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TE TĀTARI I TE KAUPAPA

T.M. Ka'ai

TE TĀTARI I TE KAUPAPA

*A thesis submitted in partial fulfilment
of the requirements for the
Degree of Doctor of Philosophy
in Māori Education at
The University of Waikato*

by

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The University of Waikato
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ABSTRACT

The primary objective of this thesis focuses on the linking of the National Qualifications Framework and standards-based assessment as an emancipatory mechanism for Māori in Kaupapa Māori schooling and the wider Māori community in New Zealand.

Argued from an eclectic theoretical approach incorporating Kaupapa Māori theory, it espouses a position which rejects structural inequalities that perpetuate the subordinate positioning of Māori people through the development of culturally responsive assessment theories and practices in written language for teachers and children in Kura Kaupapa Māori which purport a culturally responsive pedagogy.

The thesis also links curriculum, assessment and pedagogy using Kaupapa Māori theory which provides insights into Māori views of emancipation in education.

<i>DEDICATION</i>

Māhealani Keoki Greig Ka'ai
(1932 - 1995)

To my precious father and soulmate
Māhealani Keoki Greig Ka'ai
whom I sorely miss and who
believed in me and the work I do.

Nō reira, haere e te Pāpā ki te kāpunipuni
o te kahurangi

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stands as an expression of my hope for a future within which you and all Māori children can develop to your fullest potential.

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FOREWORD

My daughter Rachael Te Āwhina was fortunate to be born at a time when the Kōhanga Reo movement was in its infancy fourteen years ago. As a mother, this facility was a childhood dream come true as the last first language speaker of the Māori language in my *whānau* was born in 1886 and died in 1970. The Māori language was lost from my *whānau* since that time. This was a direct result of a barrage of legislative and societal influences and attacks upon the Māori language impacting on its status and value held by Māori people generally including my *whānau*. As a mother, I was determined to rectify this travesty. So began my personal involvement and commitment to Kaupapa Māori education through the education of my child.

As an educator and a Māori academic, the emergence of Kōhanga Reo was a clear statement of Māori resurgence and quest for self determination. Māori parents across the nation were resisting concurring with the dominant culture's mainstream educational ideology, structures, systems and practices which have continually failed Māori children over the last century. This is also in response to western education being used as an instrument to assimilate Māori children. In essence, Kōhanga Reo marked the beginning of Kaupapa Māori education in New Zealand hence creating a viable educational option for Māori parents and their children. Kura Kaupapa Māori, Wharekura and Wānanga are subsequent significant developments which reflect continued Māori resistance to mainstream education and an attempt to provide an education more in line with the needs of Māori.

This position held by Māori is reflective also of my ideology as an academic. I am of the view that educational options are healthy for society as not all learners learn in the same way; that learners have a right to choose the context of their learning based on the curriculum, pedagogy and assessment procedures which should reflect the learning context. Learners should have the opportunity to create their own learning pathways.

Professor Patricia Broadfoot, in her keynote address at the "Qualifications for the 21st Century" Conference held in Wellington in January 1992, claimed that the advent of particular qualifications is as much the reflection of the characteristics of a given society as it is the means of creating that society. Consequently, the National Qualifications Framework as the new system of qualifications in New Zealand, is designed to give greater motivation for learners, clearer goals for teachers and trainers; and better information for users moving away from an outmoded assessment culture. It recognises

how important assessment is in defining the attitudes students take towards their work, their sense of ownership and control, the strategies they employ in learning and their confidence and self esteem - all of which impact profoundly on the quality of learning outcomes.

I support the notion propounded by Professor Broadfoot, that we in New Zealand need assessment approaches which measure significant learning in a way that supports desired performance and which provides reliable information about outcomes. Assessment plays a crucial part in influencing the learners' perceptions. Those being assessed need to understand the criteria being applied and thus can assess themselves and direct their learning appropriately.

The new National Qualifications Framework which will include all formal qualifications, embodies within it a commitment to bringing together general and vocational education, formal and non-formal learning situations as well as prior learning and a strong commitment to assessment based on clear standards.

In my work as a classroom teacher and a lecturer in teacher education, I have held firmly to the view that teachers, lecturers, tutors and trainers have a responsibility to adapt their teaching styles to match the learning styles of their learners. Furthermore, that institutional assessment procedures should also be adapted to reflect the pedagogy and/or androgogy. This view is premised on the notion that every person has an inalienable right to participate equitably in the education of their choice. Otherwise the "square peg in a round hole" syndrome is perpetuated which is a well known recipe for disaster.

Since 1986, I have attempted to consolidate these views through theory and practice, essentially to establish that preferred learning styles and appropriate assessment methods for learners is viable for educational institutions and challenges the deficit models historically implicit and rife in institutions currently.

I adjusted all my teaching and lecturing programmes to ensure that my assessment procedures reflected my teaching style adapted to the needs of the learners across all classes, Māori, Pacific Island and Pākehā. I used criterion-based assessment now known as achievement-based assessment. I applied this assessment method as a process for self-directed learning where students understood the criteria being applied and directed their learning accordingly, despite the fact that they were still required to take examinations based on norm-reference assessment at the end of the day. The results were as Professor Broadfoot described. The implementation of achievement-based assessment created

positive attitudes in the students towards their work, their sense of ownership and control. The strategies they employed in learning showed an increase in their confidence and self esteem and prepared them to confidently master examinations required by the institution.

As a Māori educator, I believe the National Qualifications Framework is a vehicle for the expression of Māori self determination. The challenge for Māori is to consider what should be shared in the Framework. A precedent has been set by the Kōhanga Reo National Trust with the approved training package for teachers. This is a result of three year's work consulting with Kōhanga Reo *whānau* across New Zealand and ongoing negotiations with the New Zealand Qualifications Authority, to develop a training package which is designed by Māori. The curriculum is based on Māori knowledge, employs a distinct Māori pedagogy and aims to provide quality training by Māori for Māori wanting to work in Kōhanga Reo across the country. The Framework allows providers, such as the Kōhanga Reo National Trust, to convert their national course outcomes into unit standards. Participants will then be able to gain a nationally recognised qualification as a result of being assessed against the outcomes stated in the unit standards. An attempt has been made by the Kōhanga Reo National Trust to match the curriculum and pedagogy with a culturally responsive assessment procedure by adopting standards-based assessment. The challenge for the National Trust is to recognise that qualitative tutor training in standards-based assessment is integral to the success of the programme.

I would argue that the Framework is activating an overdue philosophical shift in the general attitudes of teachers, tutors, trainers, lecturers and administrators. Perhaps the combination of the Framework and the revolutionisation of *Te Tiriti o Waitangi* from a wider educative perspective is a long awaited mechanism of empowerment and liberation for Māori people educationally.

INTRODUCTION

Māori people can be seen across the nation and in numerous contexts, engaged in discourse and negotiations with the Crown. They are addressing historical issues of inequity and injustice toward Māori since 1840 in an attempt to identify the anomalies between *Te Tiriti o Waitangi* and the practices of the Pākehā given the notion of partnership contained in *Te Tiriti*. Furthermore, these practices have and continue to marginalise Māori. Māori people are forearming themselves with qualitative research and empirical evidence in order to articulate the inequities of the Crown's policies and practices. They are demanding more accountability of Pākehā to participate as a partner and not as the sole trader.

Furthermore, as Māori construct a position and space as a full partner with the Crown, (a consequence of discourse and negotiation), they are forced into quickly and often hastily providing solutions for a way forward which reflect a rationale of partnership.

With reference to the education context, Māori and educators for years have debated the inequities implicit in western education which have marginalised generations of Māori children made apparent by statistics of achievement contrasting Māori and non-Māori children. Māori educators have described western education as an instrument of colonisation and assimilation. This argument is based upon Crown legislation and policies administered since 1847. However, it ultimately took the establishment of the Kōhanga Reo Movement in the first instance to challenge the Crown's monocultural system of education in New Zealand and its inadequacies.

Subsequent to Kōhanga Reo is Kura Kaupapa Māori. Māori people involved in this development have also struggled through discourse and negotiation with the Crown for national recognition and status. It is only in recent years that Kōhanga Reo have secured Ministry of Education funding and under Section 155 of the Education Amendment Act 1989, that Kura Kaupapa Māori are considered by the Crown as a viable education structure for Māori children.

Kaupapa Māori education, while still in its fledgling years, constantly comes under scrutiny by the Crown in terms of the performance of its teachers and the achievement of the children. Little recognition is afforded Kaupapa Māori education by the Crown to these concepts in relation to the disproportionate funding and few resources available

compared to mainstream western education as well as the time differential in the development of these two education systems.

The motivation for this study is premised by my concern as a Māori mother and an educator committed to Kaupapa Māori education, to identify the anomalies between *Te Tiriti o Waitangi* and the practices of the Crown in regard to education for Māori. I wish to articulate a way forward for Māori involved in Kaupapa Māori education including teachers, children, *whānau* **and** administrators of the Crown regarding the relationship between pedagogy, ideology, curriculum, assessment and the culture of Kaupapa Māori education.

It is hoped that this document will be used as a tool for further consolidation and growth of Kaupapa Māori education in New Zealand. Furthermore, that possible solutions are provided to the concerns raised in a report to the Ministry of Education¹ which question the current assessment methods and practices in Kaupapa Māori education.

¹

Hollings, Jeffries & McArdell, 1992:2.

CHAPTER ONE

INDIGENOUS EDUCATIONAL INITIATIVES

INDIGENOUS PARADIGMS OF THE WORLD

There is a commonality in the evolution of education for almost every group of indigenous people situated in historically subordinated circumstances in the context of the world's industrialised nations. In an effort to escape the clutches of Fourth World neo-colonial status, Indigenous/Native/Indian/First Nations/Aboriginal people have all been seeking to establish and control their own educational institutions². Examples of this include: the American Indian/Alaskan Native in the United States, the First Nations/Native Indian/Inuit in Canada, the Māori in New Zealand, the Koori/Murri/Aborigine in Australia, the Inuit in Greenland and the Saami in Scandinavia.

In many ways, the educational initiatives of indigenous people in Fourth World situations have originated from the same conditions and are confronting the same struggles for legitimacy that have faced Third World countries following independence³. In some instances, these initiatives are associated with a broader self-determination and community development agenda⁴. In other cases, they are a response to new opportunities created by changes in government policy or funding sources⁵ and still in other cases, the initiatives originate from an educational perspective built around a sense of cultural integrity and hegemony⁶. Often, these educational initiatives of indigenous people have emerged as a result of a combination of these circumstances as opposed to isolated incidences.

One of the most arresting and significant characteristics of indigenous education initiatives is their over-riding sense of commitment to the collective interests of the indigenous community with which they are associated. This is because their identity is closely tied to the preservation and survival of the surrounding tribal community⁷. Priority is given to communal development placing the indigenous institution in a very different position in

² Barnhardt in Barnhardt & Harrison 1992:6.

³ D'Oyley & Blunt in Barnhardt & Harrison 1992:7.

⁴ Egan & Mahuta in Barnhardt & Harrison 1992:7.

⁵ McConnochie & Tucker in Barnhardt & Harrison 1992:7.

⁶ Kirkness & Barnhardt in Barnhardt & Harrison 1992:7.

⁷ Barnhardt & Harrison 1992:7.

relation to its clientele than that of institutions whose primary concern is development of the individual. When indigenous people speak of education as a vehicle for “empowerment”, they are usually referring to their aspirations as a people rather than just as individuals. Quite often, tribal education initiatives are at odds with government authorities because of their insistence on responding to community imperatives first, and then secondly only concerning themselves with Government requirements, even to the point of forgoing funding if it has too many external strings attached⁸. Increasingly, indigenous people are pursuing education on their own terms as a means of maintaining their cultural integrity and securing communal self determination and self sufficiency.

Another quality that distinguishes indigenous education initiatives from their mainstream counterparts, is the relationship between academic studies and the real world. This relationship is treated as an interactive process, each contributing to the other in a cumulative fashion. Knowledge, rather than being fragmented into academic subject areas, is viewed in a holistic framework. Learners balance their formal classroom learning by being actively engaged in real-world tasks and experiences in their community thus contributing to the well being of their people as they gain access to local social networks, communication patterns, current political issues and other aspects of the inner workings of their community.

One of the most consistent features of indigenous education initiatives is the active role that local elders play in many aspects of the life of the initiative. For example, elders are usually involved in some consultative role in shaping the priorities and ethos of the initiative. They are generally regarded as the culture-bearers or repositories with regard to the practice and transmission of traditional values, beliefs, knowledge, skills and customs⁹. In some cases, resident elders play a more active role in the daily life of the initiative, serving as guides and counsellors who help students in the integration of the traditional and academic aspect of their educational experiences. Elders are a critical link between the indigenous initiatives and the culture and community with which they are associated. They serve as an important alternative to books as a source of valuable knowledge and expertise. For most such initiatives, their educational mission and cultural mandate could not be accomplished without significant participation by the elders.

Another dimension that plays a significant part in the cultural strength of indigenous education initiatives is that of spirituality, in the sense of attending to the development and well-being of the whole person and the integration and balancing of all aspects of people's

⁸ Barnhardt & Harrison 1992:8.

⁹ Barnhardt & Harrison 1992:9.

lives physically, emotionally, intellectually and spiritually. This is an indication that education is not viewed as complete if it does not nurture the spirit along with the mind and body.

For many of the indigenous communities that have entered into a local education initiative, the survival and use of the indigenous language has been a major issue of concern. In one form or another, the local language is usually incorporated into the fabric of the initiative. In some cases, this has led to the establishment of full immersion programmes as a vehicle for reviving a language which serves also as a focal point for rekindling a sense of cultural identity and distinctiveness.

Our perspectives on the world in which we live are determined by the cultural imprint of socialisation. Each individual is socialised as a member of a specific cultural group. Thus each person learns to see the world in a particular way. The language learned during this process will be important because words are used to describe our view of the physical reality¹⁰. For example the North American Inuit, who has a multitude of words to describe various shades of white, has a vastly different perception of the world of snow and ice to that of the European visitor to the Arctic¹¹. Cultural relativism says that a particular world view is available only to a person brought up to see the world that way. Becoming an Inuit involves learning a totally different perception of the world. Thus language reflects cultural imperatives.

Yet another dimension of indigenous education are the traditional ways of constructing, organising and using knowledge, that is, indigenous epistemologies or ways of knowing. Indigenous scholars have taken an active role in articulating the basis of traditional structures and uses of traditional knowledge and have found a ready audience in indigenous communities and institutions for the incorporation of those traditional ways of knowing into educational practice. The most common consideration in this regard is the traditional emphasis on orality over literacy as the primary means for codifying and transmitting knowledge.

Eber Hampton (1988)¹² has attempted to outline an “Indian theory of education”, including an alternative set of “standards” which can be used as a basis for judging the efficacy of educational programmes designed to serve Indian people. These standards illustrated in the following table embody much of what indigenous educational initiatives are about.

¹⁰ Hewitt 1992:2.

¹¹ Burtonwood in Hewitt 1992:2.

¹² Hampton in Barnhardt & Harrison 1992:11.

Indian Theory of Education

* Spirituality	-	an appreciation for spiritual relationships.
* Service	-	the purpose of education is to contribute to the people.
* Diversity	-	Indian education must meet the standards of diverse tribes and communities.
* Culture	-	the importance of culturally determined ways of thinking, communicating and living.
* Tradition	-	continuity with tradition.
* Respect	-	the relationship between the individual and the group recognised as mutually empowering.
* History	-	appreciation of the facts of Indian history, including the loss of the continent and continuing racial and political oppression.
* Relentlessness	-	commitment to the struggle for good schools for Indian children.
* Vitality	-	recognition of the strength of Indian people and culture.
* Conflict	-	understanding the dynamics and consequences of oppression.
* Place	-	the importance of sense of place, land and territory.
* Transformation-		commitment to personal and societal change.

Hampton (1988)¹³

In another region of the world Brennan (1987 and 1990)¹⁴ has been studying the contrast between “the Pacific Way” and western education. He has identified the stages of transformation through which traditional patterns of education in Pacific nations have passed since the impact of the missionary endeavours of the Christian West in the nineteenth century.

¹³ Hampton in Barnhardt & Harrison 1992:11.

¹⁴ Brennan in Hewitt 1992:3.

Initially, Brennan (1987 and 1990)¹⁵ suggests, there were degrees of resistance to the imposition of European style schooling as a corollary of the missionary movement, but a gradual devaluation of traditional culture occurred through ignorance and neglect. Western schooling was needed as a support to the colonial goals of the market economic system and there was no place for the traditional forms of learning, unless some of the cultural remnants could entertain the tourists.

Even during the period of independence in the 1960's and 1970's, western education was viewed as a means to nationhood and development, and indigenous approaches to education were undervalued by national leaders. It has been only in the last decade that questioning has begun, and a valuing of traditional culture and learning has become more widespread. Brennan (1987 & 1990)¹⁶ has devised a table which contrasts "the Pacific Way" with western education.

Contrasting the Pacific Ways with Western Education

Western Education	The Pacific Way
Sequential.	Spontaneous.
Progressing from level to level.	Lifelong learning.
Reward system in grades, certificates.	Intrinsic personal and social value of learning.
Competitive.	Co-operation: collaboration.
Formalised.	Non-formal.
Delivered by educational institutions.	Social group basis.
Bureaucratically controlled.	Community controlled.
Professionalised teachers.	Volunteer, part time teachers.
Discipline based, specialised knowledge.	Problem-centred, cross disciplinary knowledge.
Knowledge - cognitive, logical.	Knowledge intuitive.
Continued on next page	

¹⁵ Brennan in Hewitt 1992:3.

¹⁶ Brennan in Hewitt 1992:3.

Continued from previous page

Western Education	The Pacific Way
Based on an essentially material view of and response to the natural world.	Based on an essentially spiritual view of and response to the natural world.
Based on a power system from the top to the bottom.	Based on a collaborative/shared power system within social hierarchies.

Brennan (1987)¹⁷

In projecting the future of “the Pacific Way” Brennan (1987 & 1990)¹⁸ has described the positive rediscovery and revival of aspects of traditional culture and learning that had appeared to have been destroyed over nearly two centuries of western colonisation. He proposes an objective to assist members of traditional societies to understand and reflect on the learning processes which have been part of their cultural tradition. With this renewed understanding, the people are able to make informed decisions about the nature of educational processes which they wish to adopt for their contemporary societies.

Another researcher, Stanner (1979)¹⁹ contrasts the culture of the “Dreaming” with the culture of the “Market” capturing the Australian/Koori (Aborigine) experience.

The Dreaming	The Market
Concept of time is unimportant - “tomorrow is soon enough”.	Time is critical - evident in timetables, appointments.
Future is an extension of the present, continuously at one with the past.	Future orientation - control of the future: savings, investments, insurance, even astrology.
Segmented groups - tribes, clans, with related dialects, languages.	Nation states - often illogical boundaries and cultural mix.
Self-regulating society-strict rules.	State authority determines laws.

Continued on next page

¹⁷ Brennan in Hewitt 1992:3.

¹⁸ Brennan in Hewitt 1992:3.

¹⁹ Stanner in Hewitt 1992:4.

Continued from previous page

The Dreaming	The Market
Doctrine, values are determined, morality maintained, unchanging.	Human needs, temporary, changing: pragmatism determines values.
No private property, buying or selling, ownership is mutual, communal.	Private interests dominate, money, prices, exchange values critical.
Market values incomprehensible in this dreaming culture.	Dreaming values incomprehensible in this market culture.

Stanner (1979)²⁰

Following his contrasting descriptions of The Dreaming and The Market, Stanner (1979)²¹ suggests that the dominant European culture has made two serious mistakes about the present standing of Aboriginal traditional culture. First, the belief that because only the remnants of culture remain, the breakdown of the traditional way of life is almost complete. Secondly, the way to change this situation is by rational demonstration of the superiority of the European lifestyle.

In dismissing these two false assumptions, Stanner (1979)²² concludes that it is the dominant culture which must change its thinking. Based on a linear model of the development of civilisation it is assumed that once Aboriginal people are shown the superiority of the European way, they will reject their own culture and become westernised in outlook, lifestyle and community organisation. This arrogant ethnocentric view flounders on a belief that the Aborigines can unlearn the essence of their culture or else suppress its impact to the dominance of the majority culture. The impossibility of this occurring is epitomised in the conflict experienced by urban Aboriginal people caught in the clash of cultures and belonging to neither. Stanner (1979)²³ rejects the dominant culture's solution of absorption and argues that the minority group must be supported in the development of pride and identity through the maintenance of those aspects of the culture which they wish to preserve.

²⁰ Stanner in Hewitt 1992:4.

²¹ Stanner in Hewitt 1992:4.

²² Stanner in Hewitt 1992:4.

²³ Stanner in Hewitt 1992:4.

Knudtson and Suzuki (1992)²⁴ suggest that we all carry around our own sub-conscious culturally conditioned filters for making sense of the world around us. It is not until we encounter people with a substantially different set of filters that we have to confront the assumptions, predispositions and beliefs that we take for granted and which make us who we are. To illustrate how those differences can come into play, the following model identifies some of the characteristics that distinguish the world view as exhibited in many indigenous societies from that embodied in western scientific tradition.

Native World View	Western World View
Spirituality is imbedded in all elements of the cosmos.	Spirituality is centred in a single Supreme Being.
Humans have responsibility for maintaining harmonious relationship with the natural world.	Humans exercise dominion over nature to use it for personal and economic gain.
Need for reciprocity between human and natural worlds - resources are viewed as gifts.	Natural resources are available for unilateral human exploitation.
Nature is honoured routinely through daily spiritual practice.	Spiritual practices are intermittent and set apart from daily life.
Wisdom and ethics are derived from direct experience with the natural world.	Human reason transcends the natural world and can produce insights independently.
Universe is made up of dynamic, ever changing natural forces.	Universe is made up of an array of static physical objects.
Universe is viewed as a holistic, integrative system with a unifying life force.	Universe is compartmentalized in dualistic forms and reduced to progressively smaller conceptual parts.
Time is circular with natural cycles that sustain all life.	Time is a linear chronology of "human progress".
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Native World View	Western World View
Nature will always possess unfathomable mysteries.	Nature is completely decipherable to the rational human mind.
Human thought, feelings and words are inextricably bound to all other aspects of the universe.	Human thought, feeling and words are formed apart from the surrounding world.
Human role is to participate in the orderly designs of nature.	Human role is to dissect, analyse and manipulate nature for own ends.
Respect for elders is based on their compassion and reconciliation of outer- and inner-directed knowledge.	Respect for others is based on material achievement and chronological old age.
Sense of empathy and kinship with other forms of life.	Sense of separateness from and superiority over other forms of life.
View proper human relationship with nature as a continuous two-way, transactional dialogue.	View relationship of humans to nature as a one-way, hierarchical imperative.

Adapted from Knudtson and Suzuki (1992)²⁵

Coupled with traditional ways of knowing in indigenous educational initiatives is the incorporation of traditional teaching and learning practices. While the specifics vary from culture to culture, the initiatives make some attempt to adapt their teaching routines to reflect traditional practices in one way or another. Most notable in this regard is a highly personalised relationship between teacher and learner along with a strong emphasis on experiential forms of learning activities. In fact, “teaching” in its conventional mode, as a one-way inculcation of knowledge from teacher to learner, is usually considered inappropriate in indigenous settings, with a preference instead for “creating opportunities for learners to learn”, when the “teacher” acts more in the role of tutor and facilitator. In this way, teaching and learning are considered reciprocal and symbiotic processes in which knowledge and skills grow out of a mutual exchange and shared experience in which all participants are teacher as well as learner. In addition to the symbiotic nature of

teaching and learning, careful attention is given to the context as a significant factor in shaping learning experiences²⁶.

Learners participating in indigenous educational initiatives are just as likely to find themselves actively engaged in a learning activity out in a community setting as they are to be listening to a lecture in a classroom. Learning is treated as a natural process that is best accomplished in a natural context, and very often that context is a setting in which the learning can be linked to authentic real-life circumstances.

Context is linked not only to the teaching and learning process but also to the physical environment of the initiative. Wherever possible, indigenous education initiatives have made an attempt to create an atmosphere and a physical environment that is as congenial and compatible with traditional cultural forms as possible. Institutions have sought to incorporate designs with which learners can identify culturally. Through the efforts of indigenous staff, in higher education mainstream institutions are seeking to establish a congenial and supportive social environment to which indigenous learners will be drawn to receive cultural sustenance and guidance while they learn to cope with and adjust to the surrounding mainstream institutional milieu. Many indigenous learners attending higher education institutions are the first generation in their family and/or community to do so, and for them to cross the cultural boundaries to enter a university can be a very intimidating experience. To the extent that the institutions are able to offer a culturally compatible and congenial social and physical environment in which the indigenous culture is recognised and built upon, the learners are that much more likely to find the rest of their experience sufficiently comfortable and rewarding to persevere.

Another distinguishing quality of indigenous education initiatives which relates directly to learners at the higher education level and the nature of research entered into by learners, is participatory (ethnographic) community based research providing a service to advance their communities in substantive ways. This also strengthens the ties between institution, learner and the wider community.

The characteristics discussed can be described as indicators which set indigenous education initiatives and strategies apart from their mainstream western counterparts. These initiatives move beyond convention in an endeavour to make education accessible and meaningful to all learners and communities that historically have been excluded²⁷.

²⁶ Barnhardt & Harrison 1992:12.

²⁷ Barnhardt & Harrison 1992:14.

The unique cultural adaptations reflected in these initiatives put forth by indigenous peoples globally, offer valuable lessons for anyone seeking to understand the special nature and mission of these unique efforts as alternatives to the dominant, mainstream western-style institutional model.

Embedded in these initiatives are common concerns for indigenous peoples of the mismatch between indigenous and western perspectives of education and schooling. These have been identified by Barnhardt & Harrison (1992)²⁸ and formatted in the following model:

Common Concerns

Indigenous		Western
centre	versus	periphery
local	versus	global
rural	versus	urban
subsistence	versus	market-based
theoretical	versus	applied
self-sufficiency	versus	dependency
self-determination	versus	neo-colonialism
outside	versus	inside
tradition	versus	modern

Adapted from Barnhardt & Harrison (1992)²⁹

KAUPAPA MĀORI: INDIGENOUS EDUCATION IN NEW ZEALAND

Learning in New Zealand is a ritual derived from the practices of western tradition on which Pākehā culture is based. Learning is identified with formal education which usually occurs in institutions labelled as schools, colleges, polytechnics or universities. Experiences which take place outside the halls of institutions are often not recognised as “real learning” despite the contribution they make to human growth and development.

In the eyes of many, learning involves the acquisition of knowledge in measurable chunks, which the learner is required to absorb like a sponge and then regurgitate at stipulated times - called “examinations”³⁰. Unless learning can be measured thus it has

²⁸ Barnhardt & Harrison 1992:14.

²⁹ Barnhardt & Harrison 1992:14.

³⁰ Hewitt 1992:2.

little commercial value in our economically oriented society. Paulo Freire (1972)³¹ calls it “banking education”, or in the words of Brian Wren:

“Education is a ceremony of initiation where a person already initiated (the teacher) introduces uninitiated people (the pupils) to the knowledge that society wants them to master, know and remember.”

Wren (1986)³²

Cultural analysts have identified other attributes of learning which typify our approach to this rite. It is age-specific, with people grouped by age regardless of readiness, motivation or interest. The process is culture-specific with little variation allowed for those whose heritage or life experience is from a different tradition. Because factual knowledge and job skills have such a high priority there is little scope allowed for aesthetic areas of learning. Music, art, craft and design are creative pursuits which have been relegated to a low status in a utilitarian approach to learning. Convergent thinking has been favoured because it is more easily measured and divergence or creativity has been discouraged. Learners have been conditioned to accept the structure of society and therefore the framework in which learning takes place. From his experience in his native Brazil, and in many other societies around the world, Freire (1992)³³ rejects this approach to learning. He describes it as education for domestication, the very antithesis of the experience of liberation which he believes should be the outcome of true learning.

In New Zealand, the recognition that learning is culturally based has lead to various studies of traditional learning styles (Sharples, P. 1989³⁴; Pihama, L. 1993³⁵; Smith, G. 1988³⁶; Nepe, T. 1991³⁷; Ka'ai, T. 1990³⁸; Hōhepa, M. 1990³⁹). From these studies it is clear that different value systems, different requirements for living and different patterns of thinking have produced a vastly different pedagogy to that evident in mainstream New Zealand education. Underpinning this pedagogy is Kaupapa Māori theory.

³¹ Freire 1972: 46.

³² Wren in Hewitt 1992:2.

³³ Freire 1972:52-53.

³⁴ Sharples 1989:27.

³⁵ Pihama 1993:52.

³⁶ Smith 1988:9.

³⁷ Nepe 1991:19.

³⁸ Ka'ai 1990:12.

³⁹ Hōhepa 1990:15.

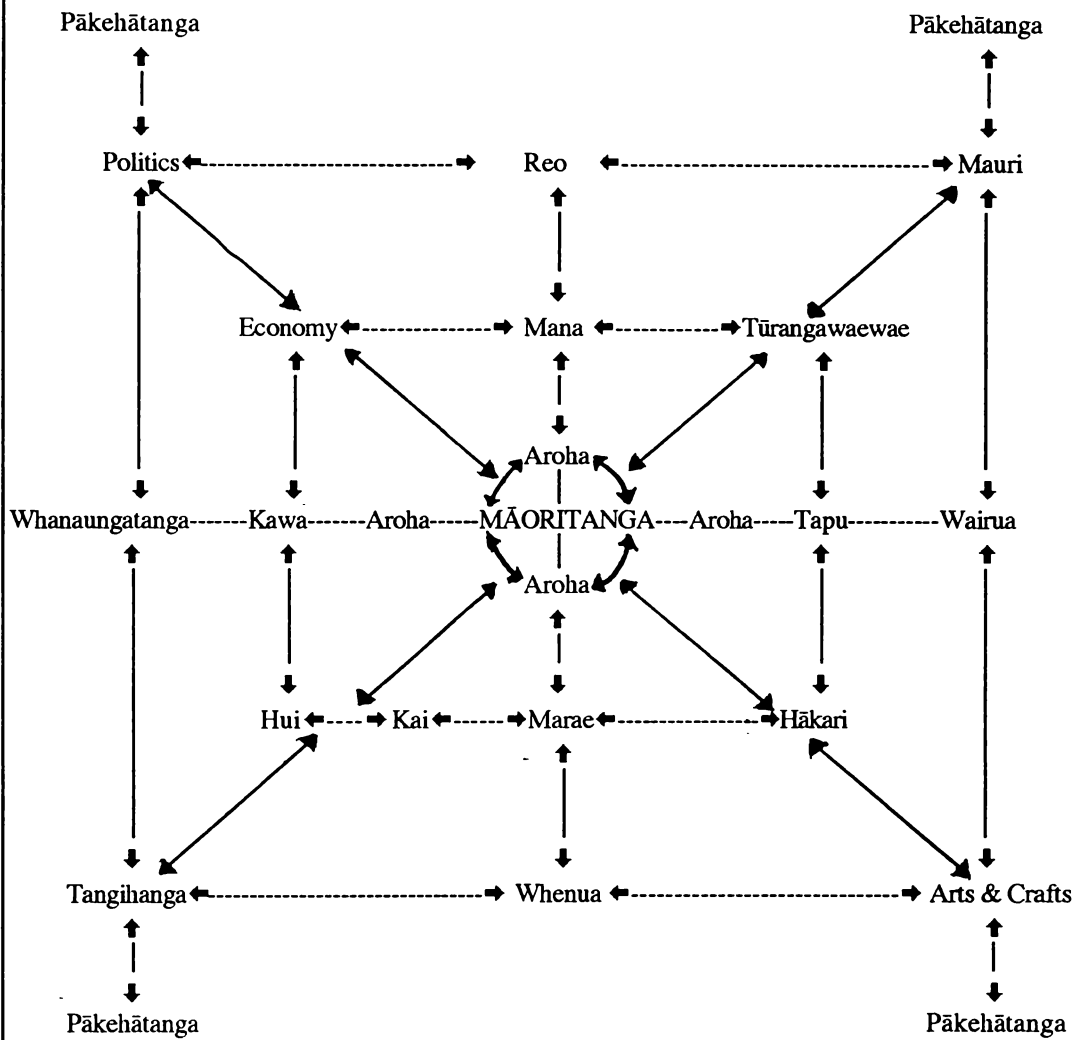
Kaupapa Māori theory is a politicising agent that acts as a counter-hegemonic force to promote the conscientisation of Māori people, through a process of critiquing Pākehā definitions and constructions of Māori people and asserting succinctly and explicitly, the validation and legitimation of *te reo* and *tikanga* Māori⁴⁰.

Kōhanga Reo and Kura Kaupapa Māori are real expressions and examples of Kaupapa Māori theory in action. Their emergence as acts of resistance to dominant Pākehā ideologies of schooling and education illustrates the concrete context within which Kaupapa Māori theory is located.

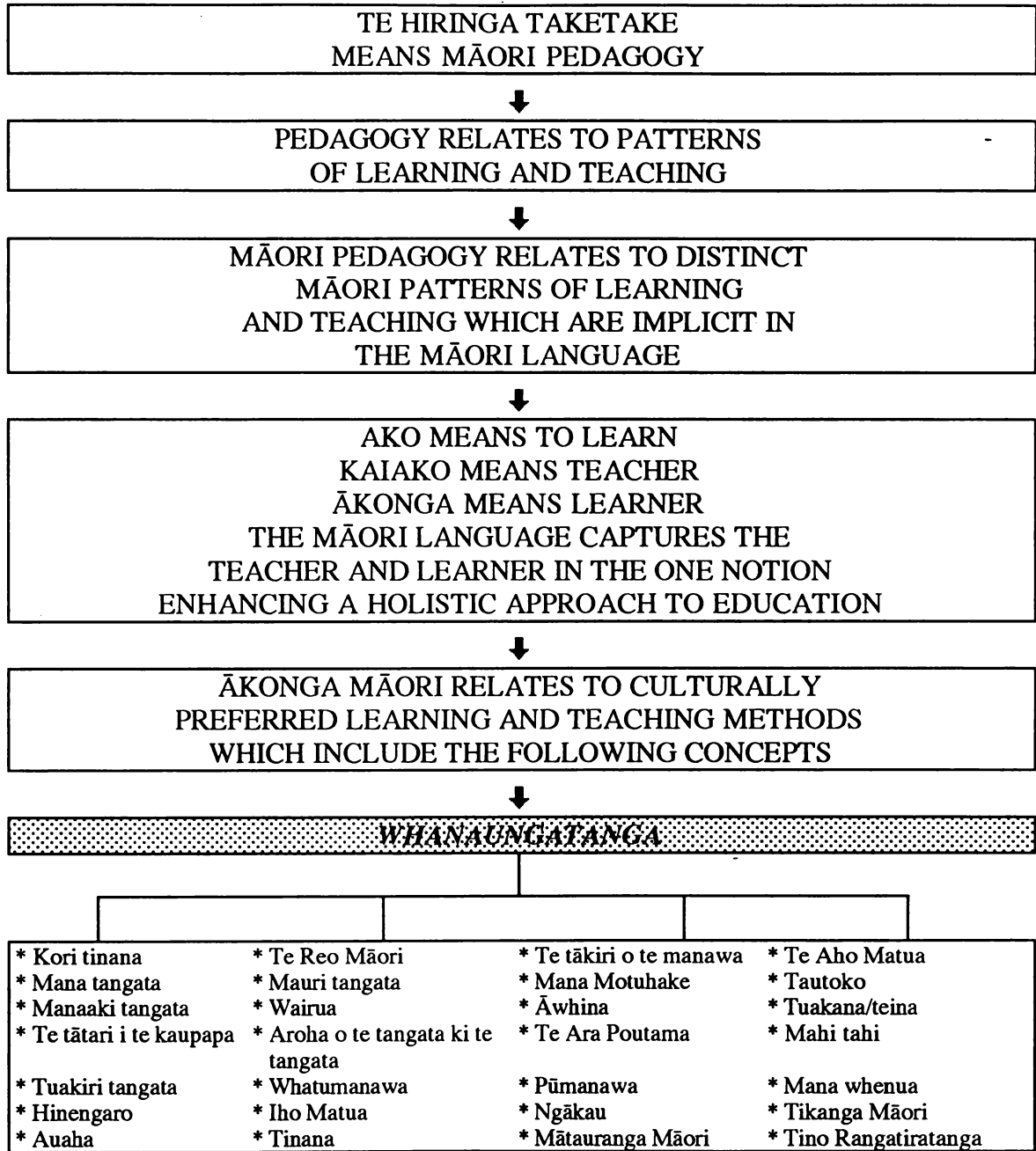
In the 1970's John Rangihau (known affectionately as Te Rangihau), a considered authority on Māori knowledge by all peoples in New Zealand and a leader with prophetic insight, developed a model which complemented his nationwide lectures on Māoritanga and bicultural development given the context of Tū Tangata being promoted by the then Department of Māori Affairs. It is a widely held view that Te Rangihau, in his powerful delivery of his conceptual model was a catalyst for social change in New Zealand. Articulate and eloquent in both Māori and English, he commanded respect by Māori and Pākehā people across the country. The effect of his work at that time spearheaded huge philosophical shifts in the minds of those who were privileged to hear his message. The effects were twofold. Te Rangihau conscientized Pākehā to the Māori world view and revolutionised the rights and status of the indigenous people of New Zealand. Simultaneously, he conscientized Māori people by using the model as a decolonising mechanism and critically arguing the value and status of the Māori language and of Māori knowledge, customs and practices. He engendered a spiritual awakening in young Māori academics of this time to critically analyse and intellectualise the course of events from first contact with Pākehā to the present day. This required an examination of the relationship between the rights and status of Māori people as indigenous people of New Zealand and social, political and economic trends throughout the history of this country's development.

The core of the Rangihau conceptual model has been redefined as Kaupapa Māori theory linking Māori language, custom and practices to pedagogy and the transmission of Māori knowledge.

The Rangihau Conceptual Model



**Kaupapa Māori Theory:
The use of Culture as a source from which
Māori pedagogies emanate**



Ka'ai (1990)⁴²

Sharples (1992)⁴³ claims that the way the Māori places the learner begins with the genesis of Māori people from the sky father, Ranginui and the earth mother, Papatūānuku. From these two come all things. The Māori way of teaching this is through *whakapapa* (genealogy). Descended from the sky father and the earth mother, the whole world is created and manifested and in genealogical terms the learners find themselves placed at the end of a family tree. Individuals can be traced across and down their family tree. They can relate to any aspect of life or non-life such as the butterfly, to the mountains, to the rain, to the sea, to the *pipi* (shellfish) and in fact to all creatures and things in this world. The placement of learners in the world and their personality are two features which Māori pedagogy, or preferred learning and teaching styles, apply to. This is very much the holistic approach to learning and teaching.

Therefore, it follows that pedagogy is culture specific. It is also contended that teaching and learning for Māori is not age specific, therefore there is no distinction between pedagogy and andragogy as in western culture based on the *tikanga* implicit in Māori ideology.

It is suggested that pedagogy refers to:

- * The fluidity of roles, i.e. there is a unified co-operation of learner and teacher in a single enterprise.
- * Who teaches and when teaching occurs, i.e. that control of teaching sequences themselves occur frequently by children.
- * That management and instruction of learning occur from the basis of such *tikanga* as *whanaungatanga*, *tuakana-teina*, *awhi* and *tautoko*.
- * That the role of non-verbal communication is significant. Māori have a greater use of body language, e.g. *whakamā*.
- * That all learning is clothed in the medium of *wairua* so that feelings of *āhua*, *ihi*, *wana*, *tapu*, *noa* and *wehi* become important in the learner's learning.
- * That the learner selects her or his own pace of learning, i.e. the teacher merely facilitates learning. Consequently failure is minimised or eradicated along with

⁴³ Sharples 1992: written record, Stage I Education Lecture, Auckland College of Education, McGhie Lecture Theatre, 1992.

artificial demands placed on learners, e.g. examinations. Hence, the *mauri* and self esteem of the learner is constantly preserved.

- * That *whānau* participation in the classroom is of prime importance.
- * That the use of Māori contexts reinforces knowledge being imparted to the learner which then reaffirms the learner's significant place in the world.
- * That incorporating *tohunga* into the classroom is significant to the learner's learning.
- * That co-operative learning is encouraged so learners learn to interact with each other, share ideas and answers and promote one another. Competition is discouraged while the search for excellence is encouraged.
- * That the Māori language as the medium of instruction ensures accurate transmission, maintenance and preservation of Māori knowledge, ideology and cultural practices.

Kaupapa Māori theory is the development of a radical pedagogy which operates in Kōhanga Reo and Kura Kaupapa Māori. It follows the view of Giroux's (1983)⁴⁴ critical theory which arises from a view of oppositional sub-cultures not simply reacting to their oppression, but actively and creatively constructing their resistance. Kaupapa Māori theory employs the notion of resistance to analyse oppositional behaviour as arising from moral and political indignation and not as deviance or learned helplessness. This resistance is committed to social and self-emancipation, to raising the radical consciousness of the Māori people and to demonstrating a commitment to action.

There are four significant areas of Kura Kaupapa Māori education which sets it apart from mainstream western education, in New Zealand.

Te Aho Matua

Te Aho Matua is a philosophical doctrine, incorporating the knowledge, skills, attitudes and values of Māori society that have emanated from a Māori metaphysical base.⁴⁵ It has six sections which collectively influence the holistic development of the Māori learner.

⁴⁴ Giroux 1983:107.

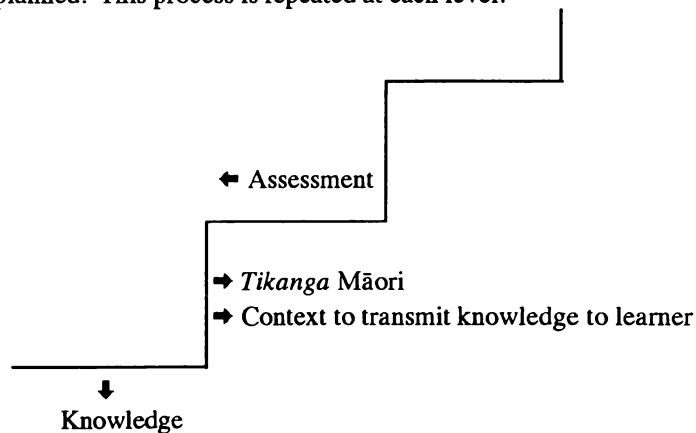
⁴⁵ Nepe 1991:41.

Te Ara Poutama

The *poutama* is symbolic of the twelve levels of thought and the process for holistic development⁴⁶. It is suggested that the horizontal line of the *poutama* represents the knowledge being transmitted to the learner in the Māori language by the teacher. It is joined at right angles by a vertical line which represents the *tikanga* associated with that knowledge. Hence the notion, that for all knowledge transmitted there is matching *tikanga* which must be grasped by the learner before the learner can progress to the next level of the *poutama*⁴⁷. This supports the notion that learning is developmental. It should be recognised that before a learner can proceed to the next level, it is assumed that they have gleaned the knowledge from the previous level. The process therefore is learner centred. The transmission of knowledge and the assessment of knowledge can occur in Māori contexts. It is contended that the transmission of knowledge and the *tikanga* implicit must occur in the Māori language to ensure accurate transmission is sustained through succeeding generations.

FIGURE 1: The relationship between the transmission of knowledge, the assessment of knowledge, Māori contexts and te reo me ngā tikanga Māori.

Assessment of the learner's knowledge and *tikanga* gained in Māori contexts is often unplanned. This process is repeated at each level.



Ka'ai (1994)⁴⁸

⁴⁶ Pēwhairangi, Ngoi, 1976, Personal Communication with kaumātua of Te Whānau-a-Ruataupare, Ngāti Porou.

