

KIA WHAKATAU TE ARONGA

Manual to support OTJ workshops for settings using Te Marautanga o Aotearoa and Ngā Whanaketanga Rumaki Māori

Developed and delivered by



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INTRODUCTION

Ko te reo te kākahu o te whakaaro, te huarahi ki te ao tūroa o te hinengaro.

Tā Hemi Henare

(Te wāhanga ako te reo māori)

This whakatauāki was provided by Sir James Henare (1984) and emphasises the importance of the Māori language as the pathway to the future.

Kei hopu tōu ringa ki te aka taepa, engari kia mau ki te aka matua.

(Te wāhanga ako pāngarau)

This whakatauki relates to Tāwhaki ascending to the heavens to fetch the baskets of knowledge and reminds us to stay focused on the parent vine (aka matua) and not to be distracted by other vines (aka taepa).

Ka piki e te tai, piki tū piki rere

The tide rises, in and out it flows

This whakatauki is a metaphor for describing the interdependence of assessment (within which overall teacher judgments sit) and teaching and learning (ako).

This resource, **Kia Whakatau te Aronga**, has been prepared to support kura wishing to explore approaches and processes related to forming Overall Teacher Judgments (**Ngā Aronga Whakatau¹**) to meet classroom, kura and national level purposes.

It comprises activity-based modules that kura are encouraged to use as the basis for developing understandings and practices to meet these purposes.

Modules are generally structured in the following way:

1. **Ngā pūrongo matua** - key messages
2. **Whakamāramatanga** - discussion of the key messages
3. **Ngā ngohe** - suggested activities for further unpacking and applying key messages
4. **Ngā rauemi tautoko** - resources and references related to the key messages

¹ Wharehuia Milroy provided the Māori term for OTJs

OVERVIEW OF MANUAL STRUCTURE

There are 4 sections and 6 key messages as follows.

SECTION 1: DEFINING

Key message 1 An overall teacher judgment (OTJ) involves drawing on and applying evidence gathered up to a particular point in time, in order to make an overall judgment about a student’s progress and achievement to meet a variety of purposes.

Key message 2 OTJs are best understood in the context of ako, aromatawai, mātauranga and tairongo.

Key message 3 A range of approaches and multiple sources of evidence are required when making OTJs.

SECTION 2: RELATIONSHIP OF OTJs TO KURA AND NATIONAL PROCESSES

Key message 4 OTJs referenced against Ngā Whanaketanga Rumaki Māori provide the basis for reporting to ākongā and whānau in particular ways, setting targets in School Charters and identifying and responding to sector wide (national) needs.

SECTION 3: THE RELATIONSHIP OF OTJs TO TE MARAUTANGA AOTEAROA (TMoA) AND NGĀ WHANAKETANGA RUMAKI MĀORI (NWRM).

Key message 5 Ngā Whanaketanga Rumaki Māori rely on the OTJ process to indicate the extent to which ākongā are engaging successfully with Te Marautanga o Aotearoa.

SECTION 4: MODERATION

Key message 6 Moderation is required to ensure that OTJs are reliable (consistent and accurate).

This resource should be treated as a working document and you are invited to make notes, pose questions, add further information or suggestions for activities etc.

SECTION ONE: DEFINING

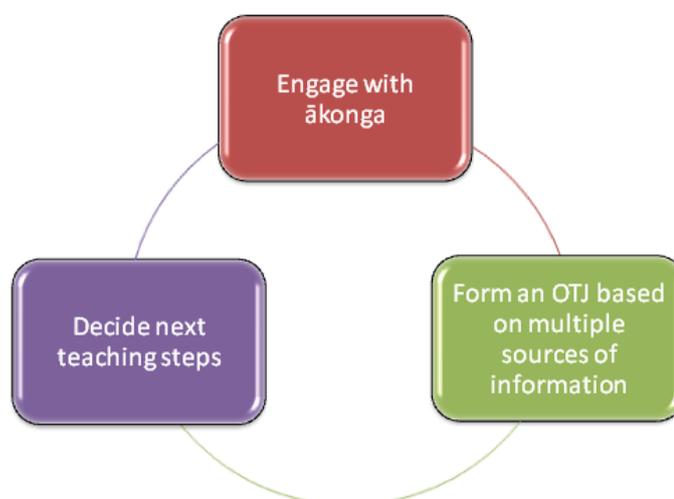
KEY MESSAGE 1:

An overall teacher judgment (OTJ) involves drawing on and applying evidence gathered up to a particular point in time, in order to make an overall judgment about a student's progress and achievement to meet a variety of purposes.

WHAKAMĀRAMATANGA 1:1

Forming OTJs are a natural part of the teaching and learning process. Kaiako are constantly managing, filtering and synthesising information about ākonga from a range of sources and using an overall judgment to guide their next teaching decisions. This is often a fast moving, fluid and dynamic process.

The process looks like this:



NGOHE 1:1

Think about a recent example where you have formed an OTJ. What information and evidence did you draw on? What caused you to make an OTJ at that time? What was the consequence of acting on your OTJ? What happened next?

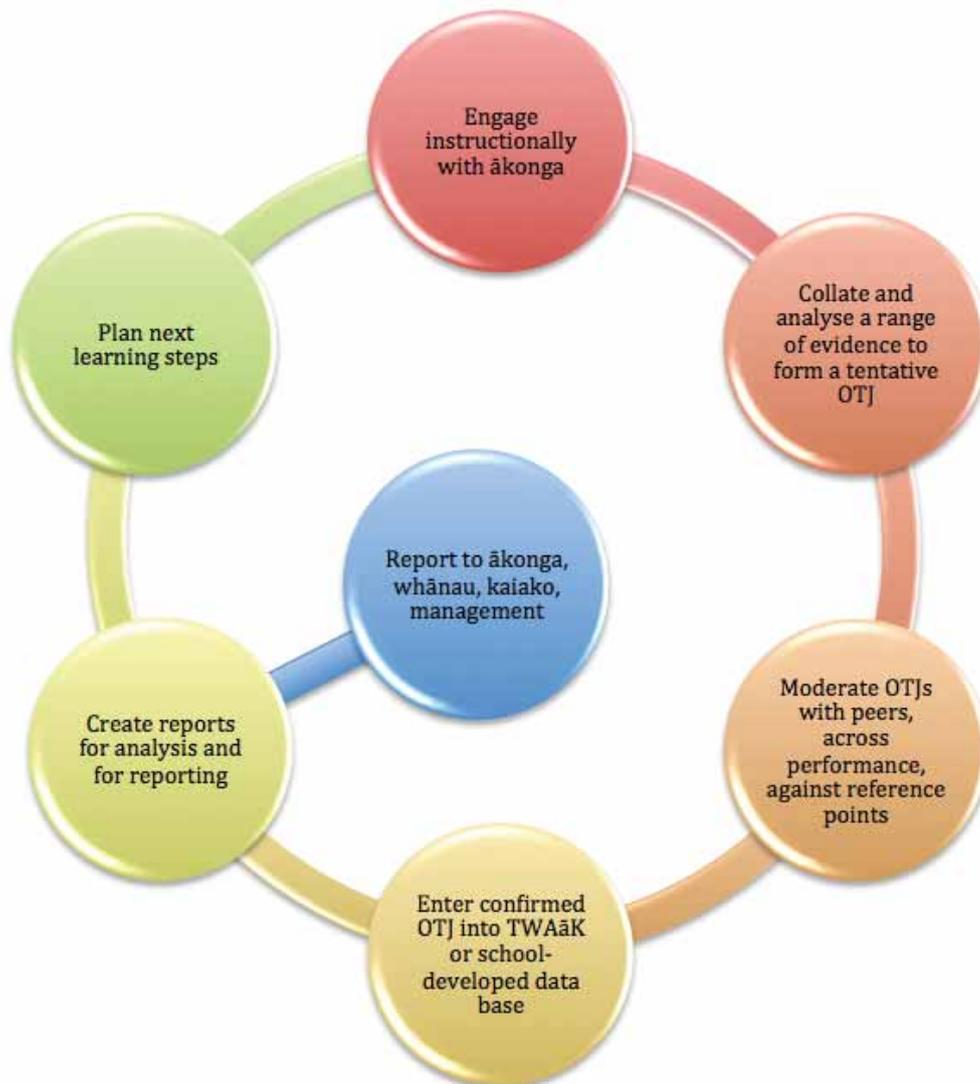
WHAKAMĀRAMATANGA 1:2

There are times however, where a more systematic measured approach is required. This includes reporting achievement and progress to students and their whānau, to senior management and the BOT and to the Ministry of Education. Here kaiako are required to draw on and apply what they know about the achievement of each ākonga and express it in a particular way.

