

<b>Title</b>	<b>Demonstrate knowledge of essential aspects of marae tikanga in tourism Māori</b>		
<b>Level</b>	<b>4</b>	<b>Credits</b>	<b>15</b>

<b>Purpose</b>	People credited with this unit standard are able to: explain tikanga on a marae in a tourism context; explain the significance of marae tikanga in terms of manaaki tangata in a tourism context; and compare and contrast the variation in tikanga between marae during a pōwhiri for a tourism Māori event.
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<b>Classification</b>	Tourism Māori > Tourism Māori Practices
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<b>Available grade</b>	Achieved
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### Guidance Information

1 This unit standard is designed to assist the learner to identify and appreciate the unique aspects of Māori culture. By understanding these aspects, the learner will be able to highlight the significance for tourism.

2 **Assessment**

The assessment context for this unit standard is limited to local rohe or takiwā. Where local rohe are also occupied by a number of other hapū or iwi, the tangata whenua or mana whenua view will take precedence. Other hapū or iwi views should be encouraged in order to enrich and enhance understanding of key Māori concepts and practices.

Assessment may be presented in a number of ways which may include but are not limited to – oral presentations, visual presentations, written presentations, whakaari, waiata, haka, pūrākau and pakiwaitara, artwork, computer, dance, drama, poster, photo images, roleplay, social media, tuhituhi, video.

This unit standard may be assessed against in the workplace or in a learning situation.

3 **Definitions**

*Tourism Māori* is an indigenous cultural experience of interaction and engagement, providing a unique insight into the world that has shaped our land, its Māori people, their traditions, and culture.

*Marae tikanga* is dictated by tangata whenua or mana whenua. Tangata whenua will endeavour to provide kaumātua or appropriate persons to lead or support the pōwhiri process. This may include the rules for the marae ātea, wharenuī, and wharekai.

*Whanaungatanga* is people sharing a common whakapapa and focuses on relationships. It also extends to others who develop a close family friendship or reciprocal relationship with whānau.

*Manaakitanga* or *manaaki tangata* or providing hospitality, is a practice associated with tiaki or caring for others. A common example of manaakitanga is the practice of providing food for guests.

*Wairua* refers to the spiritual dimension with an effect on the way people operate in the physical world.

*Aro hā* binds all aspects of Māoritanga together. It may be defined as empathy and love and is acknowledged as being interconnected and an important cultural value of what it means to be Māori.

*Tourism Māori event* within this context may include but is not limited to marae stay, Māori cultural experience, historical tour, archaeological tour, adventure tour, nature tour.

#### 4 Resource support may include:

Barlow, Cleve. (1991). *Tikanga Whakaaro Key Concepts in Māori Culture*. New Zealand. Oxford Publishing.

Keane, B. (2013). *Marae Protocol – te kawa o te marae*. Te Ara, The Encyclopedia of New Zealand. Retrieved from <https://teara.govt.nz/en/marae-protocol-te-kawa-o-te-marae/page-4>.

Harawira, W. (1997). *Te Kawa o Te Marae: A Guide for all Marae Visitors*. Auckland: Reed.

Karetu, T. (1978). "Kawa in Crisis" in *Tihe Mauri Ora: Aspects of Māoritanga*, edited by Michael King, 67-79. Wellington: Methuen New Zealand.

Salmond, A. (2004). *Hui: A Study of Māori Ceremonial Gatherings*. Auckland: Reed.

Tauroa, H. and P. (1993). *Te Marae: A Guide to Customs & Protocol*. Auckland: Reed.

Te Taura Whiri i te Reo Māori. (2019). Pōwhiri. Wellington. Māori Language Commission. Retrieved from <https://ttw1.cwp.govt.nz/maori-language/tikanga-maori/powhiri/>.

The resource support listed above is given as a guide only and is not intended to be in any way prescriptive. It is envisaged that different areas may have their own written and unwritten repositories of knowledge relevant to this unit standard.

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## Outcomes and performance criteria

### Outcome 1

Explain tikanga on a marae in a tourism context.

### Performance criteria

1.1 Tikanga is explained in terms of its use by whānau, hapū and/or iwi on the marae in a tourism context.

Range	tikanga may include but is not limited to – aro hā, whanaungatanga, whakapapa, tūrangawaewae, take or kaupapa, wairuatanga, manaakitanga, kotahitanga, rangatiratanga, kotahitanga, awhi, tautoko, tiaki, manaaki, wairua, tapu, noa; evidence of four is required.
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## Outcome 2

Explain the significance of marae tikanga in terms of manaaki tangata in a tourism context.

### Performance criteria

- 2.1 The purpose and process of marae tikanga are explained in terms of the effect on manaaki tangata.
- Range may include but is not limited to pōwhiri, karanga, whaikōrero, tauparapara, mihi, koha, hongī, karakia, kai; evidence of three is required.
- 2.2 The physical structures of a marae are explained in accordance with their significance and location within the boundaries of the marae.
- Range may include but is not limited to – ātea, kāuta, kōhatu maumahara, pou haki, urupā, whare karakia, wharekai, wharenuī, whare puni, whare tipuna, whare whakairo, whare horoi, wharepaku, paepae tapu/taumata; evidence of three is required.
- 2.3 The roles and responsibilities of key people on a marae are explained in terms of their accountability to uphold the tikanga of the marae.
- Range may include but is not limited to – kaikarakia, kaikaranga, kaikōrero, kaiwaiata, koroua, kuia, tangata whenua, manuhiri, ringa wera, hau kāinga, ahi kā, ahi kā roa; evidence of three is required.

## Outcome 3

Compare and contrast the variation in tikanga between marae during a pōwhiri for a tourism Māori event.

### Performance criteria

- 3.1 Similarities and variations in tikanga during a pōwhiri are compared and contrasted.
- Range tikanga may include but is not limited to – wero/taki, karanga, haka pōwhiri, whaikōrero, koha, hongī, hākari; marae may include – urban marae, rural marae, whānau marae, hapū marae, iwi marae, institutional marae; evidence of four tikanga from two momo marae is required.

- 3.2 The roles and responsibilities of tangata whenua and manuhiri during a pōwhiri are compared and contrasted.

Range may include but is not limited to - kaikaranga, kaiwaiata, kaiwero, , kaikōrero, kaituku koha, kaitakawaenga, ringa wera; evidence of two roles and responsibilities for tangata whenua and two roles and responsibilities for manuhiri is required.

<b>Planned review date</b>	31 December 2024
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#### Status information and last date for assessment for superseded versions

Process	Version	Date	Last Date for Assessment
Registration	1	26 June 2000	31 December 2012
Revision	2	27 August 2003	31 December 2012
Review	3	26 July 2005	31 December 2012
Review	4	22 October 2010	31 December 2016
Review	5	21 May 2015	N/A
Review	6	27 February 2020	N/A

<b>Consent and Moderation Requirements (CMR) reference</b>	0177
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This CMR can be accessed at <http://www.nzqa.govt.nz/framework/search/index.do>.

#### Comments on this unit standard

Please contact NZQA Māori Qualifications Services [mqs@nzqa.govt.nz](mailto:mqs@nzqa.govt.nz) if you wish to suggest changes to the content of this unit standard.