

HE WAKA TAURA FRAMEWORK

navigating talent



By Hohepa Patea and Tony Cutting

He mihi

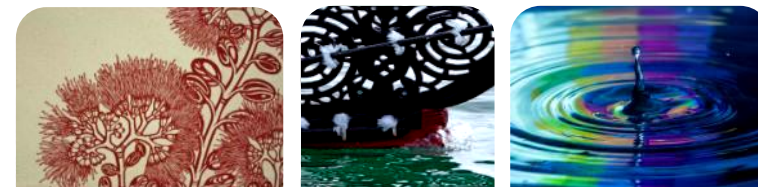
Kia hora te marino
kia whakapapa pounamu te moana
Kia tere te kārohirohi i mua i tōu huarahi
Tihei mauri ora!
Ō tātou mate huhua ao i te waiti nei, i takoto mai ai i roto i te kōpū o te whenua
E tika ana hei poroporoaki i a rātou
Oti atu i te pō, nau mai i te ao!
E ngā mana, e ngā reo, tukua te mihi ki a koutou
E kī ana, kia whai nei te ara tika mōu ake
E whakateretere ana e ngā pūkenga ki ō rātou moemoeā
Te wawata o te tuhinga nei
Nō reira rā,
Tēnā koutou, tēnā koutou, tēnā tātou katoa!

*May the calm be widespread
May the ocean glisten as greenstone
May the shimmer of light ever dance across your pathway
I sneeze the breath of life!
To those who have passed beyond the veil
Residing in the womb of Papatuanuku
We bid farewell, as we return to the living
To all authorities, voices, the many alliances and affiliations... we acknowledge you
It is said, 'seek out the pathway that is right for you'
We aspire to navigate, support and empower talent towards positive pathways for the future
Greetings and salutations to you all!*



Hei tīmatanga

He Waka Taura is a conceptual framework underpinned by Māori esoteric knowledge as a guiding document for navigating talent. An approach designed to challenge thinking, enhance awareness forming a richer foundation for mobilising talent.



Mātauranga Māori

The protection, preservation and transference of Māori knowledge are intrinsic in Māori practice and communicated from one generation to the next through *kawa customary concepts*, *tikanga protocol* and *kaupapa values/principles*. It is an inherent message in *rurukū chant*, *mōteatea lament*, *whakapapa genealogy*, *pūrakau ancient stories* and *whatauki proverbs*.

The *whareniui meeting house* is considered a repository for Māori knowledge. This rich context of Māori history is within the *whakairo carvings*, woven panels *tukutuku*, photos and *kōwhaiwhai painted rafters* that adorn the walls and ceilings symbolising a strong sense of identity and cultural permanence.

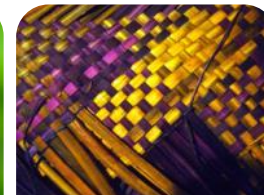
It is from the Māori worldview that we extract benchmarks of best practice and excellence. The practice of maintenance and enhancement also involve a range of key roles and responsibilities within the *marae environs* e.g., *Kaikōrero orator*, *kaikaranga caller*, *ringawera cooks*, *kapahaka supporting group*.

Kawa, *tikanga* and *kaupapa* are fundamental to He Waka Taura framework as all aspects of quality emanate from the lessons of our ancestors. *Tika* means 'doing what is right', therefore in this context, *tikanga* can be defined as a set of beliefs associated to practices and procedures that are consistent, robust and demonstrate a high level of excellence.

Tikanga is the interpretation of *kawa*. It highlights the ability to be flexible and encourages the search for innovative ways to improve or change our processes to ensure the best outcomes. *Kaupapa* is the implementation of *tikanga* and provides the opportunity for expression that fulfils the expectations of *kawa*. Bearing that in mind, *tikanga* may vary from place to place therefore; we acknowledge the diversity of *tikanga* and adapt *kaupapa* to meet those needs that are reciprocated in *mana-enhancing* ways.

Kaumātua are the elders who possess an in-depth knowledge of *tikanga* and *kawa* and a lifetime of experiences enacting *kaupapa*. We seek guidance from our *kaumatua* for cultural safety and advice, and ensure that the work we do aligns to *kawa*, *tikanga* and *kaupapa*.

He Waka Taura Framework has been built on the underpinning philosophies of *kawa*, *tikanga* and *kaupapa*.