Ngā Whanaketanga Rumaki Māori are an important mechanism for these reporting purposes.

Ngā Whanaketanga Rumaki Māori support Te Marautanga o Aotearoa by establishing clear and consistent expectations for kōrero (oral language), pānui (reading), tuhituhi (writing) and pāngarau (mathematics) skills and knowledge that ākonga in years 1-8 need to learn at different stages of their schooling. They signal important progress points to watch for to guide teaching, learning, and aromatawai practices. This is so ākonga can access all areas of the curriculum, and raise achievement so young people leave kura or school with the skills, strategies and qualifications they need to succeed (Ministry of Education).

The process looks like this:



RAUEMI TAUTOKO

Links

<http://www.minedu.govt.nz/theMinistry/EducationInitiatives/NgaWhanaketangaRumakiMaori/QuestionsAndAnswers.aspx>

KEY MESSAGE 2:

OTJs are best understood in the context of ako, aromatawai, mātauranga and tairongo.

WHAKAMĀRAMATANGA 2:1

Ako, aromatawai, mātauranga and **tairongo** are more fully described and discussed in Rukuhia, Rārangahia, Aromatawai, Ministry of Education Position paper, (2014). Some of the important ideas expressed in that document have been paraphrased below to set the scene for thinking more deeply about OTJs.

OTJs - are created and enhanced by the relationship between the kaiako and the ākongā via the teaching and learning process (**ako**).

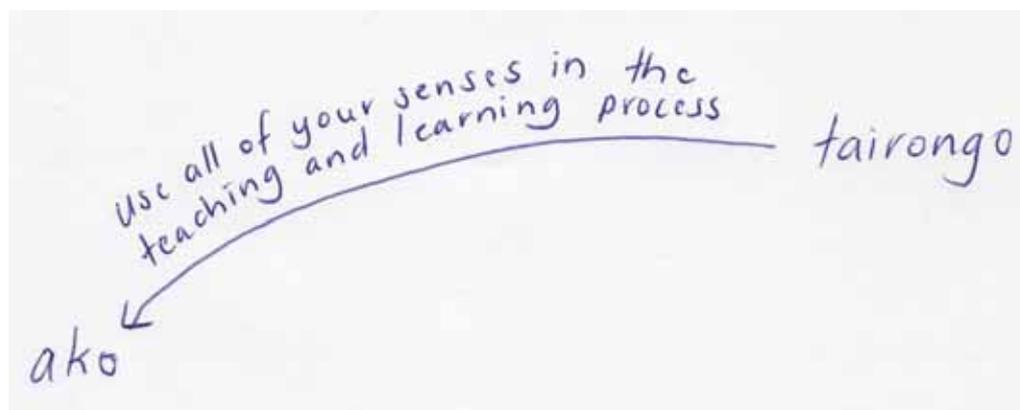
The purpose of knowledge (**mātauranga**) is to enhance one's life, to contribute to understanding the world, who you are in it, where you are in it and how you are in it.

Tairongo involves sensing something by listening, looking, touching, tasting, smelling or feeling. Tairongo is a valued and valid way of understanding ākongā.

Aromatawai includes the assessment of learning (how well something has been learnt) as well as assessment for learning (what is required for further learning).

NGOHE 2:1

Construct a concept map to show and explain the relationship between mātauranga, ako, aromatawai, tairongo, and OTJs based on the descriptions above. A start has been made below for you to complete.



Alternatively, design your own flow chart or diagram that reflects your understanding of the relationship of these ideas and concepts.

RAUEMI TAUTOKO

Rukuhia, Rārangahia: Aromatawai Ministry of Education Position Paper (2014) pp. 12-19.

KEY MESSAGE 3:

A range of approaches and multiple sources of evidence are required when making OTJs.

WHAKAMĀRAMATANGA 3:1

A range of aromatawai approaches should be used to compile a comprehensive picture of the areas of progress, identify areas requiring attention, and describe what unique progress looks like for ākonga.

Learning experiences and interactions between kaiako and ākonga, ākonga and ākonga, kaiako and whānau, ākonga and whānau generate multiple sources of evidence of learning for learning. No single source of information or evidence can accurately summarise ākonga achievement or progress. Multiple sources should be used when making an OTJ to better ensure the OTJ is valid and reliable.

When we ask a question like - to what extent does an OTJ represent what the ākonga can do? - We are thinking about **validity**.

When we ask a question like - how consistent, accurate or reliable is this OTJ? - We are thinking about **reliability**.

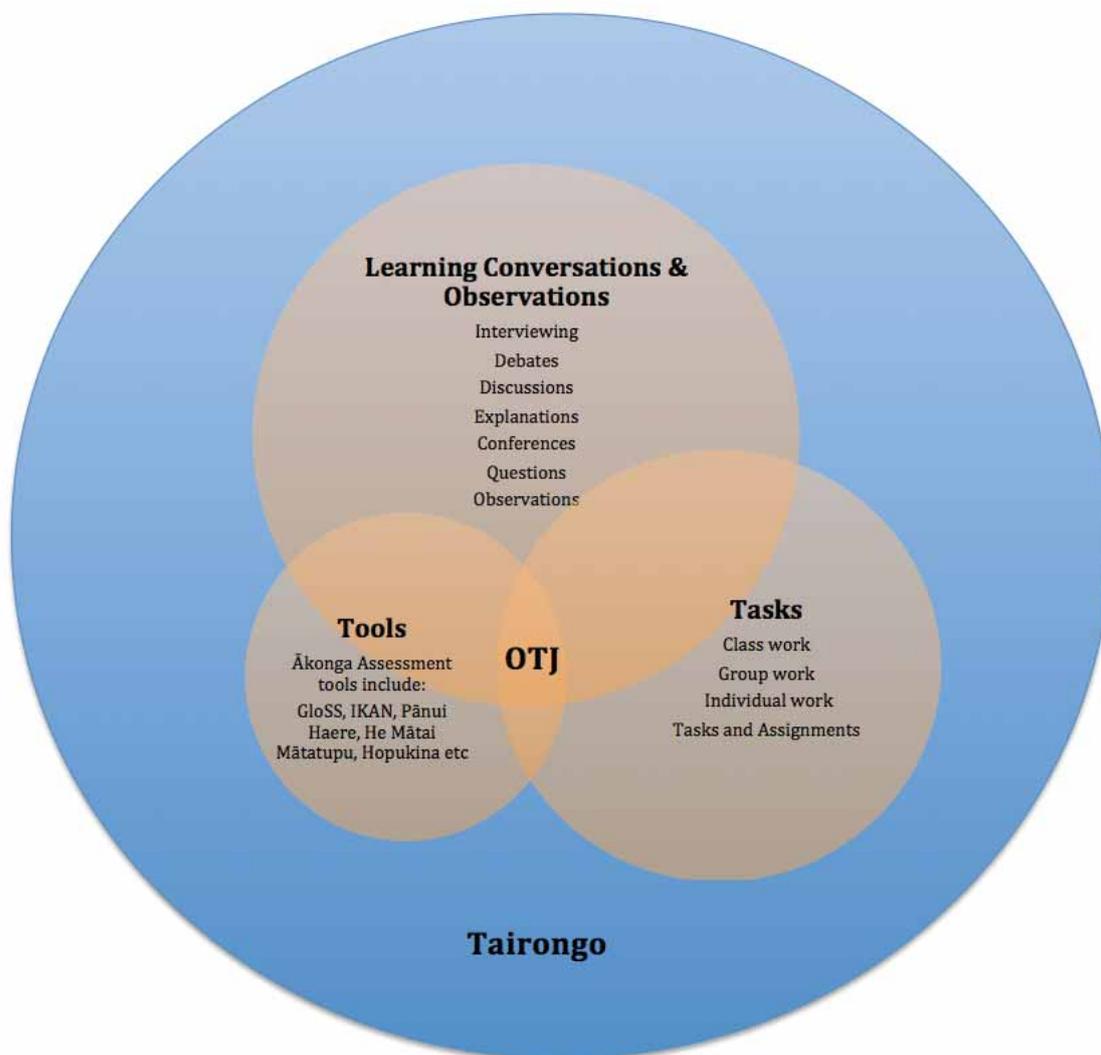
Rukuhia Rārangahia, Ministry of Education paper on Aromatawai (2014, pp. 18- 19) states that judgments of and for, learning in Māori medium settings are more likely to be **valid** if:

