



Hei Taunaki i te Ako – Assessment and moderation for te reo Māori in the tertiary sector in Aotearoa New Zealand

A success case model

Rangi Matamua

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Stars over carving of Toikairākau at Kapūterangi, Whākatane 2016
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Mihi

E koro mā, e kui mā, koutou te hunga kua ngaweki ki te pō.

Kei hea aku manu tīoriori, aku manu kākā tarahae?

Kua riro ki Paerau, ki te Hao o rua.

Haere atu rā koutou ki tua o te pae o maumahara, ki te kāpunipunitanga o te wairua.

Ahakoia kua whakawhiti atu rā koutou ki tua o te wharau, kei te haruru tonu o koutou reo, kei te iere tonu a koutou kupu.

Hei ngā ihoiho o ngā maunga o te pō, ngā ihi, nga wehi, ngā tapu, tēnā koutou katoa. I roto i ngā tau kua taha ake nei kua puta te whakapae a ētahi, 'kei te tāharahara te reo Māori, kua hē te kaupapa whakahaumanu.' Ehara i te mea kua manawa kiore te reo, engari e ai ki ngā tohunga reo me ngā kai rangahau, me matāra tātau, me kuaka mārangaranga kei Pākehā te arero, kei tapepe te reo, kei ngaro ngā kupu kōrero o ukiuki.

He tika te mahi a ngā wānanga o te motu ki te whakanui i tō tātau reo, kia eke ia ki te kōmata o te tihi tapu. Kia pāorooro tōna ihi rangaranga ki o wī ki o wā, kia rere, kia tika, kia Māori. Engari, me pēhea tātau ki te whakatewhatewha i te reo Māori o ngā tauira kei ngā wānanga? Me pēhea tātau ki te aromatawai i te reo o ngā tore kai huruhuru kei tēnā wānanga, kei tēnā wānanga? Koinei te nako o tēnei tuhinga. He rangahau e āta wānanga ana i ngā kaupapa aromatawai i te reo Māori e whakaakotia ana ki ngā wānanga o te motu. Kia kite ai tātau, kia mōhio ai tātau, kia mārama ai tātau ki ngā tūmomo kaupapa aromatawai reo Māori kei ngā wānanga o te motu. Mā tēnei ka kimi tātau i te huarahi tika ki te aromatawai i reo Māori kei ngā whare wānanga.

Nō reira, ka tika hoki taku mihi ki a koutou te hunga i whakautu i ngā uiui, i kōrero tahi ki te kairangahau kia tutuki pai tēnei kaupapa. Mei kore koutou ka noho tūtakarerewa tonu te kairangahau me tana kaupapa. Tēnā koutou katoa. Ki a koutou Ako Aotearoa. Nā koutou te whenua i mārakerake kia tū ai tēnei kaupapa, kia puta ai ngā kōrero me ngā whakaaro. Ko koutou te tāhū o tēnei whare rangahau.

E te iwi, e whai ake nei ko ngā kitenga, nga taunakitanga, ngā whakaaro, me nga whakapae i puta i roto i ngā rangahau. Ko te tino matū o tēnei mahi he kimi kōrero e hangai nei ki ngā tūmomo aromatawai reo Māori kei ngā whare wānanga. Heoi, ko te kaupapa matua, he manaaki, he poipoi i tō tātau nei reo Māori.

Taiahaha, taiahaha!

Dr Rangi Matamua

Kahukura Consultants

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1.0 Executive Summary

- 1.1 This report contains findings from an analysis of a selected literature review, an examination of four organisational structures, and a qualitative survey of eight kaiako (lecturer/teacher) and 17 students from the selected providers. This particular report is concerned with understanding issues of assessment and moderation of te reo Māori within the tertiary sector.
- 1.2 This research project – Hei Taunaki i te Ako – has been established by Ako Aotearoa to better understand good practice in terms of assessing and moderating te reo Māori at the tertiary level. The scope of the research is to develop a summary of good practice that relates to assessment and moderation standards for te reo Māori in the tertiary sector, based on the study of four successful te reo Māori tertiary programmes.
- 1.3 One of the fundamental limitations with this research is the lack of any language benchmark for te reo Māori at the tertiary level. Unlike secondary school education, which has a standard curriculum, tertiary institutions develop their own teaching and learning levels based on their teaching abilities and the needs of the students. These teaching and learning levels can differ considerably from institution to institution, therefore trying to determine a best approach for the entire sector is very difficult. However, there are some common characteristics of good practice that can be applied regardless of the institution, and this report attempts to highlight these key features.
- 1.4 The literature review shows that while the instruction of te reo Māori has been part of the New Zealand education system since the 1960s, the actual development of educational resources for the language began as far back as the early 1800s. However, findings also reveal that for the tertiary level, there is little research or literature centred on assessment and moderation for te reo Māori.
- 1.5 Four providers are involved in this report, and each has its own unique organisational structure, vision, and goals. All these groups are successful te reo Māori providers within the tertiary sector, and all teach te reo Māori across a number of different language acquisition levels. These four providers represent a cross-section of successful te reo Māori teaching institutions.
- 1.6 Successful assessment and moderation reflect the organisation's values and goals. These assessments test the student's abilities to achieve the outcomes the provider has established. If the organisation is focused on increasing spoken te reo Māori, this should be reflected in both the assessments and moderation. Likewise, if the organisation is focused on teaching karanga and whaikōrero then again this needs to be shown in the assessment and moderation component.
- 1.7 Successful assessment and moderation needs to be modern and relative to the students enrolled on the te reo Māori programme. These same assessment and moderation processes should focus on the use of modern language and modern situations, and reflect the world in which the students live. Furthermore, assessment and moderation need to change and develop to keep pace with a changing society.

- 1.8 Whānau, hapū, and iwi aspirations need to be part of successful assessment and moderation. These aspirations need to be taken into account when te reo Māori testing is being developed. If whānau wish to increase the amount of te reo Māori used in the home, then both the focus on the programme and the assessment and moderation approach should be driven by this desire. Likewise, if iwi and hapū are seeking to increase the amount and quality of the language used in ceremonies, then the assessment and moderation should again reflect this want.
- 1.9 Successful te reo Māori assessment and moderation at the tertiary level concentrate on the four main areas: speaking, listening, reading, and writing. Of these four aspects, participants to this survey identified speaking as the most vital in securing the future of the language. While it is agreed that all four components are important, the feedback from the interviews highlight student's desire for more assessment and moderation concentrated on improving their spoken language.
- 1.10 Constructive feedback is vital in successful assessment and moderation. This feedback should include the findings from the assessments, with follow-up discussions supporting students on their language journey. This feedback lets students know where they sit in relation to their language progression, and also identifies areas where they need to improve. Also, follow-up tests should be implemented for students to understand how they are developing.
- 1.11 Time must be a part of successful te reo Māori assessment and moderation within the tertiary sector. Time should be set aside to develop, implement, and review assessments, and to improve the moderation processes. Students also need to spend time with kaiako going over their assessment results and planning the next stage of their language journey.
- 1.12 This study shows that more research into successful te reo Māori assessment and moderation within the tertiary sector needs to be conducted. This study should be seen as one component in a much larger research movement that looks to better understand how successful assessment and moderation can be developed and applied across the tertiary sector.

2.0 Introduction

Ako Aotearoa National Centre for Tertiary Teaching Excellence seeks to better understand issues about assessment and moderation of te reo Māori within the tertiary sector. In recent times, the growth of kaupapa Māori principles within the tertiary sector has been evident. Work by leading Māori academics such as Linda Smith (2006), Mason Durie (2005), and others have supported the development of Māori methodologies and Māori frameworks within all sectors of Māori development. The importance of Māori frameworks and tikanga (traditional customs) within tertiary education was further highlighted by Whatarangi Winiata in his keynote presentation at Tuia Te Ako 2010, when he noted,

The Wānanga o Raukawa has chosen to work with ten kaupapa and we define these as inherited values. We have what is called the kaupapa tikanga framework and the tikanga part refers to right and proper ways to express the kaupapa to which they are attached.

Long-time language advocate Tīmoti Kāretu has consistently campaigned for te reo Māori to be taught within frameworks that are relevant and accepting of Māori ideal, principles and ways of knowing (Karetu, 2006). This approach to learning and maintaining te reo Māori has been supported by numerous te reo Māori supporters, including O'Regan (2009), Christensen (2001), and Matamua & Temara (2009). Central to the acquisition of te reo Māori within the tertiary sector are assessment and moderation. This particular report is concerned with best practice in relation to assessment and moderation standards for te reo Māori in the tertiary sector, and in particular within successful institutions that have a kaupapa Māori approach. The notion of a kaupapa Māori approach is also endorsed by the Tertiary Education Strategy 2010–2015 (2009), which includes as part of its vision. to:

“enable Māori to enjoy education success as Māori.”

Ako Aotearoa's Māori vision is guided by the Māori Strategy 2010–2013. One of its goals is:

To actively promote the discussion of issues relevant to Māori tertiary education, and Hapū Iwi and other Māori communities and/or organisations.

A key action under this goal is,

Funding research into aspects of kaupapa Māori teaching and learning (Ako Aotearoa, 2009).

Therefore in 2011, Ako Aotearoa moved to establish a project that would explore assessment and moderation for te reo Māori within the tertiary sector. In establishing this research project the Ako Aotearoa, Hei Taunaki i te Ako paper reads:

With the general acceptance of kaupapa Māori principles across the sector, it would seem a given that te reo Māori tertiary programmes would have a strong foundational kaupapa that would guide delivery, and therefore the assessment and moderation of those programmes and that kaupapa may be driven by the institution, the faculty, the teacher or external influences such as hapū, iwi or community. A further assumption could be made that the foundational kaupapa would have a strong relationship to the successful outcomes for learners in those programmes, and may also impact on how assessment is designed, carried out and moderated. It would seem reasonable then to assume that the teacher of a te reo Māori programme would communicate to students their or the faculty's/institution's "values, priorities and expectations" through assessment and that in successful te reo Māori programmes this would be reflected in the learning outcomes.

To address these assumptions, Ako Aotearoa has developed a research project (Hei Taunaki i te Ako) to ascertain how accurate the above statements are, and to better understand good practice in terms of assessing and moderating te reo Māori at a tertiary level. The scope of the research is

to develop a summary of good practice that relates to assessment and moderation standards for te reo Māori in the tertiary sector based on the study of four successful te reo Māori tertiary programmes.

The programmes for the research will be selected on the following basis:

1. Different types of provider, *i.e.* PTE, Wānanga, ITP, University, Marae-based, *etc.*
2. Different forms of provision, *i.e.* e-learning, blended learning, *etc.*
3. Different levels, *i.e.* level one through to degree level study
4. High success and completion rates
5. Reputation across the sector
6. Strong hapū, iwi or community support

In particular, the project was to identify four successful te reo Māori providers from the tertiary sector, and conduct research that would produce data to address the following six points:

1. Identify the foundational kaupapa of each case study and how it relates to the part of the sector to which it belongs
2. Examine the impact of the kaupapa across the institution and how that may be influenced by whānau, hapū, iwi or community aspirations
3. Examine the relationship between the graduate profile, the kaupapa of the programme, and assessment and moderation practices for each case study
4. Examine how assessment and moderation in each case study relates to successful learner outcomes

5. Compare and evaluate the success factors from each case study and compile a summary of good practice
6. Compile the findings into a report.

