

IIRC

International Indigenous Research Conference

**10th International Indigenous Research Conference
Flourishing Indigenous Futures**

15 – 18 November 2022

Virtual Conference

Whāia ngā pae o te māramatanga
Ko te pae tawhiti, whāia kia tata
Ko te pae tata, whakamaua kia tina
E puta ai ki te whaiao, ki te ao mārama!

*Pursue the many horizons of insight,
Bring each one closer,
Master them and emerge enlightened!*

New Zealand's Māori Centre of Research Excellence

Celebrating 20 years of being Aotearoa New Zealand's only
Indigenous Centre of Research Excellence



Ngā Pae o te Māramatanga is funded by New Zealand's Tertiary
Education Commission and hosted by the University of Auckland

Pou Kura | Our values

Rangatiratanga

We lead with integrity and commitment to our people.

Kaitiakitanga

We care responsibly for each other, the planet and future generations.

Manaakitanga

We respect all life forces.

Whanaungatanga

To build genuine and meaningful relationships.

Mihi | Welcome

Tākiri mai te ata hāpara a Hine Ruhi
E tipu te hinātore kia huaina mai i
Ngā Pae o Te Māramatanga
I whakakoroa i rangahaua i whakaheia
E te nuipuku kua whakarauika nei
Piki mai kake mai, kia muia te umu pokapoka a
Tū-whakamana-tangata ki Waipapa
Hei karawhiti kōiwi taketake-a-ao, he kāwai rangatira
Whiua reretia ana ngā reo motuhake, he reo tahito
Toi Tū a Tūainuku Toi Tū a Tūairangi
Toi Tū te tiro-a-lwi taketake ki tōna ake ao
Kei ngā mata-kai-kutu o te rangahau iwi taketake
Tauti mai! Ūngutungutu mai! Whakamana mai!
Kia tāmaua kia ita – Whano Whano Whanake e

*The new dawn awakens, tis the morning dew of Hine Ruhi
A glimmer of light extends to reveal
The various horizons of knowledge & understanding
Desired, pursued and achieved by the multitudes gathering
Welcome to one and all
Let us fill the sacred courtyard of Waipapa Marae
The domain of Tū, the validator of one's existence
For gathering are the chiefly Indigenous peoples of the world
Let the unique and ancient languages be heard
May earth & sky remain steadfast
May Indigenous world views reign supreme
Warriors of indigenous research, come, gather & empower
Let us be firm with conviction.
Alas, let it be so.*

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Conference Host Ngā Pae o te Māramatanga (NPM)

Welcome to the **10th International Indigenous Research Conference**.

IIRC 2022 is our biennial international conference for the sharing of premiere Māori and Indigenous knowledge, research and scholarship. We welcome you from all parts of the world to our [virtual] place, coming to you from Waipapa Marae, University of Auckland campus, Aotearoa New Zealand.

As we reach out across our nation and to Indigenous researchers across the world, we invite you to be inspired by excellence, connection, creativity, deep thought and scholar activism. Embracing the conference theme of 'Indigenous Futures', our week of sharing will look to knit together Indigenous research and experience to build strong Indigenous foundation and solutions to challenges for people, planet and place.

Nō reira, nau mai, haere mai. Tēnā koutou katoa. Our warmest of welcomes.



Professor Linda Waimarie Nikora FRSNZ
(Te Aitanga a Hauiti, Tūhoe, Rongowhakaata)
Pou Matarua | Co-Director
Ngā Pae o te Māramatanga



Professor Tahu Kukutai FRSNZ
(Ngāti Tiipa, Ngāti Kinohaku, Te Aupōuri)
Pou Matarua | Co-Director
Ngā pae o te Māramatanga

Flourishing Indigenous Futures

Ngā Pae o te Māramatanga - New Zealand's Māori Centre of Research Excellence (NPM) is the founding host of the biennial International Indigenous Research Conference. It is our honour to enable and host this conference to create an international stage for engagement, sharing and future shaping of globally relevant Indigenous led research.

In this future oriented conference, we will consider and discuss what it will take to ensure that generations to come enjoy wellness and meaningful lives. Keynotes, presentations and COLLABS will consider and discuss the many steps required to set in motion the work needed to build strong futures. They will survey knowledge and solutions to address the thematic areas set for conference.

Pātai | Questions

- **Te Ao Taketake** – How can Indigenous languages, customs, traditions, values and knowledge continue to inform our futures?
- **Whānau** – How can Indigenous kinship wellbeing be realized in everyday life?
- **Mauri** – How can mātauranga (Indigenous knowledges, wisdom, understanding) inform and drive sustainable and just societal practices?
- **Puāwai** – How can Indigenous-led research be used transformatively to accelerate the achievement of flourishing Indigenous futures?

Pae & Rautaki | Knowledge and strategy dimensions

- **Pae Ahurei | Living Uniquely** – Knowledge that celebrates and cherishes distinctively Indigenous futures
- **Pae Ora | Living Well** – Knowledge for healthy and meaningful Indigenous lives
- **Pae Tawhiti | Living Lightly** – Knowledge that pursues responsible social, economic and environmental relationships
- **Pae Auaha | Living Smartly** – Knowledge to create wise and ethical Indigenous technological transformations
- **Rautaki Kounga | Professional Excellence** – Strategies to build Indigenous researcher capability and capacity
- **Rautaki Whakaaweawe | Impact and transformation** – Strategies to enhance transformative change for Indigenous peoples and communities

Conference Committee

Professor Linda Waimarie Nikora (Te Aitanga-a-Hauiti, Tūhoe, Rongowhakaata, Kahungunu)
Conference Co-Chair | Pou Matarua Co-Director, NPM

Professor Tahu Kukutai, (Ngāti Tiipa, Ngāti Kinohaku, Te Aupōuri)
Conference Co-Chair | Pou Matarua Co-Director, NPM

Marie-Chanel Berghan, (Ngāti Wai)
Conference Manager | Pouhere Matua, NPM

Dr Kiri Edge, (Ngāti Maniapoto)
Abstract Committee Lead | Pouhere Rangahau, NPM

Paora Sharples (Ngāti Kahungunu, Ngāti Porou)
Kaihautu Tikanga, NPM

Cheryle Willoughby (Ngāpuhi, Ngāti Wai)
Conference Co-ordinator, NPM

Tim West-Newman
Web & Systems Lead, NPM

Honorine Franswah
Research Operations Coordinator, NPM

Wiremu Meha
Journal & Publications Coordinator, NPM

Abstract Committee

Associate Professor Margaret Forster (Ngāti Kahungunu, Rongomaiwāhine)
Massey University / Te Kunenga ki Purehuroa

Dr Te Rita Bernadette Papesch (Waikato-Maniapoto, Ngāti Porou, Ngāti Whakaue)
Te Wananga o Aotearoa

Dr Tūmanako Ngāwhika Fa'au (Ngāti Uenukukōpako)
Waipapa Taumata Rau | University of Auckland, Aotearoa New Zealand

Dr Deborah Heke (Ngā Puhi, Te Arawa)
Auckland University of Technology / Te Wānanga Aronui o Tāmaki Makaurau

Dr Mohi Rua (Tūhoe, Ngāti Awa, Ngāti Whakaue)
Waipapa Taumata Rau | University of Auckland, Aotearoa New Zealand

PRE-CONFERENCE

Monday 14 November 2022

10.00am - 11.00am	COLLAB SESSIONS - Welcome and Orientation			
10.00am - 11.00am	COLLAB SESSIONS - Introduction			
	Empowering Indigenous Adaptation for a Changing Climate	Indigenous Youth Mental Health	Indigenous Knowledge Regeneration and Technology	Indigenous Data Sovereignty
	<p>Leaders: Shaun Awatere - Ngā Pae o te Māra matanga and Manaaki Whenua Landcare</p> <p>Maria Bargh - Victoria University of Wellington</p> <p>Kyle Whyte - University of Michigan</p>	<p>Leaders: Papaarangi Reid - Waipapa Taumata Rau The University Of Auckland</p> <p>Mohi Rua - Ngā Pae o te Māra matanga</p>	<p>Leaders: Karyn Paringatai - The University of Otago</p> <p>Te Taka Keegan - The University of Waikato</p>	<p>Leaders: Tahu Kukutai - The University of Waikato</p> <p>Donna Cormack - Waipapa Taumata Rau The University of Auckland</p> <p>Vanessa Clark - The University of Waikato</p>

DAY 1

Tuesday 15 November 2022

10.15am	Virtual Conference Platform Open					
10.30am - 11.30am	Mihi Whakataua and Conference Welcome Opening Address: Hon. Nanaia Mahuta (Minister of Foreign Affairs, Minister of Local Government, Associate Minister for Māori Development)					
11.30am - 11.40am	Social connect ~ Ī-hono ~					
11.10am - 12.00pm	BREAK					
12.00pm - 1.00pm	Keynote Address: Indigenous climate justice: from decarbonisation to decolonisation and relational restoration Chair: Dr Shaun Awatere, Ngā Pae o te Māramatanga Associate Professor Rhys Jones (Ngāti Kahungunu) Waipapa Taumata Rau The University of Auckland, Aotearoa New Zealand					
1.00pm - 1.30pm	KEYNOTE UNPACK Social groups to share thoughts about the preceding keynote address					
11.10am - 12.00pm	BREAK					
	Concurrent Session 1					
	1A	1B	1C	1D	1E	1F
	Session Chair: Hiria Mcrae	Session Chair: Meri Haami	Session Chair: Haylee Koroī	Session Chair: Erena Wikaire	Session Chair: Tania Cliffe-Tautari	Session Chair: Teorongonui Josie Keelan
2.00pm - 2.15pm	He Pā Mataora: A pātaka approach to mediating climate change Hiria McRae Mere Skerrett	He Whiringa Hīnaki: A Kaupapa Māori ecomusicological framework Meri Haami	Kai Māori kai Ora: A whakapapa conceptualisation of nutrition Haylee Koroī	Effective implementation processes for Māori and Indigenous health interventions Truely Harding	Te Umu Kohukohu Whetū: The ceremonial earth oven of Matariki Ranganui Rikirangi-Thomas	Taringa Whakarongo: Kaumātua & whānau experiences of hearing loss & hearing healthcare in Tāmaki Makaurau Alehandrea Raiha Manuel
2.15pm - 2.30pm	Te Maramataka – Reconnecting our lives with the natural environment through kōrero tuku iho Isaac Warbrick	The Whakarauora Research Project: Te Morehu Whenua reconnecting with our Awa, whenua, tūpuna, kai and marae Pera Maraku Manaaki Hogg Rāwiri Tinirau	Te Kai ora a Kāi Tahu: Conceptualising Kāi Tahu food sovereignty and Māori nutrition data sovereignty Hannah Rapata	Rongoā Māori alongside the new health system: Essential building blocks Erena Wikaire Donna Kerridge	Te Ara a Kupe - The pathway of Kupe Julian Wilcox	Gaining Community Insight into Groups A streptococcus isolate: A Participatory Approach Tira Phillipson-Puna

DAY 1 - CONTINUED

Tuesday 15 November 2022

	1A	1B	1C	1D	1E	1F
	Session Chair: Hiria Mcrae	Session Chair: Meri Haami	Session Chair: Hayley Koroi	Session Chair: Erena Wikaire	Session Chair: Tania Cliffe-Tautari	Session Chair: Teorongonui Josie Keelan
2.30pm - 2.45pm	Creating a space for indigenous Sahariya youth to improve access to safe water in rural Rajasthan, India. Renu Sisodia	How can the soundscape of native forests inform us of the health and vitality of the forest? Maree Sheehan Valance Smith Joanna Murray	The Mana Kai Framework: the protection, maintenance, retention, control and decision-making authority over traditional and customary kai sources, kai systems, and kai practices. Fiona Wiremu	Transforming public health practice through Indigenous methodologies: storytelling for a return to move forward in good health and wellbeing. Darwyn Largo	Kia tōmuri te haere whakamua: The Henare Matua Papers and a pathway for Māori whānau archives David Tipene-Leach	Mithowayatan (we all want to be healthy): Land based community interventions for health sovereignty in Cree communities in northern Manitoba in time of Covid 19 Asfia Kamal
2.45pm - 3.00pm	Taiao and Mauri ora: Māori understandings of the environment and its connection to wellbeing Marjorie Beverland	Healing psychic self-mutilation: Reweaving taha tāne and taha wāhine through tā moko, cyberspace and poetry Marama Salsano	Reconceptualising Māori Food Security and Food Sovereignty Madeline Shelling	Rongoā Maori, Rongoā Taketake: understanding our Rongoā Māori past to achieve wellbeing in the future Glenis Mark	The Whakamanu Research Project: Hapū and marae-based archives Meri Haami Jade Mill Rihari Raupita	Exploring the role of Aboriginal and Torres Strait Islander led health research commissioning, knowledge translation, and policy development in Indigenous nation building Janine Mohamed
3.00pm - 3.40pm	Social connect ~ ī-hono ~					
3.40pm - 3.50pm	Karakia - Day 1 closing prayer					
4.00pm - 5.30pm	COLLAB SESSION Vision and Goals					
5.45pm - 6.00pm	Whanaungatanga Join us for social kōrero. BYO beverage and kai.					
	Day 1 Finish					

DAY 2

Wednesday 16 November 2022

10.00am - 11.30am	COLLAB SESSION Priorities and Leadership				
11.30am - 11.50pm	BREAK				
11.50am - 1.00pm	Karakia - Day 2 opening prayer				
	Keynote Address: Human Rights, Social Justice, Scholar Activism Chair: Pou Matarua Professor Linda Waimarie Nikora, Ngā Pae o te Māramatanga Professor Jolan Hsieh / Bavaragh Dagalomai (Siraya) National Dong Hwa University, Taiwan				
1.00pm - 1.30pm	KEYNOTE UNPACK Social groups to share thoughts about the preceeding keynote address				
11.10am - 12.00pm	BREAK				
	Concurrent Session 2				
	2A	2B	2C	2D	2E
	Session Chair: Sharon Toi	Session Chair: Jarrod Haar	Session Chair: Louise Ihimaera	Session Chair: Mary-Anne Baker	Session Chair: Teorongonui Josie Keelan
2.00pm - 2.15pm	A Mana Wahine Inquiry into Indigenous Governance Sharon Toi	Work Precariousness, Deprivation, and Work-Life Balance: The Role of Whanau Jarrod Haar	Whaioranga te Pa Harakeke Iwi driven Koeke Injury Prevention Research Louise Ihimaera Joanna Hikaka Kirsty Maxwell-Crawford	Taawhiwhi Taamau. An Iwi-centric Health Model Marrin Haggie	Reclaiming the observational capability of our Tupuna Kēpa Morgan
2.15pm - 2.30pm	Whaowhia te kete mātauranga: Māori women leadership and governance Stacey Ruru	Precarity, Arts and Wellbeing. Rand Hazou	Ko ngā kaumātua ō tātou taonga: kaumātua from Waikato-Tainui Marama Muru-Lanning Hilary Lapsley Tia Dawes	Murru Minya – Exploring the conduct of Aboriginal and Torres Strait Islander health research Michelle Kennedy	A Ngāi Tahu ki Murihiku perspective of chemical contaminants James Ataria Stevie-Rae Blair
2.30pm - 2.45pm	Kia tū kahika ki te pae. Leadership lessons for a flourishing future. Jaqui Ngawaka	Māori Household Engagements in Precarious Leisure Ahnya Martin	Living long and well; getting older, and dying in place Melissa Carey	Planning Rongoā Futures: Ngāti-Hine Develops their Rongoā Māori Strategic Plan. Mary-Anne Baker	Integrating Mātauranga Māori into Community Resilience Frameworks for the Built Environment Ezra Dunlop

DAY 2 - CONTINUED

Wednesday 16 November 2022

	2A	2B	2C	2D	2E	
	Session Chair: Sharon Toi	Session Chair: Jarrod Haar	Session Chair: Louise Ihimaera	Session Chair: Mary-Anne Baker	Session Chair: Teorongonui Josie Keelan	
2.45pm - 3.00pm		The vilification of the 'Welfare Queen', Pacific mothers and the precariat Jennifer Sarich	Rangatahi Reflections on Culturally compatible green burials Kathleen Ripeka Anne Frewen	Revisoning Health and Healing through the Native Hawaiian and Indigenous Health (NHIH) Summer Health Academy Mapuana Antonio	Exploring community narratives, knowledge and youth justice Robert Webb Tamasailau Suaalii-Sauni Juan Tauri	
3.00pm - 3.15pm		Ko e ngaahi a'usia 'o e nofo 'i lelenga 'a e ongo famili Tonga 'i Aotearoa - The experiences of Tongan families living in precarity in Aotearoa Lisiua Havili	Māori, pharmacists and medicines adherence Joanna Hikaka			
3.30pm - 3.40pm	Social connect ~ Ī-hono ~					
3.40pm - 4.00pm	BREAK					
	Concurrent Session 3					
	3A	3B	3C	3D	3E	3E
	Session Chair: Emily Bain	Session Chair: Daniel Patrick	Session Chair: Chellie Spiller	Session Chair: Fiona Wiremu	Session Chair: Mana Mitchell	Session Chair: Luke Fitzmaurice
4.00pm - 4.15pm	Exploring the lived experiences of Whānau Māori with an FASD diagnosis Janell Aroha Dymus-Kurei	He Waka Eke Noa: Māori cultural frameworks for violence intervention and prevention - Survey results part 1: The impact of state violence on whānau Shirley Simmonds	A tentative methodology for conceptualising taonga-centred economies. Georgia Mclellan	Whanake te Whānau: The Whānau moves on through Covid-19 Fiona Wiremu Billie-Jo Pomare	Tupu Tahi, Hinga Tahi: Indigenous Collectivism and Cultural Evolution in the Wake of Colonisation Mana Mitchell	Raranga O Te Whānau – creating kotahitanga when presenting sensitive forensic data in the criminal court. Jesse Matheson
4.15pm - 4.30pm	Indigeneity and Disability: A Diné Perspective of Disability and the Teachings of Female Rain Sandra Yellowhorse	He Waka Eke Noa: Māori cultural frameworks for violence intervention and prevention: Survey results part 2 - Interpersonal/whānau experiences of violence Shirley Simmonds	Mātauranga as evidence – updating decision-making processes Daniel Hikuroa Erica Gregory	Mahi ā wānanga – a mana wāhine-led collaboration to co-construct meaning. Lillian Bartlett Deborah Heke	Indigenous networks: a foundation for spiritual capital Ella Henry Jason Mika Nimbus Staniland	Returning to whanaungatanga iho in the prevention of familial childhood sexual abuse Nicola Harrison

DAY 2 - CONTINUED

Wednesday 16 November 2022

	Concurrent Session 3					
	3A	3B	3C	3D	3E	3E
	Session Chair: Emily Bain	Session Chair: Daniel Patrick	Session Chair: Chellie Spiller	Session Chair: Fiona Wiremu	Session Chair: Mana Mitchell	Session Chair: Luke Fitzmaurice
4.30pm - 4.45pm	Reimagining the Disability System for Aotearoa Emily Bain	Māori health leadership Rachel McClintock	Amazonian futures through the values, knowledge and oral histories of the Apurinã people Francisco Apurinã Pirjo Kristiina Virtanen	Indigenous knowledge in evaluation, opportunities for transformative change Aneta Cram	Ngaruroro - A Māori wellbeing model Finley Johnson	Te rito o te harakeke: Decolonising child protection policy in Aotearoa New Zealand Luke Fitzmaurice
4.45pm - 5.00pm	Living uniquely – Indigeneity, migration and neurodivergence Rachel Mukwezwa Tapera	Reflections on 'Nga Vaka o Kāiga Tapu "A Pacific Conceptual Framework to address family violence in New Zealand' Peseta Betty Sio	Te Niho o te Taniwha: The teeth of the Taniwha Exploring present-future pathways for whānau and hapū in Māori economies of wellbeing Chellie Spiller	Using Indigenous evaluation approaches to build and tell strength-based stories of prevention programs in Indigenous communities Joan LaFrance	Mauri, mauriora and Indigenous flourishing Kēpa Morgan	
5.00pm - 5.15pm	Mana Tinana, Mana Mōmona: What about Health(ism)? Ashlea Gillon			Applying Indigenous-led research to evaluate pandemic responses during COVID-19 Bronwyn Fredericks		
5.45pm - 6.00pm	Karakia - Day 2 closing prayer					
6.00pm - 6.30pm	Whanaungatanga Join us for social kōrero. BYO beverage and kai.					
	Day 2 Finish					

DAY 3

Thursday 17 November 2022

9.30am - 9.40am	Karakia - Day 3 opening prayer				
9.40am - 9.50am	Social connect ~ i-hono ~				
9.50am - 10.00am	BREAK				
	Concurrent Session 4				
	4A	4B	4C	4D	4E
	Session Chair: Keoni Mahelona	Session Chair: Metiria Stanton Turei	Session Chair: Morgan Tupaea	Session Chair: Brendon McIntosh	Session Chair: Phillipa Pehi
10.00am - 10.15am	Kōrero Māori: Creating a Synthesised Māori Voice Keoni Mahelona Kiarie Ndegwa Miles Thompson	Evaluating Media Sources of Sovereignty Following U.S. Supreme Court Rulings Victoria LaPoe Sarah Liese	Te Tapatoru: a model of whanaungatanga to support rangatahi wellbeing Logan Hamley	Pharmacists as enablers of Mana Motuhake Brendon Mcintosh	Taking up the Masters' Tools Again- Pros and Cons of Re-Investing in an Academic Career Phillipa (Pip) Pehi
10.15am - 10.30am	Textbook as a Language Revitalisation: Indigenous Language Textbooks in Aotearoa and Taiwan Lawa Iwan	Visual Jurisprudence and COVID 19 vaccination imagery Metiria Stanton Turei	Climate justice?: Pacific Indigenous genders, intersectionalities, and epistemic injustice Luka Leleiga Anapu-Bunnin	Te Mauri Ora: a mātauranga Māori cancer intervention Marg Wilkie Tira Albert Joanne Doherty	Supporting continuity in pathways through academia: Initiatives of the Poche Centre for Indigenous Health Shawana Andrews Karyn Ferguson Odette Mazel
10.15am - 10.30am	Indigenous Program: A Qualitative Approach to an Indigenous-Focused Radio Show at Radio University Of Sao Paulo Carlos Tavares Junior	Critical factors for operationalising Indigenous frameworks in non-Indigenous organisations: some early indications Miriama Cribb	Kua takoto te mātuka: Cultural identity as a resilience factor to reduce Māori youth offending Tania Cliffe-Tautari	Bridging the gaps: Applying rangatahi Māori and Pacific patient centred models of care to inform acute rheumatic fever and rheumatic heart disease service delivery Shannon Leilua	How can universities support Indigenous research, advancement, and promotion within the academy? Bronwyn Fredericks
10.45am - 11.00am	Indigenous Relationality: Celebrating Indigenous Self-determination in Higher Education on Noongar Country Sophie Karangaroa		Whakamana: Empowering well-being for rangatahi takatāpui (Phase One) Morgan Tupaea	Manawataki: Fatu Fatu for ACCESS (Māori and Pacific hearts in unison for Achieving Cardiovascular Care for Equity Studies) Karen Brewer	Savaii to Aukilani – Finding Your Tribe in Academia Toleafoa Yvonne Ualesi

DAY 3 - CONTINUED

Thursday 17 November 2022

11.00am - 11.15am						
11.30am - 12.00pm	BREAK					
12.00pm - 1.00pm	<p>Keynote Panel Discussion: Indigenous Data Sovereignty Chair: Pou Matarua Professor Tahu Kukutai, Ngā Pae o te Māramatanga</p> <p>Panelists: Assistant Professor Stephanie Russo Carroll (Ahtna-Native Village of Kluti Kaah) University of Arizona, USA Dr Susanna Ragnhild Andersdatter Siri (Fimben-áillo-ántte ja Gáren-niillas-máhte-ristena Susánna, Norther Sámi) The Arctic University of Norway, Norway Dr Jonathan Dewar (Huron-Wendat, French-Canadian, Scottish-Canadian) Canadian Museum of History, Canada Associate Professor Donna Cormack (Kāti Māmoe, Kāi Tahu) Waipapa Taumata Rau The University of Auckland, Aotearoa New Zealand</p>					
1.00pm - 1.30pm	<p>KEYNOTE UNPACK Social groups to share thoughts about the preceding keynote address</p>					
1.30pm - 2.00pm	BREAK					
	Concurrent Session 5					
	5A	5B	5C	5D	5E	5E
	Session Chair: Karyn Paringatai	Session Chair: Teorongonui Josie Keelan	Session Chair: Morgan Tupaea	Session Chair: Kiri Parata	Session Chair: Leonie Pihama	Session Chair: Kevin Lee
2.00pm - 2.15pm	The lifesaving properties of whakapapa Karyn Paringatai	Mokopuna Korikori - Weaving Culturally empowered play into the Pā Harakeke A whakapapa based approach utilising pūrākau and kōrero tuku iho to strengthen the mauri of the whānau and mokopuna. Crystal Pekepo-Ratu	Whakapapa (noun, verb, philosophy) Morgan Tupaea	Kia Puāwai - supporting PhD students to flourish Kiri Parata Tom Johnson Stacey Ruru	Kaupapa Māori Research, Collaboration and Transformation: Part One Leonie Pihama Ngaropi Raumati	Contesting the Colonial Cartographies of International Development: Trans-Indigenous Dialogue as Method Kevin Lee
2.15pm - 2.30pm	Whāriki – weaving life into a board game for Aotearoa Robin Quigg	Maternity experiences of wāhine Māori with midwife lead maternity carers. Korina Burne-vaughn	Being Adopted: The Lifelong Search for Self Jenni Tupu	Approaching Taiwan Indigenous Peoples' Resilience and Futurities Through Educational and Research Efforts Nikal (Yun-Pu) Kabala'an (Tu) Yang Hsun Hou Huiyu Lin	Kaupapa Māori Research, Collaboration and Transformation: Part Two Leonie Pihama Ngaropi Raumati	Contesting the Colonial Cartographies of International Decolonizing Entrepreneurship and Social Innovation Marisol Campos Navarrete Besma Soltan: Trans-Indigenous Dialogue as Method Kevin Lee Josh Campbell

IIRC22 15 - 18 November 2022

This programme is advertised in local New Zealand Daylight Savings Time (NZDT)

DAY 3 - CONTINUED

Thursday 17 November 2022

	5A	5B	5C	5D	5E	5E
	Session Chair: Karyn Paringatai	Session Chair: Teorongonui Josie Keelan	Session Chair: Morgan Tupaea	Session Chair: Kiri Parata	Session Chair: Leonie Pihama	Session Chair: Kevin Lee
2.30pm - 2.45pm	Mātauranga Māori transforms sudden infant death prevention David Tipene-Leach	Māori Womens' experiences of antenatal and maternal care services in Tāmaki Makaurau, Aotearoa. Anneka Anderson	Reconnecting the umbilical cord for Māori adoptees Emma West	The place of culture in Indigenous research governance: insights from the US experience Ibrahim Garba	Te Manawahoukura: Reinvigorating a culture of rangahau through the establishment of a rangahau institute Shelley Hoani Sharon Toi	Caribbean Reflections on What It Means to be an Indigenous Allied Researcher Conducting Sustainable Finance Research Andre Poyser
2.45pm - 3.00pm	Developing a Tiriti-centred population health programme Karen Wright Luisa Silailai	Revitalising traditional Indigenous birthing practices: responsive childbirth education design and delivery- Hapū Wānanga Waikato Nikki Barrett	Walking in two worlds: An examination of hybrid and fluid Māori identity Tui Matelau	Making Sense of Cultural Development: The Philippine Experience Maria Margarita Lavides	Korikori Kōrero – a mobile method of indigenous inquiry Deborah Heke	Informal economies: how sharing and reciprocity influence wellbeing in migrant Korean communities Eun-hye Shin
3.30pm - 3.40pm	Social connect ~ ī-hono ~					
3.40pm - 3.50pm	Karakia - Day 3 closing prayer					
4.00pm - 5.30pm	COLLAB SESSION Plans and Tasks					
5.45pm - 6.15pm	Whanaungatanga Join us for social kōrero. BYO beverage and kai.					
	Day 3 Finish					

DAY 4

Friday 18 November 2022

9.30am - 9.40am	Karakia - Day 4 opening prayer					
9.40am - 9.50am	Social connect ~ i-hono ~					
9.50am - 10.00am	BREAK					
	Concurrent Session 6					
	6A	6B	6C	6D	6E	6E
	Session Chair: Gianna Leoni	Session Chair: Paraone Luiten-Apirana	Session Chair: Carla Houkamau	Session Chair: Metiria Stanton Turei	Session Chair: Shaun Awatere	Session Chair: Reona Anderson
10.00am - 10.15am	Whakairo Kupu: Carving a Foundation for Te Reo Māori Tech Tools Gianna Leoni Aoife Finn	A Māori lens on engineering for housing infrastructure Paraone Luiten-apirana Hiraia Haami-Wells	Cyberbullying Among Māori Carla Houkamau	The Visual Literacy of Māori Law Metiria Stanton Turei	Affected by the weather, distracted by the climate: towards an embodied epistemologies of time Yvonne Underhill-Sem	Building Indigenous researcher capability and capacity through international partnerships Steven Dupuis
10.15am - 10.30am	Mātauranga Māori & Machine Learning Models to Improve Te Reo Māori Pronunciation Tūreiti Keith	Digitising the Mauri Model and the mauriometer toward future flourishing Oliver Mcmillan	Accounting for takatāpui interests in a data-driven world Nicholas Jones	Re-imagining Two Laws in Australia's just transition: the future of Indigenous autonomous outstations in South West Gulf country, Northern Territory. Jason De Santolo Gadrian Hoosan	Ngā ākina huringa āhuarangi – Identifying extreme weather impacts for iwi/hapū Emily Campbell Tui Warmenhoven Annie Huang	Decolonising Social Work Through a Bicultural Lens Reona Anderson Lolina Rudolph
10.30am - 10.45am	Modelling Te Reo Māori Borrowings to help Find the Missing Ben Karl Campbell Walker	Designing the Pluriverse: Puaka Matariki Katharina Ruckstuhl	Tuku Iho App - indigenous technology sharing intergenerational knowledge in maternal and child wellbeing Fay Selby-Law Nari Faiers	Partnering or prohibiting: Do Māori wards and constituencies provide fair and effective representation to tāngata Māori? Danielle Lucas	Whakamana te tangata – ka whai oranga te taiao: Empowering people – revitalising the environment Nikki Harcourt Yvonne Taura Lara Taylor	Āta: An ancient Māori tool : A koha to tauiwi Elias Martis
10.45am - 11.00am	Hoki atu ki ngā pā o Toi! Paia Taani	Re-imagining AI to reconcile technology and nature Renato Silva Guimaraes	He Kokonga Hātepe: A framework for challenging colonising inherentcies in algorithmic systems Paul T. Brown Daniel Wilson		Nō mātou te wai, nō mātou te kōrero. We will speak for our water. Katerina Pihera-Ridge	Tensions in language in the process of building an indigenous psychology: Psychological practices and indigenous wisdom. Leandro Gonçalves

DAY 4 - CONTINUED

Friday 18 November 2022

11.30am - 12.00pm		BREAK				
12.00pm - 1.00pm	<p>Keynote Address: Indigenous Science, Digital Tools and Language Regeneration</p> <p>Chair: Associate Professor Te Taka Keegan (Waikato-Maniapoto, Ngāti Porou, Ngāti Whakaue) University of Waikato and Ngā Pae o te Māramatanga Peter-Lucas Jones (Te Aupōuri, Ngāi Takoto, Ngāti Kahu) Te Hiku Media, Aotearoa New Zealand</p>					
1.00pm - 1.30pm	<p>KEYNOTE UNPACK</p> <p>Social groups to share thoughts about the preceding keynote address</p>					
1.30pm - 2.00pm		BREAK				
		Concurrent Session 7				
		7A	7B	7C	7D	7E
		Session Chair: Daniel Patrick	Session Chair: Mahonri Owen	Session Chair: Josie Keelan	Session Chair: Jenny Lee	Session Chair: Mohi Rua
2.00pm - 2.15pm	<p>Kui, kui, Whiti Whitiara: Learnings from the Whitiara Campaign - a digital campaign which brings to life the Toiora framework for oranga.</p> <p>Janell Aroha Dymus-Kurei Tara Dymus Griffeon Danielle</p>	<p>Indigenous influences on neural prosthetic development and design</p> <p>Mahonri Owen</p>	<p>Understanding critical thinking from a Fijian parents' perspective</p> <p>Salote Panapa</p>	<p>Nā te whānau i ora ai te marae - centering whānau in marae re-connection</p> <p>Marcelle Wharerau</p>	<p>He Awe Māpara: The intesections of indigenous imaginations, deolonisation and mainstream sport for Māori as culturally Māori</p> <p>Mohi Rua Jeremy Hapeta Luke Rowe</p>	
2.15pm - 2.30pm	<p>Te Kupenga – a woven methodology for collecting, interpreting, and stor(y)ing Māori women’s knowledges.</p> <p>Deborah Heke</p>	<p>Novel technology in pest management and tikanga Māori: the case of RNAi</p> <p>Symon Palmer Ocean Mercier</p>	<p>An activist's child: Ngā tamariki</p> <p>Teorongonui Josie Keelan</p>	<p>Hiki Atu Ra Taku Ahi</p> <p>Jo Mane Jenny Lee-Morgan Ruia Aperahama</p>	<p>Ngā Ahuatanga Mutunga Kore: Mechanisms of Precarity, Sport and Community Flourishing</p> <p>Teariki Roos</p>	
2.30pm - 2.45pm	<p>Indigenous Photovoice as a Methodology to Explore 'Āina Connectedness and Resilience</p> <p>Māhealani Taitague-Laforga</p>	<p>Exploring the potential for new audiological assessments through Māori perspectives in Te Waipounamu</p> <p>Tare Lowe</p>	<p>Pūrākau Ngā Taitamariki - Youth Stories About Sexuality</p> <p>Phillipa (Pip) Pehi</p>	<p>Whānau-led determination to access te reo Māori in state-funded education in New Zealand</p> <p>Sarah-Kay Coulter</p>	<p>Indigenizing youth development: realising potential through crafted sport-based initiatives</p> <p>Lillian Bartlett</p>	

IIRC22 15 - 18 November 2022

This programme is advertised in local New Zealand Daylight Savings Time (NZDT)

DAY 4 - CONTINUED

Friday 18 November 2022

	7A	7B	7C	7D	7E
	Session Chair: Daniel Patrick	Session Chair: Mahonri Owen	Session Chair: Josie Keelan	Session Chair: Jenny Lee	Session Chair: Mohi Rua
2.45pm - 3.00pm	Towards a decolonial voice in Kiribati – The use of Indigenous film as a research methodology to advance gender equality. Roi Burnett	How does sonic artistic practices contribute to the interpretation and representation of te ao Māori within contemporary Māori media narratives. Maree Sheehan	The Highs and Lows of Sole Parenting Experienced by Wāhine Māori Ripeka Matipou	Mātauranga Māori and kai in schools Rachael Glassey	Te Puna Taiao - Maximising outdoor spaces to provide meaningful interactions for children and communities Hannah Simmonds
3.00pm - 3.15pm			He huarahi hou: The careers of Māori mums and daughters Nimbus Awhina Staniland		
3.30pm - 3.40pm	Social connect ~ i-hono ~				
3.40pm - 4.00pm	BREAK				
4.00pm - 5.00pm	Mihi Whakamutunga Karakia (Conference closing comments and prayer)				
	Conference Finish				

Keynote Presentation Outlines and Biographies

KEYNOTE ADDRESS

Indigenous climate justice: from decarbonisation to decolonisation and relational restoration



12.00pm – 1.00pm, Tuesday 15th November

Associate Professor Rhys Jones
(Ngāti Kahungunu)

Waipapa Taumata Rau | University of Auckland, Aotearoa New Zealand

Chair: Dr Shaun Awatere (Ngāti Porou) Manaaki Whenua Landcare

Title: Indigenous climate justice: from decarbonisation to decolonisation and relational restoration

Abstract:

National and global responses to climate change tend to reflect a narrow focus on reducing greenhouse gas emissions. However, the origins of climate change and other ecological crises lie in the disruption of essential relationships driven by systems of colonialism and capitalism. Our responses must not reinscribe the same exploitative power dynamics – instead we must centre climate justice and relational restoration. In this keynote, Rhys will outline a vision of planetary health that is grounded in Indigenous worldviews, values and knowledges, and discuss critical tensions in working towards this vision. Navigating these tensions requires a commitment to dismantling systems that uphold the ecocidal status quo, restoring Indigenous sovereignty and rebuilding relationships among human and more-than-human communities.

Biography:

Associate Professor Rhys Jones is a Public Health Physician and Associate Professor in Te Kupenga Hauora Māori (TKHM) at the University of Auckland (NZ) where he contributes to oversight of Māori Health teaching, learning and assessment in the Faculty of Medical and Health Sciences. In 2005-06, he was a Harkness Fellow in Health Care Policy based at Harvard Medical School in Boston, USA, examining interventions to reduce racial and ethnic disparities in health care using organizational case studies. His research areas are Māori health, Health equity, Health professional education, Environmental health, and Climate change and health.

KEYNOTE ADDRESS

Human Rights, Social Justice, Scholar Activism

12.00pm – 1.00pm, Wednesday 16th November



Professor Jan Hsieh / Bavaragh Dagalomai
(Siraya)

National Dong Hwa University, Taiwan

Chair: Professor Linda Waimarie Nikora (Te Aitanga-a-Hauiti, Tūhoe, Rongowhakaata, Kahungunu)
Pou Matarua Co-Director Ngā Pae o te Māramatanga

Abstract:

As indigenous peoples affirm new rights on the international stage, including new developments after the 2007 passage by the United Nations General Assembly of the Declaration of the Rights of Indigenous Peoples, many scholars and researchers have taken to studying these contemporary political developments rather than studying these same peoples as “hunter-gatherers,” “traditional cultures,” etc. Yet, the concept has been contested in many parts of the world; and each country / nation has adopted its own approach to indigenous studies.

In Asia, only Japan, Taiwan and the Philippines explicitly recognized the existence of indigenous peoples on their territories. Yet, Taiwan is a very special and interesting case. Excluded from the UN as a state (the PRC representing China at the international level), Taiwan has nonetheless been represented by indigenous groups at UN events

for the rights of indigenous peoples. Taiwan has 16 officially recognized indigenous nations, all of whom speak Austronesian languages related to Māori, Hawaiian, and languages throughout the Indo-Pacific Oceans. Archaeologists and linguists

trace the beginning of the Austronesian dispersal across these seas to Taiwan, which is considered to be the origin partly due to its astonishing linguistic diversity.

This presentation is from an advocacy perspective that responds to indigenous (in)justice and the demands of indigenous rights for transitional justice and reconciliation. As a female Taiwanese Siraya indigenous scholar and activist, my academic journey is necessary to (re)thinking education-research sovereignty from

the standpoint of decolonization, and how my experiences of connecting to claim for indigenous identity for restoring language, heritage, culture, environment, land, etc. This decolonization path also leads to the consciousness raising of my nation / country identity as well as how these have shaped my worldview and knowledge system, and how indigenous nations around the world should work together toward true indigenous sovereignty and global solidarity.

