *trial the pukapuka in classrooms in kura across the motu in term two 2019*. Your feedback will inform the continued re-levelling and republishing of te reo Māori reading resources.

### **Invitation to participate**

On behalf of the Ministry, we would like to invite you to participate in the trial of the re-levelled pukapuka in your classroom reading programmes. If you would like to participate you will be provided with up to 200 titles across 18 of the 21 revised levels. By agreeing to participate you agree to trial the relevelled pukapuka in your classroom. You do not need to trial all the books. The Ministry is interested in whether you are easily able to select a book based on your assessment of their child's reading level and whether the new levels help you to support and progress children's reading.

Please note these are not new books rather existing titles that have been re-levelled using the revised Ngā Kete Kōrero framework.

### **The evaluation**

The Ministry has engaged Te Paetawhiti Ltd, an independent kaupapa Māori research and evaluation company, to gather your feedback. The Ministry wants to understand from your perspective as a kaiako the following:

- What do you think about the design of the re-levelled books?
- What works well, not so well when using the new levelling framework to support your reading programme in the classroom?
- Your advice on how the Ministry should implement the new framework into kura in 2019/2020.

### **What will you be asked to do?**

There are three parts to the evaluation:

Phase 1 (Term two, week 3): An evaluator will make a time to visit you and deliver the books to your kura. The evaluator will take you through this information sheet, ask you to sign the consent form and make a time to talk with you again as part of phase 2. Estimate time commitment: 10-20 minutes.

Phase 2 (Term 2, week 4): A week or so after you have received the books you will be asked to complete a 5-10 minute survey to gather your initial thoughts about the books. The evaluator may ring or visit you to talk about your responses to the questions. Estimated time commitment: 20-30 minutes.

Phase 3: (Term 2 week 9 or later). The evaluator will visit you to gather feedback about the books and how well they worked for you in your classroom. Estimated time commitment: 50-60 minutes.

### ***Who will I be interviewed by?***

Te Paetawhiti Ltd has a team of experienced evaluators who are fluent speakers in te reo Māori but also competent interviewers. Their job is to ensure they provide opportunities for you to share your stories and experiences in a safe and comfortable way. The team can conduct the interview fully in te reo Māori, bilingual or in English depending on your preference.



Dr Shane Edwards – Shane lives in Kawhia and is of Ngāti Maniapoto descent. Shane is an experienced indigenous researcher and evaluator and fluent speaker of te reo Māori



Kirimatao Paipa – Kiri lives in Ahipara and is of Ngāti Porou, Ngāti Whakaue and Ngāti Tukorehe descent. Kiri is an experienced evaluator and Pouako of te reo Māori



Colin Hemana Bennett – Colin lives in Rotorua and is of Ngāti Whakaue descent. Colin has taught te reo Māori in the past and is currently a researcher, evaluator and fluent speaker of te reo Māori.



Miromiro Kelly – Miromiro lives in Raglan and affiliates to Ngāti Māhanga, Ngāti Te Wehi and Ngāti Hikairo in the west, Ngāti Mahuta in Waikato and Ngāpuhi. Miromiro is an experienced teacher of te reo Māori and indigenous researcher.

### ***What will happen to my information?***

With your permission, as well as notes being taken, the interview will be audio recorded and maybe transcribed for analysis purposes. Audio files, transcripts and research notes will be stored securely on the project teams password protected laptops. These files, transcripts and notes will be destroyed two years after the project is finalised.

### ***Do you have questions about the evaluation?***

If you would like more information about the evaluation please feel welcome to contact:

Roxanne Smith, Lead Evaluator, [Roxanne@tepaetawhiti.co.nz](mailto:Roxanne@tepaetawhiti.co.nz). Cellphone 021 216 7038

*Nā mātou te tīma kaiarotake*



## Whārangī Whakaae Kaitono/Whānau / Participant Consent Form

Kei te whakaae ahau kia uiuitia ahau ki tā te kōrero whakamōhiohio nā te rōpū arotake i hōmai ki ahau. Kei te māmara ki ahau:

- He mea tuku noa aku kōrero, ā, kei ahau te tikanga ki te whakamutu i te uiuitanga, ahakoa ki hea wāhi
- Ka āhai ahau te unu ake i aku whakautu kotahi wiki i muri mai o te uiuitanga whakamutunga
- Ka tirohia ngā whakautu takitahi e te rōpū arotake anake

I agree to be interviewed as outlined in the information provided to me by the evaluation team. I understand that:

- My participation in the interview is voluntary and I can stop the interview at any stage
- I can withdraw my answers up to one week after my final interview
- Individual responses will only be seen by the evaluation team

Kāore he takanga iho e pā mai ki ahau, me taku kura mēnā kāore ahau e whakaae ki te uiuitanga.