To complete this research project, Ako Aotearoa contracted Kahukura Consultants to undertake a review of the te reo Māori assessments and moderation processes within four tertiary institutions. The lead researcher for the project was Dr Rangi Matamua, Director of Kahukura Consultants, who signed a contract for this study in August 2011 and then began a process to collect relevant data.

3.0 Methodology

3.1 Hei Taunaki i te Ako methodology

To collect the data for this project, ‘a success case model’ was implemented. This method involved in-depth qualitative interviews conducted with teachers and students from four te reo Māori programmes, located within four selected te reo Māori providers. This approach was combined with a detailed review of the various reports and documents related to the four providers, and a wider selected literature review. This combination, or multiple method (Minichello, Aroni, Timewell, & Alexander, 1996) approach, helped strengthen the findings by compensating for the limitations of a single method approach (Fielding & Fielding, 1986). It is believed that using more than one method to gather the data gives additional support to any findings, as issues that arise within one research approach can be further examined in another. Furthermore, if findings differ between methods, a mixed approach will identify areas that need further research (Brewer & Hunter, 1989).

The three approaches used to collect the data were:

- A selected literature review based on assessment and moderation of te reo Māori
- A brief overview of the providers selected within this study, and an examination of the particular te reo Māori programmes these providers deliver
- A series of face-to-face interviews with a selection of teachers and students of the selected te reo Māori programmes (success case model).

3.2 Success case model

Brinkerhoff (2005) describes success case models as a combination of storytelling and more scientific evaluation processes. Success case models are a subset of more traditional case studies, where a single unit or field of study is examined in detail, and is then related to a wider field of study (Bassegy, 2007). This differs slightly from success case models, which focus their inquiry on a few subjects that have been very successful within their field of expertise (Coryn, Schoter, & Hanssen, 2009). Success case models have been used as part of bilingual and immersion language research projects, (Pacific Policy Research Centre, 2009) the better to understand how indigenous languages can be regenerated. Similar models have also been used to explore the teaching and learning of te reo Māori within Māori immersion schools (Tākao, Grennell, McKegg, & Wehipeihana, 2010). Therefore, a success case model was applied to gather relevant data for this study.

3.3 Providers

Four providers were selected to be part of this research based on their successful history of teaching te reo Māori within the tertiary sector. These four providers and the te reo Māori programme included within the study were:

- Te Wānanga o Aotearoa: Diploma in te reo Māori level 5
- The University of Waikato: Major in Te Reo Māori
- Auckland University of Waikato: Master of Arts Te Reo Māori (Tikanga Rangahau)
- Te Panekiretanga o te reo Māori

Providers were selected based on their success in delivering te reo Māori programmes at tertiary level, their reputation across the sector, their strong hapū, iwi, and community support and because they represent a cross-section of the tertiary sector. One provider is a wānanga, two are universities, and the final provider is an independent traditional school of learning. Furthermore, the te reo Māori programmes involved in this study canvas a wide section of Māori language stages, from beginner to advanced. Included in this study is a Diploma at level 5, a Major in te reo Māori at a bachelor level, a paper that is part of a Masters of Arts in te reo Māori, and a certificate based on a very traditional approach to language learning.

3.4 Qualitative research

Qualitative study allows the researcher to become immersed in the subject area in order to answer the main research question or questions (Bishop, 1994). In addition, the qualitative approach involves methods that examine the social aspects of human beings and the influence of the wider environment. It provides flexibility to interpret underlying meanings, language, and themes from a contextual base.

The qualitative data for this research project were collected during a series of face-to-face discussions. Four providers were selected to participate in the research. Once the various providers had agreed to the project, the principal research officer travelled to the provider's locations and interviewed a number of administrators, lecturers, and students of the programmes. In addition to interviewing the participants of these selected courses, the research officer was able to review the history of the provider, examine the structure of the programme, and explore how this programme contributed to the overall makeup of the institutions te reo Māori approach. This enabled the researcher to get a better understanding of how the providers' core values, priorities, and expectations are expressed through the assessment and moderation process.

The face-to-face interviews gave the lecturers and students the opportunity to discuss in-depth aspects of the te reo Māori programme, and the institution with which they were involved. Generally, the discussions were largely unstructured, although they were guided by a number of main interview questions. All face-to-face interviews were recorded onto audiotape and transcribed for subsequent analysis. Altogether, eight lecture/teacher interviews and 17 student interviews were conducted.

3.5 Qualitative analysis

To analyse the qualitative data, a thematic analysis was applied. A thematic approach involves “identifying, analysing and reporting patterns (themes) within data” (Braun & Clarke, 2006). Thematic analysis allows the flexibility for data to be interpreted from a data or theory perspective or from both. Data-driven analysis enables themes to be determined from raw data, and not from pre-existing theory or assumptions held by the researcher (Boyatzis, 1998). It is further argued that themes can be determined from earlier research, but should only be applied to data of a similar nature. Therefore, a thematic content analysis approach was implemented for this research project.

3.6 Research questions

The research questions were created to gather the most appropriate data and to respond to the key points of the evaluation, which were to:

- identify the foundational kaupapa of each case study and how it relates to the part of the sector to which it belongs
- examine the impact of the kaupapa across the institution and how that may be influenced by whānau, hapū, iwi or community aspirations
- examine the relationship between the graduate profile, the kaupapa of the programme, and assessment and moderation practices for each case study
- examine how assessment and moderation in each case study relate to successful learner outcomes
- compare and evaluate the success factors from each case study and compile a summary of good practice
- compile the findings into a report.

There were two sets of interview questions for this study. The first set was specifically directed at the teachers involved in the various te reo Māori programme. The second set was for the students of the programmes.

3.7 Research participants

The selection of research participants was crucial to this study. Fortunately, the primary researcher had existing networks within many te reo Māori providers and used these existing relationships to conduct interviews and collect data. In addition, the guidance of a reference group was utilised to establish the case studies for this research.

The reference group was made up of three individuals with:

- expertise in te reo Māori
- experience in teaching and assessing te reo Māori in the tertiary sector

- the ability to represent the tertiary sector, reflecting diverse types of providers and provisions

The reference group for this study was:

- Associate Professor Poia Rewi
- Professor Rawinia Higgins
- Ngahiwi Apanui

3.8 Māori research and methodologies

For the purposes of this project, a Māori research methodology was applied. Research is in essence the pursuit of knowledge, which is ‘the key to the world and everything in it’ (Mutu, 1998). Dissatisfaction for Māori has come about by being examined and studied in terms of western scientific knowledge. The application of ethnocentric methods to analyse and describe Māori is seen by many as unacceptable. It can often produce inaccurate findings. In recent times, Māori academics have moved towards exploring Māori research methodologies and kaupapa Māori research projects, which better suit the needs of the group under investigation.

Research methodologies are concerned with the gathering of data and the systematic investigation of findings uncovered by the research. Methodologies are the measures, methods, and procedures used in research. In more recent times, there have been moves to develop new methodologies for Māori research, and those researching within Māori fields are encouraged to help in this development (Smith, 1998). While the above western scientific research methods give the project a robust research process that permits the systematic collection of data, a range of Māori research principles and culturally safe practices were applied. The Māori principles and practices implemented in this research included, but were not limited to:

- Te Reo Māori
- Whanaungatanga
- Manaakitanga
- Aroha
- Karakia
- Koha
- Mātauranga

4.0 Selected Literature Review

Language assessment, also known as language testing, is a sub-section of applied linguistics. Its primary purpose is to test, assess, and moderate languages that are taught in schools, colleges, and tertiary institutions, and to assess language use in the workplace and in the community. Central to this study are the terms ‘assessment’ and ‘moderation.’ Assessment is defined as, “the act of judging or deciding the amount, value, quality, or importance of something, or the judgement or decision that is made” (Oxford Dictionary, 2016). Moderation is defined as “the action or process of moderating examination papers, results, or candidates” (Oxford Dictionary, 2016). Both assessment and moderation play a key role in language learning and acquisition.

Since earliest times, language has been subject to some form of assessment, as it is passed from one generation to the next. Like all languages, te reo Māori was traditionally exposed to oral assessments and testing. Infants learned basic words and copied the speech patterns of their parents until they had a basic understanding of te reo Māori. Then the child underwent a process of speaking and correction to insure appropriate grammar. This process is recorded by Buck who writes:

The child was taught to learn the name of things by question and answer. Touching his own or the child’s nose, the parent would say, “*He aha tenei?*” (What is this?) and then the answer followed, “*He ihu*” (A nose). Thus “*He aha*” or “*E aha*” became established as the interrogative “what” in asking a question for the name of anything. However, when the child wanted to know the name of a person and asked “*He aha tona ingoa*” (What is his name?), he was immediately corrected. The correct interrogative for the name of persons was “*Ko wai*” (who), so the correct form of the question was “*Ko wai tona ingoa*” (Who is his name?)...A third complication faced the child when he inquired about the name of a place, such as that of a neighbouring mountain. If he asked, “*He aha te ingoa o tera maunga*” (What is the name of that mountain?) or “*Ko wai te ingoa o tera maunga?*” (Who is the name of that mountain?), he was wrong on both accounts, for the correct interrogative to use for place names was “*Ko whea*” (Where). The correct question was “*Ko whea te ingoa o tera maunga?*” (Where [what] is the name of that mountain). (Buck, 1949, pp. 356–357)

This form of language assessment and moderation for te reo Māori within traditional society continued to higher levels of education. Within the celebrated *whare wānanga* (traditional school of learning) (Best, 1959), students were taught long incantations and genealogies that were repeated word perfectly. Any language mistakes in the reciting of these stanzas meant the student had failed to acquire the level needed for the institution.

In recent times, language assessment has been used to test the language proficiency of individuals looking to immigrate to another country (Hornberger & Shohamy, 2008). In the

1950s the 'Test of English as a Foreign Language' was introduced to determine the language competency of migrants to American and Canadian colleges and universities (Lado, 1961). Additional standard language tests have been developed including the Canadian English Language Proficiency Index Programme (Canadian English Language Proficiency Index Programme, 2016), the Pearsons Language Test (Pearson, 2016), and the International English Language Testing System (International English Language Testing System, 2016), among others. These tests are focused on the acquisition of English, and are centred on four components, listening, speaking, reading, and writing.

The development of these tests has led to validation of the position of assessment and moderation within language acquisition (Kunnan, 1998). Research by Bailey (1998) has explored the dilemmas and direction of assessing second language learners in a modern context. Other work by Flowerdew and Miller (2005) has focused on assessing listening skills, while Underhill (1988) has examined assessment and moderation in relation to testing spoken language. More technical studies by Hughes (1988) have been undertaken to assess the learning of language, especially English, within the tertiary sector.

