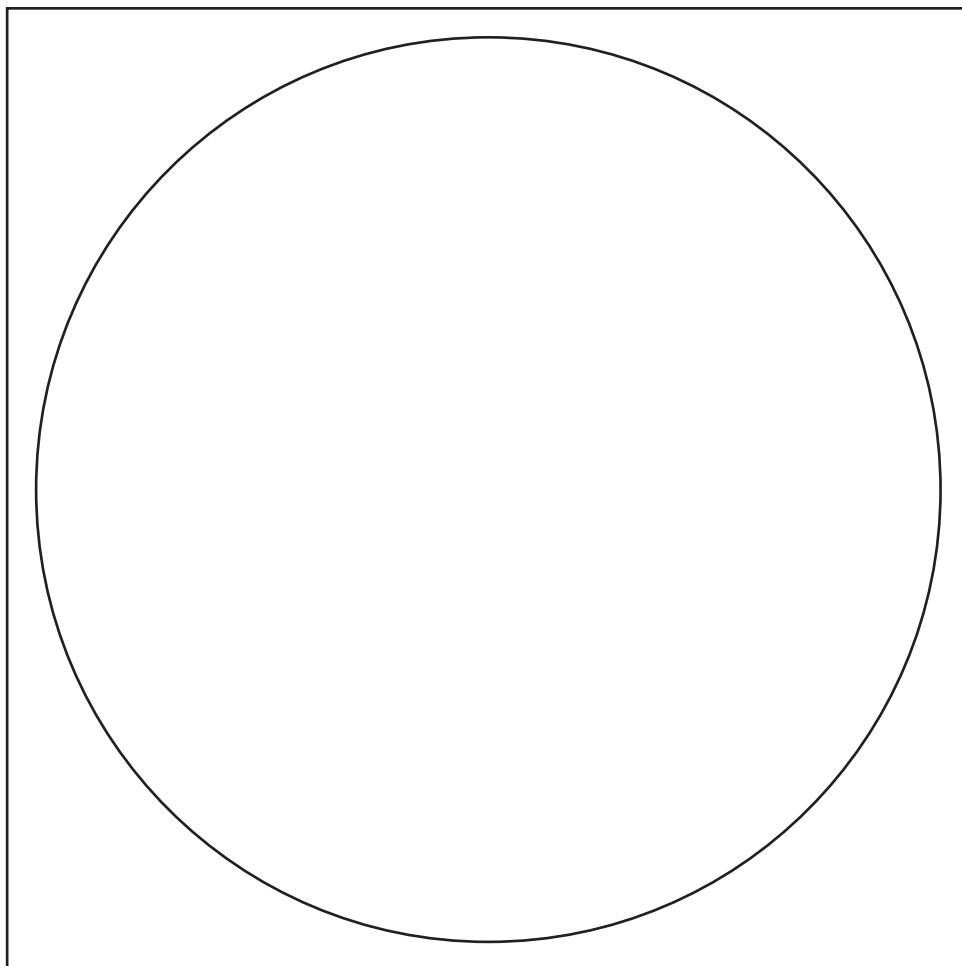




Te Aho Arataki Marau mō te Ako i **Te Reo Māori** – Kura Auraki

.....
*Curriculum Guidelines for
Teaching and Learning Te Reo Māori
in English-medium Schools:
Years 1–13*
.....





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The New Zealand Curriculum



Te Aho Arataki Marau mō te Ako i **Te Reo Māori** – Kura Auraki

*Curriculum Guidelines for
Teaching and Learning Te Reo Māori
in English-medium Schools:
Years 1–13*



Ministry of Education

**Learning Media
Wellington**

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He kupu takamua

Foreword

The publication of *Te Aho Arataki Marau mō te Ako i Te Reo Māori – Kura Auraki/ Curriculum Guidelines for Teaching and Learning Te Reo Māori in English-medium Schools: Years 1–13* is an important milestone in New Zealand education.

These guidelines support the Māori Education Strategy *Ka Hikitia – Managing for Success*. For the first time, we have curriculum guidelines designed specifically to support the teaching and learning of te reo Māori in English-medium schools.

Te reo Māori has a special place in *The New Zealand Curriculum*.

The curriculum acknowledges the principles of the Treaty of Waitangi and the bicultural foundations of Aotearoa New Zealand. All students have the opportunity to acquire knowledge of te reo Māori me ōna tikanga.

page 9

All schools will be able to use the guidelines to fulfil the intent of *The New Zealand Curriculum*, particularly as they work to address the Treaty of Waitangi principle (quoted above) and to provide opportunities for all their students to learn an additional language.

The guidelines provide support and assistance in planning and delivering high-quality programmes for teaching and learning te reo Māori. Eight levels of achievement provide a framework for progression and allow continuity of language learning from year to year. The document also provides clear guidance for teachers about teaching second languages, based on national and international research.

The development of these guidelines has benefited greatly from community consultation and from the particular interest that Māori communities have in promoting quality programmes for te reo Māori in schools.

To these communities, and to everyone who has taken part in developing and producing *Te Aho Arataki Marau mō te Ako i Te Reo Māori*, our thanks and appreciation.

Nāku noa



Karen Sewell
Secretary for Education

He mihi Greetings

Tēnā koutou e kaha nei ki te poipoi i te reo Māori i roto i ngā kura auraki. Me mihi atu ki a koutou ngā mema o ngā poari, ngā tumuaki, ngā kaiako, me ngā whānau nā koutou te mahi nui ki te ārahi i ā tātou tamariki e ruku nei i te mātauranga. He mihi nui, he mihi aroha tēnei ki a koutou katoa e tiaki nei i ā tātou tamariki, e hāpai nei i tēnei taonga whakahirahira, arā, te reo Māori.

Toi te kupu

Toi te mana

Toi te whenua

Ko te reo rangatira e kōiri atu nei.

He taonga te reo, he taonga anō ngā tikanga. He taonga ngā tamariki. He taonga anō ngā pouako, inā hoki ko rātou e āwhina ana ki te poipoi i te reo hei reo e ora ana, e kaha ana, e haumako ana.

Nō reira, e ngā kaiako, e ngā tumuaki, e ngā whānau, kia kaha koutou ki te hāpai ake i te reo Māori hei tikitiki mō ngā māhunga o ngā tamariki mokopuna. Ki ngā ākongā, whāia, naomia te taonga nei, e pakari ai, e pārekareka ai tā koutou takahi haere i ngā huarahi o ō koutou nā ao, otirā, o te ao nui tonu.

Kia hora te marino

Kia whakapapa pounamu te moana

Kia tere te kārohirohi

I mua i tō huarahi.

Greetings to all who are involved in English-medium schools. The board members, principals, teachers, and whānau, whose responsibility it is to guide our children as they seek knowledge, must also be acknowledged. Heartfelt thanks go out to you all as you care for our children and uplift this most precious possession, te reo Māori.

Language is permanent

Prestige is permanent

Land is permanent

The resonating sound of the prestigious Māori language.

Our language and culture are taonga. Our children are taonga. The teachers of te reo Māori are also taonga because they are helping to secure the future of te reo Māori as a living, dynamic, and rich language.

And so, to you, the teachers, principals, and families: remain strong as you lift the Māori language up as a topknot for the heads of our children. To the students: pursue this treasured possession, seize it and use it, so that you may tread confidently and with enjoyment on the paths of your own worlds and the wider world.

May peace be widespread

May the sea glisten like greenstone

May the shimmer of light

Guide you on your way.

Note: An acknowledgment relating to the sayings and greetings used in these curriculum guidelines may be found on the inside back cover.

He kupu whakataki

Introduction

Te Aho Arataki Marau mō te Ako i Te Reo Māori/Curriculum Guidelines for Teaching and Learning Te Reo Māori is intended to help every English-medium school¹ in New Zealand to design and shape a curriculum that includes te reo Māori, alongside other learning areas, and acknowledges its value.

Te reo Māori, the indigenous language of Aotearoa New Zealand, is a taonga and is guaranteed protection under the Treaty of Waitangi. It was declared an official language in 1987.

As a consequence, te reo Māori has a special place in the New Zealand Curriculum. Eight curriculum principles underpin curriculum decision making in New Zealand, and one of these principles is headed “Treaty of Waitangi”:

The curriculum acknowledges the principles of the Treaty of Waitangi and the bicultural foundations of Aotearoa New Zealand. All students have the opportunity to acquire knowledge of te reo Māori me ōna tikanga.

The New Zealand Curriculum, page 9

Te reo Māori is included in learning languages, which is one of the eight learning areas in *The New Zealand Curriculum* (Ministry of Education, 2007). This learning area “provides the framework for the teaching and learning of languages that are additional to the language of instruction” (*The New Zealand Curriculum*, page 24). It emphasises the inseparable links between language, culture, and identity. As students learn te reo Māori, they also deepen their knowledge and understanding of tikanga Māori and develop their own personal, group, and national identities.

This document, *Te Aho Arataki Marau mō te Ako i Te Reo Māori/Curriculum Guidelines for Teaching and Learning Te Reo Māori*, provides teachers with a basis for planning programmes for students learning te reo Māori in kura auraki (English-medium schools). It describes, in broad terms, the knowledge and understandings that students need to acquire and the levels of proficiency that they are expected to achieve as they progress through the eight levels of the curriculum. It includes proficiency target statements for levels 1–2, 3–4, 5–6, and 7–8. Other features, at each curriculum level, include:

- between four and seven achievement objectives;
- possible sociocultural themes, topics, and text types;
- descriptions of what students will learn in the receptive language modes (listening, reading, and viewing) and the productive language modes (speaking, writing, and presenting).

A glossary defining English terms that may be unfamiliar to some teachers is provided on pages 73–75, and a glossary of Māori words used in these curriculum guidelines is provided on pages 76–78.

Te reo Māori is taught to a highly diverse group of students, in many different contexts, and by teachers with a wide range of language and teaching backgrounds. These curriculum guidelines reflect a commitment to the vision, expressed in *The New Zealand Curriculum*, that education must enable all students to develop key competencies in order to become active, lifelong learners. It is essential that teaching and learning focuses on enabling students to achieve worthwhile outcomes, and so the guidelines describe achievement objectives for student learning at each level. However, the guidelines also provide for the flexibility teachers need if they are to respond to and reflect the particular aspirations and needs of all their students. Teachers are encouraged to take an inquiry approach to teaching and learning in their reo Māori programmes (see page 20).

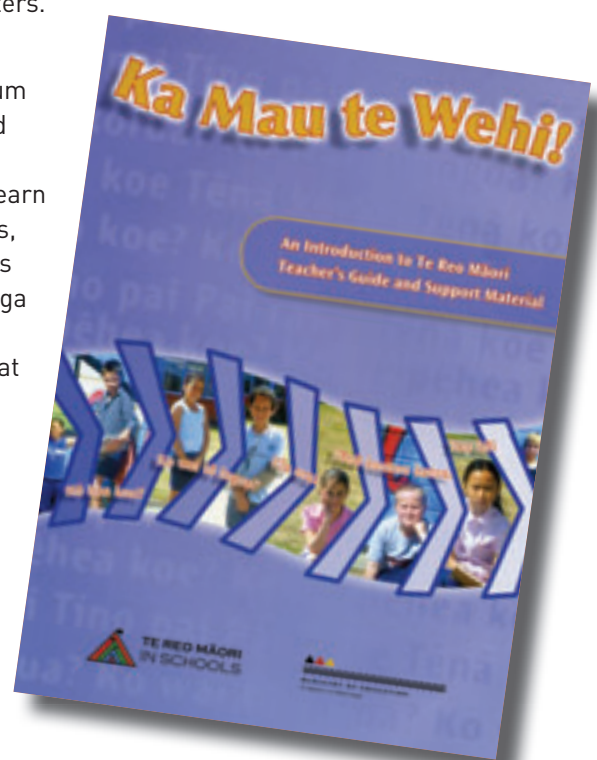
¹ English-medium schools are schools where English is the primary but not necessarily the only language of instruction.

Ngā rauemi tautoko

Support materials

These curriculum guidelines are linked to four resources that are intended to support and inspire teachers of te reo Māori as they design school and class curriculums to meet the particular needs, interests, and talents of their students.

- The CD-ROM that accompanies these curriculum guidelines, *He Reo Kōmanawa: Images to Inspire Teaching and Learning te Reo Māori* (Ministry of Education, 2009), presents a group of digital resources from the collection at Digistore (www.tki.org.nz/r/digistore). *He Reo Kōmanawa* sets out a framework for designing sequences of teaching and learning tasks that enable students to work towards some of the achievement objectives for te reo Māori. It then gives some examples of how the framework can be linked to the Digistore images. The CD-ROM is intended to familiarise teachers with the levels of these curriculum guidelines and to model some possible teaching and learning approaches. These approaches are consistent with the principles and understandings about effective teaching and learning that are described on pages 19–26 below.
- Te Whakaipurangi Rauemi is a collection of teacher resources that are available on the website Te Kete Ipurangi (at www.tki.org.nz/r/maori_mainstream/teacher_resources/index_e.php). The resources include valuable background information to support these curriculum guidelines for te reo Māori. They also include teaching materials that teachers can readily adapt to meet their students' individual needs. The site is intended to support teachers' professional learning, so it will continue to develop in response to teacher feedback. Over time, it is intended to support the development of an online community of teachers who can challenge one another's practice and support each other's continued professional development.
- Te Reo Māori Lesson Plans (available at www.tki.org.nz/r/maori_mainstream/lesson_plans/index_e.php) is an extensive collection that is intended to support teaching and learning at each of the eight levels of these curriculum guidelines. Each lesson plan contains achievement objectives, related learning outcomes, links to reference material, suggested activities, and copymasters.
- *Ka Mau te Wehi!* (Ministry of Education, 2007) is a multimedia resource package that links to levels 1 and 2 of these curriculum guidelines. It is designed to be used by teachers of years 7 and 8 who do not speak te reo Māori and are unfamiliar with the pedagogy for teaching additional languages but would like to learn along with their students. The resource includes teacher notes, unit plans, and student worksheets. The package also includes two DVDs with waiata, scenarios, and explanations about tikanga Māori. In 2007, the package was sent to English-medium schools with students in years 7–8. It is also available on TKI (at www.tki.org.nz/r/language/lls/wehi/index_e.php).



He kōrero mō te reo Māori

Te reo Māori

Te reo Māori is a living, dynamic, and rich language.

Te reo Māori is the ancestral language of the Māori people of Aotearoa. It derives from eastern Polynesia and is most closely linked to the language family that includes the Cook Islands Māori, Tahitian, and Hawai'ian languages.

Māori have a rich and complex language and culture. Māori oral literature takes many forms, including whaikōrero, karanga, waiata, haka, poi, whakataukī, and pepeha. The visual language includes body language and gesture, dance, and drama. The visual culture is expressed in a multitude of ways, including carved and woven art works made for both personal and community use, clothing, personal ornaments, tools, weapons, and architectural structures (Ministry of Education, 2004 and 2007a).

The arrival of Pākehā in the late eighteenth century brought new languages and different ways of communicating. The missionaries worked with Māori to develop a written code for te reo Māori. The first document in te reo Māori was a lesson book printed in 1815, and the first major publication was a Māori version of the Bible. Over thirty newspapers were published for a primarily Māori audience between 1842 and 1933, and most of these were written solely in te reo Māori.

By the early 1860s, the Pākehā population of New Zealand outnumbered that of Māori, and so English became the dominant language. Nevertheless, te reo Māori persisted as the first language in Māori homes and communities until the 1930s. (See page 10 for an explanation of why this subsequently changed.)

All languages evolve to meet the needs of the people who use them as these needs change over time. One of the responsibilities of Te Taura Whiri i te Reo Māori (the Māori Language Commission) is to ensure that, as the world continues to change, the quality of te reo Māori is maintained and improved.

E kore au e ngaro; he kākano i ruia mai i Rangīātea

I shall never be lost; the seed that was sown from Rangīātea.

Ngā reo ā-iwi

Regional dialects

There are minor variations in the reo used by different rohe. The greatest variations are in pronunciation and vocabulary; variations in grammar are relatively minor. These variations are partly due to the different village or island origins of the original settlers, but some of them may have arisen because of the relative isolation of local populations after they settled in Aotearoa. These language variations are not usually significant enough to interfere with communication. This means that teachers can feel confident that the dialect with which they are familiar will provide their students with a solid foundation for learning te reo Māori.

However, there are good reasons for teachers to learn about the dialect that is most used in the local community. By highlighting some of the language variations in class, teachers can increase their students' language awareness. They can also support those students who are learning a dialect at school that differs from the one they use in their home. As they learn about local variations, teachers increase their own knowledge and expertise and so can engage in more meaningful ways with their Māori students' whānau and communities.

Te arapū reo Māori

Features of the written code

The code that the missionaries constructed includes ten consonants (p, t, k, m, n, ng, wh, r, h, w) and five vowels (a, e, i, o, u). Each symbol corresponds to one single sound or phoneme. However, all five vowels in Māori can be pronounced as either long or short vowels, and these variations in pronunciation reflect differences in the meanings of words. For example, depending on whether the speaker uses a long or short vowel sound, “keke” can refer to a cake but kēkē can mean someone’s armpit. In 1917, the fifth edition of H. W. Williams’s *Dictionary of the Māori Language* included the use of the macron (tohutō). This print convention consists of a line placed over a long vowel to indicate to the reader that the vowel is pronounced as long. Te Taura Whiri i te Reo Māori encourages people writing in te reo Māori to adopt this convention, and educational institutions follow it.

The macron or tohutō identifies a long vowel in printed text.



Te tūranga motuhake o te reo Māori

The importance of learning te reo Māori

The New Zealand Curriculum today emphasises the importance of te reo Māori and the benefits of learning it. This section of the curriculum guidelines describes how people's perceptions of the importance of te reo have changed over time, outlines the benefits of learning te reo Māori, and explains how learning te reo Māori enables students to explore shared values and develop key competencies.

Te tirohanga takanga i te roanga atu o te wā

Changing perceptions over time

In the nineteenth century and the early twentieth century, most Māori lived in rural communities where te reo Māori was the first language, so that it was passed on within the community. But a growing perception that English was the key to Māori progress and development led to a widespread language shift from te reo Māori to English between the 1940s and the 1970s. This was a time of great social change for Māori, including the migration by many Māori people from rural to urban areas in search of work. Many Māori parents stopped speaking te reo Māori to their children, and at school, children were often actively discouraged from speaking te reo. By the 1970s, there were fears that te reo Māori would be lost with the passing of the contemporary generation of Māori-speaking adults. This fear was based on a very real danger. A survey conducted by the New Zealand Council of Educational Research between 1973 and 1978 showed that only 18–20 percent of Māori were fluent in te reo Māori and that most of these fluent speakers were elderly. (See Benton, 1981, page 15.)

In response to this concern, groups such as the Te Reo Māori Society and Ngā Tamatoa emerged to advocate for te reo Māori and to reassert their identity as Māori. On 14 September 1972, the leaders of these organisations presented Parliament with a petition signed by over 30 000 people and calling for the provision of te reo Māori courses in schools. On the same date was New Zealand's first Māori Language Day, and in 1975, this grew to Māori Language Week.

As well as advocating for te reo Māori in the subsequent decades, Māori led a variety of initiatives aimed at recovering te reo Māori. Initially, most of these initiatives were focused on education. They included, for example, the foundation of the Kōhanga Reo and Kura Kaupapa movements. In the 1980s, the focus widened to broadcasting (and today there is a network of iwi radio stations and a highly regarded Māori television channel). In 1987, a successful claim to the Waitangi Tribunal led to te reo Māori being declared an official language and to the creation of Te Taura Whiri i te Reo Māori. In consequence, a range of other programmes and initiatives has been developed.

Surveys show that this work is bearing fruit and that the language has been stabilised. About 24 percent of the Māori population (that is, about 130 000 people) are now able to speak with some proficiency in te reo Māori, and there are 30 000 Pākehā who speak te reo Māori with varying degrees of proficiency.² The government's Māori Language Strategy, initiated in 2003, is intended to build on this foundation. Its goals include ensuring that, by 2028, the majority of Māori will have some proficiency in te reo Māori and all New Zealanders will appreciate its value to New Zealand society. *Ka Hikitia – Managing for Success: The Māori Education Strategy 2008–12* (Te Tāhuhu o te Mātauranga/Ministry of Education, 2008) prioritises Māori language education as one of its four focus areas for change in the education system.



*Kia ora ai te reo Māori
hei reo kōrero mō
Aotearoa.*

*Māori Language is a
living national taonga for
all New Zealanders.*

Te Taura Whiri i te Reo
Māori (refer to www.tetaurawhiri.govt.nz)

² Source: Statistics New Zealand (2001).