I runga anō i taku whakaae mai ki te uiuitanga, ka mau ā-tuhituhi, ka tuhi kōrero te kaiuiui, ā, tērā hoki ka āta tuhia te reo i mau ā-oro. Ka rokirokia, ā, ka mau kita nei, huna nei ngā kōrero arotake i runga i ngā rorohiko a te rōpū kaiarotake. E tiakina ana hoki ki ngā kupu muna a te rōpū nei. E rua tau whaimuri mai i te mutunga o te arotake ka mukua katoatia ngā kōrero.

Kua pānui ahau i te whārangī whakamōhiohio me te whārangī whakaae hoki. Kua whai wā hoki ahau ki te pātai i ngā pātai me te kimi whakautu pai ki aua pātai.

I understand that my participation (or not) in this interview will have no impact on my.

The interview, with my permission, will be audio recorded, the interviewer will take notes and in some cases audio recordings may be transcribed. Audio files, transcripts and evaluation notes will be stored securely on the lead evaluator's password protected laptops and will not identify me. These files, transcripts and notes will be destroyed two years after the evaluation report is finalised.

I have read the information sheet and this consent form. I have been given the opportunity to ask questions and have had those questions answered to my satisfaction.

Kei te whakaae ahau kia uiuitia ahau

Āe  Kāo

I give my consent to participate in this interview

Yes  No

Kei te whakaae ahau kia mau ā-oro te uiuitanga

Āe  Kāo

I agree to the interview being audio recorded

Yes  No

Mokotā:

Participant Signature:

Rangi:

Date:

# Appendix 3: Ngā Kete Kōrero Pātai

## 1. What is Ngā Kete Kōrero?

Ngā Kete Kōrero is a framework for assigning levels of difficulty to reading resources written in te reo Māori. The resources levelled using Ngā Kete Kōrero are generally used by Kaiako to support instructional reading programmes for tamariki.

Each level of the framework is represented by four distinct kete. In total there are eleven levels:

- Kete Harakeke A, E, I (emergent readers)
- Kete Kiekie A, E, I (early reading)
- Kete Pingao, A, E, I, O (early fluency)
- Kete Miro (Fluency)

## 2. What has changed in the refined Ngā Kete Kōrero framework?

There are two major changes to the framework.

- The framework has been expanded to 21 levels. The purpose of the change is to provide a more refined analysis tool that can be used to level reading resources.
- The last kete has been changed from Kete Miro to Kete Muka. This is only a name change.

Reading stage	Existing Kete	Abbreviation	Additional Kete	Abbreviation
Emergent	Harakeke A	KHa	Harakeke A.E	KHa.e
	Harakeke E	KHe	Harakeke E.I	KHe.i
	Harakeke I	KHi	Harakeke I. Kiekie A	KHi.KKa
Early reading	Kiekie A	KKa	Kiekie A.E	KKa.e
	Kiekie E	KKe	Kiekie E.I	KKe.i
	Kiekie I	KKi	Kiekie I Pingao A	KKi.KPa
Early fluency	Pingao A	KPa	Pingao A.E	KPa.e
	Pingao E	KPe	Pingao E.I	KPe.i
	Pingao I	KPi	Pingao I.O	KPi.o
	Pingao O	KPo	Pingao O Muka	KPo.KM
Fluency	Miro A	KM	<i>Replaced with Muka</i>	<i>KM</i>

## 3. What does the refinement mean for existing reading material levelled using Ngā Kete Kōrero?

The Nga Kete Kōrero refinement framework team have relevelled 433 existing texts. These texts are now in the process of being re-published by the Ministry.

#### **4. Have there been any other changes to the books?**

Yes. There have been some design changes to the books.

- a. The design of the level has changed from a picture of kete to a harakeke designed stamp.
- b. The colour of some of the levels has changed.
  - i. Harakeke green – no change
  - ii. Kiekie burnt orange – now buff
  - iii. Pingao maroon – now gold
  - iv. Miro blue – now grey
- c. The placement of the colour and level stamp is consistent across all books.
- d. There have been some changes to font type, size, placement of text inside the book and where required text improvements (e.g. macrons).

#### **5. Have all the texts been published?**

No. Approximately 200 books are ready for publishing across 19 levels. The Ministry is waiting for feedback from this evaluation before it continues the publishing process.

#### **6. What am I being asked to provide feedback on?**

There are three parts to this evaluation:

- i. Feedback on the design changes mentioned in question 4 above.
- ii. Feedback on the usefulness of the books, especially those books that are levelled at the new transitional levels.
- iii. Feedback to the Ministry on how it should consider implementing the relevelled books into kura in 2020.