Biography:

Dr Jan Hsieh is a Professor of Ethnic Relations and Cultures, and the Director of the Center of

International Indigenous Affairs at the College of Indigenous Studies, National Dong Hwa University, Taiwan. Jolan has served with many national/regional/international organizations as an Indigenous scholar and activist. Her professional services include Advisor to the Presidential Office's Indigenous Historical Justice and Transitional Justice Committee and Convenor of the Reconciliation Subcommittee; and co-Chair of World Indigenous Nationals Higher Education

Consortium. Jolan is active in Indigenous language and cultural revitalization movements and critiques Indigenous policies. Throughout her academic and professional experiences, she has focused on research examining the topic of social (in)justice linked to human rights and activism. Her research areas are Law and Society, Human Rights, Identity Politics, Global Indigenous Studies, Gender/Ethnicity/Class, Environmental Justice, Indigenous Research and Ethics.

KEYNOTE PANEL DISCUSSION

Indigenous Data Sovereignty

12.00pm – 1.00pm, Thursday 17th November

Chair: Professor Tahu Kukutai, (*Ngāti Tiipa, Ngāti Kinohaku, Te Aupōuri*)
Conference, Pou Matarua Pou Matarua Co-Director Ngā Pae o te Māramatanga

Summary:

The well-worn trope 'data is the new oil' replays a familiar colonial experience – one in which resources are seen as ripe for extraction and exploitation by those with the power and know how to do so. Indigenous Data Sovereignty (IDSov) challenges data colonialism and data capitalism and is fast becoming an important issue in tribal, community and settler government contexts. At the heart of IDSov is a simple goal: to put Indigenous data in Indigenous hands for Indigenous benefit. Finding ways to make this happen is the focus of this IDSov panel.

In this lively and provocative panel, we bring together experts from Norway, Canada, the United States and Aotearoa to identify key opportunities

and challenges for IDSov, and share ideas based on their own experiences as Indigenous researchers, practitioners and activists. The panel comprises AProf Stephanie Russo-Carroll (Ahtna-Native Village of Kluti Kaah; University of Arizona), Dr Jonathan Dewar (Huron-Wendat, French-Canadian, Scottish-Canadian; Canadian Museum of History), Dr Susanna Ragnhild Andersdatter Siri (Fimben-áillo-ántte ja Gáren-niillas-máhte-ristena Susánna, Norther Sámi; The Arctic University of Norway), and AProf Donna Cormack (Kāti Māmoe, Kāi Tahu; Waipapa Taumata Rau | The University of Auckland). NPM Pou Matarua Prof Tahu Kukutai will facilitate.

Panelist Biographies



Assistant Professor Stephanie Russo Carroll

(Ahtna-Native Village of Kluti Kaah)

University of Arizona, USA

Dr Stephanie Carroll is Assistant Professor of Public Health, Associate Director for the Native Nations Institute, and Acting Director/Assistant Research Professor at the Udall Center at the University of Arizona. Stephanie's research explores the links between Indigenous governance, data, the environment and community wellness. Her research group, the Collaboratory for Indigenous Data Governance, develops research, policy, and practice innovations for Indigenous data sovereignty. Stephanie chairs the Global Indigenous Data Alliance, the International Indigenous Data Sovereignty Interest Group at the Research Data Alliance, and the Indigenous Data Working Group for the IEEE P2890 Recommended Practice for Provenance of Indigenous Peoples' Data. She co-founded the US Indigenous Data Sovereignty Network



Dr Susanna Ragnhild Andersdatter Siri

(Fimben-áillo-ántte ja Gáren-niillas-máhte-ristena Susánna, Norther Sámi)

The Arctic University of Norway, Norway

Dr Siri works at the Department of Community Medicine, The Arctic University of Norway (UiT). She is a researcher at the Centre for Sámi Health Research, responsible for the biobank part of the SAMINOR Survey, a study on health and living conditions in regions with Sámi and Norwegian Populations. Dr Siri's Ph.D. in epidemiology investigated the risk factors and the risk of cardiovascular disease in Sámi and non-Sámi people in Norway. Her research areas are Public Health Sciences and Cardiovascular disease in Northern Norway. She is the co-leader of the recently founded GIDA-Sápmi network that works towards establishing Sámi data governance principles and advancing good policy and trust concerning the use of Sámi data and knowledge.



Dr Jonathan Dewar

(Huron-Wendat, French-Canadian, Scottish-Canadian)

Canadian Museum of History, Canada

Dr Jonathan Dewar has spent most of his career directing research and knowledge translation initiatives on behalf of Indigenous-governed national NGOs and has been recognised as a leader in healing and reconciliation and Indigenous health and well-being education, policy and research. He specialises in the role of the arts in healing and reconciliation and has lectured nationally and internationally. He is the new Director General & Vice President of Collections, Research, Exhibitions, and Repatriation at the Canadian Museum of History. From 2017-2022, he served as the Chief Executive Officer at the First Nations Information Governance Centre and prior to that as the first Director of the Shinwauk Residential Schools Centre and Special Advisor at Algoma University, Canada, where he led research, education, curatorial, and community service programming. Jonathan also previously served as Director of Research at the Aboriginal Healing Foundation. He is also an Adjunct Professor in Dept of Sociology and Anthropology at Carleton University.



Associate Professor Donna Cormack

(Kāti Māmoe, Kāi Tahu)

Waipapa Taumata Rau | The University of Auckland, Aotearoa New Zealand

Dr Cormack is an Associate Professor at Te Kupenga Hauora Māori, Faculty of Medical and Health Sciences, University of Auckland. She has a joint position at Te Rōpū Rangahau Hauora a Eru Pōmare, University of Otago (Wellington). She is a teacher and researcher, with a focus on the health impacts of racism and other systems of oppression, Māori data sovereignty, and Kaupapa Māori, critical and anti-colonial approaches to health and health research. She lives in Te Whanganui a Tara (Wellington, NZ) with her husband and child.



KEYNOTE ADDRESS

Indigenous Science, Digital Tools and Language Regeneration

12.00pm – 1.00pm, Friday 18th November

Peter-Lucas Jones

(Te Aupōuri, Ngāi Takoto, Ngāti Kahu)

Te Hiku Media, Aotearoa New Zealand

Chair: Associate Professor Te Taka Keegan (Waikato-Maniapoto, Ngāti Porou, Ngāti Whakaue)
University of Waikato

Abstract:

Peter-Lucas will discuss some of the work Te Hiku Media has been involved in, including the Papa Reo project, a multilingual language platform grounded in Indigenous knowledge and ways of thinking powered by cutting-edge data science. It will highlight the importance of sovereignty over data, platforms, and technologies and provide examples of how Te Hiku Media is challenging some of the issues Indigenous communities have been facing.

Te Reo Irirangi o Te Hiku o te Ika (Te Hiku Media) has been shaped by the long journey to recognise Māori sovereignty in Aotearoa. The organisation's history determines its continued purpose to contribute to the revitalisation of te reo me ōna tikanga. As an iwi radio station, broadcasting has long been the vehicle that made that contribution.

In recent years, the development of natural language processing technologies has become another area we have explored to achieve our mission.

Indigenous communities are cautious when engaging with technology because of the ongoing exploitation of indigenous knowledge and data, often without consent, compensation or recognition for iwi, hapū and whānau. Te Hiku Media are not the 'owners' of the data collected or trusted in its possession, instead, Te Hiku Media are kaitiaki and as such, have developed a Kaitiakitanga licence. This license states that data and tools created from the data will be managed under tikanga Māori and held under the principle of kaitiakitanga rather than ownership. The use

of data will respect the mana of the people from whom it originates, and any benefit derived from data flows to the source of the data.

To provide opportunities for whānau, hapū and iwi, and be an example of indigenous peoples engaging with the digital world whilst also protecting indigenous knowledge and ensuring data sovereignty, Te Hiku Media began developing innovative indigenous solutions. This presentation will discuss some of the work Te Hiku Media has been involved in, including the Papa Reo project, a multilingual language platform grounded in indigenous knowledge and ways of thinking powered by cutting-edge data science. It will highlight the importance of sovereignty over data, platforms, and technologies and provide examples of how Te Hiku Media is challenging some of the issues indigenous communities have been facing.

Biography:

Peter-Lucas (Te Aupōuri, Ngāi Takoto, Ngāti Kahu) is the Chief Executive Officer of Te Hiku Media and an experienced governor in the Māori media eco-system. He is the Chair of Te Whakaruruhau o ngā Reo Irirangi Māori, Chairman of Te Rūnanga Nui o Te Aupōuri, Deputy Chair of Māori Television, and an advisory board member of Te Pūnaha Matatini, a Centre of Research Excellence for Complex Systems. As a trusted kaitiaki of Māori data, Peter-Lucas negotiates the responsibility of protecting iwi and Māori data while meeting the needs of funders and the expectations of iwi and hapū. Peter-Lucas has terrestrial and digital broadcasting experience, working with kaumātua and marae to record and provide access to te reo ā-iwi, tikanga ā-iwi, kōrero tuku iho and iwi history. This experience has seen the development of a Kaitiakitanga License for Te Hiku Media that provides a framework to guide the use of Māori data from a haukāinga perspective.

Abstracts

ABSTRACT

Climate justice?: Pacific Indigenous genders, intersectionalities, and epistemic injustice

Anapu-Bunnin¹, Luka Leleiga¹

¹University of Oxford

Climate justice is a concept and praxis that is routinely co-opted for colonial and imperial purposes. Although there are multiple ways in which this occurs, I will be entering into this topic via notions of “the most vulnerable” and how this can be used to obscure the particularities of climate violence, as well as the profundity of coloniality more widely. This paper is drawn from current and prior work in which I have been involved, including community, academic, and non-governmental organisational projects. From the perspectives presented in this paper, the majority of climate-related work has failed to engage with climate injustice and its causes in three main ways: Pacific Indigenous perspectives (and their implications for climate justice) are largely erased in climate discussions; intersectionalities within climate injustice experiences are frequently disregarded; and there is a lack of engagement with epistemic injustice as a key barrier to climate justice. My paper focuses on the relationships between climate justice and the epistemologies used by Pacific Indigenous communities, with particular emphasis on the Sāmoan (regrettably), gendered, and intersectional aspects of this.

I am using *su'ifefiloi*, a Sāmoan Indigenous research methodology, to gather, synthesise, and convey findings from literature, *talanoa*, discussions, and lived experiences. This paper is heavily informed by

my current doctoral project, and thus I will begin by explaining the context of Pacific climate action, how this is framed via Global North precepts, and the main presentations of Pacific Indigenous genders as well as the ramifications of these. Following on from this, I will interrogate notions of vulnerability and extremity that are often utilised in climate discourses, revealing some of the major gaps in understanding and research as they pertain to Pacific Indigenous gender-divergent and further communities and their/our experiences, knowledges, and work. I place particular emphasis on the work that has been done by Enomoto (2017), Smith (2021), and Whyte (2018), as well as further Indigenous researchers and artists into epistemic injustice and its implications for “climate justice”, a phrase that is used with caution and some dubiousness. Questions will also be raised about the utility of using intersectional theory in Pacific Indigenous contexts, the numerous ways of engaging with pre-existing hierarchies, “the coloniality of gender” (Lugones, 2007), and the motivations for and consequences of conducting Indigenous research in Global North institutions. The paper, although considering some solutions to the various problems identified in climate work and research, offers no concrete answers, with a preference instead for leaving space for further engagement, analysis, and discussion.

Anapu-Bunnin, Luka Leleiga

Luka Leleiga Anapu-Bunnin (Sāmoa: Vaigaga, Saanapu, Safotu) is a doctoral candidate in social anthropology. Their current research focuses on Pacific Indigenous knowledge networks, intersectionality, epistemic injustice, and climate justice. Via the University of Auckland, their master's research focused on gendersexuality and disability in tauiwi Pasifika climate activist music and performances; their honours research considered Sāmoan gender-divergent communities and epistemic violence. As well as the previous topics, their research interests also include Neo-TāVāism, disability justice, Pacific Indigenous gendersexualities, anarchism, and Critical Indigenous Theory.

ABSTRACT

Māori women's experiences of antenatal and maternal care services in Tāmaki Makaurau, Aotearoa

Anderson, Anneka (Kāti Māmoe)¹, Herbert, Sarah (Ngāti Kahu ki Whangaroa), Willing, Esther (Ngāti Toarangatira)³, Strickett, Elizabeth (Te Aupōuri)⁴, Reid, Papaarangi (Te Rarawa)¹.

¹University of Auckland

²Northern Regional Alliance

³University of Otago

⁴Hāpai Te Ora

Antenatal care is well established as an important factor in maternal, neonatal, child and adult health. In Aotearoa, there are notable disparities in outcomes between Māori women and infants compared with non-Māori including: death in the first year of life, rates of hospitalisation and avoidable perinatal death. The most common contributing factors to perinatal mortality are associated with access and engagement with antenatal care and services. Although antenatal care services are publicly funded in Aotearoa limited qualitative research has been undertaken to elucidate accessibility and acceptability of these services. To date, there has been limited, qualitative research undertaken to explore Māori women's experiences of antenatal care in Tāmaki Makaurau, and little research undertaken nationally with Māori women over 18 years of age. This study fills these gaps by providing a comprehensive description of Māori women's experiences of antenatal health care services within Tāmaki Makaurau, Aotearoa.

The study undertook a qualitative Kaupapa Māori research methodology. Fifteen semi-structured whānau interviews were undertaken with Māori women 20 years or over pre-birth, and eight with women and their whānau post-birth. Ten semi-structured interviews were also held with health providers who worked in antenatal health care contexts. Data were analysed using a general inductive thematic analysis. Independent coding and coding consistency checks were undertaken to ensure trustworthiness of the analysis.

Four key themes were identified from qualitative narratives, these were: 1) Mātauranga Māori—Incorporating Māori knowledge and practices into health care settings was valued by participants. However, there were often limited opportunities for mothers to implement or practice this knowledge within maternal or antenatal care settings. 2) Equity—Notable inequities were experienced by participants in antenatal care service delivery. Addressing social determinants of health that create barriers along the hapūtanga journey, particularly at critical time points pre- and post-birth could greatly improve health outcomes and experiences of whānau. 3) Tino rangatiratanga—There is currently a notable gap in providing autonomy, choice and empowerment for women and whānau in antenatal service provision and maternal care. 4) Whānau centred care—Many participants stressed the importance of whānau centred care as an alternative choice to individualised Western models of maternity and antenatal care.

The findings from this research suggests that to ensure equitable and culturally responsive antenatal and maternal care services in Aotearoa there are several key areas that need development. Services need to be more culturally responsive and recognise that current practices built on Western biomedical models pose barriers for some Māori women and whānau. Investing into Māori workforce development and promoting Kaupapa Māori services are two recommendations that could facilitate beneficial outcomes.

Anderson, Anneka

Anneka (Kāti Māmoe, Kāi Tahu) is a medical anthropologist with Te Kupenga Hauora Māori, University of Auckland. She is a qualitative Kaupapa Māori researcher who focuses her work on Māori experiences of health. She has engaged in research with rheumatic fever, rheumatic heart disease, tuberculosis, antenatal care, kaumātua health and health service utilisation.

ABSTRACT

Decolonising social work through a bicultural lens

Anderson, Reona¹; Rudolph, Lolina²

¹Te Wananga o Aotearoa

²Te Wananga o Aotearoa

Indigenous social work is a theoretical and strategic space for Māori and non-Māori social workers to engage in. One such programme that delivers this strategy is Ngā Poutoko Whakarara Oranga (Bachelor of Bicultural Social Work) delivered out of Te Wānanga o Aotearoa (TWOA).

This paper will discuss the cultural and Indigenous principles known as ngā takepū (Pohatu, 2008) that enhances ākonga (student) mātauranga (knowledge) that sit within a social work space. Ngā takepū are Māori applied principles that promote well-being and are preferred ways of engaging with whānau within social work services (Pohatu, 2004). Within this paper the elaboration of the six Ngā takepū that sit within Ngā Poutoko Whakarara Oranga will be shared as they all play a pivotal part within the shaping of new Māori and non-Māori social work practitioners. Takepū not only guide them in their practice but Takepū also teach them who they are as a person denoting the importance of ko wai au, (who am I).

This paper will share how ākonga in our learning space firstly learn the importance of ko wai au before they can go out and engage with others who have been marginalised and disempowered

within society. Ākonga learn that when activating Māori worldviews, this places Māori knowledge at the centre of their learning and so they begin to understand the importance of a principled position within not only their career as an up and coming social worker, but more importantly of who they are as Māori and as non-Māori engaging in a Māori Indigenous space.

nisation is also important to discuss and needs to be acknowledged as again ākonga are also on a journey of decolonising themselves away from Western epistemologies that have not been helpful within Māori society. Māori need to reclaim their space and be able to walk within their own mātauranga Māori. Linda Tuhiwai Smith (2015) states that "if we cannot control the definition then we cannot control the meaning and the theories that lie within these meanings".

Once ākonga have completed their four-year journey within this degree, the hope is that they would have become conscientised, emancipated and transformed so that they can become our future flourishing Māori Indigenous leaders of the future.

Anderson, Reona

Ko Reona Anderson taku ingoa, No Tauranga Moana ahau. Te Iwi o Ngāti Ranginui me Ngāiterangi, Te Hapū o te Pirirakau, Te Puna. I have in education for a period of 14 years and have practices as a social worker for over 15+ years. My interest in rangahau is about whānau transformation through education. Within our programme, Ngā Poutoko Whakarara Oranga, it is such a privilege to see and be part of ākonga conscientisation and transformation. It is also a privilege to see the flourishing of Indigenous futures through ākonga who are passionate to learn from a Māori worldview

Rudolph, Lolina

Ko Emi te maunga, Pupuke te awa, ko Whangaroa Te hāpu ko Ngāti Kahu te Iwi, ko Lolina Rudolph ka noho ana ahau Turanga nui a kiwa. I have a life of lived experiences in the notion of contributing the art of conversation that occurs within social work, internationally and globally. The takepū principles are what I apply in my everyday life. I do this with intent to ensure my engagement is of quality praxis. Ākonga who engage in this space are resilient and are quantified at all times. This in turn allows them to flourish fully at Te Wānanga o Aotearoa as an Indigenous Māori way of application.

ABSTRACT

Supporting continuity in pathways through academia: Initiatives of the Poche Centre for Indigenous Health

Andrews, Shawana¹; Ferguson, Karyn¹; Mazel, Odette¹

¹The University of Melbourne

The Melbourne Poche Centre for Indigenous Health, established in 2015, is an Indigenous-led initiative within the Faculty of Medicine, Dentistry and Health Sciences at The University of Melbourne. The centre is dedicated to supporting emerging and established Indigenous leaders and creating academic pathways for Indigenous people in health disciplines. To achieve this, the centre provides training and development programs for Indigenous leaders with the aim of growing their networks and influence and assisting them to mobilise an agenda for change in their field of health practice. It also delivers programs to support Indigenous PhD students and Postdoctoral Fellows through tailored recruitment, relational engagement, system navigation and shepherding programs.

Drawing on Tanderrum as the philosophical foundation for our work, the centre uses place, relationships and futures as driving themes for advancing Indigenous peoples' participation and

achievement in health-focused higher education and leadership. Tanderrum is a Kulin ceremony for coming together. As a diplomatic rite, it was used to grant safe passage and offer access to resources. With place as our foundation, the centre privileges Indigenous networks and relationships to build and support Indigenous intellectual inquiry for healthy futures.

In this paper, we examine the continuity of support made available through the centre, with a focus on the journey of three current Postdoctoral Fellows from the Goulburn Valley Region who have been engaged with the centre's activities prior to enrolling in a PhD. Tracking their engagement from the Poche Leadership Program, through our signature PhD program as Dungala Kaiela Fellows, to their employment as Postdoctoral Fellows, we will present on the value of bespoke pathways, tailored support and the impact of intensive cohort experiences.