One of the problematic issues for this particular study is the scarcity of data pertaining to assessment and moderation for te reo Māori, especially in the tertiary sector. Since 1989, there has been a growing call for more research to be conducted in the field of assessments for indigenous languages. In support of this idea Byram (1997, p. vii) writes:

one of the areas crucially in need of further research was the assessment of the cultural dimension of language learning.

While there have been some attempts to study indigenous assessment and moderation practices (Nee-Benham, & Maenette 2008), and even research on particular aspects of indigenous language assessment, such as the work by Lazaraton (2008) on non-native speakers assessing native language, collectively this work is relatively small compared with the research that has been conducted on assessments for the English language. Te reo Māori finds itself in a similar situation, lacking in research that is focused on assessing and moderating te reo Māori. There have been some studies of te reo Māori assessment at the secondary school level, with publications by Crooks, Flockton and Baker (2005). However, this research is very specialised, and as this literature review shows, there is a growing need for more detailed and intensive research on te reo Māori assessment and moderation at the tertiary level.

The vast majority of Māori linguistic studies have been concentrated on the structure, syntax, grammar, and regeneration of the language, as opposed to assessment and moderation. This fact is well reflected in the history of te reo Māori publications and resources in Aotearoa. While the study of te reo Māori within the New Zealand education system began in the late 1960s, the actual production of resources and publications based on the language first emerged in the early 1800s. The earliest publication on te reo Māori

was called *The New Zealander's First Book*, and was produced in 1815 by Thomas Kendall. This book, printed in Sydney, examined Māori vocabulary and basic grammar. Kendall followed this first effort with a joint publication with Samuel Lee, an English professor of oriental languages. Produced at Cambridge University in England from information gathered by the visiting northern chiefs Hongi Hika and Waikato, *A Grammar and Vocabulary of the Language of New Zealand* (Kendall, & Lee, 1820) was completed in 1820.

In 1842 Robert Maunsell released *Grammar of New Zealand Language*, which focused on various grammar rules. This was quickly followed in 1844 by the first ever te reo Māori Dictionary, *The Dictionary of the Maori Language* by Herbert Williams (1992). This publication has been amended and reprinted throughout the years, including 1852, 1871, 1892, 1915, 1917, 1921, 1932, 1957, 1971, 1975, 1985, 1988, 1989, 1990, 1991, 1992, and to this day remains the premier Māori to English dictionary.

Four years after the Williams Dictionary, in 1848, Henry Kemp produced the first publication that examined the use of te reo Māori in conversation. *Chapmans Handy Book for New Zealand* was the first resource to move beyond grammar and vocabulary, and explore the use of phrases in day-to-day conversation. A similar publication was released in 1862 by Williams; however, it was with the launching of Edward Shortland's *How to Learn Māori* in 1883, that a new teaching style of te reo Māori book came into existence. This was followed by *New and Complete Manual of Māori Conversation, Phrases and Dialogues and a Vocabulary* by Mother Aubert in 1885. The major difference between the earlier publications of the 1800s and those from 1848 onwards, is that the later publications went further than just exploring the structure or the language, and producing lists of words. Rather, they began to examine the use of te reo in conversation and moved towards learning and using the language rather than just understand te reo Māori.

In 1891, Edward Tregear produced *The Māori-Polynesian Comparative Dictionary*, and in 1898, William Colenso published *A Māori-English Lexicon*. Yet it would not be until 1906 that the first publication about te reo Māori, written by a Māori, would be released. *A Complete Manual of Māori Grammar and Conversation* was published in this year by Apirana Ngata, and focused on grammar rules and language structure. Then in 1913, Henry Stowell released *Māori-English Tutor and Vade Mecum*. This particular publication looked at various Māori phrases and translated them into English.

By 1943, the nature of Māori publications had moved to include the notion of te reo Māori as a field of study. *Te Reo Māori: A Guide to the Study of the Māori Language* (Smyth, 1943) concentrated on grammar and the structure of the language. The inclusion of the word 'study' in the title foreshadowed the future of the language, and its inclusion within the education sector. Patrick Smyth followed this in 1946 with *Māori Pronunciation and the Evolution of Written Māori*. This resource not only explored written Māori, but for the first time concentrated on pronunciation. This was followed by *Character and Structure of the Action in Māori* by Prytz Johansen in 1948. This book also focused on the structure and

grammar of te reo Māori. The same year, A. W. Reed released the *Reed's Concise Māori Dictionary*, which consisted of an updated list of Māori words and translations.

In 1950, K.T. Harawira completed *Teach Yourself Māori*, which was revised by Karetu in 1994. This resource included grammar, pronunciation and translation exercises. It was followed in 1961 by Bruce Biggs' *The Structure of New Zealand Māori*. This particular book gave a more academic viewpoint to the structure of the language and its linguistic rules. Later in 1961, Hoani Waititi launched *A Māori Language Course*, which was followed by a second (1964) and third volume (1978). The unique aspect of these particular publications is that for the first time assessments were included alongside grammar and other language exercises. While the assessments may have been self-regulated, they were still a major development in te reo Māori resources.

Alan Armstrong's *Say it in Māori: Phrase Book* followed in 1968. It focused on basic grammar, phrases, place names, and translations. The following year, Biggs (1969) released *Let's Learn Māori*, a publication that included various language lessons and examples. The next major te reo Māori publication came in 1974, and became a familiar text for a generation of Māori language students. *Te Reo Rangatira* by Timoti Karetu (1974) included vocab, structure, and exercises. In the same year *Te Reo Māori; First Lessons in Māori* by Apirana Mahuika went to print. This book contained basic language and exercises.

In 1978 and 1980, Peter Ryan produced *Modern Māori Book 1* and *Modern Māori Book 2*. These two publications included vocab, phrases, exercises, and a self-assessment plan. A new English to Māori dictionary was published in 1981 (Biggs, 1981), which was followed in 1982 by John Foster's, *He Wakamārama: A New Course in Māori*, and in 1983 by Ngoi Pewhairangi's *He Paku Awhina*. These publications focused on grammar, structure, and vocabulary. In 1987 John Moorfield produced *Te Kākano*, which was developed for students of the University of Waikato, and implemented in classes as a teaching resource. This publication included vocabulary, phrases, assessments, and a path that progressed from one level to the next. This book was the first of its kind, and established a learning journey for students to follow to increase their knowledge and ability in te reo Māori.

Patricia Turoa's *Māori Phrasebook & Dictionary* was released in 1990, and was more or less a collection of phrases. This was followed in 1993 by *Grammar Basics: English–Māori* written by David Kārena-Holmes, who produced *Māori Language: Understanding Grammar* a year later. During the same period a new English to Māori dictionary by Ngata (1993) was printed.

It was during this time that specialised te reo Māori publications concentrated on focused areas of study began to be produced. In 1996, *Te Matatiki* (Te Taura Whiri I te reo Māori, 1996) was published. This book focused on new language terms and phrases that had developed for modern use. Then in 1997, Taura Whiri i te reo Māori (1997) produced *Māori for the Office*, which encourages the use of te reo Māori in the workplace. Te Taura Whiri i

te reo Māori (1999) then released *He Kohinga Kīwaha*, which concentrated on the use of idioms in daily conversation.

An additional grammar resource was completed by Ray Harlow in 2001. The same year *Kei Roto i te Whare* was published by Te Puni Kōkiri (2001). This book looked to support language learners to use te reo Māori in their homes. A more comprehensive language programme for beginners was released by Culture Flow in 2002. This programme included basic language exercises, CDs and a self-assessment process. Ryan produced a language course for beginners in 2007, *Reo Māori o nāianeī*. Similar to more modern language resources, this book included vocabulary, phrases, exercises, and self-assessment.

In more recent times there have been more publications and resources focused on te reo Māori, its everyday use and development in a modern context. In 2008, *He Pātaka Kupu* was released by Te Taura Whiri i te reo Māori (2008). This new Māori dictionary in te reo Māori has become a major resource for Māori language users. In 2011, Scotty Morrison released *The Raupō Phrasebook of Modern Māori*, which has now become the most recent te reo Māori published resource.

The above publications reflect the development of te reo Māori resources from 1815 to the present day. While this is not a complete record, it does represent both the main publications produced, as well as the style of resource developed throughout the years. It is evident that the focus for te reo Māori has been on the production of dictionaries, linguistic publications focused on grammar and structure, and publications dedicated to simple spoken language. It was only after 1960 that any form of assessment and moderation was included in the te reo Māori landscape. However, this has been in the form of exercises and self-testing within some reo Māori exercise books, and no real in-depth study of te reo Māori assessment and moderation has been undertaken. Ultimately the literature review shows a large gap in research into assessment, testing, and moderation for te reo Māori. The need for further study, particular in the tertiary sector is very evident.

5.0 Te Wānanga o Aotearoa

Currently there are three wānanga in Aotearoa: Te Wānanga o Raukawa in Ōtaki, Te Wānanga o Awanuiārangi in Whakatāne, and Te Wānanga o Aotearoa (TWOA). Wānanga are recognised under section 162 of the Education Act 1989. The Act (section 162 (b) (iv) refers) defines the character of the wānanga as follows:

A wānanga is characterised by teaching and research that maintains, advances, and disseminates knowledge and develops intellectual independence, and assists the application of knowledge regarding āhuatanga Māori (Māori traditions) according to tikanga Māori (Māori customs). (Parliamentary Counsel Office, 2016)

TWOA was established in July 1993. First located in Te Awamutu, over the years it has grown to include a number of satellite institutions located throughout the country. Between 1999 and 2003, the number of students at TWOA grew from just over 1,000 to 63,387 (Controller and Auditor General, 2005, p. 15). The vision of TWOA is ‘to provide holistic education opportunities of the highest quality for Māori peoples of Aotearoa, and the world. The aim is to create whānau transformation through education.’ Under this vision are four values, or uara, that drive the organisation:

- Te Aroha: Having regard for one another; those for whom we are responsible and to whom we are accountable
- Te Whakapono: The basis of our beliefs and the confidence that what we are doing is right
- Ngā Ture: The knowledge that our actions are morally and ethically right and that we are acting in an honourable manner
- Kotahitanga: Unity among iwi and other ethnicities; standing as one.

Collectively, the mission, vision, and values of Te Wananga o Aotearoa are combined under the proverb of Kīngi Pōtatau Te Wherowhero:

“Kotahi te kōhao o te ngira e kuhuna ai te miro mā, te miro pango, te miro whero. A muri kia mau ki te whakapono, kia mau ki ngā ture, ki mau ki te aroha.”

There is but one eye of the needle through which must pass the white thread, the black thread, and the red thread. Hold fast to faith, hold fast to the laws, hold fast to the love (Mead & Grove, 2001, p. 246).

TWOA is focused on delivering knowledge within the confines of Māori epistemology, and learning approaches that are based on Māori ways of knowing. This point is noted in the following statement:

Te Wānanga o Aotearoa recognises that effective teaching is characterised by common elements that employ Māori epistemology. These elements are based on practical and contextual learning approaches that recognise the current capability of each taura to connect with his/her existing cultural and environmental knowledge. Delivery of education in alignment with Māori epistemology enables the organisation to give effect to its kaupapa and its role within the wider tertiary sector. (Te Wānanga o Aotearoa, 2008, p. 15)

Recent research suggests that TWoA is having a positive impact on the educational development of its students (Pohatu, 2009). The programmes that are delivered by this institution are seen as successful and uplifting, especially for students who view mainstream academic institutions as intimidating. The unique Māori approach to the teaching and learning processes within TWoA, is seen as a key success factor by students (O'Malley & Tiakiwai, 2010).

