

**Tīkarohia te Marama – Realise Your Potential**

**Field Māori Assessment Support Material**



# TOURISM MĀORI

# **UNIT STANDARD** 17791 (version 7)

# Explain kaitiaki practices in a tourism Māori context

# (Level 3, Credits 5)

**ASSESSOR BOOKLET**



© New Zealand Qualifications Authority 2017

# Assessor Information

## Assessment criteria

|  |
| --- |
| **Paetae/Achievement** |
| Explain kaitiaki practices in a tourism Māori context. |

## There are THREE (3) assessment tasks 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.

## Ākonga assessment booklet

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

* assessment and other information
* assessment tasks.

## Ākonga assessment tasks

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

Where ākonga choose to provide oral description/evidence this must be recorded (i.e. recorded onto DVD or USB flash drive). Where ākonga work has been selected for moderation, the DVD or USB flash drive must be included with the materials.

Where 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.

You will need to discuss with the ākonga 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 ākonga
* you must 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 his/her information. For the purposes of this assessment, the following are examples of reference styles.

### Examples of referencing

|  |  |
| --- | --- |
| 1 | **Book with one author** |
|  | 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, interviews, private social networking** |
|  | Smith, J. (2016, 19 October) Personal communication. |
| 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](http://www.nzqa.govt.nz/providers-partners/assessment-and-moderation/moderation-online/), 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:

1. all files must be viewable online
2. 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 (i.e. you didn’t assess this standard), **SPEAK** to your Principal Nominee (PN) or Moderation Liaison (ML).

|  |
| --- |
| **ASSESSOR INFORMATION – ASSESSMENT TASKS** |

|  |  |
| --- | --- |
| **Outcome 1** | Explain kaitiaki practices in a tourism Māori context. |

## Assessment Task 1a

## These tasks assess the performance criteria of 1.1

1.1 Kaitiaki practices associated with Ranginui and Papatūānuku are explained in tourism Māori context

|  |  |
| --- | --- |
| 1. Find out what is meant by **kaitiaki practices** and how they pertain to Ranginui *(sky father) and Papatūānuku (earth mother)*. 2. Record TWO kaitiaki practices (ONE from Ranginui and ONE from Papatūānuku) below and give a brief explanation (one paragraph) about each one. | |
| 1 |  |
|  |  |
|  |  |
| 2 |  |
|  |  |
|  |  |

## Assessment Task 1b

|  |
| --- |
| From your findings above in Task 1a, explain **two** different kaitiaki practices and how they are applied in tourism Māori. |
| **Kaitiaki Practice 1** |
|  |
| **Kaitiaki Practice 2** |
|  |

## Assessment Task 2

## This task assesses the performance criteria of 1.2

1.2 Kaitiaki practices associated with the children of Ranginui and Papatūānuku are explained in a tourism Māori context.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Research **THREE** kāwai tipuna/atua – Tāne, Tangaroa and one other and identify **TWO** kaitiaki practices for each, that are appropriate to tourism Māori, that ensure the relationship between people and their environments are protected and kept in a healthy state. When writing up your research, include the domain or realm they are kaitiaki of. | | | | |
| **Tane** | | | | |
| 1 | | kaitiaki practice | |  |
|  | |  | |  |
|  | |  | |  |
| 2 | | kaitiaki practice | |  |
|  | |  | |  |
|  | |  | |  |
| **Tangaroa** | | | | |
| 1 | | kaitiaki practice | |  |
|  | |  | |  |
|  | |  | |  |
| 2 | | kaitiaki practice | |  |
|  | |  | |  |
|  | |  | |  |
| **One other kāwai tīpuna** | | | | |
| 1 | kaitiaki practice | |  | |
|  |  | |  | |
|  |  | |  | |
| 2 | kaitiaki practice | |  | |
|  |  | |  | |

## Assessment Task 3

## This task assesses the performance criteria of 1.3

1.3 Kaitiaki practices within a local rohe are explained in terms of a tourism event or activity

|  |  |
| --- | --- |
| **Task 3 (1.3)** | |
| Interview kaumātua, pakeke, taua, pōua, or iwi authority from your local rohe and discuss kaitiaki practices and how they relate to **three** different tourism events/activities. | |
| *The events/activities may be:* | |
| tramping, fishing, Matariki/Puanga/Puaka celebrations, swimming, hunting, waka, awa, roto, moana, maunga, ngahere, iwi commemorations, Te Matatini, ANZAC, Waitangi celebrations. | |
| Name the **three** events/activities below and explain the kaitiaki practices the local rohe applied to each event/activity. | |
| **Event/Activity** | **Kaitiaki practice** |
| **1** |  |

|  |  |
| --- | --- |
| **Event/Activity** | **Kaitiaki practice** |
| **2** |  |
| **3** |  |

References

|  |
| --- |
|  |

|  |
| --- |
| Comments on this support material  Please contact Māori Qualifications Services [mqs@nzqa.govt.nz](mailto:mqs@nzqa.govt.nz) if you wish to suggest changes to the content of this resource. |

|  |
| --- |
| **Assessment Schedule** |

|  |  |  |
| --- | --- | --- |
| **Assessment Task 1a and 1b** | **Evidence for Achieved** | **Grades** |
| Find out what is meant by **kaitiaki practices** and how they pertain to Ranginui and Papatūānuku  Explain **two** different kaitiaki practices and how they are applied in tourism Māori | Written, oral or visual presentation to explain kaitiaki practices that relate to Ranginui and Papatūānuku.  Task 1a  The following is an example of tauira responses:  *Kaitiaki is the term used for the Maori concept of guardianship, for the sky, the sea, and the land. A kaitiaki is a guardian, and the process and practices of protecting and looking after the environment are referred to as kaitiakitanga and include rāhui and tapu.*  *“Within the Māori worldview are values, customs and norms that give Māori people the ability to view life holistically. One such value is the discipline of kaitiakitanga, which puts parameters around resources to protect them from exploitation. It arouses a consciousness of what is environmentally sustainable and appropriate, and determines the boundaries that Māori need to work within to keep their environment intact and safe. This, say the kaumātua, is the ‘seed’ that will give rise to future Māori development and involvement in the tourism industry”.*  *Task 1b*  Written, oral or visual presentation to explain kaitiaki practices that relate to tourism Māori.  The following is an example of tauira responses: ***Kaitiakitanga*** *has been included in some legislation. The Resource Management Act 1991 aims to enable sustainable management of environmental resources. It states that people managing resources under the act must take kaitiakitanga into account.*  *This act defines kaitiakitanga as ‘the exercise of guardianship by the tangata whenua of an area in accordance with tikanga Māori in relation to natural and physical resources; and includes the ethic of stewardship’.*  ***Kaitiakitanga*** *allows Māori today to feel they are meeting the responsibilities and hopes of their ancestors. It also allows non-Māori to reflect on the notion of kinship with nature, and how this idea might be useful in an environmentally threatened world.* | |  |  | | --- | --- | | **N** |  | | **A** |  | |  |  | |  |  | |
| **Judgement for Achieved** |
| Explanation will be similar to tauira example.  **Task 1a**  Responses to include:  **Two** kaitiaki practices are explained that relate to Ranginui, Papatuanuku  <http://researcharchive.lincoln.ac.nz/dspace/bitstream/10182/111/1/TREC_Report_7.pdf>  **Task 1b**  Responses to include:  **Two** kaitiaki practices applied to tourism Māori  <http://www.newzealand.com/travel/media/features/maori-culture/maori-culture_kaitiakitanga_feature.cfm> |
| **Assessment Task 2** | **Evidence for Achieved** | **Grades** |
| Research **THREE** kāwai tipuna/atua – Tāne, Tangaroa and one other and identify **TWO** kaitiaki practices for each, that are appropriate to tourism Māori, that ensure the relationship between people and their environments are protected and kept in a healthy state. When writing up your research, include the domain or realm they are kaitiaki of. | Written, oral or visual presentation to explain kaitiaki practices associated with Tane, Tangaroa and one other kāwai tipuna or atua with regard to tourism Māori.  The following is an example of tauira responses: ***Tane*** *is considered one of the most important of the kāwai tīpuna (superior being). He has authority over man, forests, their products the birds. His children are the trees. Prior to trees being felled, recognition is given to Tane through karakia and chants.*  ***Tangaroa*** *guardian of the sea controlled the fish in all waters. Whenever men ventured out on the ocean to catch fish they would observe the rituals such as saying a karakia and tapu in honour of Tangaroa before and after their expedition and make offerings to him by returning the first catch back to the sea.* | |  |  | | --- | --- | | **N** |  | | **A** |  | |  |  | |  |  | |
| **Judgement for Achieved** |
| Explanation will be similar to tauira example.  **Two** kaitiaki practices for Tane  **Two** kaitiaki practices for Tangaroa  **Two** kaitiaki practice for a kāwai tīpuna/atua of candidate’s choice |

|  |  |  |
| --- | --- | --- |
| **Assessment Task 3** | **Evidence for Achieved** | **Grades** |
| Interview tourism industry practitioners from your local rohe and discuss kaitiaki practices and how they relate to **three** different tourism events/activities. | Written, oral or visual presentation of responses from tourism industry practitioners regarding kaitiaki practices for a tourism event.  The following is an example of a tauira response: ***Matariki*** *marks the beginning of the new Māori calendar and celebrates the work of recent successful kaitiaki practices i.e. planting of new trees and crops signalling new beginnings. It celebrates the most advantageous time for new planting, and ceremonial offerings to the land-based gods Rongo, Uenuku and Whiro to ensure good crops for the coming year*. | |  |  | | --- | --- | | **N** |  | | **A** |  | |  |  | |  |  | |
| **Judgement for Achieved** |
| Explanation will be similar to tauira example.  **Three** kaitiaki practices for **three** different tourism events. |

# **UNIT STANDARD** 17791 (version 7)

# Explain kaitiaki practices in a tourism Māori context

# (Level 3, Credits 5)

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Overall grade** (*please circle*) | **N** (Not Achieved) | **A** (Paetae/Achieved) | |  | |  |
| **Ākonga name** |  | | **Assessor name** | |  | |
| **Ākonga signature** |  | | **Assessor signature** | |  | |
| **Completion date** |  | |