Andrews, Shawana

Associate Professor Shawana Andrews is a Palawa Trawlwoolway woman and is Director of the Poche Centre for Indigenous Health and a Senior Research Fellow in the Department of Social Work at the University of Melbourne. Shawana has led university-wide Indigenous health teaching and learning initiatives with a focus on Indigenous doctoral advancement and health leadership. Shawana is a social work and public health researcher in areas of Aboriginal mothering, family violence and Aboriginal women's gendered cultural practice. Shawana has 20 years' experience working with the Victorian Aboriginal community throughout a clinical career in paediatric health and in academic roles across research, teaching and learning.

Ferguson, Karyn

Dr Karyn Ferguson belongs to the Yorta Yorta Nation with an enduring connection to her country. She has 20 years' experience working in Aboriginal health, across government, community controlled and academic settings. Karyn holds a master's degree in Health and Social Science and completed her PhD as a Dungala Kaiela Fellow at the Melbourne Poche Centre for Indigenous Health. She is currently undertaking a Postdoctoral Fellowship in the Faculty of Medicine, Dentistry and Health Sciences at The University of Melbourne. Her research focusses on Aboriginal maternal, infant and child health and the application of Aboriginal data management and governance to inform policy and practice. She is interested in the principles of data safety and ethics and how this rigor can strengthen Aboriginal community data sovereignty.

Mazel, Odette

Ms Odette Mazel is a non-Indigenous Senior Research Fellow at the Poche Centre for Indigenous Health and a PhD student at the Melbourne Law School. Her research focuses on the rights of Indigenous peoples and LGBTQIA+ people and the cultural, social and legal avenues through which to pursue those rights. Odette was the Senior Research Fellow and Senior Program Manager of the Leaders in Indigenous Medical Education (LIME) Network and prior to that worked as the Research Fellow and Manager of the Agreements, Treaties and Negotiated Settlements (ATNS) Project.

ABSTRACT

Revisioning health and healing through the Native Hawaiian and Indigenous Health (NHIH) Summer Health Academy

Antonio, Mapuana C. K.^{1,2}; Taitague-Laforga, Māhealani²; Siu, Naneaokeola²; Erari, Silvera²; Aweau, Ki'ilaweau ²; Mcfall, Pauline³; Granite, Amber K. E.²; Gillon, Ashlea⁴; Latore, Yasmeen⁵; Keaulana-Scott, Samantha²; Chung-Do, Jane J.²

¹Native Hawaiian and Indigenous Health, Office of Public Health Studies, University of Hawai'i at Mānoa

²Office of Public Health Studies, Thompson School of Social Work & Public Health, University of Hawai'i at Mānoa

³Human Nutrition, Food and Animal Sciences, University of Hawai'i at Mānoa

⁴Fulbright Scholar; Te Wānanga o Waipapa, University of Auckland; School of Nursing, Faculty of Medical & Health Sciences, University of Auckland

⁵Nancy Atmospera-Walch School of Nursing, University of Hawai'i at Mānoa

Native Hawaiians and Indigenous peoples demonstrate their resilience despite continued health inequities that stem from social-cultural determinants of health. In collaboration with university and community partners, the NHIH Summer Health Academy program at the University of Hawai'i at Mānoa was developed with an objective of increasing diversity, equity, and inclusion in higher education, specifically in public health and the health sciences at large. There are several goals of the NHIH Summer Health Academy: 1) foster relationships at multiple levels, specifically among students, faculty, and Indigenous communities at large, 2) address critical gaps in education and academia, 3) prepare students to work with and for Native and Indigenous communities, thereby addressing critical workforce shortages in health and healthcare, 4) draw on the university's commitment as an Indigenous-serving Institute, with a kuleana (responsibility, right, privilege) to serve Native Hawaiians, the Indigenous Peoples of Hawai'i, and 5) change the narrative of health and healing to better align with Native Hawaiian and Indigenous worldviews of health.

In Summer 2022, students from the NHIH Summer Health Academy engaged in curriculum that provided mentorship; the opportunity to engage in community-based research projects; experiential opportunities to learn about social determinants of health; and photovoice activities that fostered

(re)visioning of health and healing and critical reflections about positionality and the kuleana to serve as change agents in health.

In this presentation, we describe the NHIH Summer Health Academy and revision health and healing through critical reflections and photovoice methodologies. Photovoice is a qualitative process that allows participants to utilise photographs and engage in critical reflections and dialogues about their lived experiences in relation to the selected image. By utilising photovoice methodologies, NHIH Summer Health Academy participants (re)visioned health and healing, while exploring their kuleana as an agent of change to transform health and healthcare systems.

During the NHIH Summer Health Academy, participants were trained in Indigenous Photovoice. At the conclusion of the NHIH Summer Health Academy course, students, faculty, and staff participated in a photovoice activity and reflected on the question: "What does health and healing mean to you?" To invoke critical dialogues, participants were prompted with questions such as "What were you feeling when you took your photo?" and "What does this photo mean to you in relation to your kuleana to be an agent of change for Indigenous health and to transform Health and Health Care Systems?"

In this presentation, we describe the NHIH Summer Health Academy and share a compilation

of photos and a critical reflection of photos taken by NHIH Summer Health Academy participants. Common themes included holistic and relational health, the importance of 'ohana (family) and intergenerational relationships, and thriving 'Āina (land, that which feeds and nourishes) as thriving health.

Findings from this presentation will provide insights on the implementation of academic and health programs and the integration of Indigenous-centred learning to promote health and social equity. Ultimately, this presentation will help to reframe and (re)vision health to better align with Native Hawaiian and Indigenous frameworks of health, epistemologies, pedagogies, and values.

Antonio, Mapuana C. K.

Dr Mapuana C. K. Antonio is a Kānaka 'Ōiwi (Native Hawaiian) scholar dedicated to advancing the health and well-being of Native Hawaiians and Indigenous peoples. She is the specialisation head of the Native Hawaiian and Indigenous Health program at the Office of Public Health Studies, Thompson School of Social Work & Public Health, University of Hawai'i at Mānoa and co-leads the NHIH Summer Health Academy program. Her research takes a community-prioritised and holistic approach to health and resilience by addressing sociocultural determinants of health.

ABSTRACT

Amazonian futures through the values, knowledge and oral histories of the Apurinã people

Apurina, Francisco¹; Virtanen, Pirjo Kristiina²

¹University of Helsinki, Insituto de Pypkary

² University of Helsinki

The oral histories of Amazonian Indigenous peoples reproduce and regenerate social memory in relation to local beings, forming biocultural landscapes. In our presentation, we will refer to one particular oral history on the guardian spirits protecting the vitality of game animals. Through our ethnographic and collaborative work with the Apurinã in the southwestern Amazon, we show the immense potential of oral histories for future-orientations and combating biodiversity loss. The Apurinã oral histories of guardian spirits of specific places describe long-term interactions with diverse beings, which manifest themselves in the landscape—from the distant past to the immediate present, guiding the planning of the future. From this perspective, the Apurinã people establish a relationship of interdependence and alterity with the territories they occupy, whose effectiveness takes place through the socialities and diplomatic relations carried out by the past and present myty (shamans) and beings controlling or guarding different ecosystems, whether in the land, water, air or in the celestial layers. Their substantial elements are the kimapury (paths), which appear as spaces of knowledge, transmission, otherness, exchange, respect, reconnection, maintenance, balance, management, production, and reproduction.

Our results show the alarming situation of ecological relations in the Apurinã lands because of the excessive use and extraction of natural resources, caused by non-Indigenous people. Oral

histories of biocultural landscapes describe and point to radical changes in the recent times of biodiversity loss, resulting in serious climatic and environmental transformations. With this, the birds no longer fly over the forest with intensity, the fish no longer go up the rivers and streams for their reproduction, given that these water resources no longer fill in abundance, bigger game cannot be found, and the fruiting of the plants no longer occurs regularly. Cassava and other staples die for lack of rain, and the trees that provide material for building houses and handicrafts do not have the strength to grow. Everything has changed, nothing is as the elders describe.

The main cause for this lethal scenario is, in the first place, the illegal exploitation of natural resources that took place within Indigenous territories. Deforestation usually occurs due to the construction of pastures for cattle raising, timber removal and commercialisation, extractivism, hunting, and predatory fishing. Such factors have fundamentally contributed to the faster spread of fire, a fact that contributes significantly to the destruction of the forest.

Urgent actions for the conservation and recovery of lands based on management, communication, customs and Indigenous values are needed. Oral histories of the Apurinã are of immense value in halting and reversing the loss of biodiversity, as well as maintaining the balance and sustainability of natural resources and their territories.

Apurinã, Francisco

(PhD in Anthropology, University of Brasília) is postdoctoral researcher in Indigenous Studies at the University of Helsinki (project Conceptualising Biodiversity in Amazonia). His research interests include environmental impacts assessment in Indigenous territories, Indigenous knowledge, and oral histories. Besides his academic work, he has long working experience in Indigenous (state) organisations. He is also a founding member of Instituto Pupvkary. He is member of Apurinã people, and come from Kamikuã territory. His publications include monographs, chapters, and articles on Amazonian Indigenous researchers in academia, Apurinã sacred places, and environmental anthropology.

Virtanen, Pirjo Kristiina

(PhD in Latin American Studies) is Associate Professor of Indigenous Studies at the University of Helsinki. Her current research interests include long-term human–environment relationality in the Amazon, epistemological pluralism, and decolonisation of the Anthropocene. She has collaborated with the Apurinã and Manchineri in the Purus River Basin, Brazil, for two decades, as well as with Sámi researchers in her own home continent. She is White woman originally from forested Central Finland. Her publications include numerous monographs, edited books and articles on Amazonian biocultural landscapes, human–environment interactions, biocultural heritage, temporality, Indigenous politics and leadership, mobility, and youthhood.

ABSTRACT

Reimagining the disability system for Aotearoa

Bain, Emily Atireira¹ (Ngāti Raukawa ki te Tonga)

¹Kōhatu Centre for Hauora Māori—University of Otago

It is well established that there are significant inequities in Aotearoa New Zealand's Health and Disability system—especially for Māori. This is largely due to the cultural imposition of European approaches within our current biomedical and healthcare system. We are in a time of structural change, with centralisation of Aotearoa's health system and Whaikaha—Ministry of Disabled People being established this month. Despite these systemic changes, very little research has explored the experiences of whānau Māori who need to engage with the disability sector. What little information we do have tells us that there are a disproportionate number of Māori with disabilities compared with European groups. The proportion of Māori with lived experience of disability in 2013 was 23.9% compared with 15.6% for non-Māori. Less than 3% of disability services in Aotearoa are Kaupapa Māori (culturally responsive) run. Despite this high level of need, funding and resources for disability services do not reach the whānau who need them.

Māori whānau structures are inherently different to non-Māori, which is not taken into account when assessing funding for whaikaha Māori. The inequitable support whānau whaikaha Māori receive from disability services affects the overall well-being of not just whaikaha, but also the whānau who support them. This stems from

parents and siblings of whaikaha Māori more often preferring to become primary caregivers when compared to non-Māori.

My research aims to explore inequities in the current system by interviewing whānau whaikaha Māori, asking how we can better support them. This could help to more adeptly tailor our future approaches within the Māori disability sector. A disability system that is responsive to tikanga Māori would promote Indigenous kinship well-being in everyday life for these whānau whaikaha Māori. Changing the way disability funding is determined in Aotearoa would promote health and well-being within these whānau and lessen the inequities Māori experience.

This presentation will discuss why the disability system in Aotearoa favours whiteness and wealth and continuously fails to provide equitable access to whānau Māori. Māori have been at the bottom of the list for a long time in Aotearoa—but with the transformational change that is happening in the health system we have a unique opportunity to improve the experience of Māori within the disability sector of Aotearoa by making it more responsive and respectful of te ao Māori worldviews.

Bain, Emily Atireira

Ngāti Raukawa ki te Tonga, Ngāti Toa Rangatira. My field of interest is in hauora Māori and specifically how we can improve the experience of Māori in the health and disability system. I grew up in Te-Whānganui-a-Tara, and am completing my intercalated MbChB/PhD, at Te Whare Wānanga o Otāgo.

ABSTRACT

Planning Rongoā futures: Ngāti-Hine develops their Rongoā Māori Strategic Plan.

Baker, Mary-Anne¹; Wikaire, Erena²; Milne, Moe¹; Rutene-Smith, Jennifer¹; Harwood, Matire³; Wikaire, Margaret¹; Milne, Tukaha⁴; Thompson Rikki-Lee¹

¹Ngāti-Hine Health Trust

²Ivy League Ltd

³University of Auckland

⁴2ks Design Limited

Aim: This research project aimed to develop a Rongoā Māori strategic plan for Ngāti-Hine. Rongoā is the traditional Māori system of healing. It is notable that Rongoā has been increasing in popularity and there are calls for access to the full range of Rongoā modalities as the preferred option for Māori well-being. This will require comprehensive infrastructure and planning. Ngāti-Hine Health Trust, a Māori health provider in Te Taitokerau, is keen to take up this wero (challenge). The New Zealand health reforms will also look to Māori communities to design and define what Rongoā Māori will look like for them going forward. Ngāti-Hine is active in the Rongoā space, but there is currently no Ngāti-Hine-specific strategy that plans for Rongoā futures in a collective and comprehensive way. The strategic plan enacts Ngāti-Hine sovereignty over our traditional healing systems and self-determines our aspirations, and therefore requirements for funding and resourcing under Te Tiriti o Waitangi.

Methods: A Te Tū-o-Ngāti-Hine approach was taken that utilised Ngāti-Hine whānau hui to gather Ngāti-Hine whānau and stakeholder aspirations for the long-term future of Rongoā Māori. Whānau kōrero followed by whānau hui engaged in a PATH planning process to develop a Ngāti-Hine Rongoā Māori strategic plan and framework for implementation.

Findings: Enthusiastic support was apparent for our kaupapa from Ngāti-Hine whānau, wider hapū and networks. A PATH plan for Rongoā was developed including naming as Te Hā Ora o Ngāti-Hine Pukepukerau. Core components of the plan include: a twenty-year vision, four overarching

strategic goals for the next five years, scoping of available resources with requirements, and an action-plan for advancing the strategy forward. Ensuring Ngāti-Hine whānau involvement at every step ensured whānau whakaae (agreement). A willingness to help progress the plan forward signalled a positive outlook to achieve the plan.

Conclusion: This research initiated the thinking and planning towards Ngāti-Hine aspirations for Rongoā in the long-term. In sharing, it is hoped that implementation of Te Ha Ora o Ngāti-Hine Pukepukerau will make up a core transformative component of wider health system work towards eliminating inequities and realising hauora (health) and well-being across Ngāti-Hine and Te Taitokerau. This self-determined Puāwai approach to planning for flourishing hapū well-being through Rongoā Māori provides a clear example to the government, Te Whatu Ora and Te Aka Whai Ora, of how decision-making towards health investment and well-being can be located within Indigenous whānau, hapū and iwi.

Contribution to flourishing indigenous futures:

This research advances Ngāti-Hine aspirations for and rights to Māori systems of healing. **Pātai—Puāwai**—This Indigenous-led research transforms Ngāti-Hine Rongoā system aspirations into a strategic plan that can then be actioned. This will advance the collective movement of Ngāti-Hine health services towards Ngāti-Hine-specific well-being solutions. **Pae & Rautaki—Pae Ora**—This project moves away from Crown-defined healthcare, and towards Ngāti-Hine rangatiratanga over individual and collective hapū well-being.

Baker, Mary-Anne

Ngāti-Hine, Ngāpuhi, Te Rarawa, Tahuhuniorangi, Te Arawa, Tainui. A mum, grand and great-grandmother, Mary-Anne works presently on the ground for Ngāti-Hine Health Trust, walking comfortably in both worlds to enhance well-being. In tune with presentations manifesting Rongoā-Māori, Rongoā-Wairua, Mātauranga-Māori, Te-Reo-Māori and whakapapa connections, well-being is evidenced with Rongoā-Kēmehi. Her writing will always be to achieve academic excellence, having double doctorates in General Practice and Primary Healthcare conjoint Education Indigenous. Her scholarship proves Rongoā-Māori is a Native Science where wairua is the esoteric component. Her passionate focus has enabled her to ārahi (guide)—recent research for Rongoā-Ngāti-Hine.

ABSTRACT

Revitalising traditional Indigenous birthing practices: Responsive childbirth education design and delivery—Hapū Wānanga Waikato

Barrett, Nikki¹; Burrows, Lisette¹; Atatoa-Carr, Polly¹; Smith, Linda²

¹Univeristy of Waikato

² Te Whare Wānanga o Awanuiārangi

Global studies attest that early engagement with antenatal or childbirth education (CBE) classes positively enhance maternal and infant health outcomes. However, there has been little research on Indigenous peoples even though Indigenous peoples experience poorer maternal and infant health outcomes compared to their non-Indigenous counterparts. In Aotearoa, Māori (Indigenous peoples of Aotearoa) participation rates in childbirth education (CBE) classes are significantly lower than their non-Māori counterparts. Currently CBE classes in New Zealand are designed and delivered using a predominately Western medicalised approach that negates Māori birthing knowledge, expertise and values. However, sporadically around Aotearoa, Kaupapa Māori CBE classes are being delivered. This study explores the Hapū Wānanga (HW) CBE programme, a by Māori, for Māori pregnancy and parenting initiative. This research centres on factors that shape participation, engagement, and acceptability of the HW for māmā hapū (pregnant women), wider whānau (family), and non-Māori participants.

Using a mixed-methods interpretive approach this study provides a descriptive thematic analysis of both quantitative data, and qualitative comments from post-course surveys, guided by Kaupapa Māori principles. The analysis draws on te ao Māori (the Māori world view) using a strengths-based approach, moving beyond traditional research approaches that perpetuate recurring negative themes. The study involved a retrospective analysis of post evaluation data over a two-year

period from the Hapū Wānanga programme based in the Waikato District Health Board region of Aotearoa. 797 māmā hapū and 355 support people completed a paper-based post-course survey that explored the programme's quality, impact on levels of knowledge and understanding, and the overall experiences and views of participants. This strengths-based approach encompasses a wider set of factors that contribute to holistic individual and whānau health and well-being.

Findings from this study counter prevailing assumptions that Māori do not engage with health services and suggest that an Indigenous, strengths-based approach to childbirth education service design and delivery, have positive and transformation results for whānau. This study used the experiences and voices of HW participants to affirm positive aspects of the classes. Participation in a Kaupapa Māori antenatal wānanga attracts Māori māmā hapū, wider whānau, and non-Māori engagement and endorsement. Factors that were important to participants included, the embedded Kaupapa Māori design and delivery, responsive and empathetic facilitators, a thirst for, and appreciation of, new knowledge, life changing information, and benefits for all people, including but not limited to Māori and non-Māori participants, partners, grandparents, and other health professionals. To enhance the likelihood of Māori participation, funding agencies must support CBE programme designs that involve and prioritise Māori expectations, content and delivery.

Barrett, Nikki

Nikki Barrett (Ngāti Hauā me Ngāti Porou) is a Māori health researcher. Nikki is a current PhD candidate focused on Hapūtanga (pregnancy) and has a wealth of experience in the New Zealand health industry. Prior to commencing her PhD, Nikki was a Senior Project Manager at the Waikato District Health Board, and has experience designing, developing, and implementing initiatives to achieve health equity. Nikki was also awarded the 2022 Ngā Pae o Te Māramatanga Fulbright Graduate Award and will be heading to the United States in 2023 to continue her kaupapa.

ABSTRACT

Mahi ā wānanga: A mana wāhine-led collaboration to co-construct meaning

Bartlett, Lillian¹; Heke, Deborah¹

¹Taupua Waiora—Auckland University of Technology

Mahi ā Wānanga is premised upon some existing research methods that acknowledge collaboration, co-design, and co-construction of meaning. Mahi ā Roopū, is a collective Indigenous method of analysis, seeking to come to a consensus on findings through discussion to identify core concepts. Korikori Kōrero, is a novel mobile method that uses physical activity as a vehicle for conversation and shared experience. And finally, wānanga, a traditional means of meeting to discuss and disseminate knowledge but also an increasingly utilised contemporary research method.

