



National Certificate of Educational Achievement
TAUMATA MĀTAURANGA Ā-MOTU KUA TAEA

Exemplar for Internal Achievement Standard Health Studies Level 1

This exemplar supports assessment against:

Achievement Standard 92008

**Demonstrate understanding of hauora in a health-related context
through the application of a model of health**

An annotated exemplar is a sample of student evidence, with a commentary, to explain key aspects of the standard. It assists teachers to make assessment judgements at the grade.

New Zealand Qualifications Authority

To support internal assessment

Grade: Achieved

For Achieved, the student needs to demonstrate understanding of hauora in a health-related context through the application of a model of health.

This involves describing (with supporting evidence) how hauora is affected by an activity, according to the parts of the model, and describing how the different parts of the model interconnect.

The student has applied the Te Whare Tapa Whā model of health to describe how a chosen individual's hauora is affected by different aspects of an activity.

The requirement for supporting evidence has been met, with examples from the activity connecting effects on hauora to the relevant dimensions of Te Whare Tapa Whā.

The evidence uses examples to describe how the affected aspects of the individual's wellbeing interconnect, using the model.

For Merit, the student could explain (with examples) why hauora is impacted by the activity, and why effects on different aspects of wellbeing interconnect. For example, the impact of customary practices embedded in the activity on spiritual wellbeing and the flow on effects to mental and emotional wellbeing could have been explained.

Preparing a Hangi is a traditional Māori method of cooking food, it is a process that also reflects the principles of Te Whare Tapa Whā this piece will look to explore the connection between Te Whare Tapa Whā and the video clip about Rewi Spraggon-Hangi Master.

Taha Wairua (spiritual wellbeing) is the dimension that focuses on an individual's spiritual health. It involves a person's relationship with their inner self and the external world, including their connection to their culture, traditions, and environment. Preparing a Hangi is a spiritual experience that involves honouring the land, ancestors, and the environment. It is a way of connecting with the past and passing down traditions and knowledge to future generations. This was represented in the clip through Rewi use of karakia, acknowledgement/thanks given to the tools he used and his strong belief of the birds as guardians-kaitiaki.

Taha Hinengaro (mental wellbeing) is the dimension that focuses on an individual's mental health. It includes a person's ability to think, reason, and make decisions, as well as their emotional wellbeing. I think examples of this were shown by the organisation needed to successfully prepare and put down the hāngī. Rewi business was mobile; he catered at a lot of events that would require excellent organisation and decision-making skills.

Taha Tinana (physical wellbeing) is the dimension that focuses on an individual's physical health. As seen in the video, preparing a Hāngī includes sourcing and cutting down the wood, digging the pit, carrying stones, carrying, and lifting trays of kai, all forms of physical exercise. The food cooked in a Hāngī is also cooked in a healthier way as it is cooked without oil or fat.

Taha Whanau (family wellbeing) is the dimension that focuses on the health and wellbeing of the family and the wider community. Preparing a Hāngī is a group activity that brings people together. It is a way of sharing food, knowledge, and traditions with others. An example in the video was Rewi's trip to Canada sharing traditional knowledge with the indigenous people who had lost the practice of underground cooking.

Neglecting one area of your Te Whare Tapa Whā could have consequences on one of the other dimensions, if Rewi is stressed or too busy it could lead to him being unorganised and putting down the hāngī late, if the stones are not hot enough this would result in an undercooked meal, leading to the belief he has not upheld the mana of his people-taha wairua, he hasn't feed the people-taha whānau. Another example would be if he wasn't Physically able, if Rewi had some sort of injury or sickness he wouldn't be able to lay the Hangi down, meaning there would be no kai for that day. This would not be upholding his Taha Tinana. And lastly putting down and making the Hangi is a huge part of Māori culture, and having a strong Taha Wairua is important. Giving thanks to your surroundings and the tools used to help make this meal is a great way to show your gratitude, if Rewi had been lacking this he wouldn't have felt as connected to his ancestors or even culture and he could get a sense that he doesn't belong, and in the future could affect his Taha Hinengaro. You see that even lacking one area could put a negative impact on your overall wellbeing.

Through both practises of Hāngī and Carving Rewi hauora has certainly been positively impacted in both the short term and long term. All of the walls of Rewi wharenuī are being nurtured as well as the foundations it sits upon. In the short term the land is giving sustenance to feed the people, he has developed a sense of belonging to not only the people but also something bigger-taha wairua. "Being able to walk on the land that your ancestors walked on helps strengthen the connection to who you are." In the long term it not only benefits himself but his people through the sharing of indigenous knowledge with others, his deep respect for the whenua could be compared to someone who is deeply passionate about the environment making it better for those that come after him.

In conclusion, Rewi is a great example of demonstrating Te whare tapa whā, he needed to uphold all four walls of his wharenuī, otherwise if all walls weren't interconnected this could affect his business and Hauora. You see in the video that when everything is equal it creates balance and stability in his life and those around him.

Grade: Merit

For Merit, the student needs to explain hauora in a health-related context through the application of a model of health.

This involves explaining (with supporting evidence) why hauora is affected by an activity, according to the parts of the model, and explaining why the different parts of the model interconnect.

The student has applied the Te Whare Tapa Whā model of health to explain why aspects of an individual's wellbeing were affected when engaged in the preparation of hangi.

The evidence explains, with examples, why the affected aspects of the individual's wellbeing connect and influence each other.

The requirement for supporting evidence has been met, with examples from the activity that connect the effect on hauora to the relevant dimensions of Te Whare Tapa Whā. Examples are provided to support reasons why impacts on one dimension affect other dimensions.

For Excellence, a conclusion needs to be drawn about how wellbeing is affected by an activity in the short and long-term, with reference to a model of health and supported by evidence. For example, a realistic conclusion about the activity's long-term effects on hauora that considers the individual's situation, along with other known information.

The video focuses on Rewi Spraggon, also known as the hangi master. Rewi owns a portable hangi maker and explains the process of being able to create something so special to him and his ancestors. Rewi talks about how his main goal is to inform other people in the world of his traditions and culture brought down to him from his ancestors.

Being grateful for the world that we are provided with is important for Rewi. For example, when he compiles the materials, he needs to produce a hangi (stones, leaves, wood), he makes sure to thank the materials for helping him have this opportunity to share kai with others.

Rewi is very spiritually connected to the whenua he stands on and his ancestors that came before him. He tells how preparing hangi reminds himself of his family, his dad and grandad. Rewi's ancestors were the ones who taught him the ways of creating a hangi. Rewi expresses that he hopes to do the same someday and teach the world these traditions to keep the culture alive. He has already started to do this by travelling to Canada. While in Canada, Rewi took the opportunity to teach a group of First Nation people by creating and making a hangi to share. As soon as Rewi arrived, he talks about how he feels a connection to the spirit of the land and how he feels the presence of his father and grandad. Doing what he loves while also having a reason to do so, improves Rewi's taha Wairau and the way he cooks and produces food.

Traditionally, creating a hangi pit can be very hard work, doing things like digging a large hole in the ground, placing heavy stones down, dealing with the immense heat and lifting crates of food up and down. When Rewi is working in his hangi master cart, there is a portable hangi pit, meaning some parts of preparing the hangi is less work. This doesn't mean that there's none. Rewi must still deal with the heat and the weight of everything. It is just as physically demanding. All of this improves Rewi's physical wellbeing. He even plants and harvests his own veggies for the hangi, meaning he is constantly outside doing hard manual labour, but also eating healthy fresh veggies, improving his taha tinana.

Rewi travels the country sharing his food with masses of new people, meaning Rewi's social life will never be dull, impacting his taha whanau constantly. Rewi only works with a few friends in the hangi cart and is very close with each of them. All this, plus the fact that his food brings his family, his friends, and his culture closer together, means that Rewi's social wellbeing is constantly being enhanced.

Sharing food and creating food to share is what Rewi loves to do. But he also loves the feeling of knowing he is playing his part in keeping traditions alive. Doing things like travelling to Canada to share his culture with new people and taking his mobile hangi cart/pit around the country for people to experience affects his mental health hugely. Rewi knew what he wanted, he knew what his goals and dreams were, so finally being able to start turning those into reality plays a huge part in his emotional wellbeing. He feels a sense of accomplishment.

All these concepts of wellbeing are interconnected, producing a hangi pushes Rewi to feel spiritually connected to his culture, land, and ancestors but to do so he must put in the work to create the meal. Doing this causes Rewi to become a very physical person, by lifting heavy things and constantly working up a sweat. But it's all for a good cause because he gets the opportunity to share his food with everyone ranging from strangers to close family. All this together improves his mental health by giving him a sense of purpose and helps him to feel accomplished.

To conclude, Rewi Spraggon is a healthy, productive, and confident person who is very pleasant to work with. He has managed to create a balanced lifestyle by staying connected to everything and everyone physically, mentally, socially, and spiritually. He has gone and taken the things he loves very dearly and created a lifestyle out them, constructing him to have a perfectly steady Hauora. As Rewi said, “At the end of the day, food will bring you life and food will kill you”.