



PIPIRI | JUNE 2023

Kua tino mātao te tangata, me te tahutahu ahi, ka Pāinaina. Man is now extremely cold, and so kindles fires before which he basks.

CONTENTS

- Pou Matarua: Update
Kaupapa Mātua: Houngiri
Rangahau: Ahikā
Kōrero with NPM Leadership: Donna Cormack
Ngā Manaakitanga: Opportunities
Hui | Events | Conferences | Workshops
He Pitopito Kōrero | News, Events and Announcements

TE PŪRONGO O NGĀ POU MATARUA CO-DIRECTORS UPDATE

At NPM we feel privileged to be home to a national network of Māori researchers who are deeply committed to building the foundations for flourishing Māori futures.

In this month's e-pānui we kōrero with two of our researchers, Professor of Architecture Deidre Brown and PhD student Kapua O'Connor, about the implications of their current research. Deidre, who is a Fellow of both the Royal Society Te Apārangi and New Zealand Institute of Architects, shares her unique insights into how the current housing environment impedes access to high-quality multi-generational housing for whānau. Kapua, who recently published the co-authored book A Fire in the Belly of Hineāmānu, explores the nuances of ahikā and its potential to expand contemporary understandings of mana. Meanwhile in our 'meet the researchers' section, Associate Professor Donna Cormack, who leads our RIRI (Research to Interrupt Racism and (In)equity) programme, shares what makes her tick.

Calls are also now out for the submission of project ideas for the NPM Futures Programme New Horizons summer internships and abstracts for the virtual Indigenous Climate Change Research Summit in November - see more details below.

Finally, with Matariki nearly upon us, we should all endeavour to take a pause - rest, recharge and reset.

Mānawatia a Matariki!

Ngā Pou Matarua | Co-Directors

- Professor Tahu Kukutai
Professor Linda Waimarie Nikora

KAUPAPA MATUA

MULTI-GENERATIONAL LIVING

By Cindy Simpkins-McQuade

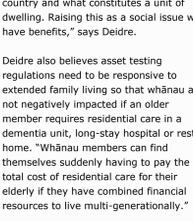
It is no secret that Aotearoa has a housing problem that has been growing increasingly grave. Many of us will know whānau who have repurposed garages as a solution to the lack of affordable housing.

But it's not just a lack of affordable housing that is a problem. Deidre Brown (Ngāpuhi, Ngāti Kahu) is Professor of architecture at Waipapa Taumata Rau and Co-Director of MĀPHI: Māori and Pacific Housing Research Centre. She says part of the problem is that housing has not been designed to meet the needs of Māori whose concept of whānau and multi-generational living is "far more permeable than you would see in a nuclear family."

She says there are many advantages to living multi-generationally and there is evidence that such arrangements are more likely to foster te reo Māori and are often more closely associated with their marae. She also says that it makes sense to have whānau who can share costs and support each other with childcare. "There is a wonderful situation where a child is being brought up with their wider family rather than being put into daycare. Kaumātua also benefit as research suggests older people living this way are far more connected and more active when living with younger family members."

Deidre says a mindset change needs to happen at local and national government level to make housing appropriate for multi-generational living. "There needs to be law and regulation changes to enable extended family living so that it doesn't attract extra costs that this type of housing currently does."

Most sections are only zoned for a single house and many councils have disjoint or unitary plans that define a house as having only one kitchen. Having two kitchens is often desirable for extended whānau but can incur resource consent costs, if even permissible. In addition, some councils might treat multi-generational house designs as two dwellings which means more rates and, for new builds, expensive development contributions to pay for supporting infrastructure such as footpaths.



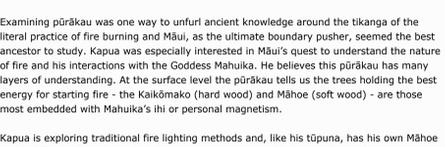
Professor Deidre Brown says housing laws should change to reflect the need for intergenerational housing.

Deidre believes the government and councils could readily find a way to change regulations to accept different types of family dwellings. "Councils need to look at this of living as enabling people to live in their customary culture and make it more affordable to do this. Many cultures want to live this way, but councils are putting blocks in the way with expensive rules. There needs to be a mindset change as to what constitutes a family in this country and what constitutes a unit of dwelling. Raising this as a social issue will have benefits," says Deidre.

Deidre also believes asset testing regulations need to be responsive to extended family living so that whānau are not negatively impacted if an older member requires residential care in a dementia unit, long-stay hospital or rest home. "Whānau members can find themselves suddenly having to pay the total cost of residential care for their elderly if they have combined financial resources to live multi-generationally."

