

# Aromatawai and Assessment

*The similarities, the differences and how our education system validates the place of both*

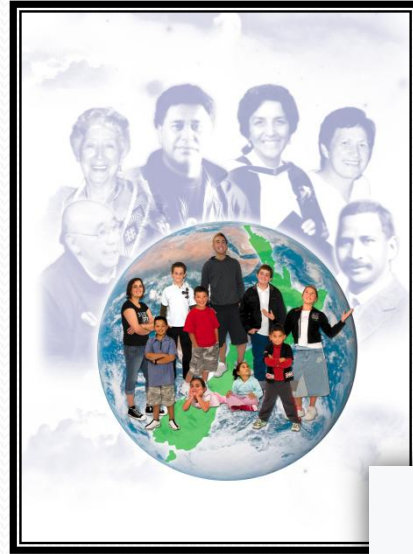
Keynote presentation to the  
Symposium on Assessment and Learner Outcomes

2011

# This just doesn't add up . . .

Māori	Pākehā	For every 100 Young Māori Learners starting this year . . .
89	98	Will have participated in early childhood education
17	1	Enter Māori Medium Education
18	4	Will not have achieved basic literacy and numeracy skills by age 10
3	1	Will be frequent truants by year 9/10
5	2	Will be stood down from school
66	83	Will continue studying at school until at least their 17 <sup>th</sup> birthday
34	13	Will leave secondary school without a qualification
16	6	Will become disengaged from any of education, employment or training by age 17
48	75	Will leave school with NCEA level 2 or better
20	49	Will leave school with a university entrance standard
10	25	Will attain a bachelors level degree by age 25

# The National Curriculum



Our vision is for young people:

- to be creative, energetic, and enterprising;
- who will seize the opportunities
- who will develop values, knowledge, and competencies to live full and satisfying lives;
- who will be confident, connected, actively involved, and lifelong learners.

Kia tū tangata te ākonga,  
Kia tupu hei ākonga mātau,  
hei ākonga pakari,  
hei ākonga whakawhitiwhiti kōrero

*Developing successful learners,  
who will grow as competent and  
confident learners and effective  
communicators . . .*



# Aromatawai Vision

*He puawaitanga harakeke  
he rito whakakī whāruarua*

*A flourishing flax plant where the rito, the new, innermost leaves, are supported by outer leaves to become strong and then contribute to the growth of the whole plant.*

*This statement likens young people to the rito, that if supported well, will continue to contribute to the development of strong Māori futures.*

# Assessment Vision

A learning system in which:

- Every student in every school and setting progresses in their learning as far as possible and in the most appropriate way according to individual context;
- There is a shared understanding of the role assessment plays in learning;
- All participants are able and willing to both learn from, and contribute to, the learning process through their effective participation within, and between, learning communities.

# Combining the Visions

## **Assessment**

- Acknowledging and creating the conditions for quality assessment practices to be established and maintained.
- Assessment in the cycle of teaching and learning.
- Collaborative learning and relationship building.

## **Aromatawai**

- Creating an environment that ensures all learners have authentic support around them during their learning journey.

How should these two visions work in collaboration with mutual recognition?

# Ko Ranginui . . .

***Homework Task***      Go outside tonight and write what you can see.

***Assessment:***      Can identify more than three key characteristics of the night sky.

*Inapō kei te haere au ki waho ki te kite i a Ranginui.*

*He nui ngā whatu o Ranginui i kitea.*

*Ka pīataata ētahi, ka pārū ētahi. Kei te huna ētahi atu.*

*Ki tōku nei whakaaro kei te takaro rātou.*

*How do we ensure the assessment of this response is authentic and responsive to mātauranga Māori*

# Aromatawai is . . .

- an integral part of āko;
- underpinned by mātauranga Māori;
- focussed on the learner as opposed to the products the learner produces;
- the meeting place between the learner and the teacher;
- acknowledging the role all have to play in education;
- using all aspects of knowledge about the learner to work effectively with them and their whānau



# Benefits . . .

- Aromatawai validates, shares, and builds on the values, philosophies, and practices related to assessment based on kaupapa Māori.
- A kaupapa Māori approach to aromatawai privileges and empowers Māori children and puts the concept of an empowered Māori child at the heart of understandings about learning and assessment.
- It acknowledges and values Māori children's cultural capital and celebrates their learning achievements.
- Aromatawai based on kaupapa Māori is a powerful vehicle for the normalisation of success for Māori children and whānau.

# Aromatawai Guiding Principles

## 1. **Mana Mokokopuna – Tailoring Education to the Ākonga**

The ākonga and their well being is at the centre of effective aromatawai practices and processes.

## 2. **Toitū te Mana – Affirming Indigeneity and Distinctiveness**

Knowing who you are provides the building blocks upon which to build a platform for life.

# Aromatawai Guiding Principles

## 3. Whānaungatanga – Making Connections

Whānau and ākonga should not be seen as operating as separate from each other, but rather as a collective group committed to ākonga progression and development.

## 4. Rangatiratanga – Realising Potential

Being active by activating key sources to understand ākonga

# Ko Papatūānuku . . .

Papatūānuku, the Mother Earth is female. She is the mauri of the land, which means that she is the life principle of the land.

Daughter      “Mum, why is Papatūānuku grumbling and making the houses fall down in Christchurch?”

Mum            E hine! Kei te pukuriri a Papatūānuku me āna tamariki, ki a matou.

# Te Pae Tawhiti

## Aromatawai

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