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HŌNGONGOI | JULY 2023

NGĀ PAE O TE

RSS 3

Kua kitea te kainga a te ahi i ngā turi o te tangata. The scorching effect of fire on the knees of man is seen.

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announcing the outcomes in coming months.

collaboration.

TE PŪRONGO O NGĀ POU MATARUA **CO-DIRECTORS UPDATE**

July has been a busy month for our NPM secretariat with calls for proposals out for our New Horizons summer internships and Whakaaweawe Impact and Transformation grants, as well as the opening of submissions for our Indigenous Climate Change Research Summit. We are excited about the widespread interest shown in the opportunities on offer and look forward to

Leoni, Moka Apiti and Lee Timutimu and facilitator, Associate Professor Te Taka Keegan. A recording of the event can be viewed here: https://www.maramatanga.ac.nz/node/2060 This month we also begin a regular e-pānui feature on Tāmaki Paenga Hira Auckland War Memorial Museum, with the aim of introducing readers to some of the incredible taonga that

communities. We hope that sharing these stories might also spark future research and

We also recently hosted our second wānanga paetukuku for 2023 on the topic 'Indigenous data sovereignty in action'. Our quarterly virtual wananga are a forum for highlighting topical issues, with a focus on te ao Māori solutions for interventions and policy. We were thrilled to see the large turnout for the wānanga, with more than 470 registrations, indicating the high

level of interest in the data sovereignty kaupapa. We are grateful to our speakers Gianna

Finally, we note that 9 August is International Day Of The World's Indigenous Peoples, marking the first meeting of the United Nations Working Group on Indigenous Populations in 1982. A virtual celebration is planned for this year, with the theme 'Indigenous youth as agents of change for self-determination'. Click here to register: https://zoom.us/webinar/register/WN_vUbcK0i6RRKeHC9TXNtRfA#/registration

are being cared for at the museum and the opportunities to connect with iwi, hapū and Māori

KAUPAPA MATUA **POST-SETTLEMENT GOVERNANCE ENTITIES** MORE MANAGEMENT SUPPORT NECESSARY FOR PSGES **Cindy Simpkins-McQuade**

Post-settlement Governance Entities Many PSGEs employ a general manager to (PSGEs) could be more effective if they do the work - but that person is often left received the operational support they in a challenging position because the needed according to researcher Miriama design of the organisation is not Cribb (Te Ātihaunui-ā-Pāpārangi, Ngāti appropriate for what the organisation Pikiao, Ngāti Porou, Ngāti Tama). required from the beginning and the expectation of what could be achieved was Miriama's masters research, soon to be often too high for the inflexible design of

organisational structures to meet the management expertise in some iwi and aspirations of some iwi post-settlement. hapū. We have a great pool of Māori lawyers and accountants, but what has come through from the research is there is "While there had been much discussion and attention on the legal and financial a gap when it comes to management

governance - there wasn't enough work done to consider the practical structures

from a management perspective," says Miriama. One of the major problems with the establishment of PSGEs was that their design was dictated to by the Crown who

published in the August issue of MAI

of PSGEs. She found that insufficient

attention was given to creating the right

aspects of how PSGEs function and their

Journal, looked at the design and operation

operational advice. There is a lot of tax and accounting advice but not management. Iwi should have received better advice, perhaps from Te Puni Kōkiri, around if the design of their PSGE was going to be effective for what their aims were." The overwhelming consensus from the research was that flexibility was key to success. "Flexibility was required for PSGEs to be organic enough to respond to crises,

to collaborate with other stakeholders, to allow staff to operate without being bound

to bureaucracy and to apply for external funding to meet both funder criteria and

Miriama says the lack of attention on PSGE

post-settlement arrangements. "There is a

specific mindset that you have during pre-

settlement around fighting the good fight,

people that you need in terms of setting up

quite a complex entity and being able to

resource and manage those entities. They

but those aren't necessarily the same

are different skill sets."

structure was because iwi were often

focused on getting settlements over the line, with less time and energy to focus on

PSGE objectives.

offered little guidance on how they should

work to the specific aims of iwi. "A key

point in the research was the lack of

Good management is about ensuring the structures and resources are available to meet your ambitions and vision, and "without it the road to success is often a long slog," she says. Too often PSGEs end up doing a lot more than what they were originally established to do. "They have government and local government responsibilities, tribal, social and environmental responsibilities -

it is extremely complex mahi."