- The information on which they are based is derived from authentic learning contexts and key people have contributed to that information
- They recognise in an authentic way the identity language and culture of the ākonga
They recognise progress of the ākonga in the learning process
- They validate the use of information that is available from a wide range of sources, including tairongo
- They recognise the uniqueness and strengths of the ākonga
- They allow learners to show and record their learning in a range of ways

Moderation is the process of confirming OTJs. It involves kaiako cross checking their OTJs with others (including ākonga) and considering whether that OTJ stacks up given what is also known about that ākonga and after considering their performance in specific learning areas and across the curriculum. The stronger the moderation process, the more **reliable** (and accurate) the OTJ is likely to be.

NGOHE 3:1

Consider and interpret the diagram below, which is one way to represent sources of information and evidence for OTJs.



What message do you think that the size of each circle in the diagram is trying to convey?

How else might you represent these ideas?

WHAKAMĀRAMATANGA 3:2

OTJs are made using evidence that shows application of the skills, knowledge and understandings as ākonga engage with Te Marautanga o Aotearoa and in learning contexts derived from the marau ā kura.

NGOHE 3:2

How do the learning areas of te Marautanga o Aotearoa (e.g. pūtaiao, tikanga o iwi etc.) present opportunities to inform achievement in pānui? In tuhituhi? In kōrero? In each of the pāngarau strands?

RAUEMI TAUTOKO

The following resource sheets further explore the ideas from Whakamāramatanga 3.1 about multiple sources of information and evidence on which to base an OTJ. The place and function of He Aratohu mā te Pouako: Ngā Whanaketanga Rumaki Māori: Kōrero, Pānui, Tuhituhi and Pāngarau is discussed in Section four: Whakamāramatanga 6.2.



Sources of Evidence - examples from conversations and observations

Kōrero	Pānui	Tuhituhi	Pāngarau
<p>Verbal interactions with ākonga (informal - conversational and formal - learning based conferencing)</p> <p>Observations of ākonga interacting formally and informally with others</p> <p>Specific learning conversations as ākonga engage with the learning areas of te Marautanga o Aotearoa</p> <p>Audio files of ākonga informal and formal kōrero collected and compared over time</p> <p>Self and peer assessment of achievement of learning intentions through success criteria</p>	<p>Discussions about texts the ākonga is reading during instructional, independent and shared reading (Reference: Pānui Arahanga: pp. 40 - 47, 50, 72, 74, 76)</p> <p>Observations of ākonga engaging with texts used across the curriculum</p> <p>Listening to ākonga read excerpts aloud</p> <p>Self and peer assessment of achievement of learning intentions through success criteria (self developed or from literacy progressions for pānui)</p>	<p>Specific learning conversations and conferences with ākonga as they work through the writing process (reference -Te Matapaki and Te Tukanga Tuhituhi sections in He Manu Tuhituhi booklets)</p> <p>Observations and sharing of writing generated across the curriculum</p> <p>Self and peer assessment of achievement of learning intentions through success criteria (self developed or from literacy progressions for tuhituhi)</p>	<p>Observations of logical reasoning (whakaaro arorau), deductive reasoning (whakaaro whaitake), and creative thinking (whakaaro auaha)</p> <p>Ākonga engaged in small group teaching using a modelling book</p> <p>Representations in words, pictures, symbols, demonstrations particularly when explaining strategies and problem solving</p> <p>Self and peer assessment focussed on “Ekenga Panuku” from Te Whakamahere-Pukapuka Tuatoru-Te Poutama Tau. These sheets can be used as a monitoring tool for kaiako/ ākonga when teaching Tau</p>

Sources of Evidence - examples of ākonga and kaiako constructed tasks

Kōrero	Pānui	Tuhituhi	Pāngarau
<p>Oral retelling of a text</p> <p>‘Morning talks’</p> <p>Informal conversations</p>	<p>Written or oral retelling of a text</p> <p>Verbal and written responses to comprehension questions</p> <p>Class modelling books</p> <p>Tasks from commercially produced resources (e.g. Te Huinga Raukura series, Ngā Kete Kōrero: He Pukapuka Tohutohu Kaiako; Hei Āwhina i te Kaiwhakaako)</p>	<p>Draft tuhituhi books</p> <p>Tuhinga māhorahora</p> <p>Class modelling books</p> <p>Writing for a variety of curriculum purposes</p>	<p>Kaiako created probes e.g. variations of rapanga or successful problem solving tasks developed by the kaiako.</p> <p>Class/group/individual modelling books</p>

Sources of evidence - assessment tools

Kōrero	Pānui	Tuhituhi	Pāngarau
<p>Ngā Rauemi Aromatawai Reo ā Waha - Taumata 1 of TMOA</p> <p>Hopukina - Taumata 1 He pakari to 5 of TMOA. (Due for publication term 4 2014)</p> <p>Te Haungaherehere. Taumata 1 - 4) (Tūhoe Schools only)</p>	<p>He Mātai Mātātupu (Year 2 - Ngā Pūkete Pānui Haere, Te Tāutu Reta, Ngā Tikanga o te Tuhi Kōrero, Te Whakamātauatu Kupu)</p> <p>Pānui Haere (Harakeke to Early Pīngao)</p>	<p>He Mātai Mātātupu (Year 2 - Te Tuhi Kupu, Whakarongo, Tuhia Ngā Tangi o Roto i ngā Kupu)</p> <p>asTTle:Tuhi matrices</p>	<p>Ngā Tauaromahi - These are compiled exemplars that link to TMOA</p> <p>Uiui Aromatawai - A diagnostic interview which can ascertain the kaupae level of an ākonga, regardless of their stage, for rautaki and mātauranga</p> <p>GLoSS - These examples are accessible through NZMaths and are</p>