She says developers are constantly building homes on small sections for nuclear families because it is easier and more financially viable than multi-generational homes. "As Māori, iwi and hapū, we can change and challenge the situation so that the building norms fit our lifestyles. I think others would really appreciate it because what is good for us is often good for others as well."

RANGAHAU | RESEARCH



PhD candidate Kapua O'Connor planted a Māhoe on the Waipapa Taumata Rau campus to see how quickly this softwood grows compared to its hardwood counterpart, Kaikōmako - and for a ready supply of Māhoe for future use as fire sticks.

Ahikā – The Tikanga of Burning Fires

By Cindy Simpkins-McQuade

Most of us understand the concept of ahikā as a metaphor for maintaining mana or authority over land. However, PhD candidate Kapua O'Connor (Ngāti Kuri, Pohitiani) was curious to understand the relationship between the metaphor and its literal aspect, that is, the 'real' fires that burnt throughout hapū lands. "There wasn't much kōrero about literal fires in the ahikā literature and I wanted to understand the tikanga of these," he says.

"Our tūpuna were very comfortable with understanding that ahikā was both literal and metaphor. They came to Aotearoa where fire was a fundamental part of flourishing and it made total sense that if you were the hapū or the iwi that were there, that if you were burning fires on the land, then you have the ahikā".

Examining pūrākau was one way to unfurl ancient knowledge around the tikanga of the literal practice of fire burning and Māui, as the ultimate boundary pusher, seemed the best ancestor to study. Kapua was especially interested in Māui's quest to understand the nature of fire and his interactions with the Goddess Mahuika. He believes this pūrākau has many layers of understanding. At the surface level the pūrākau tells us the trees holding the best energy for starting fire - the Kaikōmako (hard wood) and Māhoe (soft wood) - are those most embedded with Mahuika's ihi or personal magnetism.

Kapua is exploring traditional fire lighting methods and, like his tūpuna, has his own Māhoe and Kaikōmako fire sticks which he uses to experiment with fire starting, using the groove and friction method called 'hika ahi'.

Kapua says one interpretation of hika ahi is that males and females worked together to get the initial sparks firing. While some say that men undertook the hard labour of causing friction while the females provided a stable platform by holding the piece of wood with her foot, others maintain that the roles were reversed.

Kapua has delved more deeply into the pūrākau of Māui and Mahuika and says he uncovered kura huna (hidden knowledge) which gives insight into how smoke was used in our history. "An example of this is when Māui's mother Taranga advised Māui to go and look for the spiral of smoke and this is where he would find Mahuika. What the pūrākau is inviting us to think about is how smoke was used as a form of communication."

After Kapua recognised this kura huna, he went home to Ngāti Kuri to kōrero with kaumātua and discovered that his ancestors did indeed use smoke as a form of communication. "In my region, I found out that in our history a rangatira called Mokohōrea had the responsibility to let the hapū know if there were any uninvited visitors who were lurking around the boundary. He would light fires on a maunga to let people further up know if people were coming. Green wood was used to create more smoke which was used to spread messages from one maunga to another, and so on."

Kapua says that pūrākau have knowledge that is hidden in plain sight and are an invitation to have a rich kōrero about our history. "By understanding the significance of the literal fires that burnt on our tūpuna's lands, we can glean a much deeper understanding of the tikanga of ahikā and this could perhaps enliven our appreciation of ahikā as a tikanga," says Kapua.

"I believe if we understand the depth and nuance of ahikā then we start to understand more about ourselves today. It is one way to really build a very clear picture of the way our ancestors thought, and that fire was an intrinsic part of mana."

Rangahau - Kōrero with NPM Researchers

Each month we feature one of our NPM senior researchers. This month we talked with Associate Professor Donna Cormack who leads our RIRI (Research to Interrupt Racism and (In)equity) programme.

Ko wai tō ingoa, nō whea ko e?

Ko Aoraki te mauka, ko Takitimu te waka, ko Kāi Tahu, ko Kāti Māmoe ōku iwi, ko Kai te Ruahikihiki, ko Kāti Rakiāmōa ōku hapū, ko Mōeraki te marae, ko Donna Cormack aha.

I was born in Kawakawa, grew up in Whanganui and live in Te Whanganui-a-Tara now.

What are your areas of research?

My research focuses on Māori health, and in particular how colonialism, racism and related systems of oppression impact Māori health. As part of this, I am interested in the history and conceptualisation of key constructs including race and ethnicity, what this means for understanding Māori health, and how these concepts have been measured over time. I also have been working alongside the team in the area of Māori Data Sovereignty and data justice. I am really interested in research that furthers radical alternatives to the current practices and systems that dominate in health, including data practices and systems, and moves us closer to self-determination and an expansive wellbeing.