Today, *The New Zealand Curriculum* and *Ka Hikitia* affirm the value of te reo Māori as the indigenous language of New Zealand. Increasingly, New Zealanders understand that te reo Māori and tikanga Māori are essential components of this country's heritage. While they define Māori identity in particular, they are integral to the identity of all New Zealanders.

This vibrant language supports the development and celebration of our national identity, enhances the mana whenua of our indigenous people and contributes to a creative and successful economy.

Ka Hikitia, page 25

Yet for all the positive indications of change, only 3 percent of New Zealanders can actually converse in te reo Māori. If this is to change, all schools will need to provide their students with the opportunities to learn te reo Māori that are available through *The New Zealand Curriculum*.

Te reo Māori
 Ko te reo te manawapou o te iwi
 Mā te kōrero
 Te reo e ora ai
 Mā te ora o te reo
 Ka rangatira³

... All students must be able to access quality Māori language education options across the education sector if they so choose.

Ka Hikitia, page 24

The New Zealand Curriculum (see page 12 below) emphasises the value of te reo Māori and explains how learning te reo will benefit our young people.

³ See the inside back cover of this book for an English translation.

Te Reo Māori

*Ko te reo te manawa pou o te Māori,
Ko te ihi te waimanawa o te tangata,
Ko te roimata, ko te hūpē te waiaroha.*

Ko tōku nui, tōku wehi, tōku whakatiketike, tōku reo.⁴

Te reo Māori is indigenous to Aotearoa New Zealand. It is a taonga recognised under the Treaty of Waitangi, a primary source of our nation's self-knowledge and identity, and an official language. By understanding and using te reo Māori, New Zealanders become more aware of the role played by the indigenous language and culture in defining and asserting our point of difference in the wider world.

*Ko te reo Māori te kākahu o te whakaaro,
te huarahi i te ao tūroa.⁵*

By learning te reo and becoming increasingly familiar with tikanga, Māori students strengthen their identities, while non-Māori journey towards shared cultural understandings. All who learn te reo Māori help to secure its future as a living, dynamic, and rich language. As they learn, they come to appreciate that diversity is a key to unity.

Te reo Māori underpins Māori cultural development and supports Māori social and economic development in Aotearoa New Zealand and internationally. Understanding te reo Māori stretches learners cognitively, enabling them to think in different ways and preparing them for leadership.

By learning te reo Māori, students are able to:

- participate with understanding and confidence in situations where te reo and tikanga Māori predominate and to integrate language and cultural understandings into their lives;
- strengthen Aotearoa New Zealand's identity in the world;
- broaden their entrepreneurial and employment options to include work in an ever-increasing range of social, legal, educational, business, and professional settings.

Ko te manu e kai ana i te miro, nōna te ngahere.

Ko te manu e kai ana i te mātauranga, nōna te ao.

Ko te reo te mauri o te mana Māori.⁶

The New Zealand Curriculum, page 14



4 See the inside back cover of this book for an English translation.

5 See the inside back cover of this book for an English translation.

6 See the inside back cover of this book for an English translation.

Ngā hua o te ako i te reo Māori

The benefits of learning te reo Māori

Research shows that the opportunity to learn an additional language has many cultural, social, cognitive, linguistic, economic, and personal benefits for students. While these benefits apply to all language learning, there are some specific advantages for New Zealand students in learning te reo Māori.

All New Zealand students can benefit from learning te reo Māori.

Ahurea

Cultural

Te reo Māori and tikanga Māori are intertwined, and so learning te reo Māori gives students access to te ao Māori (the Māori world) and to Māori world views. The insights and experiences that students gain as they learn the language will enrich and broaden their understandings of the uniqueness and complexity of te ao Māori. As students compare tikanga Māori with other cultures within New Zealand and overseas, they develop an understanding of the central roles that language, culture, place, and heritage play in shaping identity and in giving direction and meaning to life. They come to understand that culture shapes the ways people think and behave, and they begin to appreciate the value of cultural diversity. They learn about the important role that indigenous languages and cultures play in New Zealand and throughout the world.

These understandings can lead students to think about their own cultural identity and their personal place in the world. This may be especially important for those students who identify as Māori and for whom te reo Māori is a second language. For these students, the enhanced sense of connection to a rich cultural heritage can be deeply empowering. Indeed, Durie (2003) argues that education should enable Māori to live as Māori and that this means preparing Māori children to interact within te ao Māori.

Ko tōu reo
Ko tōku reo
te tuakiri tangata
Tīhei uriuri,
tīhei nakonako.

Your voice
My voice
It is an expression of identity.
Behold, the message and the messenger.

Tuteira Pohatu

Pāpori

Social

Learning te reo Māori gives students other ways to express themselves. It deepens their understanding of human experience as they learn about the impact of culture on people's values, beliefs, and ways of thinking. They learn the skills to interact appropriately with others and to avoid situations where there is the potential for misunderstanding.

In more and more situations, speakers are using te reo Māori to communicate and build relationships with others. These include school-based events, such as speech competitions (such as Ngā Manu Kōrero), and public occasions, such as civic or sporting functions. They also include community events, such as weddings and tangihanga.

Whaiwhakaaro

Cognitive

Learning te reo Māori helps students to grow as learners. They discover more ways of learning, more ways of knowing, and more about their own capabilities. They may become more reflective as they compare what they know of their first language with what they are learning in te reo Māori. They ask questions and challenge themselves. They learn how to learn.

Studies show that students who speak more than one language perform, in a number of ways, at higher levels than those who speak only one. For example:

Students who develop equivalent skills in more than one language tend to be more creative and better at solving complex problems than those who don't and also to score higher than monolingual students in verbal and non-verbal tests.

Ministry of Education, 2002, page 10

Te reo me ōna tikanga

Linguistic

[Students] learn about the relationships between different words and different structures, how speakers adjust their language when negotiating meaning in different contexts and for different purposes, and how different types of text are organised.

The New Zealand Curriculum, page 24

In many parts of the world, people grow up using at least two languages from an early age. This gives them an awareness of language and how it works that improves their understanding of their first language and their ability to use it. Learning a new language also helps them develop skills, attitudes, and understandings that they can transfer to learning other languages. For these reasons, learning te reo Māori is recommended not only for students who have particular strengths in language learning but also for those who find learning languages challenging.

He ara ki te ao tūroa

Economic and career

Young people who combine their study of te reo Māori with other studies, for example, studies of business, law, trade, science, tourism, teaching, or politics, increase their career opportunities. The status of te reo Māori as an official language means that New Zealand citizens have the right to conduct their dealings with government agencies in te reo Māori. Consequently, many agencies, including national and local government agencies and courts of law, require their employees to have some degree of competence in te reo Māori. The ability to speak te reo is an advantage to any New Zealand teacher. In addition, Māori-owned businesses and enterprises play an important and growing part in the New Zealand economy. The ability to speak te reo Māori is an asset both for those who wish to work within these businesses and for those who wish to do business with them.

Ngā whaiaro

Personal

Students gain an increased sense of belonging and of pride as they come to value New Zealand's indigenous language and unique cultural heritage. Their learning enables all students of te reo Māori to participate and contribute more effectively as citizens of a multicultural society.

Learning te reo Māori, like learning any language, also gives pleasure and leads to personal satisfaction. Teachers need to plan programmes that are enjoyable as well as challenging.

Te whakatō i ngā uara me ngā waiaro

Exploring shared values

Values associated with te ao Māori that have special relevance within the school context include the following:

- whakawhanaungatanga – in the sense of whānau and school working together to reflect the community's values;
- manaakitanga – caring for and respecting each other;
- atawhai – whānau and school working together to nurture the students;
- tū pono – knowing oneself, one's identity;
- mahi ngātahi – working collaboratively.

By learning te reo Māori, students have opportunities to explore the values of *The New Zealand Curriculum*. These are the values that New Zealanders believe young people need to develop if they are to achieve the curriculum vision of becoming confident, connected, actively involved, lifelong learners. They include:

- hiranga – excellence;
- wairua auaha, wairua uiui – innovation, inquiry, and curiosity;
- rerekētanga – diversity;
- tika, pono – equity;
- porihanga – community and participation;
- kaitiakitanga – ecological sustainability, which includes care for the environment;
- ngākau tapatahi – integrity;
- manaaki and awhi – respect for themselves, others, and human rights.

It is essential that students also have opportunities to consider and discuss the values and cultural practices that are important in te ao Māori. Through exploring these values, students are able to:

- experience and better understand a Māori world view;
- compare and contrast Māori values and cultural practices with those of other cultural groups with which they are familiar;
- develop and clarify their own values and beliefs in relation to the new learning;
- respect and be sensitive to the rights of individuals, families, and groups to hold values and attitudes that are different from their own.

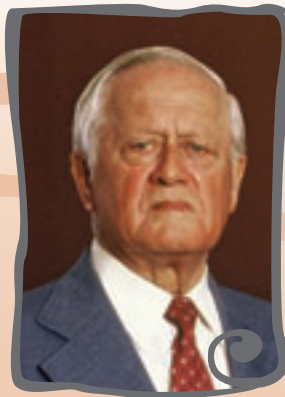
Te whakapakari i ngā pūkenga matua Developing the key competencies

The New Zealand Curriculum identifies five key competencies that people need in order to participate successfully in the community. They are:

- thinking;
- using language, symbols, and texts;
- managing self;
- relating to others;
- participating and contributing.

Students who are learning te reo Māori develop these competencies as they participate in meaningful social interaction. The competencies develop in a holistic way throughout the learning process. For example, as students negotiate the meaning of language, symbols, and texts in te reo Māori, they use metacognitive processes to **think** about what they are learning and to manage the learning process. They interact with their teacher and fellow students, learning to **use language to relate effectively to other people** in a context of care and respect. As they learn, they **participate** in a community of learners, and they enhance their ability to **contribute** to the wider community. Their **self-management** skills develop as they actively seek opportunities to practise their language beyond the classroom and as they become more aware of the assumptions that are part of their own cultural identities.

Teachers may like to consider exploring Māori concepts such as tātaritanga, rangatiratanga, whakawhanaungatanga, whaiwāhitanga, and manaakitanga with their students. It is useful to relate such learning to real-life stories about actual people to illustrate the power of these qualities and competencies.



Ngā ākonga o te reo Māori

The learners of te reo Māori

A diverse range of students in schools learn te reo Māori. Programmes for te reo Māori in English-medium schools are expected to offer all students, both Māori and non-Māori, the opportunity to learn the language.

The curriculum is non-sexist, non-racist, and non-discriminatory; it ensures that students' identities, languages, abilities, and talents are recognised and affirmed and that their learning needs are addressed.

The New Zealand Curriculum, page 9

When teachers are planning their reo Māori programmes, they need to focus on the students and take account of their diverse requirements. Students who are learning te reo Māori may have:

- a strong background in te reo Māori, where the language is the normal means of communication with whānau and other members of the Māori community;
- whānau members or caregivers who use te reo Māori to communicate;
- some prior experience with te reo Māori, although they do not come from homes where te reo Māori is spoken;
- little experience of te reo Māori;
- moved from a Māori-medium setting (for example, kura kaupapa Māori or wharekura) into an English-medium setting. (Such students are likely to be working at a higher level of proficiency in using te reo Māori than their peers.)

Within each of these groups of students, there is diversity. At all levels, students of te reo Māori are likely to show the full range of individual differences found in any group of learners. Some will have an aptitude for language, and some will have special educational needs. Some will be highly motivated to learn te reo Māori, while some may be more reserved.

For most students of te reo Māori in English-medium schools, te reo Māori will be a second or additional language. These learners include many students who identify as Māori. Teachers can encourage students to share their knowledge and ideas and can ensure that those who are already proficient in te reo Māori have opportunities to extend their knowledge. Teachers also need to be aware that Māori students have differing experiences and expertise in te reo Māori and tikanga. Effective teachers make no assumptions and gather information about each student's personal background, prior knowledge, and willingness to take a leading role.

Te reo Māori is taught and learned in a variety of English-medium contexts (including primary, intermediate, middle, area, and secondary schools) and through a range of approaches (for example, face to face in classrooms or through distance education programmes).

Teachers are as diverse as their students. They include many non-Māori and many for whom te reo Māori is a second language. Some will be teaching te reo Māori as a subject, some will be seeking ways to integrate te reo Māori into all their teaching, and others will do both.

Many teachers will themselves be learners of te reo Māori. By sharing this with their students, they model the New Zealand Curriculum vision of lifelong learning and emphasise the value that is placed on te reo Māori. They also reinforce to their students the concept of ako – the idea that they are part of a community of learners in which each person has something to contribute. (See page 28 below.)

These curriculum guidelines are intended primarily to support the teaching and learning of te reo Māori as an additional language and to inform teachers as they plan programmes for this teaching and learning. They may also be a support to teachers wanting to integrate some learning of te reo Māori into other learning areas or to use the language for instruction in the classroom.

The curriculum guidelines are flexible enough to enable teachers to address the diverse strengths, needs, and interests of all their students, whatever their reasons for learning.



Te ako i te reo Māori

Teaching and learning te reo Māori

Ngā āhuatanga whai hua o te ako

Characteristics of effective teaching and learning

Effective teachers focus on raising their students' achievement. They have high yet realistic expectations for their students that are based on a deep understanding of the attitudes, talents, and prior knowledge and experience that each student brings to their learning.

Effective teachers of te reo Māori actively build strong relationships with students' whānau and communities. They manage the classroom environment well and develop relevant and carefully sequenced learning tasks that provide multiple opportunities for learning and enable students to make links between their new learning of te reo Māori and their prior knowledge and experiences.

In effective learning programmes, many of the tasks are social. Students have opportunities to work in small groups as they practise and experiment with new and learned language in both authentic and role-playing contexts. They also have opportunities to work in pairs and individually as they prepare for, practise, and reflect on their learning, and at times they engage in activities specifically tailored to their individual needs. Whole-class or group discussion and activities enable ideas, issues, and misunderstandings to be brought to the surface and examined. Teachers scaffold classroom interactions to ensure that these are focused on the learning that students need in order to negotiate meanings and work towards shared learning goals. They help students to gain the skills they need to engage in learning conversations. In effective learning conversations, each person feels safe to explore and construct new ideas, and the participants challenge and support each other as appropriate. As they work and learn together, each teacher and their students build a classroom community of learners.

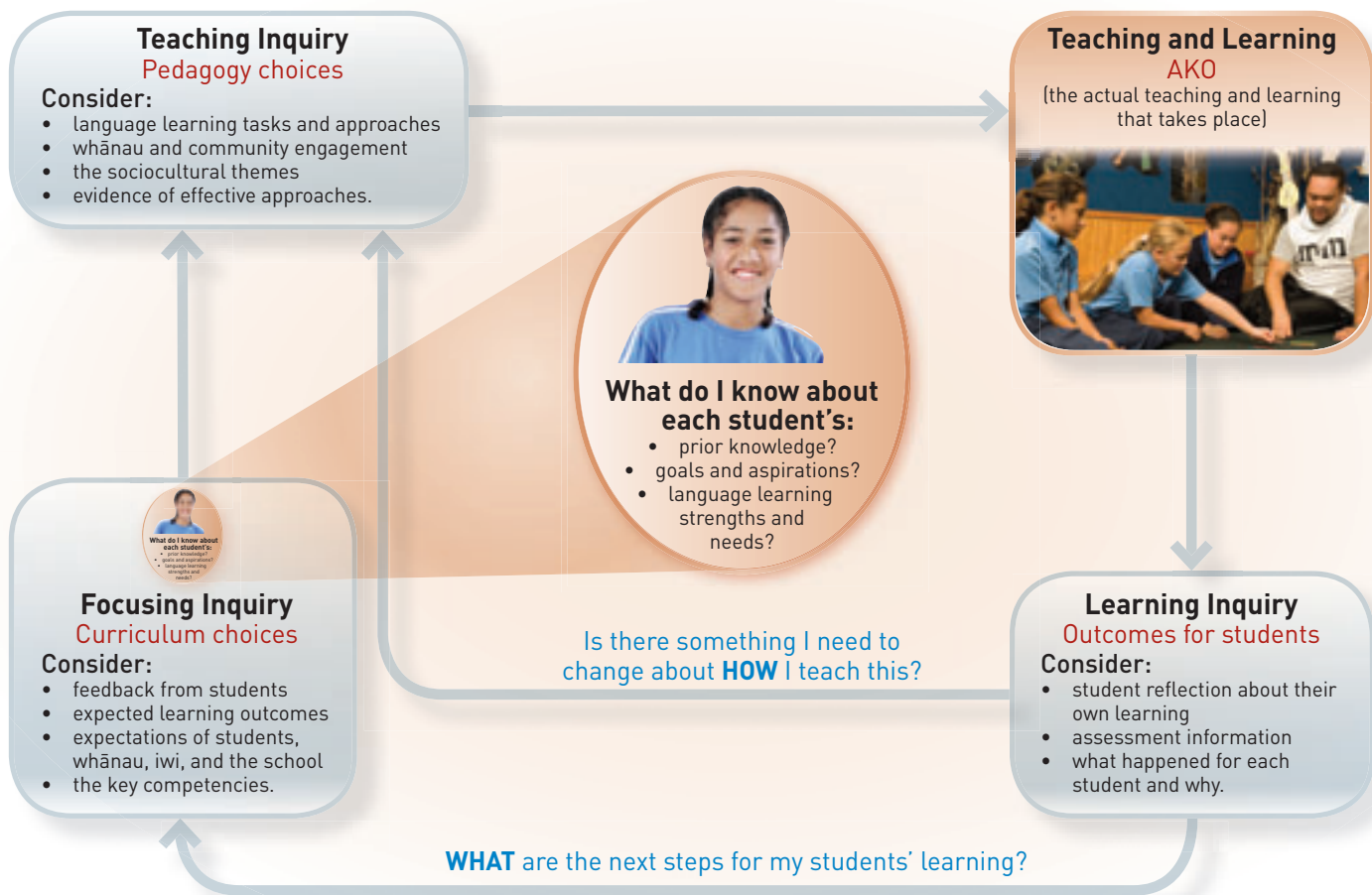
Students engage with a range of language learning resources that are geared to their particular needs and interests. Increasingly, these include resources using electronic technologies.

Throughout the teaching and learning process, effective teachers of te reo Māori provide constructive feedback clearly related to learning outcomes that have been shared with the students. Such feedback provides students with the information they need in order to improve while also increasing their confidence and motivation. Effective teachers prompt and question students in ways that encourage them to reflect actively on their own thinking and learning processes. At the same time, the teachers reflect on their own practice, seeking evidence about the impact of their teaching and adjusting their practice accordingly.

See the Te Reo Māori in Schools Community on TKI for a range of resources designed to support effective teaching and learning.

He tukanga akoranga pakirehua A suggested teaching as inquiry cycle

At the heart of these curriculum guidelines is an emphasis on the importance of meeting the diverse learning needs of all students of te reo Māori. Page 35 of *The New Zealand Curriculum* describes teaching as a process of inquiry. In this ongoing, cyclical process, teachers constantly ask themselves where their students are in their learning, how they can help them progress, and how their teaching impacts on the students' learning. The diagram below adapts the New Zealand Curriculum's teaching as inquiry cycle for teachers of te reo Māori.



The diagram can be summed up like this:

What is most important for my students, how should I teach it, and how do my students respond?

The questions below relate to the headings in the diagram and are based on the questions in *The New Zealand Curriculum*. They are examples of the kinds of questions that teachers may ask themselves as they move around the cycle in their teaching.

Focusing Inquiry: Curriculum choices

Ask:

- What do I know about each student's prior knowledge, goals and aspirations, and language learning strengths and needs?
- What is important and worth spending time on, given where my students are at?

Teaching Inquiry: Pedagogy choices

Ask:

- How can I teach my next te reo Māori lesson most effectively?
- What language learning tasks and approaches are most likely to help my students progress?
- Am I ensuring a cultural context for my class?

Learning Inquiry: Outcomes for students

Ask:

- What happened as a result of the teaching?
- What are the implications for future teaching?

Is there something I need to change about how I teach this?

Ask:

- How can I teach more effectively?
- How can I maintain a communicative approach?
- How can I incorporate tikanga into my teaching?
- How can I involve whānau with my teaching?

What are the next steps for my students' learning?

Ask:

- What language needs to be reinforced or introduced next?
- What different contexts might my students need to use this language in?

Ngā tino māramatanga whai hua mō te ako i te reo Key understandings about effective language learning

As well as the characteristics of effective teaching and learning that are outlined on page 19, there are some important understandings that apply more particularly to language learning. New Zealand teachers of languages need to know, in particular, about the work of Rod Ellis and about the concept of intercultural communicative language teaching.