In this presentation, we will outline how Mahi ā Wānanga provided a platform for subsequent discussions through purposeful acts of gathering thoughts, ways, and taonga in a mana wahine context. A space for wāhine to convene, collaborate, and co-construct meaning from their respective kaupapa. Initially, a way to disseminate and collaborate about a set of PhD findings, this wānanga evolved into a broader opportunity for wāhine from a range of fields to share their mahi in a mana wahine space.

This initial Mahi ā Wānanga engaged a group of wāhine with a range of skills and expertise to apply their thoughts and experiences to each other's research. The wānanga included diverse communications, ranging from conversations, sound, silence, movement, art, and engagement in nature. This wānanga process was about restoring the relevance of mātauranga wahine through pūrākau and pathways to atua wahine. Engaging in kōrero (conversations) and korikori (activity), to refine the relevance of our shared mahi, to the

communities they represent, and to co-construct outputs that reflect the whakaaro (ideas) of wāhine through wānanga. Realising the potential of wāhine ways of knowing, ways of doing, ways of being in an everchanging world allows us to challenge narratives that do not reflect our lived realities. Facilitating a space where we, as wāhine can delve into understandings of our wahinetanga and mātauranga wahine, to revitalise and reconnect to our cultural and natural systems.

nanga considered the five huahuatau developed from Deborah Heke's PhD (Atua Wahine—Mana Wahine, a whakapapa traced through the physical activity of Māori women). It facilitated a space where we, as wāhine, could further develop the relevance of those huahuatau to wāhine Māori. Ko au te taiao, ko te taiao ko au—asked wāhine to consider how we experience transactions with the environment, how we reflect or are reflected in the attributes of our tūpuna maunga, awa, moana. Ahuwhenua—initiated conversations of creative use of resources for the cultivation of success, and the inherent awareness of energy in many forms. Rakanga waewae—asked wāhine to consider the many roles we hold, the multiple worlds we straddle, and the ways we can move between spaces with agility. Ngā taonga tuku iho—opened the floor for discussions around the diverse ways that knowledge is transmitted, traditionally and through contemporary physical activities. Finally, Poipoia te kākano kia puawai—gave wāhine the opportunity to reflect on our experiences of flourishing—from seed to flower—and all the many stages in between.

Bartlett, Lillian

Has tribal affiliation to Ngāti Tūwharetoa, and Te Whānau-a-Apanui and was born and raised in Taupō. A Research Assistant in the School of Public Health and Interdisciplinary Studies at Auckland University of Technology. Lillian has experienced first-hand how sports can empower youth and change lives and communities—she and her husband, former Tall Black Everard Bartlett set up and run Horizons Basketball Trust in Hawke's Bay. She sits on multiple boards and committees implementing youth strategies within the Hawkes Bay community. A current master's candidate with Tech Futures Lab, Lillian has recently completed postgraduate study in Change Leadership, Sustainability, Entrepreneurship and Disruptive Technologies.

Heke, Deborah

Has tribal affiliation to Ngā Puhi and Te Arawa but was born and raised in West Auckland. A Research Fellow with Taupua Waiora—Centre for Māori Health Research and Lecturer in the School of Public Health and Interdisciplinary Studies at AUT. Deborah's PhD explored the identities of physically active Māori women and traced their connections to atua wāhine (feminine deities). Her work applies an empowering mana wahine lens to the narratives of contemporary Māori women, reasserting the significance of wāhine ways of being as being inextricably connected to atua. Deborah is the māmā of a beautiful kotiro, and a wife to her wife.

ABSTRACT

Indigenising youth development: Realising potential through crafted sport-based initiatives

Bartlett, Lillian¹

¹Taupua Waiora—Auckland University of Technology

Few development opportunities exist that cater to youth affected by the social inequities experienced in lower socio-economic communities. As part of realising our overall vision of connecting communities through youth-focused pathways of engagement and attainment, we sought to implement an affordable sports-based platform that provided rangatahi development pathways.

The Hawkes Bay community has a higher Māori population than the national average and more people in the more deprived sections. (Ministry of Health, 2017) We challenged ourselves to ensure ongoing youth engagement by removing or minimising the barriers of cost and affordability. Initially, we explored the concept of re-inventing value by finding ways to exchange value outside government intervention. We were inspired to give the word value another set of meanings. (Vujinovic, 2018) In the full knowledge that our whānau had skills and talents that were greater than or equal to the youth development services, we were providing.

The theory of a values exchange system provided a promising starting point. However, an initial implementation study showed whānau were eager to koha their time but did not necessarily have the tools or understanding of how to start. Including

whānau-centred feedback loops and co-creation of digitised bartering were then developed as a viable solution.

In my master's research, I am analysing the intersection of systems thinking and mātauranga-iwi, unpacking the undercurrents of dominant values exchange systems and the resulting systemic behaviours in youth and their whānau. We aim to produce fully rounded young adults with imbued mindfulness and resilience (of mana, identity, and connection to each other and the wider community). In any event, reshaping societies' cultural and social fabric requires a combined effort.

Our journey continues with building our organisational health and that of our community adjacent providers. Next, reconciliation with local and national governing bodies is non-negotiable to developing an interdependent environment. Meanwhile we gather to converse with our whānau. Working collaboratively to co-construct and provide long-term youth development opportunities that will, over time, lead to enhanced communities in Hawkes Bay.

Research is limited in this space and I would value your thoughts and contributions.

Bartlett, Lillian

Has tribal affiliation to Ngāti Tūwharetoa, and Te Whānau-a-Apanui and was born and raised in Taupō. A Research Assistant in the School of Public Health and Interdisciplinary Studies at AUT. Lillian has experienced first-hand how sports can empower youth and change lives and communities—she and her husband, former Tall Black Everard Bartlett set up and run Horizons Basketball Trust in Hawke's Bay. She sits on multiple boards and committees implementing youth strategies within the Hawkes Bay community. A current master's candidate with Tech Futures Lab, Lillian has recently completed postgraduate study in Change Leadership, Sustainability, Entrepreneurship and Disruptive Technologies.

ABSTRACT

Taiao and mauri ora: Māori understandings of the environment and its connection to well-being

Beverland, Marjorie¹

¹School of Social Work, College of Health, Massey University

This presentation draws on research undertaken for the study, *Kaitiakitanga: Māori experiences, expressions and understandings* (Beverland, 2022). Four main themes were identified: whānau, taiao, taonga tuku iho and tino rangatiratanga. The research was undertaken through a Kaupapa Māori methodology which carried an obligation to apply Māori ways of knowing and being across all areas of the study. In line with the conference themes of whānau and mauri, this kōrero draws upon one component from the larger study that concerned

taiao and mauri ora. Kaikōrero discussed how being on land, by their respective waterways, or being able to access their own cultural resource, brought them mauri ora such as balance, cultural connection, and wellness. I begin by outlining how Māori discuss and understand their relationship to taiao which includes our whakapapa relationships. The taiao and mauri ora findings will then be presented.

Beverland, Marjorie

Waikato Maniapoto, Ngāti Rereahu, Ngāti Raukawa ki Wharepūhanga, Ngāti Īniana. Nō Waikato Maniapoto, Ngāti Rereahu, Ngāti Raukawa ki Wharepūhanga, Ngāti Īniana. Marjorie has two children, Terēhia and Wiremu and lives in Palmerston North on Ngāti Rangitaane land. She is a Kaiako in the School of Social Work at Massey University. Marjorie also spent 10 years as a Kaiako delivering Kaupapa Māori social work education at Te Wānanga o Aotearoa and later, managed the social work teams in the Palmerston North and Wellington Regions. She spent time working in Corrections and the Royal New Zealand Air Force. Marjorie has a particular interest in Māori emotions, identity, reflective practice, kaitiakitanga and hauora.

A Ngāi Tahu ki Murihiku perspective of chemical contaminants

Blair, S.¹; Ataria, J.²; Whaanga, D.¹; Baker, V.³

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Chemicals and chemically enabled products form the foundation upon which our modern civilisation is built. Unsurprisingly though, growing use and the global omnipresence of anthropogenic chemicals is being accompanied by increasing examples of perverse and unintended impacts upon environmental and human health and well-being. While many of the long-term and cumulative risks and impacts of these chemicals are currently unknown, there is increasing attention on better understanding the fate and effects of such chemicals in ecosystems, aquatic and estuarine environments. The chemicals of emerging concern include pharmaceuticals, microplastics, household cleaning and personal care products entering the waste water treatment process, as well as agricultural and industrial contaminants in stormwater and non-point source runoff.

Te Ao Mārama Inc. (TAMI) represents three Ngāi Tahu ki Murihiku tangata whenua authorities (Awarua, Ōraka-Aparima and Waihōpai) that reside within the Southland region of New Zealand. Specifically, TAMI is responsible for assisting these tangata whenua authorities with resource management and local government matters. In 2017 TAMI entered into a collaboration with a multi-year government funded research programme that was focused on emerging organic contaminants and the effect of these contaminants in aquatic

and estuarine environments within the Waihōpai and Kōreti river catchments and the New River Estuary into which they flow. Central to this research collaboration has been a process for TAMI representatives to engage and advise on the research design, data collection and analysis, and to articulate cultural positions and perspectives on chemical use through a Ngāi Tahu ki Murihiku cultural lens. This presentation will describe the original design and approach for collaborative sense-making and the design of interventions to raise awareness, mitigate and reduce adverse and unintended impacts. Much of the work intended however, has been limited due to the impacts of Covid-19. In this presentation we focus on the opportunity to extend the sense-making of scientific data through a Ngāi Tahu ki Murihiku centred framework for understanding and enhancing environmental health. In this context the project has supported TAMI in a process of updating their Iwi Environmental Management Plan—Te Tangi a Tauira to extend cultural frameworks towards building a deeper and more comprehensive understanding of the impacts and more appropriate ways to anticipate and better manage chemicals of emerging concern. We also consider the relevance of such data for TAMI in relation to their broader functions and mandate in environmental resource management.

Blair, Stevie-Rae

Stevie-Rae is of Kāi Tahu, Kāti Māmoe me Waitaha descent. She is an Iwi Environmental Advisor at Te Ao Marama Inc. (TAMI), Southland where she reviews and processes resource consents, is involved in cultural monitoring of the environment and manages various research projects on behalf of TAMI.

Ataria, James

James is of Rongomaiwahine, Ngāti Kahungunu and Ngāti Paki descent. He is an Ecotoxicologist and Māori Business Development at the Cawthron Institute in Nelson. His research interests are in the application of ecotoxicological methodologies for the assessment of the biological effects and impacts of legacy and new emerging contaminants on culturally significant species and sites (especially freshwater) in New Zealand. James' various roles involve working to support sustainable Māori development and cultural and environmental aspirations.

ABSTRACT

Ngā ākina huringa āhuarangi: Identifying extreme weather impacts for iwi/hapū

Campbell, Emily¹; Warmenhoven, Tui²; Huang, Annie³; Reid, John³; Awatere, Shaun⁴

¹GNS Science

²He Oranga mō ngā Uri Whakatipu

³Ngāi Tahu Research Centre

⁴Manaaki Whenua Landcare Research

Like other Indigenous peoples, Māori maintain a critical concern for Papatūānuku/Mother Earth and recognise the fragility of our ecologies and the disruption that humans can impose. As our world comes to terms with the realities of climate change, and the extreme impacts that continue to be enacted on our environments and livelihoods, questions concerning how these impacts affect hapū/iwi/Māori and their cultural assets must be answered.

The degradation of Māori well-being can be attributed to forest clearance over a century ago. This has been exacerbated by human influences on our climate with the result being extreme weather events. These events often lead to cataclysmic impacts on the livelihoods and well-being of Māori. Māori have had to adapt to this rapid transformation of their environment with heightened erosion and flooding risks that continue to degrade the mauri (life force) of cultural resources (e.g., waterways, indigenous forests, and cultural keystone species), decrease the productivity of farmland, and cause ongoing damage to utilities (e.g., energy and roading infrastructure) along with housing. This environmental degradation is linked to the loss and decline of Mātauranga Māori (Indigenous knowledge) and the mauri (life force) of Papatūānuku/Mother Earth.

The Whakahura: Extreme Events and the Emergence of Climate Change research programme, led by Professor Dave Frame (Canterbury University), combines climate

science, meteorology, economics, and mātauranga Māori. It champions the overarching goal of: "Better investment decisions as the severity and frequency of extreme events deviates from historical experiences." The presenters of Ngā ākina huringa āhuarangi make up the Whakahura Vision Mātauranga research stream and our aim is to engage in kaupapa that will lead to positive mitigation and adaptation outcomes for hapū/iwi/Māori and support our climate modellers to deliver what is most important to our hapū/iwi partners.

We present the findings of two case studies based in Te Tairāwhiti and Te Waipounamu. The Te Tairāwhiti case study explores ways for hapū/iwi/Māori to improve their understanding of extreme weather impacts on forestry assets and cultural infrastructure, such as mahinga kai and wāhi tapu. The Te Waipounamu case study will explore options, like green infrastructure and cultural infrastructure, for improving the ability of hapū/iwi/Māori to manaaki (care for) people and mitigate climate extremes. Traditional bio-physical impacts will be assessed by integrating local community knowledge and aspirations with a coupling of ensemble weather and hydrological simulations across four river catchments in Te Waipounamu and the Waiapu catchment in Te Tairāwhiti. We also provide advice on the development of policies and protocols that are grounded in te Ao Māori to support co-governance and decision-making bodies (both Māori and non-Māori) with regards to Terrestrial, Freshwater and Marine Ecosystem management and protection.

Campbell, Emily

Emily Campbell (Ngāti Porou) is a Māori Relationships Advisor at Te Pū Ao/GNS Science in Te Whanganui-a-Tara. Her work explores the intersection of planning, design, and communications across the areas of disaster risk reduction and sustainable development. This draws particularly on close working relationships with iwi/hapū/Māori to develop culturally specific and human-nature-centred approaches to knowledge transfer, policy development and behavioural change.

Huang, Annie

Annie Huang (Taina) is a Research Assistant at the Ngāi Tahu Research Centre based at the University of Canterbury. Her research interests focus on climate change equity and the intersection with Indigenous peoples' rights. In her LLM, she is undertaking research on Indigenous sovereignty, and its impact on Māori and non-Māori, including the Asian communities of Aotearoa.

Warmenhoven, Tui

Tui (Ngāti Porou, Ngāti Uepohatu, Te Whānau ā Apanui) is a trained lawyer with an employment background in government, educational and tribal organisations. She has practised as a Solicitor and worked as a Policy Analyst, Researcher, Tutor, and Bicultural Advisor. Her field of interest or expertise is models for sustainability in land use and community development with particular interest in waterways, fisheries, environmental restoration, and Māori knowledge (customary and contemporary). From 1997-1999, Tui was appointed the Secretary of the Māori Purposes Fund Board where she worked briefly with the five Māori electorate Members of Parliament. She is presently on the national Māori advisory board to the CEO of the Department of Corrections, and is a trustee of Porou Ariki Trust, Ngāti Porou's Fisheries Board.

Awatere, Shaun

Shaun (Ngāti Porou, Ngāti Uepohatu) has been active supporting Māori manage collective assets in a more sustainable manner consistent with the Kaupapa Māori principles of kaitiakitanga, manaakitanga and whakatipu rawa. He is currently engaged in research and policy to help prepare iwi/hapū Māori for climate change mitigation and adaptation planning. Shaun and a team of Ngā Pae o Te Māramatanga researchers have recently summarised the latest research and guidance surrounding observed and projected climate change impacts on whānau/hapū/iwi and Māori business in Aotearoa-New Zealand. This research considers the implications of these changes for diverse interests and investments, and provides commentary about risk and uncertainty, knowledge gaps, and options for climate change mitigation and adaptation.

ABSTRACT

Whakamana te tangata—ka whai oranga te taiao: Empowering people—revitalising the environment

Harcourt, Nikki¹; Harmsworth, Garth¹; Awatere, Shaun¹; Taura, Yvonne¹; Taylor, Lara¹; Wilcox, Mahuru¹; Hyslop, Jade¹

¹Manaaki Whenua Landcare Research

When European settlers colonised Aotearoa New Zealand in the early 1800's, they brought with them an imperial mindset and values that were at odds with those of the Indigenous Māori. Māori relied solely on their ability to sustainably manage the resources within their area to survive. Māori were subsequently marginalised and displaced from their homelands, and their tribal land was cleared to create grounds for pastoral farming, horticulture, towns and infrastructure to benefit the colonisers. Driven by a Eurocentric capitalist ideology, their goal was to convert as much land as possible to economically productive landscapes.

Large scale transformation and modification of landscapes has occurred across most watersheds in Aotearoa-New Zealand in the past 200 years (mainly mid-1800s–mid-1900's). This has been mainly through large-scale removal of indigenous forest (now 23%), wetlands (now <10%), and other natural ecosystems to a landscape dominated by urban settlement, built infrastructure, pastoral agriculture, cropping, and exotic forestry.

The expansive shift to pastoralism and urban settlement, along with increased exotic flora and fauna, has been under a colonial settlement vision, and has led increasingly to detrimental cumulative impacts on ecological health, water quality and quantity, large scale deleterious coastal change, along with exacerbated erosion, sediment and nutrient problems in many freshwater catchments. For Indigenous Māori this has been out of balance and step with an Indigenous based vision for Aotearoa and has led to significant

impacts on Māori well-being. At the same time, there are many policy and legislative initiatives that support Māori interests and aspirations in Aotearoa. However, Māori should be able to utilise policy settings that are relevant to their own worldview, given that this is guaranteed under the Treaty of Waitangi. As a starting point, environmental resources are taonga (treasures), and that a tikanga-based framework needs to be implemented for appropriate management of natural resources. This could be created within the current policy settings, albeit with changes that elevate protection of and provision for cultural values alongside environmental values. This type of transformation in a partnership approach to resource management is critical to achieving sustainable outcomes. More than just achieving critical buy-in from a disenfranchised sector of the community, implementation of te ao Māori ways of thinking and doing will stimulate more caring attitudes towards the environment.

We outline the increasing governance role of Māori in freshwater/estuarine management in Aotearoa. Along with this decision-making role there has been a notable increase in the resurgence of mātauranga Māori (Māori knowledge) informed decision-making in freshwater/estuarine management. We discuss three catchment case studies (Kaipara, Waikato, Waiapu) to illustrate Indigenous research efforts that run next to Indigenous-led visioning and co-management of freshwater/estuarine catchments.

Harcourt, Nikki

Nikki Harcourt (Waikato-Maniapoto) is a Kaihautū at Manaaki Whenua-Landcare Research. She has a background in indigenous flora and fauna product development and specialises in non-timber planting strategies for Māori land. Her research integrates Western science, commercialisation, and Kaupapa Māori principles to increase biodiversity while delivering sustainable cultural, economic, and social gains.

Taura, Yvonne

Yvonne Taura (Ngāiterangi, Ngāti Ranginui, Ngāti Hauā, Ngāti Uenuku, Ngāti Tūwharetoa) is a kairangahau Māori (researcher) in the Manaaki Taiao rōpū (Māori research team), based in the Hamilton office. In 2016, she completed a two-year part-placement secondment in partnership with Waikato-Tainui. Her main project was to support the development of mātauranga Māori understanding by Waikato-Tainui tribal members for application in the management of key ecosystems such as freshwater. In 2018, Yvonne was privileged to work alongside senior kairangahau Māori to undertake Storying Kaitiakianga Kaupapa Māori land and water food story, which fostered fresh thinking about economic productivity and environmental well-being.