Mahi Toi Reveals Intergenerational Aroha **By Cindy Simpkins-McQuade**

you are in governance, you need to understand the practicalities of how things actually work, but not be involved in the work." Miriama also believes some expectations of what could be achieved were often too high. "Inappropriate management systems lead to workers ending up trying to be everything to everybody and pleasing nobody. Because there are a lot of moving parts around resourcing, capability, and

leadership, you often lose consistency and flow, and targets can get lost. At times you

must start things again when there is a

knowledge could be lost." She suggests

evaluate if their time, energy, and human

resource are efficient and actually meeting

Capability around human resourcing was

chief executive. Miriama says key to

planning, developing platforms for

improving how PSGEs function is better

education, use of technology, succession

innovation as well as the application of te

also critical and was reliant on an effective

change of trustee, or institutional

that PSGEs do self-assessments to

the targets they set.

reo me ōna tikanga.

RANGAHAU | RESEARCH

the PSGE. "Trying to design an

expertise."

organisation that has multiple purposes -

Generally, we have found there is a lack of

that's when it starts to get quite tricky.

She says her research findings also

lines are. "Governance should be the

the actual doing. Both bodies need to

understand what each other is doing. If

suggest there is a blurring of lines between

governance and management and that iwi and hapū need to be clear about where the

strategic direction, and the management is

NPM is hosting a webinar on Tuesday, 22 August with panelists Miriama, **Associate Professor Jason Mika and** facilitator Professor Margaret Mutu. The aim of the webinar is to discuss this research and the way forward for improved management of PSGEs. **WEBINAR REGISTRATION:** https://auckland.zoom.us/webinar/register /WN_GpltpOf_S7yh9MFmGoNnZg

The people she interviewed said the process of making was as important as the output. "Our

who they are and how they live. They were also very experimental and solution focused." That solution focus included environmental kaupapa. She said in the years that Petrobras was considering mining in the ocean in the Eastern Bay of Plenty, composers were considering how to protest. "A lot of art was going on – a lot of korero and wananga was going on. Rikirangi Gage took a long time to compose that year. He wondered if he should

philosophy, and problem solving. However, it needs to be decolonised from the idea that only certain people are creative and the rest are not. "My research shows more evidence around why toi is important on a whanau, hapū, iwi level. We need to move away from the Western idea of who is creative and who can tell the stories. Many of the story tellers told me it is a collective responsibility to tell our stories and to

RANGAHAU | KÖRERO WITH NPM RESEARCHERS

Ko Hikurangi te maunga, Ko Waiapu te awa, Ko Ngāti Porou, Te Whānau ā Apanui me Rongowhakaata ōku iwi, Ko Kenneth Taiapa toku ingoa. What are your areas of research? My areas of research are focused on the

place.

of our e-pānui where we share stories of our taonga with our communities.

surprising about you? I fell off of a building when I was a teenager and am blind and deaf on my right side as a result. TE TIRA TAKIMANO | OUR PARTNERS NPM are collaborating with our TTT partners to celebrate the taonga and kaitiaki at Tāmaki Paenga Hira Auckland War Memorial Museum. This will be a regular section

ıamakı

Paenga Hira

War Memorial

Auckland

Museum

accessed through the Te Pātaka Mātāpuna, the Library Reading Room.

The Museum's Documentary Heritage collections are rich in taonga Māori content and

comprise of manuscripts, ephemera, maps, charts and plans, newspapers and periodicals, museum archives, rare and contemporary books and pamphlets, photographs, and works of

art in the form of paintings, bookplates, sketches and drawings. These collections can be

WEBINAR: Post-Settlement Governance Entities - Are they meeting our needs? This webinar focuses on Miriama Cribb's research looking at PSGEs. Miriama will be joined by co-panelist Dr Jason Mika, and facilitator, Professor Margaret Mutu. Discussion will include how future management outcomes could be improved. WHEN: Tuesday, 22 August, 12pm TO REGISTER: https://auckland.zoom.us/webinar/register/WN GpltpOf S7yh9MFmGoNnZg

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: 7 August, 2023

August every year. The date marks the first meeting, in 1982, of the UN Working Group on Indigenous Populations. The International Day observance will take place online on Wednesday, 9 August 2023 (EST New York time). This year's theme is: Indigenous Youth as Agents of Change for Self-determination. - Climate Action and the Green Transition - Mobilizing for Justice - Intergenerational connections https://social.desa.un.org/issues/indigenous-peoples/events/international-day-of-the-worldsindigenous-peoples-2023