⁴⁷ Kīngi, Nūnū, 1991, Personal Communication with kaumātua of Te Whānau-a-Ruataupare, Ngāti Porou.

⁴⁸ Ka'ai 1994: developed for the purpose of this thesis to illustrate how the poutama can represent the integral relationship between knowledge acquisition, tikanga Māori and assessment.

Tuakiri Tangata

Tuakiri tangata refers to the Māori components of the total personality of the Māori learner premised on the learner centred learning process. It includes the following concepts:

<i>Mauri</i>	the life force of all objects including inanimate objects.
<i>Wairua</i>	the spiritual relationships of the learner with the world around them. This includes the various levels of consciousness and the feelings that drive them to certain behaviour.
<i>Iho Matua</i>	the spiritual manifestation of the learner couched in a specific framework. It is the deepest of spiritual relationships that a learner has with people, things and the total environment in which they live.
<i>Tinana</i>	the physical well-being of the learner.
<i>Ngākau</i>	the heart of the learner and its ability to feel various emotions.
<i>Whatumanawa</i>	is concerned with processing the deepest of emotions which actually govern the learner's course in life in making decisions about various circumstances or conditions, e.g. love, grief.
<i>Hinengaro</i>	the mental capacity of the learner.
<i>Pūmanawa</i>	the learner's potential.
<i>Auaha</i>	the creative side of a learner and what they are capable of.

Adapted from Sharples (1992)⁴⁹

It is accepted that the aforementioned concepts are all interrelated. Consideration is afforded to learners that if one or more components are not functioning, then the learner is unable to perform to the optimum learning level. Therefore it is the responsibility of the teacher to rectify the situation using *whānau* participation.

⁴⁹ Adapted from Sharples 1992: written record, Stage I Education Lecture, Auckland College of Education, McGhie Lecture Theatre, 1992.

Te Tātari I Te Kaupapa

Te tātari i te kaupapa embodies the notion that there is a relationship between theory and practice and that a learner should demonstrate this in context with their learning. It is suggested that within Māori culture there are a range of opportunities for learners to demonstrate knowledge acquisition. It is on such occasions, that rigorous assessment procedures which are culturally specific to the context, are indeed practised. These occasions are extremely challenging for the learner as they are assessed on their performance in a transient culturally specific context. The learner is also required to critically assess their own performance. There is an overall expectation that when the opportunity for assessment occurs again, that the learner will improve from the previous occasion.

This notion is captured in the following *tauparapara* (form of speechmaking) from *Ngāti Porou*:

Tēnei au, tēnei au
Te hōkai nei i ōku tapuwae
Ko te hōkai nuku, ko te hōkai rangi
Ko te hōkai a taku tīpuna a Tāne-nui-a-Rangi
I piki ai ki te Rangitūhāhā
Ki te Tihi o Manono
I rokohina atu rā
Ko Io Matua Kore anake
I riro iho ai
Ngā kete o te wānanga
Ko te Kete Tūāuri
Ko te Kete Tūātea
Ko te Kete Aronui
Ka tiritiria, ka poupoua ki Papatūānuku
Papā te whaititiri
Hikohiko te uira
Ka kanapu ki te rangi
I whētuki ki raro rā
Rū ana te whenua e
Ka puta te Ira Tangata
Ki te whai ao, ki te ao mārama
Tihei Mauri Ora.

This traditional *tauparapara* describes the journey made by *Tāne-nui-a-rangi* to attain and secure knowledge for Māori people. This knowledge was brought back from the twelfth level of thought, *Rangitūhāhā* in three separate *kete* (baskets), providing Māori people with the necessary knowledge and skills to survive. The twelve levels of thought begin at the simplest level and progress to the esoteric domain. Implicit is the notion of critical reflection and the challenge of completing a variety of tasks throughout life to further develop and extend one's knowledge base, while still retaining traditional values associated with knowledge, e.g. that knowledge belongs to the group; that knowledge should be valued and used to benefit others. Also implicit in this *tauparapara* are assessment theories and practices which are derived from the Māori experience and the notion of developmental learning implicit in the well known *tukutuku* (weaving) pattern, *poutama*.

It is suggested that a learner demonstrated knowledge acquisition in culturally specific contexts and that the rigorous assessment procedures applied would be based on specific cultural imperatives which could translate into performance criteria. This form of assessment could be described as an integrated approach to standards-based assessment where performance and achievement are measured against a clear set of standards.

*Ko te reo Māori te iho o te ahurea, arā, ko te mātauranga
me ngā āhuatanga katōa o te ao Māori.*

*The Māori language is the lifeline of our culture of which knowledge
is the cornerstone for a Māori world view.*

Ka'ai, (1995)⁵⁰

In the Māori world, *kaumātua* are considered repositories of knowledge. It is reasonable to assume that they have acquired this knowledge over a lifetime of learning and experience. They are recognised as experts or gifted in a myriad of areas such as:

<i>te reo Māori</i> <i>tikanga Māori</i> <i>whakapapa</i> <i>waiata</i> <i>haka</i>	tribal history fishing the production of food restoration of <i>wharenui</i> conservation
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<i>whakairo</i>	protocol
<i>tukutuku</i>	the role of women and men
<i>rongoa</i>	the parenting and education of children
<i>karakia</i>	resource management
<i>hui</i>	

It is accepted that all have a contribution to make to the life and well-being of a community. It is also accepted that as repositories of this myriad of knowledge, that they have a responsibility to ensure the transmission of this knowledge to younger generations to avoid it being lost. It then follows that these people determine:

- (1) to whom this knowledge will be given;
- (2) the process of handing this knowledge over to succeeding generations;
- (3) the timeframe over which this knowledge will be shared;
- (4) the assessment of the candidate being groomed to receive this knowledge and the process of learning it.

Selection is not age-specific. It is based primarily on the demonstration of ability or skill in a particular area. With selection however, comes responsibility and accountability to be a caretaker of the acquired knowledge and to manage this for the preservation and well-being of the *whānau*, *hapū* and *iwi*.

The Kaupapa Māori theory model also reflects the tools of socialisation for the Māori child in Kōhanga Reo and Kura Kaupapa Māori. It is contended that the individual who is socialised in the family context acquires linguistic and social competencies as well as the qualities of style, manners and know-how. The family equips the child with expectations about its future through its culture and language⁵¹. Hence, in the New Zealand context, a middle class Pākehā child acquires a code with which to decipher the messages of the dominant culture which are reproduced in mainstream education. It follows then, that any group other than that whose culture is embodied in the school is disadvantaged. Historically, the reality for Māori children is that there has been a discontinuity between home and school, between the academic knowledge of the school, and the common sense everyday knowledge of the home and community. It is therefore suggested that education is not an equaliser because its curriculum, methods and ethos are

derived not from the generalised culture of a society, but from the culture of the dominant group within that society⁵².

There are two other aspects of schooling which reflect the knowledge code of a culture in addition to the contents of the curriculum. They are the nature of the way the knowledge is transmitted, i.e. pedagogy and the way that the system measures the success of the transmission, i.e. assessment and evaluation⁵³.

Differences in cultural perspective such as those outlined have enormous implications for all aspects of how we approach the tasks of everyday life, not the least of which is the education for succeeding generations. In most indigenous communities today, it is apparent that aspects of both the indigenous and western perspectives are present in varying degrees, though neither may be present in a fully cohesive fashion. Furthermore, it is not necessary (nor is it possible) for an outsider to fully comprehend the subtleties and inner workings of another cultural system (even if it is still fully functional) to perform a useful role in the cultural community. What is necessary, however, is a recognition that such differences do exist, an understanding of how these potentially conflicting cultural forces can impact on people's lives, and a willingness to set aside one's own cultural predispositions long enough to convey respect for the validity of others⁵⁴.

Kōhanga Reo and Kura Kaupapa Māori are strong statements of Māori people in New Zealand reclaiming power and autonomy in terms of *Te Tiriti o Waitangi* and *tino rangatiratanga* based on a Māori body of knowledge and Māori ways of doing things. Māori are no longer willing to participate in the cultural reproduction of mainstream education in New Zealand. They are engaging in a struggle to change the structure of society which has historically served to oppress them.

A RATIONALE FOR THE DEVELOPMENT OF CULTURALLY RESPONSIVE ASSESSMENT PROCEDURES DERIVED FROM A CULTURALLY RESPONSIVE PEDAGOGY

Many assumptions have been made by educators in New Zealand, in regard to educational under achievement among Māori children. The failure by educators and academics to critically examine the implicit acceptance of middle class dominant group values in the assessment and pedagogical process serves only to perpetuate the educational and societal

⁵² Harker in Codd, Harker & Nash 1985:65.

⁵³ Harker in Codd, Harker & Nash 1985:68.

⁵⁴ Barnhardt 1992:3.

status quo in which cultural and socio-economic differences are frequently transformed into academic deficits.

Explanations for the differential achievement of minority children abound globally. Some of these explanations suggest a deficiency in the children themselves and/or in their home experiences. Other explanations reject the notion of deficiency and redirect attention to educational practices that are suspected of reinforcing inequalities.

In the past, two major deficit theories have been advanced, one focusing on IQ and the other on sociocultural factors. According to the IQ deficit theory, learners of minority and lower socioeconomic backgrounds do poorly in school because they are lacking in intelligence (Jensen, 1964⁵⁵; Hernstein, 1973⁵⁶). In developing their arguments, both Jensen (1964)⁵⁷ and Hernstein (1973)⁵⁸ provide evidence for a pattern of differential IQ, with minority and lower class group members generally attaining lower scores on IQ tests than their majority and middle class counterparts. They go on to claim that intelligence is largely inherited citing as evidence studies of twins reared apart and adoptive children. Because IQ is considered a better predictor of scholastic performance than any other measurable attributes of the child, they conclude that the academic lag of minority and lower class children is due to genetic deficiencies.

The IQ deficit theory was popular in the 1960's but fell into disrepute in the 1970's. The criticism of this theory is that IQ tests do not measure significant features of intelligence and are culturally biased (Locust, 1988⁵⁹). Moreover, the very notion that IQ is inherited has been challenged (Feuerstein, 1979⁶⁰).

The cultural deficit theory is a second explanation of inequalities in educational performance (Bereiter & Englemann, 1966⁶¹). According to this theory, the difficulties of minority learners are sociocultural in origin rather than genetic. Specifically, proponents of this position contend that deficiencies in the home environment (e.g. disorganised family life, inadequate sensory stimulation and inadequate child rearing practices) deprive minority children of the types of experiences they need to do well academically. Critics of the cultural deficit theory have argued that, while differences in the sociocultural experiences of majority and minority groups are undeniable, these differences do not

⁵⁵ Jensen in Villegas 1991:8.

⁵⁶ Hernstein in Villegas 1991:8.

⁵⁷ Jensen in Villegas 1991:8.

⁵⁸ Hernstein in Villegas 1991:8.

⁵⁹ Locust in Villegas 1991:8.

⁶⁰ Feuerstein in Villegas 1991:8.

⁶¹ Bereiter & Englemann in Villegas 1991:9.

represent deficiencies in the upbringing of minority children (Baratz & Baratz, 1970⁶²; Cazden, John & Hymes, 1972⁶³; Erickson, 1977⁶⁴).

While differing somewhat in their explanations of failure, the IQ and cultural deficit theories have one feature in common in that both place the responsibility of failure on minority children and their families. This premise leads to the conclusion that schools can do little, other than to provide a “compensatory education” for the purpose of “correcting” the children’s genetic and/or cultural deficiencies.

There is evidence however, that the achievement gap between minority and majority students widens over time. It follows that if the differences between the gaps are due to the genetic and/or cultural resources each group brings to school, then the gap would be greatest when the children first enter school and gradually narrow over time. Instead, the differences between minority and majority children become even more marked with each passing school year (Persell, 1977⁶⁵). Closely related to this point, is the contention that by blaming the children for their problems, deficit theories of education detract attention from schools and the role they play in the construction of failure (Baratz & Baratz, 1970⁶⁶).

The phenomenon known as the “self fulfilling prophecy” and teacher expectations is another explanation for the differential achievement of minority learners. In making judgements about the academic potential of individual learners in the class, the teacher develops different expectations for each student. Once formed, these expectations influence the interactions between teacher and learner, resulting in either positive or negative performance, aspirations and self concept which correspond to the teacher’s original assessment.

Teacher expectations are often translated into overt instructional practices such as tracking or streaming learners where learners are assigned to their respective classes on the basis of perceived ability.

A disturbing aspect of homogenous ability grouping is that learners of minority backgrounds tend to be over-represented in the lower academic tiers (Villegas & Watts,

⁶² Baratz & Baratz in Villegas 1991:9.

⁶³ Cazden, John & Hymes in Villegas 1991:9.

⁶⁴ Erickson in Villegas 1991:9.

⁶⁵ Persell in Villegas 1991:9.

⁶⁶ Baratz & Baratz in Villegas 1991:9.

1991⁶⁷). One explanation for this over-representation suggests that educators are at least partly to blame. Lacking sensitivity to cultural differences, teachers may easily misinterpret the behaviour of minority learners in ways that lead them to underestimate the true academic potential of these learners (Hilliard, 1989⁶⁸).

Research shows that students placed in low ability gaps are doomed to an inferior education. For one thing, labels given to these children such as “disadvantaged” and “low” or “at risk”, “bilingual” and “minority” usually carry with them negative connotations (Richardson, Casanova, Placier & Guilfoyle, 1989⁶⁹). Once learners are considered to be deficient, teachers begin to treat them differently, to the learners detriment. When compared to their “high ability” peers, “low ability” learners are called on less often in class, given less time to respond, praised less frequently, given less feedback, criticised more frequently and prompted less often in the case of incorrect responses (Cazden & Mehan, 1989⁷⁰).

Hilliard (1989)⁷¹ contends that the lower level of achievement of minority students is a function of systematic inequalities in schooling which stem from misjudgments of learners’ intellectual capabilities. These misjudgments lead teachers to expect little of the learners and ultimately to treat them in ways that stifle their learning.

Marked differences exist also in the curriculum used with high and low level gaps (Villegas & Watts, 1991⁷²; Wong-Fillmore, 1990⁷³).

Irvine (1990)⁷⁴ argues that minority learners are generally exposed to a “watered down” curriculum that retards their academic development. Moreover, if the pattern of low academic achievement is to be reversed, then teachers must raise their expectations for minority learners and focus on the learners’ strengths. In short, teachers must abandon the deficit view of minority children that permeates educational thinking.

The cultural differences theory is a third explanation for the differential achievement of minority learners. This theory attributes the academic problems of minority students to cultural disjunctures between home and school. Attention has been given to differences in

⁶⁷ Villegas & Watts in Villegas 1991:11.

⁶⁸ Hilliard in Villegas 1991:11.

⁶⁹ Richardson, Casanova, Placier & Guilfoyle in Villegas 1991:11.

⁷⁰ Cazden & Mehan in Villegas 1991:11.

⁷¹ Hilliard in Villegas 1991:13.

⁷² Villegas & Watts in Villegas 1991:12.

⁷³ Wong-Fillmore in Villegas 1991:12.

⁷⁴ Irvine in Villegas 1991:13.

dialects (Labov, 1973⁷⁵) and in cognitive styles (Ramirez & Castaneda, 1974⁷⁶). Recent focus however, has shifted to subtle differences in the ways that language is used at home and in school and to the failures in communication resulting from these differences (Bronfenbrenner, 1979⁷⁷).

Research shows that although learners and teachers in a given classroom may speak the same language, they sometimes have different ways of using it. Children whose language use at home and in their immediate community corresponds more closely to the way in which it is used in the classroom have an advantage in the learning process. For these learners, prior experience transfers to the classroom and facilitates their academic performance. In contrast, minority children frequently experience discontinuity in the use of language at home and in school. They are often misunderstood when applying familiar patterns of language use to classroom tasks. This discontinuity is a major source of academic difficulties for minority children (Au, 1980⁷⁸; Cazden, 1988⁷⁹; Heath, 1983⁸⁰; Phillips, 1983⁸¹; Mohatt & Erickson, 1981⁸²; Michaels, 1981⁸³). There are significant differences between the typical participant structures minority children employ in their communities and those required in the school by teachers from the dominant group culture illustrating miscommunication in cross-cultural classroom settings. This situation is captured in four studies.

The first study was conducted by Heath (1983)⁸⁴ in Trackton, Carolina in 1983.

One part of this study focused on the use of questions at home and in school. The proper handling of questions is critical in the classroom because much of the academic dialogue is based on interrogatives. Heath (1983)⁸⁵ became interested in why children from Trackton, an African-American working-class community, struggled with the questions asked of them in class. The teachers were concerned and perplexed by the children's difficulties with questions. The parents were frustrated by their children's school difficulties and attributed the problem to the fact that "we [at Trackton] don't talk to our

⁷⁵ Labov in Villegas 1991:14.
⁷⁶ Ramirez & Castaneda in Villegas 1991:14.
⁷⁷ Bronfenbrenner 1979:845.
⁷⁸ Au in Villegas 1991:14.
⁷⁹ Cazden in Villegas 1991:14.
⁸⁰ Heath in Villegas 1991:14.
⁸¹ Phillips in Villegas 1991:14.
⁸² Mohatt & Erickson in Villegas 1991:14.
⁸³ Michaels in Villegas 1991:15.
⁸⁴ Heath in Villegas 1991:15.
⁸⁵ Heath in Villegas 1991:15.

children as you folks [in school] do.” Findings of the study indicated that the parents were right.

Heath (1983)⁸⁶ found that in Trackton, children were immersed in the stream of language, but adults did not regard them as legitimate conversational partners until they were old enough to be competent communicants. When addressing the children, Trackton adults tended to use directives rather than questions. When questions were asked, they were generally “real questions” soliciting information the questioner lacked, or analogical questions calling for non-specific comparisons of one item, event, or person with another.

The classroom represented a very different sociolinguistic environment for Trackton children. The children were expected to participate in conversations with the teacher frequently. Questions dominated classroom exchanges, and directives were used far less frequently than in the community. Rather than asking “real” or analogical questions, the teachers most often asked “test” questions, that is, questions that required students to display academic knowledge (e.g., What is this colour?). They did this as a way of ascertaining what the students knew about the topic being discussed. From the children’s perspective, the teacher’s questions seemed peculiar. They found it difficult to understand why the teachers asked questions to which they already knew the answers. In brief, Heath (1983)⁸⁷ showed that communicative demands placed on children in the classroom clashed with the rules that guided the use of language in the community. Given the strangeness of the classroom environment to Trackton children, it is no wonder that they were puzzled and frustrated in school and appeared academically incompetent.

The second example of miscommunication in cross-cultural classroom settings is taken from a study conducted by Philips (1972 & 1983)⁸⁸ on the Warm Springs Indian Reservation in central Oregon and in the schools attended by the children of that community. The children’s reluctance to participate in instruction while in school served as the focus for the study. The silent style of American Indian children has perplexed educators for many years. Often, teachers interpret this silence as a sign of linguistic or intellectual deficiency, or shyness on the part of the children. Philips’ (1972 & 1983)⁸⁹ analysis suggests a different explanation.

⁸⁶ Heath in Villegas 1991:16.

⁸⁷ Heath in Villegas 1991:16.

⁸⁸ Philips in Villegas 1991:16.

⁸⁹ Philips in Villegas 1991:16.

As the teachers had reported, Philips (1972 & 1983)⁹⁰ found that the children were silent in school. Upon closer examination, however, she discovered that the children were most reluctant to talk during whole class or group lessons directed by the teacher - a type of instruction that requires students to speak out individually in front of their peers. When the children were asked to work independently, they occasionally volunteered to speak to the teacher. Interestingly, when working in small groups in which the children (rather than the teacher) controlled the interaction, the American Indians spoke freely with their peers. These differences in the children's patterns of participation in teacher-directed lessons, individualised activities, and collaborative group work led Philips (1972 & 1983)⁹¹ to conclude that the silence of the Warm Springs children observed in the classroom was a function of the way the teacher organised instruction, rather than a linguistic or intellectual deficiency, or shyness on the part of the youngsters.

To gain insight into the participation patterns of the children in school, Philips (1972 & 1983)⁹² studied how learning occurred in the Warm Springs community. She found that children in the community were accustomed to a high degree of self-determination with little direction from adults. A system of sibling caretaking was evident as well. Under this system children learned to turn to other children rather than adults when they needed assistance. When learning from adults, the children did so primarily by observing them rather than receiving verbal instruction from them. This period of observation was followed by private practice and self-initiated testing. With this orientation toward learning, it is not surprising that the children were at a loss during teacher-directed instruction, with its emphasis on learning through verbal instruction, public display of knowledge by individuals, and tight adult control over the interactions. It is also not surprising that children reared in the manner described by Philips (1972 & 1983)⁹³ were more apt to participate in activities that gave them considerable control over the interaction, such as group projects. Because the teacher-directed lesson prevailed in these classrooms rather than the more culturally compatible group project, the Warm Springs children were inadvertently relegated to a silent role. As a consequence of their silence, the children fell farther and farther behind in their school work with each passing year.

A third example of miscommunication in the classroom due to ethnic differences is reported by Michaels (1981)⁹⁴. Michaels (1981)⁹⁵ compared the narrative styles of

⁹⁰ Philips in Villegas 1991:17.

⁹¹ Philips in Villegas 1991:17.

⁹² Philips in Villegas 1991:17.

⁹³ Philips in Villegas 1991:17.

⁹⁴ Michaels in Villegas 1991:17.

⁹⁵ Michaels in Villegas 1991:17.

African American and White children in a first grade class. She specifically focused on narratives related during “sharing time,” a recurrent classroom event in which students are expected to tell their classmates and teacher about some past experience. In primary classrooms, where sharing time is used most frequently, it can serve as a bridge between the oral language that children bring to class and the literate discourse of written text, which emphasises decontextualised language.

Noting that White children did better than their African American classmates during sharing time, Michaels (1981)⁹⁶ set out to discover why. She found that African American and White children used different strategies to construct their narratives. Specifically, the accounts produced by the White children were focused on a single topic and organised sequentially. These students were more likely to name objects, and they assumed less shared knowledge on the part of the listener. Michaels (1981)⁹⁷ provides evidence suggesting that the teacher’s criteria for good narratives corresponded closely to the White children “topic-centred” style. She contends that this correspondence enabled the White teacher in her study to work well with the White children in constructing the stories.

In contrast, the accounts of the African American children frequently contained a series of implicitly associated anecdotes. When asked directly by the researcher, the children were able to express a logical connection between the different topics in their narratives, but rarely did they do so during sharing time. The “topic-associating” narrative style of the African American children clashed with the teacher’s criteria for good stories. Michaels (1981)⁹⁸ argues that this sociolinguistic disparity prevented the White teacher from collaborating successfully with the African American children during sharing time.

An experiment conducted by Cazden and Michaels (1988)⁹⁹ shows that the teachers’ ethnicity also influences their evaluative judgments of students’ narrative styles. The experiment consisted of playing mimicked versions of topic-centred and topic associating narratives to seven White and five African American adults. While adhering to the respective narrative styles, all stories were tape recorded in Standard English by the same speaker. The participating adults were asked to comment on the quality of each story, and to predict how successful the child, whose story they had just heard, is in school. Cazden and Michaels (1988)¹⁰⁰ found that the responses of the participants differed markedly.

⁹⁶ Michaels in Villegas 1991:18.

⁹⁷ Michaels in Villegas 1991:18.

⁹⁸ Cazden & Michaels in Villegas 1991:18.

⁹⁹ Cazden & Michaels in Villegas 1991:18.

¹⁰⁰ Cazden & Michaels in Villegas 1991:18.

The White adults found the topic associating stories difficult to follow, and they generally inferred that the narrator was a low-achieving student. In contrast, the African American participants evaluated favourably both topic-centred and topic associating narratives.

The methodology used by Cazden and Michaels (1988)¹⁰¹ in their experiment does not allow for generalisations. Nevertheless, their findings provide initial evidence of an ethnic bias in teachers' responses to different narrative styles.

A fourth example of miscommunication in cross-cultural classroom settings is taken from the Kamehameha Early Education Programme (KEEP) which was created in 1971 by the Bernice Pauahi Bishop Trust as a research and development project aimed at finding ways of improving the poor school performance of native Creole speaking Hawaiian children. Researchers and teachers working together in the context of a laboratory school, whose conditions (e.g. class size, resources) conformed generally to those of public schools, tested hypotheses regarding causes of student failure and implemented programmes based on those hypotheses. For example, an early hypothesis was that students' Creole was an impediment to English reading acquisition. However, studies of children's speech behaviour and of the effects of direct instruction in standard English suggested that speaking Hawaiian Creole was not a cause of school under achievement (Au & Jordan, 1981¹⁰²). Ethnographic studies (Gallimore & Au, 1979¹⁰³) among the Hawaiian community provided a clue to the source of the problem. In the home, children worked cooperatively and learned by observing the activities of older children and they tended to perform industriously and responsibly with little adult supervision. Yet in the classroom these same children were observed to be inattentive, uninvolved, restless and frequently aggressive. The dominant teacher stereotype was that they were lazy, unmotivated and lacking in academic skills.

The first positive findings came from classroom management adjustments designed to increase motivation and keep students on task. KEEP kindergarten and grade 1 students' time on task increased to approximately 90% compared to about 65% for control of students in the public school system.

The reading curriculum moved from a phonics oriented basal reading series to comprehension oriented or whole language approach (Goodman, 1967¹⁰⁴). Within this approach it was found that students' pattern of participation in small group discussions

¹⁰¹ Cazden & Michaels in Villegas 1991:18.

¹⁰² Au & Jordan in Villegas 1991:24.

¹⁰³ Gallimore & Au in Villegas 1991:24.

¹⁰⁴ Goodman in Villegas 1991:25.

had the same characteristics as an Indigenous Hawaiian speech event called “talk story” (Watson-Gegeo & Boggs, 1977¹⁰⁵). Essentially this involved cooperative storytelling with contributions from a variety of individuals.

The evaluation of this new reading curriculum which incorporates students’ culture specific participant structures by Philips (1992 & 1983)¹⁰⁶ has been extremely encouraging. Students performed considerably better than in the previous phonics oriented approach which, because of the lack of meaning emphasis, was not conducive to students participating cooperatively in a culturally familiar pattern.

It is argued that the KEEP findings illustrate the obvious fact that students’ academic potential (i.e. IQ) cannot be considered in isolation from the academic experiences to which they are exposed. It is also reasonable to conclude that children’s originally low level of intelligence or academic ability was created by the culturally insensitive programme in which they were being educated.

There is considerable research therefore, which provides evidence of the difficulties of cross-cultural communication and makes a convincing case for the premise that discontinuity between home and school environments prevents minority children from using their own sociolinguistic competence successfully in the classroom. These studies show that without an understanding of cultural differences, even well-meaning teachers can contribute unwittingly to the academic difficulties of minority students.

These studies build on the premise of how people are expected to go about learning may differ across cultures emphasising the validity of, and necessity for, culturally responsive programmes, which reflect the culture and often the language of the home and a design where the curriculum, the pedagogy and the assessment procedures used are all matched.

The findings of culturally responsive programmes such as those previously discussed, suggest that minority children’s reduced rate of intellectual ability and academic growth and achievement in regular school programmes, is more a function of an inappropriate programme rather than of an inherent lack of competence in the child. Also that children’s academic potential is not in any sense fixed and that dramatic growth is possible in programmes that amplify rather than ignore or replace the skills, knowledge and cultural base which children bring with them to school.

¹⁰⁵ Watson-Gegeo & Boggs in Villegas 1991:25.

¹⁰⁶ Philips in Villegas 1991:25.

The conception of intelligence or academic potential implied by culturally responsive (Cazden & Leggett, 1981¹⁰⁷) programmes is similar to that elaborated by Feuerstein (1979)¹⁰⁸. Based on what Vygotsky (1962)¹⁰⁹ termed “the zone of proximal development” namely, the cognitive performance which the child is capable of achieving with adult assistance, Feuerstein’s (1979)¹¹⁰ notion of intelligence stresses the individual’s potential to be modified by learning and the extent to which these modifications in cognitive strategies can then be used for future learning. Feuerstein (1979)¹¹¹ rejects the usual static notion of intelligence as a more or less fixed attribute of the individual in favour of a dynamic notion whose development can be meaningful considered only in relation to specific learning experiences.

Feuerstein’s (1979)¹¹² Learning Potential Assessment Device (LPAD) is important to consider in the present context not only because it challenges conventional assessment procedures but also because it is relevant for use with children from culturally different backgrounds in relation to the dominant middle class majority. Feuerstein (1979)¹¹³ defines intelligence as:

“...the capacity of an individual to use previously acquired experiences to adjust to new situations. The two factors stressed in this definition are the capacity of the individual to use whatever modification has occurred for future adjustments.”¹¹⁴

Central to this definition is the notion of modifiability and the purpose of the LPAD is to assess the individual’s potential to be modified by learning. It does this by an active process of teaching initial principles to the student along with work habits and specified skills for applying the principles in an atmosphere designed to foster positive attitudes and high motivation. The individual’s capacity to apply these newly acquired skills, insights and operations on progressively different and complex tasks is then assessed¹¹⁵.

¹⁰⁷ Cazden & Leggett in Villegas 1991:39.

¹⁰⁸ Feuerstein in Cummins 1984:197.

¹⁰⁹ Vygotsky in Cummins 1984:258.

¹¹⁰ Feuerstein in Cummins 1984:198.

¹¹¹ Feuerstein in Cummins 1984:198.

¹¹² Feuerstein in Cummins 1984:199.

¹¹³ Feuerstein in Cummins 1984:198.

¹¹⁴ Feuerstein 1979:76.

¹¹⁵ Cummins 1984:198.

This assessment procedure is advanced by Feuerstein (1979)¹¹⁶ as criterion referencing which is one form of standards-based assessment. Moreover, Feuerstein (1979)¹¹⁷ contends that this form of assessment is culturally responsive to minority children immersed in culturally responsive programmes incorporating a culturally responsive pedagogy. This is premised by the notion that task analysis cannot be evaluated in isolation from the pedagogy with which it is associated.

It is contended that Kōhanga Reo (Ka'ai, 1990¹¹⁸) and Kura Kaupapa Māori (Nepe, 1991¹¹⁹) under the umbrella term of Kaupapa Māori education in New Zealand, implement culturally responsive programmes. They are designed specifically to preserve, foster and maintain the Māori language and to transmit Māori knowledge through the medium of Māori language. Furthermore, a culturally responsive pedagogy has been identified which reflects a close match between the settings of home and school (Ka'ai, 1990¹²⁰).

However, the area of developing culturally responsive assessment procedures which reflect the pedagogy and match the culturally responsive programmes within Kaupapa Māori education, is still to be determined.

There is an obvious dearth of competent teacher education programmes which prepare future graduates to teach in Kura Kaupapa Māori and Māori immersion programmes competent in pedagogy, teaching across the curriculum and implementing culturally responsive assessment procedures. These are essential tools to plan effectively for the continued development of the children.

There is also a dearth of relevant and appropriate resources available to teachers in Kaupapa Māori education to enhance and assess the developmental learning of the children within these culturally responsive programmes. This includes a lack of reading material, textbooks, teaching aids, library books, games, activities, computer software, information technology, videos, magazines, newspapers and literature generally. Until 1994 there have been no curriculum guidelines in Māori - the Draft Mathematics, Science and the Draft Māori Language Curriculum guidelines are currently being trialed in Kura Kaupapa Māori and Māori language immersion units throughout New Zealand.

¹¹⁶ Feuerstein in Cummins 1984:201.

¹¹⁷ Feuerstein in Cummins 1984:202.

¹¹⁸ Ka'ai 1990:60.

¹¹⁹ Nepe 1991:134.

¹²⁰ Ka'ai 1990:68.

It is also contended, that as a consequence of the lack of competent teacher education programmes for teachers of Kura Kaupapa Māori, graduates lack the skill and knowledge base, the time and financial resources to develop culturally responsive assessment procedures for their children.

The Ministerial Working Party on Assessment for Better Learning (1990), referred to as Project ABLE from herewith, recommended in their report *Tomorrow's Standards* that there was a need to provide assessment guidelines for Māori language immersion programmes¹²¹. Moreover in March 1991, a meeting of thirty practising teachers involved in Māori language immersion and bilingual programmes was convened by the Ministry of Education's Assessment Secretariat to identify assessment procedures being implemented. It was confirmed at this meeting that teachers were using a range of assessment procedures that had largely been developed in isolation, resulting in the duplication of time consuming work. The need for assessment guidelines was again reiterated so that teachers could feel confident that standards identified were maintained and children's achievement was monitored and sustained. Emphasis shifted from assessment of Māori language proficiency to procedures used for the assessment of curriculum or subject areas such as Science and Mathematics. In determining appropriate assessment procedures, teachers also emphasised the importance of those factors that hinder learner achievement¹²².

In 1992, Hollings, Jeffries and McArdell (1992)¹²³ investigated assessment procedures and practices being used in Māori language immersion units and Kura Kaupapa Māori to identify priority areas for future development in the assessment area. A sample of 121 teachers in 67 schools were selected from the basis that these teachers had programmes operating with 80% or more Māori language immersion. Of the 67 schools surveyed teachers in 41 responded providing a 61 percentile return to the questionnaire.

The responses to the questionnaire indicated that a variety of assessment methods were used to assess both Māori language development and curriculum areas where Māori is the medium of instruction. These assessment procedures are known to be common practice in mainstream western education classrooms. These include incidental observations and observations of responses by children to instructions from which anecdotal notes were made, running records, six year net and Beginning School Mathematics (BSM) checkpoints. More informal testing procedures were used such as written and comprehension questions and review tests of units of work studied.

¹²¹ Ministerial Working Party 1990:50.

¹²² Hollings, Jeffries & McArdell 1992:13.

¹²³ Hollings, Jeffries & McArdell 1992:5.

Hollings, Jeffries and McArdell (1992)¹²⁴ concluded that it was clear that teachers felt the main purpose of assessment was to measure Māori language development so that they could be more effective in planning appropriate programmes for their learners and be able to evaluate the effectiveness of these programmes. Moreover, the teachers revealed that their knowledge of assessment was restricted largely to procedures used in mainstream western education programmes which they had adapted to their purposes, not largely due to lack of time and good quality resources. They were critical of their performance about merely mimicking mainstream western education assessment methodologies realising the integral link that exists between curriculum, pedagogy and assessment. With this knowledge however, Hollings, Jeffries & McArdell (1992)¹²⁵ could not deduce from the discussions with teachers what a Māori approach to assessment would entail to reflect their already established culturally responsive programmes except to mention that an emphasis was placed on the development of diagnostic and criterion referenced assessment methods rather than norm referenced assessment procedures. Yet a strong request was made for guidelines that indicate the proficiency levels of Māori language the teachers could expect their pupils to be at in relation to their age and the length of time they had spent in a Māori language immersion programme.

It is contended that culturally responsive assessment procedures must be identified and developed alongside curriculum and pedagogical practices within the culturally responsive programmes of Kaupapa Māori education in New Zealand. Moreover, that these assessment procedures must be developed taking cognisance of these teachers' responses and aspirations detailed earlier.

There are developmental concepts and research data that predict developmental gains where learning is facilitated if two settings are matched and the connections are close. Bronfenbrenner (1979)¹²⁶ argues that one of the major areas of research to be considered is an adequate understanding of the context of child rearing - an examination between settings and their relevance for developmental processes. Consideration should be given to possible interconnections between those settings in which the child actually participates such as the home, day care centre, Kōhanga Reo and school. To do so is to enhance the developmental effectiveness of each context.

This same argument has been taken up by researchers studying developmental processes in language and socialisation generally. It is argued that language competencies developed

¹²⁴ Hollings, Jeffries & McArdell 1992:11.

¹²⁵ Hollings, Jeffries & McArdell 1992:14.

¹²⁶ Bronfenbrenner in Ka'ai 1990:14.

before school, and these include the pragmatic aspects of language (how and when and for what purposes language is used), and forms of socialisation can be well or poorly matched with standard classroom processes (Erikson, 1984¹²⁷; Heath, 1983¹²⁸).

It has been established that education in New Zealand has failed Māori children given the huge disparity in educational achievement between Māori and non-Māori over the last 150 years. It seems reasonable to state that monocultural education, inclusive of assessment procedures, has served to continually repress Māori learning and teaching processes thus perpetuating Māori under achievement.

Recent Māori responses to foster educational achievement and success for Māori children such as Kōhanga Reo and Kura Kaupapa Māori (Primary schools established using a similar framework as Kōhanga Reo, where Māori is the medium of instruction and where culturally specific learning and teaching practices are employed to teach the curriculum) are definitely providing for Māori children, because the pedagogy is based on Māori preferred learning and teaching methods (Nepe, 1991¹²⁹). In support of Cummins' (1984)¹³⁰ argument that assessment procedures need to be developed around pedagogy, it is essential that appropriate forms of assessment be developed to cater for those children attending Kura Kaupapa Māori and for those Māori people in training within Kaupapa Māori.

It is argued that achievement-based assessment is an appropriate form of assessment for Māori children in Kura Kaupapa Māori. This assessment procedure complements the philosophy of Kōhanga Reo and Kura Kaupapa Māori where students are assessed on what they know and not on what they do not know. Students do not compete against each other, instead they strive to reach prescribed levels of achievement thus encouraging cooperative learning. Student performance is assessed in relation to specific criteria providing clearer goals thus identifying students' strengths and levels of achievement. These can then be used to build up a comprehensive profile capturing the social context of learning. Achievement-based assessment can be viewed as a process of learning and teaching which encourages developmental learning, achievement and competence. Achievement-based assessment, the recognition of prior learning and Māori based qualifications, are features of the National Qualifications Framework which collectively will equip Māori people to progress confidently into the 21st century, with increased proficiency in the Māori language as well as in achievement.

¹²⁷ Erikson in Ka'ai 1990:14.

¹²⁸ Heath in Ka'ai 1990:14.

¹²⁹ Nepe 1991:75.

¹³⁰ Cummins 1984:266.

CHAPTER TWO

THE NATIONAL QUALIFICATIONS FRAMEWORK OF NEW ZEALAND

IDEOLOGY OF THE NATIONAL QUALIFICATIONS FRAMEWORK

The ideology of the National Qualifications Framework is embodied in the New Zealand Qualifications Authority, which came into existence as a Crown Entity in July 1990 with the passing of the Education Amendment Act.¹³¹

The New Zealand Qualifications Authority has been established to provide society with a mechanism to link all qualifications into a continuous sequence of lifelong achievement. The Authority is an instrument to assist those involved in education and training to relinquish old world views, systems and practices and to adopt a new mindset relevant to the global world view of education. As qualifications are the currency of the marketplace in education, the Authority plays a key role in the implementation of the National Qualifications Framework, which is viewed as an education strategy for the 21st century¹³².

As a consequence of systematic interviews conducted with 20 key New Zealand Qualification Authority senior employees, it was established that the emergence of the New Zealand Qualifications Authority and its function was set against a plethora of historical events nationally and internationally regarding the relationship between economic and social trends.

Throughout the 1980's Britain, Australia and New Zealand were confronted with serious concerns of low participation rates especially in the 15-19 year old age group. This produced an underqualified current workforce and a low commitment to ongoing training relative to other OECD countries¹³³. There was an increased awareness of the critical importance of upskilling the workforce.

¹³¹ Education Amendment Act, 1990.

¹³² Hood 1993: Personal Communication.

¹³³ Hood in NZQA Conference Papers 1992:497.

From examining the global and national realities of the modern and contemporary world, a basis for change was established, which became the foundation and ideology of the National Qualifications Framework.

“(There is) inescapable evidence that the OECD economies are changing in unprecedented and unpredictable ways. The litany of causes and effects (often inextricably enmeshed) is all too familiar: high levels of unemployment and long-term unemployment; sluggish output and employment growth; sharp declines in manufacturing employment and expansion in service sector employment; intensified international trade competition; changing skills and qualifications requirements within occupations; technological innovation permeating production and consumption. The economic and social toll of adjustment has been high and shows no promise of dropping off in the medium term.”¹³⁴

The world economy is seen to be going through a period of dramatic change as is ascribed to the change from the agrarian economy to the industrial economy. There has been a major structural shift in employment from manufacturing to service industries. New industries are emerging inclusive of information technology, biomedical technology and new materials technologies. There is also a trend away from mass production towards flexible manufacturing with an increased recognition of the critical importance of quality of service or product.

Since the 1950's, New Zealand's standard of living has declined markedly in contrast to other countries. Of particular significance has been the increasing wealth of the Pacific Rim countries such as Japan, Hong Kong and Singapore whose average incomes have vastly overtaken New Zealand. Taiwan is expected to be the same within the next few years. In 1990 Malaysia's growth rate was 10% in contrast to New Zealand's 1%¹³⁵.

The significance of such dramatic change in contemporary times is couched in the impact such change will have on individuals as well as modern societies collectively. It is unlikely that individuals will retain one job for their lifetime, hence they will be required to be adaptable to the need for flexible working, social and living patterns. Therefore it will be necessary for individuals as workers and consumers to keep abreast of new

¹³⁴ OECD Report in Hood, NZQA Conference Papers 1992:495.

¹³⁵ Hood in NZQA Conference Papers 1992:494.

technologies and be competent in applying these creatively. Individuals will also be required to accept change as the norm and not as the exception to the rule. They will need to recognise the likelihood of experiencing periods of unemployment which will challenge those individuals' adaptability and flexibility and to create new learning pathways¹³⁶.

Individuals and the organisations in which they work, the communities in which they live and the societies to which they belong must be self-directed, self motivated and capable of self-initiated action. They cannot be complacent and reliant on outmoded systems, structures and practices of the past which have created dependency on a system which provides a future for a select few.

Such dramatic change requires a responsiveness by societies to the realities of today's world regarding the notion that the separation of education and training is an historical remnant of the past just as the traditional distinction between vocational and academic education is no longer appropriate¹³⁷. The reality that individuals need new and higher level skills in the ever-changing and increasingly competitive nature of the world economic environment, commands a need for some fundamental changes to the current structures, systems and practices and just as important, to the attitudes that go with them.

Many countries around the world are addressing the notion of responsiveness by setting targets of attainment both in terms of increasing participation rates of learners and in terms of increasing skills levels through qualifications. Precedents have been made by the United Kingdom, Australia, the United States, South Korea and Japan. The principles, processes, structures and systems instigated by these countries based on their experiences, have provided New Zealand with a framework to also be responsive to change.¹³⁸

While attitudinal changes for structural change were being addressed internationally in the 1980's, so too was this apparent in New Zealand, at a social, political, educational and economic level. Of significance, was the increased consciousness raising of Pākehā through the revolutionisation of *Te Tiriti o Waitangi* in relation to the recognition of the rights of indigenous peoples globally¹³⁹. The precipitating cause is attributed to the genesis of Māori activism, which pressured the Courts to formally recognise *Te Tiriti o Waitangi* initially in 1987 when historically, the Courts had dismissed it outright¹⁴⁰.

¹³⁶ OECD Report in Hood, NZQA Conference Papers 1992:495.

¹³⁷ Hood 1993: Personal Communication.

¹³⁸ Hood 1993: Personal Communication.

¹³⁹ Baragwanath 1994: Personal Communication.

¹⁴⁰ Garrett 1994: Personal Communication.

Moreover, this turn of events was a direct result of persistent demands by the Māori people for recognition of *Te Tiriti o Waitangi* culminating in a land march from the far North to the capital in Wellington led by an 80 year old matriarch, Dame Whina Cooper. The demands resulted in the establishment of the Waitangi Tribunal by the Treaty of Waitangi Act 1975 introduced by an earlier Labour Government.

