

NCEA Review and Maintenance Programme – 2027 updates

Review and maintenance work has been undertaken for NZC NCEA for 2027. This pdf document contains the updated assessment materials for **Te Reo Māori Level 3**. In January 2027, Levels 2 and 3, assessment materials will be updated on TKI. For external assessment specifications, refer to the NZQA website.

Subject: Te Reo Māori Level 3

Product	What's changed?
AS3.1 91650 Internal Assessment Activity B and C	Two new Internal Assessment Activities created – 3.1B and 3.1C
AS3.1 91650 Activity adaptation guide	Document created to support adaptation of Internal Assessment Activities for 3.1.

Contents

Product	Page
AS3.1 91650 Internal Assessment Activity B	2
AS3.1 91650 Internal Assessment Activity C	15
AS3.1 91650 Activity adaptation guide	28



National Certificate of Educational Achievement
TAUMATA MĀTAURANGA Ā-MOTU KUA TAEA

Internal Assessment Resource

Te Reo Māori Level 3

This resource supports assessment against Achievement Standard 91650 version 1

Standard title: Whakarongo kia mōhio ki te reo Māori o te ao whānui

Credits: 4

Resource title: He taonga

Resource reference: Te Reo Māori 3.1B v1

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

Date version published January 2027

by Ministry of Education

To support internal assessment from 2027

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 change figures, measurements or data sources or set a different context or topic to be investigated or a different text to read or perform.

Internal Assessment Resource

Achievement standard: 91650

Standard title: Whakarongo kia mōhio ki te reo Māori o te ao whānui

Credits: 4

Resource title: He taonga

Resource reference: Te Reo Māori 3.1B v1

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 Achievement Standard Te Reo Māori 91650. 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 assessment activity requires students to complete two listening tasks over the course of the year.

Students will demonstrate their ability to listen to and demonstrate comprehensive understanding of spoken te reo Māori from contexts beyond their immediate experience. 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. This may be done at the beginning of the year with an overall generic activity that outlines how evidence will be collected over the year.

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 online.

Do not give the students grades for the separate parts of the task – you must consider both parts when making a holistic judgement against the standard. Students must be consistently meeting all the criteria of a grade across the evidence to be awarded that grade.

Teach the vocabulary and language structures that relate to the chosen topic/theme, up to and including those at level 8 of *Te Aho Arataki Marau mō te Ako i Te Reo Māori – Kura Auraki Curriculum Guidelines for Teaching and Learning Te Reo Māori in English-medium Schools: Years 1–13*.

Ensure that your students know the success criteria for the standard and how to meet them.

Conditions

Each of the listening tasks will take place in a classroom.

Part A

For Part A, students listen to a passage about about Tākuta Te Huirangi Waikerepuru and then answer a number of questions.

See Teacher Resource 1 for the passage, and Student Resource 1 for the questions.

Part B

For Part B, students listen to passage discussing the custom of koha and then answer a number of questions.

See Teacher Resource 2 for the passage, and Student Resource 2 for the questions.

Teacher note: It is recommended that you give your students a formatted sheet with the questions, and spaces where they can write notes as they listen. The three lines provided in this resource will need to be reformatted to ensure there is sufficient space for students to write their responses.

Teacher Resource sheet

Part A

Teacher Resource 1 – Tākuta Te Huirangi Waikerepuru

Kōwae 1

I ēnei rā, ko te reo Māori me ngā tikanga Māori katoa e ora ana, e kaha ana te whakatinanatia puta noa i Aotearoa. Engari, ki te te titiro whakamuri ki ngā tau whitu tekau o te rautau kua pahure ake nei, kāore i tino rangona te reo Māori i roto i ngā haporī o te motu. Ka maranga ake tētahi toa whawhai mō te reo Māori me āna tikanga i taua wā, ko Tākuta Te Huirangi Eruera Waikerepuru tērā. E hia kē nei ngā tau i whakapau kaha ai ia mō te oranga tonutanga o tō tātou reo kia ū, kia pūmau te reo rangatira mō ngā reanga e piki mai nei. Ko tāna ōhākī, “Kei te hiahia au kia tū angitu te katoa o Aotearoa, ki te kōrero i te reo Māori, i te reo Pākehā hoki, kia kounga te rere o ngā reo e rua.”

Kōwae 2

I whānau tēnei rangatira i te tau 1929. He uri a Te Huirangi nō Ngāti Ruanui, no Ngāpuhi hoki. I whāngaia ia e ōna kaumātua i Taranaki. Nā tēnei, ka tipu ake ia ki te reo me ngā tikanga. He rangatira ia mō te ao Māori, engari he ngākau pono ki tōna iwi ki a Taranaki whānui. Nāna i tautoko te whakatūnga o te teihana irirangi o Te Korimako o Taranaki, he kaupapa hei whakarauora i te reo me te mita motuhake o te

rohe o Taranaki. I wehe tēnei rangatira ki tua o te ārai i te tau 2020. E iwa tekau mā tahi tau tana pakeke. E kore ia e warewaretia, e kore ā mātou mihi ki a ia e mutu.

Kōwae 3

He ringa ruirui a Te Huirangi i ngā kākano o te reo Māori ki ngā kaupapa huhua o te motu. I te tau 1981, ka whakatūria te rōpū e kīa nei ko Ngā Kaiwhakapūmau i te Reo i Pōneke. He rōpū tātanga e hiahia ana kia whakatairanga ai i te reo Māori. Ko Te Huirangi tō rātou rangatira. I whakatūria tētahi teihana irirangi Māori e rātou mō Te Wiki o Te Reo Māori i te tau 1983. E rima rangi tēnei teihana e whakapāho ana i taua wā. Inaiānei, kua nui ngā teihana Māori, engari ko tērā te teihana tuatahi. Nā Ngā Kaiwhakapūmau i te Reo i whakatū te teihana o Te Upoko o te Ika tūturu i te tau 1988. Kua neke atu i te whā tekau tau tērā teihana e whakapāho ana.

Kōwae 4

He kaiārahi, he kaikōkiri hoki a Te Huirangi. Nā te rōpū Ngā Kaiwhakapūmau i te Reo i kawē tētahi kerēmi ki Te Rōpū Whakamana i te Tiriti o Waitangi. Ko te ingoa o runga, ko tō Te Huirangi Waikerepuru. Ko WAI 11 te ingoa o taua kerēme. Nō muri mai, i tapaina ko 'Te Kerēme Reo Māori.' Ki ngā kaikerēme nā te waitohu a te Karauna i Te Tiriti o Waitangi, kei te Karauna te haepapa ki te tiaki i te reo Māori. Ko tā te atikura tuarua o Te Tiriti, he kī taurangi ki te iwi Māori, arā, ka tiakina ō rātou taonga katoa. Ko te reo Māori tētahi o aua taonga. I angitu te kerēme, ā, ka puta mai te Ture mō te Reo Māori i te tau 1987. Nā tēnei ture ka tū te reo Māori hei reo whai mana i Aotearoa, ā, ka whānau mai a Te Taura Whiri i te Reo hei ārahi i te tiakitanga me te whakamahinga o te reo Māori.

