

Researcher
Responsibility

Kaupapa (Project Formulation)

Projects are based in Te Tiriti
Projects based on Iwi, Hapū, and Whānau interests

Whakariterite (Prepare)

Understand the place you are going
(history of research, the community,
and effects of colonization)

Understand and adhere to specific
community processes

Identify the connections you have
to the people and place

Identify resources to support the
project and relationship building

Understand your intentions for
the visit & project

Wharenui Principles & Values

Awareness of
Māori
ontology,
epistemology,
and knowledge
(including
application to
research)

People
Place

Lore

Process

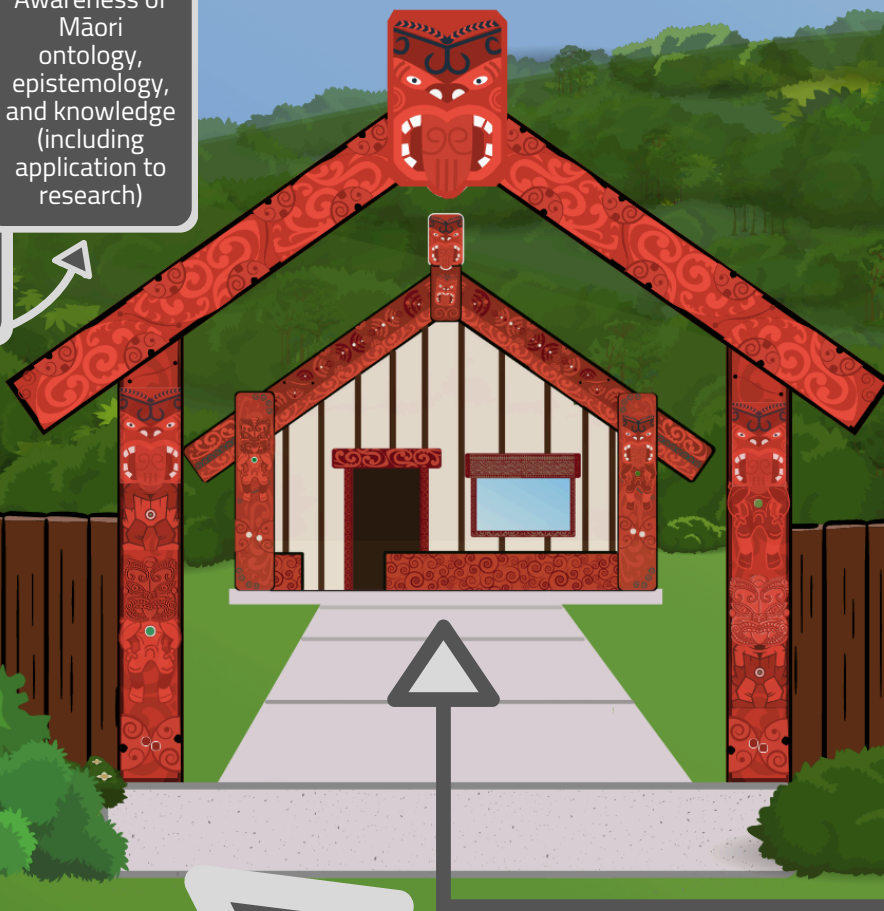
Karapinepine
(Gather, Double
Check)

Whakaeke ki runga marae (Test Intentions)

Research and personal
intentions are tested and the
purpose of you being there is
reinforced (challenge, call,
movement, seat & speeches,
gift)

Identify key individuals through
process (those that can support
and improve engagement with
the community)

Ratify expectations & celebrate
connections (past and present)



Commitment

Utu
(Reciprocity)

Impact

The **tekoteko** is located at the top of the Whare and represents the guiding ancestor and the protector of the knowledge the pōwhiri process brings. It is the head of the whare.

In the research process, think of this as a representation of the **impact** the project will bring for the community. It is of great importance and should provide relevance, meaningfulness, and guide the work.

Below the tekoteko are the **kaumatua** (elder) and the **tohunga** (expert). In the research process, they are key individuals that must be included because they ultimately help guide impact and ensure it will benefit the community. Identifying and authentically interacting with them is a necessary step to take in the pōwhiri. Meaningful connection with the kaumatua and tohunga begin with work that is done before presenting your project (process, lore, place, people)

On either side of the whare are **amo** (legs) that help support the entire structure.

In the research process (pūtaiao), think of these as **capacity building** and **knowledge transfer** (mātauranga). Both of these values support the entire project and should be an inherent part of each project. It's about being **reciprocal** with the community.

The roof **protects** the whare and can be thought of as two **maihi** (arms).

In the research process, think of these protective arms as project **governance** (sovereignty) and **equity/intellectual property**. Adhere to these values to ensure the community is protected from harmful or exploitative research

Governance

Equity and Intellectual Property

Capacity building

Knowledge transfer

Once the beginning parts of the pōwhiri process has been followed, the group is invited to **enter the whare** and the dialogue begins and **permission** is given.

In the research process, this is a critical step that can **only happen once all previous steps have been followed**. Without doing your due diligence, stating your intent & understanding community context (place), processes, lore, and interacting with the right people (relationship), meaningful research with the community won't happen. Once inside the whare, you must present the value you are bringing to the community (impact, capacity building, knowledge transfer). This is not a transactional relationship, but a reciprocal one.