Taylor, Lara

Lara (Ngāti Tahu, Ngāti Whaoa, Ngāti Kahungunu, Ngāti Pahauwera) is currently co-leading a Sustainable Seas National Science Challenge on Kaitiakitanga and Ecosystem Based Management, and in the Resilience National Science Challenge regarding the resource management reforms, and enabling Māori, hapū, whānau resilience. Lara is also co-researching and developing eco-papakāinga with her whānau along the Waikato awa. More generally, Lara's mahi concerns working with Māori, for Māori to deliver professional and influential research that is significant for whānau and Māori organisations as well as wider communities and organisations including government agencies and private industries. In particular, supporting Māori aspirations for our land, taonga or "resources", and our future.

Wilcox, Mahuru

Mahuru Wilcox (Ngāti Awa, Ngāti Ranginui) is passionate about supporting iwi and hapū to engage in research that supports well-being of communities and their taiao. Her background is in freshwater and wetland ecology (MSc), and she now works within a Māori research team at Manaaki Whenua Landcare Research looking at restoring health of land and waterways grounded in mātauranga a iwi and hapū.

ABSTRACT

Manawataki: Fatu Fatu for ACCESS (Māori and Pacific hearts in unison for Achieving Cardiovascular Care for Equity Studies)

Brewer, Karen¹; Harwood, Matire¹; Tauetia Su'a, Tua¹; Hanchard, Sandra¹; Tane, Taria¹; Vaka, Sione²; Ameratunga, Shanthi^{1,3}; Newport, Rochelle¹; Selak, Vanessa¹; Dicker, Bridget^{2,4}; Winter-Smith, Julie¹; Paynter, Janine¹; Grey, Corina¹

¹The University of Auckland

²Auckland University of Technology

³Counties Manukau Health

⁴Hato Hone Aotearoa/St John New Zealand

Healthy hearts are essential for flourishing indigenous futures. Manawataki: Fatu Fatu for ACCESS (Māori and Pacific hearts in unison for Achieving Cardiovascular Care for Equity Studies) is a programme of research in Aotearoa funded by the Heart Foundation and Healthier Lives National Science Challenge. Aiming to achieve equity in cardiovascular disease, the programme integrates qualitative and quantitative studies to investigate access-related gaps in treatment for Māori and Pacific peoples along the healthcare-continuum. This presentation focuses on the qualitative study within the research programme.

Employing Kaupapa Māori and Pacific research methodologies, this project involves approximately 70 in-depth interviews with Māori and Pacific patients/whānau, understanding their experiences with heart check-ups, heart attacks and/or heart failure. Interviews explored experiences accessing care and aspirations for the future health system.

Preliminary analysis revealed five themes, each illustrated with a participant quote:

1. **Context**—"The barriers that come with life". Everyone comes with their own story. It is important for healthcare providers to recognise the patient and whānau context.
2. **Dignity**—"My heart controls my life". Healthcare should uphold the mana and dignity

of the patient and whānau. At times people have to choose between seeking or accepting care and maintaining their dignity. They will often choose dignity.

3. **Condition**—"Knowledge is key". People want to understand their condition and its management. To achieve this, there needs to be good, reciprocal, communication in a language and style that is accessible and relevant.
4. **People**—"There's nobody like me there". Culturally safe service provision is essential. Māori and Pacific staff and Kaupapa Māori/Pacific services make an important contribution but all health workers can practise cultural safety.
5. **Journey**—"I know the system is set up to treat; but it doesn't prevent and it doesn't educate, and it doesn't empower". While the health system tends to focus on outputs and outcomes, participants felt that the healthcare journey—from getting in to staying in—was just as important to them.

The next step in this research will be to host whānau hui to seek their input as we further develop the analysis. After these hui we will host focus groups and interviews with health service providers and managers to understand organisational barriers and influences. These will include presenting the findings of the patient

interviews and seeking providers' reflection on these. Finally, we will undertake a comparative analysis of the combined patient and provider data. Focusing on Pae Ora/Living Well, the outcome of Manawataki: Fatu Fatu will be a Quality-Improvement-Equity roadmap which uses

Indigenous knowledge to systematically reduce identified barriers to cardiovascular care, leading to healthy and meaningful Indigenous lives. This is an example of how Indigenous-led research can be used transformatively to accelerate the achievement of flourishing Indigenous futures.

Brewer, Karen

Dr Karen Brewer (Whakatōhea/Ngāiterangi) is a Senior Research Fellow in the Manawataki: Fatu Fatu research programme at the University of Auckland. She is a speech-language therapist and Kaupapa Māori researcher, specialising in qualitative research with adults with communication disorders caused by stroke. Karen lives in Kirikiriroa/Hamilton with her husband and two small boys.

ABSTRACT

He Kokonga Hātepe: A framework for challenging colonising inherencies in algorithmic systems

Brown, Paul¹; Wilson, Daniel²; West, Kiri²; Basabas, Kiya³; Lucas, Dani³; Escott, Kirita⁴; Taia, Ivy¹; Kusabs, Natalie¹; Keegan, Te Taka¹

¹University of Waikato

²University of Auckland

³Nicholson Consulting

⁴Victoria University of Wellington

In the last two decades, there has been an explosion of the use of data and algorithms that influence the decisions of individuals, business, and governments across the world. The shift from human decision-making process to automated decision-making via the use of data and algorithms has on the surface, clear advantages, such as the elimination of human biases, and can make complex processes and systems more consistent and efficient. However, there is evidence to suggest that algorithms in decision-making processes can perpetuate systemic biases and have caused additional harm to marginalised individuals and communities. Examples of this include widely used facial recognition software designed in the United States that frequently misidentifies African American women relative to other groups, and algorithms made to predict the risk of reoffending unfairly computing higher scores for Māori in Aotearoa as well as for minorities in both North America and the United Kingdom. As algorithms have been shown to perpetuate systemic and racial biases towards marginalised individuals and communities, there is a need to ensure that algorithms used or developed in Aotearoa New

Zealand are transparent, explainable, and equitable towards Māori.

Expanding from the pioneering work of those involved in the Indigenous data sovereignty movement, we outline a framework to decolonise an existing algorithm to advance Māori interests. This involves identifying and highlighting potential or actual biases that can result in negative outcomes towards Māori individuals or communities. Though an algorithm is just a computational function that takes in inputs (such as data) and generates outputs, it sits within a process where humans make decisions about what inputs are used, and where humans interpret the outputs generated. We define this process as an algorithmic system and use it as the basis of the framework by deconstructing the system into several important components (kokonga) and use Māori principles and guidelines to formulate a set of questions at each kokonga. We outline these questions and demonstrate how the framework can be applied in practice through an example of deconstructing an existing algorithm.

Brown, Paul

Paul Brown (Tainui, Ngāti Hikairo) is a research fellow at the Department of Mathematics, University of Waikato. His research interests include computational Bayesian methods, statistical modelling, and issues around algorithmic bias.

ABSTRACT

Towards a decolonial voice in Kiribati: The use of Indigenous film as a research methodology to advance gender equality

Burnett, Roi¹

¹The University of Auckland

Unprecedented times of pandemic and subsequent international border closures present significant challenges to Pacific researchers in the diaspora, where Indigenous knowledge often rests within people, not in textbooks or academic articles, and where face-to-face interactions are vital for informing reciprocal and meaningful researcher-participant relations. As part of a Masters research project looking into Indigenous perspectives of gender in the Republic of Kiribati, an atoll nation in the Central Pacific, this paper explores the use of Indigenous film, combined with virtual maroro (an I-Kiribati qualitative research method akin to talanoa) as methods to conduct Pacific research in a time that keeps us separated from the people and places we call home.

The use of film in this paper also emerges from recent research that explores the potential of Pacific film as a site of decolonial resistance to reductive framings of the region, and to express Indigenous identities and social practices. In the context of Kiribati, Indigenous perspectives have historically been marginalised within nation building and policymaking, particularly so for women. Through missionisation and eventual colonisation, imported conceptions of gender and

gender roles have led to a devaluing of Indigenous subjectivities and gender relations rooted within values of relationality and collectivity. Yet, increasingly in the Pacific, Indigenous perspectives are being sought after to inform policy and development projects aimed at addressing contemporary issues, including gender inequality.

Independent film-making unit, Nei Tabera ni Kai (NTNK), is a household name in Kiribati and has produced over 400 films covering an array of issues affecting the lives of I-Kiribati. Established by local I-Kiribati filmmaker Linda Uan and her late husband John Anderson, NTNK represents a unique I-Kiribati voice on contemporary development issues. In particular, the content of a film series titled Te Ribana, meaning to nurture, explores themes related to gender-based violence, a prevalent issue in Kiribati. Through a thematic analysis of three NTNK films this paper argues film can be used as a research tool—that bridges space and time—to advance gender equality, by capturing diverse expressions of Indigenous relationships and subjectivities, that in turn provide Indigenous resolutions to contemporary gender issues in Kiribati.

Burnett, Roi

Roi has ancestral ties to the islands of Beru and Onotoa in Kiribati on her mother's side and England and Scotland on her Father's. Her research focuses on development and gender issues in the Pacific region. After completing a BA (Hons) in Geography and Politics at the University of Otago, Roi spent two years volunteering with local women's NGOs in Tarawa, Kiribati. Following her time volunteering she completed a Masters of Pacific Studies at the University of Auckland, looking at narratives of gender equality, culture and colonisation in Kiribati. Roi is now currently involved as a graduate field researcher on a project exploring Pacific climate (im)mobilities based at the University of Auckland.

ABSTRACT

Maternity experiences of wāhine Māori with midwife lead maternity carers

Burne-Vaughn, Korina¹

¹Wintec Te Pūkenga

The purpose of this research was to explore the maternity experiences of wāhine Māori to understand the optimal conditions needed to provide women-centred relationships with midwife lead maternity carers (LMC). The research focused on the pregnancies, birth, and motherhood experiences of wāhine Māori and their relationships with midwife LMCs. This research sought to address the impact of colonisation on Māori knowledge and wāhine Māori experiences and voices that have been silenced in maternity care. Exploring the voices of wāhine Māori and their whānau offers key pathways to developing mana enhancing maternity services for equitable health outcomes.

A Kaupapa Māori approach incorporating mana wahine principles of whakapapa, whānau, tupuna, mātauranga Māori, pūrākau, atua wāhine Māori, tino rangatiratanga and mana motuhake was used for the research. These approaches locate the central importance of a Māori worldview when conducting research alongside Māori.

Ten wāhine Māori mothers participated in semi-structured interviews during COVID-19 of 2020. For this project: five first-time mothers and five mothers who had previously given birth to one or more babies. A thematic analysis approach was used to explore wāhine pūrākau (stories) revealing themes of whakamana wāhine (empowerment), tino rangatiratanga (self-determination), mana motuhake (autonomy) and whakawhanaungatanga (connections).

Across the pūrākau Māori wāhine shared their stories of resilience and determination, their trust in their whānau and whakapapa, and spoke of how mātauranga Māori (knowledge) was critical to their care. LMC midwives who aligned their care to these values and practices were valued as they facilitated support and encouragement for wāhine and their whānau to be self-determining (tino rangatiratanga) and autonomous (mana motuhake). This presentation describes key features of culturally informed midwifery care for wāhine Māori and relocates mātauranga Māori to a position of relevance and transformation.

Burne-Vaughn, Korina

Korina (Ngāti Hako, Ngāti Mahanga) has been a midwife for over 27 years. She is interested in improving health equity and positive outcomes for wāhine Māori, incorporating mātauranga Māori and traditional Māori birth practices. Her health expertise is drawn from 31 years in the health sector, firstly as a practice nurse and then as a rural midwife lead maternity carer and Iwi Māori Health Boards. Korina's post-grad studies started in 2012 as she recognised the ongoing inequity and challenges for wāhine Māori and their whānau in maternity services. She completed her master's degree in midwifery through Otago Polytechnic in 2022. Her thesis topic is an exploration of the maternity experiences of Wāhine Māori in their encounters with midwife lead maternity carers.

ABSTRACT

Living long and well: Getting older, and dying in place

Carey, Melissa¹; Mason, Kat¹; Gott, Merryn¹; Moeke-Maxwell, Tess¹

¹University of Auckland, School of Nursing, Te Arai Palliative and End of Life Research

This presentation discusses findings from a scoping review of the literature that explored the intersection of Indigenous knowledge and public health approaches to community health care for older people and their families. The literature search was conducted in ProQuest, Embase Community, and Google Scholar in 2020 and 2021, and a final search was conducted in April 2022. The review was conducted using Covidence and Endnote to review articles. A sentiment rating was applied to each full-text article, with a rating of positive, neutral, or negative allocated to each article by two reviewers. Full-text articles were rated according to relevance to topic/review aim, Indigenous perspectives and compassionate community approach, applicability to the setting, ageing well and end-of-life care, and transferability to the research context of Māori health in Aotearoa, New Zealand. Twenty-two articles were included in the final reflexive thematic analysis, conducted in NVivo by two reviewers.

Compassionate community approaches to ageing and end-of-life care based upon a public health approach intertwined with the compassionate cities model are increasing in popularity. The review found that very few articles explored the intersection between First Nations approaches to community care and the Compassionate Communities approach. Key themes identified

as recommendations for future inclusive public health approaches included recognition and reconciliation, cultural safety, intergenerational connectedness, care of the carer, self-care, and spirituality. The review found minimal discussion about how compassionate community approaches are implemented in a way that includes Indigenous knowledge of ageing and end-of-life care. There is a need for best practice guidelines and processes that call for routine evaluation of compassionate community initiatives inclusion of Indigenous peoples and their knowledges. There are many unrealised benefits to be gained by including Indigenous knowledge in guiding future public health programs. There remains a need for more research to understand pathways to well-being for older Māori people based upon existing community strengths to ensure flourishing Indigenous futures. Indigenous people continue to experience health care inequity as they age and at the end-of-life. There is a greater need to understand the contribution Indigenous wellness philosophies make to the Compassionate Communities approach. This includes Indigenous knowledge being valued as a guide for improving care delivery for older people to achieve living longer well and ageing and dying in place.

Carey, Melissa

Melissa (Ngāti Raukawa, Ngāti Huri) is a registered nurse and with extensive clinical and academic experience. Her research areas include Indigenous knowledge and well-being, cultural recovery and healing, cultural safety, cultural needs at end of life and healthy ageing for Māori. In 2020 Melissa commenced a Māori Career Development Fellowship funded by the Health Research Council New Zealand at the University of Auckland within the School of Nursing. The focus of this research is to develop and pilot a community framework to support ageing and end-of-life care for older Māori people in South Auckland.

ABSTRACT

Kua takoto te mānuka: Cultural identity as a resilience factor to reduce Māori youth offending

Cliffe-Tautari, Tania¹

¹University of Auckland

Youth offending is a complex and multi-faceted societal issue. Māori like other Indigenous peoples worldwide compared to other ethnic groups in the justice system are disproportionately represented. Indigenous academic scholarship and critique are thus greatly needed to expand current national and international Indigenous literature in the field. Specific to the Aotearoa New Zealand context, there is a dearth of Kaupapa Māori-specific research about rangatahi Māori or Māori youths (14-16 years) classified as serious youth offenders. Over-represented in the New Zealand youth justice system, rangatahi Māori account for 61% of all charges in court, and 70% of all youth justice residence admissions. Drawing on recent PhD findings, this presentation provides a snapshot of the overall findings of this transdisciplinary study which encompasses a mātauranga Māori lens across justice, social services, and education. The presentation briefly outlines how the original PhD study involved an investigation into three lines of inquiry to answer how cultural identity can act as a resilience factor to reduce Māori youth offending. With 29 participants who are key informants, rangatahi, whānau (family members) and iwi (tribal) practitioners the inquiry focused on: 1) Governmental responsiveness to the disproportionate Māori youth offending rates; 2) An exploration into cultural identity trajectories, educational experiences, and cultural resilience

factors in rangatahi Māori classified as serious youth offenders; and 3) an inquiry into an iwi led remand service that enhances iwi identities of taitamariki/rangatahi (youths) remanded into the custody of the state. Foregrounding Te Matataki methodology and Kaupapa Māori, this PhD study is grounded in the traditional Māori ritual of encounter to theorise research with Māori (including Māori youths who offend). Briefly, this presentation canvases the four original contributions to the field to influence youth offending praxis, identity, and resilience discourse and research methodologies. Te Matataki methodology an original mātauranga Māori methodology informs first-time research encounters with Māori. Overall, the findings dismiss the worn-out narrative that Māori in the criminal justice system are disconnected from their cultural identity. Instead, cultural pride and resistance as an Indigenous notion of resilience enabled these youths to buffer racism, racial profiling, systemic bias, and negative schooling experiences. This PhD challenges policymakers and practitioners to consider how the liminal spaces of influence, cultural identities, resilience, and educational engagement can shift negative trajectories to positive, mana-enhancing pathways for rangatahi Māori classified as serious youth offenders.

Cliffe-Tautari, Tania

Ko Te Arawa me Kai Tahu ngā iwi. Tania is a lecturer in Te Puna Wānanga at the University of Auckland. She has worked predominantly in education (te reo Māori, special education, residential including youth justice and care and protection). Tania's current research interests include marginalisation and systemic injustice; youth offending theory, policy, and praxis; the analysis of social policy; the construction, articulation, and perceptions of Māori identities; strengths-based discourse for Māori, qualitative decolonising research methodologies; trauma in whānau affected by state intervention; power in research relationships; Māori learners subject to exclusion from the education system.

ABSTRACT

Whānau-led determination to access te reo Māori in state-funded education in New Zealand

Coulter, Sarah-Kay¹

¹Ngāti Porou, Waikato-Tainui

²Waipapa Taumata Rau | The University of Auckland

This presentation provides a personal story that demonstrates how one whānau found a way for their children to have access to te reo Māori in state-funded education, despite the local school not providing an immersion pathway. In a reflective and narrative format you will hear personal experiences of being Indigenous within a system designed by colonial logics. The story reveals the deep misunderstandings and systemic frustrations of an education sector with broken language pathways and highlights the importance of te reo Māori as an enduring part of identity, past, present and future. The talk demonstrates that by activating whānau-led determination, entangled within intergenerational obligation, the barriers to access were removed. It shows that as whānau engaged with the powers of the

executive arm of government (Ministers) and with clarity of purpose and intent, both those governing the system, and whānau developed a new precedent for the children of New Zealand which allows for movement between a dual-medium pathway (English-medium and Māori Medium) if a child is faced with existing geographical, and staffing limitations in accessing te reo Māori. The significance of this paper is to illustrate a contemporary story of systemic transformation born out of whānau determined need. It is a story that empowers and invites Indigenous scholars, academics and advocates to identify that systems can change with distinctly Indigenous futures at the forefront, but there is responsibility to find ways to navigate existing systems in ways ensure we give rise to mokopuna potential.

Coulter, Sarah-Kay

Sarah-Kay Coulter affiliates to the Ngāti Porou and Waikato-Tainui tribes in New Zealand. A passionate teacher, learner and community activist she is currently pursuing a PhD focused on the legal systems that govern action in education: both tikanga Māori and colonial law systems. She is a māmā of two young girls and is heavily involved in promoting whānau-led transformation acting as an advocate for her hapū and local community. She has been awarded numerous scholarships, awards, grants and prizes for education initiatives, the most recent as a Prime Ministers Scholar as one of the first whānau-led groups through the program going to Asia to explore sustainable development for housing initiatives. She is a registered teacher and holds numerous voluntary positions, has published and has contributed considerably to New Zealand education.

ABSTRACT

Indigenous knowledge in evaluation, opportunities for transformative change

Cram, Aneta¹

¹Te Herenga Waka—Victoria University of Wellington

Evaluation is understood as the process of exploring the merit, worth and value of an initiative, programme or policy that may be social, corporate or governmental, and which has a relevant focus or goals (Scriven, 1996). It is through the process of evaluation that funding may be determined, decisions made, and any programme elements that support programme delivery, identified (Mertens et al., 2009). Often the direction that an evaluation takes is defined by the evaluation funder. When an evaluation is undertaken on an Indigenous community programme, tensions can arise when funder priorities are not in line with that of the community.