Kōwae 5

I tino whakapono a Te Huirangi mā ki ngā kaupapa whakapāho i te reo Māori. Ki tā Te Huirangi, he mana nui tō te mahi whakapāho. Ka taea e te tangata te rongo, te mātakitaki hoki tōna ake reo. I kawea ngā take whakapāpāho ki te Te Rōpū Whakamana i te Tiriti o Waitangi. He aha ai? Kia whakamanahia, kia tiakina te reo Māori i ao pāho. Ka roa, ka tutuki tēnei kaupapa, ā, ka whakatūria ngā teihana ā-rohe i raro i te mana whakahaere Māori. Ka whakatakoto a Te Huirangi i te ara mō te whakatūnga o te pouaka whakaata Māori. Mei kore ake tēnei rangatira, kua kore tō tātou reo e whai mana i ēnei wā. Kei a tātou te haepapa ki te tiaki i ngā taonga i whakapau kaha ai a Tākuta Te Huirangi Eruera Waikerepuru i whakahaumarutia.

Part B

Teacher Resource 2 – Koha

Kōwae 1

Ko tēnei kupu, ko te koha, i puta ake i te takoha. Koinei te kupu matua, ko te takoha. Ko te whakarapopototanga o taua kupu, ko te koha. Ko te koha i ahu mai i tō ngākau, i whakaarotia i runga i te aroha. I timata noa atu i ngā rā o tuauri. He tikanga hei āwhina, hei tautoko hoki i a rātou e taumaha ana. He maha ngā kōrero mō tēnei kaupapa. Tērā pea e tika ana kia whakamōhiotia atu, he tikanga tā tēnā, tā tēnā o ngā waka tini, o ngā iwi huri noa i te motu. I runga i tēnā, e kore e taea te e te iwi kotahi te kī atu, ānei te āhua mō tēnei tūmahi nei, te whakatakoto koha. Kei tēnā rohe tāna, kei tēnā rohe tāna.

Kōwae 2

Ko ngā koha o neherā he kai, he taonga hoki. Ko ngā iwi e noho tata ana ki te ngahere, ka kawea e rātou ngā kai o reira, arā, ngā kumara, ngā manu huhua, ngā hua o ngā rākau, ngā tuna me te rauaruhe. Ko ngā iwi e noho tata ana ki te moana ka kawea e rātou ngā kai mātaitai. Mā rātou e kawea atu i ngā kai o reira, arā, ngā kina, ngā pāua, te aha atu, te aha atu. Nā, ki ētahi anō, mēnā i mōhio rātou torutoru noa ana ngā wahia hei tahu i te hāngi, ka tōia atu he kahikatoa me te mānuka hei tahi i te ahi hei whakamaoa i ngā kai. Ko tēnei tā rātou takoha mā te iwi kāinga. Mai i te taenga mai o te Pākehā, ka hokona he mīti pērā i te hipi, te poaka, te kau me ngā kai hokohoko ki te hui.

Kōwae 3

Ko te takoha pea e mōhiotia ana e te katoa, ko te takoha mō te marae. Arā, ko te takoha e whakatakotoria ana e te manuhiri i runga i te marae mā te iwi kāinga. Ko taua koha he manaakitanga ki ngā tāngata whenua ā, ka tapaina he āwhina, he roimata rānei. I te nuinga o te wā ka kohikohia e te manuhiri i mua i te whakaeketanga i te marae, ka whakaemia te koha ki rō kōpaki, ka hoatu mā tētahi o ngā kaikōrero e whakatakoto. Mā te kaikōrero whakamutunga e tuku te koha ki runga i te marae ātea, i te kauhanga roa rānei i roto i te whare. Mā tēnei tikanga ka mōhio te hau kāinga kua mutu ngā kōrero a te manuhiri, ā, mā te tāne anō o te iwi kāinga e tiki ake. Ka tukuna he waiata, ka karanga rānei te kuia hei tohu aroha ki te takoha a te manuhiri ki te iwi kāinga.

Kōwae 4

I te tangihanga, he tikanga nui te tuku koha ki te whānau pani. He tohu aroha, he tohu tautoko hoki ki a rātou e noho pōuri ana. Kāore te koha e whāia hei utu, engari hei whakaatu i te aroha. Ka karangatia te koha he āwhina, he roimata rānei. I ētahi wā, ka mate te tangata, ka tukua e tana whānau me ōna whanaunga ngā taonga pēnei i te heitiki, i te tautau, i te patu, i te taiaha, i te korowai rānei.

Kōwae 5

Nō reira, he tikanga nui te tuku koha. Ehara te koha i te utu noa mō te kai, mō te whare rānei, engari he tohu whakarangatira, hei whakaatu i te aroha me te whakaute ki te tangata whenua. Ka whakaae te hau kāinga ki taua koha me te mōhio, tērā pea ā tona wā ka noho rātou hei manuhiri ki tētahi atu wāhi. I taua wā, ka whakahokia anō taua manaakitanga me te wairua o te koha. Nā reira, he tikanga e whakapakari ana i ngā hononga, e pupuri ana hoki i te mana me te whakaaro nui ki waenganui i a Ngāi Māori.

Partially adapted from Te Wharekura 39

Internal Assessment Resource

Standard title:	Whakarongo kia mōhio ki te reo Māori o te ao whānui
Credits:	4
Resource title:	He Taonga
Resource reference:	Te Reo Māori 3.1B v1

Student instructions

Introduction

This assessment activity is in two parts. You will do each part on a different date.

Teacher note: Insert dates here.

Each part involves listening to spoken te reo Māori and responding to particular instructions or questions. Write your responses in English.

The completed tasks will be kept by your teacher, who will use them as evidence on which to base a holistic judgement and final grade.

At this level, you are required to:

- listen for a sustained period of time to te reo Māori
- identify the main information/ideas in less familiar contexts
- distinguish between facts and opinions
- recognise intentions to persuade and or influence
- select the most appropriate response and support your choice with evidence from the text
- recognise the meaning of vocabulary and language features up to and including level 8 of the curriculum.

Task

Part A: Tākuta Te Huirangi Waikerepuru

You will be read a passage about Doctor Te Huirangi Waikerepuru. As it is read, listen carefully for meaning, and answer the questions on the sheet.

You need to show you have understood the meaning of the passage. Provide as much detail as possible in answering questions.

You will hear the passage FOUR times.

- The first time, you will hear the passage read as a whole.
- The second and third times you will hear the passage in sections, with a pause of one minute between each reading.

- The fourth time, you will hear the passage again as a whole. You will have two minutes to make any additions or changes to your responses.

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.

Student Resource (for Part A)

Answer the following questions in English. You will be given credit for attention to detail and full answers.

Kōwae 1

1. What are some of the reasons that led Tākuta Te Huirangi to fight for te reo Māori?

(Note these lines are an indication that the template needs to be completed with sufficient lines for students to answer questions)

2. Describe Te Huirangi's language wishes for the country.-

Kōwae 2

3. What information is given about Te Huirangi's background and how do you think it prepared him to be a language champion?

Kōwae 3

4. What information is given about the creation of Māori radio stations?

Kōwae 4

5. Why did Ngā Kaiwhakapūmau i te Reo make a Waitangi Tribunal claim?

6. What occurred as a result of this claim?

Kōwae 5

7. What contribution did Te Huirangi make to broadcasting?

8. Why did Te Huirangi believe broadcasting was important?

9. What message does the writer end the passage with?

Student Resource 2 (for Part B)**Part B: Koha**

You will listen to a passage about the tikanga or customs associated with koha being discussed and answer a series of questions 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 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 of one minute between each reading.
- The fourth time, you will hear the passage again as a whole. You will have two minutes to make any additions or changes to your responses.

