



MĀORI QUALIFICATIONS SERVICES
NGĀ RATONGA TOHU MĀTAURANGA MĀORI



TĪKAROHIA TE MARAMA REALISE YOUR POTENTIAL

Assessment Support Material

TE ITI A TARANGA

Unit Standard 32184 (Version 1)

Demonstrate knowledge and expressions of rangatiratanga

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

QUALIFY

Introduction

Welcome to the Assessment Support Materials for the 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 ākonga responses:

- description of rangatiratanga traits in terms of managing the physical, spiritual, and emotional wellbeing of whānau,
- description of rangatiratanga in terms of building the physical, spiritual, and emotional wellbeing of whānau,
- demonstrate expressions of rangatiratanga within a whānau environment,
- expressions of rangatiratanga show an awareness of specific interaction skills, and/or knowledge required in a situation.

Evidence for Kaiaka/Merit

The following components should be included in the ākonga responses:

- In-depth knowledge of rangatiratanga,
- similarities and differences of rangatiratanga traits with traditional Māori models in accordance with te reo, tikanga and kawa.

Evidence for Kairangi/Excellence

The following components should be included in the ākonga responses:

- comprehensive knowledge of rangatiratanga,
- comparison of the impacts of rangatiratanga on whānau physical, spiritual, and emotional wellbeing with traditional Māori models in accordance with 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. Course 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. Film

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

Worksheet 1

Note: The sample answers below are provided as a guide only. Please refer to the Rangatiratanga Assessment Guidelines for suggested focus learning areas and specific contexts whereby assessment tasks could be developed.

Outcome 1 - Demonstrate knowledge of rangatiratanga

Assessment Task 1 – this tūmahi assess PC 1.1, 1.2

Select and describe **TWO** specific rangatiratanga traits in terms of managing whānau physical, spiritual and emotional wellbeing of whānau and

Explain rangatiratanga in **TWO** terms of building the whānau, physical and emotional wellbeing in accordance with local tikanga.

Traits may include but is not limited to ngākau māhaki, ngākau tapatahi, kanohi kai mātārae, ngākau pono, whakawhanaungatanga, kōtuitui.

Evidence of two is required.

Building whānau, physical and emotional wellbeing may include but is not limited to kapa haka, hākinakina, hui ahurei, whānau, hapū, iwi hui, wānanga, pakihi, hui taurima, whakanui tangata/tāngata, tangihanga

Evidence of two is required

HEI WHAKATAUIRA (SAMPLE ANSWER)

Traditional rangatiratanga is a Māori concept of whānau, hapū and iwi working together to build, manage and achieve their aspirations for their own physical, spiritual, and emotional wellbeing guided or adhering to, to maintain their reo and tikanga. Traditionally the rangatira was the figurehead or chief of the iwi/hapū whom held mana and prestige and was also essentially responsible for the wellbeing and protection of the whānau, hapū and iwi. Traits of rangatiratanga were observed in the young members of whānau and hapū and were nurtured to maintain the rangatiratanga of their hapū or marae. Through time many whānau left their mana whenua to get work and in their minds make a better life for themselves and their whānau. Today many whānau living away from their rohe still maintain the mana whenua, but have formed pseudo-whānau through interests such as sports, kapa haka and hosting on urban marae, etc.

Two rangatiratanga traits of a rangatira I have selected to describe and explain are **ngākau tapatahi** and **kanohi kai mātārae**.

Ngākau tapatahi is about having integrity and being impartial and fair and are built on concepts of tika and pono in whatever I do and practice. It also involves transparency for example inviting whānau, ngā koroua, kuia, ngā mātua, tamariki and mokopuna to work collaboratively towards building and managing their own wellbeing. It is also about keeping the doors open and involving whānau, participants and other stakeholders striving towards meetings the aspirations and visions of the wellbeing of the whānau.

Kanohi kai mātārae is about determination and focusing on what matters ahead.

Every two years Tūhoe hold the ahurei (festival) to bring the iwi together to celebrate and preserve Tūhoe traditions through competitions in kapa haka, sports, and debates. It is an event that has been celebrated for over fifty years. The overall purpose of the ahurei was and still is whakawhanaungatanga. There are about 20% of Tūhoe living in the mana whenua, and there are thousands of urban Tūhoe here in New Zealand and overseas that return to attend the ahurei.

My whānau live in Poneke. **Korowhā** (golf) was introduced to the ahurei five years ago for the first time. Dad and I, my koro and nan, and my uncle all represented Tūhoe ki Poneke playing korowhā, and dad's brother played for Ōhinemataroa. Dad and I and two of my siblings also performed in the senior and junior **kapa haka** groups.

HEI WHAKATAUIRA (SAMPLE ANSWER) CONTD.....

Ngākau tapatahi and kanohi kai mātārae are two rangatiratanga traits that I applied and practiced at the ahurei while playing golf and performing kapa haka. To ensure that my golf score counted towards our team efforts to do well at golf. Ngākau tapatahi ensured I stayed focused on the lay of the course to determine my next play and to get the ball in the hole with the least shots. It didn't always work that way, however I enjoyed playing with my cousins who were my age and were males. We all played to ensure our scores counted at the end, at the same time, we all played fair and with integrity most of all we got to know one another well and enjoyed our game. We found out our whakapapa was one, their koro is my nan's uncle.

In kapa haka I practiced kanohi mātārae through learning and understanding the kupu and focusing to remember the hand and body actions and movements for each item. I reunited with a lot of my Tūhoe whānau through the noho marae we held for kapa haka practice and got to know and connect with new whānau as well. We didn't do well in the kapa haka, and we won the best nett trophy for golf. Most of all I treasured that time just being Tūhoe, for me as a teenager I was proud to represent Tūhoe ki Poneke at the ahurei and I look forward to each year the ahurei is held.

Requirements for Kaiaka | Merit

Description includes identifying similarities and differences of rangatiratanga traits with traditional Māori models in accordance with te reo, tikanga and kawa.

Requirements for Kairangi | Excellence

Description includes comparing the impacts of rangatiratanga on whānau physical, spiritual and emotional wellbeing with traditional Māori models in accordance with ngā kōrero tuku iho.

This task assesses the evidence required for Outcome 1 | Performance Criteria 1.1, 1.2

Tūmahi 2 ▶ Worksheet 2

Outcome 2 - Demonstrate expressions of rangatiratanga in accordance with te reo and local tikanga

Assessment Task 1 – this tūmahi assess PC 2.1, 2.2

Express **TWO** rangatiratanga traits within a whānau environment showing an awareness of specific interaction skills and/or knowledge required for the situation or context in accordance with te reo and local tikanga.

Traits may include but is not limited to *ngākau māhaki*, *ngākau tapatahi*, *kānohi kai mātārae*, *ngākau pono*, *whakawhanaungatanga*, *kōtuitui*

Demonstration of Rangatiratanga Te Korowhā	Assessor
<i>Visual Evidence Collected</i>	
<p>Mahi tuatahi: Preparing golf gear at home</p> <p>Organisation and planning are really important. You must ensure you have packed your golf attire for wet or fine weather that includes shoes, gloves, hat and wet weather gear.</p> <p>Cleaned and packed your golf gear – you have only 14 golf clubs in your golf bag, that includes - woods, irons, a putter, golf balls, tees, markers, and pens.</p> <p>Packed gear with golf trundler if using one.</p>	
<p>Mahi tuarua: Ngākau tapatahi at the golf club</p> <p>Register to play and find out tee off hole, members in your playing group.</p> <p>Read the local notice board or score card for local rules, internal hazard areas – work done on course etc.</p> <p>Locate area to practice using woods and irons, and the practice putting green.</p> <p>Pack snacks and/or drink</p>	
<p>Mahi tuatoru: At 1st Tee</p> <p>Greet fellow players.</p> <p>Work out playing partners, haggles etc.</p> <p>Tee off play well, fair and enjoy the game and company. <i>Kānohi kai mātārae</i> helps me to keep focused and determined.</p>	
<p>Mahi tuawhā: At club house after game</p> <p>Sit down and go over card score with playing partner.</p> <p>Agree on scores and sign cards.</p> <p>Hand in to organisers.</p> <p>Pack away golf gear.</p> <p>Food and refreshments</p>	

