



Protocols/Kawa

Responsible to: Chief Executive Officer

Applies to: All Staff

Purpose: To ensure that:

- All staff understand the tikanga and protocols to be followed when involved in Association activities and business
- All staff are supported to enhance the bi-cultural nature of the Association
- All visitors are welcomed in the appropriate manner befitting their visit
- There is guidance and expectation of the implementation of tikanga Māori

Definitions: WM Consultation and Reorganisation Policies
WMK Strategic Plan

Policy

1. Each person will be welcomed into Whānau Manaaki Kindergartens (WMK) either formally or informally. This will include children starting and finishing at a kindergarten.
2. Manaakitanga, te reo me ōna tikanga Māori will underpin all welcomes and farewells.
3. Formal Pōwhiri will be used for important guests and dignitaries, as determined by senior members of the staff or kindergarten community.
4. Informal Pōwhiri will be determined at the time to suit the occasion.
5. Specific tikanga will be followed for Tangihanga.
6. Professional development related to Te Ao Māori shall be provided by WMK to support staff in their role.
7. In all instances te reo Māori should be used as much as possible, while also acknowledging the language/s and culture/s of the people involved.
8. When a guest or new employee is to be welcomed, the person will be asked how they would like to be welcomed and what particular protocol or procedures would be appropriate and enable their mana to be enhanced. The attached guidelines may be adopted.

9. Teaching teams are required to develop their own particular procedures consistent with this Policy and Procedure Guide.

Procedures

Visitors

1. Manaakitanga will underpin the hosting of all visitors to WMK office and kindergartens. To this end:
 - a. All visitors will be greeted as they enter
 - b. All visitors will be invited to have a hot or cold drink and kai (if appropriate)
 - c. In relation to the Association Office, all visitors will be introduced to Association staff, other people who are present (including children) and greeted by them accordingly.
2. The above procedures will also be adopted when relieving teachers join a teaching team.

Meetings

1. It is important that each meeting, whether it is only for staff or includes whānau, and/or visitors is opened with a kīwaha (saying) or karakia and closed with a kīwaha (saying) or karakia.
 - a. Kīwaha (saying) or karakia should set the tone of the meeting. Therefore, it may be in the form of a welcome followed by a whakataukī or a poem. This should be determined by the person conducting the kīwaha (saying) or karakia.
 - b. If appropriate (ie. it feels right) kīwaha (saying) or karakia may be followed by a waiata.

Children Starting at a Kindergarten Service

1. All efforts will be made to ensure a child and their whānau are welcomed into the kindergarten community in ways that enhance the mana of the child and their whānau. To this end, teams will develop kawa (procedures) that celebrate this occasion and enable the children and whānau who are already members of the kindergarten/service community to play an active role in the occasion.

Handover to Staff to New Organisation/Team

1. When a staff member has been appointed to a new position, consideration should be given as to how to 'handover' the staff member to their new position – whether it be another ECE service, or a position outside of ECE. It is acknowledged that some staff may not be able to leave their kindergarten/service while in session.
2. Arrangement should be made in conjunction with the Senior Teacher/Senior Manager, and with the staff member who is moving to a new position. Manaakitanga should underpin whatever process is determined.
3. Where practicable at least one member of the existing staff, along with children and/or whānau should accompany the staff member to their new position and 'hand them over',

with messages of aroha and respect for the parting staff member and the quality of their work.

Poroporoaki/Farewells

1. Both children and their whānau, and staff and their whānau will be farewelled in a way that celebrates their contribution to that kindergarten/service community or to the Association Office.
2. In the case of children leaving the service, clear kawa around this occasion will be developed in conjunction with whānau, and clearly articulated to the wider kindergarten/service community.
3. In the case of staff leaving the service, flower and/or gift as outlined in the Gifts and Acknowledgement for Staff Policy will be followed.
4. The kindergarten/service/office will determine the format of poroporoaki/farewell, and the gift, dependent on the length of service of the staff member.

