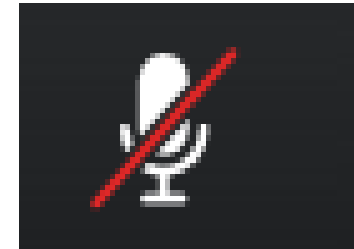


Nau mai, haere mai. Afio mai. Welcome to our webinar.

While you are waiting, think about:

- *What school values are the most important for your school?*
- *What are the skills and knowledge most important for your ākonga to develop?*

During the webinar please mute:



Please feel free to make comments or ask questions during the webinar in the group chat.

We plan to record the session. Go to <https://www.nzai.org.nz/knowledge-centre/webinars/> next week.

Karakia and mihi mihi

Kia hora te marino

May peace be widespread

Kia whakapapa pounamu te moana

May the sea be like greenstone

Hei huarahi ma tātou i te ahiahi nei

A pathway for us this afternoon

Tātou ki a tātou

As we show respect for each other

What does assessment look like in the culturally responsive classroom?

Ruth Tate

He uri nō Hokianga whakapau karakia

Ko Panguru te maunga

Ko Ngāti Manawa te hapū

Ko Te Rarawa te iwi

NZAI Executive member and PLD consultant and Team
Leader for Evaluation Associates



What does assessment look like in the culturally responsive classroom?

Katie Virtue-Smith

Nō Rotorua ahau

Ngāti Whakaeue me Ngāti Pīkiao oku hapu

Te Arawa toku waka

Ngongotaha toku maunga

Rotorua toku roto

Ko Katie Virtue toku ingoa



Te Whāinga - Aim

- To **begin** a wānanga/ discussion about what assessment looks like in a culturally responsive classroom.

Purpose:

- Culturally relevant assessment supports teachers and schools, ākonga and their whānau to achieve excellence and equitable outcomes

Tirohanga Whānui - Overview

- ākonga Māori
- more focused on 'formative' assessment, assessment tasks and approaches
- relevant but not necessarily new
- te mana motuhake o ia tamaiti – active or agentic learners

Structure:

- Our top 5 messages
- Possible next steps

Ākonga as culturally located beings

1. Culturally relevant assessment is **holistic**

A learning child – unlimited potential

An emotional and spiritual being – a wairua uniquely their own, defining their place in the world

A powerful child – mana and tapu through Atua, through whakapapa, through whenua, through culture and identity

The child as life force – mauri strengthened through positive self esteem, relationships with others, learning, success, resilience

Source: Dr Vicki Hargreaves

Curriculum and culture

2. Culturally relevant assessment begins with **validating the knowledge and perspectives of Māori in the curriculum.**

If education is going to be meaningful, people have got to be able to interpret it from their own world views. And that essentially means that **culture is integral to learning**. If you leave a cultural perspective out of the learning process, then it's cerebral learning, which doesn't touch the heart.

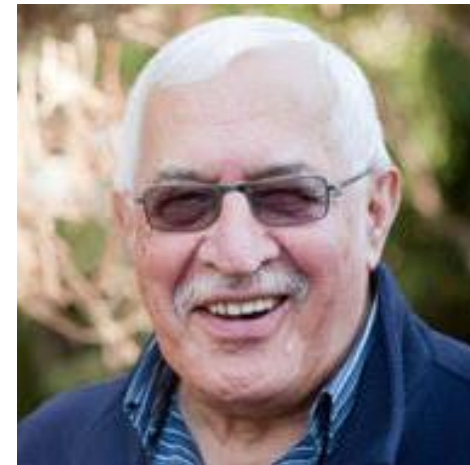


Sir Mason Durie, Rangitāne, Ngāti
Kauwhata, Ngāti Raukawa

Curriculum

2. Culturally relevant assessment begins with **validating the knowledge and perspectives of Māori in the curriculum.**

“You could introduce the New Zealand context at any time - New Zealand history, New Zealand landscapes, New Zealand plant life, whatever - nobody needs to make excuses for doing that.
The risks are ones where a society grows up knowing about the world without knowing about its own world”.