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.

Kōwae 1

1. What is the origin of the concept of 'koha' and why was it given?

(Note these lines are an indication that the template needs to be completed with sufficient lines for students to answer questions)

2. What might be some complexities of giving koha?

Kōwae 2

3. According to this passage, why are there differences in the types of koha given? Provide examples with your response.

Kōwae 3

4. Describe the practices outlined in this passage regarding the giving and receiving of koha.

Kōwae 4

5. What is discussed about giving koha during a tangihanga. Explain your answer using information from the listening passage.

Kōwae 5

6. Explain why the giving of koha is referred to as 'he tohu whakarangatira?'

Assessment schedule: Te Reo Māori 91650 He taonga

Overall judgement

Evidence/Judgements for Achievement	Evidence/Judgements for Achievement with Merit	Evidence/Judgements for Achievement with Excellence
Whakarongo kia mōhio ki te reo Māori o te ao whānui The student submits evidence from both parts. The student demonstrates a general understanding of spoken te reo Māori. Overall, the message being conveyed is understood. The student: - understands the overall message even if there are gaps in their understanding - attempts answers to questions asked, often giving snippets of the information required - is developing active listening strategies to process information to select the most appropriate answer - is gaining confidence in being able to cope with listening to spoken te reo Māori for sustained lengths of time - can usually understand language and vocabulary up to and including level 8.	Whakarongo kia mārama ki te reo Māori o te ao whānui The student submits evidence from both parts. The student demonstrates a competent understanding of spoken te reo Māori. The overall message is clearly understood. The student: - understands the majority of what they have heard and shows their understanding by responding appropriately (i.e. by answering questions or summarising the finer points) - is able to listen for sustained lengths of time to spoken te reo Māori without finding it too stressful - has developed strategies to tackle unfamiliar words, such as looking for the base of word (e.g. hearing "whakaakona", and recognising "ako", and knowing the prefix "whaka" and the suffix containing the passive ending and working out the meaning, "taught") - can understand language and vocabulary up to and including level 8.	Whakarongo kia mātau ki te reo Māori o te ao whānui The student submits evidence from both parts. The student demonstrates a clear and confident understanding of spoken te reo Māori. The student: - understands what they have heard and shows their understanding by consistently giving appropriate responses (i.e. gives thoughtful, accurate, and detailed answers) - can listen for sustained lengths of time to spoken te reo Māori - has developed successful word recognition strategies for unfamiliar words - is able to think critically about what they have heard, for example by distinguishing between facts and opinions and recognising the intentions of the speaker in different contexts - is able to consistently understand language and vocabulary up to and including level 8.
Examples of possible student evidence for Part A		
What are some of the reasons that led Tākuta Te Huirangi to fight for te reo Māori? <i>In the 1970's te reo Māori was <u>rarely heard in the</u> country.</i>	What are some of the reasons that led Tākuta Te Huirangi to fight for te reo Māori? <i>In the 1970's te reo Māori was <u>rarely heard in the</u> country. Tākuta Te Huirangi Waikarepuru emerged as</i>	What are some of the reasons that led Tākuta Te Huirangi to fight for te reo Māori? <i>In the 1970's te reo Māori was <u>rarely heard in the</u> country. Tākuta Te Huirangi Waikarepuru emerged as</i>

What information is given about Te Huirangi's background and how do you think it prepared him to be a language champion? <i>He was born in 1929. He was a descendant of Ngāti Ruanui and Ngāpuhi. He was fostered by his grandparents in Taranaki. He was brought up speaking Māori and understanding traditions. Being a fluent speaker and knowing traditions he was able to fight for te reo Māori.</i> What contribution did Te Huirangi make to broadcasting? <i>He took a claim on broadcasting to the Waitangi Tribunal. The claim was successful, and regional radio stations were established. He also paved the way for the Māori television.</i> <i>The examples above relate to only part of what is required, and are just indicative.</i>	<i>a champion/campaigner for the survival of te reo Māori and culture.</i> What information is given about Te Huirangi's background and how do you think it prepared him to be a language champion? <i>He was born in 1929. He was a descendant of Ngāti Ruanui and Ngāpuhi. He was fostered by his grandparents in Taranaki. He was brought up speaking Māori and understanding traditions. Being a fluent speaker and knowing traditions he was able to fight for te reo Māori.</i> What contribution did Te Huirangi make to broadcasting? <i>He took a claim on broadcasting to the Waitangi Tribunal to ensure that te reo Māori was recognised and protected in the broadcasting world. The claim was eventually successful, and regional radio stations were established. He also paved the way for the Māori television.</i> <i>The examples above relate to only part of what is required, and are just indicative.</i>	<i>a champion/campaigner for the survival of te reo Māori and culture. He worked tirelessly to ensure the survival of te reo Māori and ensure it be preserved/secure for future generations.</i> What information is given about Te Huirangi's background and how do you think it prepared him to be a language champion? <i>He was born in 1929. He was a descendant of Ngāti Ruanui and Ngāpuhi. He was fostered by his grandparents in Taranaki. He was brought up speaking Māori and understanding traditions. Being a fluent speaker and knowing traditions he was able to fight for te reo Māori. His knowledge of language and culture meant he could lead others.</i> What contribution did Te Huirangi make to broadcasting? <i>He took a claim on broadcasting to the Waitangi Tribunal to ensure that te reo Māori was recognised and protected in the broadcasting world. The claim was eventually successful, and regional radio stations were established under Māori governance/control. He also paved the way for the Māori television.</i> <i>The examples above relate to only part of what is required, and are just indicative.</i>
Examples of possible student evidence for Part B		
According to the passage, why are there differences in the types of koha given? Provide examples with your response. <i>Depending on where the tribe lived, the food which</i>	According to the passage, why are there differences in the types of koha given? Provide examples with your response. <i>Depending on where the tribe lived, the food which</i>	According to the passage, why are there differences in the types of koha given? Provide examples with your response. <i>Depending on where the tribe lived, the food which</i>