NPM 'Promising Futures' PhD scholar Ashlea Gillon (Ngāti Awa, Ngāpuhi, Ngāiterangi) was recently awarded a Māori Health Emerging Researcher First Grant funded by the Health Research Council of

Kāti rā ngā kōrero mō tēnei wā, Ngā Pae o te Māramatanga | New Zealand's Māori Centre of Research Excellence Waipapa Marae Complex | Private Bag 92019 | Auckland 1142 | New Zealand www.maramatanga.ac.nz Tel: +64 9 923 4220 NGĀ PAE O TE MARAMATANGA

Storytelling is a creative process and can be done through a variety of ways such as weaving, kapa haka, composition, and many other art forms. Kahurangi Waititi (Te-Whānauā-Apanui, Ngāti Porou and Ngai Tahu) is a NPM 'Promising Futures' PhD scholar, and has just completed her creative PhD about the power of mahi toi/storytelling and the ways it contributes to mana motuhake, oranga and whanau well-being. Kahurangi comes from generations of storytellers and says because of this she wanted to better understand how toi enriches people's lives. "Because Te-Whānau-ā-Apanui still retains most of its land we also retain our stories connected to that whenua. A product of this is that we have a lot of storytellers who play important roles in our iwi. My research was really to figure out a way to articulate the contribution they make to our identity, our mana motuhake, and our oranga." Part of her process was interviewing a range of Te-Whānau-ā-Apanui storytellers including weavers, composers, carvers, and singers to understand how they express their identities through their mahi. "Through my research, I had to define what the term meant to us. What I found was that mahi toi isn't just the creation of a product, it is more of a vehicle to philosophise, to break down ideas, to express identity and to consider solutions for who we are, and where we can go," she says. kapa haka people talked about how important it was to have a collective process of composing the stories, of collectively learning those stories, and then going to where the stories are from. It was interesting because in most of the korero the product wasn't what they focused on. It was the process." The weavers, on the other hand, were quite different. They connected to story, place, and identity through material. "The weavers were good at articulating the intergenerational transmission of story. They told me how important it was for mokopuna to know stories of directly write songs to the government but what our composers ended up doing was writing inward, they composed songs for us, for our own uri. Because that gives more longevity to these songs, and more impact to generational oranga - generational resistance. So instead of outwardly protesting, we went in. This made me see that mana motuhake can be an outward resistance or an inward fortification." Kahurangi was surprised by some of her research findings. "What I didn't expect to come out of the research is the reality of intergenerational aroha. We all know about intergenerational trauma, but intergenerational aroha through story telling is real. And my research really recentred how I think about it." "I thought mana motuhake meant raging protest, but what transpired was the idea that intergenerational love through storytelling - through connection to whenua and whakapapa is one of the most powerful ways we can resist and fortify our generations." She believes to iis a powerful medium that can be used to transmit emotion, spirituality, encourage expression through creativity into everyone's lives." Kahurangi's research culminated in a seven-minute short film where she narrated a 800year-old Te-Whānau-ā-Apanui story to her children, nephews and nieces. The group then went to the same location from where the story first emanated and spent the day there. "A simple day at the beach is so much more when storytelling is a natural part of the experience. The kids thought it was just a normal day out, and they were right – it was. But what that day embraced was a story of identity, intergenerational aroha, and mana motuhake. Eight hundred years of time collapsed on that day because my children will tell it to their children, and it will be repeated to their children. Toi is for the generations." Each month we feature one of our NPM senior researchers. This month we talked with Matakitenga lead researcher Dr Ken Taiapa, who is a postdoctoral research fellow in the Department of Preventive and Social Medicine at the University of Otago. His Matakitenga project explored the contribution of mātauranga Māori to climate health in Aotearoa. Ko wai tō ingoa, nō whea koe? relationship between human health and environmental health. This has included exploring the healing potential of whenua initiatives like papakāinga-based marakai to reconnect people to place, restore identity connections and maintain ahikā. I am also interested in the contribution of Indigenous Knowledge to support climate health and adaptation, and what this means for us as tangata whenua. What excites you about your work? One of Ken's favourite places is in the māra. The parts of my work that excite me are being able to work with other like-minded kairangahau and ringa raupa in the taiao coping with systems that don't work for us space to support community-driven as Māori, we shift into a state of thriving kaupapa that restore our connections to based on our own terms instead. Lastly, can you tell us something Our NPM vision is flourishing Māori futures. What does that mean for you? This would mean a future where rather than focusing on being resilient and