If you have any further questions please contact the evaluation lead, Roxanne Smith, [roxanne@tepaetawhiti.co.nz](mailto:roxanne@tepaetawhiti.co.nz) or 021 216 7038.

#### ***Te Paetawhiti Ltd & Associates***

*Roxanne Smith, Colin Hemana Bennett, Dr Shane Edwards, Miromiro Kelly and Kirimatao Paipa.*

# Appendix 4: First impressions survey | He Anga Whakaaro Tuatahi

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## Ngā Kete Kōrero Te Anga Whakahoutanga | Arotakenga 2019

### Puka Pārongo | Information Sheet

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Tēnā koe

#### **Introduction**

The Ministry of Education has revised Ngā Kete Kōrero which is a framework for assigning levels of difficulty to reading resources. The framework was organised into four kete and 11 levels: Kete Harakeke (emergent); Keke Kiekie (early reading); Kete Pingao (early fluency) and Miro (fluency). The framework has been reviewed and the levels have been expanded from eleven to twenty-one.

The Ministry has now relevelled 200 titles using the revised framework and would like to trial the pukapuka in classrooms in kura across the motu in term two 2019. Your feedback will inform the continued re-levelling and republishing of Ngā Kete Kōrero te reo Māori reading resources.

#### **Your participation**

On behalf of the Ministry, thank you for agreeing to trial the re-levelled pukapuka in your classroom reading programmes. You do not need to trial all the books. The Ministry is interested in whether you are easily able to select a book based on your assessment of their child's reading level and whether the new levels help you to support and progress children's reading.

Please note these are not new books rather existing titles that have been re-levelled using the revised Ngā Kete Kōrero framework.

#### **What will you be asked to do?**

There are two parts to the evaluation:

Phase 1 (Term two): The first stage involves completing this questionnaire and returning to the evaluator. Estimated time commitment: 10-20 minutes. The evaluator may contact you to discuss your responses.

Phase 2: (Term 3): The second stage involves meeting with the evaluator to provide your feedback about the books and how well they worked for you in your classroom. Estimated time commitment: 50-60 minutes.

#### **What will happen to my information?**

With your permission, as well as notes being taken, the interview will be audio recorded and maybe transcribed for analysis purposes. Audio files, transcripts and research notes will be stored securely on the project teams password protected laptops. These files, transcripts and notes will be destroyed two years after the project is finalised. You, and your kura will not be identified in the evaluation report.

#### **Do you have questions about the evaluation?**

If you would like more information about the evaluation please contact:

Roxanne Smith, Lead Evaluator, [Roxanne@tepaetawhiti.co.nz](mailto:Roxanne@tepaetawhiti.co.nz). Cellphone 021 216 7038

*Nā mātou te fīma kaiarotake*

*Roxanne Smith, Dr Shane Edwards, Colin Bennett, Miromiro Kelly and Kirimatao Paipa.*

## Whārangī Whakaae Kaitono/Whānau / Participant Consent Form

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Kei te whakaae ahau kia uiuitia ahau ki tā te kōrero whakamōhiohio nā te rōpū arotake i hōmai ki ahau. Kei te mārama ki ahau:

- He mea tuku noa aku kōrero, ā, kei ahau te tikanga ki te whakamutu i te uiuitanga, ahakoa ki hea wāhi
- Ka āhai ahau te unu ake i aku whakautu kotahi wiki i muri mai o te uiuitanga whakamutunga
- Ka tirohia ngā whakautu takitahi e te rōpū arotake anake

I agree to be interviewed as outlined in the information provided to me by the evaluation team. I understand that:

- My participation in the interview is voluntary and I can stop the interview at any stage
- I can withdraw my answers up to one week after my final interview
- Individual responses will only be seen by the evaluation team

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Kāore he takanga iho e pā mai ki ahau, me taku kura mēnā kāore ahau e whakaae ki te uiuitanga.

I understand that my participation (or not) in this interview will have no impact on my.

I runga anō i taku whakaae mai ki te uiuitanga, ka mau ā-tuhituhi, ka tuhi kōrero te kaiuiui, ā, tērā hoki ka āta tuhia te reo i mau ā-oro. Ka rokirokiā, ā, ka mau kīta nei, huna nei ngā kōrero arotake i runga i ngā rorohiko a te rōpū kaiarotake. E tiakina ana hoki ki ngā kupu muna a te rōpū nei. E rua tau whaimuri mai i te mutunga o te arotake ka mukua katoatia ngā kōrero.

