

Title	Explain kaitiakitanga in relation to the way Māori interact with te taiao		
Level	3	Credits	4

Purpose	People credited with this unit standard are able to explain: <ul style="list-style-type: none"> - kaitiakitanga in terms of how Māori relate to te taiao; and - the use of tikanga Māori as part of exercising kaitiakitanga.
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Classification	Environment Māori > Māori Environmental Practices
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Available grade	Achieved
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Guidance Information

- 1 Where local rohe are also occupied whānau, hapū, and/or iwi, the tangata whenua or mana whenua view should take precedence. Other iwi or hapū views should be encouraged in order to enrich and enhance understanding of key Māori concepts and practices.
- 2 Important Māori concepts applicable to this unit standard include:

Kaitiakitanga – is the obligation arising from kin relationships, to act as *kaitiaki* (a guardian, a person obliged to exercise kaitiakitanga) of *taonga*.

Taonga – is anything that is treasured, including: tangible things (land, waters, plants and wildlife); and intangible things (language, identity and culture, and mātauranga Māori).

Mauri – literally meaning *life force* or *life principle*, acknowledges the need to respect and care for all things, both animate and inanimate objects (including: plants, rivers, mountains and people) based on the way in which all things on earth are inter-related and dependent on each other.

Mana – implies *authority, influence* and *prestige*, which is bestowed upon an individual or group by others. An individual, whānau, hapū or iwi can exercise mana (rangatiratanga) in recognition of their accomplishments, expertise, knowledge, obligations or association to a person, people, place or thing.

Mana Whenua – the use, management, and control of land is are dependent on the protection of mana whenua. Mana whenua based on ahikā is an important part of the exercise of tino rangatiratanga.

Tangata whenua – literally *people of the land*, refers to a group of people who, through a long association to a particular place, are recognised by others as having authority over a specific area.

Tapu and noa – as concepts that complement each other, tapu often informed a code of social conduct emphasising safety and avoiding risk. For example, through tapu, a tohunga could place a particular location or resource under a rāhui (sanction) to ensure its sustainability. Noa on the other hand, defined as *ordinary* or *free from restriction*, enabled a return to everyday, ordinary human activity.

- 3 Assessment against this unit standard can be conducted in a number of ways that may include, but is not limited to – oral presentations, visual presentations, written presentations, whakaari, waiata, haka.
- 4 Kaitiakitanga activities may include endeavours such as access, harvest and use of: pīngao (golden sedge) and harakeke for weaving; rivers to catch tuna ; feathers for garments such as a korowai ; and whale bone for carving; replenishment and re-stocking of pāua beds; or sustainable harvesting and management of harakeke. Kaitiakitanga may include the protection, care, use and management of animate or inanimate objects. However, there must be a clear evidence of a person exercising kaitiakitanga for a selected taonga.

Outcomes and performance criteria

Outcome 1

Explain kaitiakitanga in terms of how Māori interact with te taiao.

Performance criteria

- 1.1 Kaitiakitanga is explained in terms of the roles and responsibilities tangata whenua/mana whenua undertake in protecting, caring, using and managing taonga in te taiao.
- 1.2 Other concepts identified relevant to kaitiakitanga are explained.
- Range examples may include but are not limited to – mana, rangatiratanga, whakapapa and manaakitanga, tapu and noa; evidence of three concepts is required.

Outcome 2

Explain the use of tikanga Māori as part of exercising kaitiakitanga.

Performance criteria

- 2.1 The use of tikanga Māori by tangata whenua/mana whenua in carrying out roles and responsibilities under kaitiakitanga are explained.
- Range may include but is not limited to concepts and practices including – whakapapa, tangata whenua, mana whenua, rāhui, taunaha whenua, karakia, kōhatu mauri, taiāpure, mātaītai; evidence of three local examples is required.
- 2.2 The effects of local kaitiakitanga practices on local taonga of te taiao are explained.

Planned review date	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	27 February 1996	31 December 2015
Revision	2	11 December 1996	31 December 2015
Review	3	29 April 2003	31 December 2015
Revision	4	14 October 2004	31 December 2015
Rollover and Revision	5	12 December 2013	31 December 2016
Review	6	19 November 2015	31 December 2022
Rollover and Revision	7	23 May 2019	31 December 2022
Review	8	25 March 2021	N/A

Consent and Moderation Requirements (CMR) reference

0226

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 Qualifications Services mqs@nzqa.govt.nz if you wish to suggest changes to the content of this unit standard.