

<b>Title</b>	<b>Explain tino rangatiratanga in relation to the way Māori interact with te taiao</b>		
<b>Level</b>	<b>4</b>	<b>Credits</b>	<b>6</b>

<b>Purpose</b>	<p>People credited with this unit standard are able to explain:</p> <ul style="list-style-type: none"> <li>- tino rangatiratanga in relation to the way Māori interact with te taiao;</li> <li>- advantages and disadvantages of whakapapa in relation to the exercise of tino rangatiratanga and the way Māori interact with te taiao;</li> <li>- take whenua in relation to the exercise of tino rangatiratanga; and</li> <li>- the importance of natural and physical features in relation to local iwi or hapū expressions of tino rangatiratanga.</li> </ul>
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<b>Classification</b>	Environment Māori > Māori Environmental Practices
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<b>Available grade</b>	Achieved
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### Guidance Information

- 1 Where the local rohe is occupied by 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 geographic concepts applicable to this unit standard include:
  - Take whenua* – determined rights to use, management, and succession to the land and other taonga.
  - Take raupatu* – rights through conquest.
  - Take tuku* – rights through gift or exchange.
  - Take tūpuna* – rights through ancestors.
  - Take taumaha* – rights through discovery.

Other take whenua may include – tuahu tapu, aukati, paepaetanga, roherohe, ahurei and wakawaka.

  - Tino rangatiratanga* – is the authority to protect or conserve. Kaitiakitanga can only be practised through the exercise of tino rangatiratanga.
  - Pepeha* – were common to all iwi and/or hapū. Pepeha make reference to local landmarks of importance to the local iwi or hapū. A person's origin and therefore identity was encapsulated in these pepeha, e.g. ko Tongariro te maunga, ko Taupo te moana, ko Te Heuheu te tangata, ko Tuwharetoa te iwi.
  - Kaitiakitanga* – the conservation ethic embodied in the practice of kaitiakitanga is important for the sustainable management of natural and physical resources. The use, management, and control of these resources are carried out to the mutual benefit of people and resources.

*Mana* – the practice of kaitiakitanga is carried out by iwi and hapū through the exercise of iwi and hapū mana, embodied in the concept of tino rangatiratanga. Mana is derived from mana atua, mana whenua, and mana tūpuna.

*Tapu and noa* – all taonga are tapu. The tapu of taonga needs to be removed temporarily in some cases before people can make use of them. Karakia are important for the removal of tapu and rendering taonga noa.

*Whanaungatanga* – Māori share a common whakapapa with other taonga, and therefore share a strong sense of responsibility and reciprocal obligations toward taonga. This forms an important part of a holistic world view. All taonga are inter-related, inter-connected, and inter-dependent. The mauri of taonga must be protected. The sustainable management of taonga is therefore paramount.

- 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 Issues for Māori in a modern context in relation to ahikā and ahimātaotao may include the issue of absentee landowners.
- 5 Useful references may include but are not limited to:  
 Asher, George. *Maori Land*. Wellington [NZ] (New Zealand Planning Council); no. 29, 1987.  
 James, Bev. 1993. *The Maori Relationship with the Environment*. Department of Conservation/ Wellington Regional Council, Wellington.  
 Marsden, Maori (1988) *The Natural World and Natural Resources: Maori Value Systems and Perspectives*, in Resource Management Law Reform, Vol. 29A. Ministry for the Environment, Wellington.  
 Mead, H. (2003). *Tikanga Maori: Living by Maori Values*. Huia Publishers, Wellington  
 Mohi, Charles. 1993. *Mātauranga Māori – A National Resource*, a paper prepared for the Ministry of Research, Science and Technology.  
 Parliamentary Commissioner for the Environment. “Kaitiakitanga and Local Government: Tangata Whenua Participation in Environmental Management.” Wellington, June 1998.  
 Pere Rangimarie, (1982) *Ako: Concepts and Learning in the Maori Tradition*, Hamilton, Department of Sociology, University of Waikato, Reprinted 1994, Te Kohanga Reo Trust, Wellington.  
 Selby, Rachael, Pātaka Moore and Malcolm Mulholland eds. *Maori and the Environment: Kaitiaki*. Wellington: Huia Publishers, 2010.  
 Walker, D. (2008) *Te Ao Maori/ A Maori Worldview*. Tiakina te Taiao Ltd., Nelson.

## Outcomes and performance criteria

### Outcome 1

Explain tino rangatiratanga in relation to the way Māori interact with te taiao.

### Performance criteria

- 1.1 Tino rangatiratanga in relation to the way Māori interact with te taiao is explained.

1.2 Three local examples of the exercise of tino rangatiratanga is explained in relation to the way Māori interact with te taiao.

Range may include but is not limited to resource management consent, iwi environment management plans, local, regional and district council records, environment court records, Māori protests.

1.3 The importance of tino rangatiratanga in a local taiao context is explained.

1.4 How tino rangatiratanga is compromised through kāwanatanga processes is explained.

## Outcome 2

Explain the advantages and disadvantages of whakapapa in relation to the exercise of tino rangatiratanga and the way Māori interact with te taiao.

### Performance criteria

2.1 The advantages of whakapapa are explained in relation to the exercise of tino rangatiratanga.

2.2 The disadvantages of whakapapa are explained in relation to the exercise of tino rangatiratanga.

2.3 The explanation links whakapapa to issues for Māori in a modern context in relation to the exercise of tino rangatiratanga.

## Outcome 3

Explain take whenua in relation to the exercise of tino rangatiratanga.

### Performance criteria

3.1 Take whenua in relation to the exercise of tino rangatiratanga is explained.

Range four take whenua are required.

3.2 Two local examples of two different take whenua are explained in relation to the exercise of tino rangatiratanga.

## Outcome 4

Explain the importance of natural and physical features in relation to local iwi or hapū expressions of tino rangatiratanga.

Range explanations must include a minimum of three local pepeha.

**Performance criteria**

- 4.1 The local iwi or hapū pepeha is explained.
- 4.2 The importance of each pepeha for local iwi or hapū is explained.

<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	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

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