



MĀORI QUALIFICATIONS SERVICES
NGĀ RATONGA TOHU MĀTAURANGA MĀORI

TĪKAROHIA TE MARAMA REALISE YOUR POTENTIAL

Assessment Support Material

TE ITI A TARANGA

Unit Standard 32181 (Version 1)

Demonstrate knowledge and expressions of whanaungatanga

Kaupae 3 | Credits 5

Ingoa Name	
Kura School	
Kaiwhakawā Assessor	
NSN Number	

Pukapuka mā te Kaiako



NEW ZEALAND QUALIFICATIONS AUTHORITY
MANA TOHU MĀTAURANGA O AOTEAROA

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KIA NOHO KAIKĀTŪ KI TŌ AMUA AŌI

Introduction

Welcome to the Assessment Support Materials for t Te Iti a Taranga standards under the Tikanga domain.

The Assessment Support Materials (ASM) for Tikanga are guidelines only and have been developed to support you, the assessor in assessing the outcomes of the unit standard.

Please ensure you are using the most up to date standard by checking the NZQA website before using the materials in this booklet. If you would like to provide us with feedback on these materials or suggest changes to the content of this resource, please contact us at Māori Qualifications Services mqs@nzqa.govt.nz

Ngā mihi nui.

Assessor Information

This unit standard can be awarded with a Paetae/Achieved, Kaiaka/Merit, Kairangi/Excellence or Not Achieved/Kore i whiwhi grade.

Evidence for Paetae/Achieved

The following components should be included in the ākongā responses:

- description of whanaungatanga (range: te taha tinana, te taha wairua, te taha hinengaro, me te taha whānau; evidence of two specific examples is required)
- description of whanaungatanga in terms of personal well-being
- description of whanaungatanga in terms of whānau well-being

Evidence for Kaiaka/Merit

The following components should be included in the ākongā responses:

- in-depth knowledge of whanaungatanga
- description of whanaungatanga as an expression of personal well-being in terms of mana tangata
- description of whanaungatanga as an expression of whānau well-being in terms of mana whenua
- description of how whanaungatanga may be expressed in contexts outside of the whānau

Evidence for Kairangi/Excellence

The following components should be included in the ākongā responses:

- comprehensive knowledge of whanaungatanga
- description of whanaungatanga as an expression of personal identity terms of whakapapa
- description of whanaungatanga as an expression of te mana o te whānau in terms of ngā kōrero tuku iho

Assessment criteria

The ākonga must complete **TWO (2)** tūmahi assessment tasks correctly to achieve this unit standard. Once completed, you must complete an assessment schedule for each ākonga.

Ākonga booklet

The ākonga receives this booklet. It outlines important information for their assessment as well as the assessment tasks.

Ākonga assessment material

All ākonga assessment material and any other evidence must be collected by the assessor and retained for assessment and moderation purposes. Please see below for further information regarding moderation.

If ākonga choose to provide oral evidence this must be recorded (i.e. recorded onto a device or USB flash drive), all files must be kept safe for moderation purposes.

Where ākonga work has been selected for moderation the USB flash drive must be included with the assessment materials.

If a recording of the demonstration is submitted for moderation, the ākonga identification sheet (refer following link: <http://www.nzqa.govt.nz/assets/Providers-and-partners/Assessment-and-moderation/mod-visevidence-cvr.doc>) must be included.

Authenticity

As per NZQA requirements, the assessor must:

- Verify that the work submitted for assessment has been produced by the ākonga.
- Consider (and manage) the potential for work to have been copied, borrowed from another ākonga, photocopied from a book or downloaded from the internet.

Ākonga may work with and learn from others to gather information from a variety of sources. However, you must be clear that the work to be assessed has been processed and produced by the ākonga.

To help manage authenticity of ākonga work, where the ākonga is asked to complete any written tasks, the ākonga is asked to use their own words as well as provide reference/s for their information. Please ensure you discuss this with your ākonga.

For further information, please refer to the following link:

<http://www.nzqa.govt.nz/providers-partners/assessment-and-moderation/assessment-of-standards/generic-resources/authenticity/>.

Referencing

This assessment requires the ākonga to reference their information. For the purposes of this assessment, the following are examples of reference styles.