It is suggested that incorporation of *Te Tiriti o Waitangi* into municipal law by the Courts was a catalyst for attitudinal change and conscientization of our society. For Māori, it engendered hope for a future where Māori could fully control their destiny economically, socially, politically and educationally and the courage to make this happen as their right as the indigenous people of this land. For Pākehā and non-Māori, it created emotional turmoil. They were forced to reflect on the events of the past to understand the events of the present day in relation to the concept of partnership and development of this country into the 21st century couched in the duality of heritage embedded in *Te Tiriti o Waitangi*.

Moreover, an awareness was triggered of the significance of *Te Tiriti o Waitangi*, the notion of partnership contained within and the responsibilities and accountabilities that are implicit in partnership.

Of particular significance is the 1987 New Zealand Māori Council Case¹⁴¹ which concerned the transfer of Crown assets to state owned enterprises pursuant to the State Owned Enterprises Act. There was cause for alarm as once the assets were owned by the State Owned Enterprises, the enterprises could freely dispose of them in the same manner as any other business. Many of the assets and in particular, land, forests, farm land, road, state coal mines, city buildings, suburban and rural retail sites, sites for telecommunication and television transmission equipment and other facilities, were subject to claim by Māori before the Waitangi Tribunal.

Section 9 of the State Owned Enterprises Act provided that nothing in the Act would be contrary to the principles of *Te Tiriti o Waitangi*. Hence, the New Zealand Māori Council sought an injunction preventing the transfer of assets on the basis that such a transfer would be contrary to the principles of *Te Tiriti o Waitangi*.

The injunction raised the question of whether the Crown was in fact the true owner of all such assets. The outcome was, the Court held that Section 9 overrode all other provisions

¹⁴¹ Eagles, Gunasekara, Longdin, Mapp & Reid, 1994:78.

of the Act. The Court was then forced to seriously consider for the first time the meaning of the words “principles of *Te Tiriti o Waitangi*”¹⁴².

It followed, that for the first time in New Zealand history, Pākehā were challenged in the context of the Court which had explicit authority to review Crown conduct against the standards of *Te Tiriti o Waitangi*.

The Court, in reviewing the language of *Te Tiriti* in the different Māori and English texts stated:

*“.....The Treaty signified a partnership between races, and it is in this concept that the answer to the present case has to be found...”*¹⁴³.

Ultimately, the case was settled by Parliament enacting The Treaty of Waitangi (State Enterprises) Act 1988. This Act provided the Waitangi Tribunal with the power to order a compulsory return to Māori of land transferred to the State Owned Enterprises which was subject to a successful claim by Māori.

The New Zealand Māori Council case has set a precedent for subsequent claims by Māori such as the Tainui case, the Sealord case and the Broadcasting case.¹⁴⁴

The Waitangi Tribunal, established under the Treaty of Waitangi Act 1975, has been an agent for conscientization and social change in our society. The provision of a forum for the airing of past and current grievances, is of profound significance and value, as it heightens society’s awareness that the process of colonisation in New Zealand as elsewhere, has exacted a high price from indigenous people and their respective communities. The task of addressing present consequences of past abuse has proved essential in this country to redress the balance of power and re-establish an honourable partnership as set down clearly in the principles of *Te Tiriti o Waitangi* in 1840¹⁴⁵.

Another agent of conscientization and attitudinal change which overlaps with the historical activities of the Courts in the late 1980’s was that of the 1988 Report by the Royal Commission of Social Policy. The Report ‘Towards a Fair and Just Society’ stated:

¹⁴² Eagles, Gunasekara, Longdin, Mapp & Reid, 1994:78.

¹⁴³ Eagles, Gunasekara, Longdin, Mapp & Reid, 1994:79.

¹⁴⁴ Baragwanath 1994: Personal Communication.

¹⁴⁵ Baragwanath 1994:12.

'Although the principles of the Treaty of Waitangi were listed in terms of reference as one of the foundations of our society and economy, in fact the Treaty does not have a secure place in New Zealand's statutes and constitutional practices. Inequalities between Māori and non-Māori in work, education, income levels, home ownership and health, reflect the lack of regard for the Treaty in the development of social policies. In the same way, widespread dispossession of land would not have occurred if economic policies had been required to conform to the Treaty'.¹⁴⁶

The Report highlighted significant inequalities between Māori and non-Māori attributing blame to the Crown's lack of regard for *Te Tiriti o Waitangi* and an abdication of their responsibilities of partnership with the indigenous people of New Zealand. Furthermore, the Report showed that significant change was required to redress the inequalities identified.

With specific reference to education, the 1990 Ministerial Working Party on Assessment for Better Learning (Project ABLE)¹⁴⁷, identified that we in New Zealand, do not compare well with our major trading partners in our participation in education and training. Participation rates in post compulsory education and training were considered low and the workforce described as relatively unqualified. The Report also identified a major concern for the history of failure and under-achievement of Māori children. Emphasis was placed on the relationship between these two issues and the norm referenced School Certificate which was described as a kind of drafting gate for 15 year old students.

Consequently, proposals were made for: a cumulative National Certificate of Education, for systematic introduction of Records of Achievement; for a review of School Certificate in the light of further development of retention rates and assessment procedures; and for the development of achievement-based assessment procedures and for a cumulative Bursary. These proposals indicate yet another request for change specifically in the education sector and require a dramatic attitudinal change by society.

¹⁴⁶ Royal Commission of Social Policy in Baragwanath 1994:3.

¹⁴⁷ Ministerial Report 1988:14.

Persistent demands by Māori involved in education and training for a system of education which meets the needs of Māori children culminated in Section 155 of the 1989 Education Amendment Act. State recognition of Kaupapa Māori education was the outcome.

It was against this background of economic and organisational restructuring that the New Zealand Qualifications Authority was established in 1990. In effect, the Authority is responsible for the development and maintenance of a comprehensive, accessible and flexible National Qualifications Framework which theoretically will improve the quality of education and training in New Zealand.¹⁴⁸ Underpinning this is a set of key principles which are reflective of the proposals in *Tomorrow's Standards* and the new wave of consciousness-raising apparent within our society. The key principles have been identified by the New Zealand Qualifications Authority as being:

“Responsive: A system which meets the qualification needs of individuals and the skill needs of industry. Basic to New Zealand’s domestic and international competitiveness will be a highly educated and highly skilled workforce.

In partnership: A system which is developed in cooperation with other education agencies and authorities and in partnership with clients in order to ensure integration and effectiveness.

Accessible and enabling:

A system which promotes increased participation and permits entry based on evaluation and non-formal learning. Equity of opportunity is a characteristic of the Framework.

Comprehensive: A system which promotes and develops new linkages, new combinations of knowledge and skills and alternative pathways.

High Quality: A system which is based on the principles of quality in the development of the standards and in the design and delivery of the services.”¹⁴⁹

Historically, New Zealand’s system of education and training has enjoyed an international reputation for quality. An examination of economic, social and educational trends both nationally and internationally indicates major holes in this analogy. This situation is partly a consequence of outdated systems and attitudes from a time when economic, technological and social conditions were markedly different. Too much emphasis has been placed on “one-off” education and training undertaken during a lifetime. If this approach is adopted then three quarters of the predicted workforce for the year 2000 is already beyond formal education and training. If New Zealand is to survive economically, it must recognise the importance of providing and making accessible, new learning opportunities for adults¹⁵⁰.

Our social and economic development depend upon harnessing human potential, development and growth skills of all people in New Zealand. This will require a huge commitment from all sectors including Government and a non-partisan approach across all sectors in the education and training industry, to ensure we achieve this goal.

Hence, the establishment of the National Qualifications Framework, is to develop a new learning culture in New Zealand which aims to redress the low participation rates in education, a lack of qualifications in the current workforce and a low commitment to ongoing training.

The focus for Māori people is to fully realise the ideology of the National Qualifications Framework and its significance as a tool to advance educationally based on self determination. The challenge for Māori is to use the key principles of the New Zealand Qualifications Authority to ensure Māori needs are observed in the implementation of the National Qualifications Framework. The development of Māori specific unit standards and qualifications based on Māori knowledge together with the protection and management of these by Māori people under the umbrella of *Te Tiriti o Waitangi* and in relation to Intellectual Property Rights is a significant development in the history of education in this country.

¹⁴⁹ NZQA 1992:14.

¹⁵⁰ Hood 1993: Personal Communication.

IDENTIFYING ASSESSMENT PROCEDURES APPROPRIATE TO KAUPAPA MĀORI EDUCATION IN NEW ZEALAND

The structure and function of the National Qualifications Framework in New Zealand can be attributed to numerous sources, but notably to the National Council for Vocational Qualifications in the United Kingdom¹⁵¹, the Scottish Vocational Education Council in Scotland and the National Training Board in Australia which have influenced the shape of the National Qualifications Framework in New Zealand and to date the implementation of the Framework. Consideration of the models developed, trialed, adapted and implemented around the world by these bodies have assisted the New Zealand Qualifications Authority in determining the shape and function of the National Qualifications Framework in New Zealand relevant to our society and to the world's economic trends.

Of significance, is a critique of the assessment culture of the past and its relevance today in considering a very different set of educational priorities. It is contended that in the past, formal qualifications have been so closely associated with issues of the identification and selection of talent. Moreover, public and professional attitudes to assessment in education have largely rested on a common set of assumptions and beliefs and depends on familiarity and long established practices¹⁵².

Educational priorities to be considered today include a different set of curriculum goals. There is a need to retain more people within education rather than to progressively exclude them. There is also the need to create people who will be capable of flexibility in tackling the variety of work roles they will inevitably find themselves undertaking during their lifetime including not having a work role at all.¹⁵³

Broadfoot (1992)¹⁵⁴ contends that in moving towards a global culture characterised by ever more complex technologies, ever more extensive international exchange and an ever greater need for a competent highly skilled and adaptable workforce, that the new assessment culture is in search of assessment procedures which are more comprehensive, more meaningful, more constructive, more professional and less divisive. Consideration is being given to the integration of vocational and academic qualifications to the inclusion of higher-order learning outcomes and core skills, to increased institutional responsibility

¹⁵¹ McCool in NZQA Conference Papers 1992:314.

¹⁵² Nisbet in Broadfoot, NZQA Conference Papers 1992:151.

¹⁵³ Broadfoot in NZQA Conference Papers 1992:151.

¹⁵⁴ Broadfoot in NZQA Conference Papers 1992:149.

for summative assessment, to explicit statements of learning outcomes and flexibility through the modularisation and rationalisation of courses in education and training.

This focus is based on actual learner performance, on comprehensive coverage of learning goals, on the application of clearly defined hierarchical criteria as the basis for both reliability and for transparency so that those being assessed understand the criteria being applied and thus can assess themselves and direct their learning appropriately.

The assessment model for the National Qualifications Framework in New Zealand was developed from these principles. The model reflects a departure from traditional assessment techniques in education and training and advocates that assessment take place close to the learning environment and decisions made by those who know most about the performance of the learner.¹⁵⁵

The model rejects that: assessment needs to be tied to course completion, there is ranking or predetermined distribution of results, results will be statistically adjusted, a learner's specific achievements are hidden in a broad aggregated result and assessment is concentrated in single-shot examinations.

In contrast, the assessment model advocates that learners can be assessed and then move on according to their individual styles of learning and rates of progress, that evidence about a learner's knowledge and skills can be collected in a variety of ways, that assessment is ongoing and closer to learning, that assessment methods will recognise a wider range of skills and abilities, that assessment is available to learners when they are ready to be assessed, that reporting of progress describes in detail what learners know and can do and that assessment will contribute to both the quality of learning and each individual's ongoing education, training and work.

The National Qualifications Framework assessment model is **standards-based assessment** and involves **evidence - collection**.

“Learners’ performances are judged against agreed standards rather than against the performances of other learners. A learner’s goals are made explicit and their achievements can be described in words rather than reported as grades or numbers. A system of credits and levels is established to ensure that a learner’s performance in one area can be recognised in other

relevant areas and so that qualifications can be generated. For learners, the challenge is to prove that they can achieve the standards set, rather than to perform well in a single assessment task. For trainers and teachers the challenge is to bring learners up to the standards set, rather than to prepare them for a single assessment task.”¹⁵⁶

“Assessors can obtain information about a learner’s performance from a variety of sources. This evidence can come from specially created assessment activities, from observations of a learner’s ongoing work, or from performances that occurred prior to the current learning environment (in employment, for example). Assessors compare the assembled evidence against the agreed standards and judge whether or not standards have been met. If standards have not been met, learners can identify exactly where they need to undertake further work. They then can provide further evidence of improved performance in those areas, often without undertaking a full course and without undergoing full assessment.”¹⁵⁷

Forms of standards-based assessment include:

- * Criteria-based assessment (known formerly as criterion referencing);
- * Mastery assessment;
- * Competency-based assessment;
- * Achievement-based assessment;
- * Domain-referenced assessment.

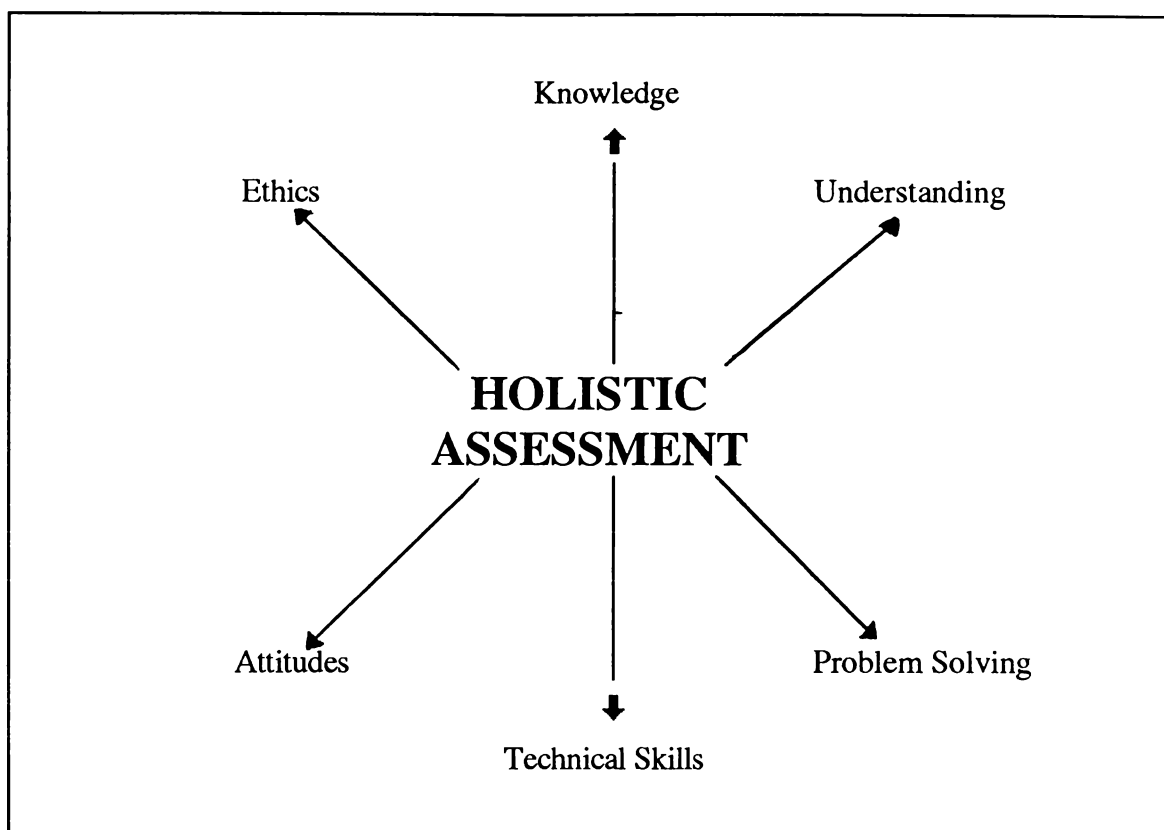
The potential for **integrated** assessment is a key feature of the National Qualifications Framework. This requires that assessment methods are adapted to suit learning programmes and the context of where learning occurs.

Integrated approaches to assessment seek to combine knowledge, understanding, problem solving, technical skills, attitudes and ethics. Theory and practice across disciplines are combined in the integrated assessment approach.

¹⁵⁶ NZQA 1994:2.

¹⁵⁷ NZQA 1994:2.

Gonczi (1993)¹⁵⁸ describes this integrated assessment approach as ‘holistic’ assessment.



Gonczi (1993)¹⁵⁹

Gonczi (1993)¹⁶⁰ explains that the integration comes about by having methods which assess a number of elements or outcomes and all their performance criteria simultaneously.

This approach to assessment is characterised as: problem oriented, interdisciplinary, embracing professional practice, covering groups of competencies, focussing on common circumstances, demanding analytical abilities and combining theory and practice.

Integrated forms of assessment have been developed in a number of professions in Australia, but especially in the area of clinical competence where there has been a departure from formal examinations¹⁶¹.

This approach to standards-based assessment, a key feature of the National Qualifications Framework in New Zealand, could be adopted by Māori people involved in Kaupapa

¹⁵⁸ Gonczi 1993:19.

¹⁵⁹ Gonczi 1993:19.

¹⁶⁰ Gonczi 1993:19.

¹⁶¹ Gonczi 1993:19.

Māori education, as there is a match between this form of assessment and Kaupapa Māori theory.

Moreover, that this assessment approach could be adapted to match the culturally responsive programmes lining up the home environment, the home based language, the new Draft Māori Curriculum statements and the distinct Māori pedagogy implicit in the programmes.

This would also be a positive response to the request by those teachers surveyed by Hollings, Jeffries & McArdell (1992)¹⁶² for criterion-referencing assessment procedures and more summative assessment techniques.

If this occurred, then the notion of Māori specific assessment procedures would be seen in the actual adapting of the assessment methods to match or suit the distinct learning programmes developed and to the distinct context of learning in Kaupapa Māori education i.e. Kōhanga Reo and Kura Kaupapa Māori.

The practice of writing criteria and/or descriptors that avoid ambiguity is one area which requires care as it is crucial to the successful implementation of standards-based assessment. There also needs to be caution not to build norms into the assessment process, thus reverting to norm-referenced types of assessment. This can be achieved by providing sound assessment training for teachers, tutors, educators and *whānau* involved in Kura Kaupapa Māori education.

THE HISTORY AND POLITICS OF THE MĀORI LANGUAGE AND THE RELATIONSHIP TO EDUCATIONAL ADVANCEMENT FOR MĀORI: THE FRAMEWORK AS A TOOL

The further incorporation of *Te Tiriti o Waitangi* into municipal law as revealed in the 1990 Education Amendment Act,¹⁶³ which led to the establishment of the New Zealand Qualifications Authority, gave rise to a declaration of responsiveness to Māori by this Crown Entity. This was articulated in a set of key principles described as an integral part of the Authority's vision, function and operations.

These key principles state that the New Zealand Qualifications Authority will:

¹⁶² Hollings, Jeffries & McArdell 1992:15.

¹⁶³ Education Amendment Act 1990.

“honour the principles of the Treaty of Waitangi through exercising its power of government reasonably and in good faith, so that the Māori interests specified in the Treaty are actively protected; eliminate the gaps which exist in relation to the educational, personal, social, cultural and economic well-being of Māori people, and which do not result from individual or cultural preferences;

provide opportunities for Māori people to develop economic activities as a sound base for realising their aspirations, to promote their self-sufficiency and to eliminate attitudes of dependency;

provide for Māori language and culture to receive an equitable allocation of resources and a fair opportunity to develop, having regard to the contribution made by Māori language and culture towards the development of a unique New Zealand identity”.

NZQA (1993b)¹⁶⁴

It is contended that these four principles are clear statements of intent to be recognised in the establishment and implementation of the National Qualifications Framework as an instrument for Māori self determination in the search for qualifications and lifelong learning, education and training alongside other people in this society.

Furthermore, that these four principles give cognisance to the obstacles Māori have faced in the past which have restricted them from participating equitably in the development of education and training in New Zealand.

It is suggested that Māori should seize this opportunity to monitor and ensure the delivery of these principles into the 21st century. By participating in the implementation of the National Qualifications Framework, Māori can ensure that the full potential of these principles are in fact reached in contrast to the historical backdrop of colonisation through education since first contact and threat of imminent cultural genocide resulting in the disempowerment of the indigenous people of this land, their culture and their language.

Interestingly, language becomes a political issue when there are competing languages or varieties of one language within a nation¹⁶⁵. An ethnic minority will often focus its demands for rights and recognition on language. It is suggested that in New Zealand, attitudes to language reflect reaction not to language itself - its aesthetics or its utility - but to the people who speak it. It is contended that Pākehā reaction to the Māori language is a mirror of Pākehā attitudes to the Māori people. Hence, it is such attitudes which have brought the Māori language to the edge of extinction over the last 150 years of Pākehā settlement. The process has been brought about by a culmination of political power and social pressure which has seen significant elements of Māori culture undergo a steady, cumulative deterioration. This is reflected by revisiting the history of education in New Zealand and provides the setting for the revival of Māori language through the Kōhanga Reo Movement and validation and legitimisation of Māori knowledge through Kaupapa Māori education.

Historically, the subversive function of education was well known to the colonisers of New Zealand when they introduced their education system to the indigenous population. At the very outset, they used education as an instrument to undermine Māori language and culture, to replace it with their own and achieve the desired goal of assimilation (Ka'ai-Oldman, 1988¹⁶⁶).

The eventual assimilation of the Māori has traditionally marked the cornerstone of government policy. To facilitate this process, a series of laws were passed to deprive the Māori of their land, language and customs (Ka'ai, 1990¹⁶⁷).

Education began in New Zealand with the opening of the first mission schools by Kendall at Rangihoua in the Bay of Islands in 1816. By 1830, the mission schools had spread rapidly throughout Northland incorporating catechism into basic curriculum alongside subjects such as reading, writing and arithmetic. Beside their evangelising role, the missionaries saw themselves as the instrument, by which the Māori people would be brought from the state of barbarism to civilised life. Sir George Grey was totally convinced of the appropriateness of the Pākehā civilising mission and established the policy of assimilation as a solution to the "Māori problem". He subsidised the mission schools with his 1847 Education Ordinance Act¹⁶⁸ in the hope of isolating Māori children

¹⁶⁵ Bell in McGregor & Williams 1990:65.

¹⁶⁶ Ka'ai-Oldman 1988:22.

¹⁶⁷ Ka'ai 1990:3.

¹⁶⁸ Education Ordinance Act 1847.

from the demoralising influence of the Māori villages and thus speedily assimilating the Māori to the habits and usages of the European¹⁶⁹.

The Land Wars of the 1860's begun by the Pākehā to gain control of the fertile Māori lands, disrupted Grey's plan to draw the elite of Māori society into the ways of Christianity and western civilisation. After the wars, the 1867 Native Schools Act¹⁷⁰ established a new pattern of administration providing for a national system of native schools. Māori people provided the land and the government, the buildings and teachers. At their inception the native schools were under the control of the Native Department. In both cases the decision making powers lay with the Pākehā system¹⁷¹.

In 1880, Mr James Pope, Inspector of Native Schools, drew up a Native Schools Code. Teachers were expected to have some knowledge of the Māori language but it was to be used only in the junior classes as an aid to teaching English. By the turn of the century, attitudes to the Māori language were hardening. Only teachers who vowed to give up their native ways could progress in the system. Transformation into good English men and women was the goal. In his reports on Māori schools, Pope described the Māori language as an anachronism.

After 1900, education authorities took a hard line against Māori language. By 1903 all use of Māori was officially discouraged in schools. Through the first half of the 20th century, schools in New Zealand replicated the behaviour pattern reported universally in such situations around the world: Māori children were beaten for speaking their own language at school¹⁷².

The exclusion of the Māori language from the primary school curriculum coupled with the negative attitude of many teachers towards the language, negatively affected the attitude of Māori people themselves towards their own language. In the early decades of the national school system, it is clear that many Māori people viewed the schools as the means by which their children would come to master English and with this, gain access to the new economic and political order¹⁷³. They believed however, that they could maintain their own language at home.

¹⁶⁹ Barrington 1970:28.

¹⁷⁰ Native Schools Act 1867.

¹⁷¹ Ka'ai-Oldman 1988:23.

¹⁷² Bell 1990:68.

¹⁷³ Benton 1986:3.

An attempt by the New Zealand Federation of Teachers to have the Māori language introduced into the curriculum in 1930 was blocked by T B Strong, the then Director of Education. In Strong's view, the natural abandonment of the native tongue involves no loss to the Māori¹⁷⁴.

The Māori leaders of the past were beguiled into accepting the policy of promoting English in the education system and denying Māori language. They complied with this policy because of the desire to achieve social parity with the Pākehā. They believed that knowledge of English would bring them equality¹⁷⁵.

The effect of the policy has been to erode the Māori language and undermine Māori self respect with the attainment of equality. In 1900, over 90% of Māori children arrived at school with Māori as their first language. By 1960, the figure had fallen to 25%¹⁷⁶. By 1984, it was probably less than 2%. Its loss appeared inevitable to many.

Although the Māori language retreated, Māori children were not learning the kind of English the school demanded. In 1931 and again in 1936, the Inspector of Schools reported that poor English was still a major concern with Māori children. The children were blamed in order to divert attention from the fact that the education system was not designed to cater for the majority of Māori children. Even into the 1950's, the gap between Māori needs and monocultural education went unrecognised by Pākehā society. At this time too, structural economic changes forced Māori into cities away from their traditional home areas. With this urban migration, the problem of achievement and retention rates of Māori could no longer be ignored. The Hunn Report (1960)¹⁷⁷ drew attention to the educational disparity between Māori and non-Māori learners.

<i>FIGURE 2</i>		
Year	Māori	Non-Māori
1960	0.5%	3.78%
1969	1.5%	11.5%
1979	3.9%	16.0%
1989	12.4%	36.9%
1992	22%	48.8%

¹⁷⁴ Barrington & Beaglehole 1974:205.

¹⁷⁵ Ka'ai-Oldman 1988:24.

¹⁷⁶ Biggs 1968:24.

¹⁷⁷ Hunn 1960:15.

This table shows the relative retention rates between Māori and non-Māori from Forms 3-7 from 1960-1992.

The table indicates that in 1960 only 0.5% of the 3rd form Māori intake reached the 7th form as against 3.78% of the 3rd form non-Māori intake. The point to note is that while the gap increased substantially over a 30 year period for Māori, the gap between Māori and non-Māori also has continued to increase and invariably at a higher rate. For example, whereas the increase in Māori retention rates from 1969 to 1979 was 2.4% and 8.5% from 1979 to 1989, the corresponding increases for non-Māori students were 4.5% to 20.1% respectively. The overall increases in 20 years were 10.9% for Māori and 26.6% for non-Māori.

The classic response of Pākehā society remains. Blame the children, blame their parents, blame their culture, blame everyone except the system under which they were being educated¹⁷⁹.

The lack of educational attainment leads Māori into low skilled jobs. They are concentrated in production, transport, equipment operating and labouring occupations and have therefore suffered with the decline of the manufacturing industry. Continued unemployment in the low paying, low skilled jobs prevents the Māori population from breaking out of the pattern of poor employment success. There is little opportunity for the build up of capital when on a low income and thus employment opportunities are limited.

Improvement of the skills mix of Māori people in the employment market is needed as illustrated by the following statistics from the 1986 census.¹⁸⁰

¹⁷⁸ Statistics New Zealand 1994:29.

¹⁷⁹ Ka'ai-Oldman 1988:25.

¹⁸⁰ Ōhia 1991: written record of address to working party for the development of training manual for Māori Private Training Establishments.

FIGURE 3		
Occupation	Māori	Non-Māori
Professional/ Administrative/ Management	9.2%	21.7%
Clerical	13.1%	17.4%
Sales	4.6%	10.1%
Service	5.2%	8.2%
Agriculture	11.1%	11.1%
Production/ Labour	56.8%	31.5%

This table shows a correlation between relative retention rates and the labour market. It indicates that unemployment of Māori was higher than non-Māori in 1986.

This economic circle becomes a poverty trap perpetuated by the dominant majority's unwillingness to take into account the aspirations of the minority.

By the mid 1970's, the status of Māori as a medium of everyday communication lay in tatters. The language was in great danger of becoming extinct. Fluency was restricted to a small number of speakers, many of them middle aged and over and residents of rural areas. Fluent Māori speakers were probably outnumbered four to one by predominantly English speaking people of Māori descent. Consequently, the vast majority of Māori youth was growing up with little or no knowledge of the Māori language or of their Māori heritage (Benton, 1987¹⁸¹).

The conclusion was obvious - although Māori language continued to remain an emotive force in the lives of many Māori and even though it served as an important indicator of Māoriness, the viability of Māori as a language of daily intercourse was in serious doubt. As a consequence of this dilemma, drastic and innovative steps were taken to arrest the decline of the Māori language to ensure its maintenance and transmission to the youthful generation (Ka'ai, 1990¹⁸²). It is against this background of language decline and language renaissance that one can begin to explain the origin and popularity of Kōhanga Reo and Kura Kaupapa Māori to alert the Māori population to the necessity for teaching

¹⁸¹ Benton 1987:66.

¹⁸² Ka'ai 1990:4.

Māori to preschool and school children as a strategy of language survival and in the long term, success in education. The unforeseen side effects of Kōhanga Reo and Kura Kaupapa Māori extend to the many young parents who are not only learning their own language with their children, but also becoming politically active as they grapple with the constraints imposed by Pākehā bureaucracy for an equitable distribution of those resources required to attain their goals.

Kōhanga Reo and Kura Kaupapa Māori are characterised by a set of objectives which are couched in a particular Māori ideology and where a distinctive pedagogy exists for developing the child at both the social and cognitive level (Ka'ai, 1990¹⁸³).

The primary objective of Kōhanga Reo is summed up in the phrase "*he korero Māori*" (speak in Māori). It is one of total commitment with absolutely no compromise. Its intent is to arrest the decline of Māori speaking people in New Zealand. Children are immersed in an environment where nothing but Māori is heard for a significant part of the day. This is based on the principle that the most effective way of teaching a language is to focus on learners who are malleable and receptive to learning "at the breast".

Another objective is the commitment to *whānau* (family) principles as the bedrock of the educational initiative. The term *whānau* is employed in the sense of a traditional extended family arrangement whereby children are socialised in an environment surrounded by other children and grandparents, relatives and caregivers of all the children. The concept of *whānau* also embodies a cluster of values such as those naturally associated with a family setting. For example, the virtues of *aroha* (love), *manaaki* (caring, sharing and empathy) and *wairua* (spirituality). When these meanings are combined, the image of Kōhanga Reo as an early childhood centre and Kura Kaupapa Māori as the natural educational progression to the process is a most powerful one which acknowledges the supportive nature of the extended family as opposed to the fragmentation of the nuclear unit. Inherent in this are specific Māori relationships in both management and instructional settings. The structure fosters pedagogical principles such as *whanaungatanga* (children accepting responsibility for each other in the learning process in order that the whole *whānau* progress as a unit); *tuakana-teina* (suggests the shifting of roles between teacher and learner and the total acceptance of the responsibility attached to the new role) and *mana tangata* (the preservation of a child's self esteem and self worth at all times). This objective is aimed to give Māori people greater control over their own lives and the ability to plan and organise their own futures within the context of *whānau*.

Mana motuhake, tino rangatiratanga and self determination capture the notion of the desire for Māori people to achieve control over Māori resources, that is, the spirit of Māori autonomy, where Māori control their children's socialisation and education and the content and context of that education in the wider New Zealand community perspective. It can be seen also as a desire to remove the Pākehā right of veto over Māori life and institutions (Ka'ai, 1990¹⁸⁴).

These objectives are obviously interrelated and self reinforcing. Taken together, they strongly reject the majority cultures preferred future of racial and cultural amalgamation (assimilation). At the same time, these objectives do not exclude a joint future but emphasise a future based on *Te Tiriti o Waitangi* as the "Supreme Law" of New Zealand.¹⁸⁵

Therefore, it is contended, that it is an inalienable right of Māori people to participate in the implementation of the National Qualifications Framework. As a Crown entity, the New Zealand Qualifications Authority must reflect the dual heritage of this country as agreed to in *Te Tiriti o Waitangi*.

The structures by which Māori can participate have been made available by the Māori internal operations arm of the New Zealand Qualifications Authority called the Whānau Division.

More than 200 Māori Private Training Establishments have been registered by the New Zealand Qualifications Authority as accredited providers of education and training, providing greater access to polytechnic standards of education for Māori learners throughout New Zealand.

Three *Wānanga* Māori have also been registered and accredited by the New Zealand Qualifications Authority. They provide university and polytechnic equivalent courses within a Māori framework.

In addition, *Whakaruruhau* (Māori Advisory Groups to the New Zealand Qualifications Authority) have been formed to ensure Māori participation in the development of Māori specific unit standards and qualifications which reflect Māori needs and aspirations (refer Figure 4). They also have the responsibility to determine the appropriate process for the

¹⁸⁴ Ka'ai 1990:9.

¹⁸⁵ Garrett 1994: Personal Communication.

future protection, management and control of Māori specific unit standards and qualifications in relation to the requirements of moderation and assessment.

The pursuit of the establishment of a National Standards Body by the Chairpersons of the current 15 Whakaruruhau known as Whakaruruhau Matua, will provide a key platform for Māori. It will be recognised as the consultative body for the Māori field for all Framework related activities. This includes:

1. the development and review of unit standards and qualifications for registration on the National Qualifications Framework.
2. moderation, assessment and accreditation activities.
3. the development of important relationships with other National Standards Bodies, Industry Training Organisations, Crown Agents and other organisations where appropriate.

The establishment of Whakaruruhau Matua as a National Standards Body will also provide the resources from the New Zealand Qualifications Authority to consider further developments and to pursue other platforms, such as an Industry Training Organisation. This will be determined by the evolution of Whakaruruhau Matua as a National Standards Body.

Participation in this way by Māori in the Framework will be one of management and control of Māori knowledge which counters any argument relating to the Framework being yet another colonising agent of the Crown.

The National Qualifications Framework provides a structure which allows Māori involved in education and training to:

- * develop Māori Private Training Establishments and *Wānanga* and to teach Māori specific unit standards and qualifications (refer Figures);
- * access Māori specific unit standards and qualifications according to ability and interest and not necessarily according to age;
- * adapt the standards-based assessment model to Māori pedagogical models such as the *poutama* and collect evidence specific to Māori contexts of learning;
- * manage and control the Māori specific unit standards and qualifications;

- * determine who can provide Māori unit standards and qualifications to learners through the accreditation, moderation and assessment processes required by the New Zealand Qualifications Authority; *and*
- * recognise prior learning of Māori people to access nationally recognised qualifications.

-

FIGURE 4

A RATIONALE FOR MĀORI PARTICIPATION IN THE NATIONAL QUALIFICATIONS FRAMEWORK WITH SPECIFIC REFERENCE TO TEACHER AND ADULT EDUCATION AND TRAINING

IWI INITIATIVES

e.g. Kōhanga Reo Whakapakari Teacher Training Package.

NB These iwi initiatives are often outside mainstream education and function on little funding.

Iwi need a deeper understanding of the:

1. Structure of the Framework.
2. Role & function of NZQA.
3. Role of providers.
4. The notion of delivery and who delivers.
5. Basis of unit standards ie the distinction between curriculum and standards.
6. Assessment and who assesses.

↑

EDUCATORS WHO STRADDLE BOTH OF THESE SECTORS

e.g. Those who are employed by a mainstream institution and also actively engaged in iwi development and initiatives e.g. Kōhanga Reo & Kura Kaupapa Māori.

↓

MAINSTREAM EDUCATION INSTITUTIONS

e.g. Those who deliver Māori programmes and which historically access major Government funding.

e.g. Colleges of Education in New Zealand

Auckland

Hamilton

Palmerston Nth

Wellington

Christchurch

Dunedin

Te Rangakura

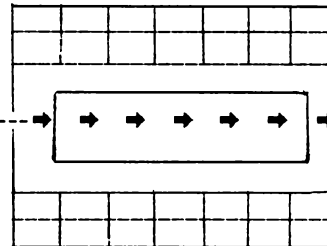
There are numerous Māori language and culture programmes in operation at Colleges of Education. These all have different delivery, content and assessment procedures. However, there is currently huge diversity in the quality of Māori knowledge being transmitted and the standards between each qualification of each institution.

The National Qualifications Framework is made up of 100's of standards which can be packaged into numerous qualifications including Māori based qualifications.

↑

NZQA is merely the structure whereby the standards are housed and maintained. It can be viewed as a stained glass window which does not obstruct our shared vision of tino rangatiratanga.

↓



NZQA provides the structure for Māori involvement through NSB/ITO or other to protect all Māori unit standards by Māori involvement in the screening of all providers who wish to access Māori unit standards and qualifications as accredited providers. This facility ensures Quality Assurance.

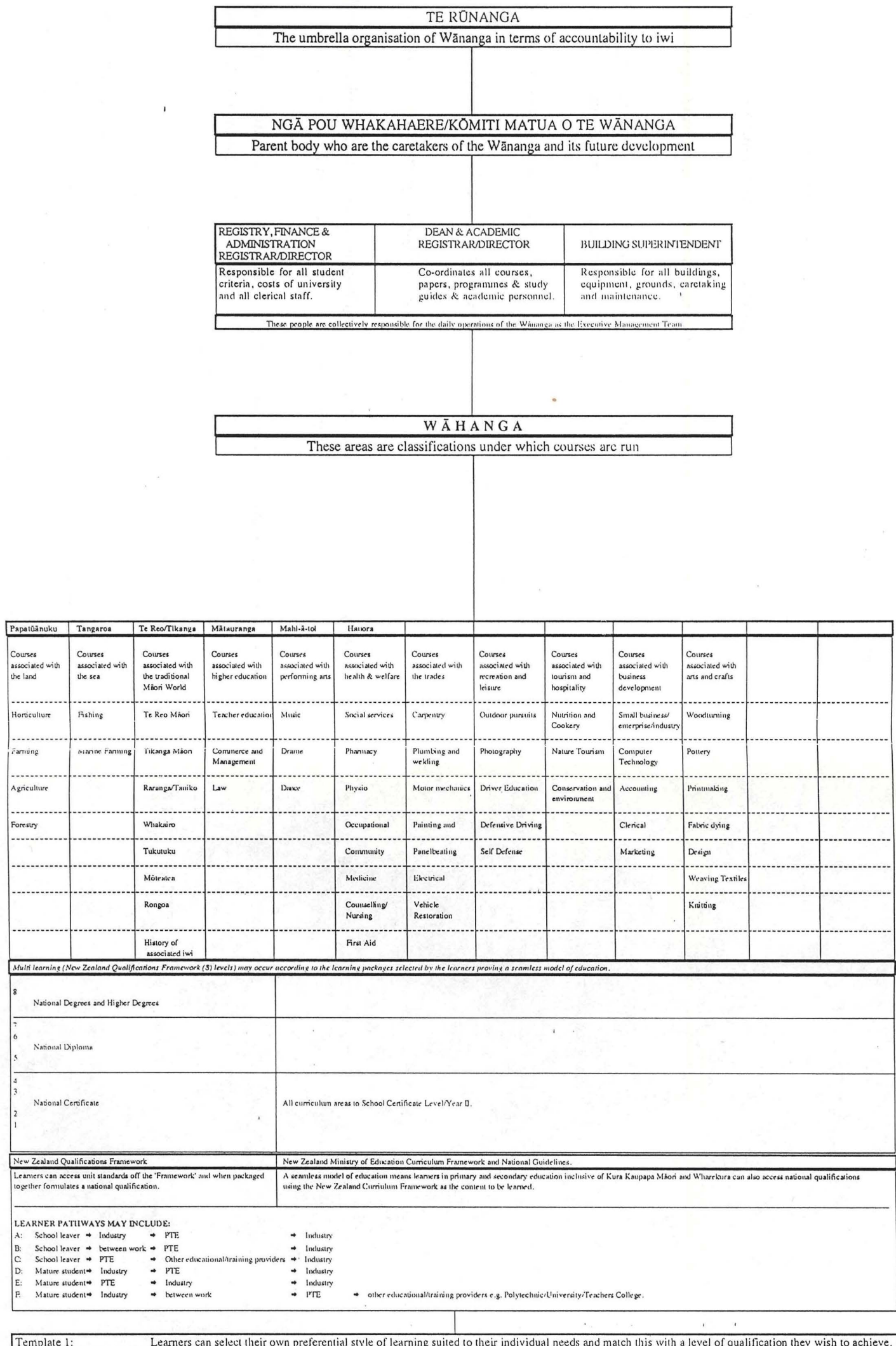
The role of the Māori Advisory Group is: to gather educators involved in iwi education initiatives, mainstream education and those who straddle the two sectors to develop Māori unit standards to ensure:

1. that the transmission of Māori knowledge remains intact and is not diluted by Pākehā institutions or any others for that matter.
2. that these unit standards can be packaged together into a possible qualification in Teacher and Adult Education giving recognition to Māori knowledge. Such qualifications can be accessed through iwi education programmes and/or mainstream education.

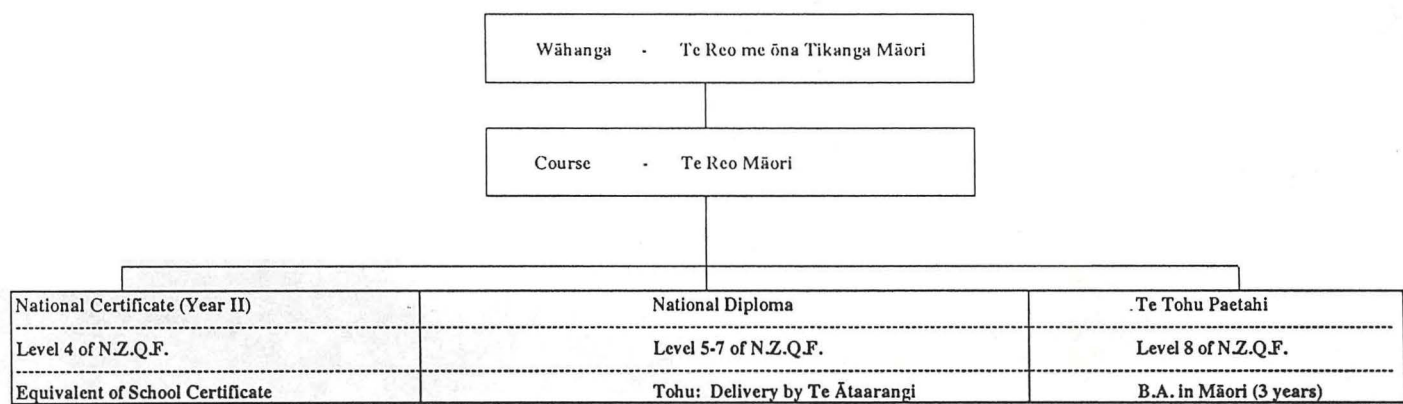
(Ka'ai, 1993)¹⁸⁶

FIGURE 5

**A SUGGESTED MODEL FOR THE ESTABLISHMENT OF WĀNANGA
MĀORI AS A FULLY ACCREDITED PROVIDER**



Template 1: Learners can select their own preferential style of learning suited to their individual needs and match this with a level of qualification they wish to achieve.



Ka'ai (1994) 185a

EXPLANATION OF FIGURE 5: A MODEL FOR THE ESTABLISHMENT OF WĀNANGA MĀORI AS A FULLY ACCREDITED PROVIDER

The proposed model provides an organisational structure for the management and operation of *Wānanga* as a viable Māori education and training enterprise.

The *Wāhanga* section of the model proposes a course structure which marries vocational education and training with traditional education options adopting the ideology of the National Qualifications Framework in total.