<p>Mahi tuarima: Kanohi Kai Mātārae in Kapa Haka</p> <p>Once again, it is just as important to be prepared and organised for the kapa haka performance. I need to have my kākahu and poi ready. Kanohi kai mātārae helps me to remember my kupu and nekehanga for each item whilst on stage. But more importantly, it's a great opportunity to celebrate being Māori most of all being Tūhoe. I was very proud to represent Tūhoe ki Pōneke at the ahurei.</p>	
<p>Mahi tuaono: Whakawhanaungatanga</p> <p>Prize giving</p> <p>Enjoy the night.</p> <p>Be safe and responsible.</p>	

Tūmahi 1 ➤ Ākongā Checklist

Select and describe TWO specific rangatiratanga traits you and your whānau used to manage your physical, spiritual and emotional wellbeing of your whānau.

You can be as creative as you like for this tūmahi. Your visual piece may comprise of, but is not limited to the following:

- Range may include but is not limited to – ngākau māhaki, ngākau tapatahi, kanohi kai mātārae, ngākau pono, whakawhanaungatanga, kōtuitui
- A minimum of two traits is required
- Your demonstration must be in accordance with local tikanga.
- Ākongā are required to write a description of each trait or provide a relevant commentary to accompany the visual evidence

Explain rangatiratanga in terms of building whānau physical, spiritual and emotional wellbeing of whānau.

- Range may include but is not limited to – kapa haka, hākinakina, hui ahurei, whānau, hapū, iwi hui, wānanga, hui taurima, whakanui tangata, hui hāhi
- A minimum of TWO is required
- Ākongā are required to write a brief explanation or provide a relevant commentary to accompany the visual evidence

	Ākongā	Assessor
Outcome 2 - Demonstrate expressions of rangatiratanga in accordance with te reo and local tikanga.	<i>Visual Evidence Collected</i>	<i>Visual Evidence Sighted & Submitted</i>
• Expressions of rangatiratanga are demonstrated accurately		
• At least two different rangatiratanga expressions are demonstrated.		
• Expressions of rangatiratanga traits are demonstrated in accordance with te reo and tikanga.		
• Expressions of rangatiratanga shows an awareness of the specific interaction, skills and/or knowledge required for the situation or context		
Comments:		
Assessor Name		Te Rā

Kaiako Assessment Schedule

Ākonga			
NSN			
Kaupapa	Tikanga - Tikanga Concepts	Level	3
Standard Number Version	32184 Version 1	Credits	5
Standard Title	Demonstrate knowledge and expressions of rangatiratanga		

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

Tipako	Paearu Mahi	Paetae ✓	Kaiaka ✓	Kairangi ✓
Demonstrate knowledge of rangatiratanga.	1.1 Rangatiratanga traits are described in terms of managing the physical, spiritual, and emotional wellbeing of whānau. Evidence of two is required			
	1.2 Rangatiratanga is explained in terms of building the physical, spiritual, and emotional wellbeing of whānau. Evidence of two is required			
Demonstrate expressions of wairuatanga in accordance with tikanga	2.1 Expressions of rangatiratanga are demonstrated within a whānau environment. Evidence of two is required			
	2.2 Expressions of rangatiratanga show an awareness of specific interaction, skills, and/or knowledge required for the situation or context.			
Demonstrate in-depth knowledge of rangatiratanga. <i>Identify similarities and differences of described rangatiratanga traits with traditional Māori models in accordance with te reo, tikanga and kawa.</i>				
Demonstrate comprehensive knowledge of rangatiratanga. <i>Comparing the impacts of rangatiratanga on whānau physical, spiritual, and emotional wellbeing with traditional Māori models in accordance with ngā kōrero tukuiho.</i>				

Sufficiency Statement				
Paetae	All Paetae must be ticked			
Kaiaka	All Paetae and Kaiaka must be ticked			
Kairangi	All Paetae, Kaiaka and Kairangi must be ticked			
Circle Overall Grade	Kāore anō	Paetae	Kaiaka	Kairangi
Kaiako Signature			Date:	

Notes:

Notes: