

Internal Assessment Resource

Te Reo Māori Level 2

This resource supports assessment against Achievement Standard 91284 version 3

Standard title: Whakarongo kia mōhio ki te reo o te ao torotoro

**Credits:** **4**

Resource title: Tō tātou ao

**Resource reference:** **Te Reo Māori 2.1A v3**

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| This resource:   * Clarifies the requirements of the standard * Supports good assessment practice * Should be subjected to the school’s usual assessment quality assurance process * Should be modified to make the context relevant to students in their school environment and ensure that submitted evidence is authentic |

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| Date version published by Ministry of Education | January 2017 Version 3  To support internal assessment from 2017 |
| Quality assurance status | These materials have been quality assured by NZQA.  NZQA Approved number: A-A-01-2017-91284-03-5778 |
| Authenticity of evidence | Teachers must manage authenticity for any assessment from a public source, because students may have access to the assessment schedule or student exemplar material.  Using this assessment resource without modification may mean that students’ work is not authentic. The teacher may need to set a different context or topic. |

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Teacher guidelines

The following guidelines are supplied to enable teachers to carry out valid and consistent assessment using this internal assessment resource.

Teachers need to be very familiar with the outcome being assessed by the Achievement Standard 91284. The achievement criteria and the explanatory notes contain information, definitions, and requirements that are crucial when interpreting the standard and assessing students against it.

Context/setting

This activity requires students to listen to and demonstrate comprehensive understanding of a variety of spoken te reo Māori texts from a range of text types – both formal and informal – and in familiar and less familiar contexts, and for a range of purposes.

The activity requires students to provide at least two pieces of evidence of their listening skills.

Students will demonstrate their ability to listen to and demonstrate comprehensive understanding of spoken te reo Māori from contexts beyond their familiar world. They will be expected to demonstrate their ability to explore ideas, perspectives and opinions other than their own. As this standard assesses comprehension for second language learners of te reo Māori, students will respond in English which allows them to show greater depth of understanding. One word responses would not be enough evidence to show comprehension*.*

Students need to be given written notification about the way that assessment will be carried out.

You will need to select or create spoken texts in te reo Māori that ensure that achievement at each level of the standard is possible. The activities provided are only examples to show how listening evidence can be collected. To ensure the authenticity of student responses, the activities cannot be used without significant re-contextualisation, as the scripts and indicative responses are available on-line.

Final grades will be decided by the teacher using professional judgment based on a holistic examination of at least two pieces of student evidence. Students must be consistently meeting all the criteria of a grade across the evidence to be awarded that grade.

Conditions

Students will have been exposed to a range of vocabulary and language structures specific to the chosen themes and will have had exposure to the types of tasks they will have to complete as part of their assessment. This is an individual, in-class assessment activity.

Additional information

Ideas for assessment activities can be found on pages 64-65 of the Curriculum Guidelines for Teaching and Learning Te Reo Māori in English-medium Schools.

Teacher resource sheet

Part 1

Tā te Kaiako – pepa pānui: Tā Moko

Tame: Tēnā koe e hoa

Ruia: Kia-ora Tame, pēhea ana?

Tame: Pai ana. I rongo ahau kua hoki mai tō tungane ki te kāinga.

Ruia: Āe rā. Ko te take, e tāmokohia ana ia e taku matua kēkē.

Tame: Nē, ki tēhea wahanga o te tinana?

Ruia: Ki tōna pokowhiwhi me te ringa matau. He tāmoko Māori.

Tame: Ka rawe. E hia kē ngā taiohi o te kāinga e whai tāmoko ana, nē. He aha ō whakaaro?

Ruia: Pai tonu, ki te mōhio koe ki te tikanga. Nā tōku karani me tōku matua i whakatakoto i te kaupapa tauira mō te moko o tōku tungāne.

Tame: Āe, tautoko, engari, ētahi o ngā taiohi, pērā i tōku hoa a Hamuera, kāhore i te paku mōhio ki te tikanga o tana moko. I taku pātaitanga atu ki a ia, i mea mai, “I whāki mai te kaitāmoko i te tikanga o ngā tauira, engari kua wareware kē ahau.”