Tiro whānui

The Honourable Tariana Turia quoted, “The solutions to Maori wellbeing are within our models.” He Waka Taura Framework has chartered a course in this pursuit. There are three underlying analogies that have been integrated to depict He Waka Taura framework.

He Waka Haurua

Built for endurance, the Waka Haurua is the name of the double-hulled vessel designed for the migration voyage from Hawaiki to Aotearoa. The two hulls are connected by beams which are lashed together for balance, speed and efficiency. This strengthens the resilience of the waka in the face of turbulent waters and inclement weather. The different parts of the waka perform key roles and responsibilities that work in synchronisation driving the waka forward. Much like the Waka Haurua, He Waka Taura framework ties together the core business elements of talent navigation with kawa, tikanga and kaupapa that enhances internal capability and strengthens the organisations brand.

He Taura

Woven by natural flax fibres, he taura *rope* was considered a valuable resource because of its unique ability to perform a range of functions. Among other purposes, it was used to tie, lash, bind, fasten, attach and to moor. Its interwoven nature ensures strength, integrity, flexibility and stability. In this context, He Taura represents the navigational strands of core business and how they interweave, inform and learn from each other to ensure best practice standards for effective talent navigation.

He Koru

The Koru *spiral design* is uniquely Māori and has been embedded into the framework as an interwoven plait to describe the dimensions of quality. He Koru represents challenges, new beginnings, growth and development. These mechanisms for measuring and analysing the elements of quality across the components of core business ensure roles, responsibilities and processes operate at a high, consistent standard and are continually improving.



Ngā taumata

Nga Taumata is presented in five layers. Each layer has a special focus that is fundamental to nurturing talent that subscribes to best practice.

First layer - Refers to the context and positioning of the organisation. It describes the general environment in which the organisation operates and connects. This layer is about understanding the organisation's brand and strengthening its position in the workforce sector as a platform for engaging with and building a high quality pool of talent.

Second layer - Te Hau Ārahi *the guiding winds* describes the nature of the external environment as rapidly moving, constantly-evolving, ever-changing and technologically advancing. The winds can be harnessed and manipulated to push the waka forward by providing leverage and opportunity. The winds can also have a paradoxical effect by working against the waka, pushing it away from its original course. Te Hau Ārahi represents opportunity and how you mitigate against potential risks and threats throughout the journey.

Third layer - He Taura *the navigational strands of core business*, represents 'talent in action' through the six domains that underpin the core business elements of talent navigation. Emphasis is placed on the action of key roles, responsibilities and processes within the organisation.

Fourth layer - He Koru *the interwoven plait*, describes the 'dimensions of quality' as the mechanisms for measuring performance across the six domains.

Fifth layer - Te Kore *Space*, symbolises the state of potentiality. This illustrates the importance of creating space in order to transform or make transformation. This space represents our potential and is fundamental to talent navigation that subscribes to best practice.



He whakatauki

There are three parts to the whakatauki *proverb* that contextualise the framework:

Piri papa te hoe, awhi papa te hoe

Keep the paddle close and embrace it

Kia piritahi te waihoe

Enable us to paddle as one

Ki te whai ao, ki te ao mārama

Through the turbulent waves, unto calmer seas



Te haerenga

He Waka Taura visualises itself as part of a larger journey. Each of us joining the journey strives to achieve that purpose. We visualise ourselves within a range of activities, each playing a key role on the waka to ensure it is moving forward and steering straight. The navigators require the right tools and resources to ensure people are informed of changes in rhythm and direction, adequate support to whānau, positions are steady and the direction of the waka is being provided in a consistent manner by those who are in leadership positions as well as those who are supporting the waka to move forward. The whakatauki speaks to each of us and reminds us to see ourselves as part of a whole and the need to pull together to ensure we can push beyond the turbulent waves to clearer waters.

The hoe *paddle* embodies the essence and unique qualities that you bring to the whānau; helping the waka move forward. The initial part of the journey is to propel through the waves. Various leaders possess extensive knowledge and experience of what it means to be sitting in the different parts of the waka. Therefore support and guidance is generated and gained by utilising elements of tikanga including tuakana/teina *mentor/mentee*, to ensure effective succession in key roles. This provides the opportunity to support and guide someone sitting in the waka and providing them with the right development, tools and resources that enable them to contribute to moving forward. Spiritual leadership and guardianship sit with kaumātua and is supported by those of us who have the wisdom and guidance to provide the spiritual foundation, knowledge and direction to all of the whānau who participate in the journey with us.

