

Tikanga Māori Guide

Te Roopu Taurima



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Contents

1. Te Timatatanga	4	7. Pōwhiri mō ngā kaimahi hou	15
<i>The Beginning</i>		<i>Welcome for new staff</i>	
2. He Aroro Māori	6	7.1 Setting up for the pōwhiri	15
<i>Key Māori Concepts</i>		7.2 Pōwhiri Process	16
2.1 Whānaungatanga	6	7.3 Kua mutu te pōwhiri	17
<i>Connections/Relationships</i>		<i>on completion of the pōwhiri</i>	
2.2 Manaakitanga	7	7.4 Pōwhiri/Mihi Whakatau mō ngā tāngata me te whānau	17
<i>Support/Care/Hospitality</i>		<i>Welcoming the people we support and their family</i>	
2.3 Whangai	7	7.5 Mihi whakatau	17
<i>Caring for others as if they were your own</i>		<i>A less formal welcome for new staff</i>	
2.4 Titiro whakamua, ngā moemoea mō āpōpō	8	7.6 Mihi whakamanawa mō ngā turanga kaimahi	18
<i>Vision</i>		<i>Acknowledgement for internal kaimahi to a new position</i>	
2.5 Kia tūtuki ai ngā moemoea me ngā wawata	8	7.7 Mihi whakatau mō ngā tāngata	18
<i>Mission</i>		<i>A less formal welcome for people we support</i>	
2.6 Ngā Mātāpono	9	8. Whakanui	19
<i>Values</i>		<i>Farewell celebrations</i>	
3. Te Tohu	11	8.1 Whakanui i te tangata	19
<i>The Logo</i>		<i>Tangata leaving farewell</i>	
4. Whakairo Māori	12	8.2 Whakanui i te kaimahi	19
<i>Māori Carvings</i>		<i>Staff leaving farewell</i>	
5. Te Roopu Kāhui	13	9. Whakatūwhera whare hou me te tapa ingoa	20
<i>The Role of Te Roopu Kāhui</i>		<i>Opening of new whare with new name</i>	
6. Te Whakatauaki	14		
<i>The Proverb</i>			

10. Whakawhiti Ingoa Whare ki Whare hou <i>Transferring the whare name to a new whare</i>	21
11. Ngā ingoa ruma mō ngā tari o te motu <i>Naming of rooms in offices nationally</i>	21
12. Te Roopu Kāhui me te rapu kaimahi <i>Te Roopu Kāhui role in kaimahi recruitment</i>	22
13. Hui Hāmene <i>Disciplinary hui</i>	23
14. Tangihanga me te Hura Kōhatu <i>Funerals and Unveilings</i>	24
14.1 Tangihanga on Te Roopu Taurima premises	24
14.2 Tangihanga o te tangata <i>Tangata funeral</i>	25
14.3 Tangihanga o te kaimahi <i>Kaimahi funeral</i>	26
14.4 Hura Kōhatu <i>Unveiling</i>	26
15. Koha nō Te Roopu Taurima <i>Gifts from Te Roopu Taurima</i>	27
16. Kaupapa whakahirahira mō Te Roopu Taurima <i>Special Te Roopu Taurima events</i>	28
17. Ngā Mahi <i>Our ways of working</i>	29
17.1 Social model of disability	29
17.2 Human Rights Based model of disability	29
17.3 Kō ō mātou Kaiarataki <i>Our Leaders</i>	29

18. He Tauira Hauora Māori <i>Māori models adopted by Te Roopu Taurima</i>	30
18.1 Te Whare Tapa Whā	30
18.2 Tūākiri O Te Tangata <i>Identity of the Person</i>	31
18.3 Te Whāriki Whakaruruhau	32
18.4 Kawa Manaaki <i>Kawa of Care</i>	32
18.5 Ngā Ratonga Tikanga Māori <i>Service Standards</i>	33
18.6 Māhere Tautoko	33
18.6.1 Te Oranga Pumau	33
18.6.2 Care and Rehabilitation Plan (CARP)	33
18.6.3 Lifestyle of Care (LOC)	33
18.6.4 Lifestyle Support Plan (LSP)	34
18.7 Tauira Poutama <i>Performance, development and appraisal</i>	34
Appendix 1: Pōwhiri	35
Appendix 2: Mihi Whakatau <i>Informal welcome</i>	39
Appendix 3: Pepeha	41
Appendix 4: Tūākiri O Te Tangata <i>Model Components</i>	42



Mihimihi

E mihi tēnei ki a koutou mā, e pirangi ana ki te mohio ki ngā kaupapa i raro ake nei. Ko te tūmanako kia whānui ake o koutou mātauranga i te mutunga ia koutou tiroirohanga i ēnei kaupapa.

Ko tā te pukapuka rauemi neo hei arahi i Te Roopu Taurima i roto i ngā tikanga ka whaia, heoi ko etehi kua whakangawarihia kia pai te haere o ngā mahi. Kei konei Te Roopu Kāhui hei whakautu i ngā pātai, hei whakamārama hoki i ngā take I pānonihia ēnei tikanga. Ko te urutā mate karauna tētehi tino tauira, i kite ai te iwi me tiroiro i ō tātou tikanga.

Greetings to you all that have a desire to learn from these writings. We hope that after reading through this resource booklet you have a better understanding of certain areas of tikanga Māori that will support you throughout your journey.

This resource booklet is a guide on Te Roopu Taurima tikanga practices; however, where necessary tikanga practice can be adapted to be flexible, when needed. Te Roopu Kāhui welcomes open dialogue to discuss and clarify where a practice may require ad-hoc flexibility or adapting; the Covid-19 pandemic was a primary example where our tikanga practices needed adapting.

1. Te Timatatanga

The Beginning

The early seeds of Te Roopu Taurima were sown in the 1980's when a group of Māori staff from Mangere Hospital and Training School and St John's Home formed a whānau group. This followed a hui in 1987 facilitated by the New Zealand Council of Māori Nurses, held in Gisborne. Several Māori staff members from Mangere Hospital attended this hui. A number of participants felt they needed to take steps to reclaim their "Māoriness" in an appropriate way. It also emerged from this hui that there was a need for whānau support for Māori clients at Mangere Hospital and an acknowledgement of their whakapapa.

Back at Mangere Hospital, discussions ensued as to how to run this 'whānau' group; what was to be the Kaupapa and who would lead the group. With the guidance and leadership of Kaumatua and Whaea, the group undertook to re-learn Kaupapa Māori.

The group was given the name Te Roopu Taurima O Manukau, by the late Doctors Tui Adams and Henare Tuwhangai, to reflect the supportive nature of the group and acknowledge the rich Tainui history of the area. The name also acknowledged the group's tuakana whānau group based at Waikato Hospital, Te Roopu Taurima O Waikato.

In 1990, the international wave of deinstitutionalisation reached New Zealand and the Auckland hospital board decided to close Mangere Hospital, making it the first institute in New Zealand to begin to devolve services to the community. Deinstitutionalisation soon changed the landscape of psychopaedic (intellectual disability) service delivery across the country. Mangere Hospital became Services for People with Intellectual Disabilities (SPID), and later Spectrum Care Trust. By this time the whānau group had evolved into a highly skilled service development and management team, operating multiple community-based kaupapa Māori whare across the greater Auckland area.

The delivery of kaupapa Māori services through Te Roopu Taurima O Manukau matured and feedback from whānau and community revealed their increased expectations for achieving rangatiratanga for tāngata (previously called mokopuna). It was soon recognised that meeting these expectations required the prioritisation of such objectives at the uppermost level of the organisation. Equally, it was recognised that this could not be achieved whilst Te Roopu Taurima was under the umbrella of a mainstream organisation; it was time for Te Roopu Taurima to achieve Tino Rangatiratanga in its own right.

In November 1999, Te Roopu Taurima O Manukau formally separated from Spectrum Care Trust with the signing of a Memorandum of Understanding, and registered as a Charitable Trust. Te Roopu Taurima O Manukau Trust was established to provide residential care to people with an intellectual disability within a kaupapa Māori service framework.

The bond between the two organisations is intertwined, in recognition of Spectrum Care Trust's place in Te Roopu Taurima's early whakapapa.

The vision for the service was developed in 1999 from a mandate by whānau, hapū and iwi. The mandate showed that whānau wanted:

- *An independent organisation based on tikanga Māori.*
- *An organisation that used tikanga Māori to support and care for their loved ones.*

Very quickly, Te Roopu Taurima services evolved to include tāngata of many cultures. However, the point of difference was that whānau wanted a kaupapa Māori service, rather than a mainstream service.

2. He Aroro Māori Key Māori Concepts

2.1 Whānaungatanga¹ Connections/Relationships

Whānaungatanga is the process to establish engagement and connections between people. It is the process of understanding where the people we support are from, and their connections to their whānau. It is also a chance to establish a common understanding between the people we support and Te Roopu Taurima, and even common experiences or background (e.g. common places or people shared in common).

It is a key Māori principle that can be used in our daily interactions with all people. Whānaungatanga is the forming and maintaining of relationships by working together in a collaborative and inclusive way. This can be interwoven into daily practice as we look to initiate and create a climate of trust and respect.

Whānaungatanga can also mean:

- Being welcoming and approachable, smile, create a relaxed atmosphere
- Keeping regular whānau contact, kano ki te kano (face to face), phone, text or e-mail
- Keep whānau updated on progress or changes so everyone feels included
- Always look to form other community relationships/networks that can assist and be part of the social support for the people we support

Whānaungatanga can be applied with all kaimahi, tāngata, their whānau and external agencies, not just Māori. When we place the people, we support and their whānau, at the centre of our efforts, we achieve better outcomes through developing effective working relationships.