The interview, with my permission, will be audio recorded, the interviewer will take notes and in some cases audio recordings may be transcribed. Audio files, transcripts and evaluation notes will be stored securely on the lead evaluator's password protected laptops and will not identify me. These files, transcripts and notes will be destroyed two years after the evaluation report is finalised.

Kua pānuī ahau i te whārangī whakamōhiohio me te whārangī whakaae hoki. Kua whai wā hoki ahau ki te pātai i ngā pātai me te kimi whakautu pai ki aua pātai.

I have read the information sheet and this consent form. I have been given the opportunity to ask questions and have had those questions answered to my satisfaction.

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Kei te whakaae ahau kia uiuitia ahau

Āe  Kāo

I give my consent to participate in this interview

Yes  No

Kei te whakaae ahau kia mau ā-oro te uiuitanga

Āe  Kāo

I agree to the interview being audio recorded

Yes  No

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Mokotā:

Participant Signature:

Rangi: \_\_\_\_\_

Date: \_\_\_\_\_

Ngā Kete Kōrero Te Anga Whakahoutanga | Arotakenga 2019

First impressions questionnaire

**Instructions:** Once you have selected a book to review please read each question and answer as best you can. Your responses will be collated with others survey responses so your kura will not be identified.

Name of kura: \_\_\_\_\_

Name of book: \_\_\_\_\_

**BOOK COVER**

1. What were your first impressions of the design of the book?

2. Please comment on what you like or dislike about the design changes

	Like it because	Don't like it because	Neither like or dislike because
The design of the new level stamp			
The placement of the new level stamp			

	Like it because	Don't like it because	Neither like or dislike because
The new colour of the levels			
The placement of the colour			
The name change from Miro to Muka			

**BOOK INTERNAL**

3. What were your first impressions of the design and layout of the inside of the book?



**LAYOUT OF THE BOOK**

**4. Select one option indicating the extent to which you like the following, or not.**

	Like it a lot	Like it a little	Don't like it	Neither like or dislike
Font type				
Font size				
Spacing of the text				
Quality of the images				
Relevance of the images				
Any other comments about the design?				
Any other changes you would recommend to make the book more accessible?				

**Thank you for completing this questionnaire**

Ngā Kete Kōrero Te Anga Whakahoutanga | Arotakenga 2019

Te Anga Whakaaro Tuatahi

**Ngā tohutohu:** Kia oti rawa te tīpakotanga pukapuka hei arotake, pānuitia ngā patapatai e whai ake nei, kātahi ka whakautuhia. Ka kohikohia ngā whakautu katoa a tēnā Kura a tēnā Kura ki tēnei puka patapatai, heoi anō e kore rawa e whākihia te ingoa o te Kura nā rātau nei ngā whakautu.

Ingoa o te kura: \_\_\_\_\_

Ingoa o te pukapuka: \_\_\_\_\_

UWHI O TE PUKAPUKA

1 He aha ōu whakaaro tuatahi mō te hoahoa o te pukapuka?

2 He aha te mea pai rānei mō te hoahoa o te pukapuka?

	He pai, nō te mea	Kāore i te tino pai, nō te mea	Kāore he whakataunga pai rānei, nō te mea
Te hoahoa o te tohu taumata hou			
Te wāhi takoto o te tohu taumata hou			

	<b>He pai, nō te mea</b>	<b>Kāore i te tino pai, nō te mea</b>	<b>Kāore he whakataunga pai rānei, nō te mea</b>
<b>Ngā tae hou mō ia taumata</b>			
<b>Te whakatakotoranga o ngā tae</b>			
<b>Te whakarerekē i te ingoa mai i a Miro ki a Muka</b>			

**PUKAPUKA-Ā-ROTO**

**3 He aha ōu whakaaro tuatahi ki te hoahoa me te whakatakotoranga-ā-roto i te pukapuka?**

TAKOTORANGA O TE PUKAPUKA

4 Tipakotia tētahi o ngā kōwhiringa nei e whakaatu mai ana i te kaha rānei o tō whakaae ki ngā taukī e whai ake nei.

	He pai	He tino pai	Kāore i te tino pai	Kāore he whakataunga pai rānei
Momo tuhi				
Rahinga o te momo tuhi				
Takotoranga firiwā o ngā kupu				
Kōunga o ngā whakaahua				
Hāngaitanga o ngā whakaahua				
He whakaaro anō ōu mō te hoahoatanga?				
He whakaaro anō ōu kia pai ake te pukapuka nei ki te katoa?				

Tēnā rawa atu koe mōhou i whakakī nei i tēnei puka patapatai