Indigenous peoples have developed and are developing written evaluation frameworks that uplift and celebrate Indigenous thought in dominant spaces of evaluation (Chilisa, 2019). The written frameworks not only detail how to approach evaluation with an Indigenous community in a way that is tika, but often clearly state what the priorities are of the Indigenous community that the framework was developed by, and how evaluation needs to align with those priorities. In line with the Ngā Pae ō te Māramatanga knowledge and strategy dimension “Rautaki Whakaaweawe”, Indigenous evaluation frameworks are a means of enhancing transformative change for Indigenous peoples and communities.

As Indigenous peoples, we have the right to determine what works for us and our communities, setting the scope and parameters on what success looks like, how that can be measured, and where the knowledge collected is used and stored.

This presentation will draw on learnings from research conducted by the presenter for her ongoing doctoral studies. The focus of her studies is on exploring Indigenous evaluation frameworks by looking at what Indigenous evaluation frameworks currently exist in Aotearoa, Australia, the Pacific, and Turtle Island; highlighting processes for development, engagement strategies, and how effective frameworks are in practice. Differences in approach and how context informs the characteristics of each framework is explored.

Touching on progress made for her doctoral thesis, the presenter will talk through characteristics of Māori and Indigenous evaluation frameworks, including: how frameworks have been developed, who were involved, what tikanga, priorities, and metaphors are included, as well as who the intended audience is. The presentation will note the difference between Indigenous evaluation frameworks and more traditional Western models and will go into detail on why Indigenous evaluation frameworks are important to furthering Indigenous sovereignty; the sovereignty of hapū, iwi, clans, tribes and other Indigenous communities.

Cram, Aneta

Ngāti Kahungunu, Ngāti Pahauwera. Ko Takitimu te waka, ko Mohaka te awa, ko Ngāti Kahungunu te iwi, ko Ngāti Pahauwera te hapū, ko Te Huki te marae, ko Tawhirirangi te maunga, ko Aneta Katarina Raiha Cram tōku ingoa. I am a doctoral student at Victoria University of Wellington in Pōneke and have been working in the field of evaluation for the past eight years. My research interest areas are looking at how having Māori and Indigenous knowledge systems in research and evaluation practices support the well-being of Indigenous peoples.

ABSTRACT

Critical factors for operationalising Indigenous frameworks in non-Indigenous organisations: Some early indications

Cribb, Miriama¹

¹Massey University

Research involving Indigenous peoples in the US has not yielded significant benefits to participating communities. In notable instances, research has also caused harm. In the Havasupai case, unconsented genetic research on migration patterns was carried out on a tribe in the country's Southwest, leading to cultural harms that were experienced distinct from other ethics violations. Such inattention to the cultural contexts of research has in part led to decreasing participation in studies that might otherwise support Indigenous thriving. Moreover, there are no national standards addressing cultural concerns Indigenous peoples have expressed about research in their communities or with their human and non-human relations. The US Common Rule, a legal standard for ethics oversight of federally funded research, is based on the Belmont Principles (respect, beneficence, justice). Based as the principles are on protecting individual participants, the Common Rule does not respond adequately to Indigenous concerns about the cultural implications of such issues as community participation and the determination of collective benefits and risks. In response, Tribal governments in the US have exercised their sovereignty to protect their communities and to foster beneficial science by adopting legislation and policies that govern research on their territories and with their citizens. The Collaboratory for Indigenous Data Governance has been analysing 20+ such governance documents through the lens of Indigenous self-determination. The analysis uses grounded

theory methodology and draws on the emerging field of legal epidemiology (also known as "policy surveillance"). These inductive approaches have yielded 13 analytical categories, a sampling of which includes: jurisdiction; engagement and participation; ownership and control (of samples and data); authorship and acknowledgement; commercial applications and financial benefit; and intellectual property. This presentation focuses on the category, "values, culture, tradition, knowledge, religion/spirituality". The category captures broadly the cultural elements, issues, and concerns that appear throughout the documents. With documents varying in length, specificity, and intended audience, there is a corresponding variety in the cultural features emerging from the review. The features range from requirements for cultural sensitivity training and extra precautions for protecting sacred knowledge to involvement of culture "experts" on review boards and incorporation of cultural principles into the research governance document (and process). This presentation will use findings from the analysis to consider several questions relevant to the conduct of beneficial research in Indigenous communities, including: Have the cultural features identified helped strengthen Indigenous data governance in the US research context (if so, how)? What governance gaps might these cultural features help bridge? What factors support or discourage integration of cultural features in the governance of research?

Cribb, Miriama

Born and bred in Whanganui with whakapapa ties to Ngāti Pikiao, Ngāti Porou, Ngāti Tama and Te Āti Haunui ā Pāpārangi, Miriama is completing a PhD in Management at Massey University, while also working part time at Te Atawhai o Te Ao Research Institute. Her research interests are in Māori management, organisational studies and social/governance structures that advance hapū and iwi aspirations. Drawing on her working background as a former business/research manager and governance roles at iwi and hapū level, her PhD looks at implementing Indigenous frameworks in non-Indigenous organisations using Te Awa Tupua (the Whanganui River) as a case study.

ABSTRACT

Reimagining Two Laws in Australia's just transition: The future of Indigenous autonomous outstations in Gulf country, Northern Territory

De Santolo, Jason¹; Hoosan, Gadrian²

¹University of Technology Sydney (UTS)

²Original Power

In the late 1970s Borroloola township Elders and community leaders co-produced a landmark documentary film *Two Laws* (1981), with filmmakers Alessandro Cavadini and Carolyn Strachan. *Two Laws* asserted the strength of Aboriginal law in a way that has resonated with a new generation of land and water protectors, continuing to shape and reshape present day unification strategies for shielding South West Gulf country in the Northern Territory (NT) from the onslaught of extractivism. This presentation reflects upon the importance of *Two Laws* as both artefact of resistance and a liberational framework that has informed and united cultural leadership for the local peoples living in and around Borroloola—Garrwa, Yanyuwa, Mara, Gudanji. The presenters engage and speak to a *Two Laws* video archive as artefacts of a land based movement, reimagining the outstation homeland movement as futuring proposition that highlights the utmost importance of decision making on Country (traditional homelands). Ongoing conversations concerning Indigenous sovereignty and legal pluralism are of critical concern in NT now, where in the past few years communities have been facing unprecedented levels of contamination, mining exploration and expansion of fracking. Aboriginal land rights title is the only title that allows for traditional owners to say no to mining, in effect these land trusts hold a pivotal role in any just transition towards

renewable systems and sustainable living in the NT. A reflection on the notion of *Two Laws* comes at an important juncture for Indigenous rights recognition in Australia, where national political movements are resourcing and engaging with advisory based models of self-determination and treaty consultation processes off Country. These models are in jeopardy of aligning with neoliberal Covid economic development plans, policy and economic conditions that are fuelling destructive fracking practices in the region and favour ongoing extractivism in the NT as a whole. How can we ensure rights recognition includes land based justice for Indigenous peoples as the world just transitions to renewables? Gadrian Hoosan will present on the importance of cultural leadership and how instilling land based values into "Original Power" projects is creating strong self-determining community solar solutions in Borroloola. Jason De Santolo will discuss the influence of *Two Laws* on conceptualisations of legal pluralism in Australia and reflect on the importance of video as a storywork platform for transforming perceptions of Indigenous jurisdiction and autonomy. How can a *Two Laws* framework inform a future where Indigenous autonomous outstations can thrive and transform contaminated environments?

De Santolo, Jason

Dr Jason De Santolo (Garrwa and Barunggam) is creative producer and Director of Indigenous Research at UTS School of Business and an Associate with the Institute for Sustainable Futures. Jason has worked in education for over two decades, combining legal training and creative methodologies to further Indigenous rights and environmental justice. He previously worked in the School of Design and was Director of Indigenous Excellence in UTS Faculty of Design, Architecture, Building. Jason co-edited *Decolonizing Research: Indigenous Storywork as Methodology* (2019) and his latest documentary *Warburdar Bununu/ Water Shield* explored water contamination in his homelands, Borroloola, Northern Territory.

Hoosan, Gadrian

Gadrian Hoosan is a Garrwa and Yanyuwa man born and raised in Borrooloola and Gulf country homelands of the Northern Territory (NT). He is widely respected as a cultural leader who powerfully advocates for the rights of his people around issues of environmental and cultural heritage protection, gas fracking and mining, water/land rights and Aboriginal representation and community governance. Gadrian leads local youth engagement, employment skills development for Original Power on the Ngardara Sun Project in Borrooloola's solar microgrid project and drives community research that shares knowledge about models that deliver transformative social and economic opportunities to NT Aboriginal communities.

Integrating mātauranga Māori into community resilience frameworks for the built environment

Dunlop, Ezra¹

¹The University of Waikato

The effects of climate change and the history of unsustainable development globally will see an accelerated shift in New Zealand's environmental profile. The projected changes include a rising sea level, increased natural disasters, and severe climate & weather pattern changes. This shift in environmental processes not only poses a risk to low-lying coastal communities across New Zealand, but also hundreds of marae and pā nationwide. Although local and international policies are being utilised to prevent this shift, like the United Nations' 17 sustainable development goals, the current measures being used will only act to delay the inevitable environmental changes. This means the development of inclusive and representative community resilience frameworks is far more important than ever before. Aligning with the UN's goals, this study will focus on 'Goal 11' of the sustainable development goal within New Zealand, which aims to create cities that are inclusive, safe, resilient, and sustainable.

Efforts to achieve this goal has seen the government and organisations alike to grow capabilities amongst communities to improve community resilience, especially regarding disaster management for the built environment. Although extensive research has been conducted to ensure comprehensive frameworks are created to meet the needs of the community and reduce the related risks of their vulnerabilities, the perspective these frameworks are derived from fail to address the vulnerabilities as defined by marginalised communities like the Indigenous Māori people. The effects of colonisation and socio-economic deprivation on Māori has meant

community response frameworks derived for them fail to reflect their values and specific needs when responding to natural disasters, which also includes the mitigation, preparation, and recovery phases of the disaster management cycle.

The nature of Māori culture and values presents an opportunity to reimagine the scope of community resilience and the frameworks that they derive from. The history of Māori has seen resilient practices weaved into the very fabric of their culture, which knowledge has survived through the oral transmission of song, proverbs, art, and stories. This means the practise of community resilience amongst ancient Māori was not consigned to singular events, but rather, was refined to a manner of living or lifestyle. Deriving this information from a people so aligned and immersed in nature is the knowledge required to improve the frameworks to better respond to natural disasters, while expanding the literature of what community resilience is.

To do this a comprehensive analysis of traditional Māori resilience will be conducted by evaluating a variety of song, proverbs, and stories that relate to the resilient nature of Māori. This information will be compared to modern Māori perceptions of community resilience using a derived earthquake scenario for the local iwi Ngāti Toa, located in the city of Porirua within the Wellington region. This information will enable the expansion of what community resilience is defined as and improve disaster response frameworks to be more inclusive, safe, sustainable, and resilient.

Dunlop, Ezra

Ezra Dunlop is a Masters student at the University of Waikato. In his undergraduate degree he majored in Civil Engineering and has continued to expand on his fourth year Capstone project titled 'Engineering with Indigenous Communities.' Ezra is of Māori decent. He whakapapas to three iwi: Ngāti Toa, Te Aupōuri, and Ngāti Koata. The revitalisation of his culture into a modern world is a major influence on the direction of his studies, specifically the development of community resilience frameworks for the built environment. The final goal of his research is the revival of traditional Māori engineering and construction techniques.

ABSTRACT

Building Indigenous researcher capability and capacity through international partnerships

Dupuis, Steve¹; Freeman, Renalda²; Munson, Michael³; Sievert, Regina⁴

¹Salish Kootenai College, Indigenous Math and Science Institute

²Salish Kootenai College, Indigenous Research Institute

³Salish Kootenai College, Native American Studies Department

⁴National Science Foundation

Engaging Indigenous research capacities to address community priorities acknowledges functional relationships that exist between Indigenous peoples and their Traditional Knowledges. When these capacities are applied, their transformative power within and for Indigenous communities is exemplified. Building Indigenous research capacity is a growing priority for Indigenous communities globally, furthering their means for focusing on important issues determined by Indigenous people, advancing culturally appropriate responses, and strengthening Indigenous communities while dismantling systemic colonisation and affirming Indigenous sovereignty.

In the United States in recent years, Indigenous research vital to Indigenous people has been increasingly coming out of the Tribal Colleges and Universities (TCUs). Chartered by their Tribal Nation(s) and grounded in their community(s)'s culture and traditions, TCUs are integral to the health and progress of their communities. The history of the TCUs is relatively short with many founded less than 20 years ago, and enrolments range from fewer than one hundred to several thousand students. Although many TCUs are making significant gains in growing their research capacity, their nascence and size can present challenges to this endeavour. Through Indigenous research and methodologies, especially the building and maintenance of relationships, TCUs are utilising multiple strategies to further their research capacity. One successful approach for developing research capacity has been

realised in TCUs' engagement in international research partnerships. Recognising the value of relationships and reciprocity, TCUs are furthering their research capacity through these cross-cultural partnerships, that leverage the knowledge and resources of all partners for their mutual benefit. Federal funding has been helpful in supporting the initiation of these partnerships. Through the LSAMP-NICE project, funded by the National Science Foundation for example, international collaborations have been established engaging Indigenous researchers from TCUs with researchers at universities in Brazil, Costa Rica, Panama, France, Saudi Arabia, and South Africa. Cross border research partnerships are also occurring between First Nations of Canada and American Indian communities, who often have shared histories and heritages. Each international partnership is customised specifically for the partners involved and all provide opportunities for student research experiences, thereby nurturing budding Indigenous scholars with an eye to the future of Indigenous research and its potential transformative effects in strengthening Indigenous communities.

In this session we share our experiences and hope to engage participants in interactive conversations about diverse models of such partnerships, discussing their attributes, reciprocal benefits, modes of development, funding mechanisms, strategies for sustaining partnerships long term, influences on Indigenous research capacity, and transformative effects on Indigenous communities.

Dupuis, Steve

Dupuis, Steve, Salish Kootenai College (SKC), Pablo, Montana. Steve was born and raised in Polson, MT and is an enrolled member of the Salish and Kootenai tribes. He started his career at SKC in 1996, as a program manager for the All Nations Louis Stokes Alliance for Minority Participation program. Steve earned his BS degree from Western Montana College, his MS degree from South Dakota School of Mines and Technology, and his doctorate in Management—Information Systems and Technology from the University of Phoenix. He is currently the principal investigator on three National Science Foundation awards.

ABSTRACT

Kui, Kui, Whiti Whitiara: Learnings from the Whitiara Campaign—a digital campaign which brings to life the Toiara framework for holistic well-being

Dymus-Kurei, Janell¹; Griffeon, Danielle²; Dymus, Tara¹; Mareroa, Jason¹; Forrest-Pain; Alexa²; Mesui, Felicia¹; Brosnan, Paora¹

¹Hāpai te Hauora—Māori Public Health

²Te Hā Oranga o Ngāti Whātua

The Whitiara campaign was curated in response to the impacts of COVID-19 which saw society move to a highly digitised environment. Whitiara was a call to centralise mental health and well-being, utilising the Toiara model to connect through mahi (doing), connect through kōrero (talking), and connect through aroā (awareness).

In engaging with Whitiara, Hāpai sees mental health awareness week as an opportunity to re-calibrate conversations around holistic well-being, and given the recent outbreak of Covid-19 in Aotearoa, we sought to consider how holistic well-being can be engaged with by any individual and/or whānau.

In order to return to Indigenous knowing, Hāpai have utilised the Toiara model, in refocusing and revitalising the basics of holistic well-being. The Whitiara campaign focused on five priority communities, and enabled both digital and non-digital engagement solutions, in order to meet the lived realities of whānau while also acknowledging

the digital divide.

The Whitiara campaign has included a virtual concert, social media messaging, podcasting and digital wānanga. All aspects of the Whitiara campaign rely on the traditional knowledge sharing methods, and prioritise mātauranga Māori mediums of engagement, albeit in modern format.

The intended outcome of the Whitiara Campaign was to recentralise our ability to converse and engage with well-being holistically and fundamentally, relying on instinctive knowing and looking at how we can interactive with holistic well-being in its most raw form, individually and collectively, independent of requiring clinical or other expertise to engage with mental health and wellness.

This presentation will share the key learnings, challenges and insights from the 2020 and 2021 campaigns.

Dymus, Tara

Tara has tribal affiliations to Te Whakatōhea, Ngāi Tūhoe, Ngāti Kurī and Te Aitanga-a-Māhaki. She is currently the General Manager—Māori Public Health Leadership at Hāpai te Hauora, Aotearoa's largest Māori Public Health organisation. She has expertise in whānau and community research, and has interests across

Dymus-Kurei, Janell

Janell is of Te Whakatōhea, Ngāi Tūhoe, Ngāti Kurī and Te Aitanga-a-Māhaki descent, raised within her tribal Whakatōhea boundaries in the town of Ōpōtiki—Bay of Plenty—New Zealand. She is currently working within Te Puna Whakamāunu—Hāpai te Hauora's Research and Development Unit, which specialises in Indigenous-led public health research. Her areas of research interest include public health (alcohol, tobacco, other drugs, nutrition, physical activity), Indigenous education systems, health inequities, international public health, Indigenous health, governance and leadership.

ABSTRACT

Te rito o te harakeke: Decolonising child protection policy in Aotearoa New Zealand

Fitzmaurice, Luke¹

¹Te Herenga Waka, Victoria University of Wellington

Tamariki Māori are over-represented in the Aotearoa New Zealand child protection system, a long-standing problem which has its roots in the impacts of colonisation. The issue has come to a head in recent years, with a report from the Waitangi Tribunal in 2021, “He Pāharakeke, He Rito Whakakīkīngā Whāruarua”, finding that the government had breached the principles of Te Tiriti o Waitangi/The Treaty of Waitangi in relation to child protection. Drawing on my recently-completed PhD research, this presentation will focus on this topic, with a particular focus on child protection policy.

Between 1988 and 2021 there were at least 13 major reviews of the child protection system, with six of those coming within the last three years alone. I analyse those reviews with a view to identifying what has changed, what must still change, and how systems designed to support tamariki and whānau Māori can escape this cycle of almost-continuous review. There is a sharp distinction between the findings of the six most recent reviews, with three of them concluding that the necessary changes are best achieved within the current system, and the other three recommending a far more substantial overhaul, as part of a shift towards a “by Māori, for Māori” system grounded in rangatiratanga.

I argue that if the child protection system is to ever meet the needs of Māori it is the latter

of these options which must prevail. Systems designed to support tamariki and whānau Māori must be grounded in tikanga Māori. Crucially, they must address not only the needs of those individual tamariki and whānau, but also the wider restoration of tikanga in Aotearoa New Zealand generally. A decolonisation framework helps to highlight the wider changes that are necessary to improve outcomes for Māori generally, while also highlighting what must change within the child protection system itself.

I outline six tikanga Māori principles which I believe can be central to a decolonised child protection system—mana, rangatiratanga, wānanga, whakapapa, whanaungatanga and whānau. I analyse the ways in which those principles could shift child protection policy and provide examples of what reform might look like. In this sense my presentation addresses the theme of Pae Ora, in seeking to improve outcomes for tamariki and whānau Māori, while also addressing Pae Ahurei, by proposing a uniquely Indigenous framework which could give effect to broader aspirations regarding Māori self-determination. I believe that finding a way to uphold both of those short-term and longer-term goals is what will ultimately make the biggest difference for Māori. The longer-term changes required are fundamental, and the child protection system can perhaps be a place to start.