Examples of referencing styles

1. Book

King, M. (2000). *Wrestling with the angel: A life of Janet Frame*. Auckland, New Zealand: Viking.

2. 2Course handout/Lecture notes (electronic version)

Archard, S., Merry, R., & Nicholson, C. (2011). *Karakia and waiata [PowerPoint slides]*. Retrieved from TEPS757-11B (NET): Communities of Learners website: <http://elearn.waikato.ac.nz/mod/resource/view.php?id=174650>.

3. Fiilm

Māori Television (Producer). (2016). *Iwi Anthems, Series 2 Episode 5 [video file]*. Retrieved from: <http://www.maoritelevision.com/tv/shows/iwi-anthems/S02E005/iwi-anthems-series-2-episode-5>.

4. Magazine/Newspaper article – popular/trade/general interest

Fox, D. (2015, 15 September). *Viewpoint: Not one more acre*. Mana. Retrieved from: <http://www.mana.co.nz/heritage/viewpoint.html>.

5. Personal Communication (letters, telephone conversations, emails, personal interviews, private social networking) – no reference list entry required (not recoverable); however, for quoting or citing in text

J. Jackson, personal communication, March 12, 2011.

6. Webpage

New Zealand Trade and Enterprise. (n.d.). Agribusiness. Retrieved from <https://www.nzte.govt.nz/en/export/market-research/agribusiness/>.

Preparation for Moderation

It is no longer necessary to complete a Moderation Cover Sheet as this information is entered online. If physical materials are sent for moderation, please ensure name of school and standard are included.

Digital submissions can be made directly through the application at any time.

Using the online External Moderation Application, schools and providers must include:

1. a copy of the task and any key supporting resources
2. a copy of the assessment schedule
3. up to 8 samples of student work consisting of the key materials that the assessor has used to make an assessment judgement. (ungraded unit standards: schools – 4 learner samples; providers – 3 learner samples).

For moderation to occur:

4. all files must be viewable online
5. URLs, e.g. for student created websites, will need to be submitted as links within a document.

Quick Tip

For more information on the digital moderation process, please contact your Principal Nominee or Moderation Liaison (ML).

If you have any issues with preparing materials for moderation OR do not have materials to submit (i.e. you didn't assess this standard), discuss this with your Principal Nominee (PN) or Moderation Liaison (ML).

Name

NSN #

Tūmahi 1 Kaupapa (A)

Outcome 1 - Demonstrate knowledge of Whanaungatanga

Note: The sample below is a guide only. Please refer to the Mātāpono Assessment Guidelines for suggested focus areas and contexts whereby assessment situations may occur.

Assessment Task 1 (Kaupapa A & B) – these tasks assess PC 1.1, 1.2

Select TWO specific kaupapa or context (Kaupapa A and Kaupapa B).

For each kaupapa, describe in your own words, what whanaungatanga is and how it can enhance both personal well-being and whānau well-being.

Your description should include the following:

- how your personal wellbeing is enhanced physically, spiritually and mentally (te taha tinana, te taha wairua me te taha hinengaro)
- how whānau wellbeing is enhanced through quality relationships (taha whānau)
- evidence of two (2) specific examples are required
- include a whakataukī or whakatauākī to support your answer.

Hei Whakatauirā (Sample Answer)

KAUPAPA A

Hui ā Whānau

The year 2020 started with a bang at Te Poho o Rawiri marae in Tūranganui a Kiwa for our whānau reunion. On the 3rd of January, ko ngā uri o Te Oke Whare Grace rāua ko Heneriata Kahu gathered at the marae to begin four days of what can only be described as whanaungatanga.

In this short essay, I will demonstrate my knowledge of whanaungatanga in terms of te taha tinana, te taha wairua, te taha hinengaro me te taha whānau. I will also describe how whanaungatanga enhances my personal well-being and the well-being of my whānau.

Firstly, let's look at the word 'whānau'. Te Aka online dictionary describes the word whānau as a family group, extended family and the main unit of traditional Māori society. In a modern context the term is sometimes used to include friends who may not be related to other whānau members. It is also important to know that the kupu whānau also means to give birth or be born. So, when we are born, we automatically become part of a wider whānau, and that wider whānau is forever linked to traditional Māori society and culture.

