



HOME OF THE BAREFOOT LEARNER

Kawa

BACKGROUND

This document was planted by the Paekākāriki School Board in 2012. It came about because the Board saw the need to further develop the schools inclusiveness and relationships between Māori whanau and other cultures at our school.

At this time the most significant action taken was the re-establishment of the Māori Advisory Group, Ngā Waka Hoe. Terms of reference were for written for the establishment of this roopu and it was agreed that one of the first tasks to be completed was the drafting of a reference document which included the following:

- Our kura Kawa (document)
- Our māori relationships in the local area
- Policies relating to tikanga and te reo
- Te Reo me ona tikanga working curriculum guidance documents.

NGĀ WAKA HOE

AIM

The aim of Ngā Waka Hoe, is to work in a parallel with the Board in an effort to promote māori student success in their way and school kawa.

TASKS

- To advise the Board on things relating to the māori kawa.
- To provide feedback and in put teaching māori as māori
- To assist the Board and school leadership in bridging the cultural gap
- To provide our parents of māori students a chance to have input into the teaching, learning and social development of their tamariki.



OUR GUIDING PRINCIPLES

We know that Paekākāriki students are special. We nurture, celebrate and blend the qualities that make our students unique. Our consultation with students, parents and the wider community helped us identify the wonderful, free-spirited qualities of the Barefoot Learner at Paekākāriki School. Our school follows core principles of Turangawaewae (Belonging), Whanaungatanga (Connecting), Whakatōmene (Exploring) and Whakapuāwai (Thriving).

NGĀ WHAI PAINGA (VALUES)

TURANGAWAEWAE - BELONGING



- Develop and celebrate a sense of self
- Express their individuality, knowing that individuality is nurtured and celebrated at our school
- Embrace diversity
- Are included and include others
- Have a sense of our kura as a Turangawaewae.
- Experience the uniqueness of our village
- Play and learn together
- Experience a holistic education
- Experience teaching that fosters self worth.

WHANAUNGATANGA - CONNECTING



Learners are connected to:

- Each other
- Tangata whenua
- Mana whenua
- The environment
- The hapori
- The wider world
- Show guardianship and protection of local eco-systems
- Build relationships that are strong, loving and respectful
- Know how to work as part of a team



WHAKATŌMENE - EXPLORING



Exploring
Whakatōmene

- Are engaged and inspired
- Understand their own unique way of learning
- Question
- Learn, observe, teach and advise together
- Are curious and discover new things
- Learn through being creative
- Are critical thinkers
- Contribute and make a difference through applying their learning to real world problems
- We are all teachers and learners.

WHAKAPUĀWAI - THRIVING



Thriving
Whakapuāwai

- Develop strong foundation skills
- Are equipped for their next steps
- Are passionate learners
- Are inspired to be positive citizens who make a difference in the world
- Share their ideas
- Achieve to their fullest potential.

NGĀTI TOA RANGATIRA / NGĀTI HAUMIA

Our links to our iwi.

The history of the Paekākāriki area is quite complex. It has been a corridor for passing iwi and is known for its association with Te Rauparaha. Paekākāriki is linked with two tribes who are dominant for our region. Ngāti Toa Rangatira (Ngāti Toa), with marae in Porirua and the South Island, is considered our Iwi. Ngāti Haumia is a hapū of Ngāti Toa. If Ngāti Haumia had a marae it would be in Paekākāriki. The Pepeha o Ngāti Haumia best illustrates the relationship between the two and the area or location they relate too. Each tribe has the same waka and te moana, but different maunga. Ngāti Haumia is a hapū of Ngāti Toa.

PEPEHA O NGĀTI HAUMIA

Ko Tainui te waka
Ko Pouawha te maunga
Ko Wainui te awa
Ko Ngāti Haumia te iwi
Ko Miriona te kuia
Ko Haumia Whakatere Taniwha te tangata

PEPEHA O NGĀTI TOA RANGATIRA

Ko Tainui te waka
Ko Raukawa te moana
Ko Whitireia te maunga
Ko Toa Rangatira te tangata



SCHOOL TIKANGA

Our tikanga states that our traditions, our own kapa haka, our own school waiata, our own pōwhiri raua ki mihi whakatau format are taught to ngā tamariki. Karakia is said by all classes at the beginning of the day, no hats inside, no shoes to be worn inside and no sitting on tables are also tikanga that are practiced at our kura. It is important that this tikanga is shared with our hapori because it also guides them on how we do things at Paekākāriki school. The guidance for the teaching and learning in our school is set out in a different folder.

The kawa to be used on the paepae at Paekākāriki School for manuhiri, poroporoaki, any things māori will be based on Ngāti Haumia and Ngāti Toa tikanga.

PROCESS FOR PŌWHIRI

WHAT IS A PŌWHIRI

This is the traditional welcome from māori tribes to people not of their own culture or manuhiri (visitors), it literally is translated to – **BIRD EAGERLY AWAITED**. The traditional pōwhiri starts with a were and then a karanga. At Paekākāriki School we conduct a mihi whakatau.

MIHI WHAKATAU

Is a formal welcome to our new whanau that are joining our kura whanau. Mihi whakatau is a way of showing respect and acknowledging their mana. Mihi whakatau will still involve whaikorero, waiata, hariru and hongī. To mihi on important occasions is a sign of hospitality and respect. This is what we do at Paekākāriki School.

KARANGA

The karanga is an exchange of calls that take place during the time a visiting roopu moves onto the marae or into the formal meeting area.

GUIDANCE

SPEAKING ON THE PAEPAE

The kawa for speaking on the paepae is Pāeke. This is when tangata whenua speaks first and then all the manuhiri speak. The very last speaker is always the tangata whenua. At Paekākāriki School, males will speak during the formal process in te reo Māori. If the principal is away or is a woman, another male is to be asked to step in. Once the formal process is over and the last tangata whenua person has finished the floor is open for anyone to speak, including females in either English or in te reo Māori.

The opportunity is there for all those who want to speak, especially the female school leaders, in any language they want to use, including English. Everyone must be free to participate. Generally, the tangata whenua will go first, supported by a waiata in te reo Māori.

WELCOMING VISITORS TO THE SCHOOL

You may cause offence if you don't follow the tangata whenua tikanga, so it is always good to find out what the kawa is before you proceed to school or a teacher may inform you.

- Telephone the visitor coming and tell them to prepare one senior male speaker if they want
- Identify one student from our kura to lead the karakia
- At the door arrange enough chairs for both sides, have them parallel and facing each other
- Manuhiri arrive and in one roopu proceed quietly and respectfully to their seats. Male school leaders will sit in the front and female school leaders will sit in the second row.
- The school may karanga nga manuhiri but if there is not the capacity, you could chant 'Toia mai te waka'. If you start a karanga, then you are in a pōwhiri.
- The number one speaker begins the karakia. Everyone stands and it is appropriate for everyone else to join in.
- After he sits down the school speaker stands and gives his mihi
- When he finishes the whole school stands and sings a waiata in te reo Māori to support the speaker.
- The senior male from the manuhiri side stands and delivers his mihi. Then the manuhiri stands to support the speaker with a waiata.
- The senior male from the kura stands and says "Ka hikitia te tangata" (We postpone the custom)
- Usually, though not always, the manuhiri reciprocate with a korero of their own plus a waiata. This is a good opportunity for ngā tamariki or whnau to speak in their own language. It is polite for all mihi to begin and end with at least some te reo Māori (eg, Tēnā

koutou katoa). This could be a time for teachers to speak but this is a time to build relationships, for welcoming and for respect - it is not a time for administration.

- When the senior male from the tangata whenua thinks that everyone has had an opportunity to speak he stands and says 'Timata anō te tikanga' (we recommence the custom).
- The tangata whenua beckons and invites the manuhiri to hōngi the front line of the tangata whenua. A suggestion as to what to say is "Tēnā koe - peace be with you". Tangata whenua who wish to join in the hōngi may join the first line.
- Kai and inu will follow after the ending of the welcome. During this less formal time announcements and any details, organisations and management can take place. Remember that hospitality is an important value to be demonstrated throughout the visit.

NEW ENTRANT PŌWHIRI

As a way of including new students into our kura whanau, every new student at Paekākāriki School will have a mihi whakatau in their new classroom, Te Kohanga or our wharenui (school hall). This will be hosted by the whaikorero roopu, which is made up of selected students. Parents will be told of this on the day of enrolment or at school visits whichever is first. Parents are welcome to invite whanau for this occasion.

The new student and their whanau will gather outside and will be invited to wear the school korowai made by the students of our kura or they can wear their own if they have one. It is not compulsory to wear one.

A small number of seniors will join the manuhiri to support them. The remainder of the tangata whenua students and teachers will prepare seats for the manuhiri. A male senior will korero first on the paepae for the tangata whenua and the other students will support him in a waiata. If a member of the new students' whanau wishes to speak they can. Students supporting the speaker will sing a waiata for them also. If whanau wishes.

If the new student's first day includes an assembly then pōwhiri will be held in the hall. It will be supported and organised by Ngā Tuakana. It will follow pōwhiri kawa. Ngā tama in the front, ngā kotiro behind and the principal will also welcome new whanau.

PŌWHIRI FOR NEW STAFF

All new member of the staff and Board will have a mihi whakatau organised for them. This will either be conducted by the Principal or by ngā tuakana students. The format will follow the school pōwhiri kawa.