



Aromatawai and the Principles of Assessment

Supporting aromatawai and the development of quality assessment practices

August 2022

NZQA

NEW ZEALAND QUALIFICATIONS AUTHORITY
MANA TOHU MĀTAURANGA O AOTEAROA

FOR THE FUTURE WORLD
KIA NOHO TAKATŪ KI TŌ ĀMUA AO!

Contents

Introduction	01
Kaupapa, aromatawai, and assessment	02
Understanding aromatawai	03
Aromatawai and assessment	05
The five principles of assessment	06
Aromatawai and the principles of assessment	07
Glossary	13
He Whakamārama	15
References	16

Hutia te rito o te harakeke, kei whea te korimako, e kō?

Ka rere ki uta, ka rere ki tai.

Kī mai koe ki ahau,

He aha te mea nui o te ao?

Māku e kī atu

He tangata, he tangata, he tangata!

He Kupu Whakataki Introduction

NZQA is committed to assuring credible assessment of learning that reflects mātauranga Māori, the perspectives of Pacific peoples, and the cultural and individual educational needs of all ākonga (learners) in our communities.

The intent of these *Principles* is to provide guidance and support to kaiako and assessors for the development of quality assessment and aromatawai practices.

They will:

- i. strengthen a sector wide understanding of *aromatawai*, a teaching, learning and assessment approach that is underpinned by mātauranga Māori, and
- ii. support the education sector in quality assessment design and aromatawai practices.

This document constitutes the first phase of a larger assessment project.

The phases are:

Phase 1

Aromatawai and the Principles of Assessment document

Phase 2

Develop guidance documents

Phase 3

Develop contextualised resources

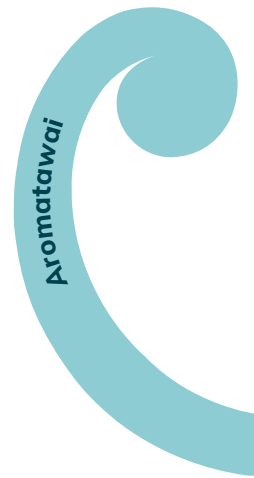
Kaupapa, aromatawai, and assessment

Aromatawai and the principles of assessment are underpinned by the six dynamic and inextricably linked kaupapa at the heart of Te Hono o Te Kahurangi, a framework used by NZQA to carry out the quality assurance of mātauranga Māori.

These kaupapa – Rangatiratanga, Whanaungatanga, Manaakitanga, Pūkengatanga, Kaitiakitanga and Te Reo Māori – are woven through all spheres of learning and teaching.

Aromatawai involves the careful and deliberate use of processes and practices to inform and support the inextricable links between learning and teaching. The principles of assessment can be derived from aromatawai, which in turn embody the kaupapa of Te Hono o Te Kahurangi.





Understanding aromatawai

The term aromatawai is derived from two words that convey its special nature, that is, its role in learning and teaching. ARO is ‘to take notice of’ or ‘pay attention to’, and MATAWAI is ‘to examine closely’.

Aromatawai starts with the learner. It is a teaching, learning and assessment approach based on te ao Māori values, beliefs and aspirations. The values and features of aromatawai enrich and inform assessment design and are appropriate for all ākonga.

Aromatawai is an holistic approach that highlights the interrelated nature of the environment and, as such, the interrelated nature of the learning and teaching environment. Aromatawai practices are culturally relevant and community responsive, and realise individual and collective aptitude, skills, knowledge, and future progression.

Aromatawai encompasses assessment and is the glue that binds the teaching to the learning, the learning to the teaching, and connects the ākonga, kaiako, and whānau.

The term aromatawai is often further defined by qualifiers such as:

aromatawai-ā-karu(ā-whatu)

observational/visual assessment

aromatawai-ā-waha

oral assessment

aromatawai-ā-taringa

listening/aural assessment

Naturally occurring assessment (NOA) includes activities that occur within a learning programme and/or a learner’s actual work context and/or everyday life experiences. Naturally occurring evidence is the evidence collected from these activities across a range of real contexts and obtained over a period of time.

Sometimes the distinction is made between aromatawai ōkawa ‘formal assessment’, and aromatawai ōpaki ‘informal assessment’.

Formal assessments may include whakamātautau ‘exams’, tests, e-asTTle Māori, Kaiaka Reo, practical and oral presentations, and other external assessments.

Informal assessment may cover any assessment activity outside of the formal assessment/evidence gathering process. Certainly, both forms of assessment are complementary and valued.

*Rukuhia Rarangahia*¹ (Ministry of Education) explores aromatawai by likening it to the harakeke plant. This metaphor highlights how growth is holistic and dependent on the interrelated nature of the environment.

