



Pōwhiri as a tool for Collaboration

WHATAHORO & MATARIKI CRIBB-FOX

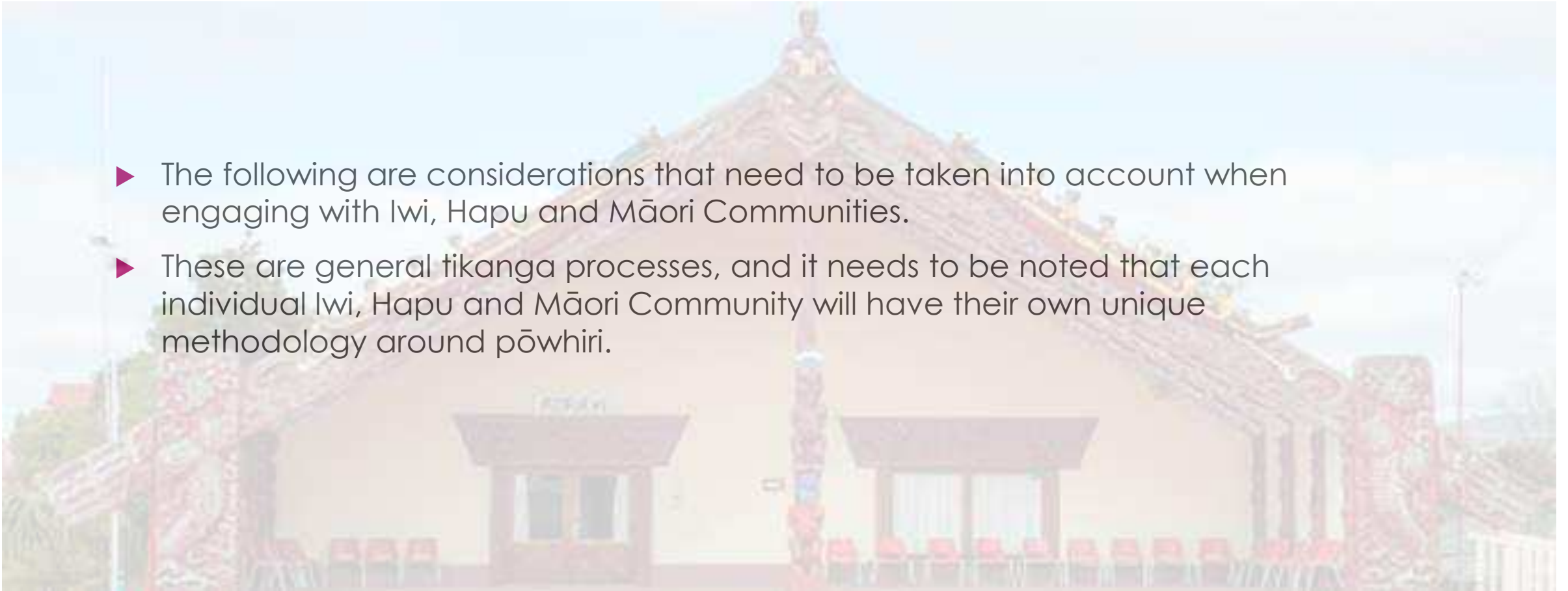
Whatahoro & Matariki

Whatahoro and Matariki have been married for 2 years, have one son, Maruarua (2yrs) and a son due in July 2018. They have both been raised as head-strong Māori descendants, have come through mainstream education, and both walk confidently in their Māori and Pākeha worlds. They operate and raise their children with the philosophy that they are born in to an Aotearoa that is multi-cultural, and, while they are to exert their mana whenua at all times, they are in a position of obligation to those manuhiri living with them. Collaboration is an ever-evolving principle in their lives, and they employ it in their dealings with work, study and life situations. They provide this framework based on practice-based evidence



Ethical Framework for Collaboration

- ▶ The following are considerations that need to be taken into account when engaging with Iwi, Hapu and Māori Communities.
- ▶ These are general tikanga processes, and it needs to be noted that each individual Iwi, Hapu and Māori Community will have their own unique methodology around pōwhiri.