5.1 TWoA reo Māori structure

There are seven levels to the Te Wānanga o Aotearoa (TWoA) reo Māori structure:

1. Certificate in Te Ara Reo Level 2
2. Certificate in Te Ara Reo Level 4
3. Te Putaketanga Level 4
4. Diploma in Te Ara Reo Level 5
5. Te Aupikitanga Level 6
6. Te Pinakitanga Level 7
7. Te Panekiretanga o te reo

This report is concentrated on the te reo Māori assessment process for the Diploma in Te Ara Reo level 5. This programme is delivered across all TWoA campuses and is seen as a mainstay degree within the TWoA reo programme. The diploma is a full year course and attracts high numbers of second language learners who have a beginner's level te reo Māori ability, and develops their language to an intermediate stage.

5.2 TWoA diploma in Te Ara Reo Level 5

Moderation for the diploma is broken into four modules, each with three assessment units. The assessments range from oral exams and presentations to written reports and multi-choice examinations.

Table 1: Modules and assessment units

Module 1	
Unit 1	<ul style="list-style-type: none"> • Ask questions about past progression of objects (assessment oral) • Demonstrate understanding of positive and negative statement of possession (assessment oral) • Demonstrate the notions of 'each', 'every' and 'other' (assessment written) • Demonstrate understanding of the use of 'if' (assessment written)
Unit 2	<ul style="list-style-type: none"> • Demonstrate understanding of the question forms and answer patterns related to the use of 'ehara' to negate present and future position (assessment written and oral) • Demonstrate the appropriate use of 'mea' to continue conversation (assessment oral and written)
Unit 3	<ul style="list-style-type: none"> • Demonstrate understanding of the use of 'rite tonu...ki...' and 'rerekē...i...' to compare and contrast (assessment written and oral) • Demonstrate understanding of the use of negative statements to identify people or objects (assessment oral) • Demonstrate understanding of the use of 'rānei' to express choice (assessment oral) • Demonstrate understanding of how to link lists of actions, states or objects; and complete lists of actions (assessment oral and written)
Module 2	
Unit 1	<ul style="list-style-type: none"> • Demonstrate understanding of the use of 'ata' to communicate the notion of careful action (assessment oral) • Ask & answer a question using 'Me Pēhea...?' (assessment oral) • Give and receive comprehensible commands using 'me', 'kaua', 'kati', and passives coupled with 'kia' (assessment oral)
Unit 2	<ul style="list-style-type: none"> • Ask & answer a 'why' question both positively and negatively (assessment written) • Demonstrate understanding of the use of 'ai' to indicate secondary focus (assessment written and oral) • Demonstrate understanding of the use of 'kia...ai' to express

	actions with resulting actions (assessment oral and written)
Unit 3	<ul style="list-style-type: none"> • Ask & answer questions about distance and time of travel (assessment oral) • Give and receive comprehensible directions to a location (assessment oral and written) • Demonstrates understanding of the use of 'ai' to express regularity or frequency of an action (assessment oral and written) • Demonstrate understanding of the use of prefix 'whaka' to transform words and indicate direction (assessment written) • Demonstrate understanding of the use of 'runga' and 'raro' in Māori geographical orientation (assessment written)
Module 3	
Unit 1	<ul style="list-style-type: none"> • Demonstrate understanding of positive and negative sentence constructions about past location (assessment written and oral) • Demonstrate understanding of the use of 'rawa' to express eventual action (assessment written) • Demonstrate understanding of the use of 'i...e...ana' to express simultaneous action (assessment oral and written) • Demonstrate understanding of the use of 'taua' and 'aua' to refer to something mentioned previously (assessment oral and written) • Demonstrate understanding of appropriate interviewing techniques (assessment written)
Unit 2	<ul style="list-style-type: none"> • Ask & answer questions about past time (assessment oral) • Demonstrate understanding for the use of 'ano' to emphasis (assessment oral) • Demonstrate understanding of the use of suffix 'ngā' to transform words into nouns (assessment oral and written)
Unit 3	<ul style="list-style-type: none"> • Demonstrate understanding of the use of 'me te mea nei' to interpret a situation (assessment oral) • Demonstrate understanding of the use of 'haere' to express changing states and actions with movement (assessment oral and written) • Demonstrate understanding of the use of 'ahakoa' (assessment oral) • Demonstrate understanding of the use of sentence patterns to

	<p>describe weather (assessment oral and written)</p> <ul style="list-style-type: none"> • Demonstrate understanding of the personification of elements in the natural environment (assessment written)
Module 4	
Unit 1	<ul style="list-style-type: none"> • Demonstrate understanding of the use of 'tonu' to make exclamations (assessment oral) • Demonstrate understanding of the use of 'tata' (assessment oral) • Demonstrate understanding of the use of sentence starters to report opinions and comments of self and others (assessment written) • Demonstrate understanding of the use of kīwaha and whakatauki in debating (assessment oral)
Unit 2	<ul style="list-style-type: none"> • Demonstrate understanding of the use of 'ka...ana' and 'ina' to express 'when' statements (assessments oral and written) • Demonstrate understanding of 'ka...ai' to express subsequent action • Demonstrate understanding of the use of 'ma' to express future action (assessment oral and written)
Unit 3	<ul style="list-style-type: none"> • Demonstrate understanding of the language and format of letter writing (assessment written) • Demonstrate understanding of sentence patterns to negate passive and stative sentences (assessment oral and written) • Demonstrates understanding the use of 'kore' to express refusal (assessment oral and written) • Demonstrates understanding of the use of 'kua kore...' to express change of mind (assessment oral and written)

5.3 TWoA diploma assessment and moderation structure

Assessment and moderation for this diploma is separated into three parts – oral, written, and examination. The oral section of the diploma focuses on the practical skills learnt during the course. This form of assessment and moderation supports the students to use their language and develop their spoken te reo Māori abilities. A large component of the programme is concentrated on oral proficiency, and this ensures that students not only understand the various language rules, but also how to apply these rules in conversation. Students are assessed orally, taking part in debates, delivering presentations, answering questions, and, during the course of the programme, using te reo Māori at every given

opportunity. In order to be assessed, students are often put into situations where they have to use their te reo Māori skills. They are then tested against criteria to determine if their spoken Māori has reached an acceptable level for them to advance to the next stage.

The written component of the diploma allows students to show their acquired skills in a written form. This format allows the student to spend more time expressing their language by using a range of linguistic structures developed during the course. The written assessments take into account grammar, spelling, structure, argument, and overall presentation. These assessments give an indication of how the students are progressing with the more formal component of their language acquisition.

There are a number of examinations that are implemented during this diploma, moderating various components of the student's language journey. These examinations are both oral and written, and cover the major learning aspects shown above in the diploma structure.

This diploma follows a stair-casing moderation model, which tracks the progression of the student from one level to the next. The assessments determine if the student has reached the appropriate level to be granted access to the next stage. The students are expected to develop their oral and written skills, as well as undertaking a number of examinations. It is expected that collectively these assessments will determine how well students have progressed, and whether they meet the requirements to be awarded the diploma.

5.4 Kaiako feedback

Tutors of the programme were generally happy with and supportive of the assessment and moderation processes within the diploma. The moderation structure was seen as effective in identifying the level of competency of students, and highlighting areas of concern. The tutors stated that this was a vital aspect of the assessment process, because it helped to pinpoint the language level of the student and implement a more targeted process to support their learning:

For me the assessments really help us to locate where the students are in their language journey, because, well as you know they are not all the same. I mean the programme is for beginners, but they come in with different abilities. It's through the assessments that we can get some idea of where the student is at, and what they need to focus on. The assessments give us this important information.

The assessments move students out of their comfort zones, and tutors mentioned that this process helped support the development of those involved in the programme. In particular, the oral assessments pushed students to use their te reo Māori in a public manner. For many, this was the first time they had spoken Māori in front of others, and it forced these

students to confront the many difficult issues they had with speaking Māori. Mentors stated that the oral assessments helped them gauge the true position of a student's language. At times, students' abilities or lack of abilities, were not shown in the written assessments, but were revealed in the oral component of the diploma.

Assessments that are sometimes, that are written don't always tell you how they are going in the paper. They might hand in great work, but you don't always know where they get it from. That's what's good about the oral stuff, the in-class speaking, and test and debates and things. There is nowhere to hide, and you push the taurira (students), and then you know where they are.

Tutors mentioned how the moderation process for the diploma is structured around a number of smaller assessments. This continuous assessment process, focused on smaller components as opposed to larger assessments, suited the tutors. They felt that examining smaller pockets of language learning is better suited to te reo Māori, because it ensures that all the main language aspects were examined before the student moved to the next stage. These same tutors believed that in the past many students had passed through language degrees without correcting many basic language errors. This diploma has a heavy and focused assessment process that aligns with the modules and units above, and was viewed as ideal for this level of language learner:

More assessments on smaller parts are best for this level; well, I think so anyway. It's always, well, it's easy sometimes to get through these kinds of degrees without being able to speak Māori. The good thing about lots of assessments here is that you focus and assess small bits of language, and if they have problems passing that section they don't move forward – well, that's the idea anyway.

The overall feeling from the tutors about the assessment process within this programme is that it suits the beginner and intermediate level of language learner. The assessments are more regular, and concentrate on smaller language aspects as opposed to being wider and more generic in their approach. There is also a large component focused on the oral component of the process, encouraging students to use their te reo Māori abilities on a regular basis.

5.5 Student feedback

Feedback from the students was generally positive, and most felt that the assessment and moderation processes within the diploma were well structured and consistent. When questioned about the moderation structure and the role of the assessments, the students stated that it was to test them on their language ability, and to give them a clear understanding of their language progression:

Really it's about understanding where we are, and where we are going. He uaua ētahi wā, (it's difficult sometimes), but they are good, otherwise how do you know how you're doing?

The high concentration on oral assessment as part of moderation was not lost on the students, who discussed how they were often afraid of being assessed orally. While this situation was unnerving for some, there were benefits from this kind of approach. Students stated that the oral assessments put the onus back on to them, not only to learn te reo Māori, but also to use the language. Furthermore, the oral component forced these students to confront their own fears and doubts about using te reo Māori:

It's scary speaking and that in front of the others. I always try to hide at the back, but you can't, eh? Nah, it's get up, kōrero (speak). I didn't like it to start with, but I needed it. It was the push I needed to start speaking, or it would just be easy to pretend I knew, but not really. That stuff makes you speak, and for me it was so important.

While the moderation process was viewed in a positive manner by both tutors and students, a moral issue was raised by one student about the role of assessments for te reo Māori. In particular, the following questions were asked about the purpose of te reo Māori assessment and the purpose of Māori language degrees: Are students studying to learn and speak te reo Māori, or to receive a degree? Likewise, are the assessments structured to award a degree, or to maintain the language?

