Rukuhia Rarangahia
Aromatawai Framework

Te Whakakitenga							
					"He puāwaitanga harakeke he rito whakakī whāruarua."		

Ngā Mātāpono							

Mana Mokopuna		Toitū te Mana		Whanaungatanga		Rangatiratanga	

Ākonga							

Kaiako							

Ngā Kaihāpai							

Whānau, Hapū, Iwi, Te Kaitātaki ā-kura, Tumuaki, BOT, Kura, Te Ao Mātauranga, Te Tāhuhu							

Ngā Tūranga Kōrero							

Tūranga 1	Tūranga 2	Tūranga 3	Tūranga 4	Tūranga 5	Tūranga 6	Tūranga 7	Tūranga 8

Aromatawai: Criteria for assessment tools, activities, tasks, and items development

Principles: Mana Mokopuna, Toitū te Mana, Whanaungatanga, Rangatiratanga	Desired practice	Key words and concepts	Criteria question	Further reflective questions	Rating Scale *(Determines the extent to which the tool, activity, task or item complies with the main criteria question – please see the rating descriptions in the footnote.)*
Aromatawai policies, practices, and resources are founded in mātauranga Māori and therefore embody Māori values, beliefs and knowledge (Rukuhia Rarangahia)	1. Aromatawai practice prioritises mātauranga Māori	Mātauranga Māori There is current debate in the research literature around the definition of Mātauranga Māori. Given this, the review group recommends that no specific definition be provided and acknowledges that it is for iwi, hapū, whānau, and/or tangata to determine within their respective contexts. Having said this, broad definitions are provided in Te Marautanga o Aotearoa. This is used as a reference point.	Can the tool, activity, task, or item prioritise mātauranga Māori (ā-iwi, ā-hapū, ā-whānau, ā-tangata)? How?	How does the tool, activity, task, or item align with mātauranga Māori as described in Te Marautanga o Aotearoa (p. 13)? Who has defined mātauranga Māori for this tool, activity, task or item? Is there opportunity for local communities to be involved in either developing and/or evaluating/trialling this tool, activity, task, or item in terms of localised mātauranga Māori? How is the tool, task, activity, or item innovative in a way that supports mātauranga Māori of the local community? Has the tool, task, activity, or item been able to innovate on what is already available in ways that support mātauranga Māori of the local community?	1 2 3 4 5
Sensitivity and responsiveness to linguistic issues (Te Tīrewa Mātai)	1. Aromatawai practice addresses linguistic issues	Translation Dialect	Can the tool, activity, task, or item accommodate the Māori-medium language profiles of learners, teachers, whānau, and iwi?	a. In what language(s) is the tool available? b. Can the tool, activity, or item be used with a range of te reo Māori dialects? How? c. If the tool, activity, task, or item is a translation from another language into te reo Māori, how have the linguistic issues, particularly translation of world view been addressed? d. How is the assessment language of the tool, activity, task, or item consistent with the language of Te Marautanga o Aotearoa and supporting resources? e. How has the language in the assessment been made comprehensible to the learner? f. How does the tool, activity, task or item attend to the use of unfamiliar vocabulary, newly coined terms or academic vocabulary?	1 2 3 4 5
Fulfilling Māori aspirations for language, cultural regeneration (Te Tīrewa Mātai)	1. Aromatawai practices are culturally appropriate	Māori world view	How does the tool, task, activity, or item reflect Māori world view? How does the tool, activity, task, or item allow learners to present their Māori world view?	a. Does the tool, activity, task or item allow learners to fully express their knowledge and skills about their view of the world as Māori? How? b. Does the tool, activity, task or item represent the world of the learner (tamaiti)? How?	1 2 3 4 5

1 - Strongly disagree
2 - Disagree
3 - Neither agree nor disagree
4 - Agree
5 - Strongly agree

Principles: **Mana Mokopuna, Toitū te Mana, Whanaungatanga, Rangatiratanga**	Desired practice	Key words and concepts	Criteria question	Further reflective questions	Rating Scale *(Determines the extent to which the tool, activity, task or item complies with the main criteria question – please see the rating descriptions in the footnote.)*				

Aromatawai is the engagement of a process that involves students, kaiako, whānau, hapū, and iwi in determining what is important for their tamariki and their futures (Rukuhia Rarangahia)	2. Aromatawai practices support whānau and iwi engagement	Whānau and iwi engagement	Can the tool, activity, task, or item enable whānau and iwi involvement at design, delivery, assessment and/or analysis levels? How?	a. What has been the role of whānau and iwi in:
				  i. the design of the assessment
				  ii. implementation of the assessment
				  iii. providing information about learner achievement from the tool, activity, task, or item?
					1	2	3	4	5

Aromatawai is practised as an integral part of the ako process (Rukuhia Rarangahia)	3. Aromatawai practices reflect Māori-medium pedagogy	Educational theory Inquiry learning Collaboration	How is the tool, activity, task, or item based on Māori-medium pedagogy and/or how will it contribute to its continuing development? How does the tool, activity, task, or item promote ako?	a. What theories underpin the development of the tool, activity, task, or item? b. Can the tool, activity, task, or item be used by educators or whānau and iwi? How? c. Can the tool, activity, task, or item reflect a range of learning experiences and teaching approaches? How? d. Does the tool, activity, task, or item encourage collective performance and effort? How?	1	2	3	4	5
Aromatawai identifies what has been learnt in relation to what was previously known which is connected to what matters in future learning (Rukuhia Rarangahia) Alignment of assessment practice across sectors of Māori medium (Te Tīrewa Mātai)	4. Aromatawai practices support the notion that learning is life long	Continuity of learning	How does the tool, activity, task, or item make links to learning that has occurred before and facilitate learning that will occur after? How does that learning contribute to/consider iwi, hapū and whānau long-term educational strategic aspirations and goals?	a. How is information drawn from the tool, activity, task, or item used in meaningful ways for continuous and seamless learning? b. What year levels/ learning stages is the tool, activity, task, or item used with? c. What aspects of the tool, activity, task, or item enable information to be used at transition points from pre-school, to primary, to secondary, to tertiary?	1	2	3	4	5
Aromatawai supports the individual's unique pathways to learning (Rukuhia Rarangahia)	5. Aromatawai practices support individual learning pathways	Diagnostic, formative, and summative Aggregation of data to inform collective achievement and individual needs	1. What information does the tool, activity, task, or item provide to identify individual learning goals? 2. What aggregation of information is possible to identify collective trends and patterns of learning?	a. What is the purpose of the tool, activity, task, or item? (What is being assessed?) b. Can the tool, activity, task, or item be used diagnostically, formatively, and summatively for individual learners, for groups of learners? c. How?	Question 1 1 2 3 4 5 Question 2 1 2 3 4 5				

1 - Strongly disagree
2 - Disagree
3 - Neither agree nor disagree
4 - Agree
5 - Strongly agree

Aromatawai: Criteria for assessment tools, activities, tasks, and items development

Principles: Mana Mokopuna, Toitū te Mana, Whanaungatanga, Rangatiratanga	Desired practice	Key words and concepts	Criteria question	Further reflective questions	Rating Scale *(Determines the extent to which the tool, activity, task or item complies with the main criteria question – please see the rating descriptions in the footnote.)*				
Aromatawai practices are centred on students and support their engagement in setting and reflecting on their own learning goals (Rukuhia Rarangahia)	6. Aromatawai practices enable learners to set their own learning goals	Individual learning goals	How does the tool, activity, task, or item support learner engagement in their learning?	a. How easily can the information produced through the use of tool, activity, task, or item be accessed, be interpreted and understood by the learner, and used to identify individual learning goals? b. How easily can the information produced through the use of tool, activity, task, or item be accessed, be interpreted and understood by the teacher, and used to identify individual learning goals? c. How does the tool, activity, task, or item promote learner and teacher reflection? d. How can the tool, activity, task or item be used to assist kaiako and ākonga to identify their learning in Te Ao Māori terms?	1	2	3	4	5
Promoting tino rangatiratanga (Te Tīrewa Mātai)	7. Aromatawai practices promote tino rangatiratanga	Intellectual property	Can the tool, activity, task, or item quantify and/or qualify the achievement and performance of learners? How?	a. By whom and how was the language and content of the tool, task, activity or item validated and legitimised? b. How has intellectual property been safeguarded?	1	2	3	4	5
Illuminates Māori achievement by focusing on finding what ākonga can do (Te Tīrewa Mātai)	8. Aromatawai practices illuminate Māori achievement rather than focussing on underachievement	Describing achievement	Can the tool, activity, task, or item quantify and/or qualify the achievement and performance of learners? How?	a. What is the basis for decisions about how the performance of learners is represented as results or scores? b. What is the language used to describe that achievement? c. Can the ākonga make choices about how they are involved in the tool? d. Is the guiding principle of the tool about finding out what the ākonga is able to do?	1	2	3	4	5

1 - Strongly disagree

2 - Disagree

3 - Neither agree nor disagree

4 - Agree

5 - Strongly agree

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TYPE: TECHNICAL / PSYCHOMETRIC

Principles: Mana Mokopuna, Toitū te Mana, Whanaungatanga, Rangatiratanga	Desired practice	Key words and concepts	Criteria question	Further reflective questions	Rating Scale (Determines the extent to which the tool, activity, task or item complies with the main criteria question – please see the rating descriptions in the footnote.)
Pouako use a range of information about learning gained through tairongo (different ways of seeing and sensing) both intuitively and deliberately to build further learning (Rukuhia Rarangahia)	9. Assessment tools, activities, tasks or items demonstrate consistency and a regular review process is in place to check for reliability over time.	Reliability [Darr, C. (2005). *A hitchhikers guide to reliability*. Set 3, 55 – 56] Hindle, R. (2012)	How reliable (consistent) is the tool, activity task or item?	a. What information sources does the tool, activity task or item draw on? b. How has the issue of reliability been addressed in the tool, activity, task, or item? c. What scope is there for repeated use of the tool, activity, task, or item with the same learners or with learners across a range of year levels/stages? d. Can the tool, activity, task, or item along with other aromatawai tools and processes contribute to an overall picture of ākonga achievement? How? e. Is there an informal process for collecting information about progress and achievement that does not require a formal tool, task, item, and/or activity	1 2 3 4 5
Pouako use aromatawai tasks that are aligned with the desired learning outcomes	10. Aromatawai tools, activities, tasks, or items are valid and validated and a regular review process is in place to check for validity over time	Validity [Darr, C. (2005). *A hitchhikers guide to reliability*. Set 3, 55 – 56] Hindle, R. (2012) National trends and patterns Practicality/ manageability	1. Can the validity of the tool, activity, task, or item be determined? How? 2. Could the tool, activity, task, or item be used to identify national trends and patterns? How? 3. How have practicality considerations for the tool, activity, task, or item been determined?	a. To what extent does the tool, activity, task, or item require the use of the desired skills, knowledge, attitudes? b. Are the questions and instructions in the tool, activity, task, or item clear and unambiguous? How has this been determined? c. How easy is it to generate, or give to ākonga, to supervise, and to collect information from it that can be easily collated and analysed? d. How does the tool, activity, task, or item inform achievement for Ngā Whanaketanga Rumaki Māori reporting? e. Is the tool, activity, task, or item easy to use? How has this been determined? f. How long does it take to create, administer and mark an assessment that is of the type that needs to be created, administered and marked? g. How long does it take to interpret and analyse reports?	Question 1 1 2 3 4 5 Question 2 1 2 3 4 5 Question 3 1 2 3 4 5

1 - Strongly disagree
2 - Disagree
3 - Neither agree nor disagree
4 - Agree
5 - Strongly agree