



MĀORI QUALIFICATIONS SERVICES
NGĀ RATONGA TOHU MĀTAURANGA MĀORI

TĪKAROHIA TE MARAMA REALISE YOUR POTENTIAL

Assessment Support Material

TE ITI A TARANGA

Unit Standard 32183 (Version 1)

Demonstrate knowledge and expressions of wairuatanga

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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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 wairuatanga in terms of an atua Māori or an aspect of the taiao, and in accordance with ngā kōrero tuku iho,
- description of wairuatanga in relation to the basis of the teachings and/or beliefs of a hāhi Māori,
- an explanation of wairuatanga in accordance with a personal perspective,
- expressions of wairuatanga in relation to a connection with other people and in relation to an introspective personal connection.

Evidence for Kaiaka/Merit

The following components should be included in the ākongā responses:

- identifying the role of an atua and their domain, or wairua practices and the taiao,
- identifying the key events surrounding a hāhi Māori,
- describing wairuatanga in the belief system of another or others.

Evidence for Kairangi/Excellence

The following components should be included in the ākongā responses:

- identifying the whakapapa of an atua, or the whakapapa of chosen aspect of the taiao,
- describing the main characteristics of a hāhi Māori,
- describing wairuatanga within own belief system.

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

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

Outcome 1 - Demonstrate knowledge of wairuatanga

Assessment Task 1 – this tūmahi assess PC 1.1

Select an atua Māori OR an aspect of the taiao and describe what wairuatanga means to you in accordance with ngā kōrero tuku iho.

Range: Atua Māori may include, but are not limited to Ranginui, Papatūānuku, Tāne, Tūmatauenga; demi-gods such as Māui, Tiki, Hine-te-iwaiwa, Māreikura, Whatukura; iwi/hapū specific atua.

An aspect of the taiao may include but is not limited to kaitiaki (ā-tangata, ā-marae, ā-whānau, ā-hapū, or ā-iwi), kararehe, rākau, ngahere, moana, awa, roto, maunga, kāinga, tūrangawaewae.

HEI WHAKATAUIRA (SAMPLE ANSWER)

Atua Māori – Tūmatauenga

The marae is a good example of a place where demonstrations and expressions of wairuatanga can take place.

When you are brought on to the marae ātea you enter the domain of Tūmatauenga, the atua of conflict and war (as well as of people). The marae ātea is where the wero takes place, which is founded upon tikanga and stems from the traditional need of the haukāinga to determine the intent of their manuhiri.

The kaiwero or kaimātātaki (warrior) must prepare themselves in the different ways of Tū. Fitness (preparedness of the tinana) and strategy (preparedness of the hinengaro) are two of them; however, they must be reconciled with spirituality (preparedness of the wairua). Being physically and mentally agile, having the strength and smarts to outwit your opponent is what is required, but this counts for nothing if the wairua is not tau (settled) and strong. For the hinengaro to make positive decisions, and the tinana to function efficiently the wairua must align also. Without this, lethargy and fear can cast doubt in the warrior, so karakia are performed to derive power, strength, courage, alertness and understanding from Tū. Wairuatanga, in this sense, is about invoking spiritual guidance and protection to enable the warrior to carry out the task that is set before them, without letting the ihi (excitement, essential force) take over. This task is of utmost importance in order to maintain the safety, and uphold the mana, of the iwi.

As a witness to the wero (challenge), there is another spiritual element, which has to do with the concepts of ihi, wehi and wana. A kaiwero must give themselves over to Tūmatauenga when they carry out the wero, and in doing so they display the ihi o Tū, or the power and thrill of Tū. That ihi is, in turn, observed by those present and expressed as wehi, or a response of awe in reaction to the display of ihi. Wana is a feeling of great exhilaration or excitement that often follows when the other two are present.

Ko te mahi o te kaimātātaki, ko te tuku i ōna katoatanga ki a Tūmatauenga, ā, me tuku te rākau kia kōrero.

Assessment Task 2 – this tūmahi assesses PC 1.2

Describe wairuatanga in relation to the teachings and/or beliefs of a hāhi Māori.

Range: may include, but is not limited to Paimārire, Ringatū, Rātana.

HEI WHAKATAUIRA (SAMPLE ANSWER)

Hāhi Māori – Te Hāhi Ringatū

Te Hāhi Ringatū was founded by Te Kooti Arikirangi Te Turuki. Te Kooti, who was from Rongowhakaata, was said to be a prophet and a healer. Although he fought in many wars, he also developed the rituals of te Hāhi Ringatū. The Ringatū faith spread widely and is still very much practiced, especially in Te Tairāwhiti. Whilst Te Hāhi Ringatū is a Māori faith, it is based on Christianity and inspired by biblical scripture.

The faith was founded during some of the most turbulent years in New Zealand history, the time of the New Zealand Land Wars. Despite the challenges and stigma that came with being a follower of Te Kooti at that time, the wairua is what has carried the faith through.