“The Qualifications Framework has been designed to:

- * encourage more people to participate in further education and training*
- * develop learning which is relevant and responsive to the needs of the individual, employers and society*
- * promote access to learning*
- * provide a variety of clear pathways for people to gain qualifications*
- * simplify the structure of qualifications*
- * bring a coherence to New Zealand qualifications which will allow for credit transfer between courses and learning establishments*
- * introduce a fairer assessment system which measures achievement against clearly stated standards”*

NZQA (1993a)¹⁸⁷

The National Qualifications Framework will promote access to learning and will measure achievement against clear standards. It will enable learning to be recognised in a consistent way wherever it takes place - in secondary schools, polytechnics, colleges of education, universities, workplaces, Private Training Establishments, *Wānanga Māori*,

¹⁸⁷ NZQA 1993a:1.

marae and community agencies. It will also recognise skills developed on the job and experiential learning which is relevant to a qualification.

The aim is to encourage learning and skills development. The Framework will do this by increasing **choice** for learners and incorporating relevant learning achievement into recognised qualifications.

The proposed model challenges the structure and function of all current tertiary education providers. It reflects a marrying of traditional vocational training and traditional education completely thus promoting a seamless model of education. It provides all learners with the opportunity to access education and training throughout their entire lives, from birth to death. When this education and/or training is “packaged” it forms a qualification. This means that learners in pursuit of a range of qualifications across a range of vocational interests can learn together. The possibilities are enormous.

FIGURE 6: POSSIBLE COURSE OPTIONS OR LEARNING PATHWAYS

OPTION 1:	A learner of ten years in Kura Kaupapa Māori can sit School Certificate Māori.
OPTION 2:	Three learners of three different ages enrolled in three different courses at three different levels of the National Qualifications Framework may all be learning together in one or more courses in pursuit of their qualification.
OPTION 3:	A learner can achieve a nationally recognised qualification by submitting a portfolio of work achieved over many years in a specific field. Following a clearly defined process which seeks the recognition of the learner’s prior learning, knowledge and experience (RPL), e.g. <i>Whakairo</i> , <i>Raranga</i> , Teacher of Māori in immersion Māori Programmes.

It is imperative to recognise that the proposed model is not prescriptive and finite. On the contrary, it is **developmental in its design** and therefore **achievable over time** according to the needs and aspirations of the local Māori people and of course, the resource base available for growth. This relates to financial resources as well as personnel.

The options provided in Figure 6 provide opportunities for all Māori people generally including learners in Kaupapa Māori education. Māori children in Kura Kaupapa Māori are able to access School Certificate and higher qualifications based on their level of readiness and not dependent on their age or whether they are attending a secondary school.

It follows then that with the provision and availability of *Wānanga* Māori to these learners that they can access wider qualifications within and beyond the school context and specific to the context of Māori knowledge, as well as mainstream qualifications.

FIGURE 7: WĀNANGA OVERVIEW									
AREAS	EXISTING PROGRAMMES				PROFILES PROPOSAL				LEARNERS
PAPATUANUKU									HOME NATIONAL IWI
TANGAROA									Learner Pathways may include Samples
MĀTAURANGA									A
MAHI A TOI									B
HAU ORA									C
TRADES									D
SPORT & REC.									E
LEISURE									F
TOURISM & HOSPITALITY									Outcomes - Individual
BUSINESS									tohu/Record of Learning
DEVELOPMENT									Iwi
ARTS/CRAFTS									* Managers
REO									* Administrators
TIKANGA									* Trained People
									* Qualified People
									* Development
									* Tino Rangatiratanga Pathways
	1	2	3	4	5	6	7	8	
	L	E	V	E	L	S			
					Completion of partial Degrees	Other Degrees Higher Certificates & Degrees			

The key to these developments is solely dependent on Māori participation in the implementation of the National Qualifications Framework in recognising this structure as a tool for the advancement of Māori in education, without the compromising of Māori ideology and practices.

CHAPTER THREE

THE DEVELOPMENT OF A CULTURALLY RESPONSIVE ASSESSMENT MODEL FOR KURA KAUPAPA MĀORI

A PILOT STUDY

On December 3rd 1990, Te Kura Kaupapa Māori o Ngā Taonga Tūturu ki Tokomaru was opened by the *whānau* and then officially opened on the 11th February, 1991 in Tokomaru Bay on the East Coast. The establishment of this Kura Kaupapa Māori was a culmination of four months of intense discussion and debate by many Māori parents of children who were attending the local mainstream school and some of whom were located in the bilingual unit of the school.

A key feature of these discussions was the initial *wānanga* held in September 1990 at Pākirikiri Marae and convened by a few Māori parents who were disillusioned with the policy of the Board of Trustees regarding the bilingual unit at the local mainstream school which was only available to children from New Entrants to J2. Following on from this, the children were then required to integrate into the mainstream strand of the school, often against the wishes of their parents. There was strong resistance by the Board of Trustees to develop policy for immersion Māori from New Entrants to Form Two.

The aim of the *wānanga* was to furnish parents and the wider community with information regarding:

1. the history of the Māori language in New Zealand since the inception of western education;
2. the evolution of the teaching and learning of Māori language in schools in New Zealand;
3. the distinction between bilingual education and the then newly emerging Kura Kaupapa Māori being established around New Zealand.

This would enable the parents and the community to make an informed decision about the type of education they wanted for their children and to acquire the knowledge of how to provide these educational options for their children.

The desired information was gleaned from people identified by the parents as “trusted and knowledgeable people”¹⁸⁸ involved in the evolution of the teaching and learning of Māori language. These people should have had a long standing association with their community through the late Ngoingoi Kumeroa Pēwhairangi known fondly as Ngoi, who was instrumental in the establishment of the first Kōhanga Reo in Tokomaru Bay in 1981 where Mākita Puke was sought by Ngoi to be the first *kaiako*.

It is contended that the establishment of Te Kura Kaupapa Māori o Ngā Taonga Tūturu ki Tokomaru, would be regarded by Ngoi as the best educational option for her *mokopuna* in Kōhanga Reo. This is argued from the basis that Ngoi herself throughout her life was actively engaged in a national crusade for the recognition, maintenance and preservation of *te reo me ōna tikanga Māori* gaining national and international recognition for her work with the Māori and South Pacific Arts Council, Te Ataarangi¹⁸⁹, the Certificate in Māori Studies¹⁹⁰ and the Aotearoa Festival of Performing Arts, the Aotearoa Moananui-a-Kiwa Weavers, the New Zealand Historical Places Trust, Te Kotahitanga Movement, the 28th Māori Battalion: Te Hokowhitu a Tū, as a wool classer with Ben Rikirangi Pēwhairangi Shearing Contractor and the National Council of Adult Education where she worked as a Māori and Pacific Islander Continuing Education Officer for many years.

She was well respected for her advocacy of the Māori language through composition of *waiata*. An example of this follows:

¹⁸⁸ Pēwhairangi, Connie 1990: Personal communication.

¹⁸⁹ Te Ataarangi is a method of teaching the Māori language devised by Ngoi Pēwhairangi and Kātarina Mataira. It mobilised Māori people particularly at a community level to learn the language. The interest has grown so strong that they have formed a National Association and hold annual wānanga for the members. It is also being run as a Polytechnic certificate course.

¹⁹⁰ The Certificate of Māori Language is a distance education course run by the Department of Māori in conjunction with the Continuing Education Department, University of Waikato. It began in 1974 and has enrolled as many as 700 students and has 15 centres/outposts.

WHAKARONGO

Composed by Ngoi Pēwhairangi in 1985

He waiata tangi, he waiata whakahau tēnei nā Ngoi Pēwhairangi. He tangi nāna ki ngā mātua kāore e mōhio ana ki te kōrero Māori, ā, he whakahau i ngā Kōhanga Reo, i te iwi whānui. Koirā te take o tana tino kōrero, 'Whakarongo! Titiro! Kōrero mai!'

*Whakarōngo!
Ki te reo Māori e karanga nei
Whakarongo!
Ki ngā akoranga rangatira
Nā te Atua i tuku iho
Ki a tātou e
Pupuritia! Kōrerotia mō ake tonu
Tirohia!
Ngā tikanga tapu a ngā tīpuna
Kapohia!
Hei oranga ngākau aue
Whiua ki te ao, whiua ki te rangi
Whiua ki ngā iwi katoa
Kaua rawa rā e tukua e, kia memeha e*

*Whakarongo!
Ki te reo Māori e karanga nei
Whakarongo!
Ki ngā akoranga rangatira
Tēnā kia purea e te hau ora e
Hei kupu tuku iho mō tēnei reanga
Whakarongo!*

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THE ENGLISH TRANSLATION FOLLOWS

WHAKARONGO

Composed by Ngoi Pēwhairangi in 1985

This song by Ngoi Pēwhairangi is both a lament and an exhortation. It was a song of sadness by her for those parents unable to speak Māori, an exhortation to Kōhanga Reo and to the people at large. Hence the reason for this statement of hers, 'Listen! Watch! Speak!'

Listen!
 To the Māori language which is saying
 Listen!
 To the noble teachings
 It was the Lord Almighty who
 bequeathed it
 To us
 Retain it! Speak it for all time!
 Look!
 The sacred customs of our ancestors
 Reach out for them!
 As a source of pleasure
 Then disseminate them to the world, to
 the heavens
 And to people everywhere
 Under no circumstances let these sacred
 customs wither and die.

Listen!
 To the Māori language which is saying
 Listen!
 To the noble teachings
 Ritually purified by the life-giving
 winds
 Lets these words be a commandment to
 this generation
 Listen!

Ngoi was influenced by her Aunt, Tuīni Ngāwai, also a well known Māori composer who advocated the recognition of the *mana* and the rights of the indigenous people of New Zealand.

Consequently, the establishment of the Kura Kaupapa Māori is set against a strong backdrop of commitment to *te reo me ōna tikanga Māori*.

The Māori parents disillusioned by the local school's lack of commitment to immersion Māori, removed their children from the local school's bilingual unit on completion of their submission to the Minister of Education for Kura Kaupapa Māori status under Section 155 of the 1989 Education Amendment Act and enrolled them at their newly established Kura Kaupapa Māori which is described as a *hapū* educational initiative and the first Kura Kaupapa Māori for Ngāti Porou. The Kura Kaupapa Māori is located on the original site of the first Pākehā School in Tokomaru Bay, which was built by the Crown on Māori land called, Pākirikiri which is also the name of one of the local *marae*.

The Kura Kaupapa Māori first opened with eleven children and two native speakers of the Māori language who are respected *pakeke* in the community, but not recognised by mainstream educational agencies as “formally trained and qualified” teachers.

For the first two years, this Kura Kaupapa Māori was denied funding by the Ministry of Education.

The parents fundraised for the duration of this period to provide resources for the children and to pay the two teachers a wage, although minimal according to teachers' salaries. This is an accomplishment given that the population of the community is only 250 and that unemployment is high with two thirds of the community on welfare benefits of some kind. It is also suggested that the delayed release of funding by the Ministry of Education was unfortunate as it placed unnecessary pressure on this small community. Funding for the Kura, before the Ministry of Education financed it, was obtained from Te Rūnanga o Ngāti Porou, Community Organisations Grants Scheme (COGS), Rural Education Activities Programme Incorporated (REAP), *koha* from other funded Kura Kaupapa Māori and local Kōhanga Reo and weekly fundraising activities by the *whānau* of the Kura Kaupapa Māori.

With the eventual release of funding however, a teaching Principal was appointed in February 1992, although she was unable to take up the appointment until May. One of

the *pakeke* remained teaching until another qualified teacher was appointed in September 1992.

The staff at this Kura Kaupapa Māori currently include: a teaching Principal, a Te Ātaakura¹⁹³ trained and certified teacher, a school administrator and a *kaiarahi i te reo Māori*. The total number of children enrolled is 29 from 21 *whānau*, from New Entrants to Form Two. The immediate families of the children attending the Kura Kaupapa Māori are supported by *whānau* who have officially no children attending the Kura Kaupapa Māori, but as *whānau* are caregivers for these children.

As the researcher was intimately involved in the establishment of this Kura Kaupapa Māori and is part of the *Whānau* through genealogical affiliations, this Kura Kaupapa Māori was chosen to trial many of the theoretical principles involved in this study. Consequently, data has been obtained in many forms over the course of four years for the researcher to consolidate thoughts and intuitions.

TRIALING AN INTEGRATED APPROACH TO STANDARDS-BASED ASSESSMENT MODEL

In the latter months of 1993, the researcher was requested by the *whānau*/Board of Trustees of Te Kura Kaupapa Māori o Ngā Taonga Tūturu ki Tokomaru, to return to Tokomaru Bay to discuss several issues of concern to the Board and *whānau*.

The issues reflected the infancy and fledgling development of the Kura Kaupapa Māori in terms of accountability of funding to the Ministry of Education.

The researcher facilitated a *whānau* meeting concerning the development of policies and a charter whereby the requirements of the Ministry of Education and the aspirations of the *whānau* in terms of the distinctive character and philosophical base of the Kura Kaupapa Māori were both met.

The outcome of the meeting was a strategic plan, which identified the tasks to be completed, an associated time frame and allocation of the tasks amongst the Board of Trustees and *whānau* according to the diversity of skill and knowledge amongst them.

¹⁹³

Te Ātaakura is a one year secondary teacher education programme designed to attract fluent Māori language speakers to train as teachers of Māori for secondary schools.

One of the tasks allocated to the researcher was the assessment of the children's competency in the Māori language out of some of the parents' concern, that their children were interacting excessively in English.

In accepting responsibility for this task, the researcher welcomed the opportunity to apply an integrated approach to standards-based assessment incorporating Kura Kaupapa Māori ideology and trial this assessment model with the children. A conscious decision was made by the researcher, not to develop a deeper case-study with this Kura Kaupapa Māori. To conduct research of this nature in a brand new Kura Kaupapa Māori was considered untimely, inappropriate and inconsiderate to the children, teachers and whānau because of the enormous pressures upon these people to merely cope with the daily educational needs of their children which is considered a top priority.

Limited linguistic knowledge of the researcher in the Māori language necessitated the researcher to seek the expertise of Associate Professor John Moorfield, Chairperson, Te Tari Māori, The University of Waikato, Hamilton. Consequently, the combination of skills resulted in a document which identified ten levels and descriptors combining both receptive and productive skills in reading and writing and another ten levels with descriptors combining speaking and listening, adopting an achievement-based assessment model.

This was in line with the holistic approach to learning and teaching, a key ideological feature of Kura Kaupapa Māori. Recognition was given to the fact that Māori people have evolved from an oral culture unlike their western counterparts whose culture is based on the written word and who have a history of literacy. An holistic model reflects the inextricable link between reading, writing, speaking and listening in the Māori language.

Moreover, it is suggested that the proposed assessment model reflects the ideology, pedagogy and curriculum of Kura Kaupapa Māori and the culturally responsive programmes which illustrate a match between the home and school contexts.

The information that follows outlines the focus of the pilot study at the Kura Kaupapa Māori in Tokomaru Bay, the procedures that were followed, the materials used with the children to assess their competency in the Māori language and a reporting of the results to the *whānau*.

The researcher and Associate Professor John Moorfield conducted the pilot study.

Focus of the Pilot Study:

to identify the children's current attainment levels of the Māori language in reading, writing, speaking and listening comprehension.

Aim:

to pilot a set of indices, i.e. levels defined by clear descriptors as an assessment framework which can be used by:

- (a) teachers in Kura Kaupapa Māori to design programmes across the curriculum which will further develop children's competency in the Māori language;
- (b) parents/caregivers/*whānau* as an information base from which to support their children's development in the Māori language in the home and in specific cultural contexts in the community.

Methodology:

A series of assessments were administered using a variety of methods appropriate to encompass the diverse age range of the children in the Kura Kaupapa Māori.

1. Systematic observations in the classrooms occurred between 8.30am and 12.00pm, Wednesday, 4 May, 1994.
2. Individual informal interviews of 10 minutes occurred between 12.45pm and 3.00pm, Wednesday, 4 May, 1994.

Process:**9.00am-10.00am: Te Rōpu Taina (Phase 1)**

- 1.1 A story was read to the children and specific questions were asked relating to the story to encourage discussion and feedback from the children. The session was observed and notes recorded.
- 1.2 The children were asked to draw a picture relating to some part of the story. They were requested to write their name in the top left hand corner of their picture.

While they were engaged in this activity, both assessors moved around each child individually to discuss their picture and make a final assessment.

Reference: *Crayfishing with Grandmother* by Jill Bagnall, translated by Hāpi Pōtae, Collins 1973.

10.30am-12.00pm: Te Rōpu Tuakana (Phase 2)

- 2.1 A story was read to the children and specific questions were asked relating to the story to encourage discussion and feedback from the children. The session was observed and notes recorded.
- 2.2 The children were asked to retell the story in their own words in no more than two pages. These were submitted for assessing.
- 2.3 The children were then given a passage to read with questions to answer relating to the passage. These were submitted for assessing.

Reference: *Crayfishing with Grandmother* by Jill Bagnall, translated by Hāpi Pōtae¹⁹⁴, Collins 1973.

12.45pm-3.00pm: Te Rōpu Tuakana (Phase 3)

Individual interviews were conducted. The format of the interview was as follows:

- * General conversation between the child and the assessor.
- * Each child was asked to arrange a series of pictures in whatever order they preferred.
- * The child then told a story about the pictures according to the way in which they had ordered them.

Each interview took 10 minutes and was conducted in an informal, non-threatening manner¹⁹⁵.

¹⁹⁴ The selection of this book was based on the fact that the dialect and language used in the book would be familiar to the children, because Hāpi Pōtae is a native speaker from the same hapū as the children.

¹⁹⁵ Moorfield 1993:5.

3.00pm-5.00pm: Analysis (Phase 4)

The assessors made a final analysis of the day's work and attempted to identify the levels of attainment for each child assessed in the Kura.

6.00pm-7.30pm: Reporting and Feedback (Phase 5)

The assessors presented their analysis to the *whānau*. This included presenting strategies on how to use the analysis in a constructive way to ensure that each child continues to develop their competency of the Māori language across all curriculum areas with the view that their preferred language of discourse, both inside and outside the classroom, is Māori.

ASSESSMENT FRAMEWORK: LEVELS AND DESCRIPTORS USED TO ASSESS THE CHILDREN'S COMPETENCY IN TE REO MĀORI

Te tātari i te reo o te ākonga

Te kōrero me te whakarongo

Me whiriwhiri e te kaiwhakawā tētahi o ēnei taumata e tika ana mō ia ākonga

Ngā taumata

1	2
<p><i>Kāore anō kia tāea e tēnei tamaiti te kōrero i te reo Māori. Kōrero ai ia i ētahi kupu, engari he ruarua noa iho. Kāore ia i te mōhio ki te reo, atu i ētahi kupu pēnā i ngā kupu mihi me ngā kupu auau rangona. Kāore i te mārama ki a ia te nuinga o ngā kōrero, te ahakoa he rerenga kōrero poto e āta kōrerotia ana.</i></p> <p>This child is not yet able to speak Māori. Oral production consists of a few isolated words. Understanding is limited to occasional isolated frequently used words and phrases, such as greetings. She/He does not understand most of what is heard, even short, clearly articulated sentences.</p>	<p><i>He uaua ki tēnei tamaiti ki te kōrero i te reo Māori, atu i nga kōrero auau te rangona. Kāore i te neke atu i ngā kupu e rua, e toru rānei, ka tāea e ia te whaakapuaki i te wā kotahi, ā, mō ngā kaupapa te ngāwari noa iho anō hoki. He kōpipiri noa tana kaha ki te kōrero i te reo. Pērā anō hoki tana mōhio ki te whakarongo ki te reo, arā, kua mārama ki a ia ētahi pātai me ētahi kōrero he rite tonu te rangona, engari me āta kōrero aua kōrero.</i></p> <p>This child has difficulty speaking Māori, except for frequently used phrases. Oral production consists of isolated words or very short phrases for quite simple needs. She/He has quite limited ability in speaking Māori. Understanding is similarly restricted to frequently heard questions and statements, but only if they are spoken clearly.</p>

Pages 91-98 adapted from Moorfield (1994)¹⁹⁶

3

Ka taea e tēnei tamaiti te whakapuaki i ētahi whakaaro ki te reo Māori kia ngata tāna i hiahia ai. Ahakoa tēnei, ko te nuinga o āna pātai me āna kōrero he ngāwari, he poto anō hoki. He uaua ki a ia te kōrero i te reo Māori. Ko te nuinga o ngā kupu kei te mōhio ia he kupu ingoa noa. Kāore i āriarika ngā mea hē o tana whakahua me te whakatakoto i ngā kupu. Kāore i te mārama he āha tōna hiahia i ētahi wā. He tere ia ki te huri ki te reo Pākehā kia ngata ai ana hiahiatanga. Kua mārama ki a ia ētahi kōrero i roto i te reo Māori mehemea he kōrero e hāngai ana ki āna mahi, ki āna tākaro rānei, engari i te nuinga o te wā kāore i te mārama ngā kōrero ngāwari.

This child is able to satisfy some basic communication needs in Māori. Despite this, she/he relies on simple, short utterances and has difficulty speaking Māori. Vocabulary centres on basic objects. There are many errors of pronunciation and grammar. Often it is difficult to understand what the child means. Frequently she/he resorts to English to communicate. Sometimes understands what is being said if it is context based and clearly articulated, but often this child has difficulty understanding even simple language.

4

Kāore anō tēnei tamaiti kia tae ki te taumata e tika ana mō te tamaiti o tana pekeketanga. He āhua uaua ki a ia te kōrero i te reo Māori. Āhua pai tonu tana whakahua i te reo Māori, tae atu ki te tangi me te mita o te reo. Kāore i āriarika ngā mea hē o tana whakatakoto i ngā kupu. Kāore e hāngai ana ētahi o āna kōrero ki tāna i hiahia ai ki te whakapuaki, he ruarua nō āna kupu o te reo Māori. I ētahi wā me huri ia ki te reo Pākehā ki ētahi kupu Pākehā rānei, ki te whakapuaki i ōna whakaaro. Kāore i te mārama ki a ia ētahi kōrero i roto i te reo Māori, ahakoa e hāngai ana ngā kaupapa kōrero ki ngā mahi e pārekareka ana ki a ia. Ahakoa ēnei, tūmata ai ia i ngā kōrororero ki te reo Māori i ētahi wā, he mōhio nōna ki te patapaiai i roto i te reo Māori.

This child's ability in spoken Māori has not yet reached the appropriate level for her/his age group. She/He finds it quite difficult to speak Māori. Pronunciation, stress and intonation are quite acceptable, but there are numerous grammatical errors. She/He often does not have the command of the language to express herself/himself. Consequently, she/he often has to resort to English or use English vocabulary. Misunderstandings often occur, even when the language being used is about activities that are central to the interests of the child. Despite this, she/he sometimes initiates conversation in Māori.

5

He āhua pai tonu tēnei tamaiti ki te whakapuaki i ōna whakaaro i roto i te reo Māori. I ētahi wā kāore i te tika ētahi kupu me te whakatakoto hoki i ngā kupu. Ahakoa he āhua pai tonu tana whakahua me te whakatakoto i ētahi o āna kōrero, mō ētahi kaupapa kāore anō ia kia tae ki te taumata e tika ana mō te tamaiti o tana pakeketanga. I ētahi wā kāore i te tino mārama āna kōrero, he uaua rānei ki te whai i āna kōrero. Kua mārama ki a ia te nuinga o ngā kōrero e pā ana ki ngā mahi e pārekareka ana ki a ia.

This child is able to express herself/himself in Māori quite well. Sometimes inappropriate vocabulary and incorrect grammar are used. Although pronunciation and grammar are often correct, for some topics of conversation she/he has not reached the level of spoken language appropriate for her/his age. Sometimes it is difficult to understand or follow her/his language. Understands the majority of language used for activities of personal interest.

6

He āhua pai tonu tēnei tamaiti ki te whakarongo, engari anō te kōrero i te reo Māori e kitea ana ētahi hapa o roto. Ahakoa e hē ana te whakatakoto, ngā kupu rānei i ētahi wā, ka taea āna kōrero te whai haere i te nuinga o te wā. Ahakoa he āhua nanakia ia ki te whakapuaki i ōna whakaaro mō ngā kaupapa e pārekareka ana ki a ia, he āhua uaua ki a ia ki te whakapuaki i ētahi o ōna whakaaro hōhonu, ā, me huri ia ki te reo Pākehā hei reo mō āna kaupapa. Pērā anō hoki ia ki te whakarongo. Mehemea e hohonu ana te kaupapa, kāore i te tino mārama ngā kōrero ki a ia.

This child has quite good understanding, but errors are still quite evident in speaking Māori. Despite these grammatical and vocabulary errors, the child's spoken language is comprehensible. Although this child is able to express herself/himself on everyday activities, difficulties arise with more abstract topics when she/he will resort to English. Similar difficulties occur in understanding language used for more abstract topics.

7

He nanakia tēnei tamaiti ki te whakarongo, ki te kōrero hoki i te reo Māori. He āhua pai tonu ia ki te whakapuaki i ōna whakaaro i roto i te reo Māori, ki te whakatakoto i ngā kupu Māori, engari kei te hē te whakatakoto i ngā kupu, i tana whakahua rānei i ētahi wā. I ētahi wā hoki kāore i te tino mārama āna kōrero nō te mea kāore i a ia ētahi kupu Māori hei whakaata i ōna whakaaro, engari ka taea te ia o āna kōrero e te kaiwhakarongo te whai. I ētahi wā me huri tēnei tamaiti ki te kōrero i te reo Pākehā, he uaua nō ētahi kaupapa i roto i te reo Māori māna. Ki te whakarongo tētahi tangata e matatua ana i te reo, ka mōhioia ehara te reo Māori i te reo nūatahi o tēnei tamaiti.

This child is able to understand and speak Māori quite well. She/He is quite accomplished at expressing herself/himself, but does make grammatical errors or has a non-Māori accent. Because she/he sometimes does not yet have the appropriate vocabulary it is not always clear what exactly is being meant. On occasions this child finds the need to resort to English because of the difficulty of what she/he wants to say. It would be obvious to a native speaker that Māori is not the preferred language of this child.

8

He mōhio anō tēnei tamaiti ki te whakarongo, ki te kōrero i te reo. He ruarua ngā hē o tana whakahua me te whakatakoto i ngā kupu. I te nuinga o te wā he āhua pai tonu te rere o ngā kōrero me te hāngai o ngā kupu ki te kaupapa. Ka taea e ia te maha o ngā kaupapa e hāngai ana ki tana ao te kōrero i roto i te reo Māori. Ahakoa ka tapaea te ārero i ētahi wā, he ngāwari noa iho ki te whai i ōna whakaaro. He kaha ia ki te kōrero i te reo Māori. I te nuinga o te wā, kāore ia e huri ki te reo Pākehā mehemea he uaua te kaupapa ki a ia. Ko te mita, ko te tangi o o tōna reo ngā tohu e whakaatu mai ana ehara kē ia i te tamaiti i tīpu mai i roto i te reo.

This child is able to understand and speak Māori. There is no noticeable accent and few grammatical errors. Usually the flow of language is fluent and the vocabulary is appropriate for what is being said. She/He speaks Māori whenever possible and avoids using English even if there is language difficulty with the topic. Only a slight accent might suggest that Māori is not the preferred language of this child's home.

9

He tino mātau tēnei tamaiti ki te whakarongo, ki te kōrero hoki i te reo Māori, anō nei i tipu ake ia e kōrero ana i te reo. E tika ana te whakahua i ngā kupu, te whakatakoto i ngā kupu, ā, he pai te rere o ngā kōrero me te hāngai hoki o āna kupu ki te kaupapa. He pai te mita me te tangi o tōna reo. He mārāma āna kōrero. Ahakoa anō ēnei āhuatanga katoa ka taea e te tangata i whānau tonu mai i roto i te reo te kite i ētahi hapa. Te āhua nei, ko te reo Māori te reo o te kāinga me te kura.

This child's listening and speaking ability is such that it could pass as her/his preferred language. She/He speaks fluently with correct grammar, no accent, with the appropriate vocabulary to convey what she/he wants to say. However, fluent native speakers would be aware of errors in expression. It would seem that Māori is the language of the home as well as the school.

10

He tohunga tēnei tamaiti ki te kōrero i te reo Māori. He tohunga hoki ia ki te whakarongo ki te reo Māori, ahakoa nō tēhea iwi te kaikōrero. Kāore he hē o āna kōrero. Ahakoa he aha te kaupapa o tōna ao, ka taea e ia te whakapuaki i ōna whakaaro ki ngā kupu e tōtika ana, ā, he ātaahua te whakatakoto i āna kupu. E tika ana te mita me te tangi o tōna reo, ā, he ngāwari te rere o āna kupu. He tino mārāma āna kōrero. Hei tauira ia mā ngā ākonga o te reo.

This child is a fluent speaker of Māori. She/He understands Māori well, including speakers from other dialects. There are no obvious speech errors and is able to express herself/himself in correct Māori for language functions and topics related to her/his world. Her/His spoken language is fluent, without an accent, and is easily understood. She/He is an example for learners of Māori.

Te tātari i te reo o te ākonga

Te pānuī me te tuhituhi

Me whiriwhiri e te kaiwhakawā tētahi o ēnei taumata e tika ana mō ia ākonga

Ngā taumata

1

Kāore anō kia tāea e tēnei tamaiti te pānuī me te tuhituhi i te reo Māori.

This child is not yet able to read or write Māori.

2

Kātahi anō tēnei tamaiti ka tīmata ki te ako i te pānuī me te tuhituhi ā-ringa i te reo Māori. I tēnei wā he ruarua noa ngā pū me ngā kupu e tāea ana e ia te tuhi, engari, ka tāea e ia ngā pū me ētahi kupu te kape. Kei te mōhio anō hoki ia ki te tuhi i tōna ake ingoa. I tēnei wā he tino uaua ki tēnei tamaiti ki te pānuī i te reo Māori, atu i ngā kupu auau.

This child has just begun to learn to read and write Māori. At this stage she/he is only able to print just a few characters and words, but is able to copy characters and words. She/He also knows how to print her/his own name. At this stage, apart from identifying a few commonly used words, she/he has great difficulty reading and writing Māori.

3

Ka tāea e tēnei tamaiti te pānuī i ētahi kupu kua tuhia ki te reo Māori. I tēnei wā he uaua ki a ia te tuhituhi i te reo Māori. Ko te nuinga o ngā kupu kei te mōhio ia ko ngā kupu kua āta whakaakona e te kaiako. Kei te mōhio anō hoki ia ki te tuhi i ngā mea pēnā i tōna ake ingoa, i tōna iwi, i ngā mati (arā, i ngā whika), kei hea tōna kāinga me ngā rā o te wiki. Kāore i ārikarika ngā mea hē o āna tuhinuhinga. Kua mārāma ki a ia ētahi kōrero kua tuhia ki te reo Māori mehemea he kōrero ngāwari, engari kāore i te mārāma ki a ia ngā tuhinuhinga i te nuinga o te wā.

This child is able to read some words in Māori. At this stage reading Māori is a difficult activity. Most of the words and phrases she/he is able to print are those which have been taught by the teacher. She/He is also able to print such things as her/his name, tribe, numbers, address and the days of the week. There are numerous errors in her/his printing. She/He is able to read only the most simple Māori.

4

Kāore anō tēnei tamaiti kia tae ki te taumata e tika ana mō te tamaiti o tana peketanga mō te pānuī me te tuhituhi ā-ringa. He āhua uaua ki a ia te pānuī me te tuhituhi i te reo Māori. Āhua pai tonu tana tuhituhi i ngā pū o te reo Māori, tae atu ki ētahi kōrero poto mō ētahi kaupapa ngāwari. He maha ngā mea hē o tana tuhituhi i ngā kupu. Kāore i te mārāma ki a ia ētahi tuhinuhinga i roto i te reo Māori, ahakoa e hāngai ana ngā kaupapa korero ki ngā mahi e pārekareka ana ki a ia. Ahakoa ēnei, kua tīmata ia ki te tuhi i āna ake kōrero ki te reo Māori i ētahi wā, he mōhio nōna ki ngā kupu auau i roto i te reo Māori.

This child's ability in reading and writing Māori has not yet reached the appropriate level for her/his age group. She/He finds it difficult to read and write Māori. She/He is able to print the Māori alphabet and write short sentences on simple topics. There are numerous errors in her/his written work. Even on some familiar topics, her/his reading comprehension is limited. However, she/he has started to write loosely organised sentences on very familiar topics.

This child is a fluent writer of Māori. She/He comprehends written Māori well, including writers from other dialects. There are two obvious written errors and is able to express herself/himself in correct Māori for language functions and topics related to her/his world. Her/His written language is fluent and grammatically correct, and is easily understood. She/He is an example for learners of Māori.

Te tātari i te reo o te ākonga
Te pānui me te tuhituhi

Tō ingoa:

Te Mahi Tuatahi

He aha ngā kupu kei te ngaro? Tuhia mai koa ngā kupu kei te ngaro.

I tētahi ata tino ātaahua i haere a Wiremu rātou ko āna tamāhine ki te whāngai i ā rātou nanekoti. Kāore anō rātou kia parakuihi. Ka hoki mai rātou i ngā nanekoti, ka parakuihi rātou. I roto a Hinemanu rāua ko Hōhepa i te kīhini e mahi kai ana. Ko Hoani anake i te ngaro.

Ka kī..... Hinemanu: Kua tata ā tātou te maoa, ēngari kāore anō a Hoani kia puta mai. Kāore e kore, kei te moe tonu ia. Tētahi tamaiti moeroa! Me haere koe ki whakaoho i a ia, Hōhepa.

Ka haere a Hōhepa ki te whakaoho i tōna tuakana.

Ko Hōhepa: E oho, Hoani! Maranga!

Ko Hoani: He aha te?

Ko Hōhepa: Kua tata te waru karaka. Kia kama, kei kohetetia koe Māmā! Kua tata a Wiremu mā te hoki mai ki te parakuihi.

I te waru karaka ka maranga a Hoani.

Ko Hinemanu (ki a Hoani): E tama, tō moeroa hoki! Ira te tāima! Kua tata a Wiremu mā te hoki mai. Āwhinatia a Hōhepa! Whakapaitia tā tātou tēpu!

Ko Hōhepa: Kua maoa ngā pēkana me ika.

Ko Hinemanu: Pēhea ngā hēki?

Ko Hōhepa: Kua maoa ētahi, kāore anō ētahi.

Ko Hinemanu: Kāti, me tapahi e koe he parāoa. Kia kamakama, Hoani! Kua tae a Wiremu mā.

Ka hoki mai a Wiremu mā, ka reri ngā mea katoa. Ka kuhu mai a Mereana ki roto i te kīhini.

Ko Mereana: Te kakara hoki ā tātou kai! Tino hiakai au!

Ko Hinemanu: E hine, tangohia ōu hū paruparu! Kia te haere ki te horoi!
Kātahi te kōtiro paru! Hoani, tirohia ngā hēki me te pāreti, kei wera!

Ka noho a Wiremu rātou ko Hinemanu mā ki te parakuihi, engari kua tīmata kē a Hoani ki te kai.

Ko Hinemanu: E tama Hoani, kaua e whāwhai! Kia mutu te karakia i ngā kai, ka tīmata tātou ki te

Ka karakiatia ngā kai e Wiremu, ā, ka tīmata te parakuihi.

Ko Hoani: Tino matekai au! Homai te miraka, e Ani!

Ko Mereana: Kia pai te kai, Hoani! Rite tonu koe ki te poaka ki te kai pāreti! Kua maringi i a te miraka.

Ko Wiremu: Tino tika, Hoani! Kaua whāwhai! Kāore āu kai e oma! E Hine, he aha ngā mahi mō ata nei?

Ko Hinemanu: Kua tata ētahi o ā tātou kai te pau. Me haere māua ko tētahi o ngā tamariki ki ngā ki te hoko kai.

Ko Wiremu: Kua paruparu hoki tō tātou waka. Hoani, mā kōrua ko Mereana tō tātou motokā e Kia oti tēnā, ka horoi tātou i ngā wini o te whare.

Ko Hoani: Pēhea a Ani? Kāore āna mahi.

Ko Hinemanu: Me haramai ia ki te āwhina i a au ki te hoko kai. Māna anō hoki ngā e horoi. Mereana, māu ngā rīhi e whakamaroke.

Te Mahi Tuarua

Pānuitia mai koa ngā kōrero e whai ake nei, ka whakautu ai i ngā pātai.

Kātahi anō ka mutu te Kirihimete a Ruka mā. He Tūrei tēnei rā. Kei waho rātou e takoto ana. Kei te tatari rātou kia timu te tai. Toru karaka te tāima timu o te tai. Engari, kāore anō kia mutu te kai a Poai. Kātahi anō ia ka oho. Kei te karanga mai a Ruka, 'Kaua e kaha rawa te kai, Poai! Kei toromi koe!'

Kua tae mai te taraka o Peta mā. Ko Peta kei te taraiwa. Kei te tino whāwhai rātou. 'Ki te kore koutou e haere mai i nāiane, e mahue ana koutou i a mātou! Nō reira, kia tere! Kei mahue koutou!' Kātahi anō a Poai ka whāwhai. Kua kite ia i te taraka o Peta mā e tīmata ana ki te haere.

Kei te karanga a Poai. 'Taihoa e haere!' Kāore a Peta i te rongō.

Kei te haere tonu te taraka. Kua tere te oma a Poai. Engari, titiro! Kua taka te tarau o Poai! Kua hinga ia! Kei te kaitaina ia e Ruka mā! 'Hokona he tarau hou, Poai! He nui rawa tō puku! Kāore tō tarau e mau!

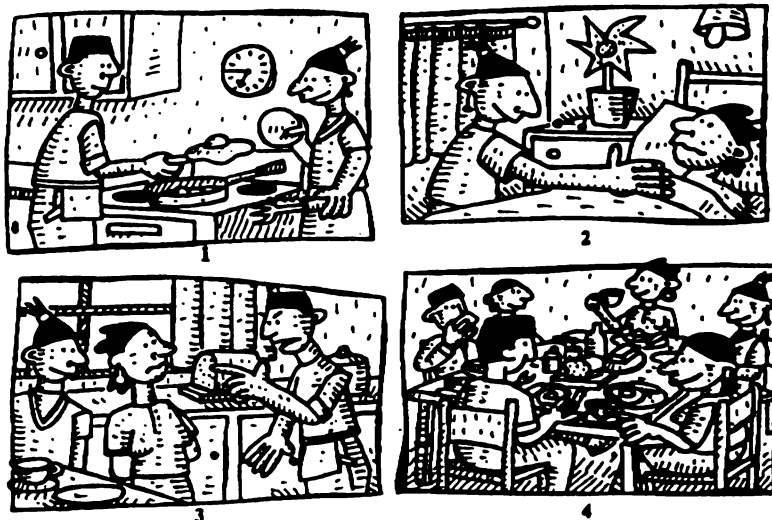
Whakautua ēnei pātai mō ngā kōrero kei runga ake nei.

1. Ko tēhea rā o te wiki i haere ai rātou?.....
.....
2. Ko wai te tamaiti whakamutunga ki te kai?
.....
3. Mā hea rātou haere ai?
.....
4. I haere rātou ki hea?
.....
5. Nā wai te taraka i taraiwa?
.....
6. I tū anō te taraka ki te tatari ki a Poai?
.....
7. I te oma a Poai ki hea?
.....
8. He aha a Poai i kaitaina ai e ōna hoa?
.....
9. Nā wai mā a Poai i whakato?
.....
10. Ki tā rātau, he aha te tarau o Poai i taka ai?
.....

Each child was asked to talk about each of these four pictures. Follow-up questions by the interviewer were also used. The aim of this was to extract as much language as possible on a variety of topics in order to assess the level of fluency of each child.

Te tātari i te reo o te ākonga

Te Kōrero me te Whakarongo



Summary

It is contended that these levels and descriptors describe the desired standards to be achieved in terms of proficiency in the Māori language as defined by the *Whakaruruhau o Te Reo Māori* convened by the New Zealand Qualifications Authority. These Māori specific standards in the form of unit standards have been developed for registration on the National Qualifications Framework.

As nationally recognised standards it is suggested that these provide the basis from which all other Māori specific unit standards emanate, which are metaphorically compatible with the *tāhūhū* of a *wharenuī*, as the Māori language is the basis of all Māori knowledge.

Moreover, as the foundation of Kura Kaupapa Māori is Māori knowledge and the Māori language is the source of Māori knowledge as referenced in *Te Aho Matua*, it follows that the standards identified in the Māori language unit standards are the basis from which these descriptors also emanate.

RESULTS

Te Kōrero me te whakarongo (Speaking and listening)

Te Rōpu Teina

Three levels were identified for the four children assessed covering an age range of 5.0 - 7.0 years.

Child A of 5.0 years on level 1
 Child B of 6.0 years on level 2
 Child C and D of 7.0 years on level 3

Te Rōpu Tuakana

Three levels were identified for the four children assessed covering an age range of 9.0 - 11.0 years.

Child E of 9.0 years on level 4
 Child F and G of 9.0 years and 11.0 years on level 3
 Child H of 10.0 years on level 5

Te Pānui me te tuhituhi (Reading and writing)

Te Rōpu Taina

Four levels were identified for the four children assessed covering an age range of 5.0 - 7.0 years.

Child A of 5.0 years on level 1
 Child B of 6.0 years on level 2
 Child C of 7.0 years on level 5
 Child D of 7.0 years on level 6

Te Rōpu Tuakana

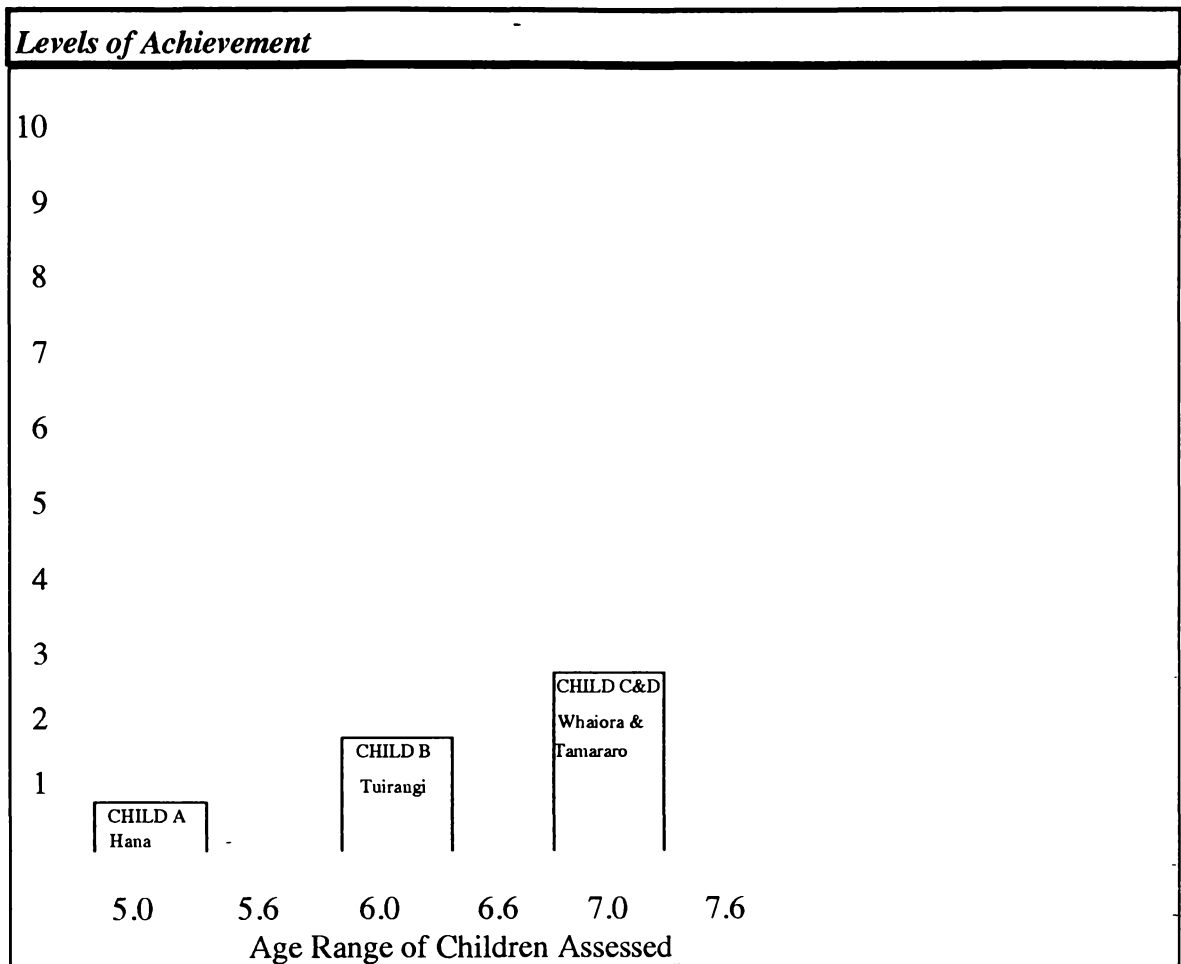
Two levels were identified for the four children assessed covering an age range of 9.0 - 11.0 years.

Child E of 9.0 years and Child H of 10.0 years on level 4

Child F of 9.0 years and Child I of 11.0 years on level 3

Te Rōpū Taina

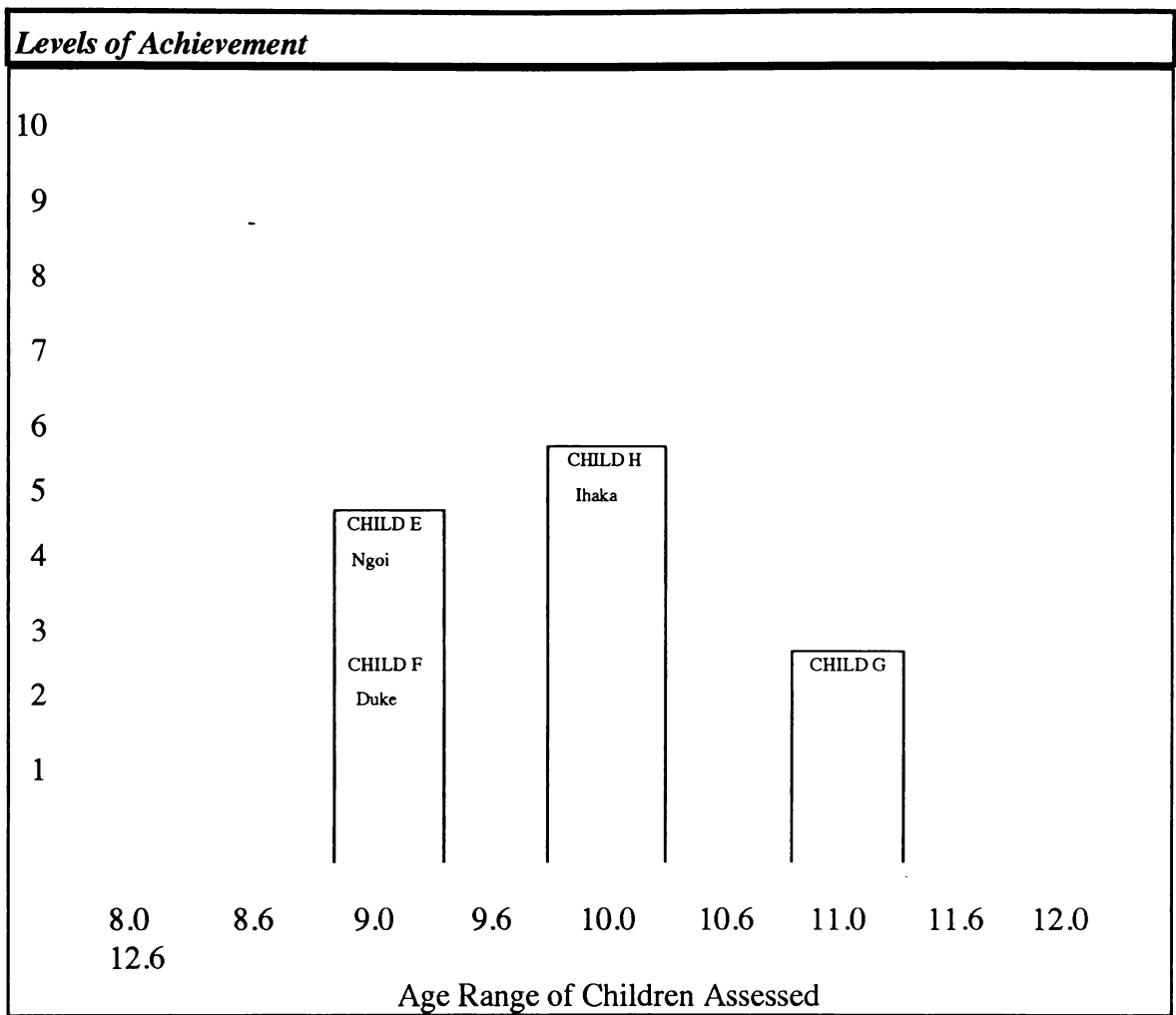
Te Kōrero me te whakarongo (Speaking and listening)

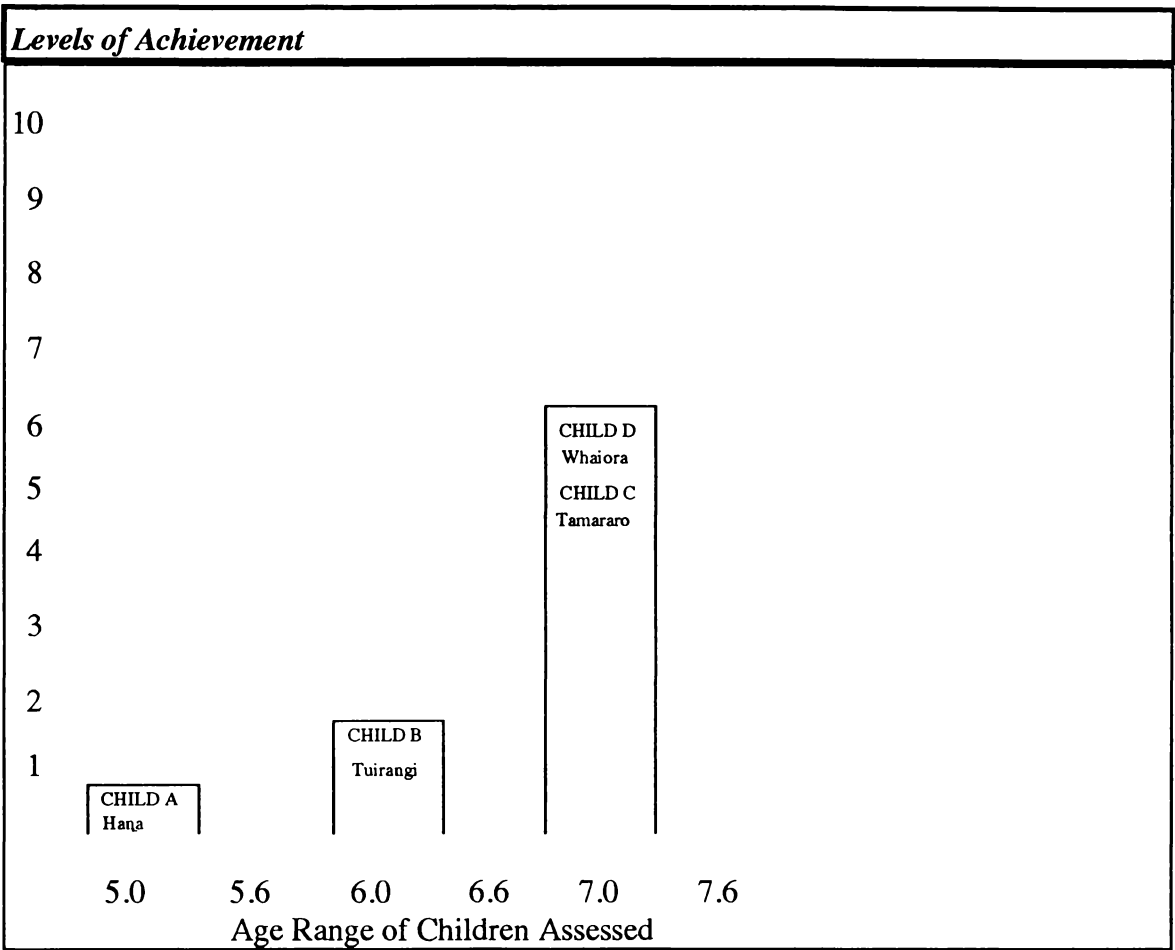


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Te Rōpū Tuakana

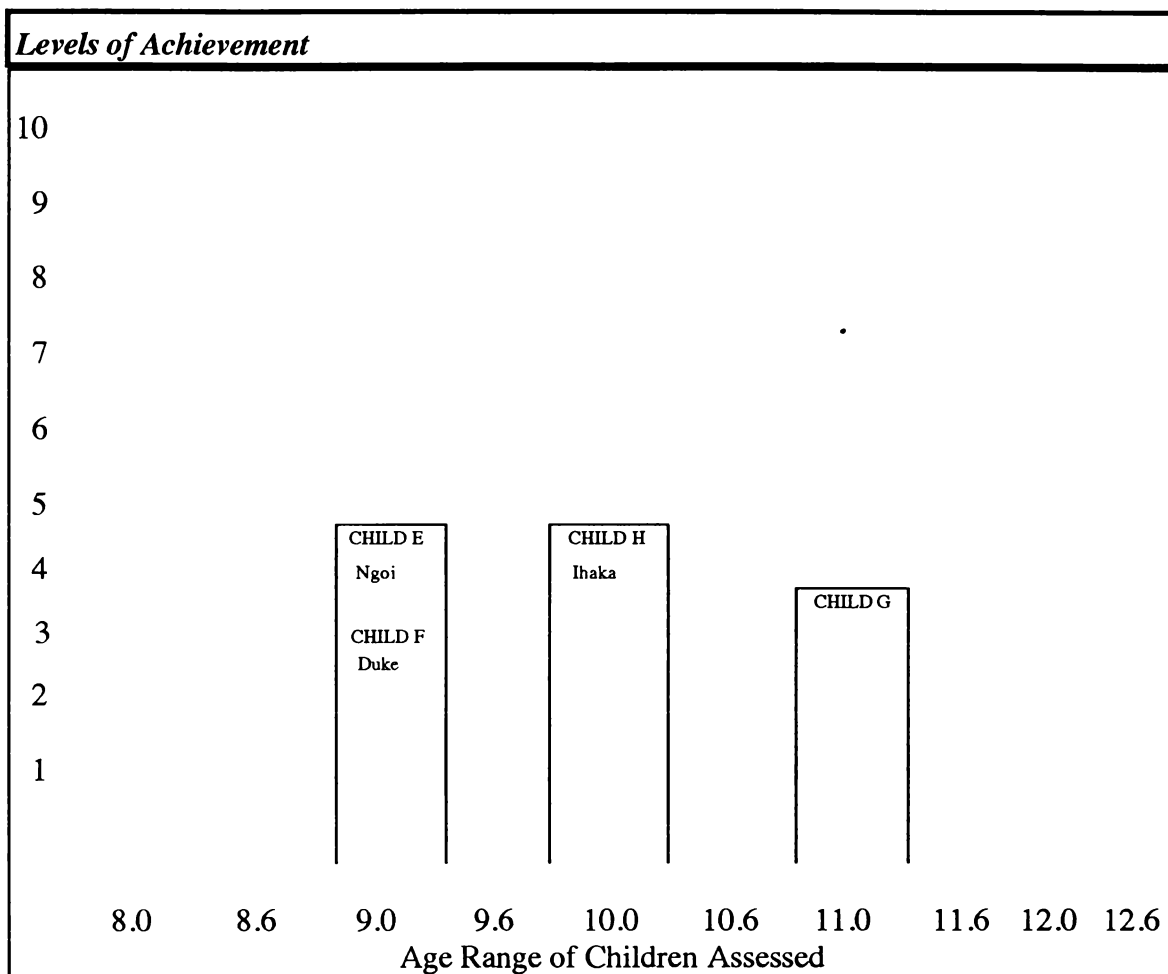
Te Kōrero me te whakarongo (Speaking and listening)



Te Rōpū Taina*Te Pānui me te tuhituhi (Reading and writing)*

Te Rōpū Tuakana

Te Pānui me te tuhituhi (Reading and writing)



INTERPRETATION OF RESULTS

The children were assessed individually in accordance with their ages, access to and experience in immersion education in the Māori language. Seven of the eight children assessed from 5.0 - 10.0 years in the Kura Kaupapa Māori were Kōhanga Reo graduates while the one remaining child of 11.0 years had been educated in immersion Māori for only two years from age 9.0 years after five years of education in mainstream and no access to the Māori language. It was essential that these variables were explained to the parents in detail to ensure that they recognised their children's individual achievement which is the basis of standards-based achievement.

RECORD OF ASSESSMENT					
Code No. of child assessed	Name of child	Age	Kōhanga Reo graduate	Speaking & listening level	Reading & writing level
CHILD A	Hana Kristina Ripeka Chaffey	5.0 yrs	Yes	1	1
CHILD B	Tuirangi Wiremu Ahuriri	6.0 yrs	Yes	5	3
CHILD C	Whaiora Wātene	7.0 yrs	Yes	5	8
CHILD D	Tamararo Raihānia	7.0 yrs	Yes	5	7
CHILDE	Kumeroa Ngoi Iranui Pēwhairangi (Ngoi)	9.0 yrs	Yes	7	7
CHILD F	Duke Matahiki	9.0 yrs	Yes	4-5	5
CHILD G	(Unable to locate parent for permission to publish child's name)	11.0 yrs	No	4-5	5
CHILD H	Ihaka Puke	10.0 yrs	Yes	8	7

These results support the need for teachers in this Kura Kaupapa Māori to plan and teach an interactive programme with a complementary delivery (pedagogical) style as opposed to a directive mode. This will ensure that the children are constantly being fed vocabulary and language constructions in their development from New Entrants to Form Two (NE-F2).

The results also indicate a need to develop individual programmes for speaking and listening and reading and writing in the Māori language to ensure ongoing development for each of the children assessed. Consideration should be given to assessing the children's competency in Mathematics, and other curriculum areas by identifying levels of achievement to ensure ongoing development.

Results also indicated that concepts of telling the time, number, grammar usage such as tenses, punctuation, possessives, etc. should be revisited by teachers to help consolidate their spoken and written language.

There is a need for both teachers and caregivers to be aware of the need for constant interaction between the children and fluent speakers in the Māori language to ensure that the children's language continues to develop. This includes interaction inside and outside the classroom.

Most of the children assessed, used English vocabulary when they did not know the Māori word. By constantly interacting with the children the teachers will be able to feed the children with the vocabulary that they require as the need arises.

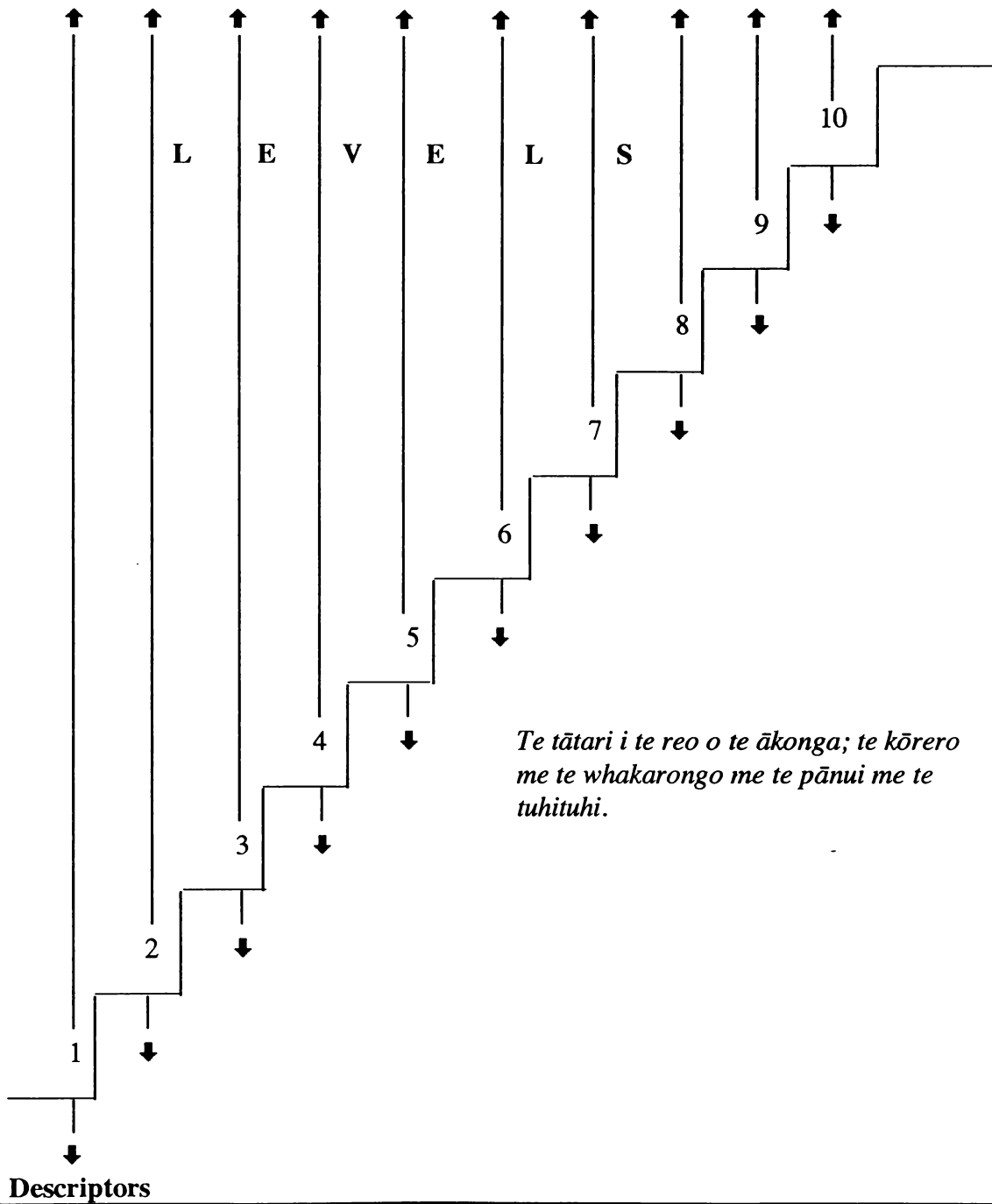
ISSUES PRESENTED TO THE PARENTS

1. The parents or caregivers of those children assessed were asked to consider if they wished to act upon the results and request the teachers to plan and teach their child/ren using the levels and descriptors as standards to ensure ongoing development for their children in the Māori language.
 - 1.1 It was suggested that this could be achieved by regrouping the eight children that were assessed into one class so they were not disadvantaged by those children who were not assessed and who were still being taught in a more collective mainstream mode.
 - 1.2 Furthermore, that should the above be implemented, then consideration should also be given to identifying a teacher to receive training in the planning of individual programmes for the eight children with specific emphasis on teaching in an interactive mode and assessment using an integrated approach to standards-based assessment.
2. The parents or caregivers of those children assessed were also asked to decide if they wished their children to be assessed in a similar mode every six months to identify their levels of achievement to monitor their children's progress.

A significant aspect of the levels and descriptors and the assessment model used in the pilot study is the integration of *tikanga* Māori which emphasises the appropriateness of an integrated approach to standards-based assessment to Kaupapa Māori education and Kaupapa Māori theory.

FIGURE 8

UNIT STANDARDS AND QUALIFICATIONS IN THE MĀORI LANGUAGE
1-7 ON THE NATIONAL QUALIFICATIONS FRAMEWORK



CURRICULUM OF KURA KAUPAPA MĀORI

WRITTEN LANGUAGE	Oral Language	Mathematics	Science	Arts & Crafts	Performing Arts	Physical Education	Health	(Other areas)
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Figure 8 illustrates that the levels and descriptors are the link between the unit standards and qualifications in the Māori language 1-7 on the National Qualifications Framework and Curriculum of Kura Kaupapa Māori. Therefore, these levels and descriptors can be used as a set of indices by teachers in Kura Kaupapa Māori to ensure that language proficiency is maintained by the children at all times. As the descriptors relate specifically to the language and are not subject specific, it is contended that they can be applied across the curriculum as all curriculum is delivered in the Māori language.

By maintaining a high proficiency of Māori language, this is advantageous for the children in terms of educational achievement.

Providing Kura Kaupapa Māori were registered accredited providers of Māori language qualifications, then they may be accessed from the National Qualifications Framework enabling children to access nationally recognised qualifications appropriate to their language proficiency e.g. Certificate, Diploma, Degree.

It is the task of the teachers therefore to furnish the children with the vocabulary specific to each curriculum area to ensure their proficiency as the language develops in both the receptive and productive areas.

Furthermore, it is contended that this form of assessment incorporating aspects, levels, performance criteria levels and assessment tasks could also be implemented within each curriculum area to assess the educational achievement and developmental growth of the children within specific subjects.

For the purpose of this study, the researcher has chosen the subject area of written language to demonstrate that the continued application of an integrated approach to standards-based assessment, is in fact possible within a curriculum area and therefore across all curriculum areas.

Collecting samples of children's written language from two Kura Kaupapa Māori would provide information about the children's development in written language and the methods used to formally teach written language. This information could then be used to determine the appropriateness of implementing an integrated approach to standards-based assessment within a curriculum area and if so, to demonstrate how this could be done.

CHAPTER FOUR

COLLECTION OF CHILDREN'S WRITTEN LANGUAGE AS A DATA BASE

THE AIM AND GENERAL METHOD OF THE RESEARCH

The aim of the study is twofold:

- (1) To establish a pattern/patterns of development in written language by children in the early stages of Kura Kaupapa Māori schooling.

Samples of written language were collected in two Kura Kaupapa Māori from 144 children aged: 5.0 years, 5.5 years, 6.0 years, 6.5 years and 7.0 years and over a total period of three months. The two Kura Kaupapa Māori involved with this activity were considered in relation to their relative advanced stage of evolution and development in Kaupapa Māori education. They had also identified a desperate need for appropriate assessment procedures for their schools. Therefore, they were receptive to the request to explore this critical area in education to further advance Kaupapa Māori education.

The data collection was restricted to the area of written language primarily to keep the study manageable and to provide much needed data on the development of written language as a natural progression from oral language.

- (2) To apply an integrated approach to standards-based assessment framework as an educational tool for teachers in Kura Kaupapa Māori which can be used to assess children's written language relative to the model illustrated in *Figure 8* which can be adapted for use across other curriculum areas.

The design will incorporate:

- * the key principles of the National Qualifications Framework; and
- * specific assessment methods relevant to the National Qualifications Framework; and
- * Kaupapa Māori theory, Māori pedagogical practices and the Ministry of Education Draft Māori Curriculum statements.

- * Māori research ethics and procedures.

All data was collected using a variety of procedures; including interviewing, participant and systematic observation within an ethnographic framework. A target number of 100 children was considered a sound sample to work with. Informal discussions with two Kura Kaupapa Māori revealed the target number could be achieved by working with these two respective Kura Kaupapa Māori. Emphasis was not placed on finding a sample of a minimum of 100 children from several Kura Kaupapa Māori across a range of contexts e.g. rural, urban, *whānau/hapū/iwi* based. The two Kura Kaupapa Māori were then formally approached by the researcher requesting the opportunity to discuss the aim of the study with the staff and/or *whānau*/Board of Trustees. Two separate *whānau* meetings were attended to present the focus of the research in detail and to seek approval for admission into the respective Kura Kaupapa Māori. Consent was granted by the two Kura Kaupapa Māori staff and/or *whānau*/Board of Trustees to the aim of the study based on the outcomes of the research and the method for collecting data.

Recognition of the dearth of relevant information or resources available on assessment for children in Kura Kaupapa Māori was realised by the teachers in each Kura Kaupapa Māori. Consequently, support was overwhelming in recognition of the value of this research in consolidating classroom practices in assessing written language based on the context of Kura Kaupapa Māori. The teachers expressed their concern and frustration on the fact:

- (1) that there seemed to be no commitment by Crown Agencies to develop resources relevant to Kura Kaupapa Māori education including appropriate assessment procedures; and
- (2) neither is there time for teachers over and above their ever increasing workload, to develop appropriate resources for use in their respective Kura Kaupapa Māori.

Respect and understanding was reached between the teachers and the researcher in the attempt to link the key principles of the National Qualifications Framework and the integrated approach to standards-based assessment model with Kaupapa Māori theory, Māori pedagogical practices and the Ministry of Education Draft Māori Curriculum statements to consolidate and affirm the culturally responsive programmes operating in Kura Kaupapa Māori.

The teachers were relieved to know that the research being conducted did not carry expectations of extra tasks for them which would increase their heavy workload. In fact, they welcomed participation by the researcher in their classrooms responding positively to the ethnographic design of the study and the Māori research ethics and procedures employed by the researcher which did not compromise their philosophy and commitment to *tikanga Māori*.

MĀORI RESEARCH, ETHICS AND PROCEDURES

The researcher observed a set of personal principles about conducting research which are referred to as Māori research, ethics and procedures from the first point of contact with all three Kura Kaupapa involved in this study.

It is contended that the basis of these principles is *tikanga Māori*. This set of principles were formalised by the researcher as a consequence of working as a research assistant in a mainstream New Zealand tertiary institution. They emerged as a result of recognising the standards required by the tertiary institution for post graduate study and higher qualifications with the conventional processes employed to achieve those standards and the inappropriateness of these processes to the cultural background of the researcher.

The researcher realised that in order to participate in higher educational research without compromising her cultural background a critical analysis of the conventional processes employed to do research was required to determine a different but equivalent process embracing *te reo me ōna tikanga Māori* to achieve the standards required by the institution.

The set of principles are premised on the personal philosophy of the researcher about the nature of research which embodies the following notions, that:

1. it is essential that the Māori community be supportive of the research being conducted;
2. the Māori community must be consulted about the nature of the research;
3. all research on or about Māori must be mutually beneficial to the Māori community and the researcher;

4. the researcher, in conducting research in a Māori field, has an obligation to regularly inform, consult and update the Māori community throughout the course of the research including the research methodology to be employed and the outcomes of the research;
5. the researcher recognises the honour and privilege of accessing Māori knowledge. It should be recognised that some people who may contribute to the research may be chronologically young, but their wisdom is valuable. To adopt an attitude as a researcher that one is merely a vehicle for the expression of Māori knowledge in an academic context, provides a sound basis from which to work among Māori communities;
6. the researcher accepts unconditionally that there are reciprocal obligations to the Māori community in agreeing to their research to proceed. The obligation may well be in terms of unpaid time to undertake a task or several tasks requiring academic expertise for their community. This is based on the notion:

*Nō te kōpū kotahi
i kai tahi, i moe tahi
i mahi tahi.*¹⁹⁸

7. the researcher observe Māori protocol at all times in the context of conducting research and allow for this in the preparation of their design. This includes the set timeframe not only to negotiate access to the sources of Māori knowledge and collect data etc., but also to take into consideration those cultural events and practices which are mostly unplanned such as *te whānau mai o te tamaiti*, *hura kōhatu*, *tangihanga*, *te rā o te tekau mā rua*, *poukai*, *kawe mate*, *whakataetae*, *pōhiri*, *manuhiri*, *hui*, *ngāhau*, etc. and to be prepared to participate if that is the expectation of the Māori community;
8. the researcher acknowledge and cite all sources of knowledge in the text of the research;
9. the researcher, on completion of the research with the Māori community, appropriately inform the Māori community of their exit and thank them appropriately through *koha aroha* which may include *kai*, *taonga*, etc.;

¹⁹⁸ Milroy 1995: Personal Communication. The notion implies that as a collective unit of people operating as a single united source, everything can be accomplished thus advancing a multitude of people.

10. the researcher, on completion of the research document, presents a copy of the document to the Māori community from which the information was obtained.

The observation and practice of Māori ethics and procedures in educational research has been incorporated to highlight the recognition and validity of Māori cultural imperatives alongside usual western educational research ethics and procedures.

A DESCRIPTION OF EACH KURA KAUPAPA MĀORI

Kura Kaupapa Māori A is located in Huntly in the Waikato region. This Kura Kaupapa Māori was established as a native school under the Native Schools Act in 1898. The school's original site is where the Huntly Power Station now stands.¹⁹⁹

With the abolition of Native Schools in 1949 and then Māori schools in 1969, this particular Kura Kaupapa Māori was integrated into the state system under the control of the Hamilton Education Board.²⁰⁰

With the construction of the Huntly Power Station, the school was threatened with closure. However, with the local community lobbying in support of the school, it was relocated to its present site in Huntly West in 1976.

The school is situated in a heavily populated Māori community. Consequently this particular community is a predominantly lower socio-economic group who face numerous social concerns.

During the late 1970s, major concerns were expressed regarding the state of the Māori language within the community, and the quality of education Māori children were receiving from mainstream state schooling (Benton, 1987²⁰¹). In response to this a bilingual Māori preschool was established on site in 1979 and then in 1984, the school was officially designated a bilingual school.

Historically, the school has provided primary education for the children of the Ngāti Mahuta, Ngāti Whāwhākia, Ngāti Hine and Kuiārangi *hapū* of Waikato²⁰². As a Kura

¹⁹⁹ Board of Trustees 1993:2.

²⁰⁰ Board of Trustees 1993:2.

²⁰¹ Benton 1987:67.

²⁰² These are the local subtribes of the surrounding district of Kura Kaupapa Māori A of which the majority of the children in attendance are affiliated to.

Kaupapa Māori, the school provides an affirmative Māori education programme based on the needs of the local community for children of all *iwi*. The Kura Kaupapa Māori Staff/Board of Trustees and *whānau* have renamed the Kura Kaupapa Māori to incorporate their most recent development of a secondary school which is still to be officially recognised and funded fully by the Ministry of Education.

Although all curriculum subjects are taught as per the National Curriculum Guidelines of the Ministry of Education, the school instructs and delivers its curriculum totally in the Māori language. Bilingualism in English and in Māori is the goal and the Kura Kaupapa Māori staff firmly believe that the most appropriate method to achieve this goal, thus fulfilling the aspirations of the local community, is through total immersion Māori. There are now over 220 children enrolled at Kura Kaupapa Māori A between five to fifteen years of age who can read, speak, enumerate, theorise and hypothesise in Māori.

Rangimārie Whānau²⁰³ being the Junior Section of the Kura Kaupapa Māori participated in the research involving children from New Entrants to Standard One (NE-S1).

The five women teaching team of Rangimarie Whānau include people young and old, with a diverse range of experiences and training; from those with degree training, teacher training specific to bilingual and total immersion education programmes; fluent first language speakers of Māori and fluent second language speakers of Māori.

All children from New Entrants to Junior Class Three (NE-J3) were selected to provide samples of writing for analysis. A total of 84 children in all. These children fell into the age category of five to seven years of age, with an approximate equal ratio of girls to boys.

At the time the data collection took place, the New Entrants to Junior Class Three (NE-J3) of Rangimarie Whānau were temporarily housed in two small prefabricated type classrooms situated towards the side of the school behind the Kura Tuarua. Their classrooms were to be renovated within a ten week timeframe, but the deadline was not met by the contracted builders putting pressure on the teachers and children. However, the teachers managed to provide an education for their children in under-resourced conditions for this period of time. In one building three teachers worked with their 46 New Entrants to Junior Class One (NE-J1) children whilst in another building, two teachers worked with the remaining 38 Junior Class Two to Junior Class Three (J2-3) children. These conditions provided teachers with a challenge in terms of being able to

²⁰³

The name given to describe the entire Junior Section of Kura Kaupapa Māori A.

provide an ideal environment conducive to learning. At any one time children may have to do their writing on the floor using cardboard for support. Teachers clustered their children at the ends of the classrooms for group instruction.

The method in which the data was collected was first discussed between the researcher and the teachers. Considerable time was taken meeting with the Principal, Assistant Principal responsible for the Junior Section of the Kura Kaupapa Māori and the teachers of Rangimarie Whānau before the data collection took place.

As with any research that employs a qualitative Kaupapa Māori methodology, it is necessary for the researcher to consult with staff in person before entering into the classroom.

It was agreed that the researcher spend the morning of every school day over four weeks with Rangimarie Whānau to observe the children during their writing programme and the various activities associated with it. By the researcher becoming actively involved with the children, she was able to speak informally with the children about their writing as well as encourage them while observing the environment they worked in.

At the end of every week it was agreed that the researcher would collect daily samples of the children's writing during the week. This material was then collated, coded and analysed on the basis of Kaupapa Māori theory as discussed in Chapter One of this thesis.

The researcher not only observed the writing programme but participated in the morning programmes as a recognised teacher and often assisted the teachers in their work with the children. In fact the researcher participated as part of the *whānau* of Kura Kaupapa Māori A.

It should be noted that the teacher's ability in the Māori language or ability to transmit knowledge in the Māori language was not systematically observed. The researcher remained focused entirely on the children and on the context of their learning as they engaged in written language.

Kura Kaupapa Māori E is located in Ōrātia in the Waipareira area of West Auckland. It is situated in an urban *marae* setting which serves as a base for a number of programmes run under a Māori Private Training Establishment.

It is referred to historically as the first Kura Kaupapa Māori established in New Zealand and deferred to by other Kura Kaupapa Māori across the country as the *Kura Tuakana*. It has acquired this status because it was established out of concern from the parents for the children at the Kōhanga Reo to continue their education throughout their schooling years based on the Kōhanga Reo philosophy. As a consequence of this, Kura Kaupapa Māori E was established. It can be considered as the second step for children involved in Kaupapa Māori education.

This Kura Kaupapa Māori does not have a history of bilingual or immersion status within State education. Its history began ten years ago with Aroha and Pita Sharples, the parents of the children attending the Kōhanga Reo which was already established as part of the *marae* complex and the *Marae* Committee. The initiative was based on the parents' desire for their children in Kōhanga Reo on reaching school age to continue being educated throughout their school years as an extension of Kōhanga Reo. Support and expertise was sought by the *whānau* from Kātarina Mataira particularly in regard to the teaching programme, teaching resources and knowledge of immersion Māori teaching.

The Kura Kaupapa Māori was inaugurated in February 1985 and was officially opened in September 1985.

In 1992, the Ministry of Education granted funding for the establishment of a secondary school (known as *Te Wharekura*) on the *marae*, hence the third step for Māori children involved in Kaupapa Māori education. The Kura and Wharekura are now officially recognised as a composite school by the Ministry of Education.

Kura Kaupapa Māori E has a current roll of 103 children from New Entrants to Standard Four, 72 children from Form One to Form Six and a total roll of 175 children.

There are six teachers teaching from New Entrants to Standard Four, nine teachers teaching from Form One to Form Six and a total of 17 teachers. This includes the Principal and the Assistant Principal and an English teacher who teaches children English from age nine years through to Bursary level.

Whānau Kākano²⁰⁴ is the Junior Section of the Kura Kaupapa Māori E embracing 52 children and two teachers. The 30 children from New Entrants to Junior Class Three (NE-J3) are taught by the Assistant Principal and the remaining 22 by a second year Kura Kaupapa Māori trained and certificated teacher.

²⁰⁴

The name given to describe the entire Junior section of Kura Kaupapa Māori E.

As a parent of a child attending Kura Kaupapa Māori E, the teachers and children accepted the researcher's participation in the Junior classrooms with ease.

CHAPTER FIVE

INTERPRETATION OF RESULTS

ANALYSIS OF WRITTEN LANGUAGE SAMPLES

Data was collected to determine a pattern/patterns of development in children's written language with the view that Māori is an oral culture and for the majority of the children in the sample, Māori is their first language.

The Draft Māori Language Curriculum identifies six levels in the development of the Māori language and two specific categories for development. Productive language refers to the ability of the learner to speak and write and receptive language refers to the ability of the learner to comprehend, but not necessarily to write or speak the language²⁰⁵. For the purpose of this thesis, only productive language is considered in the analysis as the focus of the thesis is written language.

The samples of children's written language collected from two Kura Kaupapa Māori are analysed on several dimensions.

Firstly, the vocabulary used by the children independent of teachers have been compiled into a word bank according to their age. Vocabulary copied by the children prompted by their teachers have also been compiled into a word bank according to their age. A third word bank has been compiled for every age category of vocabulary common across all children's independently written work. (See Appendix A).

The names of people, schools and English words have not been included in the word banks.

The macron has been included to denote a lengthened vowel as there were inconsistencies in the use of the macron in the children's written work.

Words spelt incorrectly have also been omitted from the word banks. In this study, it was considered inappropriate to include incorrectly spelt words because the word bank consisted of the vocabulary used by the children.

Blends of letters have been included as this indicates how children were introduced to formal written language e.g. *pa*, *pe*, *pi*, *po*, *pu*.

Blends of letters which happen to be actual words in Māori have been grouped together to show that children have written either the blend or word or both according to their development e.g. *po* (blend) / *pō* (word).

Words that are spelt the same way, but have several different meanings have also been grouped together incorporating the macron where appropriate e.g. *ana* (a particle denoting continuance of action or state, used after a verb) / *āna* (plural of definitive pronoun *tāna*) / *anā* (adjective).

The classifications of language in the Draft Māori Language curriculum and more specifically, the area of competency in written language across the first two levels in the developmental process of Māori language acquisition, have provided the criteria for determining the language constructions used by the children in their independently written work²⁰⁶. (See Appendix B)

FIGURE 9			
AGE RANGE OF CHILDREN	KURA A	KURA E	NO. CHILDREN IN TOTAL FOR EACH CATEGORY
5.0	9	9	18
5.5	17	7	24
6.0	22	7	29
6.5	10	8	18
7.0	11	13	24
TOTAL NO. OF CHILDREN	69	44	113

113 children in total participated in this study from two Kura Kaupapa Māori. Daily samples of the children's written language were collected between July and October, 1994 providing for the four term year for one of the Kura Kaupapa Māori.

It must be recognised, that this analysis while embracing 113 children's work at two different Kura Kaupapa Māori over a three month timeframe (July to October) provides a "snapshot" of a much larger picture of the development of written language in Kura Kaupapa Māori. However, it is contended that the results serve the purpose of capturing a not unrealistic insight into the development of written Māori language, particularly as there are few Kura Kaupapa Māori which have been in operation for more than five years. Moreover, that some general statements can be made regarding the introduction of formal written language to children in Kura Kaupapa Māori and ascertaining the applicability and appropriateness of an integrated approach to standards-based assessment in determining children's progress and achievement in this specific curriculum area in relation to language proficiency.

FIGURE 10: *Frequency of vocabulary used by children in their written language samples*

	5.0 years age category	5.5 years age category	6.0 years age category	6.5 years age category	7.0 years age category
Vocabulary written independently by children	NIL	13	166	505	452
Vocabulary copied by children	85	128	286	545	240
Vocabulary common across samples of independently written work by children	NIL	20	129	313	341

It appears that the children in the 5.0 - 5.5 age category are being introduced to formal written language initially through modelling techniques which is a standard pattern in the development of written language²⁰⁷. This requires the children to copy work prepared by classroom teachers. Results indicate that children in this category are not yet able to write independently with a knowledge of vocabulary and language constructions. (See Appendix A).

²⁰⁷

McNaughton & Ka'ai 1990:41.

A few children by age 5.6 - 5.11 years appear to have some vocabulary and show competency in a few language constructions to be able to write independently. In the main however, they continue to develop their skills through copying.

Results indicate that it is not until children have reached the age category of 6.0 years however, that they have acquired the basic skills in literacy to enable them to begin their personal journey into the literate world. (See Appendix A).

Consolidation of literacy skills appears to begin in the 7.0 year age category where results indicate less dependency on copying, more sophisticated vocabulary used and use of higher level language constructions.

FIGURE 11: *Matching of Criteria from the Draft Māori Language Curriculum with children's written language samples*

	5.0 year age category	5.5 year age category	6.0 year age category	6.5 year age category	7.0 year age category
Te Wāhanga: Wāhi	NIL	* Ngā Pūmau (1W) * Ngā Pūwāhi (1W) * Ngā Tūwāhi (1W) * Ngā Reremahi (1W)	* Ngā Pūmau (1W) * Ngā Weu i/ki (1W) * Ngā Pūwāhi (1W) * Ngā Reremahi (1W) * Ngā Whakorehanga o ngā Pūwāhi (2W)	* Ngā Pūmau (1W) * Ngā Weu i/ki (1W) * Ngā Pūwāhi (1W) * Ngā Reremahi (1W) * Ngā Whakakorehanga o ngā Pūwāhi (3W)	* Ngā Pūwahi (1W) * Ngā Kīhau (1W) * Ngā Whakakorehanga o ngā Pūwāhi (2W)
Te Wāhanga: Te Wā	NIL	* Ngā Pūmahi (1W) * Ngā Whakakorehanga o ngā Reremahi (1W) * Te Kōrero Taima (1W) * Ngā rā o te wiki (1W) * Ngā marama o te tau(1W)	* Ngā Reremahi (1W) * Ngā Pūmahi (1W) * Ngā Whakakorehanga o ngā Reremahi (1W) * Te Whakakorehanga o ngā Reremahi (3W) * Te Kaimahi whakaputa (3W) * Ngā Honohono (3W)	* Ngā Reremahi (1W) * Tohu Wāmua (1W) * Ngā Pūmahi (1W) * Te Pūtohu tonu (1W) * Ngā Whakakorehanga o ngā Reremahi (1W) * Te Kaimahi whakaputa (3W) * Ngā Honohono (3W)	* Ngā Reremahi (1W) * Te Pūtohu Tonu (1W) * Te Ohoreretanga Taihoa (1W) * Ngā Whakakorehanga o ngā Reremahi (1W) * Te Kaimahi whakaputa (3W)
Te Wāhanga: Te Maha	NIL	* Ngā Pūmau (1W) * Ngā Whakahuahua (1W) * Ngā Pūiro (1W)	* Ngā Pūmau (1W) * Ngā Whakahuahua (1W) * Ngā Tau (1W) * Ngā Pūiro (1W)	* Ngā Pūmau (1W) * Ngā Pūiro (1W) * Ngā Pūingoa (1W) * Ngā Pūmau (1W) * Te Whārite (2W) * Te Whakakāhore kore (3W)	* Ngā Pūmau (1W) * Ngā Pūiro (1W) * Ngā Pūingoa (1W) * Ngā Pūmau (1W) * Te Whārite (2W) * Te Whakakāhore kore (3W)
Te Wāhanga: Ngā Hononga	NIL	* Ngā Pūiro (1W) * Te Pātai (1W) * Ngā Kupu whakahono (1W)	* Ngā Pūiro (1W) * Nā/Nō te mea (1W) * Te Pātai (1W) * Ngā Kupu whakahono (1W) * Ngā Kupu whakahono (2W) * Ngā Tātai Hono (2W) * Te Kaimahi whakaputa (3W) * Ngā pātai me ngā whakautu (3W)	* Ngā Pūiro (1W) * Te Weu ki (1W) * Ngā Pūiro (1W) * Te Kūmua Pūtaka whaka (2W) * Ngā Kupu whakahono (2W) * Ngā Tātai Hono (2W) * Te Kaimahi whakaputa (3W) * Ngā pātai me ngā whakautu (3W)	* Ngā Pūiro (1W) * Te Weu ki (1W) * Ngā Pūiro (1W) * Te Kūmua Pūtaka whaka (2W)
Te Wāhanga: Te Tapa	NIL	* Ngā Pūingoa (1W) * Ngā Rereingoa (1W) * Ngā Tūpou (1W)	* Ngā Pūingoa (1W) * Ngā Rereingoa (1W) * Ngā Tūpou (1W)	* Ngā Pūingoa (1W) * Ngā Rereingoa (1W) * Ngā Tūpou (1W)	* Ngā Pūingoa (1W) * Ngā Rereingoa (1W) * Ngā Tūpou (1W)
Te Wāhanga: Te Āhua	NIL	* Ngā Kupu Āhua (1W)	* Ngā Kupu Āhua (1W) * Ngā Rereāhua (2W) * Te Whaka kāhore (3W) * Te Whakakāhore (3W) * Ngā Pūtohu (3W)	* Ngā Kupu Āhua (1W) * Te Whārite (2W) * Ngā Rereāhua (2W) * Te Whakakāhore (3W) * Ngā Pūtohu (3W)	* Ngā Kupu Āhua (1W) * Te Whārite (2W) * Ngā Rereāhua (2W)

It is contended from *Figure 10* that there is a major growth spurt in the 6.0 and 6.5 year age categories. *Figure 11* provides information as to the injection of vocabulary and language constructions by the teacher(s) which corresponds to the frequency of vocabulary identified in *Figure 10* and the developmental progress of children in written language.