Ellis (2003) recommends task-based language learning. He describes an effective language learning task as one that:

- requires the students to focus primarily on meaning;
- has some kind of gap that the students can close by communicating;
- requires the students to construct their own productive language (language output) rather than only to manipulate language that the teacher provides (language input);
- has a clearly defined outcome (other than producing “correct” language).

Language teachers can construct tasks that reflect real-life communication as closely as possible and that establish a genuine need for communication. For example, teachers can ask their students to seek or provide the information needed to complete a task successfully. If an activity involves a student asking to be told something that they already know, the activity is not a communicative one – and the students are not likely to find it rewarding.

Ellis has also identified ten principles of effective language teaching (refer to Ministry of Education, 2005). These are described and exemplified in the booklet *Instructed Second Language Acquisition: Case Studies* (Ministry of Education, 2006), which was sent to all schools. While Ellis says that the teacher's main focus in language learning classes should always be on pragmatic meaning in the context of authentic interactions, he emphasises that students also need opportunities to focus on the form of the language they are using (see "Language form" on page 74). These opportunities may arise in the course of negotiating with other speakers to repair breakdowns in communication (developing strategic competence).

Intercultural communicative language teaching (iCLT) is an approach that complements Ellis's principles of effective language teaching and goes further, by clarifying the essential role of culture in language learning and in developing the key competencies of the curriculum. This approach to teaching languages builds students' awareness and knowledge of languages and cultures, fosters their development of positive attitudes about themselves and other people, and celebrates the unique nature of every language, every culture, and every person.

Intercultural communicative language teaching and learning (iCLT):

- integrates language and culture from the beginning;
- engages learners in genuine social interaction;
- encourages and develops an exploratory and reflective approach to culture and culture-in-language;
- fosters explicit comparisons and connections between languages and cultures;
- acknowledges and responds appropriately to diverse learners and learning contexts;
- emphasises intercultural communicative competence rather than native-speaker competence.

Newton et al. (2009, in development), page 59

The CD-ROM *He Reo Kōmanawa*, which accompanies these curriculum guidelines, provides ten examples of teaching and learning sequences that teachers could adapt for use with their students. The learning tasks are consistent with the understandings about effective language and teaching that are expressed in these curriculum guidelines.

Students are more likely to succeed in learning te reo Māori when their teachers:

- combine learning about te reo Māori with learning about tikanga Māori;
- take a communicative approach to teaching and learning;
- embed teaching and learning about language forms, including grammar and vocabulary, within that communicative approach.

Te reo Māori me ngā tikanga

Te reo Māori and tikanga Māori

Languages are inseparably linked to the social and cultural contexts in which they are used. Languages and cultures play a key role in developing our personal, group, national, and human identities. Every language has its own ways of expressing meanings; each has intrinsic value and special significance for its users.

The New Zealand Curriculum, page 24

There is an inherent connection between language and culture: language is embedded in culture and also expresses culture. The culture and practices of the people who share a language are dynamic within a changing world.

By learning te reo Māori, students discover that speaking a different language involves much more than simply conveying the same message in different words. Communicating in another language means being sensitive not only to what is said but also to how it is said and to what is left unsaid. Every language involves visual features as well as words, and indirect messages as well as direct ones.

Effective teachers of te reo Māori take cultural considerations into account throughout their programmes so that their students are always aware that te reo Māori and tikanga Māori are inseparable. They introduce and revise language in the context of topics associated with concepts, attitudes, and values (sociocultural aspects) of significance to Māori. They also provide their students with opportunities to develop the confidence to operate in Māori contexts. To support teachers, these curriculum guidelines suggest possible sociocultural themes at each of the eight curriculum levels. These themes include critical aspects of tikanga Māori (such as the existence and significance of appropriate protocols for particular situations).

In the early stages of learning te reo Māori, some teachers may include information in English about the attitudes and values associated with te ao Māori. Others may prefer to embed this learning within the daily practices and routines of the classroom community. Still others may combine these approaches.

As they become more proficient in te reo Māori, students develop the ability to use the language to discuss aspects of Māori culture and to relate these to the cultural views embedded in other languages, including English. They become increasingly aware that speakers of the same language do not necessarily share an identical set of cultural beliefs and practices. Students learn that there are linguistic and cultural differences between groups (iwi and hapū) in different regions of New Zealand (for example, differences in kawa – local protocols or tikanga), as well as some very important similarities. The language and culture are not simple or one-dimensional; they are rich, complex, and varied.

He akoranga whakawhiti reo

A communicative way of language teaching

Communicative language teaching is teaching that enables students to engage in meaningful communication in the target language.⁷ Such communication has a function over and above that of language learning itself. Any approach to language learning that enables students to communicate real information for authentic reasons and to perceive themselves as communicators is a communicative approach.

Communicative language programmes provide meaningful, authentic contexts in which students can encounter and practise the various aspects of successful communication. Successful communication in a new language involves more than knowing and using correct grammar and vocabulary. It requires learners of a language to develop sociolinguistic competence, strategic competence, and discourse competence in that language.

- Sociolinguistic competence means the ability to produce the language that is appropriate in various social and cultural contexts and in interacting with different kinds of people.
- Strategic competence means the ability to sustain conversation, negotiate meaning, and repair breakdowns in communication.
- Discourse competence means the ability to produce a variety of coherent spoken, written, and visual texts that are characteristic of the language.

Students reach higher levels of competence in te reo Māori when they are actively engaged in the language, that is, when they are taking part in tasks related to topics that they find genuinely interesting and relevant. As students learn to use te reo Māori with increasing accuracy and appropriateness in relevant and meaningful contexts, their confidence and proficiency will grow.

As they move up through the curriculum levels, students will increasingly gain control of the language forms – words, sentence structures, text features – that they need to use to communicate real information in te reo Māori for authentic reasons.

Ko te reo te waka e
kawe ana i ngā tikanga
Māori.

Language is the vehicle
of Māori culture.



⁷ This section and the one that follows include specialist language learning terms that may not be familiar to all readers. They are explained in context here and also defined in Appendix 1.

To encourage students to use te reo Māori for meaningful communication,	
<i>teachers ensure that:</i>	<i>teachers encourage students to:</i>
<ul style="list-style-type: none"> te reo Māori is used as much as possible in the learning environment; 	<ul style="list-style-type: none"> speak as well as listen, and initiate communication as well as respond, focusing sometimes on fluency and sometimes on both fluency and accuracy;
<ul style="list-style-type: none"> interactive, learner-centred tasks are central to the programme; 	<ul style="list-style-type: none"> work together in pairs and groups to share information and solve real-life or simulated problems;
<ul style="list-style-type: none"> language structures are introduced and practised in meaningful contexts; 	<ul style="list-style-type: none"> engage with topics that are of genuine interest to them;
<ul style="list-style-type: none"> non-verbal aspects of communication are included in the programme; 	<ul style="list-style-type: none"> communicate using appropriate body language, tone of voice, and intonation and discuss the parallel features in written communication;
<ul style="list-style-type: none"> students develop a range of different language learning strategies; 	<ul style="list-style-type: none"> try out different language learning strategies, identifying those that are most useful for them;
<ul style="list-style-type: none"> students' language learning strategies include strategies for engaging with unfamiliar language; 	<ul style="list-style-type: none"> use different strategies to work out the meanings of new words (for example, by considering the context or by using knowledge of the morphology of Māori words);
<ul style="list-style-type: none"> language is presented in a way that encourages students to look for patterns and rules. 	<ul style="list-style-type: none"> search for patterns and rules in the language they encounter.

Te mōhio ki ngā momo ara reo Language knowledge

To learn te reo Māori, students need to learn to use all the ara reo (language modes):

• whakarongo – listening	
• pānui – reading	
• mātakitaki – viewing	
• kōrero – speaking	
• tuhituhi – writing	
• whakaatu – presenting.	

The knowledge and skills required for the different ara reo are closely connected, so that learning in any one mode supports learning in the others. However, students need opportunities to learn every mode of language, and that need is reflected in the structure of these curriculum guidelines. The symbols are described on page 35.

In order to communicate competently, students need to acquire knowledge of specific language items, such as grammar, vocabulary, and the characteristic features of particular text types. Effective teachers of te reo Māori help students to develop an understanding of how the language works in the context of communicative language learning activities, and they integrate students' language learning with their learning about tikanga. They ensure that students develop both implicit and explicit knowledge of the target language. "Implicit knowledge" is the knowledge that learners acquire and use unconsciously, and "explicit knowledge" is knowledge that requires conscious teaching and learning.

Students acquire the system of a language progressively. For example, in the initial stages, they may produce approximations of a given grammatical structure. These approximations are often stepping stones to acquiring the correct forms. Even when students know the structure of a language only partially, they can communicate effectively to some degree by using approximations. Over time, they gain a range of language learning strategies, including working out a word's meaning based on its context, making links to prior knowledge and experiences, and looking at the parts of unfamiliar words and phrases.

Teachers can scaffold students' learning of specific language forms by setting them well-constructed communicative tasks that naturally lead them to notice and reproduce those forms so that they gain implicit knowledge of them. Teachers can also help their students to make this knowledge explicit, for example, by discussing the language forms incidentally.

Research has shown that language learners benefit when their attention is drawn to the forms of words, grammatical structures, and texts incidentally, in the context of real messages with meaningful content. Teaching grammatical rules explicitly and expecting students to memorise them is less effective. An important part of a language teacher's repertoire is knowing how to teach language forms in meaningful and effective ways.

Level 1 of these curriculum guidelines introduces a number of useful formulaic expressions, that is, expressions that can be used meaningfully in a consistent form in a specific context (without reference to how it might be adapted for other uses). For example, greeting and leave-taking expressions tend to be formulaic, and it is appropriate to introduce them as such. Careful, staged introduction of various greeting routines, both formal and informal, will lead students to understand when to use *kia ora* and when to use *tēnā koe*. They will come to understand that they use *tēnā koe* when greeting one person, *tēnā kōrua* when greeting two people, and *tēnā koutou* when greeting more than two people. Students will gradually come to understand that te reo Māori has singular, dual, and plural pronoun forms.

Learning vocabulary is an essential part of learning a new language. Where vocabulary is introduced and practised in communicative contexts (rather than in lists), students are likely to see the relevance of learning words and phrases and to be sufficiently interested and motivated to remember them. If teachers use te reo Māori words and expressions regularly, in ways that make their meaning clear (for example, in classroom instructions – see page 29 below), students will soon understand this language. Receptive language acquisition (learning to recognise words and their meanings by listening or reading) is likely to take place before productive language use (learning to use words meaningfully in speaking or writing).

It is natural for students to make mistakes while they are learning any new language. Teachers need to find an effective balance between encouraging students to communicate spontaneously and correcting their errors. When students are conversing spontaneously, teachers may often choose to let some mistakes go uncorrected. This allows the conversation to flow and helps the students to gain confidence and use the language willingly. But students should also have opportunities to receive feedback on how close their approximations are to the correct form and advice on how to improve.

While using a communicative approach, the teacher also needs to help students pay attention to particular features of the language.

As they progress through the levels, students learn to communicate more accurately. They become aware that, as well as fluency, accuracy of expression and increasing levels of sophistication in language use are needed for really effective communication.

Te aromatawai Assessment

The New Zealand Curriculum summarises the characteristics of effective assessment as follows:

Effective assessment:

- benefits students ...
- involves students ...
- supports teaching and learning goals ...
- is planned and communicated ...
- is suited to the purpose ...
- is valid and fair ...

The New Zealand Curriculum, page 40

As *The New Zealand Curriculum* explains, the primary purpose of assessment is to help teachers and students discover what they need to learn and do in order to improve the students' learning. To achieve this purpose, assessment must be focused on understanding and improving the teaching and learning. The concept "assessment for learning" is based on extensive research showing that formative assessment practices, which involve students in their own learning and assessment, have a powerful effect on motivation and achievement.

Assessment for learning is a continuing process that measures students' achievement against learning outcomes derived from the achievement objectives of the curriculum (like the ones in these curriculum guidelines). Effective teachers share the intended learning outcomes with their students and work with them to develop success criteria that they return to throughout the related learning. When students clearly understand what they are expected to learn and what the learning will look like, they can help to monitor their own progress and take advantage of feedback.

A lot of assessment is informal. Teachers use their observations to inform their feedback to students about how their learning is going and what they should do next. However, teachers of te reo Māori also need to plan some more formal assessment opportunities that will enable them to assess all the relevant aspects of the students' communicative ability, which may include the appropriateness of the Māori language used, its complexity, or the students' fluency and/or accuracy. The emphasis on whakarongo (listening), pānui (reading), mātakitaki (viewing), kōrero (speaking), tuhituhi (writing), and whakaatu (presenting) should reflect the focus of class activities. For example, programmes designed for younger students may focus more on oral language in the early stages, and assessment at these stages will reflect this focus.

Teachers need to build into their reo Māori programmes time and processes for analysing and interpreting assessment information and considering its implications. Students also need planned opportunities to reflect on what assessment information tells them about their progress and what it might mean for their next learning steps.

The section in these curriculum guidelines on monitoring achievement (pages 68–72) describes the process of constructing learning outcomes and success criteria and gives examples of assessment opportunities that are embedded within the possible learning and assessment activities described on pages 56–67.

These curriculum guidelines include teacher assessment suggestions. The intention is that teachers will use the assessment suggestions to measure their students' performance as they participate in authentic language-learning tasks that take place within communicative contexts and reflect the achievement objectives, values, and key competencies of the curriculum. Note that although these guidelines do not explicitly reflect the achievement objectives of learning languages in *The New Zealand Curriculum*, the two sets of objectives have a common purpose and are closely aligned. (See pages 10–21.)

Students benefit from opportunities for both self-assessment and peer assessment. Refer to pages 71–72 for some suggestions for student self-assessment.

Evidence shows that sharing assessment information with parents and whānau has a positive effect on student achievement. It builds shared expectations for student achievement and gives teachers a greater insight into their students' strengths, needs, and interests.

Te Taura Here Tohu Mātauranga o Aotearoa: Te aromatawai i runga anō i ngā paerewa

The National Qualifications Framework: Assessment against standards

The New Zealand Curriculum, together with the Qualifications Framework, gives schools the flexibility to design and deliver programmes that will engage all students and offer them appropriate learning pathways. The flexibility of the qualifications system also allows schools to keep assessment to levels that are manageable and reasonable for both students and teachers.

The New Zealand Curriculum, page 41

Te Aho Arataki Marau mō te Ako i Te Reo Māori/Curriculum Guidelines for Teaching and Learning Te Reo Māori provides achievement objectives and a description of skills in six ara reo (language modes) to guide assessment for learning at all levels of the curriculum. It provides reference points for achievement standards, unit standards, and Scholarship.

Standards for schools span levels 1–3 of the National Qualifications Framework (NQF) and Scholarship, which approximate to levels 6–8 of the New Zealand Curriculum. These standards are derived from the achievement objectives and are the “building blocks” of the qualifications on the National Qualifications Framework. They are not units of work in themselves; their function is to specify standards for assessment.

The National Certificate of Educational Achievement (NCEA) is the main qualification for senior secondary students. Currently, there are NCEA standards for te reo Māori, used in English-medium and Māori-medium schools, and for te reo Rangatira, used in Māori-medium schools and some English-medium secondary schools.

The existing NCEA standards for te reo Māori will be mapped against the achievement objectives in these curriculum guidelines. Note that although the achievement objectives in these guidelines are not the same as the achievement objectives of learning languages in *The New Zealand Curriculum*, the two sets of objectives have a common purpose.

Assessment for NCEA is generally managed within the school and by the teacher. The New Zealand Qualifications Authority (NZQA) provides advice on managing appropriate assessment systems and procedures to be used for this purpose.

Ngā āhuatanga o te whakarite hōtaka

Aspects of planning

Ako

The concept of ako

The concept of ako describes a teaching and learning relationship, where the educator is also learning from the student and where educators' practices are informed by the latest research and are both deliberate and reflective. Ako is grounded in the principle of reciprocity and also recognises that the learner and whānau cannot be separated.

Ka Hikitia, 2008, page 20

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 (Alton-Lee, 2003).

The principle of ako affirms the value of the pair and group learning approaches in which students interact with their peers, teacher, tasks, and resources. These are very effective approaches for teaching and learning te reo Māori.

Ako ... in a reciprocal learning relationship teachers are not expected to know everything. In particular, ako suggests that each member of the classroom or learning setting brings knowledge with them from which all are able to learn.

Keown, Parker, and Tiakiwai, 2005, page 12

Embracing the principle of ako enables teachers to build caring and inclusive learning communities where each person feels that their contribution is valued and that they can participate to their full potential. This is not about people simply getting along socially; it is about building productive relationships, between teacher and students and among students, where everyone is empowered to learn with and from each other.

Tuakana-teina

The concept of a tuakana-teina relationship

The tuakana-teina relationship, an integral part of traditional Māori society, provides a model for buddy systems. An older or more expert tuakana (brother, sister, or cousin) helps and guides a younger or less expert teina (originally a younger sibling or cousin of the same gender). In a learning environment that recognises the value of ako, the tuakana-teina roles may be reversed at any time. For example, the student who yesterday was the expert on te wā and explained the lunar calendar may need to learn from her classmate today about how manaakitanga (hospitality) is practised by the local hapū.

Te whakamahi i te reo Māori i roto i ngā mahi whakaako

Using te reo Māori in teaching

Students make rapid progress in te reo Māori when they are immersed in a language-rich environment, and so teachers are encouraged to use te reo Māori as the language of classroom instruction. This reinforces the communicative purpose of language and provides multiple opportunities for students to learn pronunciation and basic sentence patterns. Students will soon understand the essence of new language even if they don't understand each of the words or structures within it. There is no need to provide an English translation for each instruction given in te reo Māori.

Teachers will keep to a fairly limited repertoire with beginner learners. Simple expressions such as the following can be used throughout the school day: Āe (Yes); Kāore (No); Kia pēnei (Like this); Kāua e pēnā (Not like that); Kei te pai (Good); Tino pai (Very good); Ka pai tō mahi (Good work); Kia kaha (Try hard); Kua mutu? (Finished?). Teachers are encouraged to use the appropriate expressions in the local dialect. As students' competence increases, teachers can adjust the complexity of the language they use, seeking as many opportunities as possible to reinforce new language within genuine communicative interactions.

As well as using te reo Māori in classroom interactions, teachers of students in years 1–8 can expose themselves and their students to the language throughout the day. They can do this through the resources they use (for example, books, music, and posters) and through the learning experiences they design (for example, units on Māori visual culture or the world of Tāne Mahuta). Secondary schools can also find ways to reinforce students' learning of te reo Māori by using it in school communications and by seeking opportunities to link the reo Māori programme to other learning areas in the school curriculum. Both primary and secondary schools can set up self-access centres where students can access reo Māori resources independently.

Te whai wāhi mai a ngā whānau me ngā hapori

Whānau and community engagement

Success in learning depends on teachers and schools building productive relationships with students' whānau and communities as well as with the students themselves. As in the classroom, these relationships are most effective when they are based on mutual respect and the concept of ako, where people value and build on each other's knowledge and expertise. The partners in this relationship work together towards shared goals for the students' learning.

Students, whānau, and teachers are all likely to engage when schools foster their autonomy and self-reliance and build on their existing strong aspirations and motivation.

It is important that schools develop their reo Māori programmes in consultation with Māori whānau and communities. When Māori students see that their whānau, hapū, and iwi are actively engaging with their school and that their input is reflected in the teaching content and the learning environment, the students gain increased confidence to live and participate as Māori in the school setting. For all students of te reo Māori, it is very useful to engage in interactions with first-language speakers and to have opportunities to take part in real Māori cultural events in the community.

Consultation should be regular, ongoing, and genuine. It can enable schools to ensure that the content of their reo Māori teaching and learning programme is relevant and appropriate, acknowledging that te reo Māori is a taonga for Māori under the Treaty of Waitangi. Whānau can also be involved more directly in the teaching and learning programme. For example, a member of a student's whānau might contribute to a lesson based on achievement objective 3.1 ("communicate, including comparing and contrasting, about habits, routines, and customs") by showing students how to carry out a routine task at the marae, such as setting up the wharehau (meeting house) for manuhiri (visitors) or ordering the food for a hui.

Teachers can also engage with whānau and communities by seeking help to improve their own proficiency in te reo Māori and by learning to use the reo of the local iwi. Where appropriate, teachers can become involved in Māori activities in the local community. There may be existing networks that teachers can engage with to inform their programmes, to build stronger home–school relationships, and to help them keep up to date with local as well as national discussion of issues affecting Māori.