2.2 Manaakitanga Support/Care/Hospitality

Manaakitanga is how you acknowledge and support people with impairments and others we are working with. Looking after people and being careful about how others are treated are key components of Māori culture that can be easily incorporated into everyday practice. Manaakitanga is important no matter what the circumstance and should always be exercised during contact with the people we support, whānau and their communities.

Demonstrating manaakitanga is about supporting flexible engagement to match the people we support and their needs, style, capabilities, cultural identity and perspective.

Other practical examples of manaakitanga may include:

- Ensuring manuhiri (visitors) and whānau are comfortable when they come to our whare or tari (offices)
- Being approachable at all times
- Keeping an open mind
- Offering water or tea or coffee to manuhiri
- Being truthful and transparent at all times
- Providing opportunities for the support and needs of people within our services
- Motivating the people, we support and taking them from where they are, to where they need to be, by providing opportunities to learn new skills rather than being told what they should be doing; this includes our role modelling of expected behaviours.

2.3 Whangai Caring for others as if they were your own²

Fostering or nurturing members of the extended family group is a common practise in Māori society that is not necessarily accepted by the mainstream. Many Māori people bring up other people's children. This concept is called whangai, a word that means to provide sustenance to promote growth and development. For those people who think in a way that is Māori and who see the world through Māori eyes, the whangai concept is very easy to accept because it is a common practise to have siblings brought up by uncles and aunts and grandparents. Foster children (tamariki whangai) know their whakapapa; they know their birth families and their connection with the foster parent.

The concept of whangai helps Māori people to understand a culturally based human service. While family members referred to the service are still recognised as whānau members, the responsibility for their care transfers to the service. The relationship between the roopu and the whānau is one of whangai. There is an expectation that such a service will always do the right thing for their family members who are in its care. This is an expectation that the service will support their development. That it will look after them. More importantly, when a trusting relationship is developed the plans for the care and rehabilitation of the family member; which must be approved by the Family Court, are set on a firmer foundation. People supported by the service know that they belong both to their whānau and to the roopu. Their achievements are celebrated and there is ongoing support in difficult times.

¹ 2.1 Adapted from IDEA Services shared resource.

² Excerpt from A Māori Approach to Support written by founding Manawhakahaere Tui Tenari

2.4 Titiro whakamua, ngā moemoea mō āpōpō *Vision*

The vision **Tāngata Tū Tāngata Ora; Whānau Tū Whānau Ora** is a premise that Te Roopu Taurima will do all that it possibly can to ensure that the people it supports are centre to all of its services and their whānau are also centre to that support.

The **vision** encompasses the **Enabling Good Lives (EGL)** principles:

- **Self-determination** - Disabled people are in control of their lives.
- **Beginning early** - Invest early in families and whānau to support them; to be aspirational for their disabled child; to build community and natural supports; and to support disabled children to become independent, rather than waiting for a crisis before support is available.
- **Person-centred** - Disabled people have supports that are tailored to their individual needs and goals, and that take a whole life approach rather than being split across programmes.
- **Ordinary life outcomes** - Disabled people are supported to live an everyday life in everyday places; and are regarded as citizens with opportunities for learning, employment, having a home and family, and social participation - like others at similar stages of life.
- **Mainstream first** - Disabled people are supported to access mainstream services before specialist disability services.
- **Mana enhancing** - The abilities and contributions of disabled people and their families are recognised and respected.

- **Easy to use** - Disabled people have supports that are simple to use and flexible.
- **Relationship building** - Supports build and strengthen relationships between disabled people, their whānau and community.

2.5 Kia tūtuki ai ngā moemoea me ngā wawata *Mission*

The mission **Whāriki! The essence of interweaving the supports for tāngata to live tino rangitiratanga** is exactly what it states in that Te Roopu Taurima knows that it takes the interweaving of many to provide tika, pono and aroha when enabling good lives for the people it supports.

2.6 Ngā Mātāpono *Values*

Our strategy is built upon our core values, Ngā Mātāpono; together, these underpin everything we say and do as an organisation, individually and collectively.

Whanaungatanga (Engagement/Networking): *Supporting people to be engaged in the community and have harmonious relationships.*

Striving to find ways to nourish hope, energy and commitment for peaceful environments and harmonious relationships in our daily lives.

- We work to understand the frames of mind that promote conflict and violence
- We recognize and appreciate diversity
- We recognize that social inequities are unjust and advocate for acceptance of diversity, equity and inclusion
- We support engagement and networking to build and strengthen relationships

Tika (Correct/Quality): *Striving towards excellence and quality in all that we do.*

Those we are privileged to be able to support deserve our very best in everything we do with and for them. Accordingly, the standard we apply to every part of our organisation, from governance to support delivery, is one of excellence and quality.

- We actively seek feedback on our performance
- We take ownership of our jobs and deliver excellent friendly service that adds value
- We take responsibility for what we do and what we are accountable for
- We have zero tolerance for harm to others
- We are professional in all our dealings with others

Whakapono (Trust): *Acting with honesty and integrity in all that we do.*

The people we support along with their whānau and our funders trust us to do the right thing in the right way with honesty and integrity. Therefore, the principles of trusting and being trusted sit at the heart of our work and the support we offer people who use our services.

- We are open and honest in all our dealings
- We do what we say we will do – our actions match our words
- We act ethically and stay true to TRT Values when it is easy and when it is difficult
- We have the courage to challenge ourselves and others when TRT Values are not met
- We ensure the safety and wellbeing of the people we support and of each other

Aroha (Kindness): *Ensuring we act with kindness and care in all that we do.*

Enabling those we support to live great lives in their own unique ways, is centred on the human quality of kindness. This way of being, underpins the way we engage with people at all levels, whether it is with an individual, a whanau, or a member of our Te Roopu Taurima team.

- We involve people in decisions that affect their lives
- We treat all with dignity and compassion
- We treat people respectfully at all times with fairness and courtesy
- We help each other as colleagues and value teamwork
- We ensure the safety and wellbeing of the people we support and of each other

Kia Mārama (Transparency): *Striving towards open and honest communication at all times.*

Striving towards an open, honest and transparent way in all that we do for the people we support, their whanau, funders and other key stakeholders.

- We demonstrate responsive communication channels at all levels
- We make sure people know they can share anything with us and we will act
- We appreciate all points of views and perspectives
- We maintain a continuous improvement approach to all feedback received

3. Te Tohu

The Logo

Our tohu represents the following things:

- The green represents the colour of foliage, whenua and gifts from Papatūānuku
- The three corners represent the three kete (baskets) of knowledge, which embody learning, experience and skills
- The four separate parts represent the elements of earth, air, fire and water
- Each element represents one of the four walls of Te Whare Tapa Whā
- The koru in the centre represents a tangata/individual that is encompassed by a balance of everything he/she needs to grow.

In a practical sense, our tohu represents the way we nurture and support tāngata in their journey towards self-determination. This begins with meeting their basic needs, including sustenance and shelter.



4. Whakairo Māori

Māori Carvings

The whakairo /carvings hanging in our National office reception area were carved by the young men at Apakura Campus (Te Wananga O Aotearoa), Te Awamutu in the late 1980's. The whakairo design above the entrance to our National Office (Ōtāhuhu) was designed by the late māreikura Aunty Mere (Karaka) Knight.

All the designs are reflective of the Ngāti Maniapoto tupuna history.

Whaea Lorraine Bailey (whose father was the late Dr Tui Adams) worked at Mangere Hospital with Whaea Tui Tenari; both were the driving force to set up Te Roopu Taurima.

Whaea Lorraine approached Matua Rongo Wetere who was the former Founder/CEO of Te Wānanga o Aotearoa to have "ngā whakairo- carvings" commissioned.

Matua Rongo was very aware of Te Roopu Taurima, its history and the journey to set up a kaupapa Māori organisation for people with intellectual impairments.

These carvings initially hung on the front entrance to the little "wharenuī" known as E Tipu E Rea on the grounds of Mangere Hospital in Gadsby Rd, Mangere.

5. Te Roopu Kāhui

The Role of Te Roopu Kāhui

Te Roopu Kāhui is made up of our kaumatua and kuia (elders) in their roles as Korowai Aroha or Pou Tikanga.

There is a National Pou Tikanga position that reports to the Mana Whakahaere and is a member of the Senior Management Team. All other Te Roopu Kāhui roles report regionally to the relevant Residential Service Manager.

Their role is to uphold the tikanga of Te Roopu Taurima, to support tāngata and kaimahi to follow and apply our tikanga. They also support tāngata and kaimahi to learn and use te reo Māori. They are advisors, supporters and teachers in ensuring our work is underpinned by a Māori world view with Māori values and ways of doing things.

Tikanga and use of te reo Māori is everyone's responsibility guided by and supported by members of Te Roopu Kāhui, if needed. Kaimahi are expected to learn what is needed to follow tikanga and are supported to do so. The basic requirements are for kaimahi to be able to introduce themselves in te reo Māori, do karakia and mihimihi, and learn some waiata in order to be able to support our tikanga. It is their responsibility to seek support or advice from Te Roopu Kāhui.

6. Te Whakataauaki

The Proverb

“Rangatiratanga mō tātou kātoa i runga i ngā tikanga o tēnā, o tēnā, o tēnā”

Ensuring empowerment and self-determination regardless of disability, age, gender, race or status.

From the time of the inception of Te Roopu Taurima, this whakataauaki, our philosophy, was developed to capture the need for our kaupapa to cater for different iwi and hapū.

This is captured in ngā kupu “*i runga i ngā tikanga o tēnā, o tēnā, o tēnā*”.

This whakataauaki has withstood time and remains just as relevant today as when it was first conceived. It has been our guiding philosophy through the changing tides of Te Roopu Taurima, such as embracing tāngata from different cultural backgrounds and our increasingly diverse workforce.

“**Rangatiratanga**” means self-determination, empowerment, and sovereignty. Choice is central to achieving rangatiratanga and therefore, your own destiny. In practise, this means supporting tāngata to achieve independence. For kaimahi, this is about providing opportunity to determine and achieve ones career and development pathway.

“**Tātou kātoa**” reminds us that we seek to achieve empowerment, not for a select few, but for us all – tāngata, kaimahi and roopu.

7. Pōwhiri mō ngā kaimahi hou

Welcome for new staff

Pōwhiri for all new kaimahi employed within the whole of Tāmaki Makaurau, including National Office, will be held on the first Monday of the month to formally welcome all new kaimahi who have started mahi (work) with Te Roopu Taurima on that day or during the month preceding. The pōwhiri will also replace the karakia timata tō wairua on that day and all office-based kaimahi are required to participate, including the whānaungatanga.

Any kaimahi who are on-boarded before the first Monday of the month need to have some form of welcome into the organisation; hiring manager(s) are encouraged to discuss this with Te Roopu Kāhui for guidance.

The tikanga process for the three regions outside of Tāmaki Makaurau will be guided by the hiring manager in consultation with Te Roopu Kāhui.

Components of the sections that follow are also summarised in Appendix 1 and Appendix 2.

7.1 Setting up for the pōwhiri

For ease in understanding, the following is a guide to the pōwhiri:

- All new kaimahi are offered the opportunity to bring along support people to their pōwhiri. It is necessary for each Service Team particularly (National Office) to obtain the numbers attending for catering purposes and identify if kaumatua/kuia or Pasifika elders are accompanying them on to the paepae.
- Roles and responsibilities
 - The hiring team(s) receiving the new kaimahi are:
 - Responsible for coordinating the setup up the room, organising the kai and arranging diary invites.
 - Coordinating with other teams who also have new kaimahi, to share the process.
 - Provide Te Roopu Kāhui the names and numbers of whanau support attending, at least one week prior to the pōwhiri, where possible.

– Te Roopu Kāhui will:

- Coordinate the programme for the pōwhiri, including kaikaranga, kai kōrero, waiata; they will seek support from kaimahi if kaumatua/kuia are unavailable.
 - Double check their new kaimahi list with the hiring manager(s) and may speak with the PPC team, if needed.
 - Follow-up iwi/hapū and/or culture of new kaimahi.
- Kai (light refreshments) must be organised and set up by the team who is receiving the new kaimahi, including dietary requirements.

Te Roopu Taurima pride ourselves in welcoming all new kaimahi and manuhiri to our national and regional offices. The Ōtāhuhu office is the home of the Tāmaki Makaurau, Counties Manukau and Community Services teams. It is here where the Pōwhiri or welcome for their new kaimahi (whare and tari) is held.

Our other regions conduct pōwhiri or welcome for their new kaimahi (whare and office) at the regional offices located in Te Tai Tokerau (Northland), Kirikiriroa (Waikato), and Ōtautahi (Christchurch). Each region adheres to the kawa (rules) of the iwi from their respective regions.

7.2 Pōwhiri Process

The process follows set protocol starting with himene, karakia, (our Te Roopu Taurima Karakia Booklet can be found on the roopu website). Karakia can be non-Christian given the selection of different religious beliefs and viewpoints within Te Roopu Taurima including agnostic and atheist beliefs. However, all kaimahi are expected to be respectful of the rights of others.

The pōwhiri concludes when the new kaimahi and their manuhiri are invited by the kaumatua to approach for the formal greeting that includes the hongī (touching of noses), kihi (kiss on the cheek), or handshake, as appropriate. All kaimahi present at the pōwhiri will participate in the formal greeting. **NOTE:** Te Roopu Kāhui will inform in advance if this is not to be done for any reason, e.g. where physical distancing is required to be maintained as a result of the Covid-19 pandemic restrictions.

Whakawhānaungatanga (making connections) will follow soon after.

Te Roopu Taurima pōwhiri are carried out in te reo Māori, ko te reo Māori anakē. English or any other language can be spoken once the Pōwhiri concludes and during whakawhānaungatanga. Te Roopu Taurima kaimahi are expected to introduce themselves in te reo Māori using their pepeha. Pepeha is a way of introducing yourself 'Ko wai au' (who am I). It tells people who you are by sharing your tribal or whānau heritage connections with the people and places that are important to you.

It is expected that all office kaimahi/teams will attend the pōwhiri and whanaungatanga

There is an expectation for all kaimahi to learn the various himene and waiata (hymns and songs) used by Te Roopu Taurima. The 'Waiata Booklet' is found on the Intranet or roopu website.

Tāngata are encouraged to participate in pōwhiri (if possible, on the taumata - the place the speakers sit). This can be arranged via Te Roopu Kāhui.

7.3 Kua mutu te pōwhiri On completion of the pōwhiri

Once a new kaimahi has had a pōwhiri in any of the regional offices they are considered welcomed into Te Roopu Taurima (the organisation). When kaimahi visit the whare or travel outside of their region, they will expect to be welcomed into the whare or other region before they commence their mahi/work. This may take the form of a mihi whakatau (less formal than a pōwhiri) and can be held at the whare or regional office.

A mihi whakatau for new kaimahi or manuhiri can be held online if there are government-imposed restrictions on people's movement or during other emergencies. This can be organised by the manager, or delegate, of the team receiving the new kaimahi or manuhiri/worker or visitor in consultation with Te Roopu Kāhui.

7.4 Pōwhiri/Mihi Whakatau mō ngā tāngata me te whānau Welcoming the people we support and their family

All new tāngata (and their whānau) entering the service receive a pōwhiri or a mihi whakatau, as appropriate, unless they do not wish to have one (this is the exception rather than the rule). This is carried out at the whare with Te Roopu Kāhui or preferably, whare kaimahi who have the experience and skill in tikanga practises to lead the process.

The process of conducting the pōwhiri or mihi whakatau must acknowledge and cater to the individual needs of the tāngata we support, e.g. concentration spans of tāngata may vary.

Tāngata who tend to make noises or talk during the formal process of pōwhiri or mihi whakatau should be allowed to verbalise and/or move about.

7.5 Mihi whakatau A less formal welcome for new staff

This process is usually reserved for temporary staff, contractors, business visitors, including kaimahi visiting from other regions into whare or other Te Roopu Taurima offices.

Mihi whakatau has also been used during the Covid restrictions and usually online. However, new kaimahi will be invited to attend a formal Pōwhiri which is held on the first Monday of each month.

Support people attending with the person who the mihi whakatau is for, will be given the opportunity to kōrero/share during the whakawhānaungatanga; they are not invited to speak during the formality process of the mihi whakatau.

7.6 Mihi whakamanawa mō ngā turanga kaimahi

Acknowledgement for internal kaimahi to a new position

A mihi whakamanawa happens when our kaimahi are successful in gaining a new position or promotion within Te Roopu Taurima. This process is done to acknowledge their new position.

Manuhiri or support people are welcome to be part of the acknowledgement to the new position/s or role of the kaimahi. Support people attending with the person who the mihi whakamanawa is for, will be given the opportunity to kōrero/share during the whakawhānaungatanga; they are not invited to speak during the formality process of the mihi whakamanawa.

7.7 Mihi whakatau mō ngā tāngata

A less formal welcome for people we support

A mihi whakatau may happen for two reasons, the first being the arrival time of a tangata to the service, in particular from the courts. It can be short notice and take place in the evening or weekends. The other reason is when a tangata transfers from one whare to another in the same region or a different region.

A whakawātea, karakia, or blessing is done to clear the way at the whare the tangata is living and prior to them transferring to another whare. This is supported by Te Roopu Kāhui and follows the same tikanga process of himene, opening karakia, mihimihi, and closing karakia.

Time is given for the tangata who is leaving to exchange their own acknowledgment to the whare, if they wish to do so.

Time is also offered for tāngata and kaimahi of the whare to say their farewell to the tangata leaving.

A mihi whakatau is held and lead by the Kaiarahi or Kaitaataki of the whare where the tangata is being transferred to, supported by Te Roopu Kāhui.

Follow the tikanga process of: himene, karakia, mihimihi, whakawhānaungatanga, karakia, kapu tī (light refreshments).

The room or area should be set up to receive manuhiri (visitors).

8. Whakanui

Farewell celebrations

8.1 Whakanui i te tangata

Tangata leaving farewell

A whakanui i te tangata/farewell is organised by the Kaiarahi and kaimahi of the whare.

Time is offered for the tangata who is leaving to say their farewell and invite others to acknowledge the tangata leaving.

The process ends with all tāngata and kaimahi sharing kai. Kaimahi and other tāngata may do a koha (collection) to purchase a gift.

8.2 Whakanui i te kaimahi

Staff leaving farewell

A farewell is organised by the line manager or nominated member of the team. Consultation with Te Roopu Kāhui to support this kaupapa is invited.

Time is allowed for the kaimahi who is leaving to say their farewell and invite others to acknowledge their leaving.