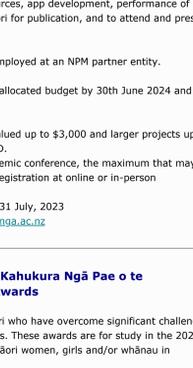
What excites you about your work?

I think what excites me is having time and space to think with others about radical alternative presents and futures. The university tends to reward us for being a particular type of researcher and encourages certain ways of doing research that are often individualistic or non-collaborative. What I like about the spaces I work in is that they are intentionally collective spaces, where the research is contributing to a broader kaupapa - and it is the kaupapa that is important, not the individual researcher. I get to think and write and theorise alongside people whose work is generative and exciting.

Our NPM vision is flourishing Māori futures. What does that mean for you?

For me, it is about futures where we are well, in the broadest sense of the word. When I think about flourishing Māori futures, I think about Hana Burgess's theorising on Māori futurisms and Moana Jackson's writing about whaka-tika. So - drawing on Hana's work - flourishing Māori futures are futures where we are in good relation with ourselves and with all our relations. For me, this means that we have to be committed to abolition of carceral logics and systems - that is, abolishing prisons but also all forms of policing, including those that operate in our prevailing health systems. It requires, as Moana Jackson has talked about, a restoration of our own ways of healing and addressing harms.

Flourishing Māori futures are the futures that we dream of for our mokopuna and our tūpuna dream of for us.



NGĀ MANAAKITANGA | OPPORTUNITIES

Māori Futures Programme New Horizons Summer Internships 2023/24 - Project Applications

CALL FOR INTERNSHIP PROJECT PROPOSALS FROM SUPERVISING NPM RESEARCHERS

The NPM Futures Programme supports promising Māori senior undergraduate and postgraduate students as a means to grow an expert and capable Māori research workforce for Aotearoa. Our internship programme draws on NPM+ years of experience in nurturing student and early career talent. Previous interns have gone on to successfully complete doctoral and postdoctoral studies, contribute to and lead national research teams (e.g., in the National Science Challenges); take up academic and professional research roles in universities and Crown Research Institutes, and establish their own research consultancies.

The award will provide assistance to Māori students enrolled at a NPM tertiary education partner entity to gain research experience and increase their research skills. The student will work under the supervision and guidance of a NPM researcher based at any NPM partner entity. The student will complete research activities that align to the NPM Matakiteanga research programme and contribute to the mission of NPM which is to create the foundations for flourishing Māori futures.

Interns will participate in the online NPM Māori Futures support programme during the tenure of their award and are actively encouraged to participate in broader NPM activities as appropriate. 20 internships will be available for the December 2023 - February 2024 summer period.

To apply (potential supervisors): https://aucland.aui.qualtrics.com/fe/form/SV\_SpeTFBovwEHeHfJ Applications open from: 3 July - 24 July, 2023. For more information: research@maramatanga.ac.nz

Ngā Pae o te Māramatanga Whakaaweawe Grant Round

CALL FOR APPLICATIONS Purpose NPM Whakaaweawe Impact and Transformation Grant supports Māori researchers employed at a Ngā Pae o te Māramatanga (NPM) partner entity to achieve impact and transformational research outcomes and knowledge sharing pathways that harness connectedness with research partners and communities; and shares and promotes research uptake and impact. Supported Activities Types of activities supported by this grant might include those that lead to scholarly books, journal articles, and other nationally and internationally published outputs and presentations that offer new, recovered, or reinterpreted knowledge. They might also include individual or collective outputs that may be embodied in the form of artistic works, performances, designs, policies, or processes that lead to impact and transformation. Examples of what the grant might be used for include: publication and final editing costs; Open Access expenses; hosting or attending an in-person event, hui, wānanga or conference for the purposes making presentations; creating digital assets including film, photography, infographics, illustrations; creating interactive experiences such as board games and exhibitions; and creating performative or artistic articulations of research findings such as film and compositions. Successful applicants in the past have used this grant to support research outputs that have included books, journal articles, free online resources, app development, performance of haka, translation of existing work into te reo Māori for publication, and to attend and present research at conferences. Eligibility The lead applicant must be a Māori researcher employed at an NPM partner entity. Duration Applicants must be prepared to spend their fully allocated budget by 30th June 2024 and complete all project objectives. Value We expect to support a mix of 10-15 projects, valued up to \$3,000, and larger projects up to \$7,000, from a total funding pool of \$60,000 NZD. For applicants seeking support to attend an academic conference, the maximum that may be applied for is \$2,500 and may be used to cover registration at online or in-person conferences, travel and accommodation. Applications open from: 11 July, 2023 - 5pm 31 July, 2023 For more information: https://www.maramatanga.ac.nz