The harakeke metaphor alludes to how learning and teaching are connected to achieving cultural, academic, and social growth desired by the Māori communities that students come from. Through the development of the local curriculum, which supports personal and collective identity, language, and culture of the local community, the teaching, learning, and assessment practices are living, fluid, dynamic, and evolving.

1 Ministry of Education. Rukuhia Rarangahia Ministry of Education Position Paper: Aromatawai (2014). <http://tmoa.tki.org.nz/content/download/2207/16897/file/RUKUHIA%20RARANGAHIA-WEB.pdf>

Rukuhia Rarangahia (2014) contextualises four principles of aromatawai:

Mana mokopuna is based on the belief that when learning is tailored for and with ākongā, and values who they are, their natural talents, their interest and needs, they can participate more fully in learning.

Rangatiratanga focuses on the unique person, by shaping learning experiences and opportunities that foster their natural talents and encourages participation in learning. Input from whānau, hapū, iwi and hāpori provides access to essential knowledge to further the learning of the ākongā.

Toitū te mana focuses on developing the individual as part of a collective, language regeneration and cultural transmission. Māori people are tangata whenua and therefore have a right to an education that supports the preservation and growth of their indigenous heritage.

Whanaungatanga focuses on the importance of building and maintaining relationships which includes ākongā understand that support, assistance, nurturing, guidance and direction is reciprocal and that best outcomes for ākongā are when all those involved work together towards shared goals. Whanaungatanga is not just restricted to people but incorporates the relationship between all living things thus embracing the spiritual link that Māori have with Papatūānuku.

The four principles have been defined in a way that helps promote the unique character and culture of each kura, based on their community contexts and locations.

The Rukuhia Rarangahia principles focus on supporting decision-making about ako and aromatawai practices and approaches that are culturally relevant and community responsive, and yet can realise individual and collective talents and futures.





Aromatawai and assessment

Aromatawai forms the contextual holistic foundation on which assessment practices will be based. Within the learning context, aromatawai focuses on ākongā; what they can do, their learning journey, experiences and relationships.

Assessment can be formative or summative.

The emphasis should be on assessment for learning, and identification of what needs to be done next to reach a desired endpoint; or a demonstration to others of competence as a pre-requisite for embarking on further learning or qualification for some credentials. Aromatawai and assessment are integral to all teaching practices and learning outcomes, and assessment practices and processes must be manageable, for both the ākongā and the kaiako or assessor, that is they are straightforward, readily arranged by assessors and do not interfere unduly with learning or work.

The overarching purpose of aromatawai and assessment is to confirm the skills and knowledge acquired by students and ākongā, irrespective of their ethnicity, gender, religion, socio-economic status or disability, and provide them with accurate, fair, and valid judgments that can be used to inform their further learning. This applies across all learning contexts and delivery modes.

Other purposes include: to support learning; for accountability; for certification, and for reporting on progress. These can be further broken down into detailed purposes such as: encouraging self-directed learning, motivating learners and teachers, and so on. The purposes involve different stakeholders, the central one being the learner.

The five principles of assessment



Effective assessment is:

- Valid
- Reliable
- Informative
- Equitable
- Authentic

Quality teaching and learning practices (Ako) are used to support and encourage ākonga success.

Ākonga success is supported and encouraged by positive, mana enhancing relationships – whakamana.



Aromatawai and the principles of assessment

The value and importance of te reo tangata and tikanga Māori is recognised.

Kaupapa

Aromatawai

Assessment Principles

Manaakitanga

Ka **PONO** te aromatawai kia puāwai te pitomata o te ākongā e tohu ana i ōna pūmanawa.

Assessment is **VALID**: it measures the achievement of learning outcomes, is evidence based, and appropriate.

Kaitiakitanga

Kia **HAEPAPA** te aromatawai hei rokiroki, hei hāpai anō hoki i ngā pūmanawa kia puāwai ai te ākongā.

Assessment decisions are **RELIABLE**: they are comparable and consistent when made against the same outcomes in different contexts.

Whanaungatanga

Ka mahi tahi ngā kaiako me te whānau kia **MĀRAMA** ngā mahi hei painga mā te ākongā, kia eke panuku ai te ākongā.

Assessment is **INFORMATIVE**: it is valued, meaningful and purposeful to the context of ākongā achievement.

Rangatiratanga

Ka whakatinanatia te aromatawai ki tā te Māori tirohanga kia **TIKA**, ā, kia rangatira ai te tū o te ākongā.

Assessment is **EQUITABLE**: it is fair, accessible and values cultural diversity and individual needs.

Pūkengatanga

Ka pono, ka tika, ka **TŪTURU** te aromatawai ki tā te ākongā titiro.

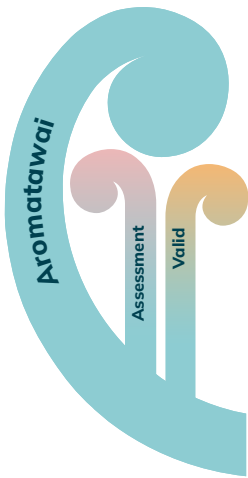
Assessment is **AUTHENTIC**: it affirms the skills, knowledge and competencies acquired by ākongā, and reflects real world contexts.





Ka PONO te aromatawai kia puāwai te pitomata o te ākonga e tohu ana i ōna pūmanawa.

Aromatawai practices are appropriate and support ākonga to progress along their educational pathway.



Assessment is VALID | PONO: it measures the achievement of learning outcomes, is evidence based, and appropriate.

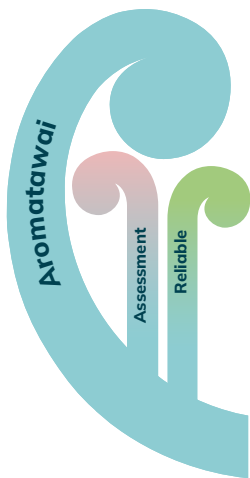
Assessment is VALID | PONO when:

- it is purposeful
- it measures what it is intended to measure, ākonga are familiar with the content, contexts, and methods of aromatawai or assessment
- ākonga understand the performance criteria and purpose of the aromatawai or assessment activities or tasks
- the experiences associated with aromatawai or assessment are meaningful and relevant to ākonga
- teaching, learning and assessment are integrated and contribute to; growing ākonga confidence, capability and independence
- the evidence produced by ākonga accurately represents what they know and can do
- there is a clear and direct alignment between the content of assessment, the criteria used to make an assessment, and learning outcomes
- the quality and quantity of the evidence is used to confirm that learning outcomes have been achieved by ākonga
- the focus and activities involved in aromatawai or assessment are appropriate and relevant for the ākonga context and delivery mode
- the results are meaningful, useful, and culturally and socially appropriate.



Kia HAEPAPA te aromatawai hei rokiroki, hei hāpai anō hoki i ngā pūmanawa kia pūāwai ai te ākonga.

Aromatawai practices are RELIABLE and enhance the inherent skills and capabilities of ākonga to support them in progressing along their educational pathway.



Assessment decisions are RELIABLE | HAEPAPA: they are comparable and consistent when made against the same outcomes in different contexts.

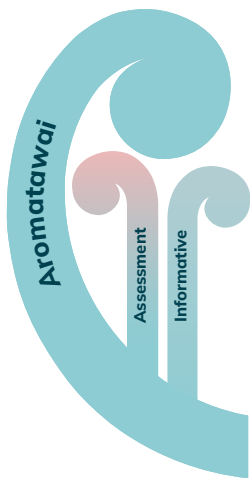
Assessment is RELIABLE | HAEPAPA when:

- ākonga are likely to perform at a similar level if assessed on subsequent occasions
- different modes of assessment are used as appropriate to the context, and purpose of assessment
- different assessors make similar judgments when considering the same evidence
- assessors are well trained and supported by clear decision frameworks to apply the assessment criteria in the same way for all ākonga
- assessors can work and communicate with other assessors and share the thinking behind their decision making
- assessors have sufficient information to make dependable judgements about ākonga progress and achievement
- users of assessment are provided with information about the precision of assessment results to support appropriate use.



Ka mahi tahi ngā kaiako me te whānau kia MĀRAMA ngā mahi hei painga mā te ākonga, kia eke panuku ai te ākonga.

Kaiako and whānau work together, in supporting ākonga achievement, progression, and success.



Assessment is **INFORMATIVE | MĀRAMA**: it is valued, meaningful and purposeful to the context of ākonga achievement.

Assessment is **INFORMATIVE | MĀRAMA** when:

- kaiako/ assessors ensure ākonga are well prepared for their assessment; and know when, where and the purpose of what is being assessed
- what has been learnt and the information gathered evidences and informs planning to further support ākonga progress
- feedback to ākonga is timely, acknowledges achievement, and supports further progress
- it includes feedback from ākonga, whānau, hapū, kuia and kaumātua where appropriate
- it provides useful information about learner progression and is used to improve teaching and learning
- results and records are meaningful to ākonga, whānau, kaiako, education organisations, NZQA and the wider community
- all ākonga have a permanent, accurate record of their NZQF achievement for vocational and academic purposes
- ākonga are assessment capable learners—they can set and monitor their own learning goals and reflect on their learning and on the learning of their peers
- the use of and access to assessment data is governed by ethical agreements and sovereignty arrangements
- the protection of ākonga assessment data is assured.



Ka whakatānātia te aromatawai ki tā te Māori tirohanga kia TIKA, ā, kia rangatira ai te tū o te ākonga.