Wally Penetito, Ngāti
Hāua

Productive Partnerships

3. Culturally relevant assessment is built on **productive partnerships**.

In a productive partnership:

- relationships between teacher, ākonga and whānau are strong and enable learning to flourish
- ākonga and whānau are willing to partner with you on their learning journey
- ākonga and whānau know you believe in their potential
- both the teacher and ākonga understand how the ākonga learn best and what they can do to progress their learning

Productive Partnerships

3. Culturally relevant assessment is built on **productive partnerships**.

In a productive partnership:

- kanohi ki te kanohi / face to face is a priority
- the aspirations of whānau are understood
- reporting to ākonga and their whānau gives equal mana to differing cultural lenses of success

Productive Partnerships

"A productive partnership starts with understanding that Māori children and students are connected to whānau and should not be viewed or treated as separate, isolated or disconnected" (p.17).

Ministry of Education. (2013). *Ka Hikitia: Accelerating Success 2013-2017* Wellington, New Zealand.

Māori Potential Approach

4. Culturally relevant assessment believes that **all ākonga** have the **potential**.

Context: feedback

- Provide feedback that affirms success and is clear about where ākonga are going and how they will get there
- Ensure ākonga are empowered to actively **seek** feedback and **give** feedback
- Reject deficit thinking
- Ensure ākonga see we hold high expectations for them as learners AND that we believe they can meet and even exceed these

Identity, language and culture count

5. Culturally relevant assessment **validates, and draws on the identity, language and culture of ākonga.**

- Raising equity - consider and critique what prior knowledge and experiences students need to bring to an assessment task to ensure ākonga Māori can bring their identity and or language to the assessment
- Keep in mind differing ways of seeing the world
- Widen the lens of success

Possible next steps

- Hold regular hui with ākonga and their whānau, with hapū and iwi to build strong relationships
- Involve students in the review and design of assessment tasks (participation, partnership)
- Take time for kanohi ki te kanohi – teacher with ākonga and parents and whānau, leaders with Māori community.

Regularly gather ākonga voice and reflect:

- Do ākonga know where they are and where they are going (as a result of any assessment that has taken place)?
- Do ākonga know how they will achieve their goal?
- Do ākonga recognize that their teacher/s believe in their potential?

Possible next steps

- In a literacy context, negotiate with learners what texts to use
- Co-construct with ākonga **what** to assess and **how** to assess the learning that matters to ākonga and their whānau.
- Ask the question, is this assessment relevant to tamariki? Can they see themselves within the texts or assessment tasks? Check this out with your Māori colleagues and or ākonga. *Equitable representation.*
- Learning stories and narrative assessment provide great opportunities for ākonga, their peers and their whānau to assess what has been learnt and next steps for teaching and learning

He pātai – time for questions



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“Mā te ruku, mā te wānanga, mā te kōrero, mā te aro atu, mā te wetewete e whakamārama ai te upoko o te kaupapa”.

Rukuhia Rarangahia, p4

Karakia Whakamutunga

Tēnei rā te whakairi ake i te kete o te wānanga,
Tōna mauri nō runga, nō Rangi, nō raro, nō Papa,
Tēnei te mauri o te mātauranga ka whakatakina ake,
Kia wātea ai ēnei pūkenga,
Hui e, tāiki e

*May we close these discussions of learning,
Whose essence is derived from both divine and earthly sources,
The life force of knowledge is reaffirmed to allow this gathering to finish,
Forever bound!*

Rauemi – Further Reading

- [Culturally responsive assessment based on kaupapa Māori](#) – Prepared for the Education Hub by Dr Vicki Hargraves
- Issues of Culture and Assessment in New Zealand Education pertaining to Māori students (2011) by Rangimarie Mahuika, Mere Berryman and Russell Bishop. Assessment Matters 3: 2011
- [Is Aromatawai Assessment?](#) written By Tammy Gardiner, Te Whai Toi Tangata, Institute of Professional Learning.
- Rukuhia Rarangahia (2014) – Aromatawai Position Paper

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Ngā mihi nui ki a koe!

Haere rā.