

<b>Title</b>	<b>Demonstrate knowledge and expressions of wairuatanga</b>		
<b>Level</b>	<b>3</b>	<b>Credits</b>	<b>5</b>

<b>Purpose</b>	People credited with this unit standard are able to demonstrate knowledge and expressions of wairuatanga.
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<b>Classification</b>	Tikanga > Tikanga Concepts
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<b>Available grade</b>	Achieved, Merit, and Excellence
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<b>Criteria for Merit</b>	Demonstrate in depth knowledge of wairuatanga and demonstrate expressions of wairuatanga.
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<b>Criteria for Excellence</b>	Demonstrate comprehensive knowledge of wairuatanga and demonstrate expressions of wairuatanga.
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### Guidance Information

- 1 This unit standard is one of a suite of five standards designed to assist ākonga to identify and demonstrate unique aspects of te ao Māori, tikanga, me te noho ā whānau. By understanding and expressing these uara or mātāpono, ākonga will be able to explain how they apply to them personally and highlight the significance for the wellbeing of their whānau. This suite of standards is intended to be used across a wide range of contexts in which ākonga acquire valuable skills and knowledge outside of a learning situation (education organisation).
- 2 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.
- 3 **Assessment**  
This unit standard is intended to recognise knowledge and skills gained by ākonga outside of a learning situation (education organisation), however, assessment may still take place in a learning situation. Evidence may be gathered from naturally occurring situations and experiences, and across a wide range of contexts and environments, including, but not limited to the home, the marae, in the community, in the workplace, or in a learning situation.

Assessment evidence may be gathered and 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, or by portfolio through the collection of naturally occurring evidence.

Assessment of skills may occur in individual or group settings, however, each candidate must demonstrate individual competence.

- 4 Natural Occurring Assessment (NOA) may also occur during an external learning situation (outside of an education organisation). These NOA events can often meet the minimum standard required, however, evidence must be gathered to support ākongā has met the requirements of the standard. Evidence may include attestations and he kōrero taunaki from assessors and/or observers (teachers, tutors, workplace supervisors or subject matter experts), as well as other evidence provided by ākongā.
- 5 *Demonstrate in depth knowledge of, and demonstrate expressions of wairuatanga* for kaiaka/merit will be evidenced through:
- identifying the role of an atua and their domain, or wairua practices and the taiao
  - identifying the key events surrounding a hāhi Māori
  - describing wairuatanga in the belief system of another or others.
- 6 *Demonstrate comprehensive knowledge of, and demonstrate expressions of wairuatanga* for kairangi/excellence will be evidenced through:
- identifying the whakapapa of an atua, or the whakapapa of chosen aspect of the taiao
  - describing the main characteristics of a hāhi Māori
  - describing wairuatanga within own belief system.
- 7 ***Wairuatanga*** – *Ko te kaha kei te tinana, ko te mana kei te wairua (the strength is in the body, but the power is in the spirit).*  
Wairuatanga highlights the importance to Māori of quality relationships, developed through shared experiences and working together, which provides people with a sense of belonging. It embraces a whānau-centred approach to developing those skills and strategies that relate to communications and relationships, such as being able to establish, maintain and enhance relationships; behaving in a manner that upholds the mana of others, as well as one's own; and understanding the significance of peoples' varying needs, roles and responsibilities, and the contribution that each person makes to the wellbeing of the whānau.
- 8 **Definitions**  
*Ngā kōrero tuku iho* are Māori stories, or histories, which provide a basis or rationale for Māori belief systems and tikanga. They may be found in Māori oral traditions (such as pūrākau, pakiwaitara, whakapapa, waiata, karanga, whaikōrero) or in written works. They may also be particular to a marae, whānau, hapū, or iwi; and are often revered as treasured accounts to be passed down the generations.

*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 rohe, iwi, hapū, whānau, marae, or hapori.

*Hāhi Māori* refer to a number of Māori churches that have evolved since contact with Pākehā. They have usually evolved around the spiritual and political leadership of a Māori prophet. Tariao, Tahupōtiki Wiremu Rātana, Te Kooti Arikirangi Te Turuki, Te Ua Haumēne, Te Maiharoa, and Rua Kenana are some examples of these leaders and prophets. While founded on the Christian Bible, Māori interpretations gave a framework of belief and worship which suited Māori.

## Outcomes and performance criteria

### Outcome 1

Demonstrate knowledge of wairuatanga.

#### Performance criteria

- 1.1 Wairuatanga is described in terms of an atua Māori or an aspect of the taiao, and in accordance with ngā kōrero tuku iho.

Range atua Māori may include, but are not limited to – Ranginui, Papatūānuku, Tāne, Tūmataunga; demi-gods such as Māui, Tiki, Hineteiwaiwa, Mareikura, Whatukura; iwi/hapū specific atua; an aspect of the taiao may include but is not limited to – kaitiaki (ā-tangata, ā-marae, ā-whānau, ā-hapū, or ā-iwi), kararehe, rākau, ngahere, moana, awa, roto, maunga, kāinga, tūrangawaewae.

- 1.2 Wairuatanga is described in relation to the basis of the teachings and/or beliefs of a hāhi Māori.

Range may include but is not limited to – Paimārire, Ringatū, Rātana.

- 1.3 Wairuatanga is explained in accordance with a personal perspective.

### Outcome 2

Demonstrate expressions of wairuatanga in accordance with tikanga.

#### Performance criteria

- 2.1 Expressions of wairuatanga are demonstrated in relation to a connection with other people.

- 2.2 Expressions of wairuatanga are demonstrated in relation to an introspective, personal connection.

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<b>Planned review date</b>	31 December 2025
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**Status information and last date for assessment for superseded versions**

Process	Version	Date	Last Date for Assessment
Registration	1	26 November 2020	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 Qualification Services [mqs@nzqa.govt.nz](mailto:mqs@nzqa.govt.nz) if you wish to suggest changes to the content of this unit standard.