<p>Te Kaiaka Reo (reference: http://eng.mataurangamaori.tki.org.nz/Rauemi-tautoko/Te-Reo-Maori/Te-Reo-Matatini/Nga-ataata-mo-Te-Reo-Matatini/Aromatawai-Reo-a-Waha-Tuhituhi</p>			<p>administered in a one on one interview situation. They provide us with a global strategy stage and can be used with ākonga from kaupae 0-8</p> <p>IkaN- a mātauranga check. Provides a big picture of stage levels for kaupae 4-8. Accessible on NZmaths</p> <p>Tasks from Tihei Pāngarau (Aromatawai section)</p> <p>He Pūkete Pāngarau- a collection of rich mathematical tasks at various taumata levels and across whenu. They are designed to be used after some teaching has occurred and used as a one on one with the kaiako and ākonga</p>
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Sources of evidence – tairongo

Tairongo was defined earlier in this document as sensing something by listening, looking, touching, tasting, smelling or feeling. Furthermore, Rukuhia Rārangahia, Aromatawai Ministry of Education Position paper (2014) states:

In developing a teaching practice that acknowledges the use of **tairongo** as valid ways of perceiving learning, it will be necessary for teachers to have well developed observation, listening and communication skills, along with increased ability to relate to ākonga, in ways that are sometimes intuitive and sometimes reasoned. Within the teaching culture, we have learned to believe that rationality is what should prevail when making decisions about learning and ākonga, from what we should teach next, to why it is important to learn. But what of that ‘inner voice’, that gut feeling, that little something instinctual from within that tells us how we feel beneath those layers of logic? (p.16).

NGOHE

Think about a time when you used tairongo to guide a teaching decision for an ākonga and /or to make an assessment of their achievement.

What other information or evidence were you considering at the time?

What next steps did you take as a result?

WHAKAMĀRAMATANGA 3:3

Using a range of approaches also allows the ākonga to participate throughout the assessment process, building their assessment capability and opportunity to contribute to kaiako.

NGOHE 3:3

Discuss how you currently involve ākonga in the OTJ making process.

How can you extend these current practices? What else might you do to get ākonga more involved?

What benefits do you see this having for ākonga?

What benefits might they see for themselves?

SECTION TWO: THE RELATIONSHIP OF OTJS TO KURA AND NATIONAL PROCESSES

KEY MESSAGE 4:

OTJs referenced against ngā Whanaketanga Rumaki Māori provide the basis for reporting to ākonga and whānau in particular ways, setting targets in School Charters and identifying and responding to sector wide (national) needs.

WHAKAMĀRAMATANGA 4.1

In this section, discussion and activities will focus on the use of OTJs for the specific purpose of meeting National Administration Guideline 2A (NAG2A) which is a legislative requirement of all schools/kura with year 1 - 8 ākonga. There are indications that this may also extend to include year 9 and 10 ākonga in the future.

NAG2A reads as follows:

Where a school has students enrolled in years 1–8, the board of trustees, with the principal and teaching staff, is required to, in alignment with requirements set in NAG 1, use Ngā Whanaketanga Rumaki Māori and/or National Standards to:

- a) report to students and their parents on the student’s progress and

- achievement in relation to Ngā Whanaketanga Rumaki Māori and/or National Standards. Reporting to parents in plain language in writing must occur at least twice a year;
- b) report to the Secretary for Education by 1 March school-level data on Ngā Whanaketanga Rumaki Māori and/or National Standards under four headings:
 - (i) school strengths and identified areas for improvement;
 - (ii) the basis for identifying areas for improvement;
 - (iii) planned actions for lifting achievement; and
 - (iv) how students are progressing in relation to Ngā Whanaketanga Rumaki Māori and/or National Standards.
 - c) report to the Secretary for Education by 1 March on the numbers and proportions of students achieving Manawa Toa, Manawa Ora, Manawa Āki, Manawa Taki in relation to Ngā Whanaketanga Rumaki Māori and/or at, above, below or well below National Standards, including by Māori, Pasifika, European/Pākehā, Asian, gender, and by year level.
 - d) report the NAG 2A (b) and NAG 2A (c) Ngā Whanaketanga Rumaki Māori and/or National Standards information in the format prescribed by the Secretary for Education from time to time.

Clauses a), b), c) and d) of NAG2A require kaiako to form OTJs in a particular way. This involves considering multiple sources of information and evidence to identify a whanaketanga level that best represents the achievement of ākonga in kōrero, pānui, tuhituhi and pāngarau.

Ngā Whanaketanga Rumaki Māori are a means for kura, kaiako, ākonga and their whānau to check that ākonga are tracking towards acquiring the necessary academic qualifications in fundamental learning areas (i.e. literacy and mathematics) that will help them achieve their future career aspirations and provide life choices. Achievement in these learning areas are of course not the only ways that we might define 'success' or that ākonga might define 'success and achievement' for themselves.

Achievement levels Manawa Āki and Manawa Taki should alert us that we need to reassess the current learning programme of the ākonga and make the necessary changes to ensure that they have the best chance at success in core or fundamental learning areas.

OTJs and Te Waharoa Ararau ā Kura

Te Waharoa Ararau ā Kura is a tool for storing and managing OTJs. It acts in much the same way as a phone extension does. In other words, Te Waharoa Ararau ā Kura is an extension line from the kura Student Management System (SMS) enabling functions that are not generally standard for SMS.

Formulae have been built into Te Waharoa Ararau ā Kura so that once an OTJ is entered the corresponding achievement level (i.e. Manawa Toa, Manawa Ora, Manawa Āki and Manawa Taki) is displayed. Achievement information is presented for ākonga who have only ever been in immersion with added features for ākonga who might be late starters in immersion (i.e. have previously had 5 or months engaging with the New Zealand Curriculum - NZC).

If kura are not using Te Waharoa Ararau ā Kura, additional analyses carried out manually are required to determine and assign appropriate achievement levels.

RAUEMI TAUTOKO

Links

[Te Waharoa Ararau ā Kura](#)

[Video explanation of Te Waharoa Ararau ā Kura](#)

Explanations of achievement statements

Manawa Toa – E toa ana te ākonga i roto i āna mahi ako.

Ākonga are well accomplished with their learning goals and are exceeding national expectations.

Manawa Ora – E ora ana te ākonga i roto i āna mahi ako.

Ākonga are achieving well with their learning goals and are achieving at national expectations.

Manawa Āki – Kia ākina tonutia te ākonga me te aro hāngai ki ōna whāinga ako.

Kaiako need to encourage ākonga with focused learning goals to achieve national expectations.

Manawa Taki – Kia whāia tonutia te taki a te ākonga kia tautoko atu me ētahi whāinga whāiti.

Kaiako need to get in close beside the learner and synchronize approaches, find 'rhythm' to set specific achievement goals to accelerate learning to achieve national expectations. (Mātaki, arataki, (kai)tātaki, ...)

OTJs for reporting to ākonga and whānau (NAG2A (a))

The achievement statements Manawa Toa, Manawa Ora, Manawa Āki and Manawa Taki that describe achievement in relation to Ngā Whanaketanga Rumaki Māori should have been arrived at by the kaiako considering multiple sources of information and evidence to identify the whanaketanga level that best represents the competencies of the ākonga at that time. Kaiako need to have OTJs completed in order to provide written reports to whānau twice a year.

Achievement statements and evidence of that achievement provide the basis for meaningful conversations with ākonga and their whānau to include next steps and agreement about how each party (kaiako, ākonga and whānau) can contribute to those next steps.