<i>was given as a koha was different. Tribes living near the sea would bring seafood e.g. kina, pāua and other things. After the arrival of Pākehā meat was brought as koha, examples include lamb/mutton, pork, and beef.</i> Describe the practices outlined in this passage regarding the giving and receiving of koha. <i>The koha is gathered before going onto the marae. In most cases the manuhiri/visitors collect koha and put it into an envelope which is given to one of the speakers to lay down. This lets the tangata whenua/hosts know the manuhiri/visitors have concluded their speeches. A male from the tangata whenua/hosts picks the envelope/koha up.</i> What is discussed about giving koha during a tangihanga? <i>At a funeral, it is customary to give gifts/koha to the bereaved family. The koha is given not as a payment but as a way of showing love. It is called āwhina/help, or tears.</i> The examples above relate to only part of what is required, and are just indicative.	<i>was given as a koha was different. Tribes living close to the bush would bring kumara, a variety of birds, berries from trees, eels, and fern fronds. Tribes living near the sea would bring seafood e.g. kina, pāua and other things. After the arrival of Pākehā meat was brought as koha, examples include lamb/mutton, pork, beef, and shop bought food.</i> Describe the practices outlined in this passage regarding the giving and receiving of koha. <i>Most of the time the koha is gathered before going onto the marae. In most cases the manuhiri/visitors collect koha and put it into an envelope which is given to one of the speakers to lay down. The last speaker puts the koha down on the marae ātea or the central space inside the meeting house. This lets the tangata whenua/hosts know the manuhiri/visitors have concluded their speeches. A male from the tangata whenua/hosts picks the envelope/koha up.</i> What is discussed about giving koha during a tangihanga? <i>At a funeral, it is customary to give gifts/koha to the bereaved family. It is a sign of love and support for those who are grieving/the bereaved family. The koha is given not as a payment but as a way of showing love. It is called āwhina/help, or tears. Sometimes when a person dies, their family and relatives give them gifts such as a tiki, a pendant, a patu, a taiaha, or a korowai.</i> The examples above relate to only part of what is required, and are just indicative.	<i>was given as a koha was different. Tribes would source food from their location. Tribes living close to the bush would bring kumara, a variety of birds, berries from trees, eels, and fern fronds. Tribes living near the sea would bring seafood e.g. kina, pāua and other things. If they knew a tribe did not have a lot of firewood to light the hāngi they would drag kahikatoa and mānuka (tī tree) to use to cook the food. After the arrival of Pākehā meat was brought as koha, examples include lamb/mutton, pork, beef, and shop bought food.</i> Describe the practices outlined in this passage regarding the giving and receiving of koha. <i>Most of the time the koha is gathered before going onto the marae. In most cases the manuhiri/visitors collect koha and put it into an envelope which is given to one of the speakers to lay down. The last speaker puts the koha down on the marae ātea or the central space inside the meeting house. This lets the tangata whenua/hosts know the manuhiri/visitors have concluded their speeches. A male from the tangata whenua/hosts picks the envelope/koha up. There will be a thank you waiata/karanga by the kuia for the compassionate/loving thoughts which have been embodied (through the koha).</i> What is discussed about giving koha during a tangihanga? <i>At a funeral, it is customary to give gifts/koha to the bereaved family. It is a sign of love and support for those who are grieving/the bereaved family. The koha is given not as a payment but as a way of showing love. It is called āwhina/help, or tears. Sometimes when a person dies, their family and relatives give</i>
---	---	---

		<i>them gifts such as a tiki, a pendant, a patu, a taiaha, or a korowai. As a result, in some areas there are no Māori taonga/treasures, as they have all been passed down to their relatives.</i> The examples above relate to only part of what is required, and are just indicative.
--	--	---

Final grades will be decided using professional judgement based on a holistic examination of the evidence provided against the criteria in the Achievement Standard.



National Certificate of Educational Achievement
TAUMATA MĀTAURANGA Ā-MOTU KUA TAEA

Internal Assessment Resource

Te Reo Māori Level 3

This resource supports assessment against Achievement Standard 91650 version 1

Standard title: Whakarongo kia mōhio ki te reo Māori o te ao whānui

Credits: 4

Resource title: Whakarongo pūkari

Resource reference: Te Reo Māori 3.1C v1

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

Date version published
by Ministry of Education

January 2027

To support internal assessment from 2027

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 change figures, measurements or data sources or set a different context or topic to be investigated or a different text to read or perform.

Internal Assessment Resource

Achievement standard: 91650

Standard title: Whakarongo kia mōhio ki te reo Māori o te ao whānui

Credits: 4

Resource title: Whakarongo pūkari

Resource reference: Te Reo Māori 3.1C v1

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 Achievement Standard Te Reo Māori 91650. 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 assessment activity requires students to complete two listening tasks over the course of the year.

Students will demonstrate their ability to listen to and demonstrate comprehensive understanding of spoken te reo Māori from contexts beyond their immediate experience. 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. This may be done at the beginning of the year with an overall generic activity that outlines how evidence will be collected over the year.

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 online.

Do not give the students grades for the separate parts of the task – you must consider both parts when making a holistic judgement against the standard. Students must be consistently meeting all the criteria of a grade across the evidence to be awarded that grade.

Teach the vocabulary and language structures that relate to the chosen topic/theme, up to and including those at level 8 of *Te Aho Arataki Marau mō te Ako i Te Reo Māori – Kura Auraki Curriculum Guidelines for Teaching and Learning Te Reo Māori in English-medium Schools: Years 1–13*.

Ensure that your students know the success criteria for the standard and how to meet them.

Conditions

Each of the listening tasks will take place in a classroom.

Part A

For Part A, students listen to a passage about the Rangatahi language textbooks and their author, Hoani Waititi, and then answer a series of questions. The passage is adapted from the Te Wharekura 50th anniversary journal.

See Teacher Resource 1 for the passage, and Student Resource 1 for the questions.

Part B

For Part B, students view a section of a Ki Tua episode from Māori +. It is an interview between Te Rāwhitiroa Bosch and Tamati Waaka which is recorded in te reo Māori with no subtitles. A section of the interview has been used as the listening passage for this task. The passage begins at 14.06minutes and ends at 19.40minutes. All questions asked are drawn from this section of the programme.

<https://www.maoriplus.co.nz/show/ki-tua/season-1/episode-10/play>

See Teacher Resource 2 for the passage, and Student Resource 2 for the questions.

Teacher note: It is recommended that you give your students a formatted sheet with the questions, and spaces where they can write notes as they listen. The three lines provided in this resource will need to be reformatted to ensure there is sufficient space for students to write their responses.

Teacher Resource sheet

Part A

Teacher Resource 1 – Te Rangatahi

Kōwae 1

He nui te hua o te raupapa pukapuka o Te Rangatahi mō te whakaako i te reo Māori ki ō mātou mātua i tērā rautau. I mua i te tau 1960, he iti noa iho ngā pukapuka āwhina mā rātou e hiahia ana ki te ako i te reo Māori. Ko te aronga o ērā pukapuka, ko te hanga o te reo, ko te wetereo, pērā i tā W.H. Wills, Lessons in Māori Language me tā K.T. Harawira, Teach yourself Māori. Mā ngā ingoa o ngā pukapuka nei e whakaatu te kaupapa me te momo whakaako o te wā, arā, mā reo kē e tohutohu, e whakaako te reo. Karawhiua ai ngā mahi ako i roto i te reo Ingarihi, ā, he paku noa iho te akiaki ki te kōrero Māori. Ko te aronga i tērā wā ko te pānui me te tuhituhi.

Kōwae 2

I te tau 1961, ka kohia ngā kōrero mō Te Rangatahi 1. I rerekē ēnei pukapuka i ērā o mua. Nā ngā kōtiro o te kura o Kuini Wikitōria, he kura hāhi Mihinare mō ngā kōtiro Māori, i whakamātautau te pukapuka tuatahi. He mea hou tēnei, arā, mā te ākonga e whakamātautau. I whakatauria kia noho hoki a Te Rangatahi hei pukapuka ako reo mō Aotearoa, ahakoa te rohe, te iwi, me te momo reo. Nō ngā tau i muri mai, ka whai atu a Te Rangatahi 2 me Te Rangatahi 3. He rerekē ēnei pukapuka katoa i ērā atu. I hangaia a Te Rangatahi kia hāngai ki ngā hiahia me ngā wheako o te hunga rangatahi i taua wā. I tuhia mō te ākonga me tana tirohanga ki tōna ao Māori.