Pōwhiri Process

- ▶ Reo Pōwhiri – Administration
- ▶ Reo Whakatau – Establishing Relations
- ▶ Wero/Taki – Establishing and/or identifying issues
- ▶ Tū atu Tū mai – Unpacking Issues
- ▶ Koha – Reciprocity in practice
- ▶ Harirū – Networking
- ▶ Hākari – Strategies and Timeframes
- ▶ Poroporoaki – Implementing Action Plans



Reo Pōwhiri - Administration

Māori Ideology

- ▶ The first voice to be heard on a Marae
- ▶ It relays the intent/purpose of the manuhiri
- ▶ Sets the tone for how the rest of the pōwhiri will go

Mainstream Application

- ▶ Ice breakers and introductions
- ▶ Outlining roles, responsibilities and expectations
- ▶ Setting boundaries



Reo Whakatau – Establishing Relations

Māori Ideology

- ▶ Offering history about ones self, and who you represent
- ▶ Making connections between self and audience
- ▶ Reflecting upon how your history has dictated your arrival at this point
- ▶ Allowing people to know you in good faith

Mainstream Application

- ▶ Transparent explanations about your intents and purposes in collaboration
- ▶ Drawing upon similarity of goals and aspirations
- ▶ Acknowledging the difference in perspectives, and celebrating rather than criticising them
- ▶ Realising that while goals are similar, methodologies could vary, and accepting this as a pro rather than a con



Wero/Taki – Establishing/Identifying Issues

Māori Ideology

- ▶ Used to ensure that visitors, though they come with issues to address, it is done in a peaceful manner
- ▶ Used to identify the strength and prowess of the warriors sent to perform the wero

Mainstream Application

- ▶ Allowing open, safe space to establish the presence of issues or obstacles within the collaborative space
- ▶ Acknowledging the different sets of skills required and/or available to address those issues, and that it'll take more than one perspective to do that



Tū Atu, Tū Mai – Unpacking Issues

Māori Ideology

- ▶ The right of each party to present a case/issue, and voice stance, opinions and possible solutions.
- ▶ The knowledge that with standing to express your views and the views of those you represent comes with the obligation and responsibility to see out the actions behind your words

Mainstream Application

- ▶ Allowing everyone the chance to address the issues.
- ▶ Acknowledge those individual concerns equally and meaningfully
- ▶ Accept that consensus isn't a solution when the representatives of interests are unbalanced; collaboration as a concept is based on equal partnership



Koha – Reciprocity in Practice

Māori Ideology

- ▶ Could be food, time, services or resources. Used to acknowledge and help alleviate the burden of hosting
- ▶ Is a action of the heart, showing compassion for each other
- ▶ Recognises the commitment of a party to a kaupapa, and reciprocates with koha to show an equal commitment

Mainstream Application

- ▶ The process of accepting and valuing each others offerings to a cause, solutions to an issue etc.
- ▶ Showing a great level of commitment to a cause, which reflects the importance of kaupapa, as well as a respect for the efforts of organisers, facilitators
- ▶ Offering services and skills to finding solutions for the cause



Harirū - Networking

Māori Ideology

- ▶ The physical sharing of breath to become one
- ▶ Bringing two sides together for a common cause
- ▶ Brief introductions between individuals
- ▶ The physical mingling of groups in a show of unity

Mainstream Application

- ▶ Breaking away from usual groups to expand view points
- ▶ Bringing different perspectives into a space to benefit the cause
- ▶ A commitment to allowing new interest groups to have a seat at the discussion table



Hākari – Strategies and Timeframes

Māori Ideology

- ▶ The informal part of pōwhiri where people are able to speak casually and candidly
- ▶ Done while eating, which is an integral part of building relationships with people (Whakanoa)

Mainstream Application

- ▶ Taking conversations out of a boardroom context and allowing a freer, less structured type of solution focused conversation i.e. Café Kōrero
- ▶ Breaking Bread leads to building bonds, and finding a deeper understanding, though informal conversation, about peoples backgrounds and how they shape perspectives



Poroporoaki – Implementing Action Plans

Māori Ideology

- ▶ Technically a farewell, it reiterates and solidifies relationships built, and expresses a commitment to maintain those connections
- ▶ Allows reflection on a kaupapa, and gives people the opportunity to voice new learnings, new streams of thought, gained experiences etc.

Mainstream Application

- ▶ Formalising the relationships built, connecting them to tasks and deliverables of kaupapa
- ▶ Reflecting upon the conversations and decisions made during robust discussion, and adding a timeline to the plans going forward
- ▶ All parties looking forward to a result that came from a collaborative process



Things to note

- ▶ The process of collaboration wouldn't be collaboration if it wasn't uncomfortable. It often involves compromise, a reconsideration of past positions, and it requires open mindedness from all parties
- ▶ Entering a process of collaboration (particularly with Māori) with a predetermined solution or point of arrival isn't collaboration, it's "consultation", and that isn't a process that works
- ▶ Collaboration is a journey. It takes time and patience. Bringing together two or more schools of thought, who are unwilling to compromise, or who see their processes as the only effective processes is not going to be a comfortable journey.
- ▶ Partnership is reliant on equity. So is collaboration.