...I mean, you have to ask yourself are the assessments really telling us about our language. I mean, you can get the degree, and score well in the assessments and then go home and speak English. And then, some people, well, they get a C pass and get the same degree as someone with an A. Is it about our language or the degree?

These questions aside, the majority of feedback was positive and supportive of the programme's assessment process.

6.0 Te Whare Wānanga o Waikato: Te Pua Wānanga ki te Ao

The main campus of the University of Waikato is located in Hamilton, which puts this university in the heart of the Kīngitanga movement.¹ The university's commitment to Māori academic success is outlined in the annual calendar, which reads,

As reflected in our Charter and Vision, the University has been committed to the Treaty of Waitangi from the outset. We are determined to build on this commitment and on our reputation as a leader in partnership with Māori – to further enhance the relevance and value of the University to Māori communities and to the nation as a whole. (The University of Waikato, 2012)

Te Pua Wānanga ki te Ao, is the School of Māori and Pacific Development (SMPD) at the University of Waikato. The aim of this school is:

to uplift the people of Aotearoa and to be the leading school of excellence in the teaching and learning, research and development of Mātauranga Māori and indigenous knowledge. (The University of Waikato, 2012a)

Te Pua Wānanga ki te Ao is part of the wider university Māori Plan: Te Whanake Ake. Goal 3 of this plan is to:

provide a distinctive contribution to the University of Waikato experience for both staff and students, which draws on kaupapa Māori, the heritage of our region and our relationships with Waikato Tainui and other iwi. (The University of Waikato, 2012b)

To help achieve this goal the University plans to:

develop a University-wide Te Reo Māori Plan that clarifies and strengthens the University's position with regards to the further development and promotion of te reo Māori.

The University of Waikato has a long and celebrated history of te reo Māori, and Māori language teaching. Past and current language teachers from this institution include John Rangihau, Professor Tamati Reedy, Dr Timoti Karetu, Dr Miria Simpson, Professor Wharehuia Milroy, Dr Hirini Melbourne, Ray Harlow, and Professor Pou Temara, among others. A number of successful and influential Māori language teachers, academics and

¹ Established by Kingi Pōtatau Te Wherowhero in the 1860s, the Kingitanga is seen as a leading body for Māori political and cultural development. Since its inception, the Kingitanga has played a significant role in the evolution of Māori and New Zealand society.

advocates are past graduates from SMPD, and many have gone on to have significant careers within the Māori language movement.

6.1 Major in Māori language – te reo Māori

As part of this overarching university strategy, the University of Waikato offers a major in Māori language. This Bachelor of Art programme majors in te reo Māori, and requires students to gain at least 120 points in their 1st year of study, and 60 points at second year, in papers that are taught in Māori. The degree includes the following compulsory papers and outcomes.

Table 2: University of Waikato te reo Māori papers and outcomes

MAOR111-12A	Te Reo Māori: Introductory 1
	<p>An introductory paper for students with little or no knowledge for the Māori language, which provides basic everyday language, focusing on family relationships, numbers, time, shopping, talking about a trip and commands. Upon successful completion of this paper, students will be able to:</p> <ul style="list-style-type: none"> • Use Māori in a daily conversational way • Introduce themselves and their family relationships • Speak about themselves and their individual interests • Express wants, desires, opinions; and • Identify objects and discuss a travel experience
MAOR 112-12B	Te Reo Māori: Introductory 2
	<p>This paper extends the language and communication skills developed in MAOR111 to include the language of mealtimes, using the telephone, describing a person, attending a hui at a marae. Upon successful completion of this paper, students will be able to:</p> <ul style="list-style-type: none"> • Hold a conversation at breakfast/dinner/tea times • Hold a telephone conversation • Describe people’s appearances and clothing • Talk about going shopping; and • Be familiar with a welcome on a Marae

MAOR211-12A	Te Reo Māori: Post-Introductory 1
	<p>This paper builds on the skills acquired in MAOR112, developing a complexity in language skills required in the communication of point of view in different situations. Upon successful completion of this paper students should be able to:</p> <ul style="list-style-type: none"> • Describe the internal and external characteristics of a person • Describe objects • Give detailed directions for travel in Māori • Describe sounds • Express themselves through the medium of Māori; and • Gain a better understanding of spoken Māori
MAOR212-12B	Te Reo Māori-Post-Introductory 2
	<p>This paper builds on skills required in using Māori to communicate about rights, duties, obligations and responsibilities. Upon successful completion of this paper students should be able to:</p> <ul style="list-style-type: none"> • Talk about and describe the weather • Describe and express some feelings and emotions • Describe different types of sounds; have an increased vocabulary on idioms and informal speech; and • Talk about and describe the landscape
MAOR312-12A	Te Whakatakoto i te Kupu mo ōna Tikanga Katoa-A Description of Māori Language

	<p>This paper focuses on a comprehensive formal study of the sounds, words, simple and complex sentence structures of te reo Māori. The paper introduces students to:</p> <ul style="list-style-type: none"> • Identifying the formal study of the grammar and phonology of Māori • Parts of speech • The constituents of simple sentences • The transformations of simple sentences; and • Discussing the phonemics, syllable structure and pronunciation stress within the Māori language
MAOR313-12A	Te Reo Māori-Pre-Advanced
	<p>This paper focuses on the development of the language skills required to use Māori language accurately and appropriately to inform, persuade and entertain in formal and informal contexts requiring complexity and subtlety of expression.</p>
MAOR316-12B	Te Reo Ahurei
	<p>A critical examination and understanding of composition styles, including performance of poetic genres. Upon successful completion of this paper students will have:</p> <ul style="list-style-type: none"> • A good understanding of language styles and usage to convey messages including reader/viewer interpretation within the field of poetic genres • The ability to compose using poetic genres pertaining to different contexts • The ability to collect, critique and evaluate information relating to poetic genres

6.2 Assessment and moderation structure – major in te reo Māori

This degree is delivered across three stages, and generally takes students three years to complete. The moderation structure for this degree is aligned with the student outcomes. Students are assessed against the various proposed goals within each paper, and these assessments are made up of a combination of written assignments, presentations, oral

tests, and examinations. The level of the assessment varies depending on the year and the focus of the paper. For example, the first year papers, MAOR111 and MAOR112 are introduction papers that concentrate on basic language principles such as pronunciation, commands, and simple sentences. The majority of the assessment for these early papers is less intensive, and focuses on smaller, concentrated sections of language. Many of these assessments are in the form of oral exams, and small written tests that can quickly identify if students have obtained the basics of the paper. However, by the time students reach the third-year paper, the moderation approach changes. These papers assess a wider range of skills and larger portions of language abilities. A common assessment at this level would be a large written paper. Students are not only assessed on the argument they present, but also on their language skills, grammar, use of idioms, phrasing, and overall language use. This change in assessment approach is structured in this manner to be consistent with the development of the student throughout their progression through the degree.

6.3 Kaiako feedback

Lecturers in this degree clearly understand that the moderation process is central to the success of the students. It is through moderation and assessment that the students can be tracked as they develop. As the lessons become more extensive, so the assessments change to better reflect the increasing requirement for the course. Lecturers agreed that without the inclusion of assessments in the programme, that there is no real way of understanding how the students are progressing:

Mā te aromatawai koe ka mōhio ki te taumata o te reo o ngā tauira. He mea nui te aromatawai, he mea nui rawa ki a mātau, ki ngā tauira...i te timatatanga he mea noaiho, he whakamātautau ā waha noaiho. Ki te eke ngā tauira ki taumata kē, katahi ka panoni te āhua o ngā aromatawai.

(It's through the assessments that you know where the students are sitting. The assessments are so important to us and to the students...in the beginning they are just simple oral tests. As the students advance, the assessments change.)

The findings show that lecturers believe assessments on their own are not enough to track the development of the student. There must also be planning that emerges from the assessments and then retesting to see if the students have learnt from the previous assessments. There were also comments on quality assessments as part of the moderation process. The general feeling is that the assessments need to reflect the changing nature of te reo Māori, the group being tested, and the modern needs of the language. It was suggested that moderation, assessment, and assessment standards needed to be constantly updated, and had to evolve with the natural development of the language:

If you are examining the language of today, it is very different from even 50 years ago. Technology has changed, new words have been introduced, ideas – there

are so many new factors. Assessments have to take this into account, and they have to evolve with the students. This in turn keeps us as teachers learning and adapting. We have to move with the times as well.

While the vast majority of feedback was positive, there were some questions about the limitations of assessments at this level, and within the confines of an institution. Teachers within this te reo Māori major agreed that moderation and assessment were sometimes limited in their findings, and often were not a true reflection of the abilities of the students. There was a fear that the motive for undertaking this major was not to become proficient in te reo Māori, but rather to obtain a degree. Therefore, students are able to prepare and undertake assessments with the objective being to pass, rather than to learn. It is unclear actually how many students maintain the knowledge they obtain through assessments, and how many work towards getting through the paper, regardless of standards or the long-term benefits.

Furthermore, those involved in teaching papers within this major agreed that there could be significant differences between graduates, even though they were awarded with the same degree. Students with very high pass rates, who increase their te reo Māori abilities significantly, receive the same degree as the student who passes with the minimum grade and struggles to speak te reo Māori. Lecturers felt that the moderation and assessment processes are often structured where this situation can occur, and a 65 out of 100 mark is effectively the same as 100 out of 100:

...koira tētahi kaupapa hei tirohanga mā tātau, ko ngā aromatawai reo. Mōhio koe, ko ētahi o ngā tauira kei te tapepe tonu te reo, engari ka whiwhi rātou i ngā tohu, me te mea he orite te reo ki ngā tauira pai. Na ngā aromatawai i pera ai, engari tē taea te aha ne?

(...that's an issue we need to discuss, language assessments. You know, some students have poor language, but they receive the same degree as the more proficient students. The assessments have created this situation, but what are we to do about it?)

6.4 Student feedback

When questioned about the moderation process within this major the feedback from students was generally positive. Most felt that the assessments are clear and are structured in order to showcase the skills developed by the student during the course of the degree. Students understood how the level of moderation and assessment changed as they moved from one course to the next, in a stair-casing model concluding in the final year. Students were also happy with how the assessments examined different aspects of the language. At times, the assessments were about basic language pronunciation, while others were focused on complex structures and ideas:

When we started, the early papers, they were different, and you were tested on you language, like small sentences, and macrons and stuff. As you advance it's more about the whole language, and now you have to have kīwaha (idioms) and more whakatauki (proverbs) and more detail. It's more intense as you get through the programme.

While students were happy with the moderation structure and delivery of the assessments within this degree, they did state that there is a need for new kinds of assessments. In particular, the students desire assessments that focus on their practical skills and general language use. This could perhaps be in the form of assessing group conversations or putting students in situations where they have no option but to use their language, for example in the marae settings:

One of the issues we have is that the assessments are often the same. I mean, there are the presentation, and assignments, and essays and that, but we should also be assessed on those things that are language based, like speaking in normal conversation. I'm not too sure how you do that, but what about getting us into groups and listening to us talk and assessing that. I mean, because at the end of the day it's about learning the language to speak it.