Te ako i te reo mā te huarahi o te hangarau

Using information and communication technology for teaching and learning te reo Māori

Information and communication technologies (ICT) have long been used in language learning. Today, a search on the Internet reveals a vast array of sites and resources with information about te reo Māori, Māori communities, and tikanga Māori. Two important developments include the launch of I-Papakupu (the Internet version of the monolingual dictionary of te reo Māori) and the reo Māori version of the search engine Google.

Teachers can set up listening posts to enable their students to practise their pronunciation for an authentic purpose, such as a planned presentation. Their students can incorporate audio and video recordings into the portfolios of work that they create to review, monitor, and celebrate their achievement over time.

The Internet can link students and teachers of te reo Māori in different schools in New Zealand. Students can create blogs and websites or use email or Skype to communicate with others in te reo Māori. Teachers who might otherwise feel isolated professionally can contact one another by email or through discussion boards and share ideas, experiences, lesson plans, and resources. In these ways, both teachers and students have opportunities to participate in activities that involve the full range of ara reo – whakarongo (listening), pānui (reading), mātakitaki (viewing), kōrero (speaking), tuhituhi (writing), and whakaatu (presenting). (Information about the specific skills that students learn in each of the ara reo is given at each level of these guidelines.)

The rapid growth in technologies has meant that teachers need to be aware of how best to use them. Choosing appropriate ways to use ICT in the classroom, and selecting the right resources, requires the same level of teacher judgment as planning to use any other kind of resource.

Digistore is New Zealand’s online repository of digital content: it contains digital learning objects and resources, many of which are drawn from Te Papa’s collections. According to Digistore:

Digital content is most effective when:

- embedded into an existing programme of learning
- supported by relevant offline experiences (before and after use)
- selected according to the needs and interests of the learner (informed by evidence)
- supported by effective teaching
- combined with other relevant digital content and learning experiences
- learners work collaboratively.

www.tki.org.nz/r/digistore/learning_e.php

The Te Reo Māori in Schools Community on TKI provides teachers with links to a wide range of digital content intended to support both teacher and student learning.

He Reo Kōmanawa (the CD-ROM that accompanies these curriculum guidelines) draws on digital images available on Digistore and embeds their use within sequences of teaching and learning te reo Māori.

Te whakarite hōtaka reo

Programme planning

The New Zealand Curriculum provides schools with the overall framework and direction for planning and makes it clear that all schools are expected to provide their students with opportunities to learn te reo Māori. In its discussion of curriculum design and review (pages 37–42), it describes the importance of ensuring that students' learning pathways are well connected so that each stage of their journey prepares them for the next.

The achievement objectives in these curriculum guidelines provide a basis for planning school and classroom programmes and for determining a student's current stage of development in te reo Māori. They are intended to help teachers work out what each student has achieved and what should be the next phase in their learning. While the achievement objectives indicate core language content at each level, the intention is that teachers will introduce language content at times and in combinations that will best meet the needs of their particular students. The possible sociocultural themes, topics, and text types indicate important tikanga Māori content but, again, the intention is that teachers make deliberate selections with the needs and interests of their students in mind. By keeping careful records of each student's learning journey, teachers can ensure that new learning experiences build on (but do not simply repeat) previous experiences.

Programme planning is primarily the teachers' responsibility, but it is a responsibility that can be shared with the students themselves, with colleagues, and with whānau and community members. Planning always begins with teachers finding out about their students – who they are, what their learning needs and interests are, what they have already learned, and what they need to learn next (see page 17). They select the achievement objectives, at the appropriate level(s), that relate most closely to their students' learning needs, and they write learning outcomes, which state clearly how the students will demonstrate that they have met each achievement objective or a relevant part of it. They share these outcomes with the students and work with them to construct success criteria (see pages 37 and 68). They plan sequences of learning tasks and opportunities that will enable their students to achieve those outcomes, and they monitor what happens and make any changes that are needed to improve the teaching and learning. (Information about how to derive learning outcomes from curriculum achievement objectives is available on TKI at www.tki.org.nz/r/maori_mainstream/teacher_resources/index_e.php)

It is important not to introduce too much language too quickly or to attempt to cover every aspect of te reo Māori in school programmes. Overwhelming students with a lot of unfamiliar language denies them a genuine opportunity to learn the new material and could undermine their confidence and motivation. Effective teachers, particularly those who are highly proficient in te reo Māori, know how to provide comprehensible input: they introduce language that is appropriate for the age and current proficiency of their students and is also consistent with the chosen objectives of the relevant curriculum level.

These curriculum guidelines are intended for teachers of students who are learning te reo Māori in a limited amount of time. Satisfactory completion of level 8 indicates that students have a good grasp of many of the important aspects of te reo Māori and tikanga Māori, which will give them a solid basis from which to pursue further learning. However, this does not mean that their proficiency will match that of a native speaker of te reo Māori or a student who has spent the same number of years in a Māori-medium class.

Te anga o Te Aho Arataki Marau mō te Ako i Te Reo Māori

The structure of Curriculum Guidelines for Teaching and Learning Te Reo Māori

Ngā taumata Levels

As students progress through the eight levels of these curriculum guidelines, they become familiar with an increasing range of vocabulary, increasingly complex language structures and text types, and more challenging contexts for the use of te reo Māori. The range and complexity of the achievement objectives increases from level to level.

The levels described in these curriculum guidelines do not coincide with traditional year levels or with students' years of schooling. The age at which students begin learning te reo Māori will be one factor in determining what level or levels a class might work within during the course of one year. For example, many students in a year 7 class might work towards level 1 objectives only, but many students beginning to learn te reo Māori in year 9 might be able to meet the achievement objectives for levels 1 and 2 within one year. Students with prior experience in Māori-medium classrooms will be more proficient in te reo Māori and can be expected to be working at a higher level than their classmates.



Ngā tohu tauākī

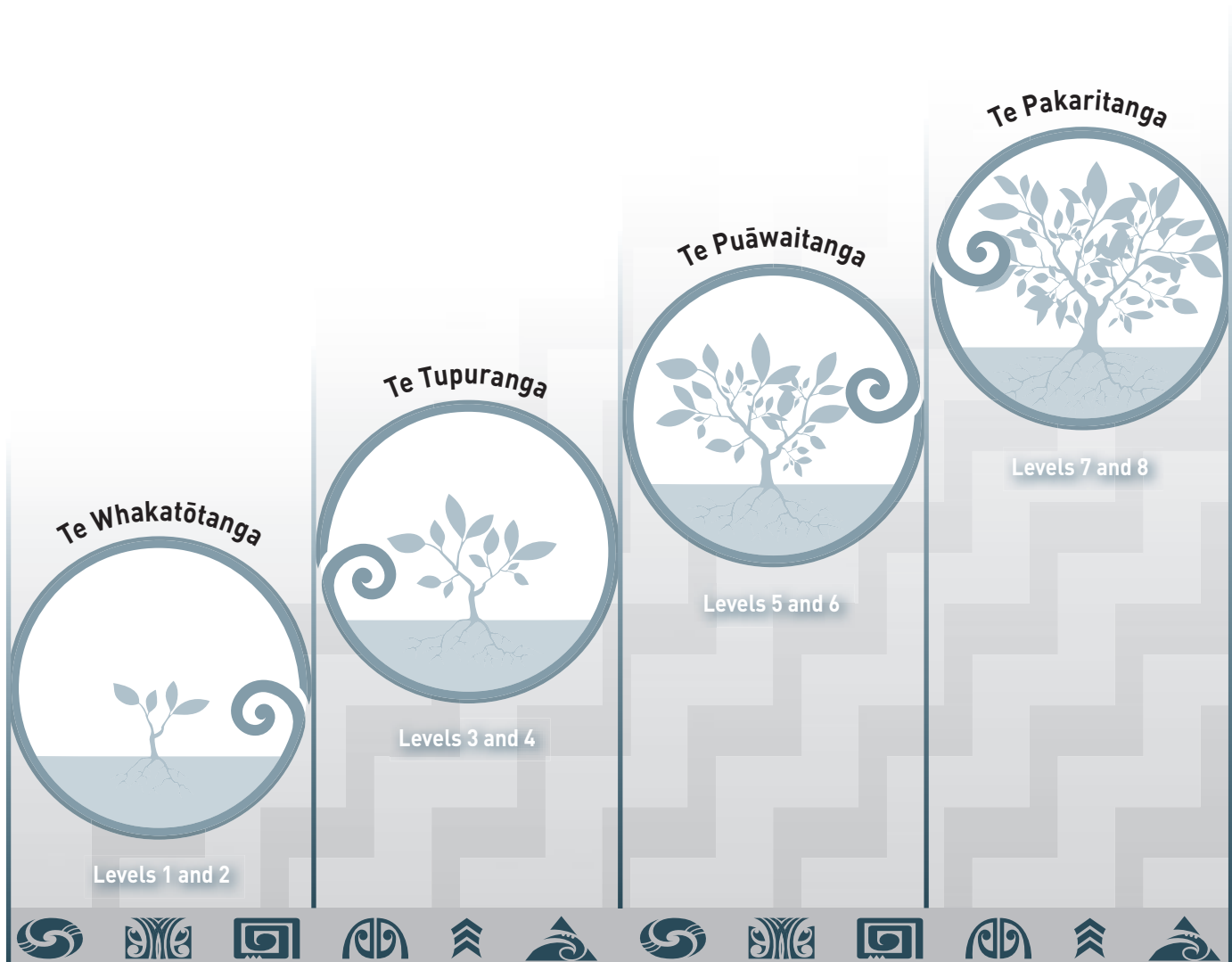
Proficiency target statements

For every two curriculum levels, there is a general statement describing the overall level of proficiency that students are expected to achieve on completing those two levels. For example, the following proficiency target statement is made for levels 1 and 2, on page 41:

By the end of level 2, students can understand te reo Māori that contains well-rehearsed sentence patterns and familiar vocabulary and can interact in predictable exchanges. They can read and write straightforward versions of what they have learned to say. They are aware of and understand some of the typical cultural conventions that operate in interpersonal communication. Students are developing an awareness of the processes involved in learning te reo Māori.

The proficiency target statements are based on the following progression of language development:

- Te Whakatōtanga (Beginning to use te reo Māori) – levels 1 and 2;
- Te Tupuranga (Developing communication skills in te reo Māori) – levels 3 and 4;
- Te Puāwaitanga (Achieving social competence in te reo Māori) – levels 5 and 6;
- Te Pakaritanga (Achieving personal independence in te reo Māori) – levels 7 and 8.



Ngā whāinga paetae Achievement objectives

At each curriculum level, a series of achievement objectives is introduced. The achievement objectives represent key learning outcomes for that level. They are based on authentic texts and contexts that students are likely to encounter both in their everyday lives and also on special or formal occasions when te reo Māori is used for specific purposes. Note that although the achievement objectives in these curriculum guidelines are not the same as the achievement objectives for the learning languages area in *The New Zealand Curriculum*, the two sets of objectives have a common purpose and are closely aligned.

Schools are encouraged to co-ordinate their planning so that all students make progress each year in learning te reo Māori before going to secondary school and continuing to learn te reo.

Language learning is a recursive process. As students progress, they need to revisit and build on their learning from previous levels so that they can reinforce important skills and concepts. For this reason, students should be given opportunities to revisit each achievement objective from time to time as they progress through the curriculum levels. On each occasion, they can learn new ways of achieving that objective.

For example, when students first work towards achievement objective 1.2 (“introduce themselves and others and respond to introductions”), they might simply give their names, their parents’ names, and their mountain, river, and iwi or their home town. At a more advanced level, they might add their grandparents’ names and say something about their hapū and marae or family place of origin.

The achievement objectives need not be introduced in the order they are listed, nor need they be introduced separately. There may, for example, be advantages in combining aspects of more than one achievement objective at a particular level in a single lesson. For example, these curriculum guidelines suggest integrating objective 1.1 (“greet, farewell, and acknowledge people and respond to greetings and acknowledgments”) with 1.2 (“introduce themselves and others and respond to introductions”).

Students who begin learning te reo Māori in primary and intermediate schools may spend considerably longer working within level 1 than those who start at secondary school. If students are only offered a short course, it may not be possible for them to meet all the achievement objectives for a single level within the time.



Ngā ara reo me ētahi horopaki mō te ako i te reo

Language modes and possible contexts for language learning

At each curriculum level, there are suggestions for what students should be achieving in each of six ara:

- whakarongo – listening



Kei tēnei tohu ka kitea ngā io-rongo hei kawē i ngā oro mai i ngā taringa ki te roro.

This symbol represents the ear. The three thin lines in the design represent the auditory nerve, which carries sound from the ear to the brain.

- pānui – reading



He pikitia tēnei o ngā whārangī pukapuka.

This symbol represents the pages in a book.

- mātakitaki – viewing



Kei tēnei tohu ko te pouaka whakaata.

This symbol represents the screen of a computer monitor or television set.

- kōrero – speaking



Kei tēnei tohu ko te moko kauae e whakaatu ana.

This symbol derives from the moko kauae, the traditional tattoo on the chin. It is used to represent the speaking language mode.

- tuhituhi – writing



Kei tēnei tohu ngā taputapu tārai kōrero i whakamahia e ngā mātua tīpuna hei hanga kōrero i ngā whakairo, i ngā tukutuku me ngā kōwhaiwhai o te mara.

This symbol represents a pen. It derives from the designs used in Māori visual arts like carvings, lattice panels, and scroll rafter paintings.

- whakaatu – presenting



Kei tēnei tohu ka whakatuhia te tihi o tētahi maunga hei atamira mō te whakaatu.

This symbol represents the peak of a mountain as a stage to present from.

At each level, there are also possible contexts for introducing, practising, and revising language in meaningful situations. These include:

- sociocultural themes, for example, manaakitanga (hospitality);
- topics, for example, routines and procedures on the marae;
- text types, for example, waiata Māori.

Language associated with the achievement objectives can be introduced in the context of relevant sociocultural themes, topics, and text types. For example, language associated with achievement objective 3.1 (“communicate, including comparing and contrasting, about habits, routines, and customs”) could be introduced in the context of a short dialogue in which two speakers associated with different marae compare ways of extending hospitality to guests at their own marae. The short dialogue would include familiar language along with at least one clear example from each speaker of how habits or routines can be expressed in te reo Māori. That example (or a series of examples) could then provide the basis for teaching this particular aspect of te reo Māori. In this way, the teaching of the language would take place in a relevant cultural context.

Note

In the context of these curriculum guidelines, tikanga refers to aspects of the society and culture of Māori communities. Ngā tikanga vary in complexity and should be introduced and learned gradually. Some aspects of tikanga are not suitable for introducing in the context of the classroom. The sociocultural themes suggested here are deemed appropriate for students in years 1–13.

The **sociocultural themes** included in these curriculum guidelines provide possible tikanga Māori content. Although the themes suggested at each level have been selected with that level’s achievement objectives in mind, they can also be introduced effectively at other levels. The possible sociocultural themes, such as whanaungatanga (relationships) and manaakitanga (hospitality), are intended to be neither exhaustive nor exclusive. The sociocultural content at each level should be relevant to students’ lives and yet varied enough to retain their interest.

The **topics** suggested at each curriculum level, such as whānau relationships and tangihanga (funerals), have also been selected with the achievement objectives for that level in mind. Teachers are encouraged to integrate some of these topics with others of their own choice or decide to reassign topics to a different level.

At each curriculum level, different **text types** are also suggested. They have been selected for their relevance to the achievement objectives and include Māori-specific text types, for example, mōteatea (traditional Māori songs and chants) and karakia (prayers). Examples of more general written texts are email messages and shopping lists. Spoken texts include announcements and conversations. As with the possible sociocultural themes and topics, these curriculum guidelines present only selected examples of text types because it is expected that teachers will supplement these with others that are relevant for their students.

The following table lists some of the achievement objectives for particular curriculum levels alongside some of the language learning contexts (sociocultural themes, topics, and text types) suggested for that level in order to highlight possible connections.

Examples of relationships between achievement objectives and language learning contexts

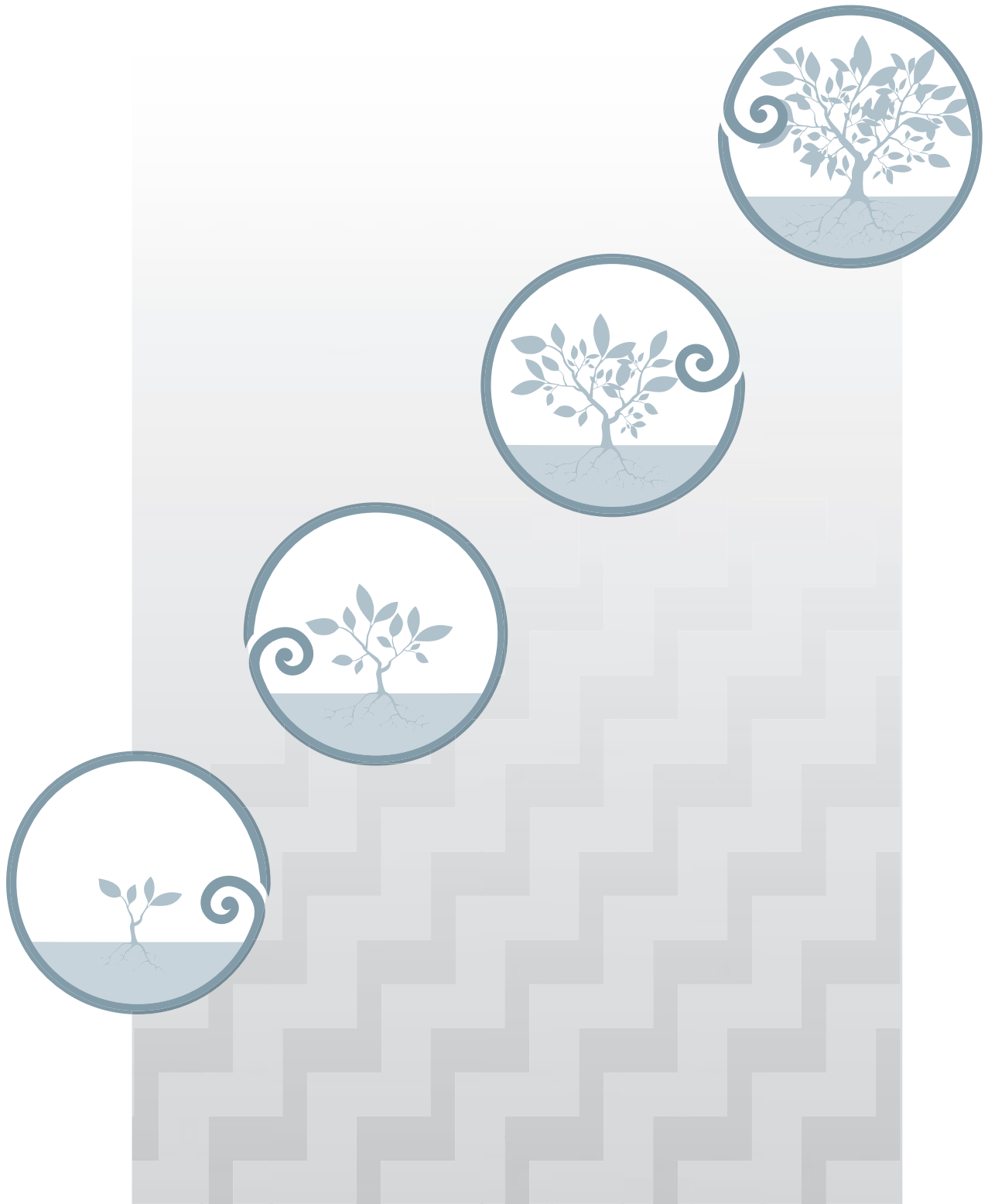
Achievement objective	Possible sociocultural themes	Possible topics	Possible text types
2.4 Communicate about time, weather, and seasons	Te wā (time, seasons, lunar calendar)	Weather and seasons	Simple, short dialogues; simple weather reports
2.3 Communicate about likes and dislikes, giving reasons where appropriate	Te whānau (the family, belonging)	Food preferences	Simple, short dialogues; questionnaires
3.4 Communicate, including comparing and contrasting, about how people travel	Te marae (attending events at the marae)	Modes of transport	Informal and semi-formal conversational exchanges; maps and plans
4.3 Communicate about obligations and responsibilities	Whanaungatanga (relationships); tuakana-teina	Roles and duties at home, in the community, and at school	Informal and semi-formal conversational exchanges; rules and regulations; whakataukī (proverbs); pepeha (iwi-specific sayings)

Teachers select achievement objectives, themes, topics, and text types to develop specific learning outcomes and activities that best fit their students' learning needs. For example, a suitable learning outcome at level 2 might be: "We are learning to talk about weather, asking and saying what the weather is like in different places." A suitable learning activity might be for the students to role-play a telephone call with a friend in a different part of New Zealand. The success criteria for this learning outcome might be: "I'll know I've achieved this learning outcome when I can:

- ask what the weather is like where my friend is;
- say what the weather is like where I am;
- draw symbols to indicate the weather on simple pictures of the two different places;
- label the pictures by writing a simple statement comparing the weather in the two places."

