

# Learning Assessment Guide

## Unit Standard 16143 – Version 3

**Demonstrate knowledge of kawa and tikanga practices associated with whakatau**

**Level 4 – 10 Credits**

<b>Assessment Summary</b>			
<b>Learner to complete</b>			
<b>Learner's name:</b>			
<b>Employer:</b>			
<b>NSN no. (ROL):</b>		<b>DOB:</b>	
<b>Signed:</b>		<b>Date:</b>	
<b>Assessor to complete</b>			
<input type="checkbox"/> Meets requirements <input type="checkbox"/> More training required <input type="checkbox"/> More evidence required			
<b>Assessor's name:</b>		<b>Assessor's No.</b>	
<b>Signed:</b>		<b>Date:</b>	

## Before you begin...

- As well as this Learning Assessment Guide, you may also want to refer to the unit standard from the NZQA website (<http://www.nzqa.govt.nz>).
- Read the Trainee Information Kit. The kit contains important information and guidelines for Learners and can be found on the Learning State website (<http://www.learningstate.govt.nz>) under Learners, then Learning Assessment Guides.
- Check the learning resources available for this unit standard on the Learning State website (<http://www.learningstate.govt.nz>) under Learners, then Learning Assessment Guides.

The tasks in this assessment are designed to show your assessor that you can:

- Explain kawa and tikanga practices associated with whaikōrero, paepae or taumata, waiata, koha or tākoha, harirū or rūrū, hongī and hākari.

This Learning Assessment Guide is made up of:

- Tasks for you to complete.
- Verification form that should be signed by someone who has relevant knowledge and experience in kawa and tikanga practices (this may be kaumātua, cultural advisor etc).
- Assessment Guide that the assessor will use to assess your competence.

Special notes relating to this unit standard:

*Paepae or taumata* – the area designated as a paepae or taumata is usually set aside for those who are expert in kaupapa and tikanga Māori. A number of important cultural practices occur in this area that determines how hosts and visitors on the marae will interact.

*Whaikōrero* – this practice is carried out by both the visitors and hosts. It is usually carried out by the men, but in some areas it is carried out by the women. This is a practice of speech-making designed to encourage debate of important issues and seek common ground in that debate. The chants or songs referred to here are those that accompany the conclusion of a whaikōrero.

*Waiata* – the chants or songs referred to here are those that accompany the conclusion of a whaikōrero. Also the practices associated with the performance of a waiata in this context are referred to in this unit standard.

*Koha* – this is the practice of holding gifts in trust. It is customary for the visitors to provide a koha to the hosts. It is a gift in trust because the host must one day reciprocate. Koha can take many forms dependent on the occasion.

Harirū, rūrū and hongī - this is the practice of shaking hands and touching noses at the completion of whaikōrero for pōwhiri.

Hākari – this is the practice of feasting at the conclusion of important events for example, tangihanga, hura kōhatu and similar.

Additional Resource Material:

You may find the following resources useful to support you in this assessment:

Kawharu, I H (ed), *Conflict and Compromise: Essays on the Māori Since Colonisation* (Wellington, NZ: A.H. & A.W. Reed, 1975)

King, Michael, *The Penguin History of New Zealand* (Auckland, NZ: Penguin Books, 2003)

Mead, Sidney M, *Tikanga Māori: Living by Māori Values* (Wellington, NZ: Huia, 2003)

Metge, Joan, *Rautahi: The Māori of New Zealand* (rev ed) (London: Routledge, 2004)

Orange, Claudia, *The Treaty of Waitangi* (Wellington, NZ: Bridget Williams Books with assistance from the Historical Publications Branch, Department of Internal Affairs, 1992)

Ward, Alan, *A Show of Justice: Racial 'Amalgamation' in Nineteenth Century New Zealand* (Auckland, NZ: Auckland University Press, 1995).

Local rohe or takiwā information:

To demonstrate knowledge in this unit standard, you should begin inquiries with local rohe or takiwā. Where local rohe are occupied by a number of other iwi or hapū, the tangata whenua or manawhenua will take precedence. Other iwi or hapū views are encouraged to enrich and enhance understanding of key Māori kaupapa, tikanga and take.

Your responses for this assessment must be sourced and acknowledged, particularly where local Māori words and concepts are described. You need to ensure that your responses are/can be verified by the local iwi or hapū concerned. This could involve you identifying a kaumātua, person that the assessor can contact or you getting a letter from a kaumātua, whichever is appropriate.