The process ends with kaimahi sharing kai. Kaimahi may do a koha (collection) to purchase a gift.

Alternatively, in consultation with their line manager the kaimahi leaving may choose to have a small team farewell.

9. Whakatūwhera whare hou me te tapa ingoa

Opening of new whare with new name

Te Roopu Kāhui:

- are responsible for the naming of a new whare. A name can be chosen, if appropriate, from previous whare names that have been in recess
- will ensure the new name chosen is not the same or similar to other whare names in other regions
- may approach the local kaumatua of the hapū and iwi who are familiar with their region to give an appropriate name
- will conduct a whakawātea/clearing the way and a karakia/blessing of the new whare and their new name

Tāngata are encouraged to actively participate in the opening and/or closing of their whare ceremonies supported by Te Roopu Kāhui.

10. Whakawhiti Ingoa Whare ki Whare hou

Transferring the whare name to a new whare

When closing a whare Te Roopu Kāhui will conduct a whakawātea and karakia to close the whare, and to lift the name.

Te Roopu Kāhui will then transfer the name to the new whare location and conduct the whakawātea, karakia and place the name/s on the whare.

If a whare permanently closes a whakawātea, karakia and lifting of the name will be conducted by Te Roopu Kāhui. The name will go into the pool of whare names that are in recess.

11. Ngā ingoa ruma mō ngā tari o te motu

Naming of rooms in offices nationally

Te Roopu Kāhui provide the names for every office space throughout the country. A list of these can be found on the intranet in Te Roopu Taurima's Glossary of Māori words and phrases.

12. Te Roopu Kāhui me te rapu kaimahi *Te Roopu Kāhui role in kaimahi recruitment*

The role of the Te Roopu Kāhui on the interview panel is to uphold the integrity of tikanga protocols and the mana of Te Roopu Taurima. It is for this reason that Te Roopu Kāhui would be required to be on all interview panels as much as possible.

All interviews will open with karakia, followed by mihi mihi, then on to whakawhānaungatanga (making connections); there is no exception to this process.

All panel members are expected to be competent to lead a karakia or whakatauki/proverb, a mihi mihi and their pepeha.

Shortlisted applicants must be offered the opportunity to bring along a support person/s. If their support person is a kaumatua/kuia or Pasifika elder, it is important that a member of Te Roopu Kāhui/ or a competent kaimahi in tikanga Māori to be present to acknowledge their presence.

Te Roopu Kāhui panellists play an integral part and provide an impartial perspective in the selection process for the right candidate for the job. Consensus must be reached by all interview members and if consensus is not reached the matter is escalated to the relevant senior manager.

Te Roopu Kāhui are important when it comes to the cultural component of all interviews.

13. Hui Hāmene *Disciplinary hui*

The role of Te Roopu Kāhui when invited to attend a disciplinary hui is to be impartial, offer morale support and to uphold the tikanga values and protocols, such as karakia and mihi mihi.

The Service Manager may request for a member of Te Roopu Kāhui to attend or support at a disciplinary hui.

A recess or break may be called if a kaimahi is visibly distressed during the meeting and needs a bit of timeout. This can be requested by the support person; or, the Service Manager may ask the person if they need to take a short recess.

Te Roopu Kāhui will not hold the role of the facilitator in a disciplinary hui.

It is at the discretion of the Service Manager to invite Te Roopu Kāhui to speak, if required.

14. Tangihanga me te Hura Kōhatu *Funerals and Unveilings*

14.1 Tangihanga on Te Roopu Taurima premises

When a tangata or kaimahi passes away on a Te Roopu Taurima premises, whare or tari (office), the local NZ Police need to be informed immediately as they will have to come to site and assess the circumstances. In some circumstances the NZ Police may have to undertake a forensic scene examination.

Te Roopu Taurima kaimahi should not move the tūpāpaku/deceased person or disturb the scene after any initial finding of the tūpāpaku; the NZ Police must be called to the scene to make their assessment. If you move the tūpāpaku in anyway or try to clean the scene it could impact on any potential investigation that needs to occur.

In addition, if it is a kaimahi that passes away onsite, WorkSafe must be notified immediately. The Mana Whakahaere, or delegated Manager, will make the immediate notification to WorkSafe who will give advice on what can or cannot happen.

All notifications should follow the critical incident reporting processes by ensuring the Service and/or Senior Manager are informed immediately; or the OnCall Manager and National OnCall Manager contacted straight away, if after-hours.

Move other tangata and/or kaimahi away and out of sight from the scene to avoid any impact for them. Te Roopu Kāhui will awhi and tautoko as early as they can, they will also provide useful support engaging with the NZ Police onsite, especially around Māori protocols involving a tūpāpaku.

If you are unsure, seek assistance from your line manager and if they are unsure they will take guidance from Te Roopu Kāhui, the NZ Police and/or their Service or Senior Manager.

14.2 Tangihanga o te tangata *Tangata funeral*

When a tangata passes away whilst in the service with Te Roopu Taurima, Te Roopu Kāhui are notified so a blessing can be performed for the tūpāpaku/deceased person, where at all possible.

Te Roopu Kāhui will offer further karakia, support and guidance to the kaimahi and other tāngata at the whare. This guidance will ensure the kawa/rules of the Iwi are followed.

In the residential service, the tūpāpaku can be at the whare with the Service Manager's approval. The Service Manager will consider any risk in relation to managing Covid, or any other significant event, when deciding whether or not a tangata can lie at a whare. They must also consider the other tāngata in the whare and the appropriateness of the tūpāpaku being in the whare. If kaimahi need assistance they can seek advice from Te Roopu Kāhui for decorating of whare, treatment of the tūpāpaku and kai preparation. Any helpers or volunteers, usually whānau of kaimahi will need to be vaccinated and have proof of this, in order to assist in the whare. Te Roopu Kāhui will support and/or advise whare kaimahi how to greet and support manuhiri to the whare.

It is important that kaimahi and tāngata understand the concept of tapu/sacred and noa/free from sacredness; there should be no eating in the proximity of the tūpāpaku.

Te Roopu Kāhui will also undertake a ceremony called "*takahi i te whare*"; a special karakia blessing or trampling of the whare after the tūpāpaku has left the whare.

The whānau of a tangata may choose to have the tangata lay in state at a whānau home rather than at our whare. If this is the case tāngata and kaimahi who know the deceased may wish to pay their respects at the whānau whare. Information about the arrangements will be provided, generally by Te Roopu Kāhui on the process to be undertaken. Kaimahi and tāngata can generally attend this part of the tangihanga without a Kaikōrero.

The whānau may choose not to do this and the tūpāpaku will be kept at the funeral directors; again information about the arrangements will be provided, generally by Te Roopu Kāhui on the process to be undertaken. Kaimahi and tāngata can generally attend this part of the tangihanga without a Kaikōrero.

If the tangata is taken onto a marae then information about the arrangements will be provided, generally by Te Roopu Kāhui on the process to be undertaken. Tāngata and kaimahi will need a Kaikōrero to attend this part of the tangi, which is likely to be Te Roopu Kāhui matua.

It is expected that the relevant manager responsible for the support of the tangata who has passed will attend some portion of the tangihanga.

14.3 Tangihanga o te kaimahi

Kaimahi funeral

When a kaimahi, or ex kaimahi passes away contact can be made to Te Roopu Kāhui (Korowai Aroha/Pou Tikanga) who are there to awahi and tautoko and are guided by the immediate whānau with the funeral arrangements.

Attendance and involvement of tāngata and kaimahi at the tangihanga of a kaimahi or ex kaimahi of Te Roopu Taurima is at the discretion of the relevant line manager.

14.4 Hura Kōhatu

Unveiling

A year after the passing of a tangata their whānau may hold a Hura Kōhatu (unveiling). Te Roopu Kāhui will provide advice to Service Managers on the protocols for attending a Hura Kōhatu.

The period for conducting a hura kōhatu can vary whānau-to-whānau but it is usually 12 months following the person/s death.

Attendance and involvement of tāngata and kaimahi at a hura kōhatu for a tangata, ex tangata, kaimahi, ex kaimahi, immediate whānau member of a tangata and/or a kaimahi and a friend of Te Roopu Taurima is at the discretion of the relevant line manager.

15. Koha nō Te Roopu Taurima

Gifting from Te Roopu Taurima

Koha is an important Māori cultural practice which symbolises an expression of deep gratitude and affection acknowledged by a gift, present, offering or contribution.

Any decision to give a koha on behalf of Te Roopu Taurima including the amount is dependent on the relationship and is at the discretion of the National Service Manager or Mana Whakahaere in consultation with the National Pou Tikanga.

Approval of a koha on behalf of Te Roopu Taurima is to ensure there is one koha for all groups for example attending a tangihanga or hura kōhatu. In some instances, there can be multiple groups from different whare and regions attending; ideally, they should all attend on the same day.

Koha approval by the National Service Manager or Manawhakahaere is required. The money can be drawn from the credit card of the relevant Service Manager, ensuring the withdrawal receipt accompanies the email or other document approving the koha. This will also include koha required after hours or in the weekend.

The koha is given on behalf of Te Roopu Taurima, this is usually a kaumatua of Te Roopu Kāhui or a Te Roopu Taurima Manager. Where possible, try to obtain a receipt for the koha; not all tangihanga

whānau will issue receipts for koha.

It is an expectation within Te Roopu Taurima that either a Service Manager and/or a Senior Management team member attends the tangihanga of a tangata and/or kaimahi.

Attendance and involvement of tāngata and kaimahi at a ceremony of this kind will be at the discretion of the relevant line manager.

Koha may cover:

- Tangihanga for:
 - a tangata or a kaimahi
 - an ex-tangata or ex-kaimahi
 - a friend of Te Roopu Taurima, upon agreement from the Mana Whakahaere
 - an immediate whānau member of a tangata or a kaimahi, upon agreement from the Mana Whakahaere
- Hura kōhatu may be given to all those listed above
- Special events held on a marae where Te Roopu Taurima are manuhiri.

Kaimahi attending any of the kaupapa above can also give their own personal koha and have it placed or handed over as part the koha offered from Te Roopu Taurima. This collection is done before going onto the marae or at the venue.

16. Kaupapa whakahirahira mō Te Roopu Taurima

Special Te Roopu Taurima events

The following events and activities are proactively supported and celebrated at Te Roopu Taurima:

- Te Wiki o te Reo Māori
(*Māori Language Week*)
- Matariki
(*Celebration of the Māori New Year*)
- Poukai
(*Annual visits by the Kingitanga to Marae around and beyond the Waikato rohe*)
- Te Tiriti o Waitangi
(*Treaty of Waitangi*)
and Waitangi Day
- Matatini
(*Kapahaka Nationals*)
- Mārae visits
- Tāngata birthdays/whānau events
- Recognition achievements for tāngata and kaimahi
- Rā Hākinakina
(*Sports Day*)

17. Ngā Mahi

Our ways of working

17.1 Social model of disability

The social model of disability views disability as being caused by the way society is organised, rather than by a person's impairment or difference. It looks at ways of removing barriers that restrict life choices for people with impairments.

17.2 Human Rights Based model of disability

The human rights-based model is based on the basic human rights principles. It recognises that: **Disability** is a natural part of human diversity that must be respected and supported in all its forms. People with a disability have the same rights as everyone else in society.

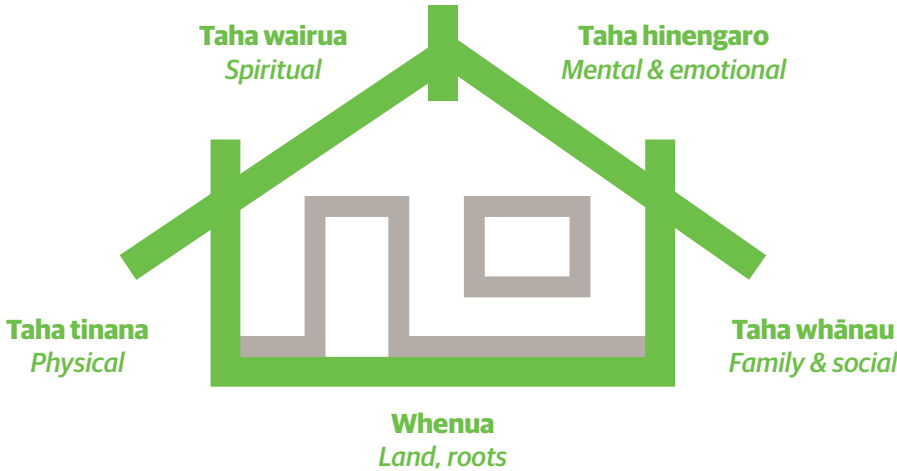
17.3 Kō ō mātou Kaiarataki *Our Leaders*

- A**ccountable for performance
- C**ommitted to being the best they can be
- E**mpowering and enable the success of others
- S**elf-aware and positively manage their impact on others

18. He Tauira Hauora Māori Māori models adopted by Te Roopu Taurima

18.1 Te Whare Tapa Whā

The Lifestyle planning model used by Te Roopu Taurima is Te Whare Tapa Whā. Wellness from a Māori perspective embodies a holistic philosophy. It encompasses taha wairua (spiritual), taha hinengaro (mental), taha whānau (family) and taha tinana (physical) dimensions. Māori believe that each one of these dimensions are interrelated to form a whole perspective and are the foundations on which wellness depends. The components are ineffective for the person's wellbeing when looked at separately.



18.2 Tūākiri O Te Tāngata Identity of the Person

When the late Kuia, Dame Kāterina Te Heikōkō Mataira, developed the Tūākiri o te Tangata (the Tūākiri) model in 1989, the whakaaro (message) was to encourage people, teachers or anyone to not only think about the physical side of a person but also think about the spiritual side because whatever happens to one side also impacts on the other side.

The challenge is people are not always in touch with or know anything about the spiritual side, all they know is that it's your spirit or wairua. Therefore, most of that knowledge will have probably come from a Pākehā religion.

Even though there are 9-11 parts of the Tūākiri model, it is felt that Te Heikōkō didn't close the door and say that's it, what's good about the Tūākiri is that you can add on to it. On reflection this resonates with some of our tāngata and how they are spiritually, are Matakite or can see wairua or things that we can't see, hear or feel ourselves. Those who can't see or connect might say this is hamuti but realistically, how will they know if they don't know anything about the wairua.

Refer Appendix 4 for more description of the different components of the Tūākiri model from the views of Matua Winiata Whare, Pou Tikanga.



18.3 Te Whāriki Whakaruruhau

Te Whāriki Whakaruruhau is the model of service developed by Te Roopu Taurima which, in the same way as harakeke (flax) is woven together, so too are the following woven together:

- Tāngata/Tāngata Whaiora and Whānau (Kaupapa)
- Kaimahi (Kaiāwhina)
- Roopu (Organisational requirements)

Te Whāriki Whakaruruhau incorporates Māori and “mainstream” concepts that covers the core business of Te Roopu Taurima and recognizes that Tāngata, Tāngata Whaiora, their whanau, kaimahi and the Roopu are important and essential to each other.

The frame work provides a matrix process model made up of the three areas (strands) which are interwoven to form a foundation mat of relationships, strengths, pathways and collectiveness that protects and embraces and:

- Set expectations and standards
- Identify processes
- Incorporate specific legislation
- Develop and implement plans
- Monitor results

What this means is that at a glance, Te Whāriki Whakaruruhau framework illustrates how the expectations, standards and processes of Te Roopu Taurima are guided by legislation that applies to each strand of the whāriki.

In response to the mandate requested by Tāngata and their Whānau to become an

independent organisation that practiced Tikanga Māori processes we set a new direction. The principle of collectiveness and the consideration to balance efficiency and effectiveness formulated rebirth and new growth based on Ngā Ratonga Tikanga Māori and Korowai Aroha being Kaitiaki o ngā Tikanga Māori:

1. By Māori for Māori development and support for people with disabilities.
2. Skilled, knowledgeable and competent staff.
3. Capacity in business acumen, sustainability, and recognition as a reputable, quality organisation.

Tāngata/Tāngata Whaiora, their whānau, kaimahi (staff) and the Roopu are seen as important and essential to each other.

18.4 Kawa Manaaki *Kawa of Care*

Te Roopu Taurima has defined the way care and support is provided within the organisation. We call this Kawa Manaaki, or Kawa of care. Delivering services according to Kawa Manaaki assists in achieving self-determination for tāngata, kaimahi and the Roopu.

- Is defined as the protocols, customs and practises of manaaki (care and support) to tāngata.
- Is shown by kaiāwhina and kaiarahi who work as “key workers” to tāngata.
- Is shown by people who support kaiāwhina and kaiarahi to care for tāngata.

Kawa Manaaki represents the best quality of care to help:

- Tāngata to achieve what they want
- Tāngata to undertake activities they would like to do.
- Ensure that the care tāngata get meets their wants and needs.

Kawa of Care requires kaiāwhina and kaiarahi to know and understand tāngata in the context of their Wairua, Tinana, Hinengaro and Whānau.

18.5 Ngā Ratonga Tikanga Māori *Service Standards*

Ngā Ratonga Māori are the service standards that Te Roopu Taurima adopts and outlines the way we implement tikanga in our daily mahi. These standards are incorporated through Te Whāriki Whakaruruhau to meet the needs of tāngata living in Te Roopu Taurima whare.

Ngā Ratonga Tikanga Māori – Māori Service Standards:

- Pursuing the achievement of Rangatiratanga
- Participating in and developing iwi networking and Māori development
- Implementing tikanga Māori in daily lives and systems
- Understanding and practising whānaungatanga
- Communicating in Te Reo in writing and orally
- Demonstrating in-depth knowledge of tikanga Māori
- Recognising and respecting kawa of different iwi.

18.6 Māhere Tautoko

18.6.1 Te Oranga Pūmau

Support plans for Community Residential Services users are called Te Oranga Pūmau. In addition to the primary support plan, other support related documents and goal planning documents also form part of the Te Oranga Pūmau for tāngata.

All Te Oranga Pūmau assessment and planning is based on the dimensions in the Māori model of care, Te Whare Tapa Whā, which takes a holistic view of wellbeing consistent with the philosophy of the organisation.

18.6.2 Care and Rehabilitation Plan (CARP)

Support plans for Care Recipients referred through Forensic Coordination Service Intellectual Disability (FCSID) under a Secured or Supervised Care Order are called CARP. These are developed by their Care Manager in consultation with their Care Coordinator at FCSID. Some Care Recipients have both a CARP as well as a Te Oranga Pūmau.

18.6.3 Lifestyle of Care (LOC)

Support plans for Mental Health service users are called LOC. The content of the plan is prescribed by the Northland District Health Board.