An extension of the kupu whānau is 'whanaunga' which means relative, relation, kin and blood relation. This shows the strong ties that whānau member's and extended whānau members share. If we then take it a step further, you have the kupu 'whanaungatanga' which is defined in the Te Aka Online dictionary as follows:

Whanaungatanga

(noun) relationship, kinship, sense of family connection - a relationship through shared experiences and working together which provides people with a sense of belonging. It develops as a result of

kinship rights and obligations, which also serve to strengthen each member of the kin group. It also extends to others to whom one develops a close familial, friendship or reciprocal relationship.

Now back to the reunion...

Te Oke Whare Grace and Heneriata Kahu are my tūpuna. In Pākehā terms, they are my great grandparents. I te taha o tōku tūpuna a Te Oke Whare ko tēnei tōku pepeha,

Ko Hikurangi te maunga

Ko Waiapu te awa

Ko Horouta te waka

Ko Ruataupare te marae

Ko te Whānau a Ruataupare ki Tūpāroa te hapū

Ko Ngāti Porou te iwi

Below is the tātai whakapapa beginning from Ruataupare, who is the famous ancestor of Te Whānau a Ruataupare ki Tūpāroa:

RUATAUPARE

Tuterangiwhiu (t)	Te Aotiraroa (w)	Tukakahumai (w)
Te Hukarere (t)	Wehiwehi (t)	Pakira (t)
Rerekohu (t)	Te Aotiraroa 2 (w)	Rangipehia
Tahore	Mahuta-i-te-rangi (t)	Tuhirewha
Hinepaki (w)	Te Uhu-nui-o-te-rangi (t)	Tamaiwahia
Te Umuhohonu	Kapaterangi	Te Aihu (t)
Tuhirewha	Te Ponahuhu	Kerehi Waiariki (t)
Tamaiwahia (t)	Roena Waiohenga (w)	Hamiora Kerehi (t)
Te Aihu (t)	Titihua Teira (w)	Te Oke Whare Kerehi (t)
Kerehi Waiariki (t)	Hamiora Kerehi (t)	Hēmi Karakia Grace (t)
Hamiora Kerehi (t)	Te Oke Whare Kerehi (t)	Karaitiana Grace (w)
Te Oke Whare Kerehi (t)	Hēmi Karakia Grace (t)	Me (w)
Hēmi Karakia Grace (t)	Karaitiana Grace (w)	
Karaitiana Grace (w)	Me (w)	

Whakapapa is very important in Māori culture because it allows us to connect with where we come from and who we come from. This allows us to build relationships with whānau, with people, with the environment and with all aspects of life. The whakapapa above has been handed down to us and was shared with all who attended the whānau reunion. I experienced first-hand the positive impacts whakapapa has on my taha wairua because I felt a spiritual connection to my tūpuna even though I had never met them before. I felt the positive impacts on my taha hinengaro because it made me feel unique and loved. I also saw the positive benefits on my taha whānau because some of my whānau

whānui did not know how they were connected to the whānau but when you see the 'aha' moments and the tears start to fall you can get a sense that they know they belong.

During the whānau reunion, there were so many examples of whanaungatanga happening all around us. Here are just some examples of the physical, mental, and spiritual benefits the whānau reunion had for me personally:

- leading the haka pōhiri to welcome our manuhiri
- meeting and getting to know whānau members I had not met before
- building stronger bonds with my cousins I already knew
- cooking and doing the dishes with the whānau
- performing items at the whānau concert
- playing sports and games
- working together as a whānau
- visiting our hau kāinga in Tūpāroa
- learning whakapapa and waiata
- learning about my great grandparents and other tūpuna
- listening to the funny stories

In terms of whānau hauora or wellbeing, here are some of the benefits below:

- establishing and maintaining connections and quality relationships with whānau
- learning your connection within the whānau
- overcoming the whakamā of being disconnected
- learning about whakapapa, pepeha and identity
- retaining tikanga and kawa passed down
- learning stories about uncles and aunties who have passed on
- laughter and tears to build a sense of belonging
- knowing that everyone in the whānau can contribute to the wellbeing of the whānau
- valuing the knowledge of our kuia and kaumātua

The Grace whānau reunion gave us all the opportunity to learn and discover exactly what whanaungatanga means, to me personally and for us as a whānau.

In conclusion, life begins when you are born, **WHĀNAU**.

Then comes **WHANAUNGA**; blood relatives, whānau.

Followed by **WHANAUNGATANGA**; sense of family connection, a relationship through shared experiences and working together which provides people with a sense of belonging.

Finally, **WHAKAWHANAUNGATANGA**; the process of establishing relationships and relating well to others. The circle of whānau begins again.

Hei whakakapi ake, 'waiho i te toipito, kua i te toiroa'.

'Let us keep close together, not wide apart'.

Nei rā te mihi ki a koutou katoa.

Tēnā koutou.

References

- Moorfield, J. C (2011). Te Aka Online Māori Dictionary. Retrieved from <https://maoridictionary.co.nz/search?idiom=&phrase=&proverb=&loan=&histLoanWords=&keywords=whanaungatanga>
- Whakataukī: Maori.org <http://www.maori.org.nz/kotereo/default.php?pid=sp156&parent=147>
- Grace Whānau Reunion. (2020). Tō tātou taonga: Whānau reunion pukapuka. Gisborne

Tūmahi 2 Expressions (A)

Outcome 2 - Demonstrate expressions of whanaungatanga in accordance with te reo me ngā tikanga.

Assessment Task 1 (Expressions A & B) – these tasks assess PC 1.1, 1.2

Using kaupapa (A) you selected for Tūmahi 1, you will present a visual storyboard to show your expressions of whanaungatanga in accordance with te reo me ngā tikanga.

Your demonstration must show at least two (2) examples of whanaungatanga that enhance your well being and two (2) examples of whanaungatanga that enhance whānau wellbeing.

Your expressions of whanaungatanga must show an awareness of the kaupapa and/or skills required for the horopaki.

- Your visual storyboard can be presented using digital devices, pictures, video etc.
- Your demonstration must also include an *explanation* of what is occurring or *relevant commentary* where appropriate.

Sample Answer



An example of enhancing my personal wellbeing was when I lead the haka pōhiri, Te Urunga Tū, to welcome our manuhiri. I felt whakamā but proud at the same time.



Doing dishes at home can be hōhā sometimes but doing the dishes at the marae with the whānau is often a fun time to get to know everyone.



We had a cooking whakataetae and we made steamed pudding and fried bread which were recipes that belonged to my nan. We didn't win even though our steamed pudding was the nicest.



An example of whānau wellbeing was participating in different activities. The boys learnt mau rākau. It was cool to watch. We also got to learn waiata and had workshops on mirimiri, rāranga and pūrākau.



We took two buses up the coast for a day trip. This is also an example of enhancing whānau well-being. We visited two of our marae and unveiled the kōhatu maumahara of our tūpuna.



We took a tractor ride through the creek and up to the marae. Cracking up with the whānau enhances my personal wellbeing. That's what whanaungatanga is all about.



This is our hau kāinga Tūpāroa where our marae Ruataupare is situated. Te ataahua hoki o tēnei wāhi.



This is Kiekie marae in Waipiro Bay. Nō tēnei marae tōku kuia. It was pretty cool to be at my nanny's marae as well.



This kōhatu maumahara belongs to our tūpuna Kerehi Waiariki. My mum asked me to read the stone after it was unveiled because it was written in te reo Māori. Although I felt a bit whakamā, I was proud to be the one to unveil the kōhatu and read what was written on it.



Kei te marae o Ruataupare mātou. Ko tōku whānau tēnei. Ko ngā uri o Te Oke Whare Grace rāua ko Heneriata Kahu. The whole day up the coast is a great example of enhancing our whānau well-being. Mauri ora ki a tātou.

Name

NSN #

Tūmahi 1 Kaupapa (B)

Outcome 1 - Demonstrate knowledge of whanaungatanga

Note: The sample below is a guide only. Please refer to the Whanaungatanga Assessment Guidelines for suggested focus areas and contexts whereby assessment situations may occur.

Assessment Task 1 (Kaupapa A & B) – these tasks assess PC 1.1, 1.2

Select a Kaupapa B and describe in your own words, what whanaungatanga is and how it can enhance both personal well-being and whānau well-being.

Your description should include the following:

- how your personal wellbeing is enhanced physically, spiritually and mentally (te taha tinana, te taha wairua me te taha hinengaro)
- how whānau wellbeing is enhanced through quality relationships (taha whānau)
- evidence of two (2) specific examples are required
- include a whakataukī or whakatauākī to support your answer.

KAUPAPA B

Tūmahi 2 Expressions (B)

Outcome 2 - Demonstrate expressions of whanaungatanga in accordance with te reo me ngā tikanga.

Assessment Task 2 (Expressions A & B) – these tasks assess PC 2.1, 2.2

Using kaupapa (B) you selected for Tūmahi 1, you will present a visual storyboard to show your expressions of whanaungatanga in accordance with te reo me ngā tikanga.

Your demonstration must show at least two (2) examples of whanaungatanga that enhance your well being and two (2) examples of whanaungatanga that enhance whānau wellbeing.

Your expressions of whanaungatanga must show an awareness of the kaupapa and/or skills required for the horopaki.

- Your visual storyboard can be presented using digital devices, pictures, video etc.
- Your demonstration must also include an *explanation* of what is occurring or *relevant commentary* where appropriate.
- Ākonga may follow the example for Expressions B or present their storyboard in another form.

Tūmahi 2 ▶ Assessor Checklist

Outcome 2 - Demonstrate expressions of whanaungatanga in accordance with te reo me ngā tikanga.

- Range may include but is not limited to whanaungatanga within the home, small whānau events, significant whānau gatherings
- For the purposes of moderation, checklists and attestation forms are not enough evidence on their own; ākongā mahi must provide visual evidence and the evidence must be submitted with the assessor checklist and kaiako assessment schedule.

	Expressions (A)	Expressions (B)
	<i>Visual Evidence Sighted & Submitted</i>	<i>Visual Evidence Sighted & Submitted</i>
• Expressions of whanaungatanga is demonstrated in accordance with te reo me ngā tikanga.		
• At least two examples of situations where whanaungatanga is demonstrated to enhance personal well-being,		
• At least two examples where whanaungatanga is demonstrated to enhance whānau well-being.		
• Expressions of whanaungatanga show an awareness of the specific interaction, skills, and/or knowledge required for the situation or context.		
• An explanation or relevant commentary is included where relevant		

He kōrero tāpiri a te kaiako:

Assessor Name		Te Rā	
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Kaiako Assessment Schedule

Ākonga			
NSN			
Kaupapa	Tikanga - Tikanga Concepts	Level	3
Standard Number Version	32181 Version 1	Credits	5
Standard Title	Demonstrate knowledge and expressions of whanaungatanga		

Paetae Achieved	Kaiaka Merit	Kairangi Excellent
Demonstrate knowledge and expressions of whanaungatanga	Demonstrate in-depth knowledge of whanaungatanga	Demonstrate comprehensive knowledge of whanaungatanga

Tīpako	Paearu Mahi	Paetae ✓	Kaiaka ✓	Kairangi ✓
1. Demonstrate knowledge of whanaungatanga Range: te taha tinana, te taha wairua, te taha hinengaro, me te taha whānau; evidence of two specific examples is required.	1.1 Whanaungatanga is described in terms of personal wellbeing			
	1.2 Whanaungatanga is described in terms of whānau well-being.			
2. Demonstrate expressions of whanaungatanga in accordance with te reo me ngā tikanga. Range: at least two examples of situations where whanaungatanga is demonstrated to enhance personal well-being, and two examples where whanaungatanga is demonstrated to enhance whānau well-being.	2.1 Expressions of whanaungatanga show an awareness of the specific interaction, skills, and/or knowledge required for the situation or context.			
	2.2 Expressions of whanaungatanga are demonstrated. Range may include but is not limited to whanaungatanga within the home, small whānau events, significant whānau gatherings.			
Demonstrate in-depth knowledge of whanaungatanga <i>Describing whanaungatanga as an expression of personal well-being in terms of mana tangata, as an expression of whānau well-being in terms of mana whenua. Describing how whanaungatanga may be expressed in contexts outside of the whānau.</i>				
Demonstrate comprehensive knowledge of whanaungatanga Describing whanaungatanga as an expression of personal identity terms of whakapapa and as an expression of te mana o te whānau in terms of ngā kōrero tuku iho.				