Tangihanga (process or rituals when Māori have died)

1. On the death of a member of the kindergarten/service community, staff will, in consultation with their Senior Teacher and/or the Chief Executive, determine the most appropriate way to pay their respects.
2. Should it be appropriate to visit a marae where the deceased is laying, staff will follow the kaupapa of the marae.
3. Children from a kindergarten/service shall not attend a funeral or tangi during session/operating hours and/or as a kindergarten group without the teachers seeking the permission of the Chief Executive.
4. In the case of the death of a staff member or child attending the kindergarten/service, the Senior Teacher and/or Chief Executive will be notified immediately. Appropriate ways to pay respects in each instance will be determined by senior staff in collaboration with the kindergarten/service staff and community.
5. The following are some points to be taken into account in different settings or contexts:

Tangihanga at Marae

- Dress code
- Karanga
- Whaikōrero
- Koha
- Mōteatea
- Hariru (hongī, handshake or kiss/hug)
- Cup of tea

Tangihanga at House

- Flowers
- Kiss people in the room
- Mihimihi
- Waiata
- Koha to whānau

Tangi (service or funeral)

- Card/flowers
- Speech
- Waiata
- (Acknowledgement)

Guidelines for Association Staff

Te Poutama o te Pōwhiri – The Steps of a Formal Pōwhiri:

Key concepts are aroha and manaakitanga.

1. Te Karanga (the call) – encapsulates the willingness to invite guests into the organisation:
 - kaikaranga (person calling) – “Haeremai, Haeremai, Haeremai”
 - Haka Pōwhiri – “Hei runga hei raro
2. Whaikōrero (speeches) – the body of a pōwhiri is captured in the speeches – the working component of Te Poutama and is inclusive of all parties talking to each other
3. Mōteatea/Ngā Waiata – the songs that follow speeches are normally supportive and meaningful actions that give integrity to what has been said
4. Hariru (physical greeting) – this step acknowledges that all parties have a shared vision – moving forward. It can be either a hongī (touching of noses and handshake) or a kiss on the cheek and handshake.
5. Hakari (feast) – this step is when food is shared to break the tapu.

Pōwhiri (Informal)

Manaakitanga is the key concept

1. Karakia – though not a religious concept, a karakia is about safety and the acknowledgement of spiritual connection.
2. Nga Mihimihi (Speeches) – the body of a pōwhiri is captured in the speeches – the working component of Te Poutama and is inclusive of all parties talking to each other.
3. Ngā Waiata – the songs that follow speeches are normally supportive and meaningful actions that give integrity to what has been said.
4. Hariru (physical greeting) – this acknowledges that all parties have a shared vision – moving forward.

Groups of Children Visiting

Key concept is manaakitanga

Where a kindergarten may visit another kindergarten, or a primary school group visits the kindergarten for the first time, the process should be led by the children. To this end, children may mihi to other children and be part of the paepae. Kindergartens should determine the kaupapa in consultation with whānau and the place you are visiting.

The following are points to consider for welcoming in different contexts:

Formal Pōwhiri

- Karanga
- Whaikōrero
- Waiata
- Hariru, Hongi
- Hakari

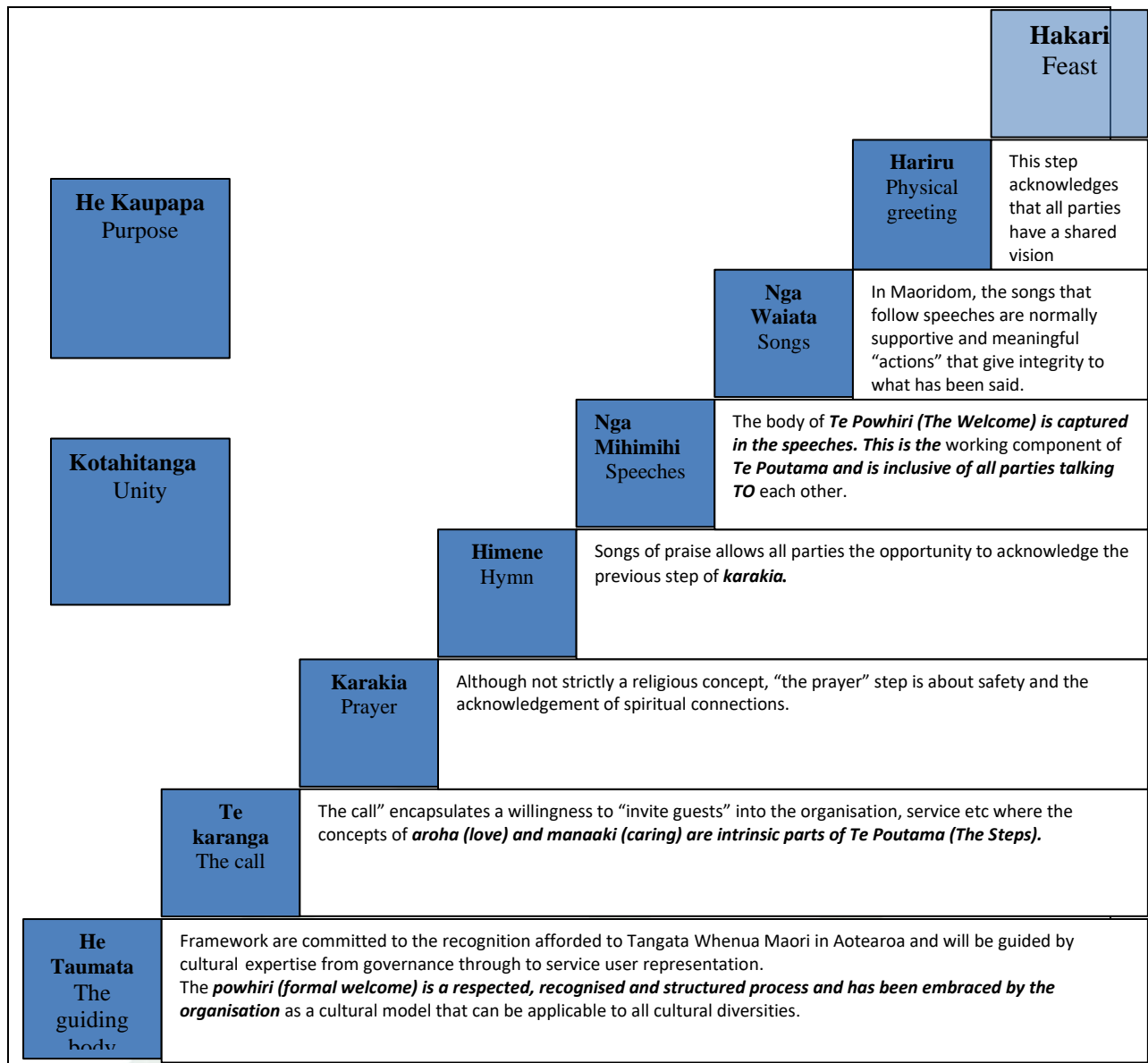
Informal Pōwhiri

- Karakia
- Himene
- Mihimihi
- Hariru
- Refreshments

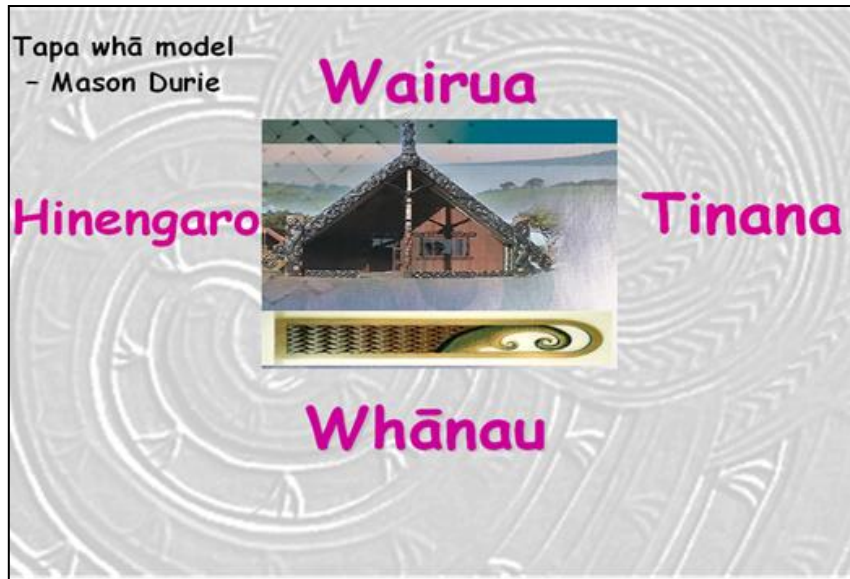
Child-led Pōwhiri

- Mihimihi
- Waiata
- Hariru
- Refreshments

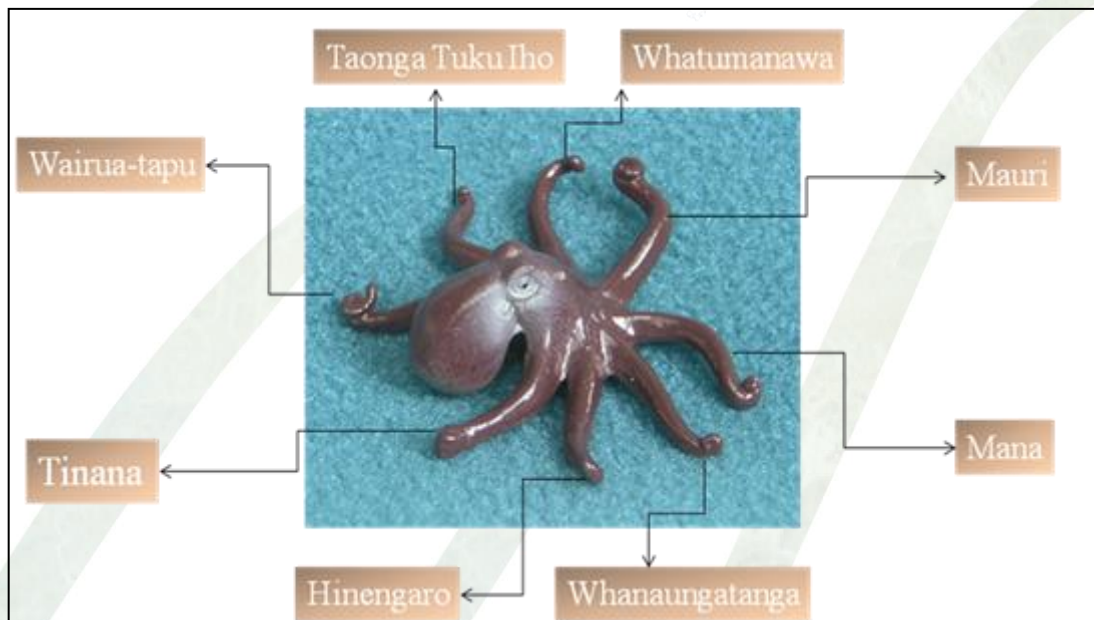
i: Te Poutama – Paraire Huata
Diagram of Te Poutama Model developed by Paraire Huata.



ii: Diagram illustrating Tapa Whā Model developed by Professor Mason Durie.



iii: Diagram of Te Wheke Model developed by Dr Rangimarie Rose Pere



Tentacle	Meaning	Tentacle	Meaning
Wairua tapu		Mana	
Hinengaro	The hinengaro (mind) is a mother energy with two descendants who are twins They reside in the human brain. Rongo-ma-tane (female) is the right side Tumatuenga is the left side	Whana ungata nga	Together we make up god treat all living things with respect know who you are, receiving peace and strength in this knowledge
Tinana	Treasure your tinana & it will take care of you. Eat, live, rest, learn. Tihei Mauri ora	Taonga tuku iho	Teachings, treasures handed down by ancestors leaving a legacy
Mauri	The wairua is implant in the embryo when eyes are formed acquiring a soul. The spiritual & physical are joined as one by the Mauri	Whatu manawa	Is the seat of emotions & feelings in each of us at conception Sensed through eyes, ears, nose, skin Detected with hinengaro this tentacle listens, feels, senses vibrations & teachings