There was a further suggestion that moderating the overall student development through the paper was perhaps a way to improve assessments. This means looking at the holistic development of the student through the duration of the degree, rather than concentrating on smaller portions of language. However, students also agreed that this kind of assessment would be difficult to administer because it is very subjective. An additional suggestion was to have more assessments based on the ceremonial language of the marae, in particular whaikorero and karanga. Some students felt this was a practical form of assessment, as many thought that in due course they themselves would aspire to perform these tasks on their own marae. Others, however, felt this was a specialised skill, and before students moved to this level they first need to have a sound basic ability in te reo Māori.

7.0 Auckland University of Technology

Auckland University of Technology (AUT) was established in 2000 by order in council of the Governor-General (Auckland University of Technology, 2016). Under the Education Act (1989), AUT is recognised as one of New Zealand’s eight universities, and by legislation AUT,

- are funded by government
- operate according to the provisions of the Education Act (1989)
- participate in shared quality assurance arrangements

The Auckland University of Technology Strategic Plan 2012–16 (2012, p. 1) states that AUT is:

a university for the changing world, an increasing powerful force for learning and discovery, that promotes the wellbeing of people and their environments, and provides them with opportunities to expand and achieve their aspirations.

Under its strategic goal of ‘Learning and Teaching’, a key objective is to provide a relevant, high quality curriculum that:

- advances mātauranga Māori.

As part of its goal of ‘Engagement with Community’, AUT proposes to promote Māori potential and educational success by:

- strengthening commitment to Māori as tangata whenua and to the Treaty of Waitangi
- building stronger collaborative relationships with mana whenua, iwi, wānanga and other Māori communities
- continuing to enhance opportunities, success and advancement for Māori staff and students, and
- valuing and promoting te reo and tikanga Māori.

7.1 Te Ara Poutama

Te Ara Poutama is the Faculty of Māori Development at AUT. Based in and around Ngā Wai o Horotiu marae, Te Ara Poutama’s vision is to offer courses that ‘give students the tools not only to succeed in Māori media, Māori development and Te Reo, but also in leadership, technology and innovation’ (Te Ara Poutama, 2016). A section of Te Ara Poutama is Te Ipukarea – The National Māori Language Institute. Lead by Professor Tania Ka’ai, Te Ipukarea has the support of its partners,

- Te Ara Poutama at AUT University
- Te Ataarangi
- Te Kawa a Maui and Te Herenga Waka Marae of Victoria University of Wellington

- Te Panekiretanga o te Reo of Te Wānanga o Aotearoa
- Te Puna Wānaka of Christchurch Polytechnic Institute of Technology
- Aotahi: The School of Māori and Indigenous Studies of the University of Canterbury
- Lincoln University

Te Ipukarea plays a core role in the te reo Māori programmes at Te Ara Poutama, and at the core of the institute is:

...the pursuit of excellence in scholarship, teaching and research in the Māori language and a collaboration of partners committed to advancing the mana of the language. (Te Ara Poutama, 2016)

Part of the te reo Māori qualifications framework is the Master of Arts Te Reo Māori degree, which is a two-year programme of advanced study and research.

7.2 Master of Arts Te Reo Māori – Tikanga Rangahau

In the first year of the paper, students undertake four of the following six papers:

- Tikanga Rangahau – research methodologies
- Tuhinga Tautoko – creative writing
- Kōrero Whakareī – Māori language styles and genre
- Te Whanaketanga o te reo – language change
- Tikanga – Māori protocols and customary practices
- Kaupapa Motuhake – special topic

In the final year of this degree, students write a thesis or complete a site-based project and dissertation. The thesis or dissertation for this specialisation is written in te reo Māori (Auckland University of Technology, 2011). One of the central papers in the first year of the Master of Arts – Te Reo Māori degree is Tikanga Rangahau – Research Methodologies. The aim of the course is:

Ko te kaupapa o tēnei wānanga, he ako i te tauria ki ngā tūmomo āhuetanga o te rangahau. Ko ngā mahi ka whakangungua, ko te whakatakoto tika i te kaupapa rangahau, ko te ruku i te hōhonutanga o te rangahau, ko te wānanga i ngā āhuetanga o te rangahau, ko te whakatewhatewha i ētahi kaupapa rangahau.

(The aim of this course is for students to learn the various aspects of research. They will be tested on how they apply research, how they examine research, how they explore various kinds of research and how they test different research methodologies.) (Auckland University of Technology, 2012)

The proposed outcomes for students in this course are:

1. Students will know

- various kinds of research
 - non-Māori research
 - Māori research
2. Students will understand
- rules of research
 - how to establish a research project
3. Students will be able to
- analyse research
 - establish a Māori research project

There are four main assessments for this course:

- Written assignment
- Presentation
- Examination
- Input in class

The Tikanga Rangahau course is taught in te reo Māori and it concentrates on a particular form of te reo Māori, which is based on Māori research. While students are expected to learn various research techniques and methodologies, their language is also assessed throughout the programme. These two aspects are examined equally during the course, and students do not progress unless both their research skills and language ability reach the required standard.

7.3 Kaiako feedback

The programme's lecturer discussed the importance of the moderation process for the Tikanga Rangahau paper. It is through the assessments that the student's ability is identified and problem areas can be addressed. The lecturer stated that without the assessment process, there would be no way of determining if the students were developing:

He mea nui te aromatawai, he mea tino nui i roto i tēnei pepa. Mā tēnei āhuetanga ka mōhio koe ki te taumata o ngā tauira katoa, ka mutu ka taea e koe te whakatakoto i tētahi mahere ki te manaaki i ngā tauira e raru ana. Mei kore te aromatawai, ka raru tēnei pepa, ka raru hoki te kaiako.

(Assessments are important, they are very important for this paper. It's through the assessment that you know what level the students are at, also you are able to put a plan into place to deal with any issues. Without the assessments this paper would suffer, and the lecture would suffer.)

Moderation and assessment for this paper is slightly different from the other programmes in this report, because this paper is not totally language based but also includes an additional technical component, specifically research. Therefore, the assessments have a dual aspect to them. This point was identified by the lecturer who admitted that this was difficult at times because the assessments focused on more than one aspect. Also, there was a need to ensure that students had a balance with their assessments, and it was not overly weighted towards the language needs, or the research needs of the course:

Ehara i te mea he pepa reo anake tēnei. E kao. He taha rangahau tana, he taha reo hoki tana. Ko te mahi o nga aromatawai o tēnei pepa, he whakatewhatewha i ēnei mea e rua. I ētahi wā he uaua

(It's not as if this is just a language paper. No. It has a research component, it has a language component. What the assessments do is test both of these aspects. Sometimes this is a difficult thing to do.)

Another characteristic of this paper is the size of the assessments. They do not focus on small pockets of learning, but are larger and more extensive. They are also very complex in nature, with students having to select an area of interest and develop a whole research methodology and plan. This must then be delivered in both written and oral form. At the centre of these large assessments is te reo Māori, which is also examined along with the more technical parts of the course. The lecturer felt that these larger assessments did not give the paper scope to deal with more detailed language issues. It was more an overview of their language ability in relation to a research topic. However, this kind of assessment did let the students use their language skill in a more expansive nature, and rather than be restricted to using a set number of language structures, they had the ability to use the language in different ways to explain detailed ideas about Māori research. The lecturer felt there were both negatives and positives in this form of assessment, but in general suited those who already had a sound language foundation:

He whānui ngā aromatawai mo tēnei pepa. He whānui te titiro. Ko te tuhingaroa, he tuhingaroa nui, ko te kauhau he kauhau nui. Nō reira kāore koe e whai wā ki te āta wetewete ia reta, ia kupu, ia rarangi kōrero, kāore e taea. Engari, he painga hoki kai roto. I tēnei momo aromatawai ka ruku te tauira ki te rētōtanga o te reo me te kaupapa i te wā kotahi. Kia whānui hoki te titiro. Kāore e taea e ngā aromatawai paku nei, engari mā ngā aromatawai whānei pēnei na, ka taea.

(The assessments for this paper are broad. They are wide in their approach. The written assignments are large assignments, the presentations are large presentations. So there is no chance of assessing every letter, every word, every line, it's not possible. However there is a definite benefit. With this type of assessment, the student can explore the topic and the language in more depth. So they have a wide point of view. This cannot be achieved by the

smaller assessments, but with these more extensive types of assessments they can be achieved.)

7.4 Students feedback

Students of this paper were well aware of the importance of moderation and assessment, and they also realised there was a dual focus to these appraisals as they concentrated on both research and te reo Māori. These same students stated that assessment and moderation are important parts of the learning process, as they identified how competent students were:

The feedback from the lecturer lets you know where you sit in the course, and also what you have to do to improve. That's the good thing about assessments, you can't hide, and you have to show what you are learning. For me, the assessments help me to progress through the paper, so I think they are very important.

The feedback also shows that the students of this paper enjoyed the bigger style assessments, as they gave them the opportunity to showcase more of their knowledge. While they did state that greater importance was placed on just a few assessments, students had the ability to show a greater depth of knowledge and understanding of the subject matter. In addition to displaying their research knowledge, students could also use an extensive range of language techniques including idioms, proverbs, various sentence structures, and technical language within their assessments. These larger style assessments did give students of the paper more scope to express themselves and their language ability:

Mo ngā pepa reo, ngā pepa whakaako i te hunga tauhou ki te reo, he pai ngā aromatawai paku noaiho. Engari mo ngā pepa pēnei na, he pai ake ngā aromatawai whānui, kia pai ta mātau titiro whānui. He nui ngā wāhanga o tēnei kaupapa, he nui ōna peka. Kāore e taea e mātau te whakaputa i wa mātau mahi katoa i roto i te tuinga iti. Koira te pai o tēnei aromatawai nui nei. Hangai hoki tēnei aromatawai ki tēnei kaupapa.

(With language papers, papers which teach introduction Māori, smaller assessments are better. However, for papers like this, the larger assessments are better, so we have more scope. This paper has many sections, and many different parts. We are unable to express all of this work within short essays. That's the good thing about the bigger assessments. They are better suited for this topic.)

Importantly, students stated that moderation has to be relative to the course, and it must have a practical component. If the assessments did not help the students with their language outside the course, then there were questions about the relevance of the assessments. For this programme students felt that the language was particular to research, which was a field in which the students were interested. Also, as they looked to undertake

further postgraduate study, the new research skill obtained, and the relative language, will play a significant role:

There needs to be a link that connects the assessments to the needs of the students. There is no use in having assessments of language that you don't use, or that has no use outside of the course. While I think this course has a unique form of language based around research, still, it will help us with our future study, therefore we can use it. Still, assessments have to be practical.

8.0 Te Panekiretanga o te Reo

Te Panekiretanga o te Reo is a Māori language excellence programme established by leading Māori academics, language advocates and cultural experts, Dr Timoti Karetu, Professor Wharehuia Milroy, and Professor Pou Temara. This institute has been in operation since 2004, and every year invites approximately 20 to 30 selected individuals to become part of the Te Panekiretanga programme for a year.

