

Title	Explain kawa and tikanga in relation to hui rā whānau		
Level	3	Credits	4

Purpose	People credited with this unit standard are able to explain kawa and tikanga in relation to hui rā whānau for the tangata whenua or hosts, and manuhiri or guests.
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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 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 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.
- 3 Definitions
Kaitautoko refers to a support person
Kawa are the protocols or customs of the marae (and inside the wharenuī); 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.
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 rohe, iwi, hapū, whānau, marae, or hapori.
- 4 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:
Appropriate websites
Biggs, B, (1960). *Māori Marriage: An Essay in Reconstruction* (Wellington, NZ: Polynesian Society Inc).
Binney, J, and Chaplin, G, (1986). *Ngā Mōrehu – The Survivors* (Auckland, NZ: Oxford University Press).
Buck, P, (1982). *The Coming of the Māori* (Christchurch, NZ: Whitcoulls Ltd).

- Grey, G, (1997). *Nga Mahi a Nga Tupuna* (Christchurch, NZ: Kiwi Publishers).
- 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).

Outcomes and performance criteria

Outcome 1

Explain kawa and tikanga in relation to a hui rā whānau for the tangata whenua or hosts.

Performance criteria

- 1.1 Roles and responsibilities before, during, and after a hui rā whānau are explained in terms of kawa and tikanga.
- Range roles may include but are not limited to – kaikōrero, kaikaranga, emcee, ringawera;
responsibilities may include but are not limited to – providing kai, hosting overnight guests, preparation of venue, clean-up of venue; evidence of two roles and responsibilities is required.
- 1.2 Role and responsibilities of the birthday person are explained in terms of kawa and tikanga.
- Range responsibilities may include but are not limited to – meet and greet, speech, manaaki manuhiri, tiaki kaumātua, decorating venue, meeting costs; evidence of three responsibilities is required.

Outcome 2

Explain kawa and tikanga in relation to a hui rā whānau for the manuhiri or guests.

Performance criteria

- 2.1 Roles and responsibilities of the manuhiri or guests are explained in terms of kawa and tikanga.
- Range roles may include but are not limited to – kaikōrero, kaikaranga, kaiwaiata, kaitautoko;
responsibilities may include but are not limited to – providing koha, assisting with clean-up; evidence of two roles and responsibilities is required.

Replacement information	This unit standard replaced unit standard 16137.
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Planned review date	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	15 September 2016	31 December 2019
Revision	2	28 September 2017	31 December 2019
Review	3	25 January 2018	N/A

Consent and Moderation Requirements (CMR) reference	0166
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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 if you wish to suggest changes to the content of this unit standard.