The Assessment Process:

Descriptions and explanations can be presented in a number of ways. These may include:

- oral presentations
- visual presentations
- written presentations
- whakaari, waiata and haka

Discuss these with your assessor prior to beginning the assessment.

While the assessment material has individual parts, you may wish to cover the entire process in one description.

With written responses, please put these on separate pages, number each page and attach them to this Learning Assessment Guide.

### Guidance on Requirements for Responses

Level 4 unit standards require a broad knowledge base incorporating some theoretical concepts. You should also be able to analyse and interpret information. Based on this, the length of responses for these questions should involve more than three (3) separate or different issues per question. This could include bullet points but you will also need to explain each bullet point.

## Assessment Task One – Elements 1, 2, 3, 4, 5 & 6

### Introduction

This assessment is designed to assess your ability to explain kawa and tikanga practices associated with whakatau.

### Instructions

Answer the questions below.

### Questions

#### Question 1

Explain what each of the following is:

#### Whaikōrero

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#### Waiata

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#### Koha or tākoha

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**Harirū or rūrū**

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**Hongi**

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**Hākari**

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**Paepae**

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**Taumata**

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**Question 2**

**Identify and describe the kawa and tikanga practices associated with each of the above.**

**Whaikōrero**

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**Waiata**

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**Koha or tākoha**

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**Harirū or rūrū**

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**Hongi**

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## Assessment Guide

The following guide will be to assess your competence with Unit Standard 16142 Version 3:  
Demonstrate knowledge of tikanga and kawa whakaeke.

Task/Element	Evidence Required	Judgement	
Task 1/Elements 1, 2, 3, 4, 5 & 6  Explain kawa and tikanga associated with whaikōrero, paepae or taumata, waiata, koha or tākoha, harirū or rūrū, hongī, and hākari	Responses to written questions	Responses conform to model answers	Yes / No
	Documentation	To support information requested and model answer where necessary	Yes / No
	Responses to oral questions	After receiving the written evidence, the assessor should ensure sufficiency and may ask further questions to clarify if necessary. These questions and the responses should be documented	Yes / No
Task 1/Elements 1, 2, 3, 4, 5 & 6	Verification	Sign off or contact details of local kaumātua, department Māori kaumātua to verify process	Yes / No

## Unit Standard 16143 – Version 3

### Demonstrate knowledge of kawa and tikanga practices associated with whakatau

<b>Level:</b>	4
<b>Credit:</b>	10
<b>Final date for comment:</b>	June 2009
<b>Expiry date:</b>	December 2010
<b>Sub-field:</b>	Tikanga
<b>Purpose:</b>	People credited with this unit standard are able to: explain kawa and tikanga practices associated with whaikōrero; paepae or taumata; waiata; koha or tākoha; harirū or rūrū; hongī; and hākari.
<b>Entry information:</b>	Recommended: credit for <i>Reo Māori</i> and <i>Tikanga</i> unit standards at level 2 or higher, or demonstrate equivalent skills and knowledge.
<b>Accreditation option:</b>	Evaluation of documentation and visit by NZQA and industry.
<b>Moderation option:</b>	A centrally established and directed national moderation system has been set up by NZQA.
<b>Special notes:</b>	<ol style="list-style-type: none"><li>1 The context of the inquiries should begin with local rohe or takiwā. Where local rohe are also occupied by a number of other iwi or hapū, the tangata whenua or mana whenua view will take precedence. Other iwi or hapū views should be encouraged in order to enrich and enhance understanding of key Māori kaupapa, tikanga and take.</li><li>2 The definitions of Māori words and concepts in the local dialect must be verified and endorsed by the rūnanga, marae committee or other recognised authority, including individual experts, of the local iwi and/or hapū.</li><li>3 Descriptions and explanations can be presented in a number of ways that may include but are not limited to – oral presentations; visual presentations; written presentations; whakaari; waiata and haka.</li></ol>

