



# Tikanga Policy 2022

<b>TP</b>	<b>TIKANGA POLICY</b>		
APPROVED BY	<b>Academic Board</b>	VERSION	<b>2022</b>
STAKEHOLDERS	Te Taiurungi, Principal	Last reviewed	NEW POLICY
	Heads of School and Deputy Heads of School (Māori and Academic)	Published	
	PROFESSIONAL LEADS	Review period	Two years
	Mana Whenua		
	Te Rōpū Whakatere (I.e., the BTI Māori staff steering group)		
	Te Kaiarataki (Deputy Head of School Māori - Te Whare Pūngāwerewere: School of Social Practice)		
	Principal Advisor – Te Rōpū Whakatere	Next review	2024
RELATED DOCS	<ul style="list-style-type: none"> <li>Education Act 1989; Health and Disability Sector Standards 8134:2008; NZ Public Health and Disability Act 2000.</li> <li>Te Whare Tauira o Peterehema: Bethlehem Tertiary Institute: Mission Statement, all policies and procedures and Program conceptual Frameworks</li> <li>Te Tiriti o Waitangi</li> </ul>		
PURPOSE	<p>This Tikanga Policy of Te Whare Tauira o Peterehema: Bethlehem Tertiary Institute has the express purpose of supporting and guiding the Institute’s intentions and practice of Tikanga Māori in all aspects of programme content, delivery and development.</p> <p>It is founded on a fundamental respect for the rights and responsibilities of Tāngata Whenua (i.e., the Māori tribes and people of Aotearoa), and informs the Institute’s honouring of Te Tiriti o Waitangi, with particular reference to the local tribes of Tauranga Moana</p> <p>.</p>		

- 1
- He Whakamārama: Background
- 1.1.1

This Tikanga Policy of Te Whare Tauira o Peterehema: The Bethlehem Tertiary Institute has the express purpose of supporting and guiding practice that reflects the institute’s Christian values and intentions for Te Tiriti based relationships in Aotearoa. It is informed by our Christian worldview responsibilities for shalom and social justice.
- 1.1.2

This Policy shall apply to practices within all relationships and programmes, developed and delivered by Te Whare Tauira o Peterehema: Bethlehem Tertiary Institute. The policy provides guidance on Tikanga Māori within practice for all kaimahi and tauira.
- 1.1.3

Te Rōpū Whakatere (a group of Māori Kaimahi and Tangata Whenua representatives) was established as a resource of expertise and leadership for the purpose of navigating matters relating to Tikanga and Kaupapa Māori practices within Te Whare Tauira o Peterehema: Bethlehem Tertiary Institute, as outlined in this policy.
- 1.1.4

Te Whare Tauira o Peterehema: Bethlehem Tertiary Institutes Academic Board reserves the right to amend this policy, in collaboration with Tangata Whenua at any time.

## 2 Critical Relationships

### 2.1 Rangatiratanga : Mana Motuhake

- 2.1.1 Te Whare Tauira o Peterehema governance framework upholds the place of Mana-Whenua relating to local kawa and tikanga.
- 2.1.2 Mana Whenua have customary rights and responsibilities locally, and therefore maintain a strong interest in the way Kaumātua and/or the Kaiarataki function within Te Whare Tauira o Peterehema.
- 2.1.3 Te Whare Tauira o Peterehema supports rangatiratanga (or Mana Motuhake?) for all Iwi and seeks to create space for all Iwi to take care of their rights and responsibilities to their descendents. This is particularly relevant to decisions regarding the scholarships that Te Whare Tauira o Peterehema offers to the three Iwi of Tauranga Moana; Ngāti Ranginui, Ngāi Te Rangi and Ngāti Pūkenga.

### 2.2 Kaumātua, Koroua/Kuia and Kaiarataki

- 2.2.1 Kaumātua of local hapu and Iwi and the Kaiarataki have vital advisory and leadership roles within the general culture, life and activities of Te Whare Tauira o Peterehema. They will collaborate to support Tikanga practices of all Te Whare Tauira o Peterehema staff as necessary.
- 2.2.2 As carriers of the knowledge, wisdom and customs of Te Ao Māori, they are an important source of support and guidance for leadership and decision-making on all matters concerning Māori development within Te Whare Tauira o Peterehema.
- 2.2.3 Te Whare Tauira o Peterehema is committed to making provision to resourcing involvement of Kuia and koroua, in institutional budgets

## 3 Tikanga Practices

### 3.1 Pōwhiri

- 3.1.1 Pōwhiri is a formal welcome that is the beginning point for manaakitanga and whakawhanaungatanga to be experienced and provides an opportunity for the whānau whānui of Te Whare Tauira o Peterehema to practice this vital Māori custom of human encounter. The pōwhiri process is intended to welcome all new staff and students to BTI.

(Please refer to Appendix for general guidelines around the pōwhiri process)

### 3.2 Whakatau/Mihi Whakatau

- 3.2.1 Whakatau is an informal welcome (generally for manuhiri that are returning) that is the renewing point for manaakitanga and whakawhanaungatanga, to be experienced. The process also provides an opportunity for the whānau whānui of Te Whare Tauira o Peterehema to take care of integrity of relationships through welcoming these manuhiri back.

(Please refer to Appendix for general guidelines around the mihi whakatau process)

### 3.3 Kai

- 3.3.1 Sharing kai is an integral element of Tikanga Māori and central to Māori custom and beliefs. With respect to human encounter it is critical component of Māori cultural and spiritual processes and practices. It offers manaakitanga and in the process releases those gathering from a state of tapu to a state of noa.