Fitzmaurice, Luke

Luke (Te Aupōuri/Pākehā) is a Lecturer in Law at Te Herenga Waka, Victoria University of Wellington. His research interests lie primarily in child protection, family law, children’s rights and Te Tiriti o Waitangi. His doctoral research focused on decolonising the statutory child protection system in Aotearoa New Zealand. He recently became a dad for the first time and is very tired.

ABSTRACT

Rangatahi reflections on culturally compatible green burials

Frewen, Kathleen Ripeka Anne^{1,2,3}

¹Te Whakatōhea, Ngāti Patumoana

²Te Wānanga Aronui o Tāmaki Makau Rau—Auckland University of Technology

³Poipoiā te kākano kia puāwai

Internationally, natural burial initiatives challenge us to consider environmentally responsible practices. It is also timely to challenge Indigenous, albeit post-colonial practices, that are environmentally harmful. Prior to European contact, Māori disposed of the dead in ways that were environmentally sustainable (Best, 1905; Chapman & Rock, 1888; Mair, 1923). Mindful of tribal diversity, post-colonial tangihanga (customary funerals) incorporate distinctively Māori and European, customary beliefs and practices. They invariably retain the essence of tūturu (authentic) Māori beliefs that reinforce tribal identity and social cohesion (Ngata, 2005; Nikora et al., 2012; Nikora et al., 2010). Unfortunately, tangihanga have also adopted unsustainable European burial customs such as chemical embalming, lacquered wood/metal coffins, ground water and soil pollution (Chipelli, 2006; Stowe et al., 2001). These pose environmental risks.

Tangihanga signify a shift in funerary practices that is unquestionably attributable to colonisation (Fanon, 1961; Said, 1993; Sorrenson, 1956). Reconnecting the past to the present will contribute to a better future for everyone. Exploring rangatahi Māori attitudes to culturally compatible green burials is critical to the discourse as they are our future.

This cross tribal research involves rangatahi aged between 17 and 24 years from both urban and rural communities. Qualitative research interviews were conducted under a Kaupapa Māori mantle. The findings to date indicate an overwhelmingly positive response to developing urupā tautaiāo (natural burials). The rural cohort have asked for a hui a hapū to be held to discuss this kaupapa to turn the concept of urupā tautaiāo into a reality. A

hui is planned for early 2023 at Rautahi marae.

Without exception rangatahi have been critical of the way that Papatūānuku is being abused. Surprisingly all of the rangatahi interviewed had knowledge of past burial practices, including interments in caves, swamps and suspended in trees. The research capture the strong sense of responsibility rangatahi involved in the study have to environmental sustainability.

This is unsurprising in the context of global youth environmentalism. The youth-led climate change protest in 2019 resulted in the climate strikes, where students responded globally by joining protest during school hours. A demonstration of young people's personal engagement with climate change through adept organisation skills, political analysis, and innovative utilisation of technologies (Mersinoglu, 2020; Ritchie, 2021). Niall (2020) acknowledges that youth climate activists' engagement in Aotearoa has made a significant contribution to public discourse. Notably feedback on local government climate action frameworks (Ritchie, 2021). Furthermore, young Aotearoa activists, many of whom a Māori, have successfully campaigned United Nations meetings influencing cross-party legislation and thereby committing the nation to reducing its carbon emissions (Coatham, 2019; Ritchie, 2021). It is evident that young people globally are engaged and concerned with the 'world that they will inherit'.

The revitalisation of pre-colonisation death practices is a decolonising activity that holistically supports the well-being of the people and the land. Paradoxically, it embraces the conference theme—flourishing indigenous futures.

Frewen, Kathleen Ripeka Anne

Kathleen grew up within an intergenerational household in Kawerau, where her whānau remained involved in the local marae, Rautahi and wider community. Raised in a marae-based community exposed her to cultural experiences where tangihanga and death was embraced. As a mokopuna, Kathleen was privileged to be able to serve, learn and embrace tikanga and mātauranga Māori at the feet of her koeke (elders). Kathleen has worked with youth in a multitude of roles. She continued this trajectory at university serving on Titahi Ki Tua Committee. Kathleen is currently a named student researcher on board, Te Urupā tautaiāo Marsden Project.

ABSTRACT

Applying Indigenous-led research to evaluate pandemic responses during Covid-19

Fredericks, Bronwyn¹

¹University of Queensland

Since the outbreak of Covid-19, Indigenous populations across the globe have been at heightened risk due to a range of factors inclusive of the impact of colonisation, disparities in health outcomes between Indigenous and non-Indigenous populations, and social determinants of health that have rendered Indigenous peoples immunocompromised. Health threats are not new to Aboriginal and Torres Strait Islander populations. A 2009 outbreak of H1N1 influenza impacted 2.5% of Australia's population, yet 16% of hospitalisations and 9.7% of Intensive Care Unit admittances were Indigenous; similar disparities have emerged during Covid-19. While fatalities amongst Indigenous populations in Canada, USA, Brazil, and other countries have been disproportionately high, outcomes for Aboriginal and Torres Strait Islander peoples in Australia remain comparably low. Learning lessons from the 2009 influenza outbreak and being acutely aware of the health risks impacting Aboriginal and Torres Strait Islander people, Indigenous communities and leaders in Australia were fast to mobilise and respond to growing threat of Covid-19. Epidemiologists predicted the current pandemic and are now warning of further outbreaks, making epidemic and pandemic preparedness an ongoing global priority.

With aim of gaining a better understanding of the risk and protective measures employed during Covid-19, an Indigenous-led study was conducted at the University of Queensland in 2021. The research was funded through the National Health and Medical Research Council (NHMRC) Centre of Research Excellence's Australian Partnership

for Preparedness Research on Infectious Disease Emergencies (APPRISE) via a donation from the Paul Ramsay Foundation. This paper is based on the findings from this research and highlights both the effective policy responses as well as some of the challenges faced during the pandemic. The research involved three workshops with Indigenous and non-Indigenous stakeholders who work in the Indigenous health sector, in urban metropolitan Brisbane, Queensland. Stakeholders represented state, federal, and community-based organisations and offered diverse insights on a range of factors.

Applying a participatory systems dynamics methodology, the researcher team facilitated discussions with stakeholders to produce a visual map that documented components of the urban health landscape and the impact of policy responses to the pandemic. Reflecting on the research, I consider the importance of participatory and holistic approaches to research with Indigenous populations, as well as the benefits and challenges of applying Western methodologies when working within an Indigenous-focus context. Our research demonstrates that Indigenous communities and stakeholders are most knowledgeable and best placed to prepare and respond to the health challenges their communities face. Rigorous evidence-based research and evaluations however are needed to justify and lobby for greater transparent partnerships between governments and organisations, as well as secure long-term resourcing, financing, and capacity building.

Fredericks, Bronwyn

Bronwyn Fredericks PhD is an Aboriginal woman from SE Queensland, Australia, Professor, and the Pro-Vice-Chancellor (Indigenous Engagement) at the University of Queensland. She has over 30 years' experience working with Aboriginal and Torres Strait Islander communities, Indigenous organisations, NGOs, universities, and government agencies. Her research, based in education and health and grounded within the political reality of Indigenous peoples' daily lives, exemplifies her commitment to systemic and structural change and improving Indigenous education and health outcomes.

ABSTRACT

How can universities support Indigenous research, advancement, and promotion within the academy?

Fredericks, Bronwyn¹

¹University of Queensland, [Pro-Vice Chancellor (Indigenous Engagement)]

Universities—particularly sandstone universities—remain dominated by euro-centric systems of governance and worldviews that amplify whiteness and obstruct Indigenous-led research and promotion to senior leadership and decision-making roles. The lack of Indigenous representation in senior positions, as well as the burden of working within white structures that do not always accommodate Indigenous cultural protocols and worldviews, often contributes to a body of knowledge that fails to speak to Indigenous peoples or produce the evidence-based research needed to respond to the challenges that continue to inform disparate outcomes between Indigenous and non-Indigenous populations.

In this paper, I discuss the findings of seminal research conducted at the University of Queensland (UQ) (2021) which critically analysed statistical trends and determinants that contribute to staff's and students' experiences within Australian universities. I consider how structural racism can hinder career pathways and impact retention and completion rates. At times, this makes the university an unsafe and racist place in which Indigenous peoples commonly feel unwelcomed, as if anomalies in their own Country.

Drawing on examples including University Australia's Indigenous Strategy 2022-2025, and UQ's Aboriginal and Torres Strait Islander Designs Framework and Research and Innovation Strategy, I discuss some of the ways that universities are laying the policy framework to promote institutional and structural reform. To make meaningful change, however, structural racism must be confronted head-on so that Indigenous peoples and perspectives are adequately and respectfully represented with the university.

Structures, systems, and the non-Indigenous personae within them must reflexively interrogate their complacency or complicity in maintaining the policies that constrain Indigenous staff and researchers. This means creating leadership roles and pathways for Aboriginal and Torres Strait Islander staff and students; implementing policies that monitor and enforce checks and balances; and in some cases, having non-Indigenous staff move aside to relinquish power and open opportunities for qualified Indigenous staff.

Considering a case-study at UQ where the institution ceded intellectual property rights pertaining to traditional bush foods—so that it remained under the control of its traditional owners—I discuss how universities can better support and work in partnership with Indigenous communities for mutual benefit. Indigenous staff, support units, and research centres are already taking initiatives that often outpace the slow-moving gears of the university corporate structure. We are working tirelessly to create change from within. Despite our commitments to advance Indigenous outcomes within the University, however, our resources, financing, reporting obligations, and the opportunities available to Aboriginal and Torres Strait Islander people remain significantly constrained.

In this paper, I argue that Indigenous peoples must have greater input and representation when developing and implementing the policies and strategies that govern universities and the research and knowledge produced within them. This includes having input to the curriculum taught; the teachers who educate; the leaders who govern; and the design and infrastructure of the campuses that forever will stand on Indigenous sovereign land.

Fredericks, Bronwyn

Bronwyn Fredericks PhD is an Aboriginal woman from SE Queensland, Australia, Professor, and the Pro-Vice-Chancellor (Indigenous Engagement) at the University of Queensland. She has over 30 years' experience working with Aboriginal and Torres Strait Islander communities, Indigenous organisations, NGOs, universities, and government agencies. Her research, based in education and health and grounded within the political reality of Indigenous peoples' daily lives, exemplifies her commitment to systemic and structural change and improving Indigenous education and health outcomes.

ABSTRACT

The place of culture in Indigenous research governance: Insights from the US experience

Garba, Ibrahim¹; Carroll, Stephanie Russo¹; Plevel, Rebecca²; Garrison, Nanibaa³

¹University of Arizona, USA

²University of South Carolina, USA

³University of California, Los Angeles, USA

Research involving Indigenous peoples in the US has not yielded significant benefits to participating communities. In notable instances, research has also caused harm. In the Havasupai case, unconsented genetic research on migration patterns was carried out on a tribe in the country's Southwest, leading to cultural harms that were experienced distinct from other ethics violations. Such inattention to the cultural contexts of research has in part led to decreasing participation in studies that might otherwise support Indigenous thriving.

Moreover, there are no national standards addressing cultural concerns Indigenous peoples have expressed about research in their communities or with their human and non-human relations. The US Common Rule, a legal standard for ethics oversight of federally funded research, is based on the Belmont Principles (respect, beneficence, justice). Based as the principles are on protecting individual participants, the Common Rule does not respond adequately to Indigenous concerns about the cultural implications of such issues as community participation and the determination of collective benefits and risks.

In response, Tribal governments in the US have exercised their sovereignty to protect their communities and to foster beneficial science by adopting legislation and policies that govern research on their territories and with their citizens. The Collaboratory for Indigenous Data Governance has been analysing 20+ such governance documents through the lens of Indigenous self-determination. The analysis uses grounded theory methodology and draws on the emerging

field of legal epidemiology (also known as "policy surveillance"). These inductive approaches have yielded 13 analytical categories, a sampling of which includes: jurisdiction; engagement and participation; ownership and control (of samples and data); authorship and acknowledgement; commercial applications and financial benefit; and intellectual property.

This presentation focuses on the category, "values, culture, tradition, knowledge, religion/spirituality". The category captures broadly the cultural elements, issues, and concerns that appear throughout the documents. With documents varying in length, specificity, and intended audience, there is a corresponding variety in the cultural features emerging from the review. The features range from requirements for cultural sensitivity training and extra precautions for protecting sacred knowledge to involvement of culture "experts" on review boards and incorporation of cultural principles into the research governance document (and process).

This presentation will use findings from the analysis to consider several questions relevant to the conduct of beneficial research in Indigenous communities, including: Have the cultural features identified helped strengthen Indigenous data governance in the US research context (if so, how)? What governance gaps might these cultural features help bridge? What factors support or discourage integration of cultural features in the governance of research?

Garba, Ibrahim

Ibrahim Garba, SJD, MA, (Karai-Karai) is Assistant Research Professor with the Mel and Enid Zuckerman College of Public Health and Senior Researcher with the Native Nations Institute, both at the University of Arizona, Tucson, USA. He has graduate training in philosophy and international human rights law. His research interests focus on ethics and policy considerations in global health research governance, especially with Indigenous peoples and communities in sub-Saharan Africa.

Mana tinana, mana mōmona: What about health(ism)?

Gillon, Ashlea¹

¹Te Wānanga o Waipapa · School of Psychology · School of Nursing · Waipapa Taumata Rau · University of Auckland

Te whenua ūkaipō, te moana ūkaipō, te tinana ūkaipō, te mōmonatanga ūkaipō.

The land, the ocean, the body, the fatness—the source of sustenance.

Fat Indigenous wāhine and our bodies are subject to multiple forms of discrimination and intersection oppressions. The ways in which fat Māori wāhine are re-presented as (un)deserving, (un)well, (dis)eased, and (un)(re)liable perpetuate how (in)access is enabled for some groups and not others. Biopower and biopolitics maintain these systems of oppression by (re)inscribing bodies with expectations that are racialised, sexist, body sized, and healthist. Healthism operates intricately re-position health as a moral, personal responsibility to ensure the production of “healthy”, able (individual) bodies. By structuring bodies and health in this way, the state is absolved of responsibility in relation to ensuring “health” is accessible. This also positions unhealthfulness as an individual moral failing that allows rights to be denied, which is then compounded by racism, sexism, and fatism.

These systems can perpetuate whose bodies are (simultaneously) (over)/(under)surveilled, policed, (hyper)medicalised and assigned status and category as (un)well and (un)(re)liable, and ultimately, who has greater privilege and access. This can be seen within healthcare spaces in access to (safe) appointments, diagnostics, treatments, options, and ultimately receiving health(care) options and privilege. Often Māori understandings of bodies and fatness that reflect whakapapa and culture are excluded from

health contexts and discourses. Understanding fatness, health, and bodies from a Kaupapa Māori perspective creates space to include these aspects of who we are as Māori and what fatness, body size, and shape mean for us without being limited or restricted by sizeism, healthism, or deficit discourses. This also reinforces the notion that regardless of perceived (ill)health and the westernised moralisation of health status, our rights should still be met and honoured, and Mātauranga Māori offers insight into this and the ways in which we have previously understood mana, rangatiratanga, and agency and sovereignty.

Pūrākau of Hinenuitepō, Papatūānuku, and Hinemoana have been utilised to inform and guide this research kaupapa. In their kōrero, as well as in our te reo Māori, are complexities of experiences, relationships, and illustrations of agency, sovereignty, and mana. These ancestral pūrākau offer insight into the ways in which we can and have previously conceptualised mana (tinana), rangatiratanga, and these notions of agency, access, and sovereignty. Despite the various ways in which our mana (tinana, motuhake, mōmona) have been oppressed and (re)classified, our Indigenous knowledge, our Mātauranga Māori offers alternatives. While the English discourse we have available to us is limited (and concepts are not ours), notions of sovereignty are not new phenomena for Indigenous peoples, however, this presentation highlights the importance of accessibility, rights, body sovereignty, and further, mana tinana.

Gillon, Ashlea

He uri au nō Ngāti Awa, Ngāpuhi, me Ngāiterangi. Kia ora, I'm Ash. I'm a Kaupapa Māori transdisciplinary research fellow at Waipapa Taumata Rau, University of Auckland, and doing a PhD in Te Wānanga o Waipapa and the School of Psychology exploring body sovereignty for fat Indigenous wāhine. Currently I am a Fulbright Scholar in Native Hawaiian and Indigenous Health at the University of Hawai'i at Mānoa. My areas of interest are Indigenous health, fat studies, identity, racism, privilege, equity, Indigenous theories, methodologies, and pedagogies.

ABSTRACT

Mātauranga Māori and kai in schools

Glasse, Rachael¹; Tipene-Leach, David¹, Makirere Haerewa, Raun¹

¹Eastern Institute of Technology

Mātauranga Māori has been recognised as a key component for Māori students to achieve success in schools. The impact however, of mātauranga Māori on food security or nutritional well-being in school children has not been explored. It is reasonable to suggest that mātauranga Māori may contribute to greater food security and nutritional well-being for children and furthermore, lead to wider learning and further success for tamariki. The implementation of the Ka Ora, Ka Ako school lunch programme in schools provides a platform to investigate this. The aim of this study was to understand how a select number of schools in the Hawkes Bay region are incorporating mātauranga Māori into their school environment, with a particular focus on kai.

This study was a part of a wider case study project and reports the thematic analysis of five semi-structured interviews with primary school Principals in the Hawkes Bay region. The schools were low decile (1-2) and were all part of the Ka Ora, Ka Ako programme. Schools were selected for participation using purposive sampling due to the low number of schools in Hawkes Bay known by the research team to be incorporating mātauranga Māori into their school environment.

Three main themes around the role of mātauranga Māori were identified; teaching and learning

around kai and the whenua, teacher support and sustainability, and Ka Ora, Ka Ako as a barrier. Applying mātauranga Māori to kai in schools was at the forefront of schools food related initiatives and visions for the future. Teaching and learning about kai and the whenua was bound in mātauranga Māori. Teacher support appeared to be essential for the incorporation of mātauranga Māori and kai in schools, and sustainability of such initiatives was an important consideration for Principals. Ka Ora, Ka Ako appears not to fit within a te ao Māori worldview. Principals felt it lacked essential elements for the incorporation of mātauranga Māori and is a barrier to implementation for schools teaching and learning about kai from a mātauranga Māori perspective.

The teaching and learning of mātauranga Māori and kai in schools can ensure tamariki are learning in an educational environment, working alongside fit for purpose curriculums to encourage a movement from food security to food sovereignty focused around te ao Māori. To achieve this in an integrated fashion, existing initiatives in schools need to be bound in mātauranga Māori. This will preserve traditional Māori knowledge, customs traditions and values around kai and contribute to healthy and meaningful lives for our tamariki and rangatahi as they progress to adulthood.

Glasse, Rachael

Rachael (Te Āti Haunui-a-Pāpārangī) is a Postdoctoral Research Fellow with 10 years of research experience in health and medical research, with a strong focus on qualitative research methods. Rachael's research interests are, health and well-being in regional areas.

ABSTRACT

Tensions in language in the process of building an Indigenous psychology: Psychological practices and Indigenous wisdom.

Gonçalves, Leandro¹; Guimarães, Danilo¹

¹University of São Paulo

The present study aims to contribute to the reflection about theories and psychological systems in the process of building an Indigenous psychology at the university in Brazil. We will focus on the communicative tensions between the Indigenous and the academic notions, in the interethnic and intercultural dialogues that occurs in the university extension service Indigenous Support Network (ISN). We seek to understand how psychological experience is transformed when these tensions occur. This process is described as joint sensitisation of the body-spirit or the name-spirit, approaching to English translation of the Mbya Guarani notion of *nhe'é*, constituting new notions and concepts, perhaps beliefs, conceptual networks and theories. Refusing eclectic and dogmatic postures in psychological articulation of knowledge, we will seek resources in the theoretical-methodological framework of semiotic-