



WHAKAIRO

UNIT STANDARD 23006 (VERSION 3)

Demonstrate knowledge of how a kaiwhakairo shows meaning in their whakairo

(Level 1, Credits 6)

'Te manu ka kai i te miro, nōna te ngahere
Te manu ka kai i te mātauranga, nōna te ao'

—

*'The bird that partakes of the berry, his is the forest.
The bird that partakes of knowledge, his is the world'*

Assessor Information

People engaged to tutor this standard are encouraged to establish the key base patterns that reflect the mana whenua expression of their Māori cultural world view. Significant iwi, hapū, tohunga whakairo or pouako styles should also be reflected in such patterns.

Learning should

- involve the application of basic operational knowledge using readily available information to generate expressive responses to experiences
- be teacher guided.

Reference resource:

- Mead H.M. (1986) *Te Toi Whakairo - The Art of Māori Carving*. Auckland, New Zealand: Raupo

Assessment criteria

This unit standard can be awarded with Paetae/Achievement, Kaiaka/Merit and Kairangi/Excellence grades.

Evidence for Paetae/Achieved	Kaiaka/Achievement with Merit	Kairangi/Achievement with Excellence
Demonstrate knowledge of how a kaiwhakairo shows meaning in their whakairo.	Demonstrate a comprehensive knowledge of how a kaiwhakairo shows meaning in their whakairo.	Demonstrate an extensive knowledge of how a kaiwhakairo shows meaning in their whakairo.

There is **ONE** (1) assessment task that the ākonga must correctly complete to gain credits for this standard. Once the ākonga has correctly completed the tasks, the assessor must complete the assessment schedule for each ākonga.

This is a theory outcome.

Arrange for access to internet or libraries, museums, art galleries, marae etc. where:

- Ākonga can access at least **TWO** works of a kaiwhakairo, or
- Supply the ākonga with **TWO** works of a kaiwhakairo. **THREE** (3) pieces of work per kaiwhakairo.

The ākonga examine each piece of work and identify different sources that influenced each kaiwhakairo and show how ideas are expressed in terms of conventions.

Listed below is the critical whakairo knowledge ākonga must have to be able to gain credits for this unit standard.

- How kaiwhakairo show meaning in their whakairo.
- How each kaiwhakairo express their ideas in terms of conventions.
- **Sources** may include but is not limited to marae, art gallery, museum, and publications.
- **Conventions** are established procedures in making art works that use particular techniques or processes to represent, organise or interpret ideas e.g. ā-iwi styles, ngao, pae, whao, processing muka etc.
- **Reference resource** – Mead H.M. (1986) *Te Toi Whakairo - The Art of Māori Carving*. Auckland, New Zealand: Raupo.
- Acknowledge the sources of information.

There are many ways ākonga may present their evidence. They may use:

- PowerPoint and talk to their presentation.
- Illustrations using images and identifying designs etc.
- Write descriptive essays, maintain a visual diary etc.

Ākongā assessment booklet

The ākongā receives this. It outlines important information for the ākongā including:

- assessment and other information
- assessment tasks.

Ākongā assessment tasks

These sheets and any other evidence should be collected by the Assessor and retained for assessment and moderation purposes.

Where ākongā choose to provide oral description/evidence, this **must** be recorded (i.e. recorded onto DVD) or verified by a credible verifier, i.e. a person with knowledge skills, experience and mana. Where ākongā work has been selected for moderation, the DVD and/or attestation form must be included with the materials.

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

You will need to discuss with the ākongā the length of time they have to complete the assessment. He ture-a-kōnui: one credit equates to 10 notional hours of teaching, practice and/or study, and assessment.

Authenticity

As per NZQA requirements:

- you **must** verify that the work submitted for assessment has been produced by the ākongā
- you **must** consider (and manage) the potential for work to have been copied, borrowed from another ākongā, photocopied from a book or downloaded from the internet.

Ākongā 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 ākongā.

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

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 his/her 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.



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 (ie you didn't assess this standard), **speak** to your Principal Nominee (PN) or Moderation Liaison (ML).

ASSESSOR INFORMATION – ASSESSMENT TASKS

- Outcome 1 Demonstrate knowledge of how a kaiwhakairo shows meaning in whakairo.
 Range: two given kaiwhakairo and three of each of their whakairo.

Assessment Task 1 - This task assesses the evidence requirements of 1.1 and 1.2.

How kaiwhakairo show meaning in whakairo

The pouako will give you **TWO** different works of a kaiwhakairo. There will be **THREE** pieces of work from each kaiwhakairo. You will examine each of the six pieces, and

- identify and outline how a kaiwhakairo shows meaning in their whakairo.
- Explain the reasons particular whakairo conventions were used to communicate kaupapa or meaning.

Whakairo conventions are associated with Māori terms, techniques, tools, materials and processes such as:

- ngao pae, whao, muka, rākau whakairo
- karakia
- tikanga

The ākonga must present information in their own words, and references must be provided.

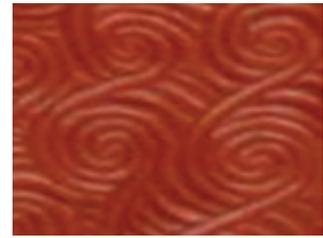
1.2 Whakairo are examined to show how ideas are expressed in terms of whakairo conventions.

1.2 Whakairo are analysed in terms of the reasons particular whakairo conventions were used to communicate kaupapa or meaning.

Note: Your ākonga has been asked to provide references. Where you have referred to a book, or website, or person, please acknowledge this in your lessons.

Sample answer that would be acceptable for 'Kaiaka/Merit'

ĀKONGA WORK SAMPLES

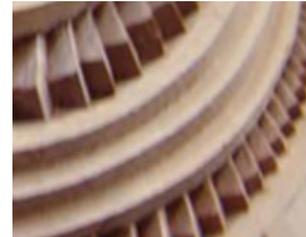


Kaiwhakairo 1

There are three different design patterns: pakati, takarangi and unaunahi

The influences and sources for these patterns may have been:

- whakairo from the rohe of the kaiwhakairo
- local marae and wharenui
- te Moana nui a Kiwa
- the red may represent Te Tonga o Te Ra.



Kaiwhakairo 2

There are three different design patterns: takarangi-pakati, unaunahi, pakati-haehae

The influences and sources for these patterns may have been:

- whakairo from the rohe of the kaiwhakairo
- local marae and wharenui
- reference to iwi and hapu strengths or skills such as weaponry, oratory, hunting and gathering, relationships
- the natural finish may have been used to show the natural colour of the totara.

Kia maumahara te Pouako

For Paetae/Achieved

Demonstrate achieved knowledge of how a kaiwhakairo shows meaning in their whakairo will be evidenced through:

- accurate identification of how ideas are expressed in terms of whakairo conventions.
- accurate description in terms of the reasons particular whakairo conventions were used to communicate kaupapa or meaning.

For Kaiaka/Merit

Demonstrate comprehensive knowledge of how a kaiwhakairo shows meaning in their whakairo will be evidenced through:

- explaining the kōrero and other sources that have influenced kaiwhakairo
- explaining the links between the influences described and the conventions used by the kaiwhakairo

For Kairangi/Excellence

Demonstrate extensive knowledge of how a kaiwhakairo shows meaning in their whakairo will be evidenced through:

- analysing the kōrero associated with people and other sources that influenced the kaiwhakairo
- analysing the links between the influences described and how they are expressed through the conventions used.

If you have any pātai, or are unsure about anything, kōrero ki tō pouako.

Kia kaha!

Comments on this support material

Please contact Māori Qualifications Services mqs@nzqa.govt.nz if you wish to suggest changes to the content of this resource.

MARKING SCHEDULE

Assessment Task 1	Evidence Statements	Judgement Statements
<p>How kaiwhakairo show meaning in their whakairo</p>	<p>For Paetae/Achievement</p> <p>The following components must be described in the ākongā responses:</p> <ul style="list-style-type: none"> • has identified how ideas are expressed in terms of whakairo conventions. • has given an accurate description in terms of the reasons particular whakairo conventions were used to communicate kaupapa or meaning. <p>Evidence for Achievement with Kaiaka/Merit</p> <p>As per Paetae/Achieved, plus:</p> <ul style="list-style-type: none"> • identified significant links between the expressions of ideas and the whakairo conventions used by the kaiwhakairo. <p>Evidence for Achievement with Kairangi/Excellence</p> <p>As per Kaiaka/Merit, plus:</p> <ul style="list-style-type: none"> • identified significant links between the expressions of ideas and the whakairo conventions used by the kaiwhakairo; • explained the significance of the whakairo conventions used by the kaiwhakairo to express the kaupapa or meaning of the whakairo. 	<p>Judgement for Paetae/Achieved, Kaiaka/Merit and Kairangi/Excellence</p> <p>Six whakairo by two kaiwhakairo (three (3) each) are examined and:</p> <ul style="list-style-type: none"> • identified and outlined how a kaiwhakairo shows meaning in their whakairo. • explained the reasons particular whakairo conventions were used to communicate kaupapa or meaning. •

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