It is suggested that the levels and descriptors *Te tātari i te reo o te ākonga* developed by Moorfield (1994)²⁰⁸ correspond with the developmental process of written Māori language for children in Kura Kaupapa Māori. Furthermore, that these provide a set of indices for teachers to incorporate into their programme/course design to ensure proficiency in the Māori language. In a more specific context of written Māori language as a curriculum area, it is contended that teachers could strengthen their children's development through implementing an integrated approach to standards-based assessment which would require a restructuring of their programme/course design and would result in closer monitoring and evaluation of children's development and therefore, of their achievement.

CHAPTER SIX

DEMONSTRATING AN INTEGRATED APPROACH TO STANDARDS BASED ASSESSMENT FOR IMPLEMENTATION ACROSS THE CURRICULUM IN KURA KAUPAPA MĀORI

Achievement-based assessment has been selected from the standards-based assessment options as the method to demonstrate how this form of assessment can be implemented in Kura Kaupapa Māori using the samples of written language by the children from Kura Kaupapa Māori A and E.

Achievement-based assessment measures the learner's performance against standards of achievement. Results are reported in terms of what the learner knows or can do.

Achievement-based assessment measures how well the learner has achieved against prescribed performance criteria. At the lowest level, the criteria define performance which is the minimum acceptable standard. At the upper levels, criteria describe performances which represent high or excellent achievement. All criteria are written in positive, non-comparative language²⁰⁹.

In late 1987, aspects and criteria were developed by a national working party of the Home Economics teachers²¹⁰. These were written from the objectives of the Department of Education Sixth Form Certificate National Course Statement in Home Economics. They were trialled, evaluated and modified during the moderation investigation which followed in 1988 and 1989. In 1989, the aspects and criteria were endorsed by the Home Economics Teacher's Association, New Zealand (HETANZ) for use in their National Practical Certificates in both Foods and Textiles for secondary schools.

They were modified in 1993 for internally assessed School Certificate Foods which was trialled in 1994. The unit standards for Home Economics Foods and Textiles which are currently being written for registration on the National Qualifications Framework incorporate these aspects and criteria also.

These aspects have been adopted with some modification by other providers of education because they are content free and not specific to any one curriculum area. Firstly, by the

²⁰⁹ Rowntree in Te Kura Taiohi 1992:5.

²¹⁰ Ka'ai, Judith 1995: Personal Communication.

Kōhanga Reo National Trust in their Certificate Teaching course and by the School of Early Childhood Education, Auckland College of Education, in their Diploma of Teaching programme.

Because of the versatility of these aspects it is suggested that these could also be incorporated into this assessment framework model for all curriculum subjects in Kura Kaupapa Māori. All the aspects have equal weighting and several aspects can be assessed in one module, term or semester.

ASPECTS

1. Communicating

Communicating refers to the learner's ability to impart, share or transmit knowledge, ideas or findings. Communication can be oral, written, graphic, aural, non-verbal and can include pictures, graphs, audio tape recordings, video tapes, charts, seminars, etc.

2. Factors/Influences on Society

This aspect refers to the ability of learners to identify and understand the factors and influences in society which affect people and their lives. Examples of these factors and/or influences are: culture, resources, technology, social conditions and health status.

3. Interpreting Information

Interpreting information refers to the learner's ability to organise, analyse, explain and draw conclusions about information or data. This could be the results of social inquiry or scientific experiment or information from books, statistics, journals or people.

4. Investigating

Investigating refers to the learner's ability to carry out a range of investigations e.g., social inquiry, scientific experiment. Methodical organisation: accurate, honest and logical procedures; safe practices; responsible decisions are part of investigating.

5. Analysing

Analysing refers to the learner's ability to evaluate their own and other's work by developing and using methods of appraisal to analyse processes and/or outcomes. The methods of appraisal will be objective, analytical and thorough and will vary with the work being analysed.

6. Knowledge

Knowledge refers to the information (facts, experiences, practices) known by the learner, their understanding of this information and their ability to apply and use it in new, innovative and flexible ways.

7. Managing/Facilitating

Managing/Facilitating refers to the learner's ability to plan, organise and facilitate tasks and to evaluate outcomes. Tasks can range from simple to complex and embraces the notion of self learning and the learning of others.

8. Personal Creativity

Personal creativity refers to the learner's ability to use inventiveness, imagination or flair. It can include the adaptation and development of ideas. Personal creativity could be demonstrated in different situations e.g., planning a task, carrying out a task, presenting information.

9. Selecting and Recording Information

Selecting and recording information refers to the learner's ability to seek, locate and record information which is relevant to the task. Information is available from a variety of sources e.g., books, periodicals, newspapers, people, electronic data sources, radio, television.

10. Techniques/Processes

Techniques and Processes refers to the learner's ability to apply specific processes/techniques relevant and appropriate to the task e.g., demonstration of critical thinking, essay skills, assertion skills, active listening.

There are criteria which describe five levels of performance one to five (1-5). Level 0 is awarded if work is not handed in. Level OL (late) plus the level attained, is awarded to learner's who hand work in late e.g. OL4.

These criteria are used to provide each student with a profile of their achievement. The profile is then used as part of the provider's reporting system.

ASPECTS AND GRADE RELATED CRITERIA FOR EACH LEVEL

Managing/Facilitating:

Planning, organising and controlling tasks of varied complexities.

1	2	3	4	5
Attempts management tasks	Achieves some competency in management tasks.	Demonstrates competency in management tasks.	Demonstrates a high standard of competency in management tasks.	Demonstrates an exceptional standard of competency in management tasks.

Personal Creativity:

Demonstrating inventiveness, imagination and flair.

1	2	3	4	5
Uses the ideas of others.	Attempts to adapt existing ideas, materials, processes.	Adapts existing ideas, materials, processes and starts to develop own materials, processes.	Sometimes uses imagination inventiveness, flair to develop ideas, materials, processes.	Frequently uses imagination inventiveness, flair to develop a range of ideas, materials, processes.

Selecting and Recording Information:

Seeking, locating and recording information relevant to task from a variety of sources.

1	2	3	4	5
Achieves a limited standard in selecting and recording information.	Achieves some competence in selecting and recording information.	Achieves competence in selecting and recording information.	Achieves a high standard in selecting and recording	Achieves an exceptional standard in selecting and recording information.

Techniques/Processes:

This aspect can be used in any task using a variety of materials. Tasks will vary in complexity and difficulty according to the materials used and the equipment and technology available.

1	2	3	4	5
Demonstrates a limited degree of skill in techniques, processes.	Demonstrates a degree of skill in techniques, processes.	Demonstrates competence in techniques, processes.	Demonstrates a high degree of skill in techniques, processes.	Demonstrates an exceptional degree of skill in techniques, processes.

Analysing:

Evaluating one's own and other's work by developing and using objective, analytical, thorough and appropriate methods of appraisal to judge products, results or outcomes.

1	2	3	4	5
Uses opinion to judge products, results, outcomes.	Able to develop and use a method of appraisal to judge products, results, outcomes.	Develop and uses a method of appraisal to judge products, results, outcomes.	Develops and uses a method of appraisal which is easily applied and understood to judge products, results, outcomes.	Develops and uses a comprehensive method of appraisal which is easily applied and understood to judge products, results, outcomes.

Knowledge:

Recalling, understanding and applying facts, concepts, practices and skills.

1	2	3	4	5
Has a limited understanding of basic facts	Understands facts and practices.	Understands basic principles and demonstrates their application.	Has a sound understanding of principles and demonstrates their application.	Has an exceptional understanding of principles and effectively demonstrates their application.

Factors/Influences on Society:

Identifying and understanding the factors and influence in society which affect people and their lives, e.g. culture, resources, technology, social conditions and health status.

1	2	3	4	5
Attempts to identify factors, influences that affect society.	Identifies the factors, influences that affect society.	Clearly identifies the factors, influences that affect society and shows some understanding.	Clearly identifies factors, influences that affect society and shows good understanding.	Clearly identifies factors influences that affect society and shows comprehensive understanding.

Interpreting Information:

Organising, analysing, explaining and drawing conclusions about information or data.

1	2	3	4	5
Attempts to make interpretations.	Makes basic interpretations	Interprets information and draws conclusions.	Interprets information and draws valid conclusions.	Interprets and analyses information, explains limitations and draws valid conclusions.

Investigating:

Display methodical organisation, logical procedures, accuracy, honesty, safe practices and responsible decisionmaking in performing different types of investigations.

1	2	3	4	5
Attempts to carry out an investigation.	Carries out an investigation.	Methodically carries out an investigation.	Methodically and competently carries out an investigation.	Methodically and competently carries out and extends an investigation.

Communicating:

Imparting, sharing or transmitting knowledge, ideas or findings. Communications can be oral, written, graphic, aural, non-verbal and can include pictures, graphs, audio tape recordings, video tapes, charts and seminars.

1	2	3	4	5
Attempts to communicate ideas, knowledge, findings..	Communicate ideas, knowledge, findings.	Communicate ideas knowledge, findings in appropriate ways.	Clearly communicates ideas knowledge, findings in appropriate ways.	Clearly & effectively communicates ideas, knowledge, findings in appropriate ways.

Adapted from Home Economics Moderation Investigation (1988)²¹¹

It is the responsibility of the tutor, trainer, teacher or provider to write the descriptors of the unit tasks as they pertain to each curriculum subject.

LEVELS

It is suggested that five levels be adopted and criteria be developed for each level. Each level is defined and a code listed to assist the tutor, trainer or teacher in the practical task of writing up their respective programmes.

*	A	-	Absent
*	0	-	Work not handed in
*	0L + Level	-	Work handed in late assessed against criteria initially and returned with added assessment
*	1	-	Limited understanding
*	2	-	Some degree of understanding
*	3	-	Satisfactory
*	4	-	Competence
*	5	-	Exceptional

²¹¹ Department of Education Working Party on Home Economics Moderation Investigation: 1988.

SOME ADVANTAGES OF STANDARDS-BASED ASSESSMENT

- * Learners know what is required.
- * Encourages co-operative learning.
- * Can be used to build a comprehensive learner profile or portfolio.
- * A learner's strengths and weaknesses can be identified.
- * Enables providers to use peer, *whānau* and group assessment.
- * Teachers, tutors or trainers are made more accountable.
- * Learning is developmental and likened to the *poutama*. The learner's development is likened to *mai i te kākano ki te puāwaitanga*.²¹²

RECOMMENDED FORMAT FOR USING ACHIEVEMENT-BASED ASSESSMENT FOR TUTORS, TRAINERS OR TEACHERS

- * Title of unit of work:
- * Purpose statement: (description of the content of the unit).
- * Select learning outcomes (from course or programme design).
- * Select aspect(s) and criteria: (according to the content of the unit).
- * Set task(s) for learner(s): (Link task(s) with content of unit).
- * Draw up a matrix for the course or programme linking each task to the selected aspect and objective relative to the curriculum subject.
- * Design your recording and reporting documents to include documentation of the task(s) for each course and the course completion portfolio file of each learner.

EXAMPLE OF USING THE RECOMMENDED FORMAT BEGINNING WITH THE DEVELOPMENT OF A PROGRAMME/COURSE, THEN A UNIT OF WORK WHICH STEMS FROM THE COURSE AND APPLYING THE ASSESSMENT CRITERIA

PROGRAMME/COURSE TITLE:

TE REO MĀORI

PROGRAMME/COURSE DESCRIPTION:

This course is designed to develop the ability of learners to converse in Māori in everyday situations. The emphasis will be on developing oral and aural skills with reading and

²¹² This refers to the notion that a child's learning is linked to their physical and social development which begins at conception and continues throughout their life therefore establishing that learning is a lifelong journey for all people.

writing skills as reinforcement. Time will also be spent ensuring that learners are able to communicate effectively in Māori with young children.

Note: This course is targeted for parents of Kura Kaupapa Māori children.

PROGRAMME/COURSE OBJECTIVES:

1. to enable learners to communicate effectively in Māori and to develop competence in both receptive (listening and reading) and productive (spoken and written) skills
2. to empower Māori learners in particular, by providing the opportunity to access the Māori language and stressing Māori values and attitudes relevant to their cultural base
3. to promote the status of Māori in being an official language in New Zealand.

LEARNING OUTCOMES

Students on completion of the course will be able to:

1. demonstrate the ability to read and write Māori
2. demonstrate the ability to understand and speak Māori
3. use correct grammar to communicate
4. use correct pronunciation, intonation and stress
5. use appropriate vocabulary for communication needs
6. use appropriate sayings and idioms
7. use Māori appropriately in cultural contexts
8. use appropriate non-verbal and paralinguistic behaviour

PROGRAMME/COURSE CONTENT

Unit	Topic
Te Wāhanga. Tuatahi.	He kōrerorero. Ko wai tō hoa?
Te Wāhanga. Tuarua.	He kōrerorero. Kei te haere koe ki hea?

Te Wāhanga. Tuatoru.	He kōrerorero. Kei te maranga a Mere.
Te Wāhanga. Tuawha.	He kōrerorero. Ko ngā whakaritenga mō te haere ki Tauranga.
Te Wāhanga. Tuarima.	He kōrerorero. Kua reri te parakuihi.
Te Wāhanga. Tuaono.	He kōrerorero. -
Te Wāhanga. Tuawhitu.	He kōrerorero. Kua ngaro ngā mōhiti o Mereana.
Te Wāhanga. Tuawaru.	Te hoko kai.
Te Wāhanga. Tuaiwa.	He kōrerorero. Ka waea a Tangiwai ki a Poia.
Te Wāhanga. Tekau.	He kōrerorero. Kei te hui.
Te Wāhanga. Tekau mā tahi.	He kōrerorero. He aha te hoeroa?
Te Wāhanga. Tekau mā rua.	He kōrerorero. E āhua kāpo ana a Mīria.
Te Wāhanga. Tekau mā toru.	He kōrerorero. Me hoki a Hare ki ō rātou kāinga.
Te Wāhanga. Tekau mā whā.	He whakamārama.
Te Wāhanga. Tekau mā rima.	He kōrerorero. Kua mate a Māta.
Te Wāhanga. Tekau mā ono.	Te haerenga o Te Hinureina mā ki tātahi.
Te Wāhanga. Tekau mā whitu.	Te haerenga o Tīmoti Kāretu ki Ūropi.

Adapted from Moorfield (1990 & 1993)²¹³

²¹³ Moorfield, 1990: 130 and 1993: 132-133. Material from these texts have been adapted for the purpose of providing an example of a programme/course and unit of work incorporating achievement based assessment procedures.

Each of these modules and topics should be developed as units of work, an example of which follows.

EXAMPLE OF USING THE RECOMMENDED FORMAT FOR A UNIT OF WORK FROM THE PROGRAMME/COURSE DESIGN

Title of Unit of Work: He kōrerorero: Ko wai tō hoa? (Te Wāhanga Tuatahi of Course Content).

Purpose Statement: The learner will be able to: demonstrate their written, speaking and listening skills in relation to instructions, place names, counting, questions, greetings and interpersonal communication.

Learning Outcome(s) for this unit:
(refer to Programme/Course Statement)

1. demonstrate the ability to read and write in Māori;
3. use correct grammar to communicate.

Aspect(s) and Criteria:

Learning outcome 1:

Knowledge:

Recalling, understanding and applying facts, concepts, practices and skills.

1	2	3	4	5
Has a limited understanding of basic facts.	Understands facts and practices.	Understands basic principles and demonstrates their application.	Has a sound understanding of principles and demonstrates their application.	Has an exceptional understanding of principles and effectively demonstrates their application.

Learning outcome 3:Communicating:

Imparting, sharing or transmitting knowledge, ideas or findings.

1	2	3	4	5
Attempts to communicate Ideas/knowledge/ findings.	Communicates Ideas/ knowledge/findings.	Communicates Ideas/ knowledge/ findings in appropriate ways.	Clearly communicates Ideas/knowledge/ findings in appropriate ways.	Clearly and effectively communicates Ideas/ knowledge/findings in appropriate ways.

Sets task(s) for learners:Learning Outcome 3: Aspect - Communicating:**Classwork**

1. Complete Chapter 1 of prescribed text. pp.1-11.
Reference: Moorfield, J.C. 1990 *Te Whanake 1: Te Kākano* (revised edition)
Auckland: Longman Paul.
2. Complete oral activities on C60 tape at Language Laboratory.

Assessment Task

Work in pairs and record yourselves on a C60 tape undertaking Communication Exercise 1.

Te Whakapapa

Reference: Moorfield, J.C. 1993 *Te Whanake: 1 Te Kākano-Pukapuka ārahi i te kaiwhakaako*, Hamilton: University of Waikato, pp.17-18.

Object of the exercise:

Learner A of the pair is given Te Whakapapa A and Learner B of the pair is given Te Whakapapa B. Neither must show their genealogy to each other.

Each must discover what the differences are in their partners whakapapa (genealogy) and then record those differences.

Aim: to find out about family relationships and tribal origins.

Sentence patterns to be used:

Ko wai te.....o/a.....?

Ko.....?

Nō hea ia?

Nō.....?

Tokohia ngā.....o/a.....?

Toko.....ana.....

Vocabulary to be used in context with concepts of:

ā and *ō* categories as they relate to kinship terms and counting people

The same format should be applied in setting a task(s) for Learning Outcome 1: Aspect - Knowledge, and the Assessment Task. This information is given to all learners at the commencement of the course so they know what is being expected of them and how they are to be assessed. They can then direct their learning accordingly.

MATRIX TEMPLATE: LINKING THE TYPE OF TASKS WITH THE ASPECTS FOR A PROGRAMME/ COURSE

NO. OF TASKS AND UNITS	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
ASPECTS																
1. Communicating																
2. Factors/Influences on Society									-							
3. Interpreting Information																
4. Investigating																
5. Analysing																
6. Knowledge																
7. Managing/Facilitating																
8. Personal Creativity																
9. Selecting & Recording Information																
10. Techniques/Processes				-												

This exercise allows the tutor, trainer or teacher to provide a range of activities for the learners to achieve their tasks; the matrix acts as a checklist for the tutor to ensure that no one aspect is used to extreme and that a range of aspects are applied over the course of their programme.

**EXAMPLE OF MATRIX LINKING THE TYPE OF TASKS WITH THE ASPECTS
FOR READING, WRITTEN AND ORAL LANGUAGE**

NO. OF TASKS	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
ASPECTS																
1. Communicating	* semr.									* spch.				* Essay		
2. Factors/Influences on Society		* Rept.														
3. Interpreting Information			* Essay									* Synp				
4. Investigating				* Rept.							* Rsch					
5. Analysing													* Book Revw.			
6. Knowledge					* Take home test.											
7. Managing/Facilitating						* Grp Prsnt									* Redg. chptr to class	
8. Personal Creativity							* Book Revw.									
9. Selecting & Recording Information								* Resrch								* Ply wtg
10. Techniques/Processes									* Role Play or Drama							

SUGGESTED REPORTING MECHANISMS TO RECORD LEARNERS' ACHIEVEMENT

Reporting of Learner's Work Across all Courses could be formatted as follows:

Course Title:

Learner's Name:

Task:

Element(s):

Assessment type: **ABA (Achievement-based assessment)**

ABA

Aspect(s): (circle) (List all aspects in here please)

1	2	3	4	5
			(Competence)	

(Descriptors/PC's)

Comments:

Learner's Signature:..... Date:

Tutor Signature:..... Date:

The Final Learner Profile could be formatted as follows:

Te Kura Kaupapa Māori o Profile Report for Learners

Learner's Name:

Period Ending.....to.....

Course Title(s):

Levels of Achievement	Has reached a minimum standard	Has reached an adequate standard	Has reached a satisfactory standard	Has reached a competent - standard	Has reached an exceptional standard
ASPECTS: Communicating					
Factors/Influences on Society					
Interpreting Information					
Investigating					
Analysing					
Knowledge					
Managing/ Facilitating					
Personal Creativity					
Recording/Selecting Information					
Techniques/ Processes					
Personal/Social * Punctuality * Attendance * Values & Attitudes * Independent worker * Team worker					
Learner's Signature: _____ Date: _____ Tutor's Signature: _____ Date: _____ Provider's Signature: _____ Date: _____					

THE RELATIONSHIP BETWEEN ASSESSMENT AND UNIT DELIVERY AND KAUPAPA MĀORI

Integral to the success of implementing this form of assessment is the notion of unit delivery. The relationship between these two components cannot be overlooked. It is essential that the unit delivery style is matched to the learner's learning style.

Unit Delivery includes:

-

Learning and teaching approaches

Content and context

Resources

Assessment

These factors are all interwoven and linked

Unit Delivery rests upon:

1. A commitment to a learner centred philosophy or *kaupapa*.
2. A commitment to implementing an anti bias curriculum (e.g. gender and cultural equity and cultural safety).
3. Quality planning and preparation of courses by the tutors, teachers or trainers.
4. Knowledge of quality learning and reading skills.
5. Preparation of quality resources by the tutor, teacher or trainer and/or provider.
6. Creative use of the learning environment by tutors, teachers or trainers.
7. Knowledge of quality assessment and evaluation techniques relevant to the philosophy or *kaupapa* of the provider.
8. A commitment to doing research by the tutors, teachers or trainers.
9. Knowledge of good organisational skills by the management of the provider and the tutors, teachers or trainers.
10. Quality Management Systems by the provider.

**A SUGGESTED MODEL WHICH LINKS THE ASSESSMENT COMPONENT TO
THE UNIT DELIVERY BASED ON KAUPAPA MĀORI**

The learner is the most important person in the Kura Kaupapa Māori

The teacher, tutor or trainer facilitates learning recognising:

the knowledge, skills and abilities that the learner brings with them into the course/programme.

the significance of co-operative learning to encourage learners to interact with each other and to share ideas and resources to enable achievement and success for all learners.

the appropriateness of using the Māori language as a tool for instruction, interaction and communication with learners and between learners.

the appropriateness of *whānau* participation alongside learners in Kura Kaupapa Māori.

The teacher, tutor or trainer adopts the symbol of *poutama* in promoting the learning process of:

lifelong learning

the use of Māori environments to deliver knowledge which reaffirms the learners' significant place in the world

that learning is developmental

that learners may negotiate their own pace of learning relevant to their own individual needs with the teacher, tutor or trainer.

Ka'ai (1993)²¹⁴

***STEPS TO IMPLEMENT AN ACHIEVEMENT-BASED ASSESSMENT
PROGRAMME/COURSE***

Organise Content and Context	Teaching & Learning Approaches	Resources	Assessment
---------------------------------	-----------------------------------	-----------	------------



To describe clearly to the learner what is to be taught in the course.



Organise/ identify the resources needed to teach the course effectively.



Identify factors which will help with the effective teaching of the course e.g. appropriate environment, individual learning needs, resources.

This is the context of learning.

Organise Content and Context	Teaching & Learning Approaches	Resources	Assessment
---------------------------------	-----------------------------------	-----------	------------



To encourage a process whereby learners:

- * discover knowledge for themselves
- * discover their own learning styles



To foster:

- * learner independence and autonomy

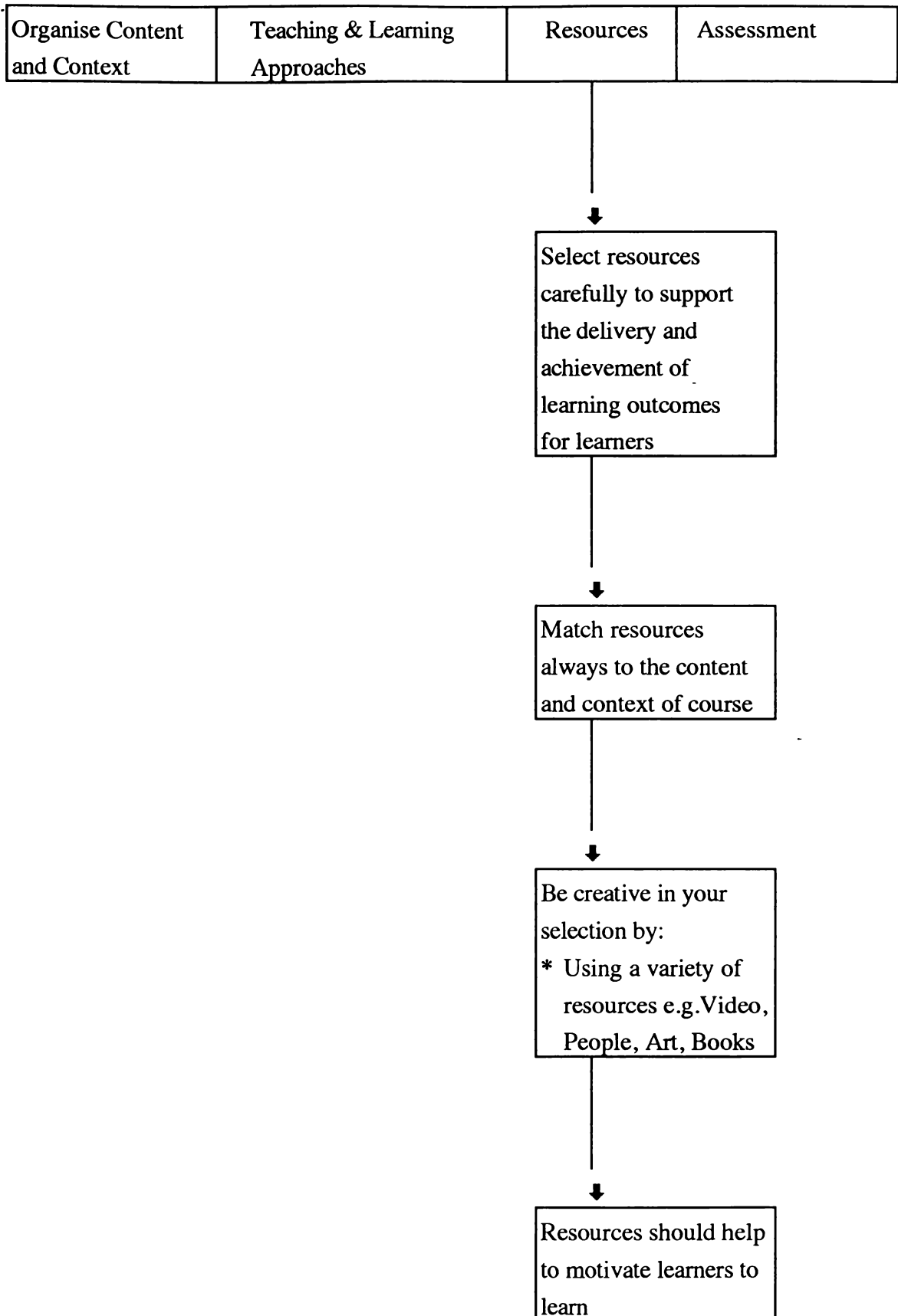
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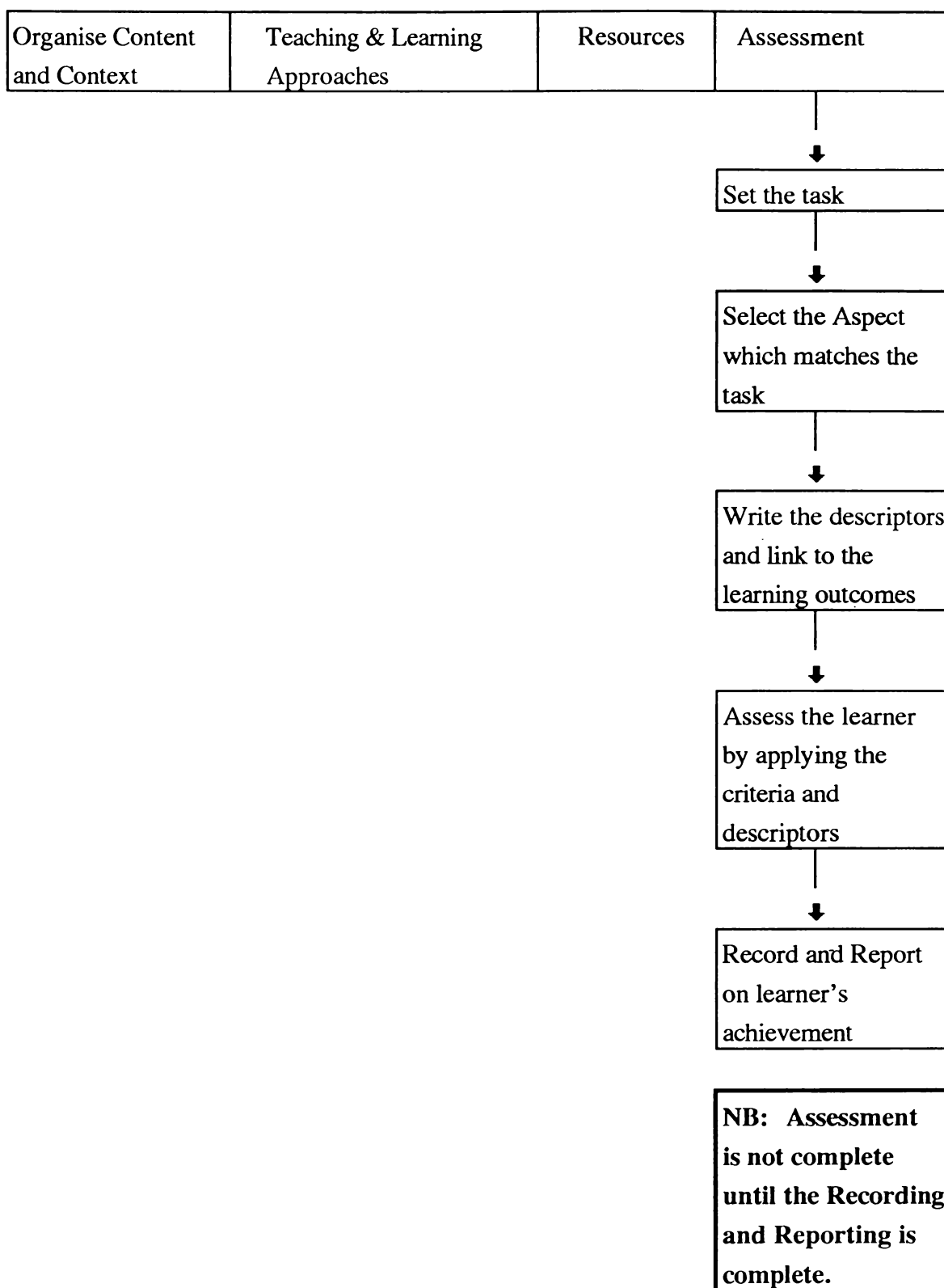
- * lifelong learning



Principles for teaching approaches:

- * Variety - to cater for learning preferences
- * Sensitivity - to cultural and language differences
- * Flexibility - to meet learners frequently changing needs
- * Empowering - to encourage independence and autonomy
- * Motivation - to demonstrate that learning can be fun and exciting in working towards personal goals and aspirations.





The tutor, trainer or teacher must understand that the learning path for each Māori learner may be different, but that each path will lead to the achievement of the learning outcomes in the end and to qualifications for the learners where applicable.

CHAPTER SEVEN

A WAY FORWARD

The emergence of the Kōhanga Reo Movement in 1981 can be seen as a rejection by Māori people of western education. It signalled to the Crown, years of disenchantment with a system which is structured to the needs of the dominant Pākehā culture in New Zealand. Dissatisfaction by Māori people included concern about the types of Māori language programmes and their success to increase the number of speakers of the language, problems of participation and retention rates of Māori children in secondary schools and to the ideological base of western education. Kōhanga Reo sparked the beginning of Kaupapa Māori education in New Zealand.

Fourteen years later, this position is consolidated by the increased mobilisation and involvement of Māori people across all generations and tribal areas in Kaupapa Māori education. Parents have removed their children from western education and introduced them to Kaupapa Māori education. Parents are choosing not to participate in western education at all regarding Kaupapa Māori education as the most appropriate education for their children. This escalation of involvement by Māori people has seen an increase in the number of Kōhanga Reo and Kura Kaupapa Māori and the more recent emergence of Wharekura and Wānanga providing education from early childhood to the tertiary level based on Māori ideology.

In its infancy, considerable emphasis was placed on the survival of the Māori language as a link for children to the traditional past and Māori knowledge in order to assert themselves confidently with a Māori identity into the contemporary world. Added to this in more recent years is the concern regarding the need for increased proficiency in the Māori language to ensure the accurate transmission of Māori knowledge to children. However, there needs to be more emphasis on increased educational achievement by Māori children and a realisation that there is an integral relationship between all these three areas.

Recognition must be afforded the considerable developments made in Kaupapa Māori education over such a short period of time and with little or few resources by the Crown. It is contended that there has been in fact resistance by the Crown to Kaupapa Māori education premised on the history and politics of the Māori language since the 1847 Education Ordinance Act as reported in Chapter Two of this thesis.

In his 1990 electoral campaign the Honourable Winston Peters stated at the Auckland College of Education McGhie Lecture Theatre that:

“There needs to be empirical evidence that children in Kura Kaupapa Māori are in fact achieving for Government to continue funding the establishment of Kura Kaupapa Māori across New Zealand.”²¹⁸

The notion of educational achievement by Māori children in Kura Kaupapa Māori therefore is significantly related to whether or not the Crown will consider it economically viable to continue funding the establishment of new Kura Kaupapa Māori in the future. Their argument is that if children in Kura Kaupapa Māori are not achieving then what is the point of funding them.

The key to monitoring children’s progress and therefore ensuring children’s development and achievement, is through assessment. Moreover, that the forms of assessment introduced into Kura Kaupapa Māori must match the ideological and philosophical base of Kaupapa Māori education as well as reflect recognised standards of educational achievement which are comparable to western educational institutions and their client base.

The New Zealand Qualifications Authority was established in 1990 to develop, implement and maintain the National Qualifications Framework. The structure and function of the Framework can be used as a tool by Māori people to increase proficiency in the Māori language and improve Māori participation and retention rates by Māori children.

The development of Māori specific unit standards and qualifications based on Māori knowledge is responsive to and enabling for Māori learners in Kaupapa Māori education. The advocacy of a range of procedures linked to all unit standards and qualifications is also enabling for individual learners and their respective learning.

It is contended that an integrated approach to standards-based assessment is the most appropriate form of assessment for implementation in Kura Kaupapa Māori from the range of assessments procedures linked to the National Qualifications Framework. As it is a holistic approach to assessment and embraces ethics, knowledge, understanding, problem solving, attitudes and technical skills, it can be easily aligned with the ideological

²¹⁸ Peters 1990: written record, Auckland College of Education, McGhie Lecture Theatre, 1990.

and philosophical base of Kaupapa Māori education. As a recognised form of assessment its implementation in Kura Kaupapa Māori can be instrumental therefore, in the monitoring of children's development and achievement. This in turn will provide critical information for teachers, tutors or trainers on children's learning patterns.

Programmes can then be reviewed, adjusted and improved to continually match the children's learning patterns and foster educational achievement.

This requires Māori people involved in Kaupapa Māori education to fully realise the ideology, structure and function of the National Qualifications Framework and to access the training, professional development and resources in order to fully utilise the Framework in the context of Kura Kaupapa Māori.

What is required from the Crown is the recognition of the need for resources for people involved in Kaupapa Māori education. Resources should be targeted for:

- * Training and professional development in implementing the National Qualifications Framework and assessment procedures to assist teachers, tutors and trainers in designing programmes which utilise the Framework and foster educational achievement for Māori children while embracing the philosophy of Kaupapa Māori education.
- * Providing an abundance of written material in the Māori language for children in Kōhanga Reo, Kura Kaupapa and Wharekura to heighten and maximise their experience and exposure to the Māori world of literature.
- * More research on the Māori language.

From birth all children in New Zealand, irrespective of ethnicity or whether or not English is their first language, are immersed to varying degrees in the world of English literature. In the home English appears in newspapers, books, magazines, on television, labels on food, medicine, cleaning agents and in circulars received in the mail. This situation is then magnified on a larger scale in the wider community.

The dearth of written material in the Māori language confines it to being largely an oral language. It is accepted that the Māori language has evolved traditionally as an oral language. However, the emergence of immersion Māori and Kura Kaupapa Māori schooling where the Māori language is employed as a medium of instruction, management

and communication, emphasises the further evolution of the language to incorporate literacy as well. Therefore, written material in the Māori language becomes a critical factor in the education of children in that language.

There is a huge disparity between the amount and range of literature available in English and Māori. The reality for a 10 year old girl in Kura Kaupapa Māori who has an ability to read books in both English and Māori is that she is forced to only read English books for leisure as there are none available in the Māori language. Children who are educated in the Māori language from birth have usually exhausted the supply of those books written in Māori generally on entry into Kura Kaupapa Māori or immersion Māori language units.

Literacy in English and numeracy within the English speaking New Zealand community is emphasised. Reading in western education is emphasised, to the extent that for those young people who fall through the gaps in their first year of schooling in western education, there is a reading recovery programme available to support them accessing the literate world.

Recognition should be given by the Crown that literacy in Māori within the Kaupapa Māori education community is also of equal significance. Therefore, it follows that the same resources poured into this area in western education should also be afforded to Kaupapa Māori education to ensure equitable participation for **all** learners to achieve equitable outcomes.

The development of the Draft Māori Curriculum statements in 1994 makes some attempt to demonstrate support by the Crown to immersion Māori language teaching. However, there still exists a huge need for resources to be targeted for research in a range of areas focussing on the Māori language. For example, the sample of children's written Māori language collected from two Kura Kaupapa Māori were used primarily in this study to determine a pattern, or patterns, of children's development in written Māori language. The information that the data provided even in a short timeframe could also be valuable to researchers in such areas as linguistics, further curriculum design, pedagogy, teaching in immersion Māori language and teaching Māori as a second language. A longitudinal study on the development of receptive and productive skills in the Māori language using a sample of children from 5.0 years to 12.0 years and following their progress over 3-5 years would contribute significantly to the strengthening of Kaupapa Māori education in New Zealand.

The National Qualifications Framework can be viewed by Māori as an emancipatory mechanism to advance Kaupapa Māori education into the 21st century. Participation by Māori in the development, management and protection of Māori specific unit standards and qualifications registered on the Framework reflects the partnership in education under the mantle of *Te Tiriti o Waitangi* and a departure from the usual historical relationship between Māori people and Crown agents.

GLOSSARY OF MĀORI TERMS IN THE CONTEXT OF THIS THESIS

<i>āhua</i>	- humour.
<i>ako</i>	- to learn, to teach.
<i>ākonga</i>	- learner.
<i>Aotearoa</i>	- New Zealand.
<i>aroha o te tangata ki te tangata</i>	- love and respect that should be afforded people.
<i>āwhina</i>	- help, to assist.
<i>auaha</i>	- the creative component of a person.
<i>haka</i>	- traditional performing art (chanted with action).
<i>hapū</i>	- indigenous sub-tribe of people.
<i>hei tauira</i>	- diagram, example, figure, illustration, graph.
<i>hinengaro</i>	- the mind.
<i>hui</i>	- a gathering of people.
<i>hura kōhatu</i>	- unveiling ceremony of a headstone.
<i>ihi</i>	- inspiration.
<i>Iho Matua</i>	- the spiritual relationship between a person with his/her environment.
<i>iwi</i>	- Indigenous tribe of people.
<i>kai</i>	- food.
<i>kaiako</i>	- teacher.
<i>Kaiarahi i te reo Māori</i>	- usually described as a fluent speaker in the Māori language employed by the Board of Trustees of school to assist teachers in Immersion Māori Language Programmes.
<i>kanohi ki te kanohi</i>	- a meeting of people face to face.
<i>karakia</i>	- spiritual recitation.
<i>kaumātua</i>	- elder, repository of Māori knowledge.
<i>Kaupapa Māori education</i>	- the education of children based on Māori ideology.
<i>Kaupapa Māori theory</i>	- the ideological basis of Kaupapa Māori schooling.
<i>kawe mate</i>	- a cultural imperative which requires the visiting of particular <i>marae</i> to fulfill obligations associated with the <i>whānau pani</i> and with consanguinial and affinal kin.
<i>koha aroha</i>	- a token of love and appreciation.
<i>kori tinana</i>	- body language.
<i>Kura Tuakana</i>	- the first Kura Kaupapa Māori which leads the way for others to follow.

<i>mahi tahi</i>	- collaborative working.
<i>manaaki tangata</i>	- the responsibility of caring and being hospitable to people.
<i>mana motuhake</i>	- autonomy, separate identity.
<i>mana tangata</i>	- individual status and right and collective status and right of people.
<i>mana whenua</i>	- the status and control of land.
<i>manuhiri</i>	- visitors.
<i>Māori</i>	- the Indigenous people of Aotearoa.
<i>Māoritanga</i>	- all things pertaining to Māori language and culture.
<i>mātauranga Māori</i>	- Māori knowledge.
<i>mauri</i>	- ethos.
<i>mauri tangata</i>	- the ethos and life force of a person and collectively of a people.
<i>ngahau</i>	- celebration of varying kinds.
<i>ngākau</i>	- compassion.
<i>noa</i>	- the state of being ordinary.
<i>Pākehā</i>	- the non-Māori partner and co-signatory, white New Zealanders of <i>Te Tiriti o Waitangi</i> .
<i>pōhiri</i>	- welcoming ceremony.
<i>poukai</i>	- an annual event for supporters of the King Movement to reaffirm Kingitanga principles and to contribute to the Movement.
<i>poutama</i>	- <i>tukutuku</i> design representing a stairway.
<i>pūmanawa</i>	- a learner's potential.
<i>raranga</i>	- traditional art of weaving.
<i>rongoa</i>	- traditional art of medicine, health and well-being.
<i>Rūnanga</i>	- tribal council.
<i>tāhūhū</i>	- the ridge pole of ancestral meeting house.
<i>tangihanga</i>	- funeral.
<i>taonga</i>	- an item of intrinsic value.
<i>tapu</i>	- the state of being sacrosanct or sacred.
<i>tauira</i>	- template, table, example.
<i>tauparapara</i>	- form of speechmaking, a ritual recitation.
<i>tautoko</i>	- support.
<i>Te Aho Matua</i>	- the philosophical doctrine of Kaupapa Māori education incorporating the knowledge, skills, attitudes and values of Māori society.

<i>Te Ara Poutama</i>	- the process of holistic developmental learning for life.
<i>te hīringa taketake</i>	- a distinct Māori pedagogy
<i>Te Kōhanga Reo</i>	- the education of children based on Māori ideology for the early childhood years.
<i>Te Kura Kaupapa Māori</i>	- the education of children based on Māori ideology for the primary school years.
<i>te rā o te tekau mā rua</i>	- the 12th day of every month is observed by the Ringatū faith for special ritual.
<i>te reo me ōna tikanga Māori</i>	- Māori language and customary lore.
<i>te reo Māori</i>	- the Māori language.
<i>Te Rōpū Taina</i>	- New Entrants to Standard 1.
<i>Te Rōpū Tuakana</i>	- Standard 2 - Form 2.
<i>te tākiri o te manawa</i>	- emotions of the heart.
<i>Te Tātari i te Kaupapa</i>	- an analysis of the relationship between theory and practice and the demonstration of knowledge acquisition.
<i>Te Tiriti o Waitangi</i>	- the Treaty of Waitangi written in Māori and recognised by national and international law.
<i>te whānau mai o te tamaiti</i>	- the birth of a child.
<i>tikanga Māori</i>	- Māori customary lore.
<i>tinana</i>	- body, the physical well-being of a person.
<i>tino Rangatiratanga</i>	- self determination.
<i>tohunga</i>	- a considered expert gifted with specific knowledge.
<i>tuakana/teina</i>	- older and younger sibling and the relationship of young children learning from older children.
<i>tuakiri tangata</i>	- the personality of a person.
<i>tukutuku</i>	- traditional art of weaving to decorate <i>wharenui</i> .
<i>Tū Tangata</i>	- “People standing tall” - a Department of Māori Affairs initiative targeted at raising the profile of all things Māori.
<i>waiata</i>	- traditional performing art (sung).
<i>wairua</i>	- the spiritual essence of a person and of a people and of all things animate and inanimate.
<i>wānanga</i>	- intensive meeting around a central theme.
<i>Wānanga Māori</i>	- the education of learners based on Māori ideology for the tertiary sector.

<i>wehi</i>	- awe and respect.
<i>whakairo</i>	- traditional art of carving.
<i>whakamā</i>	- embarrassed, shy, reserved, ashamed.
<i>whakapapa</i>	- genealogy.
<i>whakataetae</i>	- competitions.
<i>whānau</i>	- extended family.
<i>whānau pani</i>	- immediate family of the deceased and 1st and 2nd degree relatives.
<i>whanaungatanga</i>	- the nurturing, caring, sharing and well-being of people, kinship.
<i>Wharekura</i>	- the name used by Board of Trustees of Hoani Waititi Mārae for the school community to describe the education of children based on Māori ideology for the secondary school years.
<i>wharenui</i>	- ancestral meeting house.
<i>whatumanawa</i>	- the deepest emotions of a person.

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| Moorfield, J. | 1994 | <i>Te Tātari i te Reo o te Ākonga</i> (unpublished paper). |
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| Pihama, L. | 1993 | <i>Tūngia te Ururua, Kia Tupu Whakaritorito te Tupu o te Harakeke: A Critical Analysis of Parents as First Teachers.</i> MA thesis, University of Auckland. |
| Sharples, P. | 1992 | <i>A Proposal to the Ministry of Education</i> (unpublished paper). |
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INTERVIEWS AND PERSONAL COMMUNICATION

- | | | |
|-------------------|-----------|--------------------------------|
| Pēwhairangi, Ngoi | 1976-1984 | Repository of Māori knowledge. |
|-------------------|-----------|--------------------------------|

Pēwhairangi, Connie	1990	Leading figure in all community issues in Tokomaru Bay, Tairāwhiti, Aotearoa, New Zealand.
Hood, David	1993	Chief Executive, New Zealand Qualifications Authority.
Sharples, Peter	1993	Associate Professor, Education Department, University of Auckland. Leading figure in the Kura Kaupapa Māori Movement.
Milroy, Wharehuia	1995	Repository of Māori knowledge.
Kīngi, Nūnū	1991	Repository of Māori knowledge.
Garrett, Elisabeth	1994	Senior Lecturer of commercial law for the Agriculture and Farm Management Department, Lincoln University - and with expertise on <i>Te Tiriti o Waitangi</i> .
Baragwanath, David	1994	Barrister/Solicitor with recognised expertise on <i>Te Tiriti o Waitangi</i> .
Ka'ai, Judith	1995	Head of Department, Home Economics: Food and Textiles, Auckland Girls Grammar with recognised expertise in standards-based assessment, programme design and curriculum.

APPENDICES

APPENDIX A

DATA COLLECTION

WORD BANK

5.0 YEAR AGE CATEGORY

Vocabulary written independently by children in 5.0 year age category

NIL written vocabulary used independently by children in 5.0 year age category for both Kura A and Kura E.

Vocabulary copied by children in 5.0 year age category

<i>a/ā</i>	<i>e</i>	<i>haere</i>
<i>hākinakina</i>	<i>hari</i>	<i>haria</i>
<i>hauā</i>	<i>i</i>	<i>ia</i>
<i>he/hē</i>	<i>ka</i>	<i>kei</i>
<i>kikī</i>	<i>ko</i>	<i>kua</i>
<i>kura</i>	<i>māhuru</i>	<i>mai</i>
<i>maikuku</i>	<i>Mane</i>	<i>manuwhiri</i>
<i>maru</i>	<i>mātakitaki</i>	<i>mātou</i>
<i>mau/māu</i>	<i>mō</i>	<i>na/nā</i>
<i>ne/nē</i>	<i>Ngāti</i>	<i>ngā</i>
<i>nī</i>	<i>no/nō</i>	<i>o/ō</i>
<i>pa/pā</i>	<i>pai</i>	<i>Papatūānuku</i>
<i>Paraire</i>	<i>pe</i>	<i>pi</i>
<i>pikitia</i>	<i>po/pō</i>	<i>pōro</i>
<i>pu/pū</i>	<i>putiputi</i>	<i>ra/rā</i>
<i>Ranginui</i>	<i>rāpeti</i>	<i>rātou</i>
<i>re</i>	<i>reo</i>	<i>rere</i>
<i>ri</i>	<i>rite</i>	<i>ro/rō</i>
<i>roto</i>	<i>ru</i>	<i>rūma</i>
<i>tae</i>	<i>Taite</i>	<i>tākaro</i>
<i>tama</i>	<i>tangata</i>	<i>tangi</i>
<i>tapuwae</i>	<i>taringa</i>	<i>te</i>

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<i>tēnei</i>	<i>tonu</i>	<i>Tūrei</i>
<i>Wenerei</i>	<i>Whiringā-a-nuku</i>	<i>u/ū</i>

Vocabulary common across samples of independently written work by children in 5.0 year age category

NIL vocabulary common in samples written independently by children in 5.0 year age category.

5.5 YEAR AGE CATEGORY

Vocabulary written independently by children in 5.5 year age category

<i>a/ā</i>	<i>ia</i>	<i>ka</i>
<i>kei</i>	<i>o/ō</i>	<i>pōro</i>
<i>rere</i>	<i>taka</i>	<i>tama</i>
<i>taringa</i>	<i>te</i>	

Vocabulary copied by children in 5.5 year age category

<i>a/ā</i>	<i>aku/āku</i>	<i>ana/āna</i>
<i>au</i>	<i>e</i>	<i>ha/hā</i>
<i>haere</i>	<i>Hākihea</i>	<i>Hamutana</i>
<i>Haratua</i>	<i>haria</i>	<i>he/hē</i>
<i>Here-turi-kōka</i>	<i>hi/hī</i>	<i>ho</i>
<i>Hōngongoi</i>	<i>hu/hū</i>	<i>Hui-Tānguru</i>
<i>i</i>	<i>ia</i>	<i>ika</i>
<i>ka</i>	<i>kāinga</i>	<i>kaukau</i>
<i>kē</i>	<i>kei</i>	<i>ki/kī</i>
<i>kimi</i>	<i>Kīngi</i>	<i>kite</i>
<i>ko</i>	<i>Kohitātea</i>	<i>kōrero</i>
<i>Koro</i>	<i>ku</i>	<i>kua</i>
<i>ma/mā</i>	<i>Māhuru</i>	<i>mai</i>
<i>Māmā/māmā</i>	<i>Mane</i>	<i>Manuwhiri</i>
<i>mata</i>	<i>mātakitaki</i>	<i>matapihi</i>
<i>mātou</i>	<i>mau/māu</i>	<i>mereni</i>
<i>mi</i>	<i>mō</i>	<i>moana</i>

Continued from previous page

<i>moe</i>	<i>mōu</i>	<i>mu</i>
<i>nā</i>	<i>Nenekoti</i>	<i>ne/nē</i>
<i>netipōro</i>	<i>ngā</i>	<i>nī</i>
<i>no/nō</i>	<i>Nōema</i>	<i>nu</i>
<i>o/ō</i>	<i>Paenga whāwhā</i>	<i>pai</i>
<i>paihikara</i>	<i>Papatūānuku</i>	<i>Paraire</i>
<i>pēpē/pēpi</i>	<i>pikitia</i>	<i>Pīpiri</i>
<i>pōro</i>	<i>Poutū-te-rangi</i>	<i>putiputi</i>
<i>ra/rā</i>	<i>raiona</i>	<i>rāpeti</i>
<i>rangi</i>	<i>Ranginui</i>	<i>rātou</i>
<i>reo</i>	<i>rere</i>	<i>rererangi</i>
<i>ringaringa</i>	<i>rirī</i>	<i>rite</i>
<i>roto</i>	<i>rūma</i>	<i>runga</i>
<i>tae</i>	<i>Taite</i>	<i>tākaro</i>
<i>tama</i>	<i>tangata</i>	<i>tangi</i>
<i>taringa</i>	<i>te</i>	<i>tēnei</i>
<i>tere</i>	<i>tiki</i>	<i>titiro</i>
<i>Tonga</i>	<i>tonu</i>	<i>Tūrei</i>
<i>tutu</i>	<i>ū</i>	<i>ua</i>
<i>uira</i>	<i>waewae</i>	<i>Wenerei</i>
<i>whare</i>	<i>Whiringā-a-nuku</i>	

Vocabulary common across samples of independently written work by children in 5.5 year age category

<i>a/ā</i>	<i>haere</i>	<i>ia</i>
<i>ka</i>	<i>kei</i>	<i>o/ō</i>
<i>pōro</i>	<i>ra/rā</i>	<i>rāpeti</i>
<i>reo</i>	<i>rere</i>	<i>roto</i>
<i>tākaro</i>	<i>tama</i>	<i>tangata</i>
<i>taringa</i>	<i>te</i>	

6.0 YEAR AGE CATEGORY

Vocabulary written independently by children in 6.0 year age category

<i>a/ā</i>	<i>ahau</i>	<i>ana/āna</i>
<i>ātamārie</i>	<i>au</i>	<i>aute</i>
<i>e</i>	<i>ētahi</i>	<i>haere</i>
<i>haka</i>	<i>Hamutana</i>	<i>hanga</i>
<i>hāngi</i>	<i>hanuiti</i>	<i>Hātarei</i>
<i>hāte</i>	<i>he/hē</i>	<i>heke</i>
<i>hēki</i>	<i>Here-turi-kōka</i>	<i>hīkoi</i>
<i>hoa</i>	<i>hoko</i>	<i>horoi</i>
<i>huka</i>	<i>huritau</i>	<i>i</i>
<i>ia</i>	<i>ihu</i>	<i>ika</i>
<i>inanahi</i>	<i>ipu</i>	<i>ka</i>
<i>kaha</i>	<i>kaimoana</i>	<i>kāinga</i>
<i>kākahu</i>	<i>kākāriki</i>	<i>kanikani</i>
<i>kanohi</i>	<i>kapu</i>	<i>karakia</i>
<i>karāone</i>	<i>karu</i>	<i>katoa</i>
<i>kaukau</i>	<i>kei</i>	<i>kēmu</i>
<i>ki/kī</i>	<i>kia</i>	<i>ko</i>
<i>koru</i>	<i>kuia</i>	<i>mahi</i>
<i>makariri</i>	<i>makawe</i>	<i>māna/māna</i>
<i>manawa</i>	<i>Mane</i>	<i>manu</i>
<i>mātakitaki</i>	<i>matau</i>	<i>mātou</i>
<i>matua/mātua</i>	<i>me/mē</i>	<i>meke/mekemeke</i>
<i>moana</i>	<i>mōmona</i>	<i>motoka</i>
<i>nā te mea</i>	<i>ngā</i>	<i>Ngāruawāhia</i>
<i>ngutu</i>	<i>niho</i>	<i>nui</i>
<i>o/ō</i>	<i>oku/ōku</i>	<i>oma</i>
<i>Pāpā/papa</i>	<i>pakitara</i>	<i>panana</i>
<i>pata</i>	<i>pātero</i>	<i>patupatu</i>
<i>peka</i>	<i>peita</i>	<i>peke</i>
<i>pene</i>	<i>pepa</i>	<i>pere</i>
<i>porowhita</i>	<i>pōro</i>	<i>poto</i>
<i>pouaka</i>	<i>pukapuka</i>	<i>purei</i>
<i>pupuri</i>	<i>pūreta</i>	<i>putiputi</i>

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<i>ra/rā</i>	<i>rākau</i>	<i>rakuraku</i>
<i>raiona</i>	<i>rangi</i>	<i>rere</i>
<i>rima</i>	<i>riiri</i>	<i>roto</i>
<i>rūma</i>	<i>runga</i>	<i>taimana</i>
<i>taka</i>	<i>takahia</i>	<i>taku/tāku</i>
<i>tama</i>	<i>tamaiti</i>	<i>tana/tāna</i>
<i>Taite</i>	<i>tangata</i>	<i>taonga</i>
<i>tarau</i>	<i>taringa</i>	<i>tatua</i>
<i>te</i>	<i>tēnei</i>	<i>tēpu</i>
<i>tētahi</i>	<i>tihi</i>	<i>tiki</i>
<i>tinana</i>	<i>titiro</i>	<i>toa</i>
<i>toka</i>	<i>toku/tōku</i>	<i>tōna</i>
<i>Tūrei</i>	<i>tūru</i>	<i>wā</i>
<i>waha</i>	<i>waka</i>	<i>wareware</i>
<i>Wenerei</i>	<i>wīra</i>	<i>wōnati</i>
<i>whā</i>	<i>whakaata</i>	<i>whakapai</i>
<i>whakawhiti</i>	<i>whana</i>	<i>whare</i>
<i>wheke</i>	<i>whitu</i>	<i>whutupāoro</i>

Vocabulary copied by children in 6.0 year age category

<i>a/ā</i>	<i>aha</i>	<i>ahau</i>
<i>aihikirūmi</i>	<i>ake</i>	<i>aku/āku</i>
<i>ana/āna</i>	<i>āniwaniwa</i>	<i>Aotearoa</i>
<i>ātaahua</i>	<i>au</i>	<i>aute</i>
<i>e</i>	<i>haere</i>	<i>haka</i>
<i>hanga</i>	<i>Hākihea</i>	<i>hapū</i>
<i>Haratua</i>	<i>hariru</i>	<i>he/hē</i>
<i>hemo</i>	<i>Here-turi-kōka</i>	<i>hikareti</i>
<i>hīkoi</i>	<i>hīpi</i>	<i>hoa</i>
<i>hoamahi</i>	<i>hoatu</i>	<i>hōhā</i>
<i>hoki</i>	<i>Hōngongoi</i>	<i>horo</i>
<i>hou</i>	<i>hū</i>	<i>hui</i>
<i>Hui-Tānguru</i>	<i>hūmārie</i>	<i>i</i>
<i>ia</i>	<i>ihu</i>	<i>inu</i>
<i>ika</i>	<i>ka</i>	<i>kaha</i>
<i>kai</i>	<i>kāinga</i>	<i>kapu</i>

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<i>karāone</i>	<i>karu</i>	<i>kaua</i>
<i>kaukau</i>	<i>kauri</i>	<i>kē</i>
<i>kei</i>	<i>keke</i>	<i>kereru</i>
<i>keri</i>	<i>ki/kī</i>	<i>kākī</i>
<i>kimokimo</i>	<i>Kīngi</i>	<i>kioire</i>
<i>kiri</i>	<i>kiwi</i>	<i>ko</i>
<i>koe</i>	<i>Kōhanga</i>	<i>Kohitātea</i>
<i>koi</i>	<i>koianake</i>	<i>kokongā</i>
<i>kori</i>	<i>Koro</i>	<i>koru</i>
<i>kōtiro</i>	<i>kōtuku</i>	<i>koutou</i>
<i>ku</i>	<i>kuia</i>	<i>kūmara</i>
<i>kupu</i>	<i>kura</i>	<i>kuri</i>
<i>ma/mā</i>	<i>mahi</i>	<i>māhunga</i>
<i>Māhuru</i>	<i>mai</i>	<i>māia</i>
<i>makawe</i>	<i>makimaki</i>	<i>Māmā/māmā</i>
<i>mana/māna</i>	<i>manatu</i>	<i>manawa</i>
<i>Mane</i>	<i>manu</i>	<i>māpere</i>
<i>marae</i>	<i>marama/mārama</i>	<i>maranga</i>
<i>mata</i>	<i>mātakitaki</i>	<i>matapihi</i>
<i>mate</i>	<i>matimati</i>	<i>mau/māu</i>
<i>māuiui</i>	<i>maunga</i>	<i>me/mē</i>
<i>mea</i>	<i>meke/mekemeke</i>	<i>menemene</i>
<i>mereni</i>	<i>mi</i>	<i>miēre</i>
<i>mīharo</i>	<i>mihi</i>	<i>mīhini</i>
<i>Mikitarana</i>	<i>mīraka</i>	<i>miri/mirimiri</i>
<i>miro</i>	<i>mita</i>	<i>mitimiti</i>
<i>mō</i>	<i>moana</i>	<i>moata</i>
<i>moe</i>	<i>moenga</i>	<i>mokopuna</i>
<i>momi</i>	<i>more</i>	<i>mōrehu</i>
<i>motoka</i>	<i>mōu</i>	<i>muri</i>
<i>mutunga</i>	<i>nā</i>	<i>naeroa</i>
<i>naihe</i>	<i>nake</i>	<i>nama</i>
<i>nāna</i>	<i>nanati</i>	<i>nanekoti</i>
<i>nāu</i>	<i>nawe</i>	<i>nake</i>
<i>nekoneko</i>	<i>ngā</i>	<i>ngāngara</i>
<i>ngeru</i>	<i>ngira</i>	<i>ngōngoro</i>
<i>ngutu</i>	<i>ni</i>	<i>nō</i>

Continued from previous page

<i>Nōema</i>	<i>noho</i>	<i>noke</i>
<i>nono</i>	<i>nuku</i>	<i>o/ō</i>
<i>oko</i>	<i>ōku</i>	<i>oma</i>
<i>Paenga whāwhā</i>	<i>pai</i>	<i>paihikara</i>
<i>paipa</i>	<i>paku</i>	<i>paopao</i>
<i>Pāpā/papa</i>	<i>Paraire</i>	<i>paru</i>
<i>pea</i>	<i>peke</i>	<i>penerākau</i>
<i>pepa</i>	<i>pēpi/pēpē/pīpī</i>	<i>pereti</i>
<i>pikitia</i>	<i>Pīpiri</i>	<i>pō</i>
<i>pota</i>	<i>Poutū-te-rangi</i>	<i>pukapuka</i>
<i>puku</i>	<i>puta</i>	<i>ra/rā</i>
<i>Rāhoroi</i>	<i>raiona</i>	<i>rangi</i>
<i>rangimārie</i>	<i>Ranginui</i>	<i>rāpeti</i>
<i>rare</i>	<i>rarepapa</i>	<i>Rātapu</i>
<i>rātou</i>	<i>raurarahia</i>	<i>rēhia</i>
<i>reka</i>	<i>reo</i>	<i>rere</i>
<i>ringaringa</i>	<i>riri</i>	<i>roto</i>
<i>runga</i>	<i>taha</i>	<i>Taite</i>
<i>tangata</i>	<i>tangi</i>	<i>tapahia</i>
<i>taraka</i>	<i>tarau</i>	<i>taringa</i>
<i>te</i>	<i>teka</i>	<i>tēnei</i>
<i>tērā</i>	<i>tere</i>	<i>tētahi</i>
<i>tīere</i>	<i>tinana</i>	<i>titiro</i>
<i>tō</i>	<i>tokena</i>	<i>toko (whitu)</i>
<i>tokotoko</i>	<i>tōku</i>	<i>tōna</i>
<i>tōu</i>	<i>tunu</i>	<i>Tūrei</i>
<i>tūru</i>	<i>tutu</i>	<i>ū</i>
<i>ua</i>	<i>waenganui</i>	<i>waewae</i>
<i>waho</i>	<i>waka</i>	<i>wakarererangi</i>
<i>Wenerei</i>	<i>whakakatakata</i>	<i>whakarongo</i>
<i>whānako</i>	<i>whangai/whāngai</i>	<i>whare</i>
<i>wharepikitia</i>	<i>whāriki</i>	<i>whetū</i>
<i>whika</i>	<i>Whiringā-a-nuku</i>	

Vocabulary common across samples of independently written work by children in 6.0 year age category

<i>a/ā</i>	<i>ahau</i>	<i>ana/āna</i>
<i>au</i>	<i>e</i>	<i>ētahi</i>
<i>haere</i>	<i>haka</i>	<i>hanga</i>
<i>hāngi</i>	<i>hanuiti</i>	<i>Hātarei</i>
<i>hāte</i>	<i>he/hē</i>	<i>heke</i>
<i>hēki</i>	<i>hīkoi</i>	<i>hoa</i>
<i>hoko</i>	<i>horoi</i>	<i>huritau</i>
<i>i</i>	<i>ika</i>	<i>inanahi</i>
<i>ipu</i>	<i>ka</i>	<i>kaha</i>
<i>kaimoana</i>	<i>kāinga</i>	<i>kākahu</i>
<i>kākāriki</i>	<i>kanikani</i>	<i>kanohi</i>
<i>kapu</i>	<i>karakia</i>	<i>karāone</i>
<i>karu</i>	<i>katoa</i>	<i>kaukau</i>
<i>kei</i>	<i>kēmu</i>	<i>ki/kī</i>
<i>ko</i>	<i>koru</i>	<i>kuia</i>
<i>mahi</i>	<i>makariri</i>	<i>makawe</i>
<i>mana/māna</i>	<i>manawa</i>	<i>manu</i>
<i>mātakitaki</i>	<i>mātou</i>	<i>matua/mātua</i>
<i>me/mē</i>	<i>meke/mekemeke</i>	<i>moana</i>
<i>motoka</i>	<i>ngā</i>	<i>ngutu</i>
<i>niho</i>	<i>nui</i>	<i>o/ō</i>
<i>oku/ōku</i>	<i>oma</i>	<i>panana</i>
<i>pata</i>	<i>pātero</i>	<i>patupatu</i>
<i>peka</i>	<i>peita</i>	<i>peke</i>
<i>pene</i>	<i>pepa</i>	<i>pere</i>
<i>porowhita</i>	<i>pōro</i>	<i>poto</i>
<i>pouaka</i>	<i>pukapuka</i>	<i>purei</i>
<i>pupuri</i>	<i>putiputi</i>	<i>ra/rā</i>
<i>rākau</i>	<i>rakuraku</i>	<i>rangi</i>
<i>rere</i>	<i>riri</i>	<i>roto</i>
<i>rūma</i>	<i>runga</i>	<i>taku/tāku</i>
<i>tama</i>	<i>tamaiti</i>	<i>tana/tāna</i>
<i>tangata</i>	<i>taonga</i>	<i>tarau</i>
<i>taringa</i>	<i>te</i>	<i>tēnei</i>

Vocabulary common across samples of independently written work by children in 6.0 year age category continued from previous page

<i>tēpu</i>	<i>tētahi</i>	<i>tiki</i>
<i>tinana</i>	<i>titiro</i>	<i>toa</i>
<i>tūru</i>	<i>wā</i>	<i>waha</i>
<i>whakaata</i>	<i>whakapai</i>	<i>whakawhiti</i>
<i>whana</i>	<i>whare</i>	<i>whutupāoro</i>

6.5 YEAR AGE CATEGORY

Vocabulary written independently by children in 6.5 year age category

<i>a/ā</i>	<i>aha</i>	<i>ahau</i>
<i>āhua</i>	<i>āhuatanga</i>	<i>ai</i>
<i>aia</i>	<i>aihikīrimi</i>	<i>ana/āna</i>
<i>āniwaniwa</i>	<i>ao</i>	<i>Aotea</i>
<i>Aotearoa</i>	<i>āpōpō</i>	<i>ara/arā</i>
<i>aroa</i>	<i>ata/āta</i>	<i>ātaahua</i>
<i>atarau</i>	<i>atawhai</i>	<i>atu</i>
<i>au</i>	<i>aute</i>	<i>awa</i>
<i>āwhina</i>	<i>e</i>	<i>engari</i>
<i>ētahi</i>	<i>hā</i>	<i>haere</i>
<i>haka</i>	<i>hākinakina</i>	<i>Hamutana</i>
<i>hanga</i>	<i>hangarau</i>	<i>hao</i>
<i>hapa</i>	<i>hapū</i>	<i>harakeke</i>
<i>hāte</i>	<i>haututu</i>	<i>he/hē</i>
<i>hea</i>	<i>hei</i>	<i>heke</i>
<i>hēki</i>	<i>hemo</i>	<i>Here-turi-kōka</i>
<i>hoa</i>	<i>hoatu</i>	<i>hoe</i>
<i>hōhā</i>	<i>hoki</i>	<i>hoko</i>
<i>Hōngongoi</i>	<i>horo</i>	<i>horoi</i>
<i>Hōrouta</i>	<i>hou</i>	<i>hī</i>
<i>hiki</i>	<i>hinu</i>	<i>hīpi</i>
<i>hū</i>	<i>hūmārie</i>	<i>i</i>
<i>ia</i>	<i>ihu</i>	<i>ina</i>
<i>ināiane</i>	<i>ingoa</i>	<i>inu</i>
<i>iwa</i>	<i>ka</i>	<i>kaha</i>

Continued from previous page

<i>kai</i>	<i>kaiako</i>	<i>kāinga</i>
<i>kaingia</i>	<i>kaipaipa</i>	<i>kākahu</i>
<i>kākāriki</i>	<i>kānara</i>	<i>kanohi</i>
<i>kāore</i>	<i>karaka</i>	<i>karakia</i>
<i>karāone</i>	<i>karu</i>	<i>katakata</i>
<i>katoa</i>	<i>kau</i>	<i>kaua</i>
<i>kaukau</i>	- <i>kaupapa</i>	<i>kauri</i>
<i>kē</i>	<i>kei</i>	<i>keke/kēkē</i>
<i>keri</i>	<i>keru</i>	<i>keruru</i>
<i>kete</i>	<i>kī/kī</i>	<i>kia</i>
<i>kīhi</i>	<i>kiki</i>	<i>kikorangi</i>
<i>kimi</i>	<i>kimokimo</i>	<i>Kīngi</i>
<i>kino</i>	<i>kiri</i>	<i>kite</i>
<i>kiwi</i>	<i>ko</i>	<i>koa</i>
<i>kōanga</i>	<i>koe</i>	<i>kōha</i>
<i>Kōhanga</i>	<i>kōhatu</i>	<i>kohikohi</i>
<i>koianake</i>	<i>kōioio</i>	<i>kokongā</i>
<i>kore</i>	<i>kōrero</i>	<i>koro</i>
<i>korōria</i>	<i>koru</i>	<i>koti</i>
<i>kōtiro</i>	<i>kōtuku</i>	<i>kūao</i>
<i>kūmara</i>	<i>kura</i>	<i>kupu</i>
<i>kurahaupo</i>	<i>kutikuti</i>	<i>ma/mā</i>
<i>māka</i>	<i>maha</i>	<i>mahana</i>
<i>mahi</i>	<i>māhita</i>	<i>māhuri</i>
<i>mahunga</i>	<i>Māhuru</i>	<i>mai</i>
<i>māia</i>	<i>makawe</i>	<i>makimaki</i>
<i>maku/māku</i>	<i>Māmā/māmā</i>	<i>Māmari</i>
<i>mana/māna</i>	<i>manatū</i>	<i>manawa</i>
<i>Mane</i>	<i>mangamuka</i>	<i>manu</i>
<i>maota</i>	<i>māpere</i>	<i>maranga</i>
<i>marama/mārama</i>	<i>marae</i>	<i>mātaatua</i>
<i>mata</i>	<i>Matamata</i>	<i>mātakitaki</i>
<i>mātau</i>	<i>matapihi</i>	<i>mate</i>
<i>matimati</i>	<i>mātou</i>	<i>matua/mātua</i>
<i>mau/māu</i>	<i>māuiui</i>	<i>maunga</i>
<i>Maungawhau</i>	<i>māwhero</i>	<i>mea</i>
<i>me/mē</i>	<i>meke</i>	<i>menemene</i>

Continued from previous page

<i>mi</i>	<i>miēre</i>	<i>mīharo</i>
<i>mihi</i>	<i>mihini</i>	<i>miki</i>
<i>miraka</i>	<i>miri</i>	<i>mirimiri</i>
<i>miro</i>	<i>mita</i>	<i>miti</i>
<i>mitimiti</i>	<i>mekemeke</i>	<i>mō</i>
<i>moata</i>	<i>moe</i>	<i>moeahi</i>
<i>moenga</i> -	<i>mōhio</i>	<i>mokopuna</i>
<i>mōmona</i>	<i>mōna</i>	<i>moni</i>
<i>more</i>	<i>mōrehu</i>	<i>motoka</i>
<i>moumou</i>	<i>mua</i>	<i>muri</i>
<i>mūtunga</i>	<i>nā</i>	<i>naeroa</i>
<i>ngā</i>	<i>ngāhere</i>	<i>nāku</i>
<i>nama</i>	<i>nāna</i>	<i>nanati</i>
<i>nanekoti</i>	<i>ngaro</i>	<i>ngaru</i>
<i>Ngāruawāhia</i>	<i>ngata</i>	<i>nā te mea</i>
<i>nāu</i>	<i>nawe</i>	<i>nē</i>
<i>ngehegehe</i>	<i>neke</i>	<i>ngēngē</i>
<i>ngēri</i>	<i>ngeru</i>	<i>ni</i>
<i>ngi</i>	<i>niho</i>	<i>ngīra</i>
<i>nō</i>	<i>Nōema</i>	<i>noho</i>
<i>noke</i>	<i>ngoki</i>	<i>nōku</i>
<i>nōna</i>	<i>nono</i>	<i>ngōngoro</i>
<i>ngote</i>	<i>nu</i>	<i>ngu</i>
<i>nui</i>	<i>nuku</i>	<i>o/ō</i>
<i>oho</i>	<i>ohoo</i>	<i>ohore</i>
<i>oku/ōku</i>	<i>oma</i>	<i>ora</i>
<i>pā</i>	<i>pāhaka</i>	<i>pahi/pāhi</i>
<i>pai</i>	<i>paihikara</i>	<i>paipa</i>
<i>paka</i>	<i>pakaru</i>	<i>paketeporo</i>
<i>pakitara</i>	<i>paku</i>	<i>pāmu</i>
<i>panana</i>	<i>panepane</i>	<i>pāngarau</i>
<i>pango</i>	<i>pānui</i>	<i>paopao</i>
<i>Pāpā/papa</i>	<i>pāpāringa</i>	<i>Papatūānuku</i>
<i>pāpura</i>	<i>parakuihi</i>	<i>Paraire</i>
<i>paraoa</i>	<i>pārekareka</i>	<i>pātai</i>
<i>pati</i>	<i>patu/pātū</i>	<i>pau</i>
<i>pepa</i>	<i>peita</i>	<i>pēkana</i>

Continued from previous page

<i>peke</i>	<i>pene</i>	<i>pēpē/pēpi</i>
<i>pere</i>	<i>pihi</i>	<i>pihikete</i>
<i>piki</i>	<i>piko</i>	<i>pīnati</i>
<i>pipi</i>	<i>Pīpiri</i>	<i>pīpīwharau</i>
<i>pīrangi</i>	<i>pirau</i>	<i>piti</i>
<i>pō</i>	<i>poaka</i>	<i>poi</i>
<i>pōro</i>	<i>porohewa</i>	<i>pōtae</i>
<i>poto</i>	<i>pouaka</i>	<i>pu/pū</i>
<i>pukapuka</i>	<i>puke</i>	<i>puna</i>
<i>punakai</i>	<i>punaora</i>	<i>puku</i>
<i>pūpū</i>	<i>pūpuri</i>	<i>pupuria</i>
<i>pūrei</i>	<i>puta</i>	<i>putiputi</i>
<i>ra/rā</i>	<i>raiona</i>	<i>rākau</i>
<i>rakuraku</i>	<i>rangatahi</i>	<i>rangi</i>
<i>rangimārie</i>	<i>rapa</i>	<i>raro</i>
<i>rātou</i>	<i>rau</i>	<i>rāua</i>
<i>rawa</i>	<i>reo</i>	<i>rere</i>
<i>rerekē</i>	<i>rima</i>	<i>ringaringa</i>
<i>rite</i>	<i>roa</i>	<i>rongoa</i>
<i>rongonui</i>	<i>rori</i>	<i>rorohiko</i>
<i>roto</i>	<i>rua</i>	<i>rūha</i>
<i>rūma</i>	<i>runga</i>	<i>tā</i>
<i>tae/tāe</i>	<i>tāea</i>	<i>taha</i>
<i>tahi</i>	<i>taimana</i>	<i>taina</i>
<i>Tainui</i>	<i>Taite</i>	<i>tākaro</i>
<i>take</i>	<i>Tākitimu</i>	<i>taku/tāku</i>
<i>tama</i>	<i>tamaiti</i>	<i>tamariki</i>
<i>tana/tāna</i>	<i>taniwha</i>	<i>tangata</i>
<i>tangi</i>	<i>tangohia</i>	<i>taonga</i>
<i>tapatoru</i>	<i>tēpeka</i>	<i>taputapu</i>
<i>taringa</i>	<i>tātou</i>	<i>tau</i>
<i>tautoko</i>	<i>te</i>	<i>tekau</i>
<i>tēnei</i>	<i>tēneti</i>	<i>tēpu</i>
<i>tērā</i>	<i>tere</i>	<i>Te Tai Hauāuru</i>
<i>Te Tai Tokerau</i>	<i>tētahi</i>	<i>tiaki</i>
<i>tiakina</i>	<i>tiki</i>	<i>tīmata</i>
<i>tīmatanga</i>	<i>tina</i>	<i>tīnana</i>

Continued from previous page

<i>tino</i>	<i>tipu</i>	<i>titiro</i>
<i>to/tō</i>	<i>toa</i>	<i>tohutohu</i>
<i>Tokomaru</i>	<i>tokotoko</i>	<i>toku/tōku</i>
<i>tōna</i>	<i>tonu</i>	<i>toru</i>
<i>tuakana</i>	<i>tuku</i>	<i>tuitui</i>
<i>Tūrei</i>	<i>tū</i>	<i>tūtaki</i>
<i>tūpuna</i>	<i>tutu</i>	<i>ū</i>
<i>ūkaipo</i>	<i>uki</i>	<i>wā</i>
<i>waea</i>	<i>waewae</i>	<i>waha</i>
<i>wahanga</i>	<i>wāhi</i>	<i>waho</i>
<i>wai</i>	<i>waka</i>	<i>wana</i>
<i>waru</i>	<i>Wenerei</i>	<i>wēra</i>
<i>wero</i>	<i>whā</i>	<i>whaea</i>
<i>whai</i>	<i>whakaaro</i>	<i>whakaata</i>
<i>whakaatu</i>	<i>whakahāwea</i>	<i>whakakā</i>
<i>whakapai</i>	<i>whakapakari</i>	<i>whakarere</i>
<i>whakarongo</i>	<i>whakatā</i>	<i>whakatūpato</i>
<i>whakawhiti</i>	<i>whāngai</i>	<i>whāngaitia</i>
<i>whare</i>	<i>wharepaku</i>	<i>whāriki</i>
<i>whea</i>	<i>whero</i>	<i>whēua</i>
<i>whenua</i>	<i>Whiringā-a-nuku</i>	<i>whiti</i>
<i>whitu</i>	<i>whiu</i>	<i>whiua</i>
<i>whutupāoro</i>	<i>wiki</i>	<i>wini</i>
<i>wiriwiri</i>	-	

Vocabulary copied by children in 6.5 year age category

<i>a/ā</i>	<i>ae</i>	<i>aha</i>
<i>ahau</i>	<i>āhua</i>	<i>āhuatanga</i>
<i>ai</i>	<i>aihikirīmi</i>	<i>aku/āku</i>
<i>ana/āna</i>	<i>ānuhe</i>	<i>ao</i>
<i>Aotearoa</i>	<i>āpōpō</i>	<i>āporo</i>
<i>ara</i>	<i>aroa</i>	<i>ata/āta</i>
<i>ātaahua</i>	<i>atarau</i>	<i>atawhai</i>
<i>atu</i>	<i>au</i>	<i>aute</i>
<i>awa</i>	<i>āwhina</i>	<i>e</i>

Continued from previous page

<i>eke</i>	<i>ēnei</i>	<i>engari</i>
<i>ēra</i>	<i>ētahi</i>	<i>hā</i>
<i>haere</i>	<i>haerenga</i>	<i>Hamutana</i>
<i>hanga</i>	<i>hangarau</i>	<i>hāngi</i>
<i>hao</i>	<i>hapa</i>	<i>hapū</i>
<i>harakeke</i>	<i>Hātarei</i>	<i>hāte</i>
<i>hauā</i>	<i>haututu</i>	<i>he/hē</i>
<i>hea</i>	<i>hei</i>	<i>heke</i>
<i>hēki</i>	<i>hemo</i>	<i>Here-turi-kōka</i>
<i>hīkoi</i>	<i>hingareti</i>	<i>hīpi</i>
<i>hoa</i>	<i>hoatu</i>	<i>hoe</i>
<i>hōhā</i>	<i>hoiho</i>	<i>hoki</i>
<i>hoko</i>	<i>Hōngongoi</i>	<i>horo</i>
<i>horoi</i>	<i>hū</i>	<i>hūmārie</i>
<i>hunga</i>	<i>i</i>	<i>ia</i>
<i>iho</i>	<i>ihu</i>	<i>ika</i>
<i>ina</i>	<i>ināiane</i>	<i>inanahi</i>
<i>ingoa</i>	<i>Īniana</i>	<i>inu</i>
<i>ipu</i>	<i>iri</i>	<i>iti</i>
<i>iwa</i>	<i>iwi/iwi</i>	<i>ka</i>
<i>kaha</i>	<i>kahurangi</i>	<i>kai</i>
<i>kaiako</i>	<i>kaimoana</i>	<i>kāinga</i>
<i>kaingia</i>	<i>kaka</i>	<i>kākahu</i>
<i>kākāriki</i>	<i>kanohi</i>	<i>kāore</i>
<i>karaka</i>	<i>karakia</i>	<i>karanga</i>
<i>karāone</i>	<i>kare</i>	<i>karu</i>
<i>kata</i>	<i>kātahi</i>	<i>katoa</i>
<i>kau</i>	<i>kaua</i>	<i>kaukau</i>
<i>kaupapa</i>	<i>kēhua</i>	<i>kei</i>
<i>keke/kēkē</i>	<i>kēmu</i>	<i>kete</i>
<i>kereru</i>	<i>ki/kī</i>	<i>kia</i>
<i>kihi</i>	<i>kiki</i>	<i>kikorangi</i>
<i>Kīngi</i>	<i>kimi</i>	<i>kino</i>
<i>kiri</i>	<i>kite</i>	<i>ko</i>
<i>koa</i>	<i>kōanga</i>	<i>koe</i>
<i>koha</i>	<i>Kōhanga</i>	<i>kōhatu</i>
<i>kohi</i>	<i>Kohitātea</i>	<i>koianake</i>

Continued from previous page

<i>kōioio</i>	<i>kōpaki</i>	<i>kore</i>
<i>kōrero</i>	<i>kori</i>	<i>koro</i>
<i>koti</i>	<i>kōtiro</i>	<i>kōtuku</i>
<i>kōura</i>	<i>kōwhai</i>	<i>kua</i>
<i>kuaha</i>	<i>kūao</i>	<i>kuhu</i>
<i>kūmara</i>	<i>kūmea</i>	<i>kupu</i>
<i>kura</i>	<i>kutikuti</i>	<i>ma/mā</i>
<i>maha</i>	<i>mahana</i>	<i>mahi</i>
<i>māhita</i>	<i>māhunga</i>	<i>māhuri</i>
<i>Māhuru</i>	<i>mai</i>	<i>māka</i>
<i>makawe</i>	<i>makimaki</i>	<i>maku/māku</i>
<i>Māmā/māmā</i>	<i>mana/māna</i>	<i>manawa</i>
<i>Mane</i>	<i>Mangamuka</i>	<i>mano</i>
<i>manu</i>	<i>Māori</i>	<i>māpere</i>
<i>marae</i>	<i>maranga</i>	<i>māro</i>
<i>māroke</i>	<i>mata</i>	<i>matakite</i>
<i>mātakitaki</i>	<i>Matamata</i>	<i>matapihi</i>
<i>mate</i>	<i>mātou</i>	<i>matua/mātua</i>
<i>mau/māu</i>	<i>maumahara</i>	<i>maunga</i>
<i>Maungawhau</i>	<i>māuiui</i>	<i>māwhero</i>
<i>me/mē</i>	<i>mīharo</i>	<i>mihi</i>
<i>mīhini</i>	<i>miki</i>	<i>miraka</i>
<i>mirimiri</i>	<i>mita</i>	<i>mīti</i>
<i>mitimiti</i>	<i>mō</i>	<i>moana</i>
<i>moata</i>	<i>moe</i>	<i>moeahi</i>
<i>moenga</i>	<i>mōhio</i>	<i>mokopuna</i>
<i>momona</i>	<i>moni</i>	<i>moni</i>
<i>more</i>	<i>moumou</i>	<i>mutunga</i>
<i>nā</i>	<i>nake</i>	<i>nama</i>
<i>nāna</i>	<i>nanekoti</i>	<i>nā te mea</i>
<i>nawe</i>	<i>neke</i>	<i>netipāoro</i>
<i>ngā</i>	<i>ngāhere</i>	<i>ngāngara</i>
<i>ngaro</i>	<i>ngaru</i>	<i>Ngāruawāhia</i>
<i>ngata</i>	<i>ngenge</i>	<i>ngehengehe</i>
<i>ngēri</i>	<i>ngira</i>	<i>ngoki</i>
<i>ngōngoro</i>	<i>ngore</i>	<i>ngote</i>