OTJs for reporting school level data for school purposes - The School Charter

OTJs when referenced against Ngā Whanaketanga Rumaki Māori are used by senior management, tumuaki and the BOT to set targets for ākonga in the School Charter. School Charters are due to the Ministry of Education by the 1 March each year. An annual plan in the School Charter describes what actions the school/kura will take to achieve those targets and what resources the BOT will allocate (where appropriate).

An Analysis of Variation is furnished with the School Charter that describes and explains any variation in achieving the targets from the previous year.

RAUEMI TAUTOKO

Links

[School Charters and NWRM](#)

[Reporting NWRM Achievement](#)

OTJs for reporting school level data for national purposes (NAG2A(b), (c) and (d))

Te Waharoa Ararau ā Motu is the standardised reporting format (d) for reporting ākongā achievement in relation to Ngā Whanaketanga Rumaki Māori (b) and (c) to the Ministry of Education.

These are to be submitted to the Ministry of Education by 1 March each year and in due course are publicly reported for every school/kura in Aotearoa/NZ on the website Education Counts.

Ngā Whanaketanga Rumaki Māori information (in the form of OTJs) enable the Ministry of Education to respond appropriately to sector wide needs and opportunities when that information is collated from every kura and then analysed.

RAUEMI TAUTOKO

Links

[Reporting NWRM Achievement](#)

[Education Counts: Link to individual kura NWRM results](#)

[Education Counts: National Topics](#)

[Video explanation of Te Waharoa Ararau ā Kura and ā Motu](#)

NGOHE 4:1

Locate your School Charter and identify the targets that relate to Ngā Whanaketanga Rumaki Māori. Who are the priority ākongā and what are the priority areas? Which of these ākongā are in your class? How are you contributing to meeting the targets?

Place yourself on the following continuum

1	2	3	4	5
I am really surprised at how much depended on kaiako providing reliable and valid OTJs		I had some idea of the importance of kaiako providing reliable and valid OTJs		I was fully aware of the various functions of OTJs

Consider all of the information in this section. Develop a diagram that illustrates the different functions an OTJ serves and the chain of events associated with this. Use this to explain the role of OTJs to someone else.

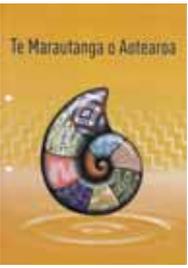
SECTION THREE: THE RELATIONSHIP OF OTJs TO TE MARAUTANGA O AOTEAROA (TMOA) AND NGĀ WHANAKETANGA RUMAKI MĀORI (NWRM).

KEY MESSAGE 5:

Ngā Whanaketanga Rumaki Māori rely on the OTJ process to indicate the extent to which ākonga are engaging successfully with Te Marautanga o Aotearoa.

WHAKAMĀRAMATANGA 5.1

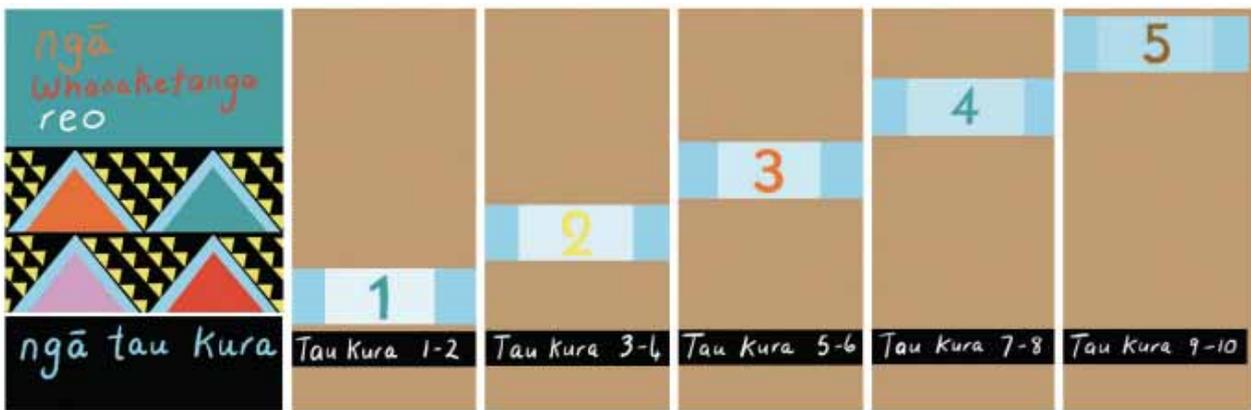
The following diagram illustrates the function of and relationship between important teaching and learning documents.

		
<p>TMOA (national curriculum) is a framework that sets the direction for learning for year 1 - 13 ākonga.</p>	<p>Te Reo Māori learning area identifies the skills and knowledge ākonga require to interact with the world successfully as language users.</p>	<p>Pāngarau learning area identifies the knowledge and skills ākonga require to interact mathematically with the world.</p>
<p>National curriculum = outcomes. What ākonga need to know and be able to do</p>		
	<p>The literacy progressions provide indicators of what needs to be taught and learned and by when.</p> <p>They further unpack Te Reo Māori learning area for pānui and tuhituhi and provide the necessary detail to enable kaiako to plan programmes of work.</p>	
<p>Literacy progressions = indicators. What progressively ākonga need to master</p>		
<div style="border: 1px solid black; padding: 10px; width: fit-content;"> <p>Te marau ā kura o Te Kura o</p> </div>	<p>Te marau ā kura (localised curriculum) provides direction and contexts for teaching and learning programmes.</p> <p>It enables kura communities to give full expression to their graduate profile including aspirations for high levels of educational and socio- cultural success, a wide range of life skills and a wide range of career choices.</p>	
<p>Localised curriculum = relevant learning contexts What ākonga need to know about.</p>		

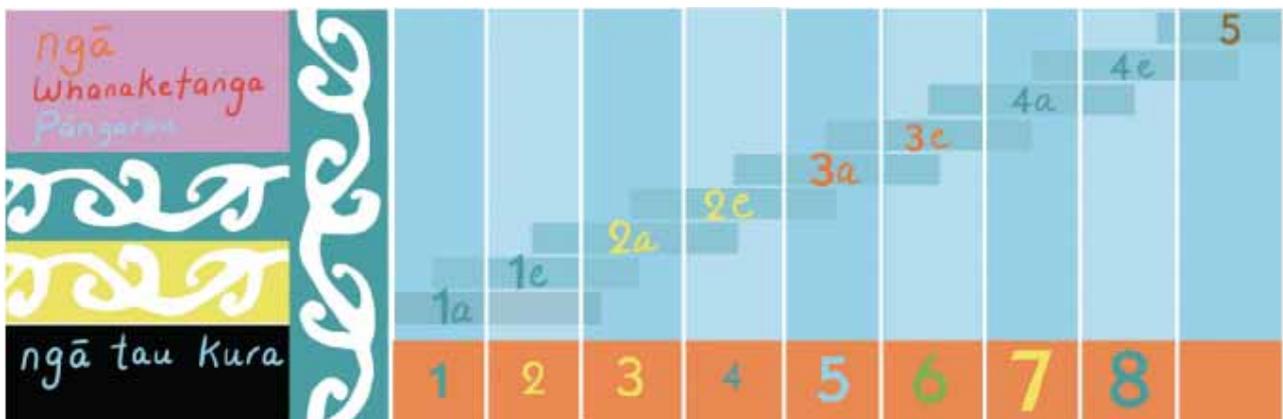
		<p>NWRM (progressions) indicate achievement of ākonga in relation to national expectations.</p>
<p>NWRM = signposts of progress. How well ākonga are progressing.</p>		

RAUEMI TAUTOKO

Approximate relationship of whanaketanga to years at school: Kōrero, pānui, tuhituhi²



Approximate relationship of whanaketanga to years at school: Pāngarau



RAUEMI TAUTOKO

Links

[TKI- Explanations of NWRM](#)

[Explanation \(in te reo\) of the roles and functions of TMoA and NWRM](#)

² Note that in reality there is an overlap in curriculum areas (taumata) and years at school

SECTION FOUR: MODERATION

KEY MESSAGE 6:

Moderation is required to ensure that OTJs are reliable (consistent and accurate).