New Horizons for Women Trust: Hine Kahukura Ngā Pae o te Māramatanga Wahine Ora Research Awards

Two awards of \$10,000 each are for wāhine Māori who have overcome significant challenges to pursue study and the associated costs with this. These awards are for whānau in the 2024 year and aim to support research that benefits Māori women, girls and/or whānau in Aotearoa. To apply: awards@newhorizonsforwomen.org.nz Applications open from: 17 July - 16 August, 2023. For more information: https://www.newhorizonsforwomen.org.nz/research-awards.html

Fulbright-Ngā Pae o Te Māramatanga Graduate Award

The Fulbright-Ngā Pae o Te Māramatanga Graduate Award is now open for applications. The scholarship is for a promising Aotearoa graduate student to undertake postgraduate study or research at a US institution in the field of Indigenous development. One award valued at up to \$40,000 (plus \$4,000 travel funding) is granted annually for up to one year of study or research in the US. The award is available for study or contributing to the one of the NPM's research priorities and themes and for individuals currently affiliated with a NPM formal partner. This award is not intended for the main purpose of studying for American degrees, completing doctoral dissertations, or attending conferences. Funding (including travel) for grantees receiving full income from their home institution ranges from US\$15,000 for 3 months or up to US\$27,000 for 5 months. Applications close: 1 August, 2023. For more information: https://www.fulbright.org.nz/awards/nzscholar/fulbright-npmgraduate/

Fulbright-Ngā Pae o Te Māramatanga Scholar Award 2024/25

Applications are open for the Fulbright-Ngā Pae o Te Māramatanga Scholar Award which is for a New Zealand academic, artist or professional to lecture and/or conduct research at a US institution in the field of Indigenous development. One award valued at up to US\$37,500 is granted each year, towards three to five months of lecturing and/or research. The award is available for study or research that fits within and contributes to the one of the NPM's research priorities and themes and for individuals currently affiliated with a NPM formal partner. This award is not intended for the main purpose of studying for American degrees, completing doctoral dissertations, or attending conferences. Funding (including travel) for grantees receiving full income from their home institution ranges from US\$15,000 for 3 months or up to US\$27,000 for 5 months. Applications close: 1 October, 2023. For more information: https://www.fulbright.org.nz/awards/nzscholar/fulbright-npm scholar/ One-on-one information sessions are being run for prospective candidates. To book : one-on-one Information Sessions.

HUI, EVENTS, CONFERENCES, WORKSHOPS, WEBINARS, EXHIBITIONS

Indigenous Climate Change Research Summit (IICCRS) Online

CALL FOR ABSTRACT SUBMISSIONS

We warmly invite you to submit an abstract to be reviewed for inclusion in the virtual Indigenous Climate Change Research Summit. Abstract submissions are broad and welcome a significant range of topics, researchers, solution finders and change-makers. We welcome papers that are Indigenous-led on concerns and activities that mitigate the impact of climate change on Indigenous peoples, our interests, communities, ecosystems, lands, culture, wellbeing, and futures. We are looking to accept papers that bring actionable solutions, no matter how big or small.

We encourage submissions from diverse disciplines, including natural sciences, social sciences, engineering, economics, policy studies, and interdisciplinary research. We welcome original research papers, case studies, and policy analyses that present novel insights, methodological advancements, and practical applications related to climate change.

Submissions Due: 30 July, 2023 For more information visit: https://iiccrs.ac.nz IICCRS Dates: 13 -17 November, 2023

HE PITOPITO KŌRERO NEWS, EVENTS & ANNOUNCEMENTS

Congratulations to two outstanding scholars on their awards

Fulbright Ngā Pae o te Māramatanga Scholar Award

Hinekura Smith (Te Rarawa, Ngā Puhi)

Dr Hinekura Smith will research Native American and Native Hawaiian women's traditional clothing making as decolonising and culturally restorative practices. Hinekura will be studying at the University of Washington and the University of Hawaii at Manoa.

Fulbright Ngā Pae o Te Māramatanga Graduate Award

Yasmin Olsen (Ngāpuhi, Te Rarawa, Ngāti Whātua, Ngāti Tipa)

Yasmin Olsen will complete a Master of Laws at Yale University. Her study will focus on the intersection between criminal law and justice, feminist legal theory, and indigenous peoples and the law.



Kāti rā ngā Kōrero mā tēnei wā,

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