Ruia: Koiā. He take anō, e ai ki taku karani, i ngā wā o mua, he roa te huarahi kia whai tāmoko. Ka tohua koe e ngā kaumātua, ka whakatakotoria te kaupapa o te moko, ā, he roa hoki te mahinga i te tāmoko, me ngā karakia, waiata hoki hei tautoko i te kaupapa. Ināia tonu nei, ka tae koe ki te toa, ka whiria, ka tāmokohia, kāhore e ea ana ngā tikanga o ō tātou tupuna.

Tame: Tautoko! Ko taku kaihana, tekau mā toru noa iho ōna tau, kua tāmokongia kētia. Ki ahau nei, kāhore anō koe kia rite i taua pakeke, kia whai i taua huarahi. Ko te mea pōuri, kāhore ia i tino rata ki tana moko. He raru anō pea, kei tōna ringa te tāmoko, ā, i rongo ahau, kāhore e taea te uru ki te hunga pirihimana mēnā e mau moko ana i te wāhanga o te tinana e ngāwari ai te kite.

Ruia: Pono? Kāhore ahau e whakaae ki taua tikanga. He āhuatanga whakatoihara tēnā. Mō te nuinga o Ngāi Māori e mau moko Māori ana, he tohu tēna mō tō rātou aroha ki te iwi, ngā tikanga me ngā tūpuna, arā, mō tō rātou Māoritanga- he rerekē tēnei ki ngā tohu kēnge, ki te “kirituhi” rānei, arā ngā pikitia i runga i te kiri pērā i te putiputi, te manu rānei.

Tame: Āe, tika tāu. I tērā wiki, i tākaro tētahi o aku hoa mō tētahi tīma rīki ki Poihākena. I runga te kēmu i Whakaata Māori- te mutunga kore o te pai ki te mātakitaki i a rātou ko ōna hoa tākaro Māori e tū toa ana me ō rātou tāmoko Māori. I tata tangi ahau!

Ruia: Nē rā! Āe, e whakaae ana ahau- i te mutunga ake, ki ōku nei whakaaro, ki te kore tātou ngā taiohi e takahi i te huarahi kia pupuri tonu i ngā taonga a ngā tūpuna, ka ngaro nē.

Tame: Āe, engari me mōhio, me ako e tātou te hōhonutanga o aua tāonga, kia mau tuturu, -ā ngākau, ehara ā-kiri anake.

Kua mutu.

Part 2 Ngā Pitopito Kōrero

The sample task for this resource is a Te Karere news item about Te Wharekura o Ngā Taiātea’s kapa haka group. The link to the item is:

<https://www.youtube.com/watch?v=92z-Tl_qsfs>

If subtitles appear, they must be removed. This can be done in the settings below the YouTube screen. The title for the clip that is used must not be seen by the students.

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Student instructions

Introduction

This assessment activity requires you to listen to and demonstrate understanding of a variety of spoken te reo Māori texts from a range of text types – both formal and informal – and in familiar and less familiar contexts, and for a range of purposes.

You are going to be assessed on how well you demonstrate a comprehensive understanding of te reo Māori, including the finer points, purpose, and context of the spoken texts.

The following instructions provide you with a way to structure your work to demonstrate what you have learnt to allow you to achieve success in this standard.

Task

This is an individual in-class assessment activity.

This assessment activity is in two parts to be completed over the year. Each part requires you to listen to a spoken Māori text from a different context and demonstrate your understanding of it.

As this standard assesses comprehension for second language learners of te reo Māori, you will respond in English which allows you to show greater depth of understanding. One word responses would not be enough evidence to show comprehension*.*

Make sure your response shows that you:

* understand the purpose and meaning of the text you are listening to
* identify and expand upon the main information and/or ideas
* demonstrate understanding of the finer points and are able to elaborate on these, i.e. give an example from the passage to support your response.