Whanaunga, Ngāti Paoa, Ngāti Maru, Ngāti Whātua, Te Uri o Hau, Te Kawerau a Maki, Wai-o-Hua and Ngāti Huarere. There is also a connection with Te Arawa iwi, Ngāti Tunohopu and Ngāti Whakaue. George Graham was born in 1874 and had a lifelong interest in Māori history, language and culture. This collection of taonga ā-pepa contains mātauranga that include iwi history, whakapapa, waiata mōteatea, karakia, names of wāhi tapu and pā in Tāmaki-Makaurau, toi Māori, tikanga and descriptions and history of taonga. The manuscripts were either written or orated to Graham by tūpuna Māori. In some instances the author or orator is unknown. His original manuscript collection was divided between two libraries, the Auckland War Memorial Museum Research Library Te Pātaka Mātāpuna and Auckland Central Library. The digitised material will contribute to a cultural mapping project being developed by Whai Maia which may provide further information about whakapapa, tūpuna, Māori place names, wahi tapu and written accounts of events and activities that include Ngāti Whātua people or their hapū. This handover marks a major milestone after over a year of discussions and planning around how the Documentary Heritage Collections can support the social and cultural development aspirations of Ngāti Whātua Ōrakei. This is the first part of an ongoing relationship with the iwi and more projects and work are planned.

Recently Tāmaki Paenga Hira, Auckland War Memorial Museum presented over 1,000 pages

The digitised manuscripts come from the George Graham Collection and are mostly related to

of digitised manuscript material to the cultural arm of Ngāti Whātua Orākei, Whai Maia.

the iwi and hapū from the Tāmaki-Makaurau area including Ngāti Tamaterā, Ngāti

From left to right: Tāmaki Paenga Hira's Head of Documentary Heritage, Jacqueline Snee with Robbie Paora who is Raukura Tühono at Whai Maia, Ngāti Whātua Ōrākei and Imaging and Permissions Manager, Zoe Richardson.

NGĀ MANAAKITANGA | OPPORTUNITIES

Two awards of \$10,000 each are available for wahine Maori who have overcome significant challenges to pursue study and the associated costs with this. These awards are for study in the 2024 year and aim to support research that benefits Māori women, girls and/or whānau

For more information: https://www.newhorizonsforwomen.org.nz/research-awards.html

HUI, EVENTS, CONFERENCES, WORKSHOPS,

WEBINARS, EXHIBITIONS

New Horizons for Women Trust: Hine Kahukura Ngā Pae o te

Māramatanga Wahine Ora Research Awards

To apply: awards@newhorizonsforwomen.org.nz

Wānanga Paetukutuku

Applications open from: July 17 - August 16, 2023.

in Aotearoa.

Indigenous Climate Change Research Summit (IICCRS) Online ABSTRACT SUBMISSIONS DEADLINE EXTENDED

Full video of the launch for *Te Pouhere Kōrero 10* available now **Te Pouhere Kōrero 10** focuses on the new history curricula launched across all schools in Aotearoa in 2023. A number of Pouhere historians have been involved in this process as advisors, writers and developers. Edited by Arini Loader and Nēpia Mahuika. All ten volumes of the journal (digital) can be accessed through the many libraries (public, school, tertiary) subscribing to the New Zealand History Collection. https://www.bwb.co.nz/books/te-pouhere-korero-volume-10/

HE PITOPITO KŌRERO

New Zealand. She has been awarded almost \$250,000 to explore how fat bias in health for Māori restricts access to equitable care.

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NEWS, EVENTS & ANNOUNCEMENTS Congratulations Ashlea Gillon!!

NPM warmly invites you to submit an abstract to be reviewed for inclusion in the virtual Indigenous Climate Change Research Summit. Climate change impacts are broad and concern 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. For more information: https://www.iiccrs.ac.nz/ **IICCRS Dates:** 13-17 November, 2023 **International Day of the World's Indigenous Peoples 2023** On 23 December 1994, the United Nations General Assembly decided, in its resolution 49/214, that the International Day of the World's Indigenous Peoples shall be observed on 9

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