Te Hāhi Ringatū, like all Māori religions, contain several imperative spiritual concepts, including mana, tapu and noa, mauri, hau and wairua. Māori theology is in the traditions and actions of Māori people living their day to day lives, because Māori action our theology in terms of our wairuatanga, rather than merely talk about theology. Having said this, as Māori, we are less concerned with denominational and theological differences and more focussed on wairuatanga. It is ngā hāhi that provides us with a format through which to action our whakapono (faith). Thus, the theme of te hāhi showed us, that for Māori, what matters the most is not what church we belong to or how we practise our religion, but that we are people of whakapono—people of faith.

Hāhi are there to provide some peace of mind through a spiritual pathway. They administer spiritual care and guidance to those in need... and there are always people who are in need. The hāhi aside, Māori have always viewed the wairua as being an integral part of health and wellbeing (as part of te whare tapawhā), and have always viewed the good health of wairua as an important part of helping people heal and keeping people safe.

Assessment Task 3 – this tūmahi assesses PC 1.3

Explain a personal perspective of wairuatanga, ie what wairuatanga means to you.

HEI WHAKATAUIRA (SAMPLE ANSWER)

Wairuatanga – a personal perspective

Wairuatanga means different things to different people.

I was raised in a Māori home and learnt at an early age about the importance of whānau and tikanga Māori. Wairuatanga or wairua is an important part of who we are as Māori because it refers to the spirit and spirituality of a person, an object, a place or even the wairua of kōrero. My nanny would talk a lot about the wairua of a person. She would say that you could 'feel' their wairua, which I came to understand as 'feeling the vibe' of someone who is good, kind, gentle, calm, wise and who upholds their mana and the mana of others. Wairua can also be present in an object like a taonga, because it can represent or symbolise kōrero tuku iho including pūrākau, pakiwaitara, whakataukī or even waiata and mōteatea. It's about making people feel at peace, feel good and happy. A place can sometimes have a good wairua about it. When we go home to our papa kāinga in Tūpāroa, on the East Coast, I hear my aunts often say how they love the wairua of the place. It feels so welcoming when we go there even though we may visit only a few times a year. Sometimes you can also feel the wairua of a waiata or even a kōrero. The wairua of a kōrero can make you feel a deep connection to that person or an aspect of te ao Māori.

. . . There's no right or wrong explanation of wairuatanga because it is something personal that you feel, and it may be slightly different for each person. As I reflect on my wairua journey I know that there is still much more to learn. For me, it is important that my taha wairua is taken care of and I do that by knowing who I am and where I come from. I uphold my taha Māori and stay connected to my whānau, whānau whānui, whakapapa and my tūpuna. Just as important as taha wairua are the other areas that keeps us well and healthy. Looking after your taha tinana, taha whānau, and taha hinengaro ensures your overall wellbeing. Each 'taha' is just as important as the other.

Hei whakakapi ake,

'Ko te kaha kei te tinana, ko te mana kei te wairua'.

References

- Tūmatauenga: <https://en.wikipedia.org/wiki/T%C5%ABmatauenga>
- Tūmatauenga and Whiro: <https://hail.to/rakaihautu/article/BjTHsrB>
- Kawa of the Marae: <https://teara.govt.nz/en/marae-protocol-te-kawa-o-te-marae/page-3>
- Ihi and Wehi: <https://www.stuff.co.nz/national/106816674/the-words-in-te-reo-maori-that-english-doesnt-have>
- Karakia: <https://aotearoatospanish.wordpress.com/2016/03/03/karakia-prayers-of-gratitude/>
- Te Kooti: <https://teara.govt.nz/en/biographies/1t45/te-kooti-arikirangi-te-turuki>
- Ringatū: <https://en.wikipedia.org/wiki/Ringat%C5%AB>
- Ringatū Faith commemorates 150 years: <http://www.gisborneherald.co.nz/lifestyle/profile/20180707/ringatu-faith-commemorates-150-years/>
- Ringatū Traditions: <https://www.jstor.org/stable/25168956?seq=1>
- Te Aka Online Dictionary: <https://maoridictionary.co.nz/wairuatanga>

Tūmahi 2 Expressions

Outcome 2 - Demonstrate expressions of wairuatanga in accordance with tikanga.

Assessment Task 2 - This tūmahi assesses the evidence required for Outcome 2, P.C 2.1, 2.2

Present a visual piece to demonstrate your expressions of wairuatanga in accordance with tikanga. Your expressions must be demonstrated in relation to a connection with other people and in relation to an introspective, personal connection.

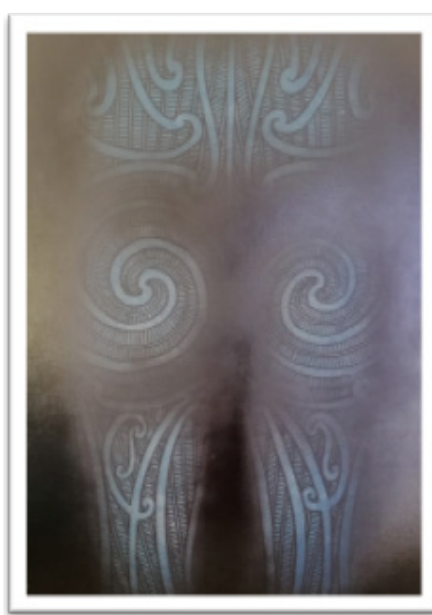
You must provide a written explanation to describe how wairuatanga is expressed through the visual piece you have created.