See also the section on monitoring achievement (on page 68 below).

As students progress through the curriculum levels, they will increase their competence in skills relating to all the areas, both receptive skills (listening, reading, and viewing) and productive skills (speaking, writing, and presenting). At level 1, for example, students are encouraged to “write simple, familiar words, phrases, and sentences using the conventions of written language ...”, whereas at level 3 they are expected to “use resources (for example, dictionaries and glossaries) to experiment with some new language in writing ...”.



He arotahinga reo

Possible language focus and vocabulary

Students learn new language most effectively within purposeful contexts, and so these curriculum guidelines do not provide suggestions for language structures and vocabulary. Students' knowledge of language structures and vocabulary will develop as they discover the need for new language knowledge in new situations. There is also support on TKI, which provides examples of sentence structures and other information.

Ngā akoranga me ōna ngohe aromatawai

Possible learning and assessment activities

Possible learning and assessment activities, and ways that teachers and students can monitor progress, are listed on pages 56–72. Teachers can select learning and assessment activities that relate to the achievement objectives and to the skills described for each of the ara reo (listening, speaking, viewing, reading, writing, presenting) at each level. The suggested activities also relate to the possible language learning contexts for introducing and revising new language at each curriculum level.

Primary school teachers may decide to include learning of te reo with other learning areas in a topic study. Secondary school teachers of te reo could talk to their colleagues about how they might be able to contribute to one another's programmes.

The information and resources available from the Te Reo Māori in Schools Community on TKI are intended as supports for teachers. They include suggestions for language structures and vocabulary appropriate to the achievement objectives and suggested themes and topics.

Teachers can also select from and adapt the more extended descriptions of possible teaching and learning activities provided on the CD-ROM that accompanies these curriculum guidelines, *He Reo Kōmanawa*. These activities are linked to digital images from Digistore. They provide examples of the kinds of rich learning experiences that students might engage with at each of the curriculum levels.





Taumata 1–8: *Te Aho Arataki Marau mō te Ako i Te Reo Māori*

Levels 1–8: *Curriculum Guidelines for Teaching and Learning Te Reo Māori*

Te Whakatōtanga

Levels 1 and 2:

Beginning to use te reo Māori

Te tohu tauākī

Proficiency target statement






By the end of level 2, students can understand te reo Māori that contains well-rehearsed sentence patterns and familiar vocabulary and can interact in predictable exchanges. They can read and write straightforward versions of what they have learned to say. They are aware of and understand some of the typical cultural conventions that operate in interpersonal communication. Students are developing an awareness of the processes involved in learning te reo Māori.



Taumata 1 Level 1

Ētahi Horopaki mō te Ako i te Reo Possible Language Learning Contexts	Ngā Whāinga Paetae Achievement Objectives	Ngā Ara Reo Language Modes
<p>Possible sociocultural themes</p> <p>Te whānau (the family, belonging) Kāinga noho (home) Tūpuna (grandparents, ancestors, hapū, iwi) Whanaungatanga (kinship, relationships, connections) Ngā mihi (informal and formal introductions) Ako (learning together) Te wā (time, seasons, lunar calendar)</p> <hr/> <p>Possible topics</p> <p>Whānau, hapū, iwi My home My classroom My school Origin, identity, location</p> <hr/> <p>Possible text types</p> <p>Kīwaha (idioms) Pepeha (iwi-specific sayings) Waiata Māori (Māori songs) Whakataukī (proverbs) Captions for pictures and photographs Simple, short dialogues Greeting and leave-taking routines Class timetables</p>	<p>Students should be able to:</p> <ol style="list-style-type: none"> 1.1 greet, farewell, and acknowledge people and respond to greetings and acknowledgments; 1.2 introduce themselves and others and respond to introductions; 1.3 communicate about number, using days of the week, months, and dates; 1.4 communicate about personal information, such as name, parents' and grandparents' names, iwi, hapū, mountain, and river, or home town and place of family origin; 1.5 communicate about location; 1.6 understand and use simple politeness conventions (for example, ways of acknowledging people, expressing regret, and complimenting people); 1.7 use and respond to simple classroom language (including asking for the word to express something in te reo Māori). 	<p>Whakarongo – Listening </p> <p>By the end of level 1, students can:</p> <ul style="list-style-type: none"> • identify the sounds of letters of the Māori alphabet (arapū), letter combinations, intonation, and stress patterns; • recognise and understand simple, familiar spoken words, phrases, and sentences. <hr/> <p>Pānui – Reading </p> <p>By the end of level 1, students can:</p> <ul style="list-style-type: none"> • identify letters of the Māori alphabet (arapū), letter combinations, basic written language conventions, and simple punctuation; • recognise and understand simple, familiar written words, phrases, and sentences. <hr/> <p>Mātakitaki – Viewing </p> <p>By the end of level 1, students can:</p> <ul style="list-style-type: none"> • recognise the communicative significance of particular facial expressions and other body language; • interpret meanings that are conveyed in combinations of words and images or symbols. <hr/> <p>Kōrero – Speaking </p> <p>By the end of level 1, students can:</p> <ul style="list-style-type: none"> • imitate the pronunciation, intonation, stress, and rhythm of Māori words, phrases, and sentences; • respond appropriately to simple, familiar instructions and simple questions; • ask simple questions; • initiate spoken encounters in te reo Māori, using simple greetings, questions, and statements. <hr/> <p>Tuhituhi – Writing </p> <p>By the end of level 1, students can:</p> <ul style="list-style-type: none"> • write letters and numbers; • write vowels with macrons; • reproduce letter combinations and punctuation for Māori words, phrases, and sentences in familiar contexts; • write simple, familiar words, phrases, and sentences using the conventions of written language, such as appropriate spelling and punctuation.
		
		<p>Whakaatu – Presenting </p> <p>By the end of level 1, students can:</p> <ul style="list-style-type: none"> • use appropriate facial expressions, body language, and images to convey messages (with and without accompanying verbal language); • use selected features of visual language to add meaning to simple written or oral text.

Taumata 2 Level 2

<p>Ētahi Horopaki mō te Ako i te Reo Possible Language Learning Contexts</p>	<p>Ngā Whāinga Paetae Achievement Objectives</p>	<p>Ngā Ara Reo Language Modes</p>
<p>Possible sociocultural themes Te whānau (the family, belonging) Tuakana-teina (roles and responsibilities, reciprocity) Whanaungatanga (kinship, relationships, connections) Te marae (the marae) Tūrangawaewae (my place to stand) Ako (learning together) Te wā (time, seasons, lunar calendar)</p> <hr/> <p>Possible topics The marae: its people and places Whānau relationships (my family) My school Weather and seasons Food preferences</p> <hr/> <p>Possible text types Kīwaha (idioms) Pepeha (iwi-specific sayings) Waiata Māori (Māori songs) Whakapapa (genealogy – students could use simple family tree charts) Whakataukī (proverbs) Simple written forms Informal personal notes Photograph albums with captions Posters Questionnaires Simple email messages Simple, short dialogues Simple weather reports</p>	<p>Students should be able to:</p> <p>2.1 communicate about relationships between people;</p> <p>2.2 communicate about possessions;</p> <p>2.3 communicate about likes and dislikes, giving reasons where appropriate;</p> <p>2.4 communicate about time, weather, and seasons;</p> <p>2.5 communicate about physical characteristics, personality, and feelings.</p> <div data-bbox="581 1673 920 2010" style="text-align: center;"> </div>	<p>Whakarongo – Listening  By the end of level 2, students can:</p> <ul style="list-style-type: none"> identify the sounds of letters of the Māori alphabet, letter combinations, intonation, and stress patterns; recognise and understand familiar spoken words even in some unfamiliar contexts; understand a range of short oral texts containing familiar phrases and sentences; get the gist of slightly more complex or less familiar reo Māori phrases and sentences. <hr/> <p>Pānui – Reading  By the end of level 2, students can:</p> <ul style="list-style-type: none"> identify letters of the Māori alphabet, letter combinations, and simple punctuation; recognise and understand simple, familiar written words, phrases, and sentences; understand short written texts consisting of familiar reo Māori words, phrases, and sentences; get the gist of slightly more complex or less familiar reo Māori phrases and sentences. <hr/> <p>Mātakitaki – Viewing  By the end of level 2, students can:</p> <ul style="list-style-type: none"> respond appropriately to meanings conveyed through selected visual texts; understand and respond to combinations of visual and verbal language in selected texts. <hr/> <p>Kōrero – Speaking  By the end of level 2, students can:</p> <ul style="list-style-type: none"> begin to use pronunciation, intonation, stress, and rhythm for emphasis and to clarify meaning; respond appropriately to simple, familiar instructions and simple questions; ask simple questions and give simple information; initiate simple conversations in te reo Māori. <hr/> <p>Tuhituhi – Writing  By the end of level 2, students can:</p> <ul style="list-style-type: none"> write simple, familiar words, phrases, and sentences using spelling and punctuation conventions; write simple messages in te reo Māori; write a series of sentences in te reo Māori describing the appearance or characteristics of something. <hr/> <p>Whakaatu – Presenting  By the end of level 2, students can:</p> <ul style="list-style-type: none"> produce visual texts to present information and/or ideas; combine visual and verbal language to present information and/or ideas.



Te Tupuranga

Levels 3 and 4:

Developing communication skills in te reo Māori


Te tohu tauākī

Proficiency target statement

By the end of level 4, students can cope with a variety of routine situations when talking to speakers of te reo Māori. They can use familiar language with some flexibility and pick up some new language from its context. They can read and write simple notes and short letters and fill out simple forms. They can use and respond to language, including directions and requests, that is likely to occur in familiar Māori settings. They are becoming more confident in using a range of language learning strategies.



Taumata 3 Level 3

<p>Ētahi Horopaki mō te Ako i te Reo Possible Language Learning Contexts</p>	<p>Ngā Whāinga Paetae Achievement Objectives</p>	<p>Ngā Ara Reo Language Modes</p>
<p>Possible sociocultural themes Te marae (the marae) Te whare tupuna/te wharehenui (ancestral house/meeting hall) Te wharekai (the dining hall) Manaakitanga (extending hospitality, honouring others, empathy) Pōwhiri (routines and procedures associated with a formal welcome) Tohu (directions, symbols, signs)</p> <hr/> <p>Possible topics The marae: routines and procedures Modes of transport Sport and leisure gatherings Planning leisure-time events</p> <hr/> <p>Possible text types Karakia (prayers) Kīwaha (idioms) Kōrero pūrakau Pepeha (iwi-specific sayings) Waiata Māori (Māori songs) Whakataukī (proverbs) Informal and semi-formal conversational exchanges Maps and plans Posters, pamphlets, flyers Simple email and text messages Simple personal letters Class timetables Personal diaries</p>	<p>Students should be able to:</p> <p>3.1 communicate, including comparing and contrasting, about habits, routines, and customs;</p> <p>3.2 communicate about events and where they take place;</p> <p>3.3 give and follow directions;</p> <p>3.4 communicate, including comparing and contrasting, about how people travel;</p> <p>3.5 communicate about immediate past activities.</p>	<p>Whakarongo – Listening By the end of level 3, students can:</p> <ul style="list-style-type: none"> understand specific detail and overall meaning in familiar contexts and in some unfamiliar contexts; understand a range of short oral texts consisting mainly of familiar language; get the gist of short oral texts that contain some unfamiliar language. <hr/> <p>Pānuī – Reading By the end of level 3, students can:</p> <ul style="list-style-type: none"> understand specific detail and overall meaning in a range of short written texts consisting mainly of familiar language; get the gist of short written texts that contain some unfamiliar language. <hr/> <p>Mātakitaki – Viewing By the end of level 3, students can:</p> <ul style="list-style-type: none"> identify and respond to some visual and verbal features of texts and the ways these features interact for particular purposes; understand and respond to a range of features in selected visual texts. <hr/> <p>Kōrero – Speaking By the end of level 3, students can:</p> <ul style="list-style-type: none"> initiate and sustain short conversations; give short prepared talks on familiar topics; use generally appropriate pronunciation, stress, rhythm, and intonation; express simple, original ideas; describe familiar events, people, and things. <hr/> <p>Tuhituhi – Writing By the end of level 3, students can:</p> <ul style="list-style-type: none"> use resources (for example, dictionaries and glossaries) to experiment with some new language in writing and to check spelling; prepare and write short texts on familiar topics; write simple personal letters and emails; use appropriate writing conventions.
		<p>Whakaatu – Presenting By the end of level 3, students can:</p> <ul style="list-style-type: none"> present texts in which visual and verbal features interact to produce particular meanings and effects; present or perform a kōrero pūrakau, whakataukī, pepeha, or waiata, making effective use of visual language features.

Taumata 4 Level 4

<p>Ētahi Horopaki mō te Ako i te Reo Possible Language Learning Contexts</p>	<p>Ngā Whāinga Paetae Achievement Objectives</p>	<p>Ngā Ara Reo Language Modes</p>
<p>Possible sociocultural themes Whanaungatanga (kinship, relationships, connections) Manaakitanga (extending hospitality, honouring others, empathy) Tuakana-teina (roles and responsibilities, reciprocity) Te wā (time, seasons, lunar calendar) Tau utuutu (payment, maintaining balance) Taha tinana, taha hinengaro, taha wairua (qualities of a person, well-being, balance)</p> <hr/> <p>Possible topics Planning and shopping for a hui Roles and duties at home, in the community, and at school Planning a visit away from home Telling the time</p> <hr/> <p>Possible text types Karakia (prayers) Kīwaha (idioms) Pepeha (iwi-specific sayings) Waiata Māori (Māori songs) Whakataukī (proverbs) Information brochures and pamphlets Announcements Informal and semi-formal conversational exchanges Informal notes and letters to family Menus Notes, cards, and letters of invitation, acceptance, and refusal Posters Rules and regulations Shopping lists Simple advertisements Simple web pages Email and text messages</p>	<p>Students should be able to:</p> <p>4.1 request, offer, accept, and decline things, invitations, and suggestions;</p> <p>4.2 communicate about plans for the immediate future;</p> <p>4.3 communicate about obligations and responsibilities;</p> <p>4.4 give and seek permission or agreement;</p> <p>4.5 communicate about the quality, quantity, and cost of things.</p>	<p>Whakarongo – Listening By the end of level 4, students can:</p> <ul style="list-style-type: none"> • make use of context and familiar language to work out meaning and relationships between things, events, and ideas; • understand specific details in contexts that may contain some unfamiliar language. <p>Pānui – Reading By the end of level 4, students can:</p> <ul style="list-style-type: none"> • understand a range of short written texts that consist mainly of familiar language; • understand overall meaning and specific detail in contexts that may contain some unfamiliar language; • guess the meanings of unfamiliar words and phrases used in familiar contexts. <p>Mātakitaki – Viewing By the end of level 4, students can:</p> <ul style="list-style-type: none"> • identify particular features of visual language and understand their significance in communicating information and ideas to specific audiences; • understand and respond to combinations of visual and verbal language and their significance in communicating information and ideas to specific audiences. <p>Kōrero – Speaking By the end of level 4, students can:</p> <ul style="list-style-type: none"> • engage in short personal conversations; • make plans with friends, face to face and by telephone; • initiate and sustain short conversations that involve polite social interactions (such as declining invitations); • give short prepared talks on familiar topics; • use generally appropriate pronunciation, stress, rhythm, and intonation. <p>Tuhituhi – Writing By the end of level 4, students can:</p> <ul style="list-style-type: none"> • use resources (for example, dictionaries and glossaries) to experiment with new language and to review writing for accuracy; • write short texts on familiar topics; • plan longer written texts and write parts of these; • use appropriate writing conventions; • send text and email messages. <p>Whakaatu – Presenting By the end of level 4, students can:</p> <ul style="list-style-type: none"> • communicate information, ideas, or narrative through texts in which visual and verbal features interact to produce particular meaning and effects; • present or perform traditional or modern cultural items in selected settings.





Te Puāwaitanga

Levels 5 and 6:

Achieving social competence in te reo Māori

Te tohu tauākī

Proficiency target statement

By the end of level 6, students can converse with te reo Māori speakers in familiar social situations and cope with some less familiar ones. They can use basic Māori language patterns spontaneously. They show a willingness to experiment with new language and to read independently. They can write short passages, personal letters, and simple formal letters in te reo Māori. Students are increasingly confident in using a range of strategies for learning te reo Māori and for communicating with others in predominantly Māori social contexts.




Taumata 5 Level 5

Ētahi Horopaki mō te Ako i te Reo Possible Language Learning Contexts	Ngā Whāinga Paetae Achievement Objectives	Ngā Ara Reo Language Modes
<p>Possible sociocultural themes</p> <p>Taiao (the natural world) Whakapapa (lines of descent, connections, history) Hapū (extended family) Ahi kā (home fires, preserving one's connection to the land, conservation) Tikanga me kawa (protocols and procedures) Tangata whenua (indigenous people, people with a bond to the land) Te tika me te ngākau pono (integrity, honour) Taha tinana, taha hinengaro, taha wairua (qualities of a person, well-being, balance)</p> <hr/> <p>Possible topics</p> <p>Fishing and food gathering Preparing and presenting food Recounting sport, leisure, and cultural activities Recounting activities with family, friends, and community</p> <hr/> <p>Possible text types</p> <p>Karakia (prayers) Kīwaha (idioms) Pepeha (iwi-specific sayings) Waiata Māori (Māori songs) Whakataukī (proverbs) Brochures Plans for models and structures Conversational exchanges Letters Maps (including weather maps) Questionnaires Reports School timetables Simple interviews Simple speeches Web pages</p>	<p>Students should be able to:</p> <p>5.1 communicate about past activities and events;</p> <p>5.2 communicate about present and past states, feelings, and opinions;</p> <p>5.3 communicate about past habits and routines;</p> <p>5.4 describe, compare, and contrast people, places, and things.</p>	<p>Whakarongo – Listening </p> <p>By the end of level 5, students can:</p> <ul style="list-style-type: none"> • make use of context and familiar language to work out meaning and relationships between things, events, and ideas; • understand specific details in contexts that may contain some unfamiliar language; • distinguish between past and present actions and states. <hr/> <p>Pānui – Reading </p> <p>By the end of level 5, students can:</p> <ul style="list-style-type: none"> • make use of context and familiar language to work out the relationships between things, events, and ideas; • understand specific details in contexts that may contain some unfamiliar language; • distinguish between past and present actions and states. <hr/> <p>Mātakitaki – Viewing </p> <p>By the end of level 5, students can:</p> <ul style="list-style-type: none"> • understand and respond to information and ideas encountered in a variety of visual texts; • identify particular features of visual language and understand their significance in communicating information to a specific audience for a specific purpose, when used on their own and also in combinations with verbal language. <hr/> <p>Kōrero – Speaking </p> <p>By the end of level 5, students can:</p> <ul style="list-style-type: none"> • initiate and sustain short conversations; • give short talks on familiar topics in a range of contexts, past and present; • discuss topics of mutual interest; • use appropriate pronunciation, stress, rhythm, and intonation. <hr/> <p>Tuhituhi – Writing </p> <p>By the end of level 5, students can:</p> <ul style="list-style-type: none"> • use resources such as dictionaries and glossaries to experiment with new language and review writing for accuracy; • write information on familiar topics in a range of contexts, past and present; • use appropriate writing conventions; • write a range of text types for a range of purposes and audiences. <hr/> <p>Whakaatu – Presenting </p> <p>By the end of level 5, students can:</p> <ul style="list-style-type: none"> • communicate information, ideas, or narrative through texts in which visual and verbal features interact to produce particular meanings and effects; • present or perform a variety of visual texts for a range of purposes and audiences.



Taumata 6 Level 6

Ētahi Horopaki mō te Ako i te Reo Possible Language Learning Contexts	Ngā Whāinga Paetae Achievement Objectives	Ngā Ara Reo Language Modes
<p>Possible sociocultural themes Tapu me noa (respect, observance, contrasting states – sacred and non-sacred) Tohu (directions, signs, symbols) Whare wānanga (houses of higher learning) Tangata whenua (indigenous people, people with a bond to the land) Tikanga me kawa (protocols and procedures) Karanga (the art of karanga) Whaikōrero (the art of oratory) Poroporaki (taking one's leave) Ngā toi (the creative arts)</p> <hr/> <p>Possible topics Tangihanga (funerals) Famous Māori people Māori creative arts Entertainment (for example, television, music, movies, and community events) Health and well-being</p> <hr/> <p>Possible text types Karakia (prayers) Karanga (welcome call) Kīwaha (idioms) Pepeha (iwi-specific sayings) Waiata Māori (Māori songs) Whaikōrero (oration/speeches) Whakataukī (proverbs) Conversational exchanges Maps Letters, telephone calls, email Advertising posters Questionnaires Radio and television programmes Reports Extended stories and essays Simple interviews Simple speeches Graphs and tables Web pages</p>	<p>Students should be able to:</p> <p>6.1 give and follow instructions;</p> <p>6.2 communicate about problems and solutions;</p> <p>6.3 communicate about immediate plans, hopes, wishes, and intentions;</p> <p>6.4 communicate in formal situations.</p>	<p>Whakarongo – Listening  By the end of level 6, students can:</p> <ul style="list-style-type: none"> • make use of context and familiar language to understand instructions and information in formal and informal contexts; • understand specific details in contexts that may contain some unfamiliar language; • distinguish between past and present actions and states. <hr/> <p>Pānui – Reading  By the end of level 6, students can:</p> <ul style="list-style-type: none"> • make use of context and familiar language to understand written instructions and information in formal and informal contexts; • understand specific details in contexts that may contain some unfamiliar language; • distinguish between past and present actions and states. <hr/> <p>Mātakitaki – Viewing  By the end of level 6, students can:</p> <ul style="list-style-type: none"> • understand and respond to various meanings, ideas, and effects in visual texts for different purposes and audiences; • use appropriate terminology to describe ways that visual and verbal language interact for specific effects and purposes. <hr/> <p>Kōrero – Speaking  By the end of level 6, students can:</p> <ul style="list-style-type: none"> • initiate and sustain more extended conversations in both formal and informal contexts; • discuss tasks in pairs or groups, for example, when sharing peer feedback on writing; • give short talks in familiar contexts on familiar topics that relate to the past and present; • use appropriate pronunciation, stress, rhythm, and intonation. <hr/> <p>Tuhituhi – Writing  By the end of level 6, students can:</p> <ul style="list-style-type: none"> • use resources such as dictionaries and glossaries to experiment with new language and to review writing for accuracy; • write information on familiar topics, referring to past, present, and future time; • write a range of text types and more extended texts (for example, formal letters, personal letters, blogs, longer essays, descriptions, and narratives); • use a range of written planning tools, such as graphic organisers and mind maps; • use appropriate writing conventions. <hr/> <p>Whakaatu – Presenting  By the end of level 6, students can:</p> <ul style="list-style-type: none"> • use visual language alone to communicate with different audiences for different purposes; • use combinations of visual and verbal language to communicate with different audiences for different purposes.





Te Pakaritanga

Levels 7 and 8:

Achieving personal independence in te reo Māori

Te tohu tauākī

Proficiency target statement






By the end of level 8, students can take part in general conversation with speakers of te reo Māori, understand most of what is said, and contribute relevant comments. They can explain and discuss many of their own ideas and opinions and may use te reo Māori creatively. They can read a variety of authentic te reo Māori materials and write expressively for a range of purposes. Students use a range of strategies to help them learn te reo Māori effectively, and they demonstrate a high level of fluency for a learner of te reo Māori as a second language.



Taumata 7 Level 7

Ētahi Horopaki mō te Ako i te Reo Possible Language Learning Contexts	Ngā Whāinga Paetae Achievement Objectives	Ngā Ara Reo Language Modes
<p>Possible sociocultural themes</p> <p>Ahi kā (home fires, preserving one's connection to the land, conservation)</p> <p>Taiao (the natural world)</p> <p>Ngā kōrero tuku iho (transmitting knowledge, spoken histories, the art of storytelling)</p> <p>Tū whakaiti, tū whakahī (humility and dignity)</p> <hr/> <p>Possible topics</p> <p>The land wars</p> <p>The status of te reo Māori</p> <p>Te Taura Whiri i te Reo Māori (the Māori Language Commission)</p> <p>Urbanisation, assimilation, and resistance</p> <p>Global travel and exploration</p> <p>Social work, community service, and teaching</p> <p>The tourism industry</p> <p>Working and finding work</p> <hr/> <p>Possible text types</p> <p>Karakia (prayers)</p> <p>Kīwaha (idioms)</p> <p>Pepeha (iwi-specific sayings)</p> <p>Waiata Māori (Māori songs)</p> <p>Whakataukī (proverbs)</p> <p>Comics and cartoons</p> <p>News items</p> <p>Poems</p> <p>Computer-assisted presentations</p> <p>Conversational exchanges</p> <p>Electronic communications</p> <p>Websites</p> <p>Instruction sheets</p> <p>Programmes for shows and exhibitions</p> <p>Formal and informal letters</p> <p>Graphs and tables</p> <p>Recipes</p> <p>Short stories</p> <p>Talks</p> <p>Telephone calls and answerphone messages</p> <p>Classified advertisements</p> <p>Television and radio programmes</p> <p>Text messages</p> <p>Curriculum vitae</p> <p>Video presentations</p>	<p>Students should be able to:</p> <p>7.1 communicate about future plans;</p> <p>7.2 offer and respond to advice, warnings, and suggestions;</p> <p>7.3 express and respond to approval and disapproval, agreement and disagreement;</p> <p>7.4 offer and respond to information and opinions, giving reasons;</p> <p>7.5 read about and recount actual or imagined events in the past.</p> <div data-bbox="520 1661 868 2022" style="text-align: center;"> </div>	<p>Whakarongo – Listening </p> <p>By the end of level 7, students can:</p> <ul style="list-style-type: none"> understand much of what other speakers of te reo Māori say about a range of topics across a range of spoken text types, formal and informal; distinguish between facts and opinions and recognise intentions to persuade and influence. <hr/> <p>Pānui – Reading </p> <p>By the end of level 7, students can:</p> <ul style="list-style-type: none"> understand much of what is written in te reo Māori about a range of topics across a range of written text types intended for different purposes and audiences; distinguish between facts and opinions and recognise intentions to persuade and influence. <hr/> <p>Mātakitaki – Viewing </p> <p>By the end of level 7, students can:</p> <ul style="list-style-type: none"> understand and respond to visual texts that have been created for a range of purposes and audiences; describe how visual and verbal features are combined for different purposes and audiences. <hr/> <p>Kōrero – Speaking </p> <p>By the end of level 7, students can:</p> <ul style="list-style-type: none"> use te reo Māori to entertain and persuade as well as to inform; initiate and sustain conversations in te reo Māori; give talks on a range of topics in a range of contexts; use appropriate pronunciation, intonation, rhythm, and stress. <hr/> <p>Tuhituhi – Writing </p> <p>By the end of level 7, students can:</p> <ul style="list-style-type: none"> use resources such as dictionaries and glossaries to experiment with new language and to review writing for accuracy; write in te reo Māori about a range of topics, using words and expressions that are appropriate for the purpose and intended audience; begin to use language to entertain and persuade as well as to inform. <hr/> <p>Whakaatu – Presenting </p> <p>By the end of level 7, students can:</p> <ul style="list-style-type: none"> use visual language effects in a range of texts for different audiences and purposes; combine features of visual and verbal language in a range of texts for different audiences and purposes; create new visual texts to express their own information and ideas.

Taumata 8 Level 8

Ētahi Horopaki mō te Ako i te Reo Possible Language Learning Contexts	Ngā Whāinga Paetae Achievement Objectives	Ngā Ara Reo Language Modes
<p>Possible sociocultural themes Ngā kōrero tuku iho (transmitting knowledge, spoken histories, the art of storytelling) Whaikōrero (the art of oratory) Tau utuutu, pāeke (delivering and responding to speeches) Ihi, wehi (qualities seen and felt that evoke emotion) Ngā toi (the creative arts) Rangatiratanga (the qualities of leadership, authority) Mana (authority, integrity)</p> <hr/> <p>Possible topics Bastion Point Land marches Māori media The representation of Māori in the media The foreshore and seabed situation The Waitangi Tribunal and Treaty settlements Environmental issues Natural resources Significant events, past and present Significant people, past and present Social cohesion and social justice in Aotearoa</p> <hr/> <p>Possible text types Karakia (prayers) Kīwaha (idioms) Mōteatea (traditional Māori songs and chants) Pepeha (iwi-specific sayings) Whakataukī (proverbs) Classified advertisements Comics, graphic novels, cartoons Computer-assisted presentations Debates Dramatic texts Films and video presentations Formal and informal letters Formal and informal conversational exchanges Graphs and tables Magazines and newspapers Novels Poems Promotional and advertising material (for example, videos, CDs, book covers, posters) Questionnaires Reports Short stories Songs Talks Television, film, theatre, book, and exhibition reviews Television and radio programmes</p>	<p>Students should be able to:</p> <p>8.1 communicate about certainty and uncertainty, possibility and probability;</p> <p>8.2 develop an argument or point of view, with reasons;</p> <p>8.3 recount a series of events to inform, persuade, or entertain;</p> <p>8.4 communicate the same information in different ways for different audiences;</p> <p>8.5 respond to selected and adapted texts in te reo Māori that are about te reo and tikanga Māori (for example, texts from recorded speeches, literature, film, newspapers, magazines, television, video, DVD, and radio).</p> <div data-bbox="624 1661 972 2022" style="text-align: center;"> </div>	<p>Whakarongo – Listening  By the end of level 8, students can:</p> <ul style="list-style-type: none"> understand much of what other speakers of te reo Māori say about a range of topics; distinguish between facts, opinions, and hypotheses and recognise intentions to persuade and influence in different contexts. <hr/> <p>Pānui – Reading  By the end of level 8, students can:</p> <ul style="list-style-type: none"> understand much of what is written by other users of te reo Māori about a range of topics; distinguish between facts, opinions, and hypotheses and recognise intentions to persuade and influence in different contexts. <hr/> <p>Mātakitaki – Viewing  By the end of level 8, students can:</p> <ul style="list-style-type: none"> understand the ways in which artists, speakers, and writers combine visual and verbal features to present ideas and information to achieve particular effects for a range of purposes and audiences; understand and respond to visual features used to present information and ideas for particular effects for a range of purposes and audiences. <hr/> <p>Kōrero – Speaking  By the end of level 8, students can:</p> <ul style="list-style-type: none"> initiate and sustain conversations; give talks on a range of topics in a wide range of contexts; produce a wide range of spoken text types, formal and informal; adapt spoken texts to suit different audiences and purposes; use te reo Māori to entertain and to persuade as well as to inform. <hr/> <p>Tuhituhi – Writing  By the end of level 8, students can:</p> <ul style="list-style-type: none"> use resources such as dictionaries and glossaries to experiment with new language and to review writing for accuracy; write about a range of topics across a wide range of text types, selecting words and expressions that are appropriate for the purpose and intended audience; adapt written texts to suit different audiences and purposes; use te reo Māori to entertain and to persuade as well as to inform. <hr/> <p>Whakaatu – Presenting  By the end of level 8, students can:</p> <ul style="list-style-type: none"> combine visual and verbal features to present ideas and information to achieve particular effects for a range of purposes and audiences; use visual language in a range of text types for different audiences, purposes, and effects; create new visual texts to express their own information and ideas.

Ngā akoranga me ōna ngohe aromatawai

Possible learning and assessment activities

The learning and assessment activities below are listed beside the relevant achievement objectives. For suggestions about how teachers can monitor students' progress and how students can monitor their own progress, go to pages 68–72 below.

Taumata 1

Level 1

Achievement objectives	Possible learning and assessment activities
<p>1.1 Greet, farewell, and acknowledge people and respond to greetings and acknowledgments</p> <p>1.2 Introduce themselves and others and respond to introductions</p>	<p>Students could be learning through:</p> <ul style="list-style-type: none"> observing greetings, introductions, and leave-taking (for example, on DVD or videotape) in different contexts and taking turns to role-play; filling in gaps in a familiar oral or written dialogue to complete the message; cutting up a dialogue into two segments (one for the first speaker and one for the second speaker) and, in pairs, each saying their part of the dialogue so that it is reconstructed; cutting up a dialogue into individual lines or phrases, jumbling them up, and reconstructing the dialogue from the pieces; singing waiata about greetings and responses to greetings; filling in labels on pictures to indicate appropriate greetings (for example, Tēnā kōrua); playing a pronunciation-based board game involving picking up cards on which sentences are written and then saying these sentences as naturally as possible; reciting pepeha and identifying the iwi and/or hapū they are associated with; introducing a visitor from the local iwi to the class, using te reo and tikanga Māori.
<p>1.3 Communicate about number, using days of the week, months, and dates</p>	<p>Students could be learning through:</p> <ul style="list-style-type: none"> playing number games involving adding, subtracting, and/or number patterning; singing simple number songs and songs about days and months; playing games such as bingo; making calendars.
<p>1.4 Communicate about personal information, such as name, parents' and grandparents' names, iwi, hapū, mountain, and river, or home town and place of family origin</p>	<p>Students could be learning through:</p> <ul style="list-style-type: none"> simple role-playing; interviewing a partner and then introducing them to a group; creating a form (for example, an ID card) with spaces for personal information details; conducting surveys. For example, the students could ask one another about their age and other personal details and fill these details in on computer-generated forms. They could ask and answer questions using completed forms, with one student role-playing the person named on the form.
<p>1.5 Communicate about location</p>	<p>Students could be learning through:</p> <ul style="list-style-type: none"> locating things according to the teacher's directions; playing location games, such as identifying the location of assorted classroom objects in various places around the room; ticking vocabulary items on a list or holding up word cards to show that they recognise reo Māori vocabulary spoken by the teacher; filling in the words on picture-based crossword puzzles.

Achievement objectives	Possible learning and assessment activities
1.6 Understand and use simple politeness conventions (for example, ways of acknowledging people, expressing regret, and complimenting people)	<p>Students could be learning through:</p> <ul style="list-style-type: none"> • listening to informal dialogues and identifying when participants are acknowledging people, expressing regret, or complimenting someone; • filling in gaps in a familiar dialogue by providing appropriate expressions; • wishing someone a safe journey or a happy Matariki and making greetings cards for special occasions; • learning and using appropriate kīwaha to praise others, for example, “Tau kē!”
1.7 Use and respond to simple classroom language (including asking for the word to express something in te reo Māori)	<p>Students could be learning through:</p> <ul style="list-style-type: none"> • responding physically to classroom instructions (for example, “Haere mai”); • using the question “He aha te kupu Māori mō ...?” (“What is the Māori word for ...?”) to find out new vocabulary from their environment; • taking responsibility for leading classroom routines (for example, starting waiata or beginning karakia – “Me karakia tātou ...”).



Taumata 2

Level 2

Achievement objectives	Possible learning and assessment activities
2.1 Communicate about relationships between people	<p>Students could be learning through:</p> <ul style="list-style-type: none"> • discussing and/or labelling photographs of whānau; • talking about whakapapa; • asking questions about relationships indicated in classmates' family trees; • completing information-gap activities.
2.2 Communicate about possessions	<p>Students could be learning through:</p> <ul style="list-style-type: none"> • listening to short dialogues in which possessions are identified and then drawing lines on a page to join the names of owners and pictures of their possessions; • asking and answering questions about ownership of things in the classroom, using the a and o categories; • preparing, or helping to prepare, posters where words are associated with pictures of things belonging to a marae community; • guessing the contents of someone's bag (made up specially for the purpose), using only questions that can be answered with āe or kāo.
2.3 Communicate about likes and dislikes, giving reasons where appropriate	<p>Students could be learning through:</p> <ul style="list-style-type: none"> • guessing the likes and dislikes of friends or well-known Māori people; • sending an email to a new email friend, telling that friend what they like and don't like; • observing an artist's work or listening to a piece of music and expressing their likes and dislikes, describing their responses to particular aspects of the work; • interviewing friends about their likes and dislikes, recording the responses on a form, and then giving the friends the forms to check; • role-playing an interview in which a Māori television personality or pop star talks about their likes and dislikes; • listening to, or reading about, the likes and dislikes of various people and then completing a checklist to show who has likes or dislikes in common; • playing adaptations of commercially produced games (using words on one set of cards and pictures on another), where the goal is to collect as many sets as possible; • surveying the class to find out which foods or sports are popular or unpopular with the group. (Class surveys provide useful ways for students to reinforce learning and practise speaking, listening, co-operating, and using numeracy skills.)
2.4 Communicate about time, weather, and seasons	<p>Students could be learning through:</p> <ul style="list-style-type: none"> • role-playing asking and answering questions in appropriate contexts (for example, a parent teaching a child how to tell the time); • creating a simple school timetable; • drawing the hands on clock faces according to what time the teacher says it is or saying, in te reo Māori, the times shown on completed clock faces; • ticking dates on a calendar as the teacher names those days or saying, in te reo Māori, the dates shown on specified calendar locations; • sorting weather conditions into groups relating to different seasons; • labelling pictures of seasons with the appropriate word, for example, raumati (summer); • ticking pictures or words as appropriate in relation to the weather conditions described in a weather report; • following weather descriptions read out by the teacher or a student.

Achievement objectives	Possible learning and assessment activities
2.5 Communicate about physical characteristics, personality, and feelings	<p>Students could be learning through:</p> <ul style="list-style-type: none"> labelling pictures of people and things with the words for different feelings, personal qualities, and characteristics; matching descriptions with what they see in pictures; creating a “wanted” ad on the basis of a description; in pairs, using a computer to write descriptions of well-known people and then moving to the computers used by other pairs to guess who has been described; filling in speech bubbles or crosswords from the clues provided; selecting pictures of people, describing how they look and/or feel, and comparing the descriptions; playing mime games. For example, students could listen to a dialogue involving feelings and then work with partners to act out the dialogue and dramatise the feelings referred to.



Taumata 3

Level 3

Achievement objectives	Possible learning and assessment activities
3.1 Communicate, including comparing and contrasting, about habits, routines, and customs	<p>Students could be learning through:</p> <ul style="list-style-type: none"> • asking and answering questions about the habits or routines of well-known Māori people, in the context of simulated interviews; • asking and answering questions about the school timetables of their friends (for example, "Ka aha koe ā te rua karaka?"—"What are you doing at 2 o'clock?") and filling in computer-generated timetable sheets on the basis of the responses; • interviewing two classmates about their habits or routines (for example, in relation to things they do to take care of Papatūānuku) and writing down the main similarities between the two in order to recommend a class programme of action; • listening to descriptions of, or reading about, the habits and routines of students in different types of school in Aotearoa (or those of well-known people or of friends) and filling in checklists appropriately; • exchanging emails with students in another school telling them about themselves (for example, when they get up in the morning and what sports they play).
3.2 Communicate about events and where they take place	<p>Students could be learning through:</p> <ul style="list-style-type: none"> • arranging an outing with a friend, using the telephone or a written message; • writing letters and emails that include recounts of what various family members or friends are doing in different places at the time of writing; • telling a friend or a group of friends what can be seen through binoculars in different locations; • arranging a visit from another school; • arranging a cultural performance for local kaumātua.
3.3 Give and follow directions	<p>Students could be learning through:</p> <ul style="list-style-type: none"> • tracking a course from A to B on a street map by following directions given verbally or in writing; • finding a rural marae on a map on the basis of verbal directions; • treasure hunting and orienteering; • relaying directions to someone, using a street map.
3.4 Communicate, including comparing and contrasting, about how people travel	<p>Students could be learning through:</p> <ul style="list-style-type: none"> • surveying how members of the class travel to school and comparing, contrasting, and categorising the results; • preparing a poster designed to persuade people not to travel by car at busy times of the day; • giving timetable information (for example, about buses or trains) while others fill in blanks on a timetable and ask questions to clarify and confirm what they hear; • writing a short report of a class trip.
3.5 Communicate about immediate past activities	<p>Students could be learning through:</p> <ul style="list-style-type: none"> • telling a friend or group of friends about an activity they took part in during the previous weekend; • writing a letter or email recounting a recent event, such as a trip to a local mountain or river; • listening to, viewing, or reading a news item in te reo Māori and then explaining what it was about.

