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| Title | Explain kawa and tikanga associated with kawanga whare | | |
| Level | 4 | Credits | 10 |

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| Purpose | People credited with this unit standard are able to explain kawa and tikanga associated with kawanga whare in relation to: whakatapu, whakanoa, and whakawātea. |
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| Classification | Tikanga > Tikanga Practices |
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| Available grade | 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 whānau, hapū, iwi, marae or rohe level. The context of the learning should include the tikanga of the local mana whenua (if capable), but learning others' tikanga is also encouraged.
- 2 Recommended skills and knowledge.
It is recommended that Reo Māori and Tikanga unit standards at level 2 or higher have been achieved or demonstrate equivalent skills and knowledge.
- 3 Evidence may be presented in a number of ways that may include, but are not limited to – oral presentations, visual presentations, written presentations, whakaari, waiata, haka.
- 4 Definitions
Kawa refers to Māori protocols and customs that govern behaviour within Māori communities. It provides guidelines for ceremonies, marae protocols, meetings, and adherence to cultural values. Kawa ensures harmony, respect, and order and recognition of sacred spaces. Passed down through generations, kawa preserves Māori cultural identity and values. It varies between tribes and marae. Acting as a practical and spiritual guide, kawa enables individuals to navigate social intentions, maintain cultural integrity, and uphold the wellbeing of whānau, hapū, iwi, hapori, and or rohe.
Tikanga are Māori values, processes and practices and procedures 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 whānau, hapū, iwi, hapori, marae or rohe.
Kawanga whare (also known as *tūwhera whare*, *tānga o te whare*, and *huranga whare*) refers to a house-opening ceremony. It is the formal pre-dawn ceremony to open a new building, especially a whare.

- 5 *Whakatapu* refers to tikanga that are used to sanctify, consecrate or make holy. It may include but is not limited to the use of karakia.
Whakanoa refers to tikanga that are used to remove tapu, hiki i te tapu, deconsecrate or make things profane. It may include, but is not limited to the use of karakia, puhi, wai Māori and/or cooked kai.
Whakawātea refers to tikanga that are used to clear the way, to make clean, purify or purge. It may include but is not limited to the use of karakia (eg waerea), wai Māori and/or cooked kai.
- 6 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 includes:
Appropriate websites.
Best, E, (1995). *Māori Religion and Mythology, Part 1* (Wellington, NZ: Museum of New Zealand).
Buck, P, (1982). *The Coming of the Māori* (Christchurch, NZ: Whitcoulls Ltd).
Kawharu, I H (ed), (1975). *Conflict and compromise: Essays on the Māori since colonisation* (Wellington, NZ: A. H. & A. W. Reed).
King, Michael, (2003). *The Penguin history of New Zealand* (Auckland, NZ: Penguin Books).
Mead, Sidney M, (2003). *Tikanga Māori: Living by Māori Values* (Wellington, NZ: Huia).
Metge, Joan, (2004). *Rautahi: The Māori of New Zealand* (rev ed) (London: Routledge).
Orange, Claudia, (1992). *The Treaty of Waitangi* (Wellington, NZ: Bridget Williams Books with assistance from the Historical Publications Branch, Dept. of Internal Affairs).
Shirres, M P W, (1994). *Tapu: Te Mana O Ngā Atua: The Mana of the Spiritual Powers* (Auckland, Ponsonby, NZ: Te Runanga o Te Hāhi Katorika Ki Aotearoa).
Ward, Alan, (1995). *A Show of Justice: racial 'amalgamation' in nineteenth century New Zealand* (Auckland, NZ: Auckland University Press).
- 7 All sources of information must be referenced.

Outcomes and performance criteria

Outcome 1

Explain kawa and tikanga associated with kawanga whare in relation to whakatapu.

Performance criteria

- 1.1 The practice of whakatapu is explained.
- 1.2 The importance of whakatapu is explained.

Outcome 2

Explain kawa and tikanga associated with kawanga whare in relation to whakanoa.

Performance criteria

- 2.1 The practice of whakanoa is explained.
- 2.2 The importance of whakanoa is explained.

Outcome 3

Explain kawa and tikanga associated with kawanga whare in relation to whakawātea.

Performance criteria

- 3.1 The practice of whakawātea is explained.
- 3.2 The importance of whakawātea is explained.

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| Planned review date | 31 December 2028 |
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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 2015 |
| Revision | 2 | 14 August 2002 | 31 December 2015 |
| Review | 3 | 28 June 2005 | 31 December 2015 |
| Review | 4 | 17 December 2010 | 31 December 2015 |
| Rollover | 5 | 18 October 2012 | 31 December 2015 |
| Rollover | 6 | 16 July 2015 | 31 December 2017 |
| Review | 7 | 20 July 2017 | 31 December 2020 |
| Review | 8 | 29 November 2018 | 31 December 2025 |
| Review | 9 | 14 December 2023 | N/A |
| Revision | 10 | 27 March 2025 | N/A |

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| Consent and Moderation Requirements (CMR) reference | 0237 |
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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 the NZQA Māori Qualification Services mqs@nzqa.govt.nz if you wish to suggest changes to the content of this unit standard.