Kōwae 3

Ko te kiripuaki mātāmua, arā, ko te toa o ngā pukapuka, ko Tamahae me āna mahi hīanga. Ka tūtaki ngā ākonga ki a Tamahae, ki ōna mātua, ki tōna tuahine, ki a Marama, me ōnahoā, a Rewi rāua ko Mere. I ia ūpoko o te pukapuka, ka whai ngā ākonga i nga mahi katoa a Tamahae mā, i te kāinga, i te kura, i te pāmu, i te tāone. Mā āna mahi ka kitea te ao o te rangatahi o taua wā. I te tuatoru o ngā pukapuka, ka tae atu a Tamahae mā ki ngā hui Māori pērā i te mārena, i te Koroneihana me te tangihanga. Mā ēnei kaupapa ka whakaakona ngā tikanga, ngā kawa me ngā kōrero tuku iho. He matapihi ki te ao Māori.

Kōwae 4

Ko Hoani Retimana Waititi te kaituhi o Te Rangatahi. He kaiwhakaako tino rawe ia. E ai ki ngā kōrero, i ētahi wā, hei whakangahau i āna ākonga, ka kōrero paki ia ki a rātou. Ko tētahi o ngā whakapono a Hoani Waititi, mā te kōrero ā-waha te reo e ākonga ai, mā te kōrero ā-waha ka mau i te ākonga. Ko tētahi atu whakapono āna, me whakaako i runga i te ngākau māhaki, i te ngākau whakangahau. He tohunga ia mō ngā mahi whakangahau. E kitea ana tēnei āhua ōna i roto i a Te Rangatahi. Ahakoa te take, he take pōuri, he māmā rānei, ka kitea e ia te ngahau o roto, ā, ka whakakata i a tātou.

Kōwae 5

Maringanui tātou i whawhai a Hoani Waititi mō te reo. Nāna hoki i kōkiri te take kia whakaakona te reo Māori ki ngā kura tuarua puta noa i te motu. I taua wā, torutoru noa iho ngā kura tuarua e whakaako ana i te reo, atu i ngā rohe i noho nui ai te iwi Māori, pērā i Te Tai Tokerau me Te Tai Rāwhiti, me ngā kura Hāhi Māori. Nā te aha i pēnei ai? Nā te kore whai mana o te reo Māori i roto i ngā ture mātauranga o tēnei

whenua. Hēoi anō, mai i te tau 1961 ki te tau 2000, i whakamahia a Te Rangatahi i roto i ngā kura tuarua o te motu. Nā ēnei pukapuka ka kore te ingoa o Hoani Waititi e warewaretia e tōna iwi Māori.

Adapted from Te Wharekura He Kōrero Whakamaumahara 1960-2010

Part B

Teacher Resource 2 – Patapatai (for Part B)

Source: Ki Tua episode from Māori +. Season 1, episode 10 interview between Te Rāwhitiroa Bosch and Tamati Waaka. A section of the interview has been used as the listening passage for this task.

The passage begins at 14.06minutes and ends at 19.40minutes. All questions asked are drawn from this section of the programme.

<https://www.maoriplus.co.nz/show/ki-tua/season-1/episode-10/play>

Internal Assessment Resource

Standard title:	Whakarongo kia mōhio ki te reo Māori o te ao whānui
Credits:	4
Resource title:	Whakarongo pīkari
Resource reference:	Te Reo Māori 3.1C v1

Student instructions

Introduction

This assessment activity is in two parts. You will do each part on a different date.

Teacher note: Insert dates here.

Each part involves listening to spoken te reo Māori and responding to particular instructions or questions. Write your responses in English.

The completed tasks will be kept by your teacher, who will use them as evidence on which to base a holistic judgement and final grade.

At this level, you are required to:

- listen for a sustained period of time to te reo Māori
- identify the main information/ideas in less familiar contexts
- distinguish between facts and opinions
- recognise intentions to persuade and or influence
- select the most appropriate response and support your choice with evidence from the text
- recognise the meaning of vocabulary and language features up to and including level 8 of the curriculum.

Task

Part A: Te Rangatahi

You will be read a passage about the Rangatahi language learning textbooks and their author Hoani Waititi. As it is read, listen carefully for meaning, and answer the questions on the sheet.

You need to show you have understood the meaning of the passage. Provide as much detail as possible in answering questions. If you are using a direct quote, it should be recorded using quotation marks.

You will hear the passage FOUR times.

- The first time, you will hear the passage read as a whole.
- The second and third times you will hear the passage in sections, with a pause of one minute between each reading.

- The fourth time, you will hear the passage again as a whole. You will have two minutes to make any additions or changes to your responses.

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.

Student Resource 1 (for Part A)

Answer the following questions in English. You will be given credit for attention to detail and full answers.

Kōwae 1

1. What issues are identified in this passage regarding the publication of Māori language learning resources before 1960?

(Note these lines are an indication that the template needs to be completed with sufficient lines for students to answer questions)

Kōwae 2

2. How were the Te Rangatahi books different from earlier language teaching resources?

Kōwae 3

3. What are some of the benefits of the Te Rangatahi series?

Kōwae 4

4. What are some of the reasons Hoani Waititi was considered an excellent teacher of te Reo Māori?

Kōwae 5

5. Why is Hoani Waititi described as “a person who will not be forgotten by his people”?

Part B: Patapatai

Student Resource 2 (for Part B)

You will watch a section of a television interview with Tamati Waaka and answer a series of questions.

You will respond in English. You need to show you have understood the meaning of the selected section of the recording. Provide as much detail as possible in answering questions. If you are using a direct quote, it should be recorded using quotation marks.

You will hear the passage FOUR times.

- You will view the student's speech four times, with a pause of one minute between each viewing.
- After the fourth time you will have two minutes to complete your answers.

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.

Provide the following information in English. You will be given credit for attention to detail and full answers.

1. What information is given about Tamati's role as an orator?

(Note these lines are an indication that the template needs to be completed with sufficient lines for students to answer questions)

2. What is Tamati's opinion on the current situation regarding kaikōrero on Te Whānau a Apanui marae and why does he consider this a concern?

3. What strategies do hapū use if there are not enough people to complete front of marae duties? What is the reason given for this?

4. What information is given about the current orators/kaikōrero in the hapū of Ruātoki?

5. What information is given about how Tamati and his father fulfil oratory roles?

6. How do Tamati and his father prepare for attending a hui together and what happens after the hui?

7. Why does Tamati not agree with his father's strategy for succession planning on the paepae? What does he suggest instead?

For Planning 2027

Assessment schedule: Te Reo Māori 91650 Whakarongo Pīkari

Overall judgement

Evidence/Judgements for Achievement	Evidence/Judgements for Achievement with Merit	Evidence/Judgements for Achievement with Excellence
Whakarongo kia mōhio ki te reo Māori o te ao whānui The student submits evidence from both parts. The student demonstrates a general understanding of spoken te reo Māori. Overall, the message being conveyed is understood. The student: - understands the overall message even if there are gaps in their understanding - attempts answers to questions asked, often giving snippets of the information required - is developing active listening strategies to process information to select the most appropriate answer - is gaining confidence in being able to cope with listening to spoken te reo Māori for sustained lengths of time - can usually understand language and vocabulary up to and including level 8.	Whakarongo kia mārama ki te reo Māori o te ao whānui The student submits evidence from both parts. The student demonstrates a competent understanding of spoken te reo Māori. The overall message is clearly understood. The student: - understands the majority of what they have heard and shows their understanding by responding appropriately (i.e. by answering questions or summarising the finer points) - is able to listen for sustained lengths of time to spoken te reo Māori without finding it too stressful - has developed strategies to tackle unfamiliar words, such as looking for the base of word (e.g. hearing "whakaakona", and recognising "ako", and knowing the prefix "whaka" and the suffix containing the passive ending and working out the meaning, "taught") - can understand language and vocabulary up to and including level 8.	Whakarongo kia mātau ki te reo Māori o te ao whānui The student submits evidence from both parts. The student demonstrates a clear and confident understanding of spoken te reo Māori. The student: - understands what they have heard and shows their understanding by consistently giving appropriate responses (i.e. gives thoughtful, accurate, and detailed answers) - can listen for sustained lengths of time to spoken te reo Māori - has developed successful word recognition strategies for unfamiliar words - is able to think critically about what they have heard, for example by distinguishing between facts and opinions and recognising the intentions of the speaker in different contexts - is able to consistently understand language and vocabulary up to and including level 8.
Examples of possible student evidence for Part A		
What issues are identified in this passage regarding the publication of Māori language learning resources before 1960?	What issues are identified in this passage regarding the publication of Māori language learning resources before 1960?	What issues are identified in this passage regarding the publication of Māori language learning resources before 1960?