While the programme operates under the auspice of Te Wānanga o Aotearoa, in essence it is a stand-alone organisation with its own values, ideals and processes, which includes assessments. The guiding principles of Te Panekiretanga are encapsulated in the programme's guiding statement,

“Ko te reo kia tika, ko te reo kia rere, ko te reo kia Māori.”

Translated, this means to ensure the language is correct, that the language is used, and that the language remains Māori. It is within this context that students are invited and asked to be part of the course. Yet Te Panekiretanga is not just about learning te reo Maori. Rather, it is a Māori excellence course that takes existing Māori language speakers and develops their language and cultural skills to a higher level. As Professor Temara explains,

It's for people who are fluent in Māori. We take them to a level of fluency where they can rightly say they have reached the excellence of Māori language attainment. (*New Zealand Herald*, 2008)

The structure of Te Panekiretanga is based on traditional Māori learning institutions, or *whare wānanga*. Students gather one weekend every month, and are guided through the various lessons by the *tohunga* (experts):

Ko te kaupapa o tēnei wānanga, he ako i te taura ki nga rerenga o te whaikorero, o te karanga me ngā tikanga o te marae. Ko ngā mahi ka whakangungua, ko te whakairo tika i te kōrero, ko te taki i te karakia, i te whakapapa, ko te iere i te waiata kia waitī, ko te wānanga i te whakataukī, i te tū me te kori o te tinana, ko te whakakōrero i ngā whatu, i te kanohi me ngā ringaringa, ko te whakahīkoi tika i ngā waewae. E oti ai ēnei, kua whakangungua te taura tāne ki te mau i te rakau e pai ana ki a ia. Ko ēnei rākau ko te tokotoko, ko te tiripou, ko te patu, ko te toki, ko te taiaha, ko te tewhatewha.

(The purpose of this institution is to instruct students in *whaikorero* and *karanga* and the customs of the *marae*. They will be tested on how well they construct their language, how they recite incantations and genealogy, their ability to sing traditional verses, to explore proverbs, how they use their bodies, their eyes, their face and hands, and the foot movements. Once this has been achieved, the students will be examined on their ability to

use traditional Māori implements. This includes the tokotoko, the tiripou, the patu, the toki the taiaha and the tewhatewha.)

This programme is focused on both language and customs, and this is reflected in the programme's aims:

- ko te whakairo tika i te kōrero mō te karanga me te whaikōrero (to correctly compile language appropriate for karanga and whaikōrero)
- ko te mōhio ki te tui haere i te kaupapa o te rā ki roto i ana mihi/karanga (to understand how to weave together current topics in their greetings and karanga)
- ko te mōhio ki te tātai tika i te whakapapa i roto i te kōrero (to include genealogy within their speeches)
- ko te tū (delivery)
- ko te hāpai i te rākau hei maromahue mō ana whaikōrero (to use weaponry to enhance their speeches)
- ko te mōhio ki ētahi karakia tawhito (to learn some traditional chants)
- ko te mōhio ki ngā tikanga o te whaikōrero, o te karanga, o te marae (to understand the customs of whaikōrero, karanga and the marae) (Te Panekiretanga o te reo Māori, 2009).

8.1 Moderation and assessment structure

While Te Panekiretanga does have a formal moderation approach, including presentations, written assignments, and smaller examinations, there is an additional feature to this programme that sits outside the formal process. This process rests with the tohunga of the programme, who ultimately decide if students pass or fail the course. This is a more traditional Māori approach to knowledge, with the ultimate fate of the students being determined by the instructors. Ancient schools of learning were defined not only by the knowledge they maintained, but also the quality of the tohunga. Graduates from these traditional schools were products of the tohunga, and these experts would not admit their students to pass from the school until they had reached a particular level, and had passed the appropriate assessments. Best comments on this form of assessment and testing within traditional whare wānanga Māori:

Having been initiated into the mysteries of magic, the scholar was compelled to show that he had attained the necessary powers that would enable him to render his ceremonies and spells effective – to show that he had mastered the art of destructive magic, that he possessed the psychic force to affect even inanimate matter. The pupils were required to repeat such matter as had been given in the course of the lecture they had attended. Those who showed proficiency, who repeated the matter orally acquired with correctness, now had the final ceremony performed over them. (Best, 1959, p. 12)

Te Panekiretanga has a similar philosophy, and the tohunga of this school are aware that their own mana (credibility) rests with the graduates from this institution. Hence, students are not awarded a passing grade unless the three tohunga agree that they have attained the appropriate level of language and cultural knowledge. Even if the students obtain passing grades in the more formal assessment, should the tohunga decide that the overall ability of the student is not of the appropriate standard, they do not pass the course.

While much of the moderation in Te Panekiretanga is structured and planned, other moderation is impromptu and spontaneous. At times, students are asked to partake in debates, to deliver whaikōrero and karanga, to speak in public forums, and to partake in various ceremonial events. These events are sometimes within the confines of Te Panekiretanga, at other times within various iwi. All are opportunities where students of the programme are assessed and examined. These assessments are practical, and are not merely mock exams, but actually occur as part of Māori ceremonial practice. Students are assessed in both their knowledge of customs and their ability to use te reo Māori in these formal settings. The final decision in terms of assessments rests with the tohunga, who use a combination of traditional means and more modern assessment techniques to determine whether the students should be awarded a pass mark.

8.2 Tohunga feedback

The three tohunga of Te Panekiretanga understand the importance of moderation and assessments as each of them have taught students, and in particular, Māori language students in some capacity for over 50 years. Still, they are well aware that the approach for this particular programme may seem somewhat unorthodox. The tohunga make no excuses for this situation, and state that it is one thing to pass an assessment in the safety of the classroom, but very different when that assessment is in front of your peers in a public forum:

Me pēnei ka tika. Mā te tuhituhi, ka ako koe ki te tuhituhi. Mā te kōrero ka ako koe ki te kōrero. Mēnā hiahia rātau ki te whaikōrero ki te karanga rānei, me pēnei. Mā tēnei aromatawai ka rongō ngā torekaihuruhuru ki te tapu o tēnei mahi, ka mōhio hoki mātau, mā wai e eke panuku, mā wai e hinga ki raro.

(It must happen in this way. By writing you learn how to write. By talking you learn how to talk. If they want to learn whaikōrero and karanga then they need to follow this process. Through this practical assessment these students feel the weight of responsibility involved in this undertaking, and we find out who will succeed and who will not make the grade.)

The tohunga stated that this programme is about excellence, and pushing the students out of their comfort zones. They said that this was done to ensure that students were worthy of the responsibility they were expected to carry within Māori society, and this was something that was not to be underestimated. The programme's teachers were well aware that their

own mana (credibility) was at stake, and if the students were not able to perform at the highest level, this would reflect poorly on them as tohunga:

...ki te haere te tauira ki te ao, ka haere tātau katoa. Ki te tū te tauira, ka tū tātau katoa. Kei runga i ngā tauira te mana o Te Panekiretanga me te mana o ngā tohunga o tēnei wānanga.

(...when the student goes into the world we are still connected. The students carry the prestige of this institution and of the teachers of this institution.)

The teachers of this programme were clear that there was no minimum pass mark for Te Panekiretanga o te reo. Students were either ready, or they were not. There was a clear message from the tohunga that a pass grade would not be given just because individuals had achieved a pass in the assessments. It was more important to understanding how these various assessments combined to determine the overall te reo Māori ability of students. For these language experts, students either reached the desired standard or they did not, there was no middle ground.

8.3 Student feedback

Many students of Te Panekiretanga stated they were often shocked by the moderation process of the programme when they first entered this institution. They quickly realised that this course is not a usual Māori language programme, but is rather is a fusion of modern teaching methods and traditional Māori instruction. For many this approach was very intimidating and overwhelming, and the expectations of the tohunga of this wānanga were intense. Some students stated that it took them sometime to come to terms with the requirements of Te Panekiretanga, and its expectations:

Mataku pai au i te tīmatanga, me taku mīharo ki ngā mahi. Āe he tino rerekē ngā mahi, tino taumaha, me te āhua hoki o ngā Pāpā, he māro e hoa, māro rawa. I te akomanga tuatahi i raru mātau katoa, i toupiore mātau, i mānukanuku mātau.

(I was so scared at the beginning, and taken by the workload. It was very different, and the workload was heavy, and our teachers, they were so very strict. At the first class we all struggled, we were stunned and worried.)

While this different approach may have seemed overwhelming for many, students understood why this institution was structured in this manner, and why the tohunga were so demanding. The students quickly realised that Te Panekiretanga focused on excellence, and that mediocrity was not accepted:

Konei te kai māro, ehara i te mahi tamariki noa. Ko te whakaaro kia eke ai tātau ki te kōmata o te tihi tapu, kia rangatira ai ngā mahi. Nō reira me mihi ka tika ki ngā tohunga me o rātau manawanui ki te kaupapa me te tapu o te kaupapa. Āe he uaua, engari he uaua pai.

(This is excellence; it is not an undertaking for just anyone. The purpose is for us to attain excellence, and to achieve our best. Therefore we should thank our instructors, for their commitment to the importance of this undertaking. Yes, it is difficult, but it needs to be.)

While some students expressed their fears about this method of assessment, and being examined in this particular manner, they were aware of the resulting benefits. Furthermore, students feel that as part of Te Panekiretanga they are continually under pressure to perform and are being assessed at all times. While this may seem unreasonable, students are well aware of this expectation, and accept these aspects as part of the overall assessment process. They also stated that this form of assessment could occur outside teaching times and even outside Te Panekiretanga. At all times students are being moderated and assessed, and they often receive feedback from the tohunga about the quality of their te reo Māori and their knowledge of customs and traditions.

9.0 Findings

Findings from the literature review and the examination of the various tertiary providers reveal a number of interesting points and arguments. Many of these themes have been highlighted and are discussed in this section.

9.1 Programme-specific assessment and moderation

The findings show that the most successful assessment and moderation processes are those that are specifically developed to cater for the needs and desires of the programme and the students. These unique moderation structures and assessments are designed to show that the student has achieved, or is achieving, the goals of that particular paper. The case studies reveal that te reo Māori learners in the tertiary sector cannot be easily defined. These students are a diverse group, with different language proficiencies, needs, and goals. The providers in this study reflect this diversity, with some focused on beginner level te reo Māori, others on an intermediate stage and others on an advanced level. The goals of each of these providers and their respective students differ, even though they are all situated within the tertiary environment. Therefore, assessments and moderation for each provider is tailor-made to best suit the audience.

Qualitative feedback suggests that beginner te reo Māori assessment and moderation are more effective if they are smaller-style examinations that concentrate on particular language aspects. A detailed approach of this testing mode was shown in the TWoA diploma structure, where small units of language were tested before the students moved to the next stage. This style of language testing is applied to ensure students have acquired the basic language rules before moving forward. This is different from the Te Panekiretanga o te reo Māori assessments, which take a wider approach to testing. This form of assessment is concerned with understanding the student's ability to use a more extensive range of language, with the expectation that they already have the basic rules. Also, the assessments for this course are both larger and contain a practical element. Students are not only expected to learn a more formal style of te reo Māori, but also to display this learning during public ceremonies.

