

<b>Title</b>	<b>Explain kawa and tikanga in relation to hui mārena</b>		
<b>Level</b>	<b>3</b>	<b>Credits</b>	<b>6</b>

<b>Purpose</b>	People credited with this unit standard are able to explain: <ul style="list-style-type: none"> <li>- kawa and tikanga in relation to the whānau of the bride and the whānau of the groom, and</li> <li>- the differences between customary and contemporary kawa and tikanga associated with hui mārena.</li> </ul>
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<b>Classification</b>	Tikanga > Tikanga Practices
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<b>Available grade</b>	Achieved
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### Guidance information

- 1 The basic principles underpinning tikanga are common, but while there are some constants, the details of performance of tikanga, and their explanation, may differ. These differences may be at a rohe, iwi, hapū, whānau, or marae level. The context of the learning should include the tikanga of the local mana whenua (if capable), but learning others' tikanga is also encouraged. This is in order to enrich and enhance understanding of tikanga, and the associated reo.
- 2 **Definitions**  
*Tikanga* are Māori values, processes and practices exercised by Māori in their daily lives. These reflect the concepts upon which they are based and provide guidelines for appropriate behaviour and conduct in Māori society. They also prescribe consequences for any breaches or when tikanga is not followed. They can be particular to a rohe, iwi, hapū, whānau, marae, or hapori.  
*Kawa* are the protocols or customs of the marae (and inside the wharehenui); particularly those related to formal activities such as pōwhiri, karanga, whaikōrero etc. Kawa can be particular to marae, and may vary amongst whānau, hapū, and iwi.
- 3 Explanations can be presented in a number of ways that may include but are not limited to – oral presentations, visual presentations, written presentations, whakaari, waiata and haka.
- 4 The cake cutting tikanga has become a widely practiced activity at hui mārena. Māori have adapted various European practices, but have maintained an essentially Māori dimension in these customs. Cake cutting and the subsequent tohatoha is an example of this.
- 5 The resource support listed is given as a guide only and is not intended to be in any way prescriptive. It is acknowledged that different areas may have their own written and unwritten repositories of knowledge relevant to this unit standard. Resource support may include, but is not limited to:

- Biggs, B, (1960). *Māori Marriage: An Essay in Reconstruction* (Wellington, NZ: Polynesian Society Inc).
- Buck, P, (1982). *The Coming of the Māori* (Christchurch, NZ: Whitcoulls Ltd, 1982).
- Grey, G, (1997). *Ngā Mahi a Ngā Tūpuna* (Christchurch, NZ: Kiwi Publishers, 1997).
- Heuer, Berys, (1972). *Māori Women* (Wellington, NZ: Published for the Polynesian Society by A. H. and A. W. Reed).
- Mead, Sidney M, (2003). *Tikanga Māori: Living by Māori Values* (Wellington, NZ: Huia).
- Metge, Joan, (1967). *The Māoris of New Zealand* (first published London, Routledge & K. Paul).
- Papakura, Makareti, (1986). *The Old Time Māori* (Auckland, NZ: New Zealand Women's Press).
- Salmond, Anne, (1976). *Hui: A Study of Māori Ceremonial Gatherings* (Auckland, NZ: Reed Methuen).

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## Outcomes and performance criteria

### Outcome 1

Explain kawa and tikanga in relation to the whānau of the bride.

#### Performance criteria

- 1.1 Kawa and tikanga are explained in a customary context.
- 1.2 Kawa and tikanga are explained in a contemporary context.
- 1.3 Customary and contemporary kawa and tikanga are explained in terms of their purpose.

### Outcome 2

Explain kawa and tikanga in relation to the whānau of the groom.

#### Performance criteria

- 2.1 Kawa and tikanga are explained in a customary context.
- 2.2 Kawa and tikanga are explained in a contemporary context.
- 2.3 Customary and contemporary kawa and tikanga are explained in terms of their purpose.

### Outcome 3

Explain the differences between customary and contemporary kawa and tikanga in relation to hui mārena.

#### Performance criteria

- 3.1 Kawa and tikanga in relation to hui mārena are explained in terms of the differences between customary and contemporary.

- 3.2 Kawa and tikanga in relation to hui mārena are explained in terms of the reasons for the differences between customary and contemporary.

<b>Planned review date</b>	31 December 2022
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#### Status information and last date for assessment for superseded versions

Process	Version	Date	Last Date for Assessment
Registration	1	23 November 1999	31 December 2012
Revision	2	14 August 2002	31 December 2012
Review	3	28 June 2005	31 December 2012
Review	4	17 December 2010	31 December 2012
Review	5	21 July 2011	31 December 2014
Rollover	6	19 September 2013	31 December 2018
Review	7	21 January 2016	31 December 2019
Revision	8	28 September 2017	31 December 2019
Review	9	25 January 2018	N/A

<b>Consent and Moderation Requirements (CMR) reference</b>	0226
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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.