



MĀORI QUALIFICATIONS SERVICES
NGĀ RATONGA TOHU MĀTAURANGA MĀORI

TĪKAROHIA TE MARAMA REALISE YOUR POTENTIAL

Assessment Support Material

TE ITI A TARANGA

Unit Standard 32185 (Version 1)

Demonstrate knowledge and expressions of manaakitanga

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 Iiti 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 manaakitanga in terms of personal well-being
- description of manaakitanga in terms of whānau well-being
- expressions of manaakitanga in accordance with te reo me ngā tikanga, self-reflection and connection with others.

Evidence for Kaiaka/Merit

The following components should be included in the ākongā responses:

- in-depth knowledge of manaakitanga
- description of manaakitanga in relation to a whānau-centered approach towards improving the quality of health and well-being of self and others (ā-tinana, ā-whānau, ā-wairua, ā-hinengaro).

Evidence for Kairangi/Excellence

The following components should be included in the ākongā responses:

- comprehensive knowledge of manaakitanga
- expressions of manaakitanga in relation to hospitality, protection, and care of whānau and/or hapū, iwi, hapori and te taiao.

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 TEP5757-11B (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 #
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Tūmahi 1 Worksheet (A)

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

Outcome 1 - Demonstrate knowledge of manaakitanga

Assessment Task 1 – this tūmahi assess PC 1.1, 1.2

Describe manaakitanga in terms of the well being of your whānau and your own personal well-being.

You are to provide TWO specific examples for each kaupapa or situation.

HEI WHAKATAUIRA (SAMPLE ANSWER)

Manaakitanga and the well-being of my whānau

One example of manaakitanga regarding the well-being of my whānau, happened during the lockdown period of Covid-19. My parents were fortunate to still be working, which left me in charge of looking after my siblings and to check on my nana who lives next door. As a whānau unit, we sat and discussed our roles and what each of us had to do to ensure that our household was going to run smoothly. Mum and dad were worried about how we were going to cope, because they didn't know how long we were going to be in lockdown for. My role was to care and look after my siblings, we sat down and did up a roster for cleaning duties, schoolwork, time on the internet and free time without the internet. Overall, our whānau did well, there were some highs and lows during lockdown, but nothing major that couldn't be sorted out. My siblings and I became a lot closer and we got to learn a lot more about each other as individuals. My parents were relieved and proud of us all, for working together and not causing stress for them. For my own personal well-being, I was proud that I was able to take care of my siblings without them thinking I was being too bossy. I felt like I can take on more responsibilities and that my parents can trust in me. I was happy that I was able to help mum and dad out so that they didn't have to worry about us while they were at work and I was happy that they didn't have to worry too much about our whare being destroyed because I had managed to keep it clean most of the time.

Another example of manaakitanga regarding the well-being of my whānau, was visiting our nana next door and seeing that she was ok and her needs were being met. During our downtime, my siblings and I would visit nana to see if she needed any help around the house. Nana would always say that she was ok, so the next time instead of asking her, we would say to her, "nana I can mow your lawn for you, or nana I can weed the gardens or nana I can carry that for you". Nana slowly allowed us to help around the house especially with things that were too heavy for her to lift. I could drive nana's car and pick her shopping and medication up for her. One day, we decided to have a clean-up day around her whare, nana was so happy and grateful with our mahi she cooked up a big kai for us and bake our favourite chocolate cake. In terms of my personal well-being, I love looking after my whānau, especially my nana. She is the matriarch of our whānau and the one that keeps us all in line. Manaakitanga for me is an act of good will and good intent and done without expectations. It makes me feel good and grateful that I am part of an awesome whānau

P.C 1.1, 1.2	Kua tutuki	Kāore anō kia tutuki	
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Tūmahi 2 ▶ Expressions (A)

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

Assessment Task 2 – this tūmahi assess PC 2.1

Select one of the kaupapa below and provide TWO examples of how manaakitanga is expressed in accordance with te reo me ngā tikanga.

- Range may include but is not limited to:
- Tiaki i ngā tangata tūroro/ tangata māuiui
 - Te tiaki i te whenua me te moana
 - Te whāngai manuhiri
 - Te hoko kai/ taonga hei whakaora i te whānau

HEI WHAKATAUIRA (SAMPLE ANSWER)

When whānau from afar come for a visit, our whānau would prepare our whare for our manuhiri. Even though they are our whānau, they are treated as manuhiri. The tikanga is, that our whānau have travelled a long distance to get here, we don't see them often, and we don't know when we will see them again. When our manuhiri arrives, my parents and siblings all go outside to greet them, with kisses, hugs, and tears of joy.

As soon as our manuhiri enter the house, they are greeted with the different aromas of kai that we have prepared. They are ushered to sit at the table, one of us kids are given the mantra to whakapai te kai with a karakia. Our manuhiri is served first and once they have their kai then my whānau would get their kai. At the table there is lots of kōrero and laughter as we all catchup on the latest news in what is happening in our lives.

After kai, my siblings and I will clean up and leave the adults to talk their talk. Once we've finished, we would put clean towels in our bedrooms for our manuhiri who will be sleeping in the rooms, my siblings and cousins will sleep together in the lounge.

In the morning dad would prepare breakfast while our whānau prepare to get back on the road. Someone will whakapai the kai and then we would eat. After breakfast, our whānau are preparing to leave, we would all go outside to see them off. Dad would say a karakia so that our whānau travels safely. Harirū would happen with laughter, tears and hugs and mum would bring out a bag of kai that has been prepared for the trip to send with our whānau on their travels.

One day our whānau went to te tātahi to gather kai moana. Our tikanga when gathering kai moana is to gather enough for the whānau and gather kai for our elderly. Our nana and some of her friends in the neighbourhood are some of those people. Dad does a karakia in the morning asking for safe travels, the gathering of kai, and that we are all kept safe in the moana. My siblings and I are taught that we must help gather kai first before we can go for a swim. Once we have gathered the kai, everyone is hungry, so we all pitch in preparing the kai, karakia is said to bless the kai and we all sit together to eat. When we leave te tātahi, mum sends us around to pick up all the rubbish we can find, she keeps telling us we need to do our part to manaaki our whenua and moana and that every little bit helps, so we don't mind doing this because we understand that Tangaroa has provided us with kai. When we get home, mum prepares the kaimoana into little packs for nana and her friends, then us kids would go around the neighbourhood to drop off the packs of goodies. We are greeted with big smiles, hugs and kisses because the kaimoana is fresh and everyone loves this food, sometimes we are given home baked kai to bring home as a means of thank you. This is our small contribution that our whānau do to manaaki our neighbourhood.

P.C 2.1	Kua tutuki	Kāore anō kia tutuki	
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Outcome 2 - Demonstrate expressions of manaakitanga in accordance with te reo me ngā tikanga.

Assessment Task 2 – this tūmahi assess PC 2.2

Provide Two examples of expressions of manaakitanga in terms of self reflection.

Some things you might want to consider when you do your self-reflection

- How was manaakitanga shown? (you could reflect on the examples that you have provided)
- How did you feel?
- Is there anything that you would do differently?

HEI WHAKATAUIRA (SAMPLE ANSWER)

Manaakitanga is a reflection of who my parents are and the values they hold close and share within our wider whānau and in return have shown my siblings and I of what to do when you manaaki someone or something. I acknowledge my parents for the values they have instilled in me. Manaakitanga is in the doing, underlined with tikanga, te reo and cultural values. I feel blessed that I am guided by my parents, that they are my role models to follow good examples of manaakitanga

The first example is our whānau unit, I knew the importance of my role I had to play regarding the Covid 19 lockdown and how my parents were relying on me to manaaki my siblings. It took a lot of stress off their minds knowing that everything was taken care of and that we were safe. On reflection, it really made me feel useful and responsible, I felt like an adult and that my parents trusted me to make decisions for my siblings and me.

The second example is my nan and being able to manaaki her. My nana is grateful that she has whānau close by that will manaaki her, however she worries about the elderly that live in our neighbourhood, some are alone and don't have whānau close by. A tribute to my parents is, as a whānau we don't mind sharing what we have, especially with those that are less fortunate. We are always checking on nana and her friends just to make sure they are comfortable and to help them with things they might need from the shop or chemist. On reflection, I have become use to doing what I do, because I've been doing it for ages and it's not a big problem, all it costs for me is a bit of time. I love it when I see the surprise on people's faces when they open the door to see me and my siblings standing there with a basket of goodies, the feeling is satisfying, enriching and it makes me feel awesome. I believe that our tikanga, te reo and cultural values make it easy for me to relate to people on different levels. Our cultural values, manaakitanga are passed down from my tūpuna to my parents and then to me and my siblings so that we can pass it on to our next generation.

PC 2.2

Kua tutuki

Kāore anō kia
tutuki

Kaiako Assessment Schedule

Ākonga			
NSN			
Kaupapa	Tikanga - Tikanga Concepts	Level	3
Standard Number Version	32185 Version 1	Credits	5
Standard Title	Demonstrate knowledge and expressions of manaakitanga		

Paetae Achieved	Kaiaka Merit	Kairangi Excellent
Demonstrate knowledge of manaakitanga	Demonstrate in-depth knowledge of manaakitanga	Demonstrate comprehensive knowledge of manaakitanga

Tīpako	Paearu Mahi	Paetae ✓	Kaiaka ✓	Kairangi ✓
Demonstrate knowledge of manaakitanga	1.1 Described two specific examples of manaakitanga in terms of personal well-being.			
	1.2 Described two specific examples of manaakitanga in terms of whānau well-being.			
Demonstrate expressions of manaakitanga in accordance with te reo me ngā tikanga	2.1 Demonstrated two examples of expressions of manaakitanga in relation to connection with			
	2.2 Demonstrated two examples of expressions of manaakitanga in relation to self-reflection.			
Demonstrate in-depth knowledge of manaakitanga <i>Identifying and describing manaakitanga in relation to a whanau-centred approach towards improving the quality of health and well-being of self and others (ā-tinana, ā-whanau, ā-hinengaro, ā-wairua).</i>				
Demonstrate comprehensive knowledge of manaakitanga <i>Identifying and describing expression of manaakitanga in relation to hospitality, protection, and care of whānau, and/or hapū, iwi, hapori and te taiao.</i>				
Resubmit (if required) COMMENTS				

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:	

Assessment Schedule

Learning outcomes	Evidence for Achieved	Judgement for Achieved
1. Demonstrate knowledge of manaakitanga. <i>Evidence of TWO specific examples is required.</i>	The ākonga is able to; 1.1 describe manaakitanga in terms of personal wellbeing. 1.2 describe manaakitanga in terms of whānau wellbeing.	The ākonga has; <ul style="list-style-type: none"> provided TWO specific examples to describe manaakitanga in terms of personal wellbeing. (1.1) provided TWO specific examples to describe manaakitanga in terms of whānau wellbeing. (1.2)
Learning outcomes	Evidence for Achieved	Judgement for Achieved
2. Demonstrate expressions of manaakitanga in accordance with tikanga.	The ākonga is able to; 2.1 demonstrate expressions of manaakitanga in terms of connecting with others. <i>Range may include but is not limited to; tiaki i ngā tangata tūroro/tangata māuiui, te tiaki i te whenua me te moana, te whāngai manuhiri, te hoko kai/ taonga hei whakaora i te whānau.</i> <i>Evidence of TWO examples is required.</i> 2.2 demonstrate expressions of manaakitanga in relation to self-reflection. <i>Evidence of TWO examples is required</i>	The ākonga has; <ul style="list-style-type: none"> demonstrated TWO expressions of manaakitanga in relation to connecting with others. (2.1) demonstrated TWO examples of expressions of manaakitanga in relation to self-reflection. (2.2)