The waka does not belong to us. It is a vehicle that was set out by those before us and will continue its journey beyond us. The energy that it has taken to keep it on track is supported still by those who established the waka and set it forth. Those who crafted the original waka were taking forward the dreams of our people and adding their own vitality. These dreams and aspirations will continue with those who wish to join the journey.



Te haerenga

The direction of the vision comes from 'te kei o te waka' *front of the canoe* to ensure it travels straight and true. Even when others may digress from distractions on the waka, the direction has already been set on its journey. Pushing through the waves exemplifies the pursuit of excellence. Reminiscent of the whakatauki *proverb* 'whaia te iti kahurangi'; *as you strive for those peaks, your journey will continue on improving what you have and what you know*. Therefore, stabilising what you know is fundamental to ensuring that everyone is able and ready to move forward together to ensure the vision stays steady: 'kia piritahi te waihoe' *let us paddle in unison*. The vision has to allow people to journey with you. To achieve the vision, it must be a 'shared vision' where each member is valued and empowered to contribute to the journey.

There are a number of key leaders who sit in various parts of the waka. Leading out beyond the waves, the waka is challenged on a daily basis to strive and overcome obstacles and challenges: 'ki te whai ao' *through turbulent times*. When we get distracted from our goal, the journey can become more difficult. When we focus on reaching our goal then the journey to get there feels a little less difficult, satisfying and even enjoyable: 'ki te ao mārama' *unto calmer seas*.

Knowing that you can do it, you are able to do it again, but applying your skills in a different way that manages the sustainability of the journey. Sprinters are very useful for building momentum at the front of the waka by moving it forward at effective speeds but when it comes to staying steady on calm water, those with long term endurance are needed. This illustrates the innate value of each individual and the diversity of skills and expertise they contribute to the waka on the journey to reaching its destination.



Te taiao whānui

Ahau – literally meaning 'I', or 'me', ahau is an inherent understanding of one's self in relation to personal drive, purpose, identity and aspirations and how these drivers continue to shape, develop and reveal one's unique qualities and attributes. Ahau acknowledges the 'value' and 'mana' you bring, and where and how you are currently positioned in the waka.

Whānau – understanding the expectations of contributing to one's team, portfolio and wider organisation, and being well-equipped and supported to do so. In this context, whānau acknowledges the depth and diversity of knowledge and expertise within the team.

Whanaunga – Navigating talent does not work in isolation of the vision. It is crucial that all key leaders, influencers and decision makers are well engaged and supported to contribute and critique the work and progress of He Waka Taura framework.

Whanaungatanga – He Waka Taura exists to contribute to the wider kaupapa of talent navigation and achieving quality career and business outcomes for Māori. This represents the external environment and how we choose to operate. The Honorable Pita Sharples is known for quoting, "What is good for Māori, is good for New Zealand". It is envisioned that He Waka Taura framework will become a Māori model of new practice for talent management in New Zealand.

Whakawhanaungatanga – Represents te kore *the potential* as an indigenous model of best practice for enabling talent to grow, thrive and contribute to society. He Waka Taura framework demonstrates our uniqueness and celebrates our 'indigeneity'.



Ngā kaupapa

Manaakitanga

One of the fundamental principles in Māori culture, manaakitanga is the enactment of mana-enhancing behaviour towards others. It is a measurement of people's ability to extend kindness and generosity. The concept of manaakitanga includes understanding tapu *sacredness* and mana *dignity*. In our relationships, we are acutely aware of our mana and the mana of others.

Whanaungatanga

The people are our wealth. Whanaungatanga is about being part of a larger whole. Māori are related to all living things and thus express whanaungatanga with their surroundings. Whanaungatanga is about knowing you are not alone, but that you have a wider set of connections that provide support, assistance, nurturing, guidance and direction when needed. Understanding of roles and responsibilities are also part of whanaungatanga. Whanaungatanga embodies the ambitions of collectivism. Interdependence with each other rather than independence is the goal.

Rangatiratanga

Rangatiratanga describes the attributes of a rangatira *leader* and how these are given expression through humility, diplomacy, generosity, resilience and empowerment. We understand the importance of practicing what you preach, walking the talk, following through on commitments made, integrity and honesty.



Ngā kaupapa

Kotahitanga

Focused on developing and maintaining a unity of purpose and direction and avoiding approaches and decisions that lead to division and disharmony. A commitment through oneness of mind and action to achieving its vision emulates the practice of Kotahitanga. All are encouraged to make their contribution, to have their say. It is the consensus of the collective that determines what is best for the group.

Wairuatanga

Wairuatanga is about understanding and believing that there is a spiritual existence in addition to the physical. The physical world is represented by Te Ao Mārama which is surrounded by and connected to the spiritual realm. We represent these realms within us as we are intimately connected spiritually to our environment. The wairua of a person requires nourishment and the forms of nourishment differ among people. Wairuatanga refers to how we feel rather than how we think. Wairuatanga is about understanding your divine self.

Kaitiakitanga

Kaitiakitanga can be described as guardianship, protection or preservation. Māori traditionally believe there is a deep kinship between humans and the natural world. People are not superior to the natural order; they are part of it. All life is connected and to understand the world, one must understand the connections and relationships within it. Kaitiakitanga is a vehicle for rediscovering and applying these ideas.



He taura

Taura 1 - GROW

This taura refers to the purpose of growing and developing an extensive network in collaboration with organisations and key people to identify talent that the establishment may wish to engage with. Collaboration facilitates a range of opportunities to build an abundance of talent as a sustainable resource, enabling all contributing parties to thrive. In this context, the network is referred to as the 'Kumara Vine'. Although used as a sourcing tool, the Kumara Vine also serves a greater purpose. It provides organisations and individuals a platform for effective engagement with other industries through profiling, knowledge sharing and storytelling.

Taura 2 - ATTRACT

Sourcing is a focused strategy used to attract and communicate with talent. Branding & marketing is critical to understanding the organisation and its brand. Building the organisations story creates a richer context of knowledge enabling alignment and fit when attracting and communicating with potential talent. The core function of sourcing is to identify key expertise, skills and experience. The talent pool is utilised as a vehicle to manage, develop and support these resources. The underpinning of effective sourcing is dependent on your ability to build and maintain 'meaningful' relationships.

Taura 3 - ENGAGE

We understand our commitment when we engage with a person. We enact *kanohi kitea face-to-face engagement* as a 'high-touch' approach enables richer discussions and a deeper understanding of people's career aspirations and chosen pathways. When a person joins the Kumara Vine they bring with them their history, story, knowledge, skills, attributes, qualities, connections and family. A strong relationship is built on mutual trust and respect and a shared knowledge and investment with each other is established with the goal of navigating talent towards positive career pathways.



Taura 4 - **ALIGN**

When an opportunity arises, we are in the position of providing support (supply from current talent pool) and accessing support (prospecting for talent). The more skilled people we have engaged as part of developing the talent pool, the more likely we are to align the right resource to perform the role. Prospecting for talent is a proactive process that is ongoing. An opportunity needs to be clearly identified to enable accurate communication and decision-making when engaging the right people with the right skill set. When talent are engaged with an opportunity, they have been welcomed, prepared and equipped with the appropriated resources to support them during this part of the process.

Taura 5 - **NURTURE**

Space and time enables a new staff member to find themselves in their role, to discover their sense of place and belonging, identify what they bring to the team and develop a plan of action. There are a range of diverse attributes that a new staff member can potentially bring to the organisation e.g., hidden talents, strengths, motivations, thoughts and personality. On-boarding is not only about how you bring a new staff member into the organisation, but also having the support mechanisms to unlocking their potential.

Provision for support comes in the form of information sharing, development and encouragement to help a new staff member understand the purpose and role of the organisation, their connection and contribution to the 'bigger picture', and development opportunities to help them achieve these goals. The engagement should be reciprocal in nature and where possible align both the organisations goals to the personal goals of the individual. To maintain this connective state both parties need to invest time, evaluate and review plans to ensure the respective journeys are using similar bearings on the compass that both parties fully understand. There may be times when changes will be required, courses adjusted, and plans modified, using ground rules and principles outlined in this document and supported by open honest communication.

Taura 6 - **RELEASE**

'Let it grow' is an idea that encourages talent to have the flexibility to move and develop into other opportunities that enables contribution and promotes growth either within or beyond the organisation. Either way, the talent will always be connected and part of the extended network.







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