Taumata 4

Level 4

Achievement objectives	Possible learning and assessment activities
<p>4.1 Request, offer, accept, and decline things, invitations, and suggestions</p>	<p>Students could be learning through:</p> <ul style="list-style-type: none"> observing and taking part in simulated or actual meal-table dialogues involving requesting, offering, accepting, and declining things; requesting, offering, accepting, and declining things and giving reasons while role-playing situations such as preparing the tables for a hui; identifying invitations and responses in dialogues and then supplying similar invitations and responses where they are omitted in similar dialogues; producing a poster to advertise a forthcoming school event; reading invitations, acceptances, and refusals relating to a social event and then writing their own for a different occasion; suggesting an appropriate koha for a specific occasion and discussing tikanga around koha.
<p>4.2 Communicate about plans for the immediate future</p>	<p>Students could be learning through:</p> <ul style="list-style-type: none"> asking or answering questions about what they will do during an afternoon off school; listening to a family talking about what each member plans to do later in the day or during the weekend and preparing a checklist for each person; listening to two people discussing their immediate plans and recording, on a checklist, what each will or won't do; giving information about the itinerary for a school trip and filling in itinerary sheets while asking questions to clarify and confirm what they hear.
<p>4.3 Communicate about obligations and responsibilities</p>	<p>Students could be learning through:</p> <ul style="list-style-type: none"> making a list of what they are expected to do for their elders, parents, teachers, communities, and friends; asking friends what they are expected to do at home or at their marae, listing these obligations, and then recording a short radio broadcast in which they interview their friends about these expectations; conducting a classroom survey on household tasks and summarising the results as a class; asking a teacher or parent what is expected of them (students) on a planned visit to a local marae.
<p>4.4 Give and seek permission or agreement</p>	<p>Students could be learning through:</p> <ul style="list-style-type: none"> creating a poster listing simple classroom rules or role-playing an interaction that clarifies the rules of conduct on a local marae; discussing with a partner how they will complete a classroom task; role-playing the appropriate way to ask to visit a local marae.
<p>4.5 Communicate about the quality, quantity, and cost of things</p>	<p>Students could be learning through:</p> <ul style="list-style-type: none"> asking and answering questions about the quality and cost of items while selling and buying items from a classroom-based "market stall"; using a simulation of a market stall to practise requests about quantities and to discuss the quality of goods; making a shopping list, including the reasons for their selections, based on information about quality, quantity, and cost that has been delivered in a simulated telemarketing broadcast; preparing an advertising brochure that states why (in terms of cost and quality) customers should buy each item.

Taumata 5

Level 5

Achievement objectives	Possible learning and assessment activities
<p>5.1 Communicate about past activities and events</p>	<p>Students could be learning through:</p> <ul style="list-style-type: none"> making brief diary entries noting the previous week's activities; listening to or reading an interview with an artist, such as a carver, weaver, or composer, about that person's recent activities (where, when, what they made, and who taught them) and taking notes for a short magazine article; telling a story from a series of pictures or other prompts; suggesting captions for a series of pictures. These might relate to tracing the last movements of a missing person who has been sighted by several people in the class. (The teacher could distribute simulated clues to these people before commencing the activity.)
<p>5.2 Communicate about present and past states, feelings, and opinions</p>	<p>Students could be learning through:</p> <ul style="list-style-type: none"> interviewing friends before and after a significant event (for example, a kapa haka competition) and discussing their feelings and opinions; filling in speech bubbles or crosswords with words that describe the feelings and physical states represented in specific pictures; learning to use kīwaha to express feelings and opinions in different contexts.
<p>5.3 Communicate about past habits and routines</p>	<p>Students could be learning through:</p> <ul style="list-style-type: none"> making a chart comparing their daily routines, hobbies, likes, and dislikes at different ages; learning and using karakia appropriate to food gathering and the consumption of food.
<p>5.4 Describe, compare, and contrast people, places, and things</p>	<p>Students could be learning through:</p> <ul style="list-style-type: none"> drawing "crazy" pictures of people and things described by the teacher or another student; in pairs, writing descriptions of well-known people and then reading descriptions written by other pairs to guess who has been described; drawing taniwha (identified by numbers) and writing descriptions of them (identified by letters) on separate pieces of paper, which are then displayed so that everyone can try to match the pictures to the descriptions; writing a short entry, for a guidebook, about a favourite Māori visitor attraction; searching the Internet for information about two different places in Aotearoa and preparing a holiday brochure comparing them; creating a bulletin board with pictures and information about two different marae; comparing and contrasting whakataukī on different topics from different iwi; taking part in information-gap activities. For example, students could find out about a particular place by questioning a class member who has been given the information and could then complete a checklist based on the information received.



Taumata 6

Level 6

Achievement objectives	Possible learning and assessment activities
6.1 Give and follow instructions	<p>Students could be learning through:</p> <ul style="list-style-type: none"> • following spoken instructions for performing waiata-a-ringa or a simple task; • following instructions for finding out specific things about tikanga Māori, using the Internet; • writing instructions for a teenager who is going to do some housework and care for a child after school; • leaving an answerphone message to tell a friend where to meet them after school; • writing a set of negotiated rules for the classroom; • looking at a series of pictures that show how something is done and recounting the information in the correct order by telephone; • looking at a picture or map and giving directions to a partner or group for reproducing the picture or map; • taking part in communicative games (for example, Spot the Difference).
6.2 Communicate about problems and solutions	<p>Students could be learning through:</p> <ul style="list-style-type: none"> • matching cards that describe symptoms of illness or other problems with a second set that suggest remedies or appropriate courses of action; • leaving an answerphone message that they are unable to meet a friend; • identifying a problem at school, such as a lack of storage lockers, and listing some possible solutions; • reading a short report of a disastrous event, such as an earthquake, and writing an account that advises readers about possible precautions; • discussing a scenario in which a rahui that has been placed on a river after a drowning, making it tapu, is now to be lifted, using karakia, so that the river will become noa again; • identifying kiwaha relevant to specific problems and solutions; • selecting appropriate waiata to accompany whaikōrero in different contexts/situations; • identifying and discussing whakataukī and pepeha associated with different iwi that are relevant to particular problems and solutions.
6.3 Communicate about immediate plans, hopes, wishes, and intentions	<p>Students could be learning through:</p> <ul style="list-style-type: none"> • listening to a phone message about arrangements for meeting someone later in the day and taking notes as they listen; • matching captions (that describe what people are about to do) with appropriate pictures, such as a person carrying a tennis racket, a fishing rod, or an empty shopping bag; • interviewing a partner to find out some of their hopes, wishes, and intentions for the immediate future, and introducing that person and their plans to two other people.
6.4 Communicate in formal situations	<p>Students could be learning through:</p> <ul style="list-style-type: none"> • role-playing the part of a young person responding to the questions of a kaumātua who they have just met; • writing an email asking to reserve a room in a hotel or a youth hostel; • writing a transcript of a conversation between a chemist and a customer; • role-playing participants at the opening of a wharenuī, at the donation of a taonga to a museum, or at a tangihanga; • observing and listening for specific features of a whaikōrero recorded on video; • writing letters asking for information from an information office; • role-playing a person ringing to make an appointment with a doctor; • identifying the formal components of karanga and their relationship to particular occasions.

Taumata 7

Level 7

Achievement objectives	Possible learning and assessment activities
7.1 Communicate about future plans	<p>Students could be learning through:</p> <ul style="list-style-type: none"> • writing letters to Māori correspondents about plans for the future; • listing their plans for the next holiday period and giving a short talk on the basis of the list; • writing a letter to a friend describing their fitness programme in preparation for an approaching sports competition; • telling a careers adviser about what they plan to do when they leave school; • preparing a curriculum vitae; • writing a letter applying for a position; • finding and consulting Māori-language websites relating to potential employment.
7.2 Offer and respond to advice, warnings, and suggestions	<p>Students could be learning through:</p> <ul style="list-style-type: none"> • creating captions for cartoons warning about danger or advising about a problem; • writing letters to magazine problem pages and reading and commenting on the letters written by others; • discussing a problem with a friend; • following a recipe, sharing the food, and discussing how it could be improved; • interviewing a teacher, health worker, or similar professional about that person's chosen profession.
7.3 Express and respond to approval and disapproval, agreement and disagreement	<p>Students could be learning through:</p> <ul style="list-style-type: none"> • reading short articles and responding to them orally or in writing, expressing approval or disapproval, agreement or disagreement; • role-playing being with friends who try to persuade them to do a range of things, some of which they want to do and some of which they don't, and expressing and discussing their reactions; • listening to a talk about what someone (for example, a sports person in training) does to try to achieve their goal and discussing their reactions to the talk; • debating issues relating to urbanisation, assimilation, and resistance; • checking whether a generalisation (for example, that young people are expected to do the dishes every evening) applies to all members of a given group of students and using any exceptions as the basis for a short talk about why the generalisation is debatable.
7.4 Offer and respond to information and opinions, giving reasons	<p>Students could be learning through:</p> <ul style="list-style-type: none"> • reading a letter or email from a friend and passing on the content in a telephone conversation with another friend; • preparing a questionnaire to survey their friends' views on a range of social issues (for example, marriage, drug use, teenage pregnancy) and using the results as the basis for a short newspaper article about young people's opinions on these issues; • viewing an exhibition, show, or performance and, with attention to visual as well as verbal presentation, writing reports for a free community newspaper and a national Māori magazine; • listening to a debate on a health issue (for example, healthy eating or cigarette smoking) and identifying facts and opinions; • listing some of the things they do now and commenting on how they think they might feel about their own children doing these things and why; • planning a new school website and responding to suggestions about what it could include; • designing a questionnaire to find out what a group of people their own age think about a range of topics relating to health and well-being and analysing their findings to create a table of responses; • viewing Aotearoa New Zealand tourist videos and commenting on how Māori are presented in them.

Achievement objectives	Possible learning and assessment activities
7.5 Read about and recount actual or imagined events in the past	<p>Students could be learning through:</p> <ul style="list-style-type: none"> • creating a drama to retell a myth or legend that they have read or heard; • writing an imaginative narrative; • listening to a historical story and retelling it to a friend; • researching a historical event and adapting the material for a radio play; • researching and discussing the experiences of people who have moved from a rural to an urban area and using the information as the basis for a short song or poem.



Taumata 8

Level 8

Achievement objectives	Possible learning and assessment activities
<p>8.1 Communicate about certainty and uncertainty, possibility and probability</p>	<p>Students could be learning through:</p> <ul style="list-style-type: none"> • role-playing an interview on Māori television about a political and/or environmental issue (for example, how best to protect the local foreshore); • writing three statements, each describing a belief that a major event will take place this century (two of these statements genuinely reflecting their own beliefs, the other not) and giving reasons why the statements in other people's lists are or aren't genuine beliefs; • reading a short fiction story that predicts future events, listing those events, and explaining how likely they are to happen; • writing about how society might change if a given scenario took place (for example, if a Māori parliament were established); • debating the probable and possible effects of a given scenario on people's way of life (for example, the effects of global warming on the availability of resources such as native flora and fauna); • describing to a first-time visitor to Aotearoa what they could do during their visit.
<p>8.2 Develop an argument or point of view, with reasons</p>	<p>Students could be learning through:</p> <ul style="list-style-type: none"> • putting forward a proposition (for example, that it is healthier to be a vegetarian than a meat eater) and providing supporting details; • planning a package holiday within a particular region of Aotearoa and presenting the package to the class, attempting to persuade the audience of its merits; • writing to a local firm to apply for a weekend job, explaining why they are suitable and including promises (for example, of punctuality); • interviewing friends about what they would do to improve society if they were in positions of power and why they would choose these actions rather than others; • reading, listening to, or viewing a recent news item about an environmental issue and writing a newspaper editorial on the basis of it; • preparing a computer-assisted presentation on the implications of a particular scenario (for example, the possible consequences if Aotearoa were to become a republic or if the Treaty of Waitangi were removed from legislation); • reading or viewing advertisements for products that the manufacturer claims will solve specific problems and creating their own advertisements for similar products; • examining how a character in a story responds to a problem and talking or writing about different possible responses; • researching an important social topic (for example, genetic engineering), identifying the central issues, and listing the arguments on either side; • role-playing a television discussion of a problem that has contemporary relevance; • looking through job advertisements, identifying jobs they would like or dislike, and discussing their reasons in te reo Māori; • conducting an Internet search of old Māori newspapers online to find specific information.
<p>8.3 Recount a series of events to inform, persuade, or entertain</p>	<p>Students could be learning through:</p> <ul style="list-style-type: none"> • competing in groups to reassemble a short narrative that has been cut into sections, with a different section being given to each student in the group; • preparing a radio broadcast for the anniversary of a significant event and discussing in the broadcast the consequences of the event (for example, the events surrounding Bastion Point); • downloading from the Internet some Māori songs (for example, mōteatea) that describe a sequence of events, performing them in groups, and writing a summary of the events recounted in each song; • analysing and discussing some of the imagery and symbolism in selected mōteatea; • preparing a multimedia presentation on an issue of significance to Māori (for example, attitudes towards the foreshore and seabed situation).

Achievement objectives	Possible learning and assessment activities
<p>8.4 Communicate the same information in different ways for different audiences</p>	<p>Students could be learning through:</p> <ul style="list-style-type: none"> • researching Māori public figures and using the information to: (a) create a profile of one of them for inclusion in a national newspaper, (b) write up an imaginary interview with that person, and (c) prepare a fictional diary entry for an important day in his or her life; • reading several newspaper reports about a series of events that has happened in a small community and writing an eyewitness account of the events; • reading part or all of an article written in te reo and published online and then rewriting the material to make it suitable for a magazine for young teenagers; • selecting newspaper headlines and preparing alternative headlines in te reo Māori that would be appropriate for different types of publications; • describing events in which they participated to: (a) the principal of their school, (b) their grandmother, and (c) their best friend, while a partner lists the differences in the accounts; • discussing the food in the school canteen with friends and writing a letter of complaint or praise, summarising the views presented in the discussion.
<p>8.5 Respond to selected and adapted texts in te reo Māori that are about te reo and tikanga Māori (for example, texts from recorded speeches, literature, film, newspapers, magazines, television, video, DVD, and radio)</p>	<p>Students could be learning through:</p> <ul style="list-style-type: none"> • designing a cover for a book, compact disc, or video; • writing a book or film review; • retelling the story from a poem or song in the idiom of today and presenting it as if it had been written for a different context (for example, a newspaper report); • using a picture of people as the basis for creating a dialogue between them; • using a picture as a starting point for a description; • telling a friend about a book they have read and reviewing it for a magazine; • researching a major political event in Māori history and writing a story based on the event and the leading figures involved; • preparing and acting out a short radio play based on a photograph, painting, or historical event; • exploring Māori websites and writing a report on two of them for a magazine that advises Internet users about interesting websites; • visiting Māori websites that provide information about entertainment opportunities, such as films, television, or radio plays, and discussing which websites appeal to them and why; • reading a newspaper account of a recent political or social event and preparing a talk about the central issues; • listening to a short narrative, which is then divided into sections for pairs or groups to dramatise; • preparing a short news item for Māori television.



Te aroturuki paetae Monitoring achievement

Te hanga koronga ako me ngā paearu angitū Constructing learning outcomes and success criteria

An essential step in monitoring achievement is to develop clear learning outcomes and success criteria that provide students with a picture of what they are going to be learning (see pages 26–27 above).

For example, achievement objective 3.1 is “communicate, including comparing and contrasting, about habits, routines, and customs”. This could be broken into three learning outcomes:

I am learning to:

- talk about my daily school routines;
- ask a friend about their daily school routines;
- compare and contrast my daily school routines with my friend’s.

Each of these outcomes may be broken down further to construct success criteria that clarify for students what they will be learning and how they will know if they are working successfully. These criteria become the focus of conversations between students and their teachers as they monitor students’ progress. For example, the learning outcome “to talk about my daily school routines” might be associated with four success criteria:

I can:

- use vocabulary associated with morning routines;
- construct simple sentences about my routines;
- use “ka” to relate a series of events;
- use words and phrases to join sentences.⁸

It is important to keep a focus on the success criteria throughout each sequence of learning.

Te Whakaipurangi Rauemi provides examples of how the achievement objectives in these curriculum guidelines can be broken down into one or more “learner can do” tasks (go to www.tki.org.nz/r/maori_mainstream/teacher_resources/checklists/index_e.php).

⁸ These two examples are adapted from an online workshop “Getting to Grips with Learning Intentions and Success Criteria”, which was developed by the Team Solutions ATOL team and published by TKI (no date).

Tā te pouako aromatawai

Teacher assessment

Effective teachers use a range of procedures for observing and recording each individual student's progress. Teachers can monitor students' progress by:

- checking students' ability to use language and to follow tikanga (with the emphasis on communicative competence rather than native-speaker expertise – see the last two paragraphs on page 31 above) by observing the students as they carry out spoken, written, and visual-language tasks in authentic contexts related to the various themes, topics, and text types introduced (levels 1–8);

Examples

At a pōwhiri, do students know how and when to hongī, and are they able to perform the hongī comfortably?

How well do students know their roles and responsibilities as manuhiri and as tangata whenua?

Do students know how to greet a kaumātua or friend appropriately in specific contexts, such as in the hongī line, in the classroom, and in the playground?

Can students give clear directions to a familiar place?

Can students give clear instructions on how to complete a familiar task that is appropriate to the level and topic?

Can students read a story in te reo Māori aloud to others, conveying the meaning clearly and using appropriate pronunciation and intonation?

Can students plan and write an engaging, well-formed text for a specific purpose and audience?

Can students select appropriate whakataukī and waiata to embellish formal public speeches?

- assessing students' specific responses to the various tasks that have been set, for example, making labels for pictures, solving problems in number games, selecting words to use in greetings cards, and completing substitution activities (levels 1–8);
- asking students to make and use their own checklists based on whether specified content is present or absent in a spoken or written text, and discussing their responses (levels 1–8);
- observing student responses to classroom instructions and questions and noting the words and sentences students produce while playing language-based board games (levels 1–2);
- observing student responses to instructions and directions and their successful completion of tasks based on these instructions and directions (levels 3–4);
- checking students' answers to multichoice questions about spoken or written texts (levels 1–4);
- checking drawings based on spoken or written descriptions of people, places, and things (levels 3–4);

- checking spoken or written descriptions based on various texts, such as brochures, drawings, maps, and plans (levels 3–4);
- recording and checking dialogues produced by pairs of students in response to visual cues (levels 3–8);
- checking the information that students find on the Internet about, for example, the meanings of Māori words (level 3) or the location of towns and shopping centres (level 4);
- checking how well students integrate information from Māori-medium Internet sites into their spoken and written production (levels 4–8);
- asking students to modify a written passage, or the written transcript of a dialogue, in a variety of specified ways (for example, for a different audience, for a different purpose, to adjust the time reference, or to change the focus) and checking their responses (levels 4–8);
- checking students' ability to adjust their own spoken and written language to changes in audience, purpose, or the level of formality of the context (levels 5–8);
- checking students' spoken and written narratives about real or imagined past activities and events (levels 3–8);
- checking students' spoken and written reports about habits and routines (levels 3–8);
- checking students' spoken and written recounts of actual events (levels 2–8);
- checking that students can give and follow instructions (levels 5–7);
- checking students' spoken and written accounts that compare and contrast people, places, and things, for example, comparing two different cultural activities (levels 7–8);
- checking students' spoken and written accounts of plans, such as their conversations, emails, or text messages as they plan for a forthcoming cultural event (levels 7–8);
- checking that students can describe problems and present solutions in spoken and written forms (levels 6–8);
- observing as students give short speeches or make telephone calls based on information gathered from sources such as radio or television programmes or travel diaries (levels 6–8);
- checking students' writing of simple film reviews and critical commentaries based on their own judgments (levels 6–8);
- checking curriculum vitae and letters of application for employment (levels 7–8);
- checking students' ability to adjust expressions of approval, disapproval, agreement, and disagreement to suit different contexts (levels 6–8);
- checking students' participation in debates in which they are expected to provide logical arguments and appropriate reasons (levels 6–8);
- checking students' writing of newspaper reports, editorials, or letters to the editor based on information from other sources, such as radio and television programmes or an Internet search (levels 7–8);
- checking students' simulated or actual broadcast commentaries based on information supplied, or retrieved, from various sources (levels 6–8).

Tā te ākongā aromatawai

Student assessment

Students can monitor their own progress by:

- keeping a portfolio of their work, including a range of spoken, written, and visual language work (some of which could be recorded on audio- or videotape) so that they can monitor various aspects of their language learning as they compare later entries with earlier ones (levels 1–8);
- discussing the contents of their portfolio with the teacher or their peers (levels 1–8);
- using checklists of success criteria that reflect the achievement objectives, themes, and topics at levels 1–8; for example, the checklists might include items like these:

I can greet people. (level 1)

I can tell people my name. (level 1)

I can write vowels with macrons. (level 1)

I can correctly say the Māori names for people and places I know well. (level 1)

I can write the date at the beginning of my work. (level 1)

I can describe a member of my whānau. (level 2)

I can tell people who my tuakana, teina, tungane, and tuahine are. (level 2)

I can say what I like and dislike. (level 2)

I can give and follow directions. (level 3)

I can prepare and give a short talk about my whānau. (level 3)

I can tell someone what I did yesterday or at the weekend. (level 3)

I can accept and decline invitations. (level 4)

I can write a letter to my grandmother telling her my plans. (level 4)

I can say grace. (level 4)

I can talk about how I felt last week. (level 5)

I can discuss a familiar topic with my friend. (level 5)

I can talk about what I plan to do. (level 6)

I can write about a problem and propose solutions for it. (level 6)

I can give my opinion on a topic of current interest. (level 7)

I can deliver a short, computer-assisted presentation on a topic I have studied. (level 7)

I can put forward an argument, giving reasons for what I believe. (level 8)

I can view a reo Māori television documentary and analyse it in te reo Māori. (level 8)

- setting long-term language learning goals and later checking progress towards these goals (levels 1–8);
- doing crossword puzzles and checking them against answer keys (levels 1–8);

- keeping vocabulary notebooks and checking their ability to remember and use the words included in them (levels 1–8);
- matching words with pictures illustrating the various themes and topics covered, for example, (level 1) classroom objects like he pene, he tēpu; (level 2) pictures of people, places, and things;
- creating, in te reo Māori, definitions of Māori words and comparing them with actual dictionary definitions (levels 4–8);
- writing sentences that include new words to show their understanding of how the words can be used (levels 6–8);
- doing computer-based language extension work with a partner (levels 1–8);
- checking that they are following instructions carefully and accurately as they carry out a range of increasingly complex tasks and activities related to the current themes and topics (levels 1–8);
- finding their way around on the basis of directions given by a partner (levels 3–7);
- selecting appropriate language for specific contexts (levels 3–8);
- working in pairs or groups to search for information, using it to prepare presentations, and seeking feedback from peers and the teacher (levels 7–8).



Tāpiritanga 1: Te kuputaka Pākehā

Appendix 1: Glossary of English terms

This glossary describes how some specialist terms are used within this document.

Achievement objectives (Ngā whāinga paetae)

Achievement objectives are broad statements of anticipated learning outcomes. At each curriculum level, new achievement objectives are introduced. As a group, these achievement objectives represent the expected outcomes for that level.

Communicative language teaching (He akoranga whakawhiti reo)

Communicative language teaching is teaching that enables students to engage in meaningful communication in the target language. Any approach to language learning that enables students to communicate real information for authentic reasons and to perceive themselves as communicators is a communicative approach.

Comprehensible input

Language learning input is the language we hear or read. If we are able to understand what we hear or read, the input is comprehensible.

Curriculum guidelines (Te aho arataki marau)

Curriculum guidelines inform teachers' programme planning by setting achievement objectives for students to work towards and by suggesting a range of possible tasks and activities through which students can meet these objectives. These guidelines also suggest contexts in which language learning might take place. They do not specify the content of reo Māori programmes for each group of Māori language students in any particular context. (See also "Language learning context".)

Curriculum levels (Ngā taumata)

In *The New Zealand Curriculum*, achievement objectives for each learning area are provided at eight levels that define a progression of difficulty. The curriculum levels do not necessarily coincide with year levels. The achievement objectives in these curriculum guidelines are aligned with those for the learning languages area in *The New Zealand Curriculum* and reflect the same levels of difficulty.

Discourse competence

Discourse competence is the ability to understand and produce the range of spoken, written, and visual texts that are characteristic of a language so that the texts are well formed and clear. It includes the ability to convey information coherently to those who listen to, read, or view those texts.

Fluency

Fluency is the ability to listen to, speak, read, or write a language, so that it "flows" readily, by recognising and producing spoken words and rapidly decoding or encoding and making meaning from written text.

Formative assessment (Aromatawai arataki)

Formative assessment is the monitoring that occurs throughout the process of learning, providing students with feedback on how they are doing and what their next learning steps are. Its purpose is to provide students with the concrete and specific information they need to be able to evaluate and therefore improve their own learning.

Language learning context (Te horopaki mō te ako i te reo)

Language learning cannot take place without contexts that provide meaning and purpose. These include relevant sociocultural themes (for example, manaakitanga/hospitality), topics (for example, sport and leisure gatherings), and text types (for example, posters, flyers, and email messages).

Language form (Te takoto o te kupu)

When people are talking about language, they generally contrast “form” with “meaning”. A person may communicate their meaning quite well, but their language forms may be incorrect. Examples of language form are: spelling, plural forms, past-tense forms, and question forms. Form can also apply to the longer structures in sentences and texts.

Language modes (Ngā ara reo)

There are six language modes: reading, writing, viewing, listening, speaking, and presenting. There are two oral language modes, two written language modes, and two visual language modes. Speaking, writing, and presenting involve producing language (that is, output), and listening, reading, and viewing involve processing language produced by others (that is, input).

Morphology

Morphology is the study of the forms of words and how they are constructed in terms of parts that have meaning. For example, whakawhanaungatanga can be divided into whaka, whanau, nga, and tanga, each of which is also used to convey the same individual meaning in many other words.

National Certificate of Educational Achievement (NCEA)

The National Certificate of Educational Achievement is Aotearoa’s most important qualification for secondary school students. It is based on achievement standards and unit standards that describe broad outcomes and recognise three levels of performance.

Phonemes

Phonemes are the smallest segments of sound used in a spoken language. For example, m, o, ō, ng, wh, and u are examples of phonemes used in te reo Māori.

Pragmatic meaning

In linguistics, “pragmatic meaning” is a term for meaningful language that is used for real communication.

Presenting (Whakaatu)

Presenting is one of six language modes (reading, writing, viewing, listening, speaking, and presenting). It involves producing texts that have visual features, which may produce their effect independently or in combination with verbal features, such as the combination of words and images in advertising brochures or gestures and body positioning in performance. (See also “Viewing”.)

Productive language (Te reo whakaputa)

Productive language is language used to speak, write, and present information for different purposes and audiences. (See also “Receptive language”.)

Proficiency target statement (Te tohu tauākī)

A proficiency target statement describes the kind of language students are expected to be able to understand and produce when they have completed each pair of curriculum levels. There are four proficiency target statements for the eight curriculum levels.

Receptive language (Te reo torohū)

Receptive language is language that is received and interpreted by a listener, reader, or viewer. (See also “Productive language”.)

Recursive process

A recursive process is one that is repeated over and over again in order to fulfil its purpose.

Self-access centre

A self-access centre is a resource centre where students can access materials in te reo Māori (or those in other languages that they are learning). It supports self-directed learning and the development of learner autonomy.

Sociocultural themes (Ngā kaupapa ahurea-pāpori)

Sociocultural themes are ideas or concepts that are socially or culturally significant.

The suggested sociocultural themes at each curriculum level relate directly (for example, whakapapa/genealogy) or indirectly (for example, te akomanga/the classroom) to tikanga Māori. A well-chosen sociocultural theme can provide an overall context that gives unity to the teaching and learning at that level.

Sociolinguistic competence

Sociolinguistic competence means the ability to produce the language that is appropriate in various social and cultural contexts and in interacting with different kinds of people.

Strategic competence

Strategic competence is the ability to repair breakdowns in communication, using a range of strategies such as repetition, paraphrasing, miming, avoiding problematic concepts, and asking for help.

Text types (Ngā momo kōrero)

The distinctive patterns that can be recognised in oral and written texts relate to particular purposes for speaking or writing and are referred to as text types or genres. Each text type has a structure and characteristic features that enable it to meet its purpose and engage its intended audience. Different languages have some unique text types as well as some that are shared with other languages. Written text types include personal and business letters, forms, manuals, and reviews. Spoken text types include weather forecasts, lectures, sports commentaries, and news bulletins. Visual text types may include performance, static images, web pages, signs and symbols, television, and other media. Some text types are specific to certain communities and have cultural significance. Thus, for example, Māori communities include whaikōrero among spoken text types. In the tables at each level, culturally significant text types (for example, waiata Māori) precede more general text types (for example, video presentations).

Topics (Ngā kaupapa)

Topics are subjects for reading, writing, debate, and discussion. They are suggestions only; there are no prescribed topics. In the tables at each level, topics relevant to tikanga Māori precede more general topics.

Viewing (Mātakitaki)

Viewing is one of the six language modes (reading, writing, viewing, listening, speaking, and presenting). It involves processing texts that have visual features, which either stand alone or are used in combination with oral and/or written language. These can include advertisements made up of combinations of words and images, films that involve spoken language, moving images, and visual language, or performances that incorporate gesture and body positioning. (See also "Presenting".)

Tāpiritanga 2: Te kuputaka Māori

Appendix 2: Glossary of Māori terms

This is a glossary of the various Māori terms used in these curriculum guidelines.

āe	yes
ahi kā	home fires; preserving one's connection to the land, conservation
ako	learning together (the teacher is the learner: the learner is the teacher)
akomanga	classroom
ao	world
Aotearoa	New Zealand
arapū	alphabet
aroha	love, sympathy, empathy
atawhai	show kindness, foster, encourage
au	I, me
auraki	English-medium, as in kura auraki/English-medium schools
awhi	to respect, to embrace
haere	go, move
haere mai	welcome; come here
haka	fierce dance with chant
hapū	extended family, subtribe; pregnant
hiranga	excellence
hongī	press noses in greeting
hui	meeting; to meet
ihi	power or quality that evokes emotion
iwi	tribe; bones
kaha	strong
kai	food; to eat
kaiako	teacher
kāinga noho	guardianship; home, place of residence
kaitiakitanga	ecological sustainability, which includes care for the environment
kāo, kāore	no
kapa haka	Māori cultural performance group
karakia	prayer
karanga	to call; ritual call; the art of karanga
kaua	don't (do ...)
kaumātua	elder(s)
kaupapa	theme, topic
kawa	local protocols
kawe	to carry
kia ora	a greeting meaning "may you be well"; thank you
kīwaha	idiom(s)
koe	you (one person)
koha	gift
kōhanga	nest
kōhanga reo	Māori-medium preschool
kōrero	speaking, to speak
kōrero pūrakau	story, stories, traditional story, storytelling
kōrua	you (two people)
koutou	you (three or more people)
kupu	word
kura	school
kura auraki	English-medium school
kura kaupapa Māori	Māori-medium primary school
mahi	work; to make, to do, to work
mahi ngātahi	co-operation, working collaboratively
mana	authority
manaaki	to respect, to support, to take care of, to extend hospitality

manaakitanga	<i>kindness, hospitality; extending hospitality</i>
manuhiri	<i>visitor(s)</i>
marae	<i>meeting ground</i>
marautanga	<i>curriculum</i>
mātakitaki	<i>viewing; to view</i>
Matariki	<i>the Pleiades, a star cluster that heralds the traditional Māori New Year</i>
mātauranga	<i>knowledge</i>
mauri	<i>life force</i>
mihi	<i>greeting; to greet</i>
mōteatea	<i>traditional song poem</i>
mutu	<i>end, to end</i>
ngākau tapatahi	<i>integrity</i>
ngā kōrero tuku iho	<i>knowledge that has been passed down, spoken histories, the art of storytelling</i>
ngā mihi	<i>informal and formal introductions</i>
ngātahi	<i>together</i>
ngā toi	<i>the creative arts</i>
noa	<i>free from ritual restrictions, not tapu</i>
nui	<i>big, important</i>
ora	<i>well, healthy; life</i>
pāeke	<i>pattern of speeches at a welcome when the tangata whenua finish speaking before the manuhiri begin</i>
pai	<i>good</i>
pakaritanga	<i>maturing, strengthening</i>
pānui	<i>reading, to read</i>
Papatūānuku	<i>Earth Mother</i>
pēnā	<i>like that</i>
pene	<i>pen</i>
pēnei, kia pēnei	<i>like this, let it be like this</i>
pepeha	<i>iwi-specific saying(s)</i>
poi	<i>a small ball swung on the end of a string; to swing the ball rhythmically</i>
pono	<i>truth, honesty, faith; equity</i>
poroporoaki	<i>to farewell; routines and procedures associated with a formal farewell</i>
porihanga	<i>society, community</i>
pōwhiri	<i>to welcome; routines and procedures associated with a formal welcome</i>
puāwaitanga	<i>blossoming</i>
rāhui	<i>prohibit, prohibition(s)</i>
rangatira	<i>chief</i>
rangatiratanga	<i>the qualities of leadership, authority; self-determination</i>
raumati	<i>summer</i>
reo	<i>language, voice</i>
rerekētanga	<i>diversity</i>
rohe	<i>boundary, district; the people of a particular district</i>
roto	<i>in</i>
runga	<i>on</i>
taha hinengaro	<i>a person's mental and emotional well-being and balance</i>
taha tinana	<i>a person's physical well-being</i>
taha wairua	<i>a person's spiritual well-being and balance</i>
taiao	<i>nature, environment, the natural world</i>
tamariki	<i>children</i>
Tāne Mahuta	<i>god of forests</i>
tangata	<i>person, people</i>
tangata whenua	<i>indigenous people</i>
tangihanga	<i>funeral(s)</i>
taonga	<i>treasure, precious possession</i>
tapu	<i>restricted; requiring respect and observance of related tikanga</i>
tātaritanga	<i>thinking and making meaning</i>

tātau	<i>all of us</i>
tau ke!	<i>term of praise meaning “great, fantastic!”</i>
tau utuutu	<i>pattern of alternating speeches at a welcome; balance</i>
teina	<i>younger, same-gender sibling</i>
tēnā	<i>that, near the listener</i>
tēnā koe	<i>greetings (to one person); there you are</i>
tēnei	<i>this, near the speaker</i>
tēpu	<i>table</i>
Te Taura Whiri i te Reo Māori	<i>Māori Language Commission</i>
te tika me te ngākau pono	<i>integrity, honour</i>
tiaki	<i>care for, look after</i>
tika	<i>right, correct, correctness; equity</i>
tikanga Māori	<i>Māori customs, protocols, and social values</i>
tikanga me kawa	<i>procedures and protocols</i>
tino	<i>very</i>
tohu	<i>directions, signs, symbols</i>
tohutō	<i>macron</i>
tuahine	<i>sister (of a boy or man)</i>
tuakana	<i>older, same-gender sibling</i>
tuhituhi	<i>writing; to write</i>
tungane	<i>brother (of a girl or woman)</i>
tū pono	<i>knowing oneself, one’s identity</i>
tūpuna	<i>grandparents, ancestors</i>
tupuranga	<i>growth</i>
tūrangawaewae	<i>place where one has the right to stand</i>
tū whakahī	<i>dignity</i>
tū whakaiti	<i>humility</i>
wā; te wā	<i>time</i>
waiaro	<i>values, attitudes</i>
waiata	<i>song(s)</i>
waiata-a-ringa	<i>action song(s)</i>
wairua	<i>spirit</i>
wairua auaha	<i>innovative, creative (spirit, mind)</i>
wairua uiui	<i>inquiring, curious (spirit, mind)</i>
waka	<i>canoe, vehicle</i>
wānanga	<i>forum; Māori-medium tertiary institution</i>
wehi	<i>power or quality that evokes awe or fear</i>
whaikōrero	<i>formal speech, oratory; the art of oratory</i>
whaiwāhitanga	<i>inclusion; participating and contributing</i>
whakaatu	<i>presenting; to present</i>
whakaiti	<i>humility</i>
whakapapa	<i>lines of descent, connections, genealogy</i>
whakarongo	<i>listening; to listen</i>
whakataukī (whakatauākī)	<i>proverb, saying (a proverb for which the original speaker is known)</i>
whakatōtanga	<i>planting</i>
whakawhanaungatanga	<i>relating well to others</i>
whānau	<i>family; to be born</i>
whanaungatanga	<i>kinship, relationships, connections</i>
whare	<i>house, building</i>
wharekai	<i>dining hall, restaurant</i>
wharekura	<i>Māori-medium secondary school</i>
wharenui	<i>meeting house</i>
whare tupuna	<i>ancestral house</i>
whare wānanga	<i>houses of higher learning</i>
whenua	<i>land, country; placenta</i>

Ngā tohutoro

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He rauemi atu anō

Further resources

Ministry of Education resources

- Te Whakaipurangi Rauemi
- *Ka Mau te Wehi!*
- Te Reo Māori Lesson Plans

These resources are all available from the Te Reo Māori in Schools Community (www.tki.org.nz/e/community/language/maori). This community is part of Te Kete Ipurangi's Learning Languages Community. It offers a growing range of information and resources relevant to the teaching and learning of te reo Māori in primary and secondary classrooms.

Ministry of Education (2006). *Te Kete Kupu*. Wellington: Huia Publishers.

This illustrated high-frequency word list is intended as a dictionary for children in years 1–3. Rather than traditional definitions, it provides examples of the major meanings of each word in the context of sentences.

Ministry of Education (2006). *Tirohia Kimihia*. Wellington: Huia Publishers.

Tirohia Kimihia is a junior learner dictionary of Māori, the first to be written entirely in Māori.

Other online resources

A wealth of resources is available online: print-based resources (books, magazines, and pamphlets); visual-language resources (posters, television, videos, and DVDs); and audio resources (iwi radio, compact discs, audiotapes, and listening posts).

The Te Reo Māori in Schools Community provides the best starting point for teachers of te reo Māori. The following sites are also helpful starting points:

Kōrero Māori: www.korero.maori.nz

This website is intended for everyone who wants to speak the Māori language or learn more about it. It offers interactive conversations, language resources, and advice to help users increase their knowledge of te reo Māori.

Te Puni Kōkiri: www.tpk.govt.nz

Te Puni Kōkiri (Ministry of Māori Development) is the Crown's principal adviser on Crown–Māori relationships. Te Puni Kōkiri also guides Māori public policy by advising the government on policy affecting Māori well-being and development.

Te Taura Whiri i te Reo Māori: www.tetaurawhiri.govt.nz

Te Taura Whiri i te Reo Māori (Māori Language Commission) was set up under the Māori Language Act 1987. Its purpose is to promote the use of Māori as a living language and as an ordinary means of communication. The Commission's website offers a wealth of information and resources.

Other print resources

Barlow, Cleve (2001). *Tikanga Whakaaro: Key Concepts in Māori Culture*. South Melbourne, Victoria: Oxford University Press.

Cleve Barlow defines and discusses seventy important concepts in tikanga Māori, using both English and te reo Māori.

Macfarlane, A., Glynn, T., Grace, W., and Penetito, W. (2005). "He Tikanga Whakaaro:

A Response from a Māori Worldview to the Proposed New Zealand Curriculum Framework Key Competencies". Paper prepared for the Ministry of Education Curriculum, Teaching, and Learning Division. Wellington: Ministry of Education.

Mead, Hirini Moko (2003). *Tikanga Māori: Living by Māori Values*. Wellington: Huia.

This is a comprehensive and authoritative text on all aspects of tikanga Māori.

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He mihi me ngā pepeha (acknowledgments and sayings)

Many of the pepeha and mihi (acknowledgments and sayings) in te reo Māori that feature in this book were sourced from Mead and Grove's (2001) collection of more than 2500 pepeha – sayings and whakataukī that represent some of the richness of Māori oral literature.

Translations

The whakataukī on page 24 of *Ka Hikitia*, which is quoted on page 11 of these curriculum guidelines, can be translated as follows.

Te reo Māori	Māori language
Ko te reo te manawapou o te iwi	Is the life-source of Māori people;
Mā te kōrero	It will survive
Te reo e ora ai	By being spoken
Mā te ora o te reo	And through its survival
Ka rangatira.	We can stand with dignity.

The whakataukī quoted on page 14 of *The New Zealand Curriculum*, which are reproduced on page 12 of these curriculum guidelines, can be translated as follows.

Ko te reo te manawa pou o te Māori, Ko te ihi te waimanawa o te tangata, Ko te roimata, ko te hūpē te waiaroha.	Language is the lifeblood of Māori, The life force and the sacred energy of man. Tears and mucus are the spiritual expressions of feelings.
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Ko tōku nui, tōku wehi, tōku whakatiketike, tōku reo.	My language is my greatness, my inspiration, that which I hold precious.
--	---

Ko te reo Māori te kākahu o te whakaaro, te huarahi i te ao tūroa.	The Māori language is the cloak of thought and the pathway to this natural world.
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Ko te manu e kai ana i te miro, nōna te ngahere. Ko te manu e kai ana i te mātauranga, nōna te ao.	The bird that partakes of the miro berry reigns in the forest. The bird that partakes of the power of knowledge has access to the world.
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Ko te reo te mauri o te mana Māori.	Language is the life force of Māori.
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