18.6.4 Lifestyle Support Plan (LSP)

Support plans for tāngata who use Respite Care services or Community Services such as Choice in Community Living (CiCL) or Supported Independent Living (SIL) are called Lifestyle Support Plan.

18.7 Tauira Poutama *Performance, development and appraisal*

The Tauira Poutama PDA (performance, development and appraisal) process is the formal organisation process, through its line managers, by which Te Roopu Taurima discusses, evaluates and documents the job performance and future development of kaimahi.

Appendix 1: Powhiri

Kaupapa	Mahi whakarite <i>Description</i>
<p>Pōwhiri Room setup Applies to the National office</p>	<p>Actions required by tāngata whenua (Te Roopu Taurima kaimahi):</p> <p>The team/s receiving the manuhiri (visitors) or kaimahi hou (new staff) set up the pōwhiri room to receive the manuhiri/kaimahi hou. From the back wall (between the kitchen and pōwhiri room) place at least four rows of seats facing the external door to Great South Road, this is dependent on how many of kaimahi from our Roopu (tāngata whenua) are in attendance.</p> <p>The paepae (front row seats are set aside for our Korowai Aroha matua or kaikōrero (speakers), any remaining/empty seats in the paepae must be filled with males only. All wāhine (women) and remaining male kaimahi fill the seats behind the paepae.</p> <p>Create a gap of roughly two rows of seats between the front row of the tāngata whenua paepae and the manuhiri paepae.</p> <p>Setting up for the manuhiri/kaimahi Hou (guests/visitors/new Kaimahi):</p> <p>Confirm the number of manuhiri/kaimahi hou attending the pōwhiri and set up enough seats accordingly. The seats will face the tāngata whenua, so that each group is looking at each other. The first row of these seats (paepae) face the tāngata whenua side with the Kaikōrero and other males present filling the first row; all wāhine or additional male manuhiri (non-speakers) fill the seats behind.</p> <p>NOTE: If the manuhiri does not have a kaikōrero (fluent speaker in te reo Māori) the pōwhiri will still proceed with the mana remaining with the tāngata whenua.</p>

Kaupapa	Mahi whakarite <i>Description</i>
Karanga Call	<p>The karanga is performed by wāhine and starts with the tāngata whenua and is followed by a response by the manuhiri. If there is no kai karanga from the manuhiri side, the Kaikaranga on the tāngata whenua must still proceed.</p> <p>As the Kaikaranga approaches the door and before the door is opened everyone in the room must stand as the manuhiri enter through the front door of the pōwhiri room and are directed to their seats.</p> <p>Everyone, including manuhiri who are able, remain standing until after the Himene is sung.</p>
Himene Hymn	The kaumatua or the kaikōrero will then advise what himene will be sung and how the kaupapa will proceed. Once the himene has concluded everyone will be seated.
Karakia Timata Opening prayer	The Kaikarakia (prayer giver) will stand and open the kaupapa with a karakia.
Kaikōrero Speakers	<p>The first Kaikōrero will be from the tāngata whenua side Tū atu, Tū mai (alternate concept).</p> <p>The rākau will be extended to the manuhiri Kaikōrero.</p> <p>Then, the closing kaikōrero will be done by the tāngata whenua.</p> <p>NOTE: Tū mai, Tū atu: Tāmaki Makaurau and Kirikiriroa follow the Tū mai, Tū atu concept (speakers alternate).</p> <p>Paeke: Tai Tokerau and other regions follow the Paeke concept, which is when all tāngata whenua Kaikōrero speak first, then all manuhiri Kaikōrero speak.</p>
Whakawhiti Handover	<p>This process is the handing over of any new kaimahi to Te Roopu Taurima.</p> <p>On completion of the last whaikōrero and during the closing waiata from the Roopu, the new kaimahi will be brought across to the tāngata whenua side.</p> <p>Generally, it is a wāhine from the team the kaimahi are joining that will go across to receive the kaimahi hou from their whanau or the manuhiri side and bring them across to the tāngata whenua side, and to the paepae (front row).</p>

Kaupapa	Mahi whakarite <i>Description</i>
Whanaungatanga Introductions	<p>Once the Whakawhiti waiata is completed and while the hariru (hongī or hand shake) is occurring, the seating arrangement needs to be changed for the whānaungatanga.</p> <p>Rearrange enough chairs into a circle arrangement.</p> <p>Once the hariru is completed, announce that the manuhiri and kaimahi hou can sit down, followed by the tāngata whenua kaimahi.</p> <p>The tāngata whenua Kaikōrero will explain the next whanaungatanga process and invite the manuhiri and kaimahi hou to introduce themselves first.</p> <p>On completion of this tikanga our Korowai Aroha or Kaikōrero will close off with a karakia whakamutunga (closing prayer).</p> <p>NOTE 1: Following the hariru and before the whanaungatanga commences, some tāngata whenua kaimahi can leave. All kaimahi from the team that the kaimahi hou is joining should remain along with at least one representative from the other teams.</p> <p>NOTE 2: Whakawhānaungatanga or whānaungatanga is about relationship building this is an opportunity for Te Roopu Taurima to find out more about the new kaimahi and their support people as each of them introduce themselves. The reason they go first is so tāngata whenua are able to identify/make any connections with the new kaimahi or their support people in the hope of putting the visitors more at ease.</p> <p>NOTE 3: This part is where people can speak in English or their own language.</p>
Karakia Whakamutunga Closing prayer	The Kaikarakia (prayer giver) will stand and close the kaupapa with a karakia.

Kaupapa	Mahi whakarite <i>Description</i>
Karanga Call	<p>The tangata whenua Kaikaranga will call everyone through to the kitchen for the karakia mō te kai me te kapu tii.</p> <p>Tangata whenua kaimahi need to clear the way for the Manuhiri and/or Kaimahi hou to go through to the kitchen first, then follow in behind.</p> <p>NOTE: The manuhiri Kaikaranga will not and does not need to respond.</p>
Karakia mō te kai me te Kapu Tii Prayer for the kai and refreshments	<p>To complete the pōwhiri process, the offering of food and light refreshments must be provided.</p> <p>This process is about Manaakitanga, showing our hospitality to our manuhiri and/or kaimahi hou. Food/drink is to remove the tapu (sacredness) of the pōwhiri and to return everything to its normal state.</p> <p>NOTE: If any manuhiri, that were attending to support a kaimahi hou, need to leave now is the time to do so. It is preferred and encouraged that they at least sit to have a drink before leaving; however, it is acceptable for them to leave at this point to return to mahi, appointments or carer responsibilities.</p>

Apendix 2: Mihi Whakatau

Informal welcome

This format can also be adopted for a Mihi Whakamana.

Ngā whakaritenga *Set up*

The team receiving/expecting the manuhiri will set up the room including organising the refreshments. Chairs for the manuhiri (*visitors/guests*) can be set up either in a circle format or around a table, *if the room has a large table that can't be temporarily removed*. It is respectful to be standing when any manuhiri enters the room; people can sit once everyone is in the room. The process should be led by Korowai Aroha/Pou Tikanga or a Kaikōrero.

NOTE 1: Korowai Aroha/Pou Tikanga may recommend an alternative layout of the room for any reason, especially if the group is quite large or if there are any special guests attending.

NOTE 2: Where Korowai Aroha/Pou Tikanga or a Kaikōrero is not available on the day, this must be discussed with Korowai Aroha/Pou Tikanga beforehand to ensure the team and Manager provide the necessary tikanga to awhi and tautoko to the manuhiri.

Raupapa Mahi *Process*

Himene Hymn

Karakia Timatanga Opening prayer

Mihimihi Speech/Acknowledgement:

Delivered by the Kaikōrero from Te Roopu Taurima (unless other arrangements are agreed with Korowai Aroha/Pou Tikanga in advance)

Waiata tautoko Support song

Whanaungatanga Introductions:

Led by Korowai Aroha/Pou Tikanga or Kaikōrero

Karakia Whakamutunga

Closing Prayer

Karakia mō te kai me te kapu tii Prayer over the kai and refreshments

NOTE: Where the process to mihi whakatau is followed immediately by a workshop, training or other Hui; the two tikanga actions that follow after the whānaungatanga (per above) will differ.

Raupapa Mahi *Process*

Kapu tii *Refreshments*

- Everyone should be given the opportunity to make a drink and return to the room; this is to ensure the tapu (sacredness) is acknowledged and returned to normal.
- Everyone can go to the meeting room with their drinks to commence the kaupapa, except for when it is the pōwhiri room being used; food and drink must not be consumed in the pōwhiri room.

Kaupapa *Purpose of Hui/Training etc.*

- The kaupapa can be overviewed and commenced.

Karakia Whakamutunga

Closing Prayer

The closing prayer can be delivered at the end of the Hui, training or workshop as a process to end the day or the kaupapa that occurred.

Apendix 3: Pepeha

This format can also be adopted for a Mihi Whakamana.

PEPEHA: *One example Format for non-Māori and Tauīwi in Aotearoa*

Kō taku ingoa	My name is
I tae mai ahau i te tau..... (if applicable)	I arrived in NZ in the year..... (if applicable)
Kō raua ko ōku mātua	My parents are and
I whānau ahau i.....	I was born in
I tipu ake ahau ki	I grew up in
E noho ana ahau ki	I live in
Ko tēnei taku mihi ki ngā tāngata whenua o te rohe nei.	I acknowledge the indigenous people of this area.
Ka mihi hoki ahau ki ngā tohu o te rohe nei	I acknowledge the important landmarks of this area.
Nō reira, tēnā koutou kātoa	Therefore, my acknowledgment to you all.