WHAKAMĀRAMATANGA 6.1

Moderation is the process of confirming OTJs. It involves kaiako cross checking their OTJs with others (including ākongā) and considering whether that OTJ stacks up given what is known about that ākongā and after considering their performance in specific learning areas and across the curriculum. The stronger the moderation process, the more reliable (and accurate) the OTJ is likely to be.

NGOHE

For kura/kaiako **yet to establish moderation processes**, reflect on the following questions:

- How have we been managing OTJs so far?
- What has been successful? How do we know?
- How is our kura/school going to get an effective moderation process established and where could we go for support?

For kura/kaiako **with established moderation processes**, reflect on the following questions:

- What moderation processes does our school currently use? How effective are they? How do we know?
- Who should be involved in the moderation process?
- Where might exemplars of achievement to support us with moderation be sourced?
- Are we scheduling syndicate and school wide moderation sessions in a timely manner to meet ākongā needs and reporting requirements?
- How involved are ākongā in the moderation process? How can we support them to moderate their own work?
- How well do teachers at our kura/ school currently place ākongā across the numeracy stages of the number framework and are these decisions consistent and what does our school need to do to improve this consistency?
- How well do our kaiako use achievement in kōrero, pānui and tuhituhi to predict and confirm achievement in kōrero, pānui and tuhituhi?

WHAKAMĀRAMATANGA 6.2

Moderating OTJs with others

Moderating OTJs with others for reporting ākongā achievement in relation to NWRM is necessary for the accuracy or consistency of OTJs. OTJs need to be reliable (consistent) within kura and across kura.

Indicators and the exemplars in Ngā Whanaketanga Rumaki Māori manuals are important references for making OTJs.

NGOHE

Consider the following scenarios and identify possible responses or solutions

- The kura is small with composite classes. Class 1 has year 1 - 2 ākongā, Class 2 has year 3- 5 ākongā and Class 3 has year 6 - 8 ākongā. The kaiako of the year 1 -2 class would like to check his OTJs with another kaiako with year 1 - 2 ākongā. What are some strategies to enable this to happen?
- Classes in the kura on average number 18 to 25 ākongā. Kaiako in the kura meet regularly to moderate ākongā work. However the process is extremely time-consuming because kaiako bring their OTJs and evidence for every ākongā in their class and then have to moderate these with others. Is there a better way to do this that will still maintain the need for reliable (consistent) OTJs?
- Despite regular moderation sessions, there is still one kaiako in the kura whose OTJs are not consistent with the rest of the kaiako. This means her NWRM achievement levels are much lower than what everyone else feels they should be. How are you going to address this situation?

Kōrero

Listen to the audio clip of an ākongā retelling a story. Make an OTJ about the level from TMOA that it best represents. Refer to the indicators (paetohu) in NWRM as well. Moderate this OTJ with others and come to an agreement about that level.

Tuhituhi

Consider the writing samples (see below) selected by a kaiako. (Please therefore assume that the kaiako has chosen this from a range of evidence of writing she has for this ākongā because it is representative or typical of what the ākongā has been producing lately). Use the resource [Taumata Tuhituhi](#) to identify a level. Moderate this OTJ with others and come to an agreement about that level. What achievement level would be assigned from this OTJ?

Pāngarau

Watch this DVD clip of a child working in tau. Talk with a colleague and rate this ākongā by giving a stage and referencing a curriculum level (ie 1a, 1e).

NGĀ RAUEMI TAUTOKO

KŌRERO: Whanaketanga 1	KŌRERO: Whanaketanga 2	KŌRERO: Whanaketanga 3	KŌRERO: Whanaketanga 4	KŌRERO Whanaketanga 5
<p>Āheinga Reo Ka mārama atu, ka tautohu anō te ākongā i ngā kōrero mama ā-waha, ā, ka tutuki i a ia āna ake pūtāke kōrero me ngā pīkaunga kōrero i te taumata tuatahi o te marautanga</p>	<p>Āheinga Reo Ka tautohu, ka whakamārama anō te ākongā i ngā kōrero mama ā-waha, ā, ka tutuki i a ia āna ake pūtāke kōrero me ngā pīkaunga kōrero i te taumata tuarua o te marautanga</p>	<p>Āheinga Reo Ka tātari te ākongā i ngā pūtāke me ngā horopaki o te kōrero ā-waha ā, ka tutuki i a ia āna ake pūtāke kōrero, ētahi pūtāke ake a te Māori, me ngā pīkaunga kōrero i te taumata tuatoru o te marautanga</p>	<p>Āheinga Reo Ka whakataurite te ākongā i ngā pūtāke me ngā horopaki maha o ngā kōrero-ā-waha, ā, ka tutuki i a ia ngā pūtāke o te kōrero, ētahi pūtāke ake a te Māori, me ngā pīkaunga kōrero i te taumata tuawhā o te marautanga</p>	<p>Āheinga Reo Ka mārama atu, ka arotake anō te ākongā i ngā pūtāke me ngā horopaki maha o ngā kōrero ā-waha, ā, ka tutuki i a ia ngā pūtāke o te kōrero, ētahi pūtāke ake a te Māori, me ngā pīkaunga kōrero i te taumata tuarima o te marautanga</p>
<p>Ina whakarongo ia:</p> <ul style="list-style-type: none"> ka tautohua e ia ngā whakaaro matua e whai ana te kaikōrero ki te whakapuaki ka kitea e ia ētahi pārongo whāiti o roto i te kōrero 	<p>Ina whakarongo ia:</p> <ul style="list-style-type: none"> ka pai noa tana whai i te ia o te kōrero i ngā horopaki e taunga ana ia ka tautohua ngā whakaaro matua me ngā whakaaro tautoko o roto i te kōrero 	<p>Ina whakarongo ia:</p> <ul style="list-style-type: none"> ka mārama ia ki ngā whakaaro o te kaikōrero i ngā horopaki e taunga ana ia ka tautohu, ka tātari ia i ngā kupu, ngā kīanga me ngā pārongo matua o roto i te kōrero ka tautohua, ka matapakitia ngā āhuatanga o te kōrero e whakaata ana i te whāinga a te kaikōrero 	<p>Ina whakarongo ia:</p> <ul style="list-style-type: none"> Ka mārama te ākongā ki te taukune o te kaikōrero ka tautohua, ka whakaarotia e ia ngā āhuatanga o te kōrero e tohua ana i te whāinga a te kaikōrero ka tautohua e te pānga o tētahi kaupapa ki tētahi o roto i tana rongō ai 	<p>Ina whakarongo ia:</p> <ul style="list-style-type: none"> ka tautohua e ia te tāhuhu o te kōrero ka arohaeātia, ka arotakea mehemea i ea i te kaikōrero tāna i whai ai kia tutuki i roto i tana kōrero ka whai mārama i te nuinga o te kōrero i ngā horopaki kāore pea e taunga ana ia
<p>Ina kōrero ia:</p> <ul style="list-style-type: none"> ka whakawhiti whakaaro ia i runga i te mārama, i te tōtika e whakaatu ana ia i ngā whakaaro nui ka tātaku ia i ētahi momo kōrero Māori taketake ake pērā i te pepeha, i te karakia, i te waiata 	<p>Ina kōrero ia:</p> <ul style="list-style-type: none"> ka whakawhiti whakaaro ia i runga i te mārama me te tōtika ka whakapuaki kaupapa e whāia ana e ētahi atu ka tuku mihi māmā e hāngai ana ki te kaupapa me te horopaki 	<p>Ina kōrero ia:</p> <ul style="list-style-type: none"> ka whakawhiti whakaaro ia i runga i te tōtika i ngā horopaki ōkawa me ngā horopaki ōpaki e āhua taunga ana ia ka uru mai ngā kupu me ngā kōrero e hāngai ana ki te horopaki, te kaupapa, me te hunga whakarongo ka whakapuaki ia i ngā momo kōrero Māori taketake ake i ngā horopaki e taunga ana ia 	<p>Ina kōrero ia:</p> <ul style="list-style-type: none"> ka māia tana whakawhiti whakaaro i runga i te mārama ki te kaupapa me te hunga whakarongo ka āta whakamārama ia i ōna wheako me ōna whakaaro ki ngā kaupapa i ngā horopaki ako me ngā horopaki ngahau ka māia tana whakapuaki i ngā momo kōrero Māori taketake ake e mōhio ana ia, pērā i te mihi, i te pepeha, ie te karakia, i te waiata 	<p>Ina kōrero ia:</p> <ul style="list-style-type: none"> ka whakaputa whakaaro ia i runga i te mārama me te whakapono Ka aro nui anō ki te kaupapa, ki te horopaki, me te hunga whakarongo [ahakoa he kōrero tene, he kōrero rānei kua āta whakaritea] ka pai te hono tahi o ngā whakaaro i te mārama ōna ki ētahi āhuatanga e nahanaha ai te kōrero ā-waha