<i>There were very few teaching resources to help people wishing to learn te reo Māori.</i> What are some of the reasons Hoani Waititi was considered an excellent teacher of te Reo Māori? <i>He entertained his students with stories.</i> Why is Hoani Waititi described as “a person who will not be forgotten by his people”? <i>Because he fought for te reo Māori. Te Rangatahi textbooks were used in national secondary schools from 1961 until 2000. Because of these textbooks his name will never be forgotten.</i> <i>The examples above relate to only part of what is required, and are just indicative.</i>	<i>There were very few teaching resources to help people wishing to learn te reo Māori. The main focus of pre-1960 books was on learning structures and grammar.</i> What are some of the reasons Hoani Waititi was considered an excellent teacher of te Reo Māori? <i>He entertained his students with stories. One of his beliefs was that speaking was a way of teaching. Students learnt by speaking. Another belief was that teaching should be done in a mild mannered and enjoyable/entertaining way.</i> Why is Hoani Waititi described as “a person who will not be forgotten by his people”? <i>Because he fought for te reo Māori. Te Rangatahi textbooks were used in national secondary schools from 1961 until 2000. Because of these textbooks his name will never be forgotten. He championed the teaching of te reo Māori in secondary schools throughout the country at a time when few secondary schools were teaching te reo Māori.</i> <i>The examples above relate to only part of what is required, and are just indicative.</i>	<i>There were very few teaching resources to help people wishing to learn te reo Māori. The main focus of pre-1960 books was on learning structures and grammar. English was the medium that Māori was taught. There was not a lot of encouragement for people to speak te reo Māori. The focus of teaching at that time was on reading and writing.</i> What are some of the reasons Hoani Waititi was considered an excellent teacher of te Reo Māori? <i>He entertained his students with stories. One of his beliefs was that speaking was a way of teaching. Students learnt by speaking. Another belief was that teaching should be done in a mild mannered and enjoyable/entertaining way. This could be seen in Te Rangatahi where whatever the topic was, heavy(sad) or light he entertained and amused his students.</i> Why is Hoani Waititi described as “a person who will not be forgotten by his people”? <i>Because he fought for te reo Māori. Te Rangatahi textbooks were used in national secondary schools from 1961 until 2000. Because of these textbooks his name will never be forgotten. He championed the teaching of te reo Māori in secondary schools throughout the country at a time when few secondary schools were teaching te reo Māori. At a time when the importance of te reo Māori was not recognised in the Education Laws of this country.</i>
---	--	--

		The examples above relate to only part of what is required, and are just indicative.
Examples of possible student evidence for Part B		
What is Tamati's opinion on the current situation regarding kaikōrero on Te Whānau a Apanui marae, and why does he consider this a concern? <i>There are only a few speakers. On some marae 2-3 kaumātua/elders and some marae only have one speaker.</i> What strategies do hapū use if there are not enough people to complete front of marae duties? What is the reason given for this? <i>Whānau/Families support each other.</i> Why does Tamati not agree with his father's strategy for succession planning on the paepae? What does he suggest instead? <i>Tamati doesn't think the responsibility should fall on a single whānau to be kaikaranga, kaikōrero, and kaikarakia.</i> The examples above relate to only part of what is required, and are just indicative.	What is Tamati's opinion on the current situation regarding kaikōrero on Te Whānau a Apanui marae, and why does he consider this a concern? <i>There are only a few speakers. On some marae 2-3 kaumātua/elders and some marae only have one speaker. He feels there could be a problem if anything was to happen to those speakers, as fewer people would be able to fulfil the roles.</i> What strategies do hapū use if there are not enough people to complete front of marae duties? What is the reason given for this? <i>Whānau/Families support each other. If there is a problem with one family, other families will come to help with front of house duties such as the karanga and whaikōrero.</i> Why does Tamati not agree with his father's strategy for succession planning on the paepae? What does he suggest instead? <i>Tamati doesn't think the responsibility should fall on a single whānau to be kaikaranga, kaikōrero, and kaikarakia. He thinks if something happens to that single whānau there will be no one to fulfil the roles. He thinks the solution is for every family in the hapū to develop/strengthen their own</i>	What is Tamati's opinion on the current situation regarding kaikōrero on Te Whānau a Apanui marae, and why does he consider this a concern? <i>There are only a few speakers. On some marae 2-3 kaumātua/elders and some marae only have one speaker. He feels there could be a problem if anything was to happen to those speakers, as fewer people would be able to fulfil the roles. It is a problem which people don't want to talk about/he feels (Māori) custom means that people remain silent and say nothing about the matter.</i> What strategies do hapū use if there are not enough people to complete front of marae duties? What is the reason given for this? <i>Whānau/Families support each other. If there is a problem with one family, other families will come to help with front of house duties such as the karanga and whaikōrero. By helping those in need the hapū continues to survive.</i> Why does Tamati not agree with his father's strategy for succession planning on the paepae? What does he suggest instead? <i>Tamati doesn't think the responsibility should fall on a single whānau to be kaikaranga, kaikōrero,</i>

	<i>kaikōrero, kaikaranga, and kaikarakia. This means both the family and hapū will thrive.</i> The examples above relate to only part of what is required, and are just indicative.	<i>and kaikarakia. He thinks if something happens to that single whānau there will be no one to fulfil the roles. He thinks focusing at the whānau level means the whānau thrives but the hapū does not. He thinks the solution is for every family in the hapū to develop/strengthen their own kaikōrero, kaikaranga, and kaikarakia. This means both the family and hapū will thrive.</i> The examples above relate to only part of what is required, and are just indicative.
--	---	--

Final grades will be decided using professional judgement based on a holistic examination of the evidence provided against the criteria in the Achievement Standard.



National Certificate of Educational Achievement
TAUMATA MĀTAURANGA Ā-MOTU KUA TAEA

NCEA Level 3 Te Reo Māori

Modifying Whakarongo Assessment Tasks

General Information

Subject Reference	Reo Māori
Domain	Reo Māori
Level	3

Modifying Whakarongo Assessment Tasks

Contents

Why is it necessary to modify TKI assessment resources?

What guides the process for modification?

The step-by-step process

An example of how to modify the teacher passage

Assessment Schedule modification

Examples of other modification ideas

Summary of key requirements for the modification of Whakarongo

Assessment resource activities

Frequently asked questions

Checklist

Why is it necessary to modify TKI assessment resources?

The TKI assessment activities 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 listening passages, questions and the assessment schedules with indicative responses are available on-line and so can be accessed by students online.

The 3.1A assessment activity example text should not be used as it is for assessment, this should be modified or another example used. The 3.1B and 3.1C assessment activity example texts are housed for teachers at [Kāinga | Ako Panuku](#) and are able to be used as they are or modified.

How to create a Level 3 Resource activity for AS91650 Whakarongo kia mōhio ki te reo o te ao whānui

What guides the process for modification?

1. Curriculum

Assessment tasks need to be closely aligned with the whakarongo achievement objectives of Level 8 of Te Aho Arataki Marau mō te Ako i Te Reo Māori – Kura Auraki Guide – Curriculum Guidelines for teaching and learning Te Reo Māori in English-medium schools; Years 1-13.

Taumata 8 (Level 8) contains Ngā Whāinga Paetae (Achievement Objectives) for Level 8 (*page 55*)

Students should be able to:	
8.1	communicate about certainty and uncertainty, possibility and probability.
8.2	develop an argument or point of view, with reasons.
8.3	recount a series of events to inform, persuade, or entertain.
8.4	communicate the same information in different ways for different audiences.
8.5	Respond to selected and adapted texts in te reo Māori that about about te reo and tikanga Māori.

Ngā Ara Reo – Language Mode - Whakarongo – Listening

By the end of Level 8 students can:

- understand much of what speakers of te reo Māori say about a range of topics
- distinguish between facts and opinions and hypotheses and recognise intentions to persuade and influence in different contexts.

Listening proficiency involves the ability to:

- comprehend (understand) the vocabulary and grammar
- listen for intent and the purpose of the listening text
- understand the main ideas and specific information

- identify more subtle or complex details
- infer meaning or draw conclusions with explanations
- process information and respond giving only relevant detail
- justify responses with detail and or explanation drawn (directly or indirectly) from the text.

2. Achievement standard

This Achievement Standard involves listening to and demonstrating understanding of spoken te reo Māori from te ao whānui, less familiar contexts. These are contexts beyond the personal experience of students. Examples include societal, regional, national, or global contexts.

3. The Conditions of Assessment

Guidance is provided on:

- the specific requirements
- appropriate ways of, and conditions for, gathering evidence
- ensuring that evidence is authentic.

The Conditions of Assessment are located on TKI.

4. Clarification for 91650

A clarification is an NZQA document that gives updates on issues that have arisen as a result of moderation. Clarifications are located on the NZQA Te Reo Māori subject page.

5. Grammar levels

The Te Reo Māori [Clarification of grammar levels](#) for curriculum level 8 can be found on the NZQA Te Reo Māori subject page. There are also grammar progression guides for Levels 1-3 available on [Te Reo Māori | NCEA](#).

6. Exemplars of student work for 91650

Annotated exemplars are extracts of student evidence, with commentary, that explain key parts of the standard. These are intended to help teachers make assessment judgements at the grade boundaries.

7. TKI assessment resources

These activities give examples of assessment tasks showing a range of contexts. Note, you need to modify these tasks to use with students as they can be accessed by students online which could be an authenticity issue.

Creating your own assessment tasks

Contexts

Select contexts that reflect the teaching and learning programme. The Conditions of Assessment indicate students should be assessed on spoken language they have encountered as part of the teaching and learning programme. This means that while students will be listening to the passage for the first time in the assessment, the topic will be known to them. They will have a pool of vocabulary and language to draw from which will allow them to

comprehend the listening passage and provide responses to the task requirements.

The context and content need to allow students to demonstrate understanding of te reo Māori rather than recalling information they may already know. For example, using a well-known pūrākau or tangata rongonui that are known to students would not be suitable contexts, as students may be using prior knowledge to give responses rather than showing their ability to understand the listening passage.

Stimulus material

Ako Panuku [Whakarongo resources](http://akopanuku.education.govt.nz) (akopanuku.education.govt.nz).

[Māori + Whakaata Māori](http://maoriplus.co.nz) (maoriplus.co.nz).

Ngā Manu Kōrero broadcasts.

Reo Māori podcasts.

[Te Tautoko journals](http://kauwhatareo.tahurangi.education.govt.nz/kauwhata-reo-online/te-tautoko/5637210606.p) (kauwhatareo.tahurangi.education.govt.nz/kauwhata-reo-online/te-tautoko/5637210606.p).

[Te Wharekura journals](http://kauwhatareo.tahurangi.education.govt.nz/kauwhata-reo-online/te-wharekura/5637208392.p) from 1-70 (kauwhatareo.tahurangi.education.govt.nz/kauwhata-reo-online/te-wharekura/5637208392.p).

Modifying existing TKI assessment resource activities

The existing assessment resource activities can be modified. These can provide a template for creating a new assessment task.

The Process

1. Read through the existing assessment resource activities on TKI [Level 3 TRM assessment resources](#).
2. Select the listening task that you want to modify. Remember that TWO tasks are required for the standard and each task needs to be from a different context. Any of the tasks can be used, they do not have to come from the same assessment resource activity.

What can be modified in the listening text:

- Information and ideas (e.g. details, information, and ideas)
- Events – what happens
- Time (e.g. day and dates)
- Opinion/s, point/s of view.

Note: only changing names does not provide sufficient modification of the listening passage. Information and ideas need to be modified as well to ensure the text is sufficiently different from the original.

Reformatting

1. Copy the original listening text that will be used for Part B.
For the purposes of showing the process, only the paragraph for one

student (Hēmi) has been copied into the box below.

Ko Hēmi

Ko Hēmi: Kei aku nui, kei aku rahi, tēnā tātou. Kua roa e kitea ana tōku kaha ki te ārahi kaupapa, ki te whakatutuki i āku whāinga i te kura. Nā, kua kitea ngā tūranga kua kawea e au i ngā tau kua pahure ake nei, pēnei i te Kaunihera ā-Kura, pēnei i te kaiārahi o ngā mahi hākinakina, pēnei i te kaitātaki mō te Kapa Haka i ngā tau e rua. Ahakoa aku mahi nui, kua ū tonu ahau ki aku mahi kura. Hei whakarāpopoto i ōku whakaaro, mehemea ka pōti mai koutou mōku, kei te pōti koutou mō te ringa raupā. Kua whakatinanatia kētia tāku i kōrero ai. E hika mā, peka mai ki tōku waka, māku koe e ārahi.

2. Change the original listening passage. The example above is based on the TKI activity 'Whakarongo mai'. The context of the original listening passage involves three students competing to be selected as the school representative at a Youth Hui at parliament.

Highlight the text that could be changed. In this example, the text can be changed in its entirety.

Ko Hēmi

Ko Hēmi: Kei aku nui, kei aku rahi, tēnā tātou. Kua roa e kitea ana tōku kaha ki te ārahi kaupapa, ki te whakatutuki i āku whāinga i te kura. Nā, kua kitea ngā tūranga kua kawea e au i ngā tau kua pahure ake nei, pēnei i te Kaunihera ā-Kura, pēnei i te kaiārahi o ngā mahi hākinakina, pēnei i te kaitātaki mō te Kapa Haka i ngā tau e rua. Ahakoa aku mahi nui, kua ū tonu ahau ki aku mahi kura. Hei whakarāpopoto i ōku whakaaro, mehemea ka pōti mai koutou mōku, kei te pōti koutou mō te ringa raupā. Kua whakatinanatia kētia tāku i kōrero ai. E hika mā, peka mai ki tōku waka, māku koe e ārahi. (118 kupu)

3. Modify the context. Examples may include changing who will be involved, what information they give about themselves, and the context (seeking who will attend a youth hui) could be changed to another event.

The modified paragraph is shown below. Remember that in this example changes have only been made for one student to show the process. Check the word count to ensure the modified text is not substantially shorter or longer than the original paragraph.

Ko Wiremu

Tēnā koutou, e te hunga kōwhiri. He tino wawata nōku te haere ki te kura reo i ngā hararei. E whā tau noa iho ahau e ako ana i te reo. He mahi uaua ki a au, nā te mea ehara mātou i te whānau kōrero Māori. Kua tata ngaro te reo i tōku whānau. Ki te kōwhiria ahau kia haere, ka hoki mai ahau ki te kura, ka whakahokia mai ngā pūkenga hou. Ka pakari haere taku reo Māori, ā, ka whakatenatena hoki au i tōku kura kia whakamahi i te reo ki roto, ki waho hoki i te akomanga. Hei whakakapi i tāku kōrero, ki te kōwhiria ahau, ehara i te mea ka whai hua anake ko au, engari ka whai hua tō tātou kura whānui.

The context of the listening passage has been changed. Students are now making a speech to vie for a place to attend a kura reo in the holidays. The registration and travel costs will be paid by the school for one student who wants to attend. Each student will be putting forward an argument on why they should be selected.

The conclusion (which of the three candidates would you vote for? Why would you vote for this candidate?) would remain unchanged as the questions are still relevant to the modified task.

4. The student response sheet needs updating to reflect the name changes.
5. The indicative responses in the Assessment Schedule need to reflect the modified listening text and task requirements.

Note: as only the speech for one student has been modified to show the process, this is reflected in the partial assessment below. Also, the judgement statements have not been included as these are decided across the whole passage. For example, the Achieved column for the current activity has 9 correct pieces of information plus the candidate they would vote for with a supporting reason.

Indicative Responses

Evidence/Judgements Achievement
Achieved responses are in plain text, <u>Merit is underlined</u>, and Excellence responses are in purple and bold font. Wiremu - It has been a <u>great ambition of mine</u> to attend Kura Reo in the school holidays. - I have only been learning the language for four years. - It has been difficult for me because we are not a reo Māori speaking family. <u>The language has almost disappeared from my extended/wider family.</u> - If I am chosen to go, I will return to school bringing my new skills with me. It will strengthen my reo Māori and I will also encourage my classmates to use te reo/language inside and outside the classroom. This will benefit not only me, but our whole school.

Summary of key requirements for the modification of Whakarongo assessment resources
Tasks – general - Two modified tasks. - A different context for each task. - Avoid using a context/event/story that is familiar to students so they can recall details such as people or events from memory as opposed to demonstrating their listening skills. - Avoid 'closed' questions that require a single response. For example, "what date did this occur?" - Use open questions to allow students to provide evidence at each achievement level. Examples include, "what information is given about ...?" "Why did the hui conclude?"

- Avoid asking students to write a summary of the information they have heard as this may prevent them from giving the finer detail required to meet the criteria for Merit and Excellence.
- The length/word count/time should be similar to the original task.
- If creating a new listening passage, consider if the language and grammar is at the appropriate level.

Re-formatting

- The original activity provides a template to follow as a guide.
- Add the school name and logo.
- Add a new name for the assessment activity.
- Add a date for when each assessment task will occur.
- Add sufficient lines/spaces for students to complete responses.
- Add a listening note box for each task.

Frequently asked questions**1. Can the assessment task include a glossary?**

Yes, for low frequency or technical words that students would not know. This typically is a small list if required at all.

At present there is no vocabulary list for Level 3. When this is published, words in the listening passage that are not present in the Level 3 list will be in a glossary in the student answer sheet.

2. Can the task be reformatted?

Yes, the task may need to be reformatted to ensure there are sufficient lines for students to write their responses in and listening note boxes could be added so students can make notes while they are listening.

3. Can you use a visual recording that has subtitles in English below?

Yes, if you can cover the subtitles. For example, covering the lower part of the screen with paper so the subtitles cannot be seen.

4. Can you pre-record the listening passage?

Yes. This might be useful to check how long it takes to read the passage the number of times required, with the pauses timed to ensure it fits into the allocated class time e.g. 50 mins.

5. Can you have different people reading the passage?

Yes, especially if the task involves more than one person. This can make it easier for students to differentiate the characters/persons speaking.

6. Can you create your own listening tasks rather than modifying existing activities?

Yes. The current activities can be used as a template for you to create your own. Look carefully at the supporting documents for the standard to ensure the curriculum and language levels are at Level 8 and meet a Level 8 Achievement Objective.

7. Are questions the only way to assess listening?

No, listening can be assessed in different ways. For example, filling information in a table.

8. What is an indicative response, and do students need to write the exact response as written in the Assessment Schedule?

These are where you find the 'answers' or responses to each task. They are differentiated to show Achieved, Merit, and Excellence responses. No, students do not need to write the exact words, but the meaning needs to be the same. For example, rather than "distance from school" they might have written "they lived a long way from school." The words are different, but the meaning is the same.

9. What does the term 'judgement' mean in the Assessment Schedule?

This refers to how the overall assessment judgement for the task is made. For example, in 3.1A Part A there are 18 bullet points in the Assessment Schedule. These bullet points indicate the responses for each question. The Achieved, Merit, and Excellence responses are indicated for each question. The columns in the Assessment Schedule have how judgements will be made for achievement at each level. If the student has 8 correct responses an Achieved grade is awarded. For Merit, the minimum is 10 responses with a minimum of 3 responses at Merit or above.

10. Do students need to write all the information to match the bullet point in the Assessment Schedule?

Yes. The bullet point contains all the information required. For example, the Achieved response in 3.1A Part A for Kōwae 1 is "The language used in schools was English. The language used at home was Māori." Both sentences are required for the Achieved response.

10. What is the difference between quantitative and qualitative responses?

Quantitative responses refer to each question having an equal value and so the overall grade is only decided on the number of questions that are correct. For example, 5/10 = Achieved, 7/10 = Merit, 9/10 = Excellence.

Quantitative questions are usually 'closed', e.g. "When was the Treaty signed?, Who spoke at the hui? What time did the hui end?" They typically have a one-word answer.

A quantitative approach to questions does not allow students to meet the criteria for Merit and Excellence grades where responses need to provide detailed information to show a clear understanding of the text for Merit and a comprehensive understanding of the text for Excellence. Quantitative tasks do not allow students to achieve the standard.

'Open-ended' questions that use "how", "what", or "why" allow students to write more detailed responses, which allow evidence at each level of achievement. For example, in 3.1A Part A "what benefits did kaumātua see once students started school?".

Completed Assessment Resource Checklist

	Completed ✓ ✕
Source, e.g. teacher/cluster/MoE	
Task states standard number, version, title, and credits.	
Instructions are clear and consistent with the Explanatory Notes of the Achievement Standard.	
Language is at the appropriate curriculum level.	
The task allows students to achieve the standard at each level of achievement.	
The Explanatory Notes of the standard are adhered to.	
The Assessment Schedule contains indicative responses for each level of achievement.	
The Assessment Schedule contains information to show how overall judgements will be made for the task.	
The school's internal policy for assessment has been followed.	