Apendix 4: Tūākiri O Te Tangata Model Components

Iho-matua

Iho-matua is like the umbilical cord that joins the mother to her baby but this cord is a spiritual cord that can't be broken that starts from Iho-matua-kore to your Tipuna, to your Mother, to you. And then from you it goes to your kids, mokopuna and then carry's on. So, it's like your whakapapa and that's a big korero right there, Whakapapa. He taura waka e motuhia, he taura tangata e kore e motuhia. You can cut the rope that holds a canoe but you can't cut off a tangata from his Whakapapa. Now that's a korero about some whānau that are whakamā or have disowned their whānaunga because he or she has a disability. Ahakoa te aha, they are still your whānau, you can't cut them out of your whakapapa. Ka aroha ki a rātou. The Iho-matua between the mother and her children is very strong and sometimes the mother will know if her children are sad, or are having a problem even if they live thousands of miles away; they will get a feeling and then they will call up and ask if everything is alright. That's the Iho-matua, it joins us to our Tipuna and our tamariki mokopuna that haven't been born yet.

Mauri

Mauri is like a life force or an aura that is in everything from people to physical things like whare, taonga, pene, tables, cars etc., even places; some things that we do you can feel it or sense it. Mauri grows in time and it could be a good mauri or a bad one.

The mauri of a Whare-tipuna. When it is new it won't have much mauri but during the years that the whare is used and all the kaupapa that is held in it the mauri sticks to the walls, the roof, the poupou and the floor because it becomes part of the life of that whare. All the whaikōrero, the mihimihi, the waiata, the roimata, the laughter, the debating, and all the people and tūpāpaku that slept there and everything like that becomes mauri for the whare. Another example could be two taiaha, one that was carved yesterday and Te Rauparaha's taiaha. Even though they are both taiaha the one that was carved yesterday will have little mauri, or life force in it, but the taiaha of Te Rauparaha, that taiaha has been to war and cracked heads, tasted blood and was in the hands of a famous warrior so it will have heaps of mauri in it.

The mauri ora of the tāngata is different for each person, some have an aura that when you walk into a room everybody notices or feels it. I know that some of our ancestors had such a mauri ora that they could use it to heal people just by touch, or like doing Reiki, they knew how to channel their mauri ora to help someone else. I believe that you can use your Mauri as a shield to block away any bad things that have been sent your way or on to your whānau so they will be safe especially these things called silent bullets. This is called a 'taawhio', but i think you use your mauri te make it. Thinking bad or sending bad or ugly thoughts to someone is like sending out a makutu (curse). We just lucky that it has no kaha like the tohunga of days gone by who could probably ramp it up to be 100s of times stronger than what we can. Some people can block these things and send it right back to the sender. Mauri doesn't die, it goes back to Iho-te-kohikohi.

Tapu me te Ihi

Tapu is something that has a lot of different examples but the first or the most important tapu is the tapu of the tangata. Everybody is tapu from when they are born until they die, he tapu te tangata. If more people knew this then those people wouldn't treat other people badly or they wouldn't hurt or touch anyone else in a bad way because they are sacred. This is why tapu is a good thing because it tells us that there are some things that we shouldn't do, or can't do and it makes us be careful and mindful of what we are doing.

There are different levels of tapu from our tohunga who were so tapu that they were

not allowed to touch anything that will make them noa and useless to the iwi. Woman are very tapu when they have their Mate because of the toto. The most tapu part of your body is your head because that is the first part that comes out when you are born. Then you have tapu of the place, the tapu of the mahi or kaupapa, and the tapu of the taonga. There is heaps of kōrero about these sorts of tapu and you probably could write a Marsters paper about the kaupapa

Tapu was very important to our tipuna and if anyone violated the tapu then the only way to make it right was that someone had to pay for this offence and sometimes this meant someone would die. So, everyone was very careful and all the tapu stuff was left for the Tohunga to look after. He was the only one who could communicate with the Gods because he had been 'tohi' or he had all the right training and knew the right karakia which were only for the Tohunga not anybody. These karakia were like keys that open certain doors or pathways and if you don't have the key you can't open the door and there would be consequences for whoever got it wrong. There are a lot of restrictions put on Tohunga like not being allowed to talk to tūtūā (low born people) or go to places where tūtūā are at.

One thing i don't like is people that say that everything is tapu like they think that they know what they're talking about and all they are doing is making things hard for everyone. I believe that if some people want to make everything tapu then they should be responsible for that tapu and they should pay the consequences if something goes wrong. It's the same with our tikanga, if it's too hard or if it's going to slow us down or

make it hard to go forward then change the tikanga, don't let these things hold us back, he porangi tera. Tapu stopped our wahine from doing a lot of things thinking that it was a man's job but today it is very different, women and men are today doing each other's jobs. We still have our kaupapa tapu now but it is a more lenient tapu so that if you violate it you won't be killed so it's like we still have the tapu but it has no teeth. You will feel the bite but you shouldn't bleed.

Ihi is something that you feel when you know something is tapu or your walking around and then you come to this place and straight away you feel funny about it. It could be the shivers on your back or that the hair at the back of your neck might stand up; you get that feeling that there is something strange about some place or something that you are doing. It is a sort of a signal that warns you to stand back, stop what you're doing or just be careful. It could also be the feeling you get when you are waiting for something to happen or not happen and you hold your breathe. I believe sometimes when you think you all alone, one of your tupuna just gives you a tap on the shoulder to let you know that they still got your back, these are our kaitiaki.

Mana me te Wehi

There are different kinds of **mana**, you have mana tuku iho from your mātua tipuna, or handed down from father to son, like you see in the Kīngitanga. There is a mana tuku where you give someone the mana to carry out a kaupapa like running a hui, or captaining a sports team or being in charge of a group of workers. Then there is the

mana that everyone of us has that we are born with and which will either go up or it will go down. That is about how you live your life and things that you do, for example, if you do good things your mana will go up but if you do bad things your mana goes down.

You can get mana by going to the Whare Wānanga and getting all the degrees or your mahi with the iwi, or all the good things that you do for people then your mana will grow. You can spend all your life getting your mana to grow but it could all be lost with one wrong step or mahi, then your mana will drop down fast as and it will be very difficult to bring it back up again. Our tipuna would rather have died than give up or lose their mana because it is not only your mana that you lose but the mana of your whānau, your hapū, your iwi and your ancestors; it's a mana tawhito, ehara i te mana hou, he mana no tuawhakarere.

A good example was when a rangatira from Te Arawa and his warriors came across an enemy that were 10 times more than they were, he said to his warriors, '**Ruia ruia tahia tahia kia tu ko taikaha anake**'; which means, 'to let the bark be stripped from the tree and only leave the hard wood', which really meant, 'if you don't want to die or were like the bark of a tree, go home now, if you are from the hard wood stand your ground'. None of his warriors left him even though they knew that they were going to die. They stood by him because it was their mana that kept them there. If they run all the mana that their tipuna would have come crumbling down and their name would have been remembered for the day that they ran from the enemy.

Talking about going to war, our tipuna saw it as a way that you can get mana. Most of the iwi were not rangatira they were what we call 'ware' or just another shoulder in the ranks. If you were good at war or fighting then your mana will fly up high. Everyone in the ranks will probably know how tough you were at war and would show you a bit of respect or they might get a crack. If the rangatira knew you were good at war he would probably invite you to sit at his table and straight away your mana would go up. That is why after the gardens were planted in the spring all the young men used to go out and look for a war in the summer so they may get some mana.

I think our kaimahi should realise that even though our tāngata have a disability they still have mana and it is like the proverb says 'Tino rangatiratanga mō tātou kātoa.' So, our kaimahi have to let the tāngata say or do what they want to do as long as it's safe and no one gets hurt because it is up to them not the kaimahi. The role of the kaimahi is to try and help the tāngata do what he/she wants to do as long as it is realistic. Of course, you won't let the tāngata go and play on the main road or give them a loaded gun to play with or something but they could at least ask them what they would like to do during the week, and then try and make it happen. For kaimahi this will mean giving up some of their mana and letting the tāngata do whatever he/she wants not what the kaimahi wants. Giving up your mana is hard, which means that you must 'wehi'.

Wehi

Wehi is when you agree to let someone else give the orders, or make the decisions, it is like giving someone else the mana. Some people think it means scared or being afraid, which is incorrect, that is what's called matakau. A good example, is that if you enter a room and someone is standing doing a kōrero then you should just bow your head slightly so that you are showing respect to the speaker, you are not trying to belittle him. If you walk in with your head held up high then you will be trampling on the mana of the speaker.

Wehi can also be like witnessing something amazing, that you thought was not possible, and you think that this person is just too much and there is no one else even close to what they can do and you think, 'Wow, ka mau te wehi'. It is like the kaimahi letting the tāngata plan for what he/she wants to do not the kaimahi telling the tāngata what he/she should do.

Ngākau

Ko te ngākau te mata me te kuaha ki te wairua o te tangata

It is said that the ngākau is the window and the door to the wairua o te tangata which means that you have to go through the ngākau to get to the spiritual side of someone.

The ngākau is the place where our feelings are kept such as love, sadness, anger, happiness, jealousy and all the other feelings that people have but you have to open the door to let these feelings in or out. Good on you if you have good positive stuff in your ngākau, but not so good for you if you have

negative stuff like sadness and jealousy because that will just eat your wairua up and make you sick. **He kokona ngākau e kore e kitea**; some people can hide things in their ngākau so others don't know if they are sad, or hurt or if they have bad intentions or something like that. Then, there are those people who can't hide their feelings.