KŌRERO: Whanaketanga 1	KŌRERO: Whanaketanga 2	KŌRERO: Whanaketanga 3	KŌRERO: Whanaketanga 4	KŌRERO: Whanaketanga 5
<p>Puna Reo Ka tautohua, ka whakamahi anō te ākongā i ngā āhuatanga reo me ngā whakatakoto mamam e tutuki ai ngā pīkaunga kōrero i te taumata tuatahi o te marautanga</p>	<p>Puna Reo Ka whakamārama, ka whakamahi anō te ākongā i ngā āhuatanga reo me ngā whakatakoto mamam e tutuki ai ngā pīkaunga kōrero i te taumata tuarua o te marautanga</p>	<p>Puna Reo Ka tātari, ka whakamahi anō te ākongā i ngā āhuatanga reo me ngā whakatakoto e tutuki ai ngā pīkaunga kōrero i te taumata tuatoru o te marautanga</p>	<p>Puna Reo Ka whakamahi, whakataurite anō te ākongā i ngā āhuatanga reo e tutuki ai ngā pīkaunga kōrero i te taumata tuawhā o te marautanga</p>	<p>Puna Reo Ka whakamahi, ka arotake anō te ākongā i ngā āhuatanga reo e tutuki ai ngā pīkaunga kōrero i te taumata tuarima o te marautanga</p>
<p>Ka whakaatu ia tana mōhio ki:</p> <ul style="list-style-type: none"> • te mita i te reo Māori • ngā kupu auau te puta me ētahi kupu whakaatu i te kare ā-roto, i te whakaaro whaiaro • ngā whakatakoto mama 	<p>Ka whakaatu ia tana mōhio ki:</p> <ul style="list-style-type: none"> • te whakahua tika i ngā kupu me ngā kīanga e mōhio ana ia • Ētahi kupu me ētahi kīanga kua mau i a ia, hei whakawhiti whakaaro [pērā i ngā kupu āhua e whakaatu ana i te tangata, i te wāhi, i te taputapu, i te mahi] • ngā āhuatanga reo e tika ana hei tūhono whakaaro 	<p>Ka whakaatu ia tana mōhio ki:</p> <ul style="list-style-type: none"> • te rere, te tangi, me te mita o te reo Māori • ētahi kīwaha me ētahi reo peha • te maha tonu o ngā kupu taurite me ngā kupu āhua • ētahi āhuatanga reo hei whakanikoniko i te whakaaro [hei tauira, ko te tāruarua, ko te huarite] 	<p>Ka whakaatu ia tana mōhio ki:</p> <ul style="list-style-type: none"> • ētahi kīanga whakaahua, kīanga whakarite • ngā kupu honohono e hono ai ngā whakaaro i roto i te kōrero • ngā kupu me ngā whakatakotoranga e hāngai ana ki te momo kōrero [ahakoa ōpaki, ōkawa rānei] 	<p>Ka whakaatu ia tana mōhio ki:</p> <ul style="list-style-type: none"> • ētahi āhuatanga motuhāe o te kōrero ā-waha, hei tauira, te tāruaruatanga, te uiui, te whakaatu ki āna ake kupu, te haukoti kōrero, te whakamihī, te kōrero paki, ngā hononga o te reo o te tinana ki te tikanga o te kōrero • te reo, te hā, me te momo reo [hei tauira, te reo ōpaki, te reo ōkawa rānei] e tika ana • ētahi kupu e mārāma pū ai te tikanga. ahakoa te iti o te kōrero

KŌRERO: Whanaketanga 1	KŌRERO: Whanaketanga 2	KŌRERO: Whanaketanga 3	KŌRERO: Whanaketanga 4	KŌRERO: Whanaketanga 5
<p>Rautaki Reo Ka tautohu, ka whakamahi anō te ākongā i ngā rautaki e mārama ai ia ki tāna e rongō ana, e mārama anō ai ētahi atu ki ōna whakaaro</p>	<p>Rautaki reo Ka whakamahi, ka whakamārama anō te ākongā i ngā rautaki e mārama ai ia ki tāna e rongō ana, e mārama anō ai ētahi atu ki ōna whakaaro</p>	<p>Rautaki Reo Ka tātari, ka whakamahi anō te ākongā i ngā rautaki e mārama ai ia ki tāna e rongō ana, e mārama anō ai ētahi atu ki ōna whakaaro</p>	<p>Rautaki reo Ka whakamahi, ka whakataurite anō te ākongā i ngā rautaki e mārama ai ia ki tāna e rongō ana, e mārama anō ai ētahi atu ki ōna whakaaro</p>	<p>Rautaki Reo Ka whakamahi, ka arotake anō te ākongā i ngā rautaki āhua huhua nei e mārama ai ia ki tāna e rongō ana, e mārama anō ai ēathi atu ki ōna whakaaro.</p>
<p>I a ia e whakarongo ana, e kōrero ana:</p> <ul style="list-style-type: none"> • ka tuku pātai kia mārama ai ia ki te tikanga o te kōrero • ka kite i ngā hononga ki ngā mea e mōhio ana ia • ka kapo atu, ka tārua i ngā kupu me ngā kiāngā matua kia mau ai ki ōna pūmahara 	<p>I a ia e whakarongo ana, e kōrero ana:</p> <ul style="list-style-type: none"> • ka tuku pātai, ka tuku whakautu hoki hei whakawhānui ake i ōna mōhiotanga, ōna whakaaro rānei • ka tāruarua anō ia i tana kōrero kia mārama ai ki te kaiwhakarongo • ka whai i ngā tikanga me te kawa o te whakawhiti kōrero, ārā he tautuutu 	<p>I a ia e whakarongo ana, e kōrero ana:</p> <ul style="list-style-type: none"> • ka kimi māramatanga ina kore ia e mārama ki te tikanga o te kōrero • ka tiki kōrero kē atu hei whakaatu i ana whakaaro, ka whakatika rānei i ana kōrero, e mārama ai ōna whakaaro ki te kaiwhakarongo • ka kuhu atu ki tētahi kōrerorero i runga i te tika me te mārama ki ngā tikanga o te kōrerorero 	<p>I a ia e whakarongo ana, e kōrero ana:</p> <ul style="list-style-type: none"> • ka patapatai ia kia kitea mai ai tāna i pirangi ai • ka whakamahia tōna mōhiotanga ā-reo, ā-ahurea hoki kia whai māramatanga ai ia i ngā kōrero āhua roa tonu • ka āta whakamahia ngā āhuatanga reo ā-waha e mōhio ana ia kia mau tonu ai te aro mai a te hunga whakarongo 	<p>I a ia e whakarongo ana, e kōrero ana:</p> <ul style="list-style-type: none"> • ka patapatai ia kia kitea mai ai tāna i pirangi ai • ka titiro ki te āhua o te aro mai a te hunga whakarongo me te whakarerekē i te tere, i te āhua tonu o te kōrero, ka kimi ara anō hei whakapuaki i te whakaaro, ka tārua rānei i te kōrero, e pai ake ai te whai mai a te hunga whakarongo • ka whai kia tau te puehu i te taupatupatu, ki te whakaoti rapanga rānei

3.06.14



• I haere a Hatupatu ki te

• ngaherehere i haemai te

• wahinemanu ki te ngaherehere.

• I oma a Hatupatu ki te

• ngaiwha i taka a te wahine

• manū i roto i te ngaiwha.

I te whitu karaka i taimai
 ahau ki te kura me oku rawa
 mo te haerenga ki Rotorua.

He tino harikoa ahau narunga
 ano i to mātou haerenga.

I noho ahau ki te taha
 o Te Atarangi, marunga pahi.

I to mātou taenga atu
 ki Rotorua i haere mātou
 ki te marae o Pikirangi. He tino

atāhua. A ka powhiri mātou.

ka tahi ka kai mātou ki rō te
 whare kai mo te wā tina.

ruma
 kai.

I kai ahau i te ngā pihihete,
 he inu reka, he hanawiti, me ngā
 tipu. Whai muri i tēra i haere
 mātou ki ~~fish~~ and game

✓ he hite ingā tumomo taraute.

Ko ētahi taraute he poto, henui,
 he momona, he moroiti hoki.

Ko ētahi ongā taraute he
 mā, he parauri rānei. Tai roa
 ki te otinga ki kōra i hoki
 mātou marungā pahi he hoki

Ki to mātou marae mo te
 kai o te pō. ~~Whai mua~~ I

mua i tēra i tātano mātou
 ki waho. I karangā mai a

Whaka Luseole kua reni te
 kai. He tino reka te kai.

Tauira 3 Kōtiro

The kaiako and ākonga had been exploring the idea of experiencing the learning (as opposed to learning about the experience). This descriptive text was generated from ākonga placing pegs on various parts of their body and writing about that experience

29 o Huarua 2014

Tumutumu ana te tai hei pao ki ngā nekeneketanga o te whakaaro tā matua hei iri ake tā mātou ihu, tā mātou taringa, ngā karu, ngā nutu me ngā te arero tērā. Te mamae hoki tōku i te wā i iri ake tōku ihu. Heke kau ana te roimata nei mai i tōku kōkō. Ko ahau tērā e mātewheke ana e ^{hutihuti ake} ~~ana~~ te para ki wī, ki wā, ki tī, ki tā ia e huna ana.

Hara mai ana a ~~māte~~ matua hei whai ~~ka~~ whakētūhua tā mātou. Aue! taku e haparangi a i te mamae o te mamae nei. Te hiāhia nōku hei mate wheke a engari ko ahau tērā e mate unuroa ana. Kua eu te ihu nei te wā nei hei tuhi i o mātou whakaaro. Te wā mō ngā karu nei te mamae hoki heke kau ana ngā roimata me te amuamu nōku ki a matua.

Ahau e tiro atu ki a kōia ko tāna tirohanga mō nei ki te kau e oma ake. Te hiāhia nōku ki katekate ki a ia nō tāna tirohanga nō te whare punga engari ko ia tētahi o taku tirohanga. Omaoma atu e au ki wī, ki wā hei trau te mamae taku.

Te wā mō ngā ~~taringa~~ tōrea nei hei iri

I ngā ngutu. Ko taku ki a matua he kai parāoa te mabi nei. Ko matua tērā e iri ki tekau o ngā pegs ki ōna ngutu nupui rawa atu. E ki e ki matua taku ki a ia. Ahau e iri ake te peg nei ki ōku ngutu pukana ana te karu pao ana te manawa hei kau ana te roimata mai te karu engari ko māua ko matua tērā e tekau mai ana ngā pegs ki te ngā ngutu nei.

NGĀ RAUEMI TAUTOKO

Links

[Taumata Tuhituhi](#)

WHAKAMĀRAMATANGA 6.3

Moderating OTJs across performance areas for kōrero, pānui and tuhituhi

Kōrero is an important predictor of achievement in pānui and tuhituhi. A strong base in kōrero is required for ākonga to be able to engage successfully with print based texts - to be able to talk about the text, understand what they are reading and articulate that understanding. In tuhituhi, ākonga cannot independently write what they cannot think and therefore say. Engagement in these language based activities and learning experiences in turn contributes to the developing literacy competencies of ākonga including kōrero.

There are combinations of whanaketanga achievement levels identified via moderated OTJs that should give rise to further consideration.

These include the following:

Kōrero - Manawa Taki

Kōrero - Manawa Āki

Pānui, Tuhituhi - Manawa Ora or Manawa Toa

Pānui, Tuhituhi - Manawa Toa

NGĀ RAUEMI TAUTOKO

<http://assessment.tki.org.nz/>

<http://tewaharoaararau.vln.school.nz/a-kura/>

http://tewaharoaararau.vln.school.nz/a-kura/public/files/TaumataTuhituhi_TMoA_Whanaketanga.pdf

<http://tewaharoaararau.vln.school.nz/a-kura/>

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Ministry of Education. (1999). *Ngā Kete Kōrero: He Pukapuka Tohutohu Kaiako*. Wellington: Huia Publishers

Ministry of Education (2006a). *Te Poutama Tau, Pukapuka tuatoru: Te Mahere Tau*. Wellington: Ministry of Education.

Ministry of Education (2006b). *Te Poutama Tau, Pukapuka tuawha: Te Matauranga Tau*. Wellington: Ministry of Education.

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Ministry of Education (2007b). *Te Poutama Tau, Pukapuka tuarua: Te uiui aromatawai*. Wellington: Ministry of Education.

Ministry of Education. (2008). *Pānui Arahanga*. Wellington: Kia Ata Mai Educational Trust

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Tīhei Pāngarau

Ministry of Education, (2013). *Tīhei Pāngarau. Te Tau me te Taurangi: Taumata 3*. Wellington: Ministry of Education.

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Ministry of Education, (2014). *Tīhei Pāngarau. Te Ine me te Āhuahanga: Taumata 3*. Wellington: Ministry of Education.

HEI ĀWHINA

If you have any queries or would like to follow up on content from this workshop, click on the link below to join a google plus discussion group.

<https://plus.google.com/u/0/communities/105570272469336440272>

Alternatively, email Cath Rau cath@kiaatamai.org (this is a gmail address) with your query.