Continued from previous page

<i>ngunguru</i>	<i>ngutu</i>	<i>niho</i>
<i>noho</i>	<i>nohotahitanga</i>	<i>nono</i>
<i>nui</i>	<i>nuku</i>	<i>o/ō</i>
<i>oho</i>	<i>ohore</i>	<i>ohoo</i>
<i>oku/ōku</i>	<i>oma</i>	<i>ōna</i>
<i>ora</i>	<i>oranga</i>	<i>pā</i>
<i>pahi/pāhi</i>	<i>pahiketepāoro</i>	<i>pai</i>
<i>paihikara</i>	<i>paipa</i>	<i>paka</i>
<i>pakaru</i>	<i>pakitarā</i>	<i>paku</i>
<i>pāmu</i>	<i>panana</i>	<i>panekoti</i>
<i>panepane</i>	<i>pango</i>	<i>pānui</i>
<i>paopao</i>	<i>Pāpā/papa</i>	<i>pāpāringa</i>
<i>Papatūānuku</i>	<i>pāpura</i>	<i>Paraire</i>
<i>parakuihi</i>	<i>paraoa</i>	<i>parāone</i>
<i>pārekareka</i>	<i>pātai</i>	<i>patu/pātū</i>
<i>pau</i>	<i>pea</i>	<i>peita</i>
<i>pēkana</i>	<i>peke</i>	<i>pene</i>
<i>penehinu</i>	<i>pēpi/pēpē/pīpī</i>	<i>pere</i>
<i>petapeta</i>	<i>pihikete</i>	<i>piki</i>
<i>pikinga</i>	<i>pikitia</i>	<i>piko</i>
<i>pīnati</i>	<i>pipi</i>	<i>Pīpiki</i>
<i>pīpīwharau</i>	<i>pīrangi</i>	<i>pirau</i>
<i>piri</i>	<i>piti</i>	<i>pō</i>
<i>poaka</i>	<i>poi</i>	<i>pokapoka</i>
<i>pokohiwi</i>	<i>pōtae</i>	<i>Pōtatau</i>
<i>pōtiki</i>	<i>poto</i>	<i>pouaka</i>
<i>poukena</i>	<i>pū</i>	<i>puare</i>
<i>pukapuka</i>	<i>puku</i>	<i>punakai</i>
<i>pūpū</i>	<i>pupuri</i>	<i>purei</i>
<i>puta</i>	<i>pūtaka</i>	<i>putiputi</i>
<i>ra/rā</i>	<i>Rāhoroi</i>	<i>rākau</i>
<i>rakuraku</i>	<i>rāno</i>	<i>rangatahi</i>
<i>rangi</i>	<i>Ranginui</i>	<i>rāpeti</i>
<i>raro</i>	<i>raruraru</i>	<i>rāto</i>
<i>rau</i>	<i>rāua</i>	<i>rawa</i>
<i>rawe</i>	<i>reira</i>	<i>reka</i>
<i>reo</i>	<i>rere</i>	<i>reta</i>

Continued from previous page

<i>rima</i>	<i>ringaringa</i>	<i>rite</i>
<i>roa</i>	<i>rongoa</i>	<i>rongonui</i>
<i>rori</i>	<i>rorohiko</i>	<i>roto</i>
<i>rua/rūa</i>	<i>rūha</i>	<i>ruma</i>
<i>runga</i>	<i>tae/tāe</i>	<i>tāea</i>
<i>taha</i>	<i>taimana</i>	<i>Taite</i>
<i>tākaro</i>	<i>take</i>	<i>taku/tāku</i>
<i>tākuta</i>	<i>tama</i>	<i>tamaiti</i>
<i>tamariki</i>	<i>tana/tāna</i>	<i>tāne</i>
<i>taniwha</i>	<i>tangata</i>	<i>tangi</i>
<i>tango/tangohia</i>	<i>taonga</i>	<i>tapatoru</i>
<i>tapu</i>	<i>taputapu</i>	<i>tara</i>
<i>tarai</i>	<i>tarau</i>	<i>taringa</i>
<i>tātou</i>	<i>tau</i>	<i>tauira</i>
<i>tautoko</i>	<i>tawhito</i>	<i>te</i>
<i>teina</i>	<i>tēnei</i>	<i>tēneti</i>
<i>tēpu</i>	<i>tere</i>	<i>tētahi</i>
<i>tērā</i>	<i>tiakina</i>	<i>tihate</i>
<i>tika</i>	<i>tikanga</i>	<i>tiki</i>
<i>tīmata</i>	<i>timatanga</i>	<i>tina</i>
<i>tīnana</i>	<i>tino</i>	<i>tipu</i>
<i>tītī</i>	<i>titiro</i>	<i>tō</i>
<i>toa</i>	<i>tohutohu</i>	<i>tokotoko</i>
<i>toku/tōku</i>	<i>tōna</i>	<i>tonu</i>
<i>torotoro</i>	<i>toru</i>	<i>tōu</i>
<i>tū</i>	<i>tua</i>	<i>tuakana</i>
<i>tuhi</i>	<i>tuku</i>	<i>tuitui</i>
<i>tūpuna</i>	<i>ture</i>	<i>Tūrei</i>
<i>tūroro</i>	<i>tūru</i>	<i>tūtaki</i>
<i>tutu</i>	<i>ū</i>	<i>ua</i>
<i>ure</i>	<i>ūkaipo</i>	<i>uki</i>
<i>ūkui</i>	<i>wā</i>	<i>waewae</i>
<i>waha</i>	<i>wāhi</i>	<i>waho</i>
<i>wai</i>	<i>waiho</i>	<i>waingaro</i>
<i>waka</i>	<i>wakarereangi</i>	<i>wōnati</i>
<i>wareware</i>	<i>waru</i>	<i>Wenerei</i>
<i>wenewene</i>	<i>wera</i>	<i>wero</i>

Continued from previous page

<i>whā</i>	<i>whaea</i>	<i>whai</i>
<i>whakaaro</i>	<i>whakaata</i>	<i>whakaeke</i>
<i>whakahōhā</i>	<i>whakahemohemo</i>	<i>whakakā</i>
<i>whakamutunga</i>	<i>whakapai</i>	<i>whakaparu</i>
<i>whakapiri</i>	<i>whakapono</i>	<i>whakapumautia</i>
<i>whakarere</i>	<i>whakarongo</i>	<i>whakatā</i>
<i>whakatorotoro</i>	<i>whakatū</i>	<i>whakatūpato</i>
<i>whakawhiti</i>	<i>whana</i>	<i>whangai/whāngai</i>
<i>whāngaita</i>	<i>whare</i>	<i>whatu</i>
<i>whawhai</i>	<i>whea</i>	<i>whero/whēro</i>
<i>wheua</i>	<i>whenua</i>	<i>whiti</i>
<i>whitu</i>	<i>whiua</i>	<i>whiwhi</i>
<i>whutupaoro</i>	<i>wiki</i>	<i>wini</i>
<i>wiriwiri</i>	<i>wūru</i>	

Vocabulary common across samples of independently written work by children in 6.5 year age category

<i>a/ā</i>	<i>aha</i>	<i>āhau</i>
<i>āhua</i>	<i>āhuatanga</i>	<i>ai</i>
<i>ana/āna</i>	<i>ao</i>	<i>Aotearoa</i>
<i>ata/āta</i>	<i>ātaahua</i>	<i>atarau</i>
<i>atawhai</i>	<i>atu</i>	<i>au</i>
<i>aute</i>	<i>awa</i>	<i>āwhina</i>
<i>e</i>	<i>engari</i>	<i>ētahi</i>
<i>hā</i>	<i>haere</i>	<i>hanga</i>
<i>hangarau</i>	<i>hapa</i>	<i>harakeke</i>
<i>haututu</i>	<i>he/hē</i>	<i>heke/hēki</i>
<i>Here-turi-kōka</i>	<i>hīpi</i>	<i>hoatu</i>
<i>hōhā</i>	<i>hoki</i>	<i>hoko</i>
<i>Hōngongoi</i>	<i>horoi</i>	<i>i</i>
<i>ia</i>	<i>iho</i>	<i>ihu</i>
<i>ina</i>	<i>ingoa</i>	<i>inu</i>
<i>iti</i>	<i>iwa</i>	<i>ka</i>
<i>kaha</i>	<i>kahurangi</i>	<i>kai</i>
<i>kaiako</i>	<i>kāinga</i>	<i>kaingia</i>

Vocabulary common across samples of independently written work by children in 6.5 year age category continued from previous page

<i>kākahu</i>	<i>kākāriki</i>	<i>karāone</i>
<i>karu</i>	<i>katoa</i>	<i>kau</i>
<i>kaua</i>	<i>kaupapa</i>	<i>kei</i>
<i>keke/kēkē</i>	<i>ki/kī</i>	<i>kia</i>
<i>kikorangi</i>	<i>kimi</i>	<i>kino</i>
<i>kite</i>	<i>ko</i>	<i>koa</i>
<i>koe</i>	<i>Kōhanga</i>	<i>kōhatu</i>
<i>kohi/kohikohi</i>	<i>kōioio</i>	<i>kore</i>
<i>kōrero</i>	<i>koro</i>	<i>kūao</i>
<i>kutikuti</i>	<i>ma/mā</i>	<i>maha</i>
<i>mahana</i>	<i>mahi</i>	<i>māhita</i>
<i>Māhuru</i>	<i>mai</i>	<i>makawe</i>
<i>maḡu/māku</i>	<i>Māmā/māmā</i>	<i>Mane</i>
<i>manu</i>	<i>marae</i>	<i>maranga</i>
<i>mātakitaki</i>	<i>mate</i>	<i>mātou</i>
<i>matua/mātua</i>	<i>mau/māu</i>	<i>māuiui</i>
<i>māwhero</i>	<i>me/mē</i>	<i>mea</i>
<i>menemene</i>	<i>miki</i>	<i>miraka</i>
<i>miri/mirimiri</i>	<i>mīti/mitimiti</i>	<i>mō</i>
<i>moe</i>	<i>moenga</i>	<i>mōhio</i>
<i>momona</i>	<i>moni</i>	<i>moumou</i>
<i>nā</i>	<i>nama</i>	<i>nāna</i>
<i>ngā</i>	<i>ngaro</i>	<i>ngira</i>
<i>noho</i>	<i>nono</i>	<i>nui</i>
<i>o/ō</i>	<i>oho</i>	<i>ohore</i>
<i>oku/ōku</i>	<i>oma</i>	<i>ora</i>
<i>oranga</i>	<i>pā</i>	<i>pai</i>
<i>paihikara</i>	<i>paipa</i>	<i>paka</i>
<i>pakitara</i>	<i>paku</i>	<i>panana</i>
<i>panepane</i>	<i>pango</i>	<i>pānui</i>
<i>paopao</i>	<i>Pāpā/papa</i>	<i>pāpāringa</i>
<i>pāpura</i>	<i>Paraire</i>	<i>parakuihi</i>
<i>paraoa</i>	<i>paraone</i>	<i>pārekareka</i>
<i>pātai</i>	<i>peita</i>	<i>pēkana</i>
<i>peke</i>	<i>penehinu</i>	<i>pēpi/pēpē</i>
<i>pihikete</i>	<i>pipi</i>	<i>Pipiri</i>
<i>pīpīwharauoa</i>	<i>pīrangi</i>	<i>pirau</i>

Vocabulary common across samples of independently written work by children in 6.5 year age category continued from previous page

<i>piti</i>	<i>pō</i>	<i>poaka</i>
<i>poi</i>	<i>pōro</i>	<i>pōtae</i>
<i>pōtatau</i>	<i>poto</i>	<i>pouaka</i>
<i>pukapuka</i>	<i>puku</i>	<i>punakai</i>
<i>pūpū</i>	<i>pupuri</i>	<i>purei</i>
<i>puta</i>	<i>ra/rā</i>	<i>rākau</i>
<i>rangi</i>	<i>raro</i>	<i>rātou</i>
<i>rau</i>	<i>rāua</i>	<i>reo</i>
<i>rere</i>	<i>rima</i>	<i>ringaringa</i>
<i>rite</i>	<i>roa</i>	<i>rongoa</i>
<i>rongonui</i>	<i>rori</i>	<i>rorohiko</i>
<i>roto</i>	<i>rūma</i>	<i>runga</i>
<i>tae/tāe</i>	<i>taha</i>	<i>Taite</i>
<i>take</i>	<i>taku/tāku</i>	<i>tama</i>
<i>tamaiti</i>	<i>tamariki</i>	<i>taniwha</i>
<i>tangata</i>	<i>tangi</i>	<i>tangohia</i>
<i>tapatoru</i>	<i>taputapu</i>	<i>taringa</i>
<i>tau</i>	<i>te</i>	<i>tēnei</i>
<i>tēpu</i>	<i>tere</i>	<i>tētahi</i>
<i>tiki</i>	<i>tīmata</i>	<i>tina</i>
<i>tīnana</i>	<i>tino</i>	<i>titiro</i>
<i>tō</i>	<i>toa</i>	<i>tohutohu</i>
<i>toku/tōku</i>	<i>tōna</i>	<i>tonu</i>
<i>toru</i>	<i>tōu</i>	<i>tuakana</i>
<i>tūpuna</i>	<i>tūru</i>	<i>Tūrei</i>
<i>tūtaki</i>	<i>tutu</i>	<i>ū</i>
<i>ūkaipo</i>	<i>wā</i>	<i>waea</i>
<i>wāhi</i>	<i>waho</i>	<i>wai</i>
<i>waka</i>	<i>wakarererangi</i>	<i>waru</i>
<i>whā</i>	<i>Whaea</i>	<i>whakaaro</i>
<i>whakaata</i>	<i>whakapai</i>	<i>whakapiri</i>
<i>whakarere</i>	<i>whakarongo</i>	<i>whakatā</i>
<i>whakatū</i>	<i>whakawhiti</i>	<i>whāngaitia</i>
<i>whare</i>	<i>whatu</i>	<i>whea</i>
<i>whero/whēro</i>	<i>whitu</i>	<i>whiua</i>
<i>whiwhi</i>	<i>wini</i>	<i>wūru</i>

7.0 YEAR AGE CATEGORY

Vocabulary written independently by children in 7.0 year age category

<i>a/ā</i>	<i>aha</i>	<i>ahau</i>
<i>Ahitereiria</i>	<i>āhua</i>	<i>āhuatanga</i>
<i>Akarana</i>	<i>ake</i>	<i>aku/āku</i>
<i>ana/āna</i>	<i>ao</i>	<i>Aotearoa</i>
<i>āpōpō</i>	<i>ara/arā</i>	<i>aroha</i>
<i>ata/āta</i>	<i>ātaahua</i>	<i>atawhai</i>
<i>atu</i>	<i>au</i>	<i>aute</i>
<i>awa</i>	<i>āwhina</i>	<i>e</i>
<i>eke</i>	<i>ēnei</i>	<i>engari</i>
<i>ēra</i>	<i>ētahi</i>	<i>hā</i>
<i>haere</i>	<i>haerenga</i>	<i>Hamutana</i>
<i>Hanakōkō</i>	<i>hanga</i>	<i>hangaia</i>
<i>hangarau</i>	<i>hāngi</i>	<i>hao</i>
<i>hapa</i>	<i>hapū</i>	<i>hāte</i>
<i>haututu</i>	<i>he/hē</i>	<i>hea</i>
<i>hei</i>	<i>heke</i>	<i>hemo</i>
<i>Here-turi-kōka</i>	<i>hīkoi</i>	<i>hipa</i>
<i>hīpi</i>	<i>hoa</i>	<i>hoatu</i>
<i>hoe</i>	<i>hōhā</i>	<i>hoki</i>
<i>hoko</i>	<i>Hōngongoi</i>	<i>horo</i>
<i>horoi</i>	<i>hū</i>	<i>hūmārie</i>
<i>hunga</i>	<i>huri</i>	<i>i</i>
<i>ia</i>	<i>ihi</i>	<i>iho</i>
<i>ihu</i>	<i>ina</i>	<i>ināiane</i>
<i>inanahi</i>	<i>ingoa</i>	<i>iwa</i>
<i>ka</i>	<i>kaha</i>	<i>kai</i>
<i>kāinga</i>	<i>kāingia</i>	<i>kākahu</i>
<i>kāore</i>	<i>karaka</i>	<i>karakia</i>
<i>karanga</i>	<i>kare</i>	<i>karu</i>
<i>kata</i>	<i>kātahi</i>	<i>katoa</i>
<i>kaukau</i>	<i>kaupapa</i>	<i>kē</i>
<i>kēhua</i>	<i>kei</i>	<i>keke/kēkē</i>
<i>kēmu</i>	<i>kete</i>	<i>kereru</i>

Continued from previous page

<i>ki/kī</i>	<i>kia</i>	<i>kihi</i>
<i>kiki</i>	<i>Kīngi</i>	<i>kino</i>
<i>kite</i>	<i>ko</i>	<i>koa</i>
<i>kōanga</i>	<i>koe</i>	<i>koha</i>
<i>Kōhanga</i>	<i>kōhatu</i>	<i>kohi</i>
<i>koianake</i>	<i>kōioio</i>	<i>kokongā</i>
<i>kōpaki</i>	<i>kore</i>	<i>kōrero</i>
<i>korī</i>	<i>koro</i>	<i>koru</i>
<i>kōti</i>	<i>kōtiro</i>	<i>kōtuku</i>
<i>kōura</i>	<i>kōwhai</i>	<i>kua</i>
<i>kuaha</i>	<i>kūmara</i>	<i>kūmea</i>
<i>kupu</i>	<i>kura</i>	<i>ma/mā</i>
<i>maha</i>	<i>mahana</i>	<i>mahi</i>
<i>māhita</i>	<i>māhunga</i>	<i>māhuri</i>
<i>Māhuru</i>	<i>mai</i>	<i>māka</i>
<i>makawe</i>	<i>makimaki</i>	<i>maku/māku</i>
<i>Māmā/māmā</i>	<i>mana/māna</i>	<i>manawa</i>
<i>Mane</i>	<i>manu</i>	<i>Māori</i>
<i>māpere</i>	<i>maranga</i>	<i>māro</i>
<i>māroke</i>	<i>mata</i>	<i>mātakitaki</i>
<i>matapihi</i>	<i>matau</i>	<i>mate</i>
<i>mātou</i>	<i>matua/mātua</i>	<i>mau/māu</i>
<i>maumahara</i>	<i>māwhero</i>	<i>me/mē</i>
<i>meā</i>	<i>meke/mekemeke</i>	<i>miēre</i>
<i>mīharo</i>	<i>mihi</i>	<i>mīhini</i>
<i>miraka</i>	<i>mirimiri</i>	<i>mita</i>
<i>mitimiti</i>	<i>mō</i>	<i>moana</i>
<i>moata</i>	<i>moe</i>	<i>moeahi</i>
<i>moenga</i>	<i>mōhio</i>	<i>mokemoke</i>
<i>mokopuna</i>	<i>momo</i>	<i>mōna</i>
<i>moni</i>	<i>more</i>	<i>motoka</i>
<i>moumou</i>	<i>muri</i>	<i>mutu</i>
<i>mutunga</i>	<i>nā</i>	<i>nama</i>
<i>nāna</i>	<i>nānekoti</i>	<i>nā te mea</i>
<i>nawe</i>	<i>neke</i>	<i>niho</i>
<i>ngā</i>	<i>ngaro</i>	<i>ngata</i>
<i>Nōema</i>	<i>noho</i>	<i>nuku</i>

Continued from previous page

<i>o/ō</i>	<i>oho</i>	<i>ohooho</i>
<i>oku/ōku</i>	<i>oma</i>	<i>ora</i>
<i>oranga</i>	<i>pā</i>	<i>pahi/pāhi</i>
<i>pahiketepōro</i>	<i>pakaru</i>	<i>pakitara</i>
<i>pai</i>	<i>paku</i>	<i>pāmu</i>
<i>panepane</i>	<i>panekoti</i>	<i>pango</i>
<i>pānui -</i>	<i>Pāpā/papa</i>	<i>Papatūānuku</i>
<i>Paraire</i>	<i>parakuihi</i>	<i>paraoa</i>
<i>pārekareka</i>	<i>pāreti</i>	<i>patu/pātū</i>
<i>pau</i>	<i>peita</i>	<i>peke</i>
<i>pene</i>	<i>pepa</i>	<i>pēpē/pēpi/pīpī</i>
<i>pere</i>	<i>pihi</i>	<i>pikitia</i>
<i>piko</i>	<i>pīnati</i>	<i>pipi</i>
<i>pīrangī</i>	<i>piti</i>	<i>pītiti</i>
<i>pō</i>	<i>poaka</i>	<i>pokohiwi</i>
<i>pōro</i>	<i>pōti</i>	<i>pōtiki</i>
<i>poto</i>	<i>pouaka</i>	<i>poukera</i>
<i>pū</i>	<i>puare</i>	<i>pukapuka</i>
<i>puku</i>	<i>punakai</i>	<i>punaora</i>
<i>puni</i>	<i>pupuri</i>	<i>pūtake</i>
<i>purei</i>	<i>puta</i>	<i>ra/rā</i>
<i>raiona</i>	<i>rākau</i>	<i>rakuraku</i>
<i>rāno</i>	<i>rangi</i>	<i>Ranginui</i>
<i>rare</i>	<i>raro</i>	<i>raruraru</i>
<i>rātou</i>	<i>rāua</i>	<i>rawa</i>
<i>rawe</i>	<i>reira</i>	<i>reka</i>
<i>reo</i>	<i>rere</i>	<i>reta</i>
<i>rima</i>	<i>ringaringa</i>	<i>rite</i>
<i>roa</i>	<i>rorohiko</i>	<i>roto</i>
<i>rua/rūa</i>	<i>rūha</i>	<i>rūma</i>
<i>runga</i>	<i>tae</i>	<i>tāea</i>
<i>taha</i>	<i>tai</i>	<i>taimana</i>
<i>Taite</i>	<i>tākaro</i>	<i>take</i>
<i>taku/tāku</i>	<i>tākuta</i>	<i>tama</i>
<i>tamaiti</i>	<i>tamariki</i>	<i>tana/tāna</i>
<i>taniwha</i>	<i>tangata</i>	<i>tangi</i>
<i>tango</i>	<i>taonga</i>	<i>taputapu</i>

Continued from previous page

<i>tara</i>	<i>taringa</i>	<i>tātou</i>
<i>tau</i>	<i>tauirā</i>	<i>tautoko</i>
<i>tawhito</i>	<i>te</i>	<i>tekau</i>
<i>tēnā</i>	<i>tēnei</i>	<i>tērā</i>
<i>tetahi</i>	<i>tiakina</i>	<i>tīhake</i>
<i>tika</i>	<i>tikanga</i>	<i>tiki</i>
<i>tīmata</i>	<i>tina</i>	<i>tinana</i>
<i>tinu</i>	<i>tipu</i>	<i>titiro</i>
<i>to/tō</i>	<i>toa</i>	<i>tokotoko</i>
<i>toku/tōku</i>	<i>tōna</i>	<i>tono</i>
<i>tonu</i>	<i>torotoro</i>	<i>toru</i>
<i>tōu</i>	<i>tū</i>	<i>tuhi</i>
<i>tuitui</i>	<i>tuku</i>	<i>ture</i>
<i>Tūrei</i>	<i>tūtaki</i>	<i>tūroro</i>
<i>ū</i>	<i>ua</i>	<i>uira</i>
<i>ūkaipō</i>	<i>wā</i>	<i>waewae</i>
<i>waha</i>	<i>waho</i>	<i>wai</i>
<i>waiho</i>	<i>waka</i>	<i>wareware</i>
<i>waru</i>	<i>Wenerei</i>	<i>wera</i>
<i>wero</i>	<i>Whaea</i>	<i>whai</i>
<i>whakaaro</i>	<i>whakaata</i>	<i>whakahōhā</i>
<i>whakakā</i>	<i>whana</i>	<i>whangai/whāngai</i>
<i>whāngaitia</i>	<i>whakaeke</i>	<i>whakaparu</i>
<i>whakaponu</i>	<i>whakarere</i>	<i>whakarongo</i>
<i>whakatā</i>	<i>whakatū</i>	<i>whakawhiti</i>
<i>whare</i>	<i>whawhai</i>	<i>whenua</i>
<i>whero/whēro</i>	<i>whitu</i>	<i>whiua</i>
<i>whiuwhiu</i>	<i>whiwhi</i>	<i>whutupāoro</i>
<i>wiki</i>	<i>wini</i>	<i>wiriwiri</i>
<i>wūru</i>		

Vocabulary copied by children in 7.0 year age category

<i>a/ā</i>	<i>ai</i>	<i>aihikirīmi</i>
<i>ana/āna</i>	<i>aroa</i>	<i>ātaahua</i>
<i>e</i>	<i>ētahi</i>	<i>hao</i>
<i>Hamutana</i>	<i>hāpū</i>	<i>he/hē</i>

Continued from previous page

<i>hemo</i>	<i>hingareti</i>	<i>hīpi</i>
<i>hoa</i>	<i>hoe</i>	<i>hōhā</i>
<i>hoki</i>	<i>horo</i>	<i>i</i>
<i>ia</i>	<i>ika</i>	<i>inanahi</i>
<i>Iniana</i>	<i>inu</i>	<i>ipu</i>
<i>iri</i>	<i>iwa</i>	<i>iwi/iwi</i>
<i>ka</i>	<i>kaha</i>	<i>kai</i>
<i>kāinga</i>	<i>kāore</i>	<i>kapu</i>
<i>karanga</i>	<i>karu</i>	<i>katoa</i>
<i>kaua</i>	<i>kaupapa</i>	<i>kereru</i>
<i>kete</i>	<i>ki/kī</i>	<i>kia</i>
<i>kiki</i>	<i>kiki</i>	<i>kino</i>
<i>Kīngi</i>	<i>kiri</i>	<i>ko</i>
<i>kōanga</i>	<i>koha</i>	<i>Kōhanga</i>
<i>kōhatu</i>	<i>kohi</i>	<i>Kohitātea</i>
<i>koianake</i>	<i>kōioio</i>	<i>kokongā</i>
<i>kore</i>	<i>kōrero</i>	<i>koro</i>
<i>koru</i>	<i>kōtiro</i>	<i>kua</i>
<i>kuhu</i>	<i>kūmara</i>	<i>kupu</i>
<i>kura</i>	<i>mahana</i>	<i>mahi</i>
<i>māhita</i>	<i>māhuri</i>	<i>Māhuru</i>
<i>mai</i>	<i>māka</i>	<i>makimaki</i>
<i>Māmā/māmā</i>	<i>Mane</i>	<i>māpere</i>
<i>mata</i>	<i>matapihi</i>	<i>mātou</i>
<i>matua/mātua</i>	<i>mau/māu</i>	<i>maunga</i>
<i>me/mē</i>	<i>meke/mekemeke</i>	<i>miēro</i>
<i>mīharo</i>	<i>mihi</i>	<i>mihini</i>
<i>miraka</i>	<i>mirimiri</i>	<i>mita</i>
<i>mīti</i>	<i>mitimiti</i>	<i>moata</i>
<i>moeahi</i>	<i>mokopuna</i>	<i>momi</i>
<i>more</i>	<i>motoka</i>	<i>mutunga</i>
<i>nā</i>	<i>nake</i>	<i>nama</i>
<i>nanekoti</i>	<i>nawe</i>	<i>neke</i>
<i>ngā</i>	<i>ngāhere</i>	<i>ngāngara</i>
<i>ngaro</i>	<i>ngaru</i>	<i>Ngāruawāhia</i>
<i>ngata</i>	<i>ngēngē</i>	<i>ngehengehe</i>
<i>ngēri</i>	<i>ngira</i>	<i>ngoki</i>

Continued from previous page

<i>ngōngoro</i>	<i>ngore</i>	<i>ngote</i>
<i>ngunguru</i>	<i>ngutu</i>	<i>niho</i>
<i>noho</i>	<i>nohotahitanga</i>	<i>nuku</i>
<i>olō</i>	<i>ohooho</i>	<i>ōna</i>
<i>ora</i>	<i>oranga</i>	<i>pahi/pāhi</i>
<i>pai</i>	<i>paipa</i>	<i>paku</i>
<i>pānui</i>	<i>paopao</i>	<i>Papatūānuku</i>
<i>Paraire</i>	<i>paraoa</i>	<i>pātai</i>
<i>pātene</i>	<i>peke</i>	<i>pene</i>
<i>pēpī/pēpē/pīpī</i>	<i>petapeta</i>	<i>piki</i>
<i>piko</i>	<i>pīnati</i>	<i>pipi</i>
<i>pīrangi</i>	<i>piri</i>	<i>poaka</i>
<i>poi</i>	<i>pokapoka</i>	<i>pōtae</i>
<i>poto</i>	<i>pū</i>	<i>pukapuka</i>
<i>punakai</i>	<i>punua</i>	<i>putiputi</i>
<i>ra/rā</i>	<i>rākau</i>	<i>rangatahi</i>
<i>rangimārie</i>	<i>reo</i>	<i>rūha</i>
<i>runga</i>	<i>taha</i>	<i>Taite</i>
<i>tama</i>	<i>tamaiti</i>	<i>tana/tāna</i>
<i>taniwha</i>	<i>tangata</i>	<i>taonga</i>
<i>tarau</i>	<i>tātou</i>	<i>tau</i>
<i>tautoko</i>	<i>teteina</i>	<i>tēnei</i>
<i>tēneti</i>	<i>tēpu</i>	<i>tērā</i>
<i>tētahi</i>	<i>tiakina</i>	<i>tiki</i>
<i>tipu</i>	<i>tohutohu</i>	<i>tōku</i>
<i>tono</i>	<i>toru</i>	<i>tua</i>
<i>tuakana</i>	<i>tūru</i>	<i>tūtaki</i>
<i>ūkaipo</i>	<i>waewae</i>	<i>waka</i>
<i>Wenerei</i>	<i>wera</i>	<i>whai</i>
<i>whakamutunga</i>	<i>whakapūmautia</i>	<i>whakarongo</i>
<i>whakatūpato</i>	<i>whangai/whāngai</i>	<i>whāngaitia</i>
<i>whero</i>	<i>whēua</i>	<i>whiti</i>
<i>wiki</i>	<i>wōnati</i>	

Vocabulary common across samples of independently written work by children in 7.0 year age category

<i>a/ā</i>	<i>ahau</i>	<i>āhua</i>
<i>āhuatanga</i>	<i>ana/āna</i>	<i>ao</i>
<i>Aotearoa</i>	<i>āpōpō</i>	<i>ara/arā</i>
<i>aroha</i>	<i>ata/āta</i>	<i>ātaahua</i>
<i>atawhai</i>	<i>au</i>	<i>awa</i>
<i>āwhina</i>	<i>e</i>	<i>eke</i>
<i>ēnei</i>	<i>engari</i>	<i>ēra</i>
<i>ētahi</i>	<i>hā</i>	<i>haere</i>
<i>haerenga</i>	<i>hanga</i>	<i>hangarau</i>
<i>hāngi</i>	<i>hapa</i>	<i>Hātarei</i>
<i>hāte</i>	<i>haututu</i>	<i>he/hē</i>
<i>hea</i>	<i>hei</i>	<i>heke</i>
<i>Here-turi-kōka</i>	<i>hīkoi</i>	<i>hipa</i>
<i>hīpi</i>	<i>hoa</i>	<i>hoatu</i>
<i>hōhā</i>	<i>hoki</i>	<i>hoko</i>
<i>Hōngongoi</i>	<i>horoi</i>	<i>hū</i>
<i>hunga</i>	<i>huri</i>	<i>i</i>
<i>iho</i>	<i>ihu</i>	<i>ina</i>
<i>ināiane</i>	<i>inanahi</i>	<i>ingoa</i>
<i>iwa</i>	<i>ka</i>	<i>kaha</i>
<i>kai</i>	<i>kāinga</i>	<i>kaingia</i>
<i>kākahu</i>	<i>kāore</i>	<i>karaka</i>
<i>karakia</i>	<i>karanga</i>	<i>kare</i>
<i>karu</i>	<i>kata</i>	<i>kātahi</i>
<i>katoa</i>	<i>kaukau</i>	<i>kaupapa</i>
<i>kēhua</i>	<i>kei</i>	<i>keke/kēkē</i>
<i>kēmu</i>	<i>kete</i>	<i>ki/kī</i>
<i>kia</i>	<i>kihi</i>	<i>kino</i>
<i>kīte</i>	<i>ko</i>	<i>koa</i>
<i>koe</i>	<i>koha</i>	<i>Kōhanga</i>
<i>kōhatu</i>	<i>kohi</i>	<i>kōpaki</i>
<i>kōrero</i>	<i>kori</i>	<i>Koro</i>
<i>kōtiro</i>	<i>kōtuku</i>	<i>kōura</i>
<i>kōwhai</i>	<i>kua</i>	<i>kuaha</i>

Vocabulary common across samples of independently written work by children in 7.0 year age category continued from previous page

<i>kūmea</i>	<i>Kura</i>	<i>ma/mā</i>
<i>maha</i>	<i>mahi</i>	<i>māhita</i>
<i>māhunga</i>	<i>Māhuru</i>	<i>mai</i>
<i>makawe</i>	<i>makimaki</i>	<i>maku/māku</i>
<i>Māmā/māmā</i>	<i>mana/māna</i>	<i>manawa</i>
<i>Mane</i>	<i>manu</i>	<i>Māori</i>
<i>maranga</i>	<i>māro</i>	<i>māroke</i>
<i>mātakitaki</i>	<i>matapihi</i>	<i>mate</i>
<i>mātou</i>	<i>maumahara</i>	<i>māwhero</i>
<i>me/mē</i>	<i>mea</i>	<i>mīhini</i>
<i>miraka</i>	<i>mīti</i>	<i>mō</i>
<i>moana</i>	<i>moe</i>	<i>moenga</i>
<i>mōhio</i>	<i>mokemoke</i>	<i>momo</i>
<i>mōna</i>	<i>moumou</i>	<i>muri</i>
<i>mutu</i>	<i>nā</i>	<i>nāna</i>
<i>nanekoti</i>	<i>nā te mea</i>	<i>ngā</i>
<i>ngaro</i>	<i>ngata</i>	<i>noho</i>
<i>o/ō</i>	<i>oho</i>	<i>oku/ōku</i>
<i>oma</i>	<i>ora</i>	<i>oranga</i>
<i>pahi/pāhi</i>	<i>pahiketepaoro</i>	<i>pakaru</i>
<i>pai</i>	<i>pāmu</i>	<i>panepane</i>
<i>panekoti</i>	<i>pango</i>	<i>pānui</i>
<i>Pāpā/papa</i>	<i>Paraire</i>	<i>paraoa</i>
<i>parakuihi</i>	<i>pārekareka</i>	<i>patu/pātū</i>
<i>pau</i>	<i>pea</i>	<i>peita</i>
<i>peke</i>	<i>pene</i>	<i>pēpi/pēpē</i>
<i>pikitia</i>	<i>pipi</i>	<i>pīrangī</i>
<i>pō</i>	<i>poaka</i>	<i>pokohiwi</i>
<i>pōtiki</i>	<i>poto</i>	<i>pouaka</i>
<i>poukena</i>	<i>puare</i>	<i>pukapuka</i>
<i>puku</i>	<i>pupuri</i>	<i>purei</i>
<i>puta</i>	<i>pūtake</i>	<i>ra/rā</i>
<i>rākau</i>	<i>rakuraku</i>	<i>rāno</i>
<i>rangi</i>	<i>Ranginui</i>	<i>rare</i>
<i>raro</i>	<i>raruraru</i>	<i>rātou</i>

Vocabulary common across samples of independently written work by children in 7.0 year age category continued from previous page

<i>rāua</i>	<i>rawa</i>	<i>rawe</i>
<i>reira</i>	<i>reka</i>	<i>rere</i>
<i>reta</i>	<i>ringaringa</i>	<i>rite</i>
<i>roa</i>	<i>rorohiko</i>	<i>roto</i>
<i>rua/rūa</i>	<i>rūma</i>	<i>runga</i>
<i>tae/tāe</i>	<i>tāea</i>	<i>taha</i>
<i>tai</i>	<i>Taite</i>	<i>tākaro</i>
<i>take</i>	<i>taku/tāku</i>	<i>tama</i>
<i>tamaiti</i>	<i>tamariki</i>	<i>tana/tāna</i>
<i>tāne</i>	<i>tangata</i>	<i>tangi</i>
<i>tango</i>	<i>taonga</i>	<i>taputapu</i>
<i>taringa</i>	<i>tātou</i>	<i>tawhito</i>
<i>tau</i>	<i>tauira</i>	<i>te</i>
<i>tēnā</i>	<i>tēnei</i>	<i>tērā</i>
<i>tētahi</i>	<i>tika</i>	<i>tikanga</i>
<i>tiki</i>	<i>tīmata</i>	<i>timatatanga</i>
<i>tina</i>	<i>tinana</i>	<i>tino</i>
<i>tipu</i>	<i>titiro</i>	<i>to/tō</i>
<i>toa</i>	<i>tokotoko</i>	<i>toku/tōku</i>
<i>tōna</i>	<i>torotoro</i>	<i>tōu</i>
<i>tū</i>	<i>tuhi</i>	<i>tuitui</i>
<i>tiku</i>	<i>ture</i>	<i>Tūrei</i>
<i>tūtaki</i>	<i>tūroro</i>	<i>ū</i>
<i>ua</i>	<i>ūkaipo</i>	<i>wā</i>
<i>waewae</i>	<i>waha</i>	<i>waho</i>
<i>wai</i>	<i>waiho</i>	<i>waka</i>
<i>wareware</i>	<i>waru</i>	<i>Wenerei</i>
<i>wenewene</i>	<i>wera</i>	<i>wero</i>
<i>Whaea</i>	<i>whai</i>	<i>whakaaro</i>
<i>whakaata</i>	<i>whakahōhā</i>	<i>whana</i>
<i>whangai/whāngai</i>	<i>whāngaitia</i>	<i>whakaeke</i>
<i>whakarere</i>	<i>whakarongo</i>	<i>whakatā</i>

Vocabulary common across samples of independently written work by children in 7.0 year age category continued from previous page

whakatū

whakawhiti

whare

whawhai

whenua

whero/whēro

whitu

whiua

whiwhi

wiriwiri

APPENDIX B

RANGE OF LANGUAGE CONSTRUCTIONS USED BY CHILDREN IN RELATION TO THEIR AGE RANGE AND CORRESPONDING LEVEL (T1 AND T2) OF THE DRAFT MĀORI LANGUAGE CURRICULUM WITH THE FOCUS ON WHAKAPUTA Ā TUHI (1W, 2W, 3W)

WĀHI (1w-3w)

Ngā Pūwhea:	nei, nā, rā	1w
Ngā Pūmau:	tēnei, tēnā, tērā, ēnei, ēnā, ērā	1w
Ngā Weu i/ki:	Haere ki/i...Mihi ki...Kai i...	1w
Ngā Pūwāhi:	Ka, Kua, I, Me, E, Kei, Kei te, E...ana, I te	1w
	I/Kei/ki hea I te kāinga au. Kei konei. Haere ki kō.	1w
	Haere atu i konei.	1w
Ngā Tūwāhi:	Konei, konā, korā,	1w
Ngā Kihau:	E oma! Whakarongo! Patua! Huakina mai te kūaha.	1w
Ngā Pūanga:	mai, atu, iho, ake	1w
Te Pūiro	Nō hea? Nō konei.	1w
Kia:	Kia tere! Kia mau! Kia kama!	1w
Ngā Reremahi:	Kei te kai. Ka rongō ia. Kua mihi, I haere.	1w
Te Pūwāhi hei:	Hei reira ia.	2w
Ngā Whakakorehanga o ngā Pūwāhi:	Kāore i konei.	2w
Ngā Whakakorehanga o ngā Pūwāhi:	Kāore i konei.	3w
Nā/Mā me ngā Tūwāhi:	Nā konei. Mā taua ara.	3w

TE WĀ (1w-3w)

Ngā Reremahi:	Kei te kai ia. Ka moe au. I haere māua.	1w
Tohu Wāmua:	I konei ia. I haere au.	1w
Ngā Pūmahī:	I, kei te, E...ana...	1w
Te Pūtohu tonu:	Kei te mahi tonu ia.	1w
Te Ohoreretanga Taihoa:	Taihoa ake!	1w

Ngā Whakakorehanga o ngā Reremahi:	Kāore e...ana/Kāore i te.../Kaua e...	1w
Te Kōrero Taima:	hāora/meneti/haurua/hauwhā	1w
Ngā rā o te wiki:		1w
Ngā marama o te tau:		1w
Te Whakakorehanga o te Reremahi:	Kāore anō...kia...	3w
Te Kaimahi Whakaputa:	Māku e, Nāna i...	3w
Ngā Honohono:	Kātahi anō ka...Kātahi ka...	3w

TE MAHA

Ngā Pūmau:	tētahi/ētahi ia...tēhea/ēhea	1w
Ngā Whakahuahua:	kimokimo, titiro, papāki, nonohi, taetae	1w
	tangata/tāngata, tuakana/tuākana, wahine/wāhine	1w
Ngā Tau:	te tataunga-ngā rā e hia? Ka hia?	1w
	toko-te kūmua tangata	1w
	tua-ngā tau tātaki; ko te tuahia?	1w
Ngā Pūriro:	tāna/āna, tōku/ōku, tā/ā, tō/ō	1w
Ngā Pūingoa:	te/ngā	1w
Ngā Pūmau:	tēnei/ēnei...taua/aua	1w
Ngā Whārite:	Ko te mea tino pai rawa atu. Ko tōku tino hoa...	2w
Te Whārite:	Neke atu i te rima...E whā pea neke atu rānei...	2w
Te Pūmuri anō:	Homai tētahi anō me koe anō...	2w
Te Whārite:	iti iho = iti ake/rahi ake = nui ake	2w
	āhua nui ake	2w
Te Pūmuri anō:	Nō konei anō...	3w
Kia:	Kia hia? Kia rua...	3w
Ngā Tau me ngā Pūmahi:	Kua toru...	3w
Te Whakakāhore kore:	Kore take, kore mōhio, Kua kore te kai.	3w
Te Whārite:	E rima huanga te nuinga ake o ēnei rare i ēnā rare.	3w
	E rima huanga te rahinga ake o tēnei whare i	
	to Mere.	3w
	E rima huanga te itinga ake/iho o tōna waka	
	i tōku.	3w

NGĀ HONONGA

Ngā Pūmau:	tēhea o ngā...	1w
Ngā Pūriro:	a/o tāku/tōku/tāna arā, te āporo a Pita, te koti	
	o Mere.	1w

Nā/Nō te mea:		1w
Mehemea/Me/Me he:		1w
Te Pātai:	He aha ai?	1w
Ngā Kupu Whakahono:	Me, ā, engari	1w
Te Weu ki:	Tapahia te paraoa ki te naihi. Tuhia ki te pene.	1w
Ngā Pūriro:	Mā wai? Nōku te koti. Mōku te waiata.	1w
Ngā Whakakorehanga o ngā Pūriro:	Ehara māku/mōna/nō/nā...	1w
Te Pūmuri tahi:	Nohotahi/mahitahi/kōrerotahi	2w
Te Pūmuri hoki:	Ko wai rā hoki tētahi?	2w
Ngā Pūriro:	Mā wai? Nōku te koti. Mōku te waiata	2w
Te Kūmua Pūtake whaka:	Whakamoe, whakaoho, whakatū	2w
Ngā Kupu Whakahono:	Nā, Tēnā, Kātahi	2w
Ngā Tatai Hono:	Hei...ki/mā/mō	2w
	He...nō arā, He uri nō Tainui...	2w
Kupu Honohono:	Heoi anō...	3w
Ngā Pūriro tā/tō ā/ō:	Ara, tā rātou...tō māua...ā kōrua...	3w
Te Weu Tūmuri pea:	E kore pea au e haere	3w
Kaimahi Whakaputa:	Māku tēnā e mahi. Nāku koe i āwhina	3w
Ngā Pātai nie ngā Whakautu:	He aha i...ai? He...nō...	3w

TE TAPA

Ngā Pūingoa:	He/te/ngā/a	1w
Ngā Rereingoa:	He pai tēnei. He tamaiti pai ia. Ko Pare te kaiako.	1w
Ngā Tūpou:	Au, koe, ia, māua, tāua, rāua, kōrua, mātou...	1w
Kai:	Kaimahi/kaiako/kaikōrero...	2w
Ngā Whakakorehanga o ngā Rereingoa:	Ehara i a...Ehara i te...	3w

TE ĀHUA

Ngā Kupu Āhua:	Pau, pōuri, oti, mutu...arā, kua pau/kua mutu	1w
Te Whārite:	Rerekē ake tēnei i tēnā/Rite tonu tēnei ki tēnā	2w
Ngā Rereāhua:	Kua pau te kai. Kua oti te mahi.	2w
Te Whakakāhore:	“Kore” arā, kore rawa, kore mōhio, kore take	3w
Ngā Pūtohu:	Rawa/kē/noa arā, noa iho/kaha rawa/mutu kē	3w