Babies are born with their ngākau opened so we have to be careful of what we feed into the baby's ngākau. If it is good things then the baby is going to be very lucky and get all the benefits and will probably grow into a very happy child. If we feed bad things into the baby's ngākau like yelling and cursing and even threatening, then the baby will close its ngākau so it can't be hurt by what is going on. It will be all the bad stuff that is going to go straight into the spiritual side of the baby and that is where the real mamae is. Too many of our babies have closed their ngākau way too soon and it is hard to get them to open up again. Children also quickly learn when it is the right time to open or close the ngākau; when they are adults it will become a natural thing that they can do whenever they want. I think that a lot of the tāngata leave their ngākau open for most of the time, some can't close it and so we have to be careful how we talk to them.

He tao rakau e taea te karo he tao kupu e kore e taea; that's the whakatauki that is similar to the Pākēha saying, 'sticks and stones will break my bones but names will never hurt me'. It's the other way around for Māori, we can block the sticks and stones but you can't block words that go straight through you and will end up on your spiritual side. Actually, everyone should watch what comes out of their mouth because if the

wind gets hold of that kōrero it is going to be thrown all over the place and someone may get hurt. That's what happens when people start to talk behind other people's backs and we don't need that sort of carry on, kanohi ki te kanohi the way to go.

Whatumanawa

The **Whatumanawa** is a place where the deepest of all your feelings are, which is good if the feeling is positive, like aroha and happy; but if the feelings are negative, like anger and jealousy, then there is a big problem because these feelings will keep bubbling and get bigger before exploding. So, it is very important that you can identify some of the signs that someone or a tāngata is holding onto.

It may be like our tāngata elevating and having to bring him back down again; this can happen to anyone of us and we have been seeing it in our rangatahi or teenagers. It is like deep depression and if you leave it, it might lead to suicide for example. So again, the main thing is looking for the signs that someone is depressed or in a deep depression and then try and help them get through it. Sometimes just talking or listening to the person is all that's needed. Sometimes you may have to seek help elsewhere, like maybe asking an elder or minister or maybe just one of his whānau. The main thing is trying to get the negative feelings out of the whatumanawa and letting them know that they have your support, or we find support for them. Reassuring them that you have their back, they are not alone and your there to help them get through; reassuring them that there is a light at the end of the tunnel.

Pumanawa

Pumanawa are the things that have been handed down from your ancestors. You may be the spitting image of your grandfather or have long hair like your grandmother, or you might be tall, short, skinny, have big feet or even the colour of your eyes can come through your pumanawa. Some lucky people get things like good looks, have a beautiful wairua, a strong singing voice, a good build, a hardcase laugh, or they may just act like some of their ancestors did. Some people think that sicknesses can be handed down in your pumanawa also, including gifts like matekite or tohunga.

I think some of our tāngata have some gifts like being able to see into the spiritual world but they don't know what's going on. In the time of our tipuna they knew who would be matekite and so they prepared them for what was going to happen and how to use this gift by learning the signs that they would see and what to do. I know a few people that would have been tohunga back in the day but because they don't know how to look after the gift that they have, people think they are crazy and they end up in institutions being drugged up in a zombie state so the light doesn't go back on and they will see things that we can't see again.

Hinengaro

The **hinengaro** is a place where we store all our knowledge and it could be all the things that you have seen or heard from when you were born till this very time. Even when you were a baby and didn't know how to talk, everything that was said to you will still be somewhere deep in your hinengaro.

For most of us all this knowledge is all mixed up in the hinengaro and sometimes it is difficult to access the information that you want quickly or you forget where it is stored. Some clever people know how to file all their information into folders like we do on the computer and when they need it they can find and download it quickly. I think that's the sort of hinengaro that our tohunga had and when they needed whakapapa they just downloaded it. That is how they kept all their knowledge because they had no pen or paper back in the day.

The hinengaro also tells your body what to do and when to do it. Some people think that if you were in the right frame of mind you could do just about anything. Some people give up if things start getting a bit difficult but if you set your mind to it and you are positive and determined, then you will probably succeed. If you already got it in your mind that you will fail then that's what is going to happen. This is a spiritual thing that is encouraging the physical side to keep going.

Puna Waihanga / Auahatanga

Puna Waihanga / Auahatanga is the creativity side that everybody has but not everybody can show it. It could be how you think or see things; you could be a good artist, a singer, a song writer, a poet or you know how to decorate things so they look good. Sometimes it takes a long time for these treasures to become reality but we all have them. This could also be your carving or tā moko, or making up mahi a ringa for waiata Māori or haka. Some people just have the skill of how to put things together and with practice it will get better and better.

The above is a summary of the components that you see in the Tūākiri model but outside on the three sides there are other things that impact on the wairua:

Te Ao

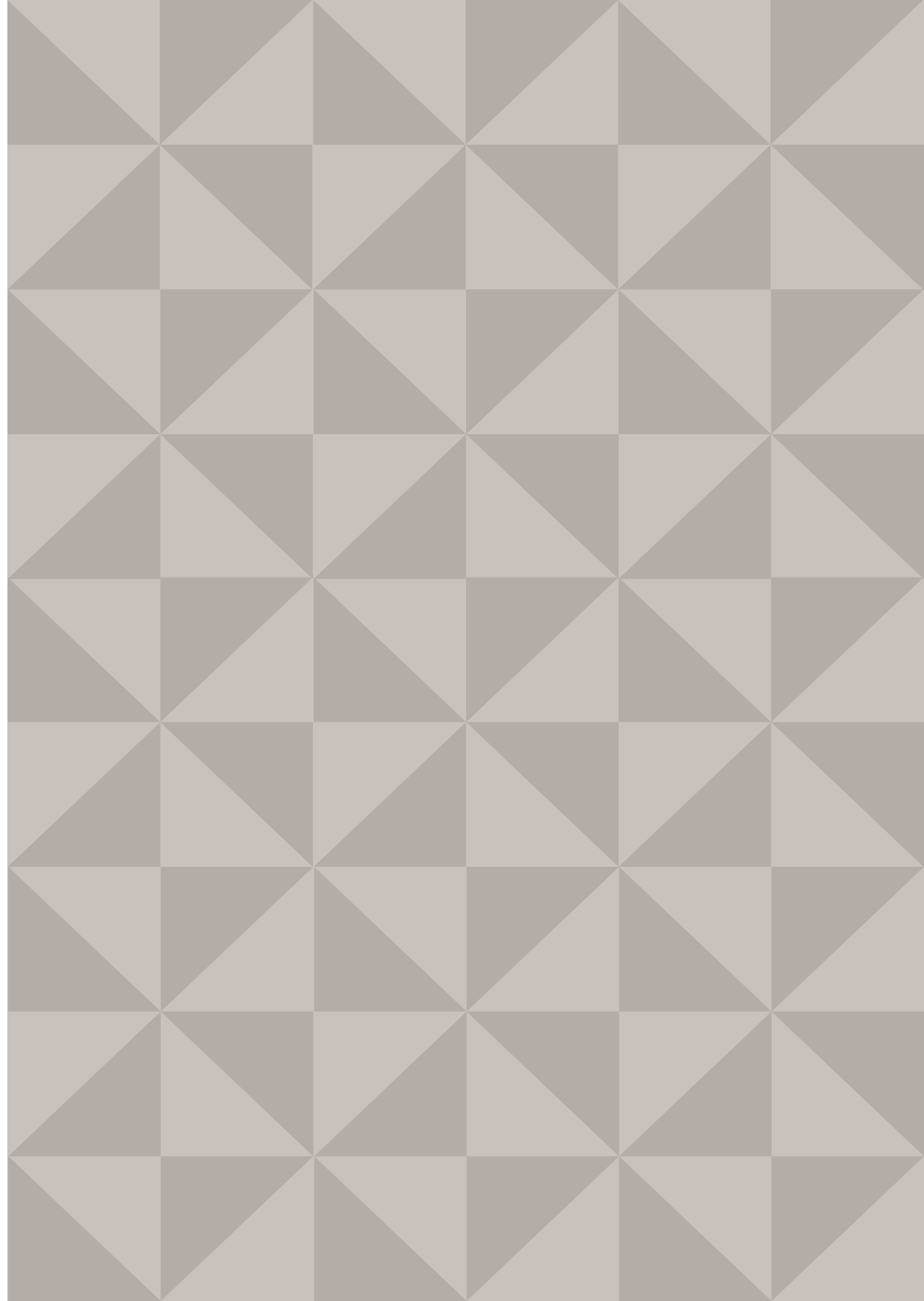
What is happening in the world, or his/her world, where is he/she living and what that environment is like. Is he/she living in a whare where there are negative things happening, or no kai, makariri, pohara, all these things have an impact on how the Tūākiri acts. It is up to us to create a good and safe environment for our whānau so they can thrive.

Hunga Tāngata

Who does this person live with, is it whānau? Who else does he/she see every day? Does he/she go to school, Kōhanga, church, or mahi? Who does he/she have to interact with? His/her parents, friends, minders, anyone he/she may come in contact with. All these people have an impact on how the Tūākiri develops. If all these people treat the tāngata good then it's all good, but if he/she gets mistreated by even one person there is an impact.

Te Puna Waiora

Whakapono, has a big impact. What does he/she believe in? Atua, tīpuna, bible, anything. Does he/she believe in him/herself? Does he/she believe that things are going to be alright, or can be alright? Does he/she believe that a lot of people are...



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