Ākonga are empowered by aromatawai practices that reflect their world view and aspirations.



Assessment is **EQUITABLE | TIKA**: it is fair and values cultural diversity and individual needs.

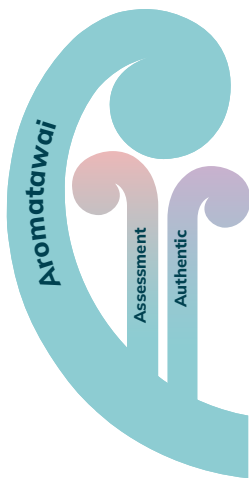
Assessment is **EQUITABLE | TIKA** when:

- activities are inclusive of all ākonga
- mātauranga Māori is embraced and the importance and value of te reo is recognised
- ākonga are able to provide assessment responses in contexts relevant to their culture, experience, and world views
- activities and approaches used in assessment are appropriate for ākonga in terms of their language and culture
- assessment tasks are fair, free from bias and inclusive of cultural diversity
- on-going self-assessment is encouraged to promote life-long learning and responsibility
- adaptations to assessment tasks or the conditions of assessment are made available to learners when otherwise they would face barriers to showing what they really know and can do.



Ka pono, ka tika, ka TŪTURU te aromatawai kia kite ai ngā pūkenga me ngā mōhiotanga ake o te ākonga.

Aromatawai practices are meaningful, realistic, AUTHENTIC and align to the skills and knowledge of ākonga.



Assessment is AUTHENTIC | TŪTURU: it affirms the skills, knowledge and competencies acquired by ākonga and reflects real world contexts.

Assessment is AUTHENTIC | TŪTURU when:

- ākonga are provided with meaningful and relevant opportunities to demonstrate their skills and understanding
- it is carried out in a “real world” context, and may include evidence drawn from naturally occurring assessment
- the evidence produced by ākonga is their own, and accurately represents what they know and can do
- it evaluates how ākonga are learning and allows them to construct meaning about what they have been taught
- it creates critical thinking, information gathering understanding key concepts and co-operating with others
- ākonga are involved with the assessment and are provided with feedback
- the learning context, delivery mode, and kaupapa is an important consideration in determining ways of gathering evidence
- it is an ongoing process.

Glossary

Ako	To learn, study, instruct, teach advise In te ao Māori, the concept of ako means both to teach and to learn. It recognises the knowledge that both teachers and learners bring to learning interactions, and it acknowledges the way that new knowledge and understandings can grow out of shared learning experiences. This powerful concept has been supported by educational research showing that when teachers facilitate reciprocal teaching and learning roles in their classrooms, students' achievement improves. (Ministry of Education website)
Ākonga	Student, pupil, learner
Aro	Focus, take notice, pay attention to
Aromatawai-ā-karu	Observation/ visual assessment
Aromatawai-ā-waha	Oral assessment
Aromatawai-ā-taringa	Listening assessment
Aromatawai pāngarau	Maths assessment
Aromatawai pānui	Reading assessment
Aromatawai tuhituhi	Writing assessment
Aromatawai ōkawa	Formal assessment
Aromatawai ōpaki	Informal assessment
Haepapa	Reliable, responsible
Harakeke	Aotearoa Flax
Mārama	Informative, understand(ing), transparent
Mātāpono	Principle(s) / values

Matawai	Examine (closely)
Mana Mokopuna	Descendant, grandchild, Valuing learners, their natural talents, interest, needs, culture, and language
Papatūānuku	Earth mother
Pono	Valid / true
Pūkenga	Skill, expertise Specialist, expert
Rangatiratanga	Chiefly authority, uniqueness of a person
Tangata Whenua	Indigenous people
Tika	Equitable / right / fair
Toitū te whenua	Ones connection to their land, community, language, culture and heritage
Tūturu	Authentic
Whakamātautau	Test / exam
Whanaungatanga	Relationships, nurturing, maintaining, connect(ions,iveness,ing)





He Whakamārama

We acknowledge the whakatauki, Hutia te rito o te harakeke, and the whakapapa concept of te pā harakeke.

The main vertical curved koru-like shape represents the tūpuna grandparent fronds of the harakeke. The tūpuna fronds support the awhi rito/parent fronds, who in turn support the rito/the pepe/the centre shots of the harakeke.

The tūpuna provide protection and guidance to nurture, support, and care for the whole whānau unit of the harakeke. As a pepe/rito develops the focus is upward/vertical towards the light, and energies grow and thrive in being new to the world. As the whakapapa continues from awhi rito to tūpuna the focus moves to an all-encompassing inherent responsibility for whānau.

For us, Aromatawai are the open-armed tūpuna fronds that guide and support the holistic learning and teaching environment.



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