- 3.3.2 Te Whare Tauira o Peterehama is committed to making provision to resourcing this tikanga in school budgets and in time.

### **3.4 Whakawhanaungatanga**

- 3.4.1 Whakawhanaungatanga is an important aspect of building relationships, therefore all staff are encouraged to create space for engaging in deliberate interactions with each other and students.

### **3.5 Karakia**

- 3.5.1 Karakia is a fundamental element of Tikanga Māori and central to Māori custom and beliefs. With respect to human encounters it is integral to all significant hui and Māori cultural and spiritual processes and practices (e.g., opening and closing of hui, pōwhiri, mihi whakatau, mihi mihi, before eating and all other ceremonial activity).
- 3.5.2 Karakia is foundational to the mauri of Te Whare Tauira o Peterehama and as such, is present in all its activities. Staff and students are encouraged to actively participate in karakia.

### **3.6 Waiata**

- 3.6.1 Waiata are an integral part of Tikanga Māori and the activities of Te Whare Tauira o Peterehama. Staff are encouraged to actively participate in waiata and for students time is allocated for learning waiata within course delivery .
- 3.6.2 Deliberate attention will be given to offering opportunities for staff and students to learn waiata of mana whenua ki Tauranga Moana.

## **4 Te Reo Māori**

- 4.1 Te reo Māori is a taonga to Māori people and is an official language of Aotearoa New Zealand. Its use is encouraged and celebrated in all learning and activities within Te Whare Tauira o Peterehama.

- 4.1.1 Correct pronunciation of Māori names is important, as they often represent ancestors and/or culturally significant places or events from whānau or tribal history. Correct pronunciation is a strong indicator of staff interest in relationship development and maintaining respectful rapport

- 4.1.2 Where there is uncertainty over Māori names or words, staff are actively encouraged to participate in internal tikanga and te reo Māori training and seek support from the Kaiarataki.

- 4.1.3 When BTI staff first interact with people on the phone or in person, they are encouraged to do so in te reo Māori to enhance and maintain the intent of the Tikanga Policy and strategic objectives of Te Whare Tauira o Peterehama in attending to Te Tiriti informed practise.

### **4.2 Naming**

- 4.2.1 Any te reo Māori naming of spaces, rooms, roles, programmes, papers must undertake a rigorous review process that involves Mana Whenua in collaboration with Te Rōpū Whakatere to ensure that integrity of the names and processes are upheld.

## **5 Research**

- 5.1 Any research involving or concerning Māori content and methodology, Māori participants, researchers and or research assistants, must undertake a rigorous Kaupapa Māori review process to ensure that core Māori uara (values) and principles are maintained.

## APPENDIX

### Pōwhiri / Mihi Whakatau

This is the guideline for pōwhiri and whakatau process in Te Whare Tauira o Peterehama: Bethlehem Tertiary Institute .

- Kai Karanga – (at pōwhiri only) traditional call done by the appropriate women. Must be wearing appropriate attire (black skirt).
- Whaikōrero or mihi whakatau – speech, led by Hau kainga (hosts) then followed by manuhiri (visitors). Response from manuhiri not necessarily required in a mihi whakatau. Must be wearing the appropriate attire, long pants. (Te Kawa Tauutuutu) – Traditional Formal speech.
- Waiata tautoko – Ensure the appropriate waiata is chosen.
- Karakia
- Whakaratarata (may include; Hongi, Hariru or other response as determined by health criteria restrictions in a Covid environment)
- Karakia mo te kai
- Kai followed by whakawhānaungatanga as determined by purpose of hui

### Papakupu (Glossary)

The following are explanations of central terms used throughout the Tikanga policy. Other interpretations, when contextualised, may compliment with further understandings in future.

Ārahi	Guided towards leadership
Awhi	Physical support
Hui	Gathering of people
Kai	Food
Karakia	Prayer
Kawa	The protocol
Kaumātua, Kuia, Koroua	Persons with responsibility for leadership in passing on knowledge within the whānau, hapū and Iwi
Kaiarataki	Deputy Head of School (Māori) Te Whare Pūngā Werere: School of Social Practice
Kaupapa	The purpose of
Mahi	work
Mahi tahi	Working together
Mahi tika	Getting it right
Manaakitanga	Care, hospitality, embracing, engaging. Holding the mana of a person or people in any given context.
Mana Motuhake	Placing importance on community autonomy. It refers to sovereignty and authority and means to enhance one's mana through control of individual and collective decisions, systems and contributions.
Mana whenua	Kaitiaki (keepers) of the land, the tikanga, taonga
Manuhiri	Visitors
Mauri	The essence
Noa	The state of having tapu removed and being in the place of no limitations and/or restrictions.
Pōhiri/Pōwhiri	Welcoming of all manuhiri

Rangatiratanga	Absolute integrity, a separate identity, autonomy, and self-government
Tangi	Funeral
Tangihanga	Bereavement
Taonga	Valuables / heirlooms / treasures
Tapu	Sacred
Tautoko	Emotional support
Te Reo Māori	The Māori language
Te Taiurungi	Principal
Te Tiriti o Waitangi	Te reo Māori version of the Treaty of Waitangi
Te whakatau	Decision making
Tikanga	The application of kawa
Tupāpaku	Deceased person
Uara	Values
Waiata	Song
Whakaratarata	Process of going from tapu to noa
Whakawhanaungatanga	Building relationships, getting to know each other
Whakawātea	Free up time to be released from obligations/duties