- 4 *Paepae* or *taumata* – the area designated as a paepae or taumata is usually set aside for those who are expert in kaupapa and tikanga Māori. A number of important cultural practices occur in this area that determine how hosts and visitors on the marae will interact.
- 5 *Whaikōrero* – this practice is carried out by both the visitors and hosts. It is usually carried out by the men, but in some areas it is carried out by the women. This is a practice of speech-making designed to encourage debate of important issues and seek common ground in that debate. The chants or songs referred to here are those that accompany the conclusion of a whaikōrero. Also the practices associated with the performance of a waiata in this context are referred to in this unit standard.
- 6 *Waiata* – the chants or songs referred to here are those that accompany the conclusion of a whaikōrero. Also the practices associated with the performance of a waiata in this context are referred to in this unit standard.
- 7 *Koha* – this is the practice of holding gifts in trust. It is customary for the visitors to provide a koha to the hosts. It is a gift in trust because the host must one day reciprocate. Koha can take many forms, depending on the occasion.
- 8 *Harirū, rūrū* and *hongī* – this is the practice of shaking hands and touching noses at the completion of whaikōrero for pōwhiri.
- 9 *Hākari* – this is the practice of feasting at the conclusion of important events, for example tangihanga, hura kōhatu.

- 10 Resource support includes:  
Appropriate websites  
Kawharu, I H (ed), *Conflict and Compromise: Essays on the Māori Since Colonisation* (Wellington, NZ: A. H. & A. W. Reed, 1975)  
King, Michael, *The Penguin History of New Zealand* (Auckland, NZ: Penguin Books, 2003)  
Mead, Sidney M, *Tikanga Māori: Living by Māori Values* (Wellington, NZ: Huia, 2003)  
Metge, Joan, *Rautahi: The Māori of New Zealand* (rev ed) (London: Routledge, 2004)  
Orange, Claudia, *The Treaty of Waitangi* (Wellington, NZ: Bridget Williams Books with assistance from the Historical Publications Branch, Department of Internal Affairs, 1992)  
Ward, Alan, *A Show of Justice: Racial 'Amalgamation' in Nineteenth Century New Zealand* (Auckland, NZ: Auckland University Press, 1995).
- 11 Resource support listed above is given as a guide only, and is not intended to be in any way prescriptive. It is envisaged that different areas may have their own written and unwritten repositories of knowledge relevant to this unit standard.

## **Elements and Performance Criteria**

### **Element 1**

Explain kawa and tikanga practices associated with whaikōrero.

#### **Performance criteria**

- 1.1 Explanation includes the identification and description of kawa and tikanga practices associated with whaikōrero.
- 1.2 Explanation includes reasons for kawa and tikanga practices associated with whaikōrero.

### **Element 2**

Explain kawa and tikanga practices associated with waiata.

#### **Performance criteria**

- 2.1 Explanation includes the identification and description of kawa and tikanga practices associated with waiata.
- 2.2 Explanation includes reasons for kawa and tikanga practices associated with waiata.

**Element 3**

Explain kawa and tikanga practices associated with koha or tākoha.

**Performance criteria**

- 3.1 Explanation includes the identification and description of kawa and tikanga practices associated with koha or tākoha.
- 3.2 Explanation includes reasons for kawa and tikanga practices associated with koha or tākoha.

**Element 4**

Explain kawa and tikanga practices associated with harirū or rūrū and hongī.

**Performance criteria**

- 4.1 Explanation includes the identification and description of kawa and tikanga practices associated with harirū or rūrū and hongī.
- 4.2 Explanation includes reasons for kawa and tikanga practices associated with harirū or rūrū and hongī.

**Element 5**

Explain kawa and tikanga practices associated with hākari.

**Performance criteria**

- 5.1 Explanation includes the identification and description of kawa and tikanga practices associated with hākari.
- 5.2 Explanation includes reasons for kawa and tikanga practices associated with hākari.

**Element 6**

Explain kawa and tikanga practices associated with paepae or taumata.

**Performance criteria**

- 6.1 Explanation includes the identification and description of kawa and tikanga practices associated with paepae or taumata.
- 6.2 Explanation includes reasons for kawa and tikanga practices associated with paepae or taumata.

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## Comments on this unit standard

Please contact 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.

### Please Note

Providers must be accredited by the Qualifications Authority or a delegated inter-institutional body before they can register credits from assessment against unit standards or deliver courses of study leading to that assessment.

Industry Training Organisations must be accredited by the Qualifications Authority before they can register credits from assessment against unit standards.

Accredited providers and Industry Training Organisations assessing against unit standards must engage with the moderation system that applies to those standards.

Accreditation requirements and an outline of the moderation system that applies to this standard are outlined in the Accreditation and Moderation Action Plan (AMAP). The AMAP also includes useful information about special requirements for providers wishing to develop education and training programmes, such as minimum qualifications for tutors and assessors, and special resource requirements.

This unit standard is covered by AMAP 0166 which can be accessed at <http://www.nzqa.govt.nz/site/framework/search.html>