Therefore, the most effective te reo Māori assessments at the tertiary level are those that relate to the type of student, and those that are created by the institution themselves. It would seem that a single assessment approach to te reo Māori would not suit this sector, as there are too many variable factors. In addition, a single, standard approach would not be able to cater for the unique goals of each programme. However, while this is seen as the best possible approach to assessment and moderation, there are also some issues with each institution having its own assessment standard. The most obvious is the quality of standard between one institution and another. What one provider may find acceptable might be failed in another institution. Still, this issue is perhaps easier to deal with compared with a one-approach-fits-all model to te reo Māori assessments within the tertiary sector.

9.2 Reflection of organisation's values

It was generally agreed that the organisation's values and principles needed to be reflected in assessment and moderation. For example, if the provider's vision is to increase the amount and quality of formal te reo Māori used on the marae, or in public forums, then the testing needed to reflect this goal. On the other hand, if the programme is geared towards transforming whānau by increasing te reo Māori used in homes at a basic conversational level, then again the testing should reflect this goal.

The four providers included in this study each have slightly differing values and goals. While they all work towards improving the situation of te reo Māori, their particular missions vary. Also, the level and the focus of the providers are different and this influences assessment and moderation. As has been shown already, the level of the particular programme and the desired outcome should influence the testing.

Therefore, the findings show that successful assessment not only reflects the abilities of the students, but also highlights the vision of the institution. The organisation's values should be clearly identified in the assessment and moderation process and support the students to realise the vision of the provider.

9.3 Modern moderation and assessment

Students interviewed as part of this research agreed that moderation, assessment, and testing need to be relative to their own life experience and expectations. At the same time, these processes should be modern and continually updated. The students spoke of the need to be able to use a language that had meaning to their generation and their community. For example, studying and using a language with assessments based on traditional bush craft or ocean voyaging was not applicable to modern te reo Māori students. While students agreed that this knowledge is important, a number stated that at times it has little relationship to their lives and they indicated that assessments that concentrated on their own world would better suit their needs. Most of the te reo Māori students involved in this study live in urban centres, often outside their tribal areas. All these students are part of modern society, and they felt that the assessments should reflect this aspect.

Topics of assessment were also discussed during the interviews. Students stated that the issues examined within the assessments as part of moderation were important, and needed to keep pace with modern events. While general and historical knowledge was seen as important, current affairs were also mentioned as a key part of testing. When discussing this point, students and teachers mentioned how the language can be woven into topical issues, and by doing so the language becomes more relevant to users.

Some forms of language assessment can be technical and specific, and this point was highlighted in the AUT Tikanga Rangahau Paper. By virtue of its nature, this paper concentrates on research and research methods, and the language is therefore specific.

Research is a continuously changing field, therefore the moderation approach, assessment, and even the subsequent language needs to develop with the changes. Likewise, the Major in te reo Māori at The University of Waikato includes a number of papers that are topic specific. In order for the assessments to work in these papers, they have to be updated and must evolve with the times.

Successful assessment and moderation at a tertiary level are those that are relevant to the students, those that are topical, and those that change and develop with time. Moderation, assessment, and testing that might apply to one generation may not cross over to another. This means successful te reo Māori moderation in the tertiary sector needs to be in a continuous state of development.

9.4 Whānau, hapū and iwi aspirations in moderation and assessment

All providers involved in this research project discussed how assessment and moderation within their particular courses needed to be part of wider whānau, hapū, and iwi aspirations. For the TWoA diploma, the language outcomes were seen as part of a process to transform whānau, and encourage them to use te reo Māori as a natural part of their daily lives. Assessment and moderation within this programme reflect this desire, and assessments are based on simple language structures that are used as part of everyday life. The Major in te reo Māori at Waikato University takes into account its iwi responsibilities within its assessment, including both Tainui, and pan Māori language and culture in its examinations. Also, Te Panekiretanga o te reo Māori assess students at both the hapū and iwi level. Participants in this programme are asked to undertake research based on the language of their marae, hapū, and iwi, which is then reported to the wider group for assessment. Following this, the students then identify the needs of their own hapū and iwi, and put into place a process to support these aspirations.

The evidence shows that successful assessment and moderation take account of the wider needs of whānau, hapū, and iwi, and that the tertiary sector is well positioned to respond to these needs. This research reveals that the flow-on effects from the programmes involved in this study are significant. The TWoA diploma is helping to transform whānau by supporting the regeneration of language within the homes. SMPD are supporting the wider academic development of te reo Māori through its Major in te reo Māori, which is then supporting the return of te reo Māori graduates to the whānau, hapū, and iwi. Through the Tikanga Rangahau paper, AUT is fostering a culture of language research dedicated to the revitalisation and maintenance of te reo Māori. Te Panekiretanga is responding to the needs to iwi by producing experts in both te reo Māori and tikanga Māori. The assessment and assessments of these four providers are structured to meet the desires of Māori at various levels, and therefore the success of these processes is measured in the outcomes for the people.

9.5 Speaking, listening, reading and writing assessment

Both the literature review and interviews state that as part of good practice for moderation, successful assessments must focus on the four sections of language development, speaking, listening, reading and writing. It was agreed by the providers that there should be a balance across these four aspects to ensure the students gained a level of competency in each field. The structure of the programmes included in this study show that successful providers included a range of assessments that tested all four areas.

However, participants of the programmes clearly stated that of all the components included in the assessments, the most vital is speaking. While students desire to be able to read, write, and understand te reo Māori at a higher level, the skill they seek more than any other is the ability to speak te reo Māori. In addition, students felt that this aspect was harder to acquire than the others because you could not remain passive in the assessment, but had to expose your language. Also, there was no chance to refer to a dictionary, or just to sit idle and listen. In the speaking portions of the assessments, the student's level of spoken language was examined. Some stated that this form of testing could be uncomfortable and un-nerving. Still, the feedback shows that regardless of the imposing nature of this form of testing, students believe the assessments around speaking te reo Māori are most important and most useful.

9.6 Constructive feedback

Students desire assessment and moderation where they receive detailed and constructive feedback to help them with their te reo Māori development. For students, understanding exactly what parts of their language development needs addressing is paramount. This understanding only comes through feedback and interaction with teachers after the assessments have been completed. The findings show that students often found the process of having their language corrected to be an uncomfortable situation. However, they still view constructive feedback as vital. Without this form of testing and feedback students would not be able to identify problem areas. The feedback suggests that it was far better to receive detailed and constructive criticism than to get no feedback at all. An important factor in this feedback includes the lecturer going through the assessment, and then informing the student of any issues. This is usually followed up by re-testing on the same language points to ensure the students have learnt from the feedback.

The findings suggest that successful assessments are therefore combined with constructive and detailed feedback. This feedback is vital so that students can understand the areas they have to address in order to improve their te reo Māori ability. This form of assessment should also include re-testing.

9.7 Dedicated moderation and assessment time

An important topic raised by both students and lecturers was the need for dedicated time to review assessment and moderation approaches. More important, there is a need for students to spend time with their lecturers going through the assessment as part of the moderation process. This process is essentially a follow-up method, and while it is time consuming, it gives students more understanding of their te reo Māori proficiency. Furthermore, this interaction between teacher and student makes the assessments more meaningful, and the tests more worthwhile. It is only through dedicated time that this can be achieved. The teachers of the programmes also stated that for assessments to be successful, dedicated time must be set aside for both creating the assessments and reviewing the success of these tests. It is through the review process that the impact of the assessments can be determined. It is also through this dedicated time that teachers can get a better feeling for the progress of their students, to support them through their language development.

The findings show that successful moderation and assessment need dedicated time, where lecturers are able to plan, implement, and review the tests. It is also important for students to spend time with their lecturers, reviewing the assessments and understanding the language situation. For assessments to be successful, dedicated time must be set aside to develop, implement, and review these assessments.

10. Conclusion

The goal of this report was to explore assessment and moderation for te reo Māori within the tertiary sector. Using a success case model approach, four successful te reo Māori providers were selected and examined as part of this study. The four providers represent a cross-section of the te reo Māori tertiary sector, and the various degrees and papers examined as part of the study show different levels of te reo Māori acquisition. Both students and lectures of these four providers were part of a qualitative series of interviews, in which they were questioned about the success of the assessment and moderation processes of the programmes.

The success case models have been combined with a review of the providers of te reo Māori structures as well as a detailed literature review to provided answers to the following points:

1. Identify the foundational kaupapa of each case study and how it relates to the part of the sector to which it belongs
2. Examine the impact of the kaupapa across the institution and how that may be influenced by whānau, hapū, iwi or community aspirations
3. Examine the relationship between the graduate profile, the kaupapa of the programme and assessment and moderation practices for each case study
4. Examine how assessment and moderation in each case study relates to successful learner outcomes
5. Compare and evaluate the success factors from each case study and compile a summary of good practice
6. Compile the findings into a report.

The first three points have been examined in the review of the providers, where the overall vision, mission, structure, and assessment process of the different groups were shown. While these providers differ somewhat in terms of their approach and learner outcomes, they all have a similar goal – the perpetuation of te reo Māori. Also, while all four providers differ in terms of their organisational make up, and the level at which they deliver their te reo Māori programmes, they have all been identified as successful.

The final three points are shown in the findings section of this report, where the success factors are revealed. In particular, the findings show the seven key areas identified as critical in determining the success of moderation and assessment for te reo Māori within the tertiary sector:

1. Programme-specific Moderation and Assessments
2. Moderation Assessment Reflective of Organisational Values
3. Modern Moderation and Assessments
4. Whānau, Hapū, and Iwi Aspirations in Moderation and Assessments

5. Speaking, Listening, Reading, and Writing Assessments
6. Constructive Feedback
7. Dedicated Moderation and Assessment Time

Overall, the findings show that successful assessment and moderation for te reo Māori within the tertiary sector are specific to the programme being taught, are reflective of the organisations values and beliefs, are modern and continually changing, are responsive to the needs of whānau, hapū, and iwi, focus on the four major components of assessments, speaking, listening, reading and writing, are followed up with constructive feedback, and have dedicated time that includes the development, implementation, and review of assessment and moderation, as well as time for students to sit with the lecturer to review the success of the assessments. Another important factor that was discussed in the provider sections of this report was the ability and quality of teacher and lecturer. The success of the programmes that were analysed in this report often depends on the ability of the teachers. This factor is crucial to good assessment practices and ultimately to the overall success of the programmes.

This report has identified a number of elements that, according to four successful providers, are central in assessment and moderation for te reo Māori within the tertiary sector. While the providers differ in a number of aspects, including their organisational structure, and their values and goals, in many ways they are similar. All are seen as successful, all work towards revitalising te reo Māori, and all play an important role in developing te reo Māori within the tertiary sector. However, the single biggest factor uniting these organisations is the lack of research into assessments and moderation for te reo Māori in this sector. As this report noted earlier, there is a need for further study in this field to better understand the role of assessment and moderation for te reo Māori. This report should be viewed as one small part in a bigger shift towards developing a best practice approach for te reo Māori assessment and moderation at the tertiary level.

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