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

- Mahi toi, whakairo, mahi rāranga,
- Waiata, haka, rotarota, other disciplines of te ao haka,
- Story board, digital presentation or compilation, short video, visual representation,
- A creative piece of your choosing.

ĀKONGA TO PROVIDE A PHOTO OR VIDEO OF THE VISUAL PIECE.

My expression of wairuatanga is demonstrated in a painting that I have done named, 'Toa'.



'TOA' (Acrylic and aerosol on stretched canvas)

Toa was created with two atua in mind. Rongo, who is the atua of peace and Tūmatauenga, who is the god of man and war.

The painting portrays a male pūhoro, which is a traditional Māori tattoo covering the thighs, buttocks and legs. The pūhoro itself contains whakapapa and the tuakiri (identity) of the wearer. This pūhoro is done in a style that represents the C Company of the Māori Battalion. The ahuahū mataroa, which are the vertical and horizontal lines on the lower back and legs represent the trenches of war where our tūpuna bravely fought with the Māori Battalion during World War 2. In battle, you are shielded by armour and this pūhoro represents body armour. You are protected by your tūpuna because you wear their strength, mana and rangatiratanga on your skin. Even in nakedness, your wairuatanga and your kaha is maintained.

My expression of wairuatanga in this painting has both a personal connection and a connection to others. 'Toa' demonstrates a spiritual connection that I have with my identity, whakapapa, pepeha and my tūpuna. When you are no longer at war, the pūhoro represents peace, calmness, contentment, and the feeling of 'tau' (to be settled) in your spirit and soul. It is also a reminder that through other battles we may face, we are spiritually linked to our tūpuna and have the strength to face adversity. This is how my wairuatanga is expressed through this painting.

As I reflect on wairuatanga, I realise that taha wairua is only part of who we are as Māori. It is just important to ensure your taha tinana, taha whānau and taha hinengaro are maintained and taken care of. Ko te hauora o te tangata te mea nui.

Finally, my grandfather's brother was in C Company and fought with the Māori Battalion. I proudly dedicate this piece to him.

Tūmahi 2 ▶ Assessor Checklist

Present a visual piece to demonstrate your expressions of wairuatanga in accordance with tikanga. Your expressions must be demonstrated in relation to a connection with other people and in relation to an introspective, personal connection.

You must provide a written explanation to describe how wairuatanga is expressed through the visual piece you have created.

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

- Mahi toi, whakairo, mahi rāranga,
- Waiata, haka, rotarota, other disciplines of te ao haka,
- Story board, digital presentation or compilation, short video, visual representation,
- A creative piece of your choosing.

	Assessor
Outcome 2 - Demonstrate expressions of wairuatanga in accordance with tikanga.	<i>Visual Evidence Sighted & Submitted</i>
• Expressions of wairuatanga are demonstrated in accordance with tikanga.	
• Expressions of wairuatanga are demonstrated in relation to a connection with other people.	
• Expressions of wairuatanga are demonstrated in relation to an introspective, personal connection.	
• A written explanation to describe how wairuatanga is expressed is provided.	
Comments:	
Assessor Name	Te Rā

Kaiako Assessment Schedule

Ākonga			
NSN			
Kaupapa	Tikanga - Tikanga Concepts	Level	
Standard Number Version	32183 Version 1	Credits	
Standard Title	Demonstrate knowledge and expressions of wairuatanga		

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 wairuatanga.	1.1 Wairuatanga is described in terms of an atua Māori or an aspect of the taiao, and in accordance with ngā kōrero tuku iho.			
	1.2 Wairuatanga is described in relation to the basis of the teachings and/or beliefs of a hāhi Māori.			
	1.3 Wairuatanga is explained in accordance with a personal perspective.			
Demonstrate expressions of wairuatanga in accordance with tikanga	2.1 Expressions of wairuatanga are demonstrated in relation to a connection with other people.			
	2.2 Expressions of wairuatanga are demonstrated in relation to an introspective, personal connection.			
Demonstrate in-depth knowledge of wairuatanga and demonstrate expressions of wairuatanga. <i>Identifying the role of an atua and their domain, or wairua practices and the taiao, identifying the key events surrounding a hāhi Māori and describing wairuatanga in the belief system of another or others.</i>				
Demonstrate comprehensive knowledge of wairuatanga and demonstrate expressions of wairuatanga. <i>Identifying the whakapapa of an atua, or the whakapapa of chosen aspect of the taiao, describing the main characteristics of a hāhi Māori and describing wairuatanga within own belief system.</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: