



Inclusion and Integration through Innovation

The Role of 21st Century Learning Environments in Promoting Social Participation and Access to Education for Learners with Special Needs

An international conference organised by
OECD Programme on Educational Building (PEB) and New Zealand Ministry of Education

17-20 August 2008

Official Conference Welcome: Sunday 17 August, 16.45-19.00

The conference welcome will take place at the Orakei Marae, which is 10-minute coach ride from the Hilton Hotel. Participants are requested to assemble in the foyer at the Hilton Hotel at **16.45 sharp**. The coach will return to the hotel at 18.00, and refreshments will be served in Bellini Bar at Hilton Hotel until 19.00.

What is the Powhiri?

The **powhiri** (also known as pohiri) is the traditional Maori welcome ceremony that usually takes place when going to a *marae*. However we will be conducting the *powhiri* at the conference venue on the pier in front of the Hilton hotel. The purpose of the *powhiri* is to remove the *tapu* of the Manuhiri (visitors) to make them one with the Tangata Whenua (home people). It is a gradual process of the Manuhiri and the Tangata Whenua coming together. This summary of the 10 stages of *powhiri*, the traditional Maori welcome ceremony, is available at <http://www.maori.org.nz>.

1. *Ko Nga Tangata (The People)*. Without people, there can be no *powhiri*. Two groups are needed for a *powhiri* to start: Tangata Whenua (hosts) and Manuhiri (visitors). The minimum number required for a *powhiri* is four: two males and two females. One female will do the *karanga* (call) and one male will do the *mihi* (speech) on either side.
2. *Inoi (Prayer)*. An *inoi* is recited by both Tangata Whenua and Manuhiri to ensure the safety of the people and to ensure that all stages are carried out without disturbance.
3. *Wero (Challenge)*. Although *wero* is not often performed on a regular basis today, traditionally it was carried out to ascertain the intentions of the visiting group. *Wero* were executed by the fastest and fittest male warriors of the Tangata Whenua. The way in which the *taki* (dart) was put down and picked up indicated whether the Manuhiri had come in peace or with warlike intentions.
4. *Karanga (Call)*. The *karanga* is the first voice heard in *powhiri*. The *karanga* is traditionally carried out by a female elder. The caller for the Tangata Whenua holds the title of *kai karanga* and is the first to call. The caller who replies for the Manuhiri holds the title of *kai whakatu*. The purpose of the *karanga* is to weave a spiritual rope allowing safe passage for the Manuhiri to enter into Te Marae nui atea o Tumatauenga, which is the courtyard in front of the Whare Tupuna (Ancestral House).
5. *Haka pohiri (Welcome Dance)*. The *haka pohiri* is executed by the Tangata Whenua. The purpose of the *haka pohiri* is to pull the *waka* of the Manuhiri on to the Marae atea with the rope that was woven during the *karanga*, and to uplift the *mana* (prestige) of the Tangata Whenua, their *marae*, *iwi*, *hapu* and their *tupuna* (ancestors).
6. *Mihi (Speeches)*. Traditionally only experts in the art of *whaikorero* (oratory) would stand to speak to the opposite group. The purpose of the *mihi* is to acknowledge and weave together the past, present and future by acknowledging the creator, guardians, the *hunga mate* (the dead) and the *hunga ora* (the living – those present at the *powhiri*), and by laying down the *take* or *kaupapa* (the reason) for the *powhiri* or event that will take place.
7. *Oriori - Waiata (Chant - Song)*. The purpose of the *oriori* is to show that the people support the speaker and what he has said. *Oriori* often compliment what has been said, explain the occasion surrounding the *powhiri*, and acknowledge the speakers *whakapapa* (genealogy) or the group itself.
8. *Koha (Gift)*. *Koha* is given by the Manuhiri to the Tangata Whenua. The *koha* is laid by the last speaker of the Manuhiri to indicate that there are no more speakers. The *koha* is the first contact between the Tangata Whenua and the Manuhiri. Traditionally *koha* were offered in the form of precious materials – *pounamu*, whale bone etc, *korowai* (cloaks) and numerous other *taonga*. Delicacies were also given. Today, money is the usual form of *koha*. The purpose of the *koha* is to assist with the upkeep of the *marae* and to cover general running costs associated with *powhiri* and *hui*. The size of the *koha* shows the *mana* of the Manuhiri.
9. *Hongi (Traditional Form of Greeting)*. The *hongi* is the first physical contact between the two groups. It is not the widely popularised "rubbing of noses" but the gentle pressing of nose and forehead.
10. *Kai (Food)*. This is the final stage of the *powhiri*, when the *tapu* of the *powhiri* is removed by the sharing of *kai*. At the conference, we will enjoy finger foods and beverages at the conference venue following the ceremony.

The Tangata Whenua and the Manuhiri are now one.