**Part 1: Tā Moko**

You will listen to a passage in which two teenagers discuss young people receiving tāmoko and complete a series of responses in English.

You need to show that you understand what you have been listening to.

Provide as much detail as possible: one word responses do not provide enough evidence to show comprehension.

You will hear the passage FOUR times.

The first time, you will hear the passage as a whole.

The second and third times you will hear the passage in sections, with a pause after each.

The fourth time, you will hear the passage again as a whole.

As you listen, you may make notes.

Read through your response sheet now to ensure that you understand what is required of you before you begin the listening assessment.

***Tā te Ākonga – Response Sheet***

1. Fill out the following table about each speaker’s opinions and experiences relating to young people having tāmoko. Record as much detail as you can.

|  |  |
| --- | --- |
| **TAME** | |
| **Issues with tāmoko** | **Explanations/Examples** |
|  |  |
| **Positives of tāmoko** | **Explanations/Examples** |
|  |  |

|  |  |
| --- | --- |
| **RUIA** | |
| **Issues with tāmoko** | **Explanations/Examples** |
|  |  |
| **Positives of tāmoko** | **Explanations/Examples** |
|  |  |

2. What advice do you think Tame and Ruia would give to a young person who is considering getting tāmoko? Provide examples from the text to support your response.

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3. Do you agree or disagree with the advice given by Tame and Ruia? Give your reasons why you agree or disagree.

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**Part 2: Ngā Pitopito Kōrero**

You will view a Te Karere news item about kapa haka. Fill in the template provided about the item. Provide relevant and detailed information with supporting evidence from the video clip.

You will respond in English. You need to show you have understood the meaning of the passage. If you are using a direct quote, it should be recorded using quotation marks.

You will view the news item FIVE times.

As you listen, you may make listening notes.

Between each viewing, there will be a 2 minute pause for you to complete your listening notes and/or your template.

You will be given time at the end to complete your template.

Read through the template now to ensure that you understand what is required of you before you begin the listening assessment.

**Listening** **Template**

|  |
| --- |
| Name: |
| Viewing title: [teacher to insert] |
| Date: |
| What is the video clip about? |
|  |
| List a variety of FACTS spoken about in the video clip |
|  |
| List a variety of OPINIONS given in the viewing. For each one, make sure to include whose opinion it is: |
|  |
| Give your personal response to three different aspects of the video clip. You could respond to any advice, warnings, suggestions, approval, disapproval, agreement, disagreement, information, or opinions you hear. Provide details to support your response. |
|  |
| Apart from informing, what, in your opinion, is the purpose of this video clip? Provide reasons and/or details from the viewing to support your response. |
|  |

**Indicative Responses: Tā Moko**

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| --- | --- | --- | --- |
| **Wahanga** | **Achieved** | **Merit** | **Excellence** |
| Tame’s issues with tāmoko | Some teenagers don’t know the meaning of their tāmoko, like his friend, Hamuera, when he asked him what it meant, he said that the tattooist told him but he forgot. | Some teenagers don’t know the meaning of their tāmoko, like his friend, Hamuera, when he asked him what it meant, he said that the tattooist told him but he forgot**.**  He thinks they’re not mature enough, his cousin was only 13 when he got tattooed and he doesn’t like it. | Some teenagers don’t know the meaning of their tāmoko, like his friend, Hamuera, when he asked him what it meant, he said that the tattooist told him but he forgot**.**  He thinks they’re not mature enough, his cousin was only 13 when he got tattooed and he doesn’t like it.  He’s heard that you can’t get into the police force if you have visible tattoos. |
| Tame’s positives | He watched one of his friends playing League. He thought their tāmoko were amazing. He nearly cried. | He watched one of his friends playing League in Sydney on Māori TV. He thought it was awesome watching him and his Māori team mates proudly displaying their tāmoko. He nearly cried. | It’s a symbol of being proud to be Māori. For example, he watched one of his friends playing League in Sydney on Māori TV. He thought it was awesome watching him and his Māori team mates proudly displaying their tāmoko. It made him feel proud/ emotional as a Māori. |
| Ruia’s issues with tāmoko | You can go to a shop, chose a tattoo and get it. In the old days, it took a long time to get a tāmoko. | Nowadays, it’s too easy to get a tattoo. According to her nan, in the old days, it took a long time to get a tāmoko. You were chosen by your elders, the pattern was decided, and the actual process took a long time. | Nowadays, it’s too easy to get a tattoo. You can to a shop, chose a tattoo and get it. You’re not doing it the way our ancestors did it. According to her nan, in the old days, it took a long time to get a tāmoko. You were chosen by your elders, the pattern was decided, and the actual process took a long time, with prayers and songs to support the process. |
| Ruia’s positives | For most Māori, tāmoko represent your love for your culture. | It’s a symbol of your Māori culture. It’s different to gang tattoos or normal tattoos that are just pictures on the skin. | It’s a symbol of your Māori culture. It’s different to gang tattoos or normal tattoos that are just pictures on the skin, like flowers. For most Māori, tāmoko represent your love for your people, tradition and ancestors. |
| Advice | You should know what it means. | I think that they support teenagers getting tāmoko as long as it’s well thought out. | I think their advice would be to wait until you really know what you want and the reasons why you are doing it. I think they would also say that you should be supported by whānau. |
| Discussion points | Their friend doesn’t even know what his one means. It’s different from other tattoos. It should mean something to you. | They support tāmoko for its symbolism of being proud to be Māori and they don’t disagree with Ruia’s brother’s getting one, maybe because her dad and nan are helping to choose the design. They give examples of teenagers that are too young, or didn’t really plan it out, like Tame’s cousin and friend. | They talk quite a lot about the negatives of tāmoko. For example, young people who don’t even know what it means, how easy it is to get a tāmoko, discrimination against those with visible tattoos (e.g. Police force entry), regrets (the cousin of Tame). But they both say it’s something to be proud of, and a custom that should be held onto, as long as your family is involved and you know the real meaning of the tamoko (kia mau tuturu, -ā ngākau, ehara ā-kiri anake.) |

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| **Tame’s advice** | **Ruia’s advice** |
| **Indicative answers only:**  *Achieved:*  *He supports the idea of people getting tāmoko if they understand it.*  *Merit:*  *I think that he supports teenagers getting tāmoko as long as they make the effort to learn the importance of this treasure, its not just a surface decoration*  *Excellence:*  *I think his advice would be to wait until you really know what you want and the reasons why you are doing it. I think they would also say that you should be supported by whanau.* | **Indicative answers only:**  *Achieved:*  *Their friend doesn’t even know what his one means. It’s different from other tattoos. It should mean something to you.*  *Merit: They support tāmoko for its symbolism of being proud to be Māori and they don’t disagree with Ruia’s brother’s getting one, maybe because her dad and nan are helping to choose the design. They give examples of teenagers that are too young, or didn’t really plan it out, like Tame’s cousin and friend.*  *Excellence: They talk quite a lot about the negatives of tāmoko. For example, young people who don’t even know what it means, how easy it is to get a tāmoko, discrimination against those with visible tattoos (e.g. Police force entry), regrets (the cousin of Tame). But they both say it’s something to be proud of, and a custom that should be held onto, as long as your family is involved and you know the real meaning of the tamoko (kia mau tuturu, - ā ngākau, ehara ā-kiri anake).* |

**Indicative Responses: Ngā Pitopito Kōrero**

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| --- | --- | --- | --- |
| **Wahanga** | **Achieved** | **Merit** | **Excellence** |
| Wahanga 1:  Sample Responses | A kapahaka group from Ngā Taiātea wharekura performing at the Secondary School’s kapa haka competition. | A kapa haka group from Nga Taiātea wharekura winning the Secondary School’s National kapa haka competition. | It is an interview with two of the members from the kapa haka of Nga Taiāteawharekura winning the Secondary Schools’ National kapa haka competition. They talk about the hard work it took to get there and how grateful they are for all the support. |
| Wahanga 2:  Sample Responses | 400 students at the school, practising for 3 months to get ready for the competition. They are from Waikato/Tainui. | Nearly 400 students at their school, there were about 100 that wanted to join kapa haka, only 40 were selected. They practised for about 3 months to get ready for the competition being held in Whāngarei | Nearly 400 students at their school in the Waikato/Tainui region. There were about 100 that wanted to join kapa haka, only 40 were selected. They practised for about 3 months to get ready for the competition. The competition was held in Whangarei, Northland.. |
| Wahanga 3:  Sample Responses | Kaharau says he enjoys kapa haka, he is happy they won.  Waimirirangi said whānau/family support meant they could make it to the competition. | Kaharau says he enjoys kapa haka, he is happy they won. Kaharau said it was because of the hard work of the final group that they got selected from the 100. Waimirirangi said that they wouldn’t have got to the competition if wasn’t for the support of their people. | Kaharau says he enjoys kapa haka, he is happy they won.  Kaharau thinks that it’s important to not give up when things get hard, by being determined you reach your full potential. He thinks it’s going to be hard to keep the number one spot in the competition, but that is their goal.  Waimirirangi didn’t really believe that they would win because other groups had a lot more experience;” nō mua noa atu rātou e tū ana i runga i te atamira”. |
| Wahanga 4:  Sample Responses | I thought that the group looked strong on the stage. I liked how the boy said that working hard is the key to success. | I liked how the boy said that working hard is the key to success. They were really confident speakers and I liked how the girl acknowledged all those that helped them. I wouldn’t like to have to compete for a spot like they had to, from 100 in the group, only 40 were chosen. I guess it makes you work harder for what you want, like the boy said. | I liked how Kaharau gave us the advice that the key to success is to work hard and used the ‘mate wheke’ whakatauki to support what he said. I liked that Waimirirangi was humble when she said that they didn’t think they had a chance against more seasoned performers and acknowledged all those that helped them. I wouldn’t like to have to compete for a spot like they had to. I guess it makes you work harder for what you want, like Kaharau said:" I think the experience of winning has made Kaharau want to aim even higher”, like at the end when he said they want to try to be the example for the country of what good kapa haka looks like. |
| Wahanga 5:  Sample Responses | To encourage others to work hard and aim high. | To show what can be achieved when you put your mind to it and work hard, “Mā te pukumahi, ka tika.” | I think they wanted to inspire other young people to work hard to achieve their goals; “Mā te pukumahi, ka tika” I think they also wanted to show off to the wider viewing audience how amazing these Wharekura students are to make us feel proud of our people, our language and culture. |

Assessment schedule: Te Reo Māori 91284 – "Tō Tātou Ao"

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| Evidence/Judgements for Achievement | Evidence/Judgements for Achievement with Merit | Evidence/Judgements for Achievement with Excellence |
| Whakarongo kia mōhio ki te reo o te ao torotoro.  The student submits evidence from a minimum of two tasks from different contexts and for different purposes from the explorative world.  The student demonstrates understanding and is able to make meaning of the relevant information, ideas and/or opinions from the spoken texts.  Information is largely correct. The candidate has understood the general meaning of the spoken texts. | Whakarongo kia mārama ki te reo o te ao torotoro.  The student submits evidence from a minimum of two tasks from different contexts and for different purposes from the explorative world.  The student demonstrates a clear understanding of the spoken texts. The relevant information, ideas and/or opinions are correctly identified.  Information correctly includes relevant detail from the spoken texts. | Whakarongo kia mātau ki te reo o te ao torotoro.  The student submits evidence from a minimum of two tasks from different contexts and for different purposes from the explorative world.  The student demonstrates a comprehensive understanding of the spoken texts. Implied meanings or conclusions within the spoken texts are identified.  Relevant information, ideas and opinions, with supporting detail, are selected and expanded on. |

All criteria of a grade must be met across a minimum of two pieces of evidence for that grade to be awarded. Final grades will be decided using professional judgement based on examination of all of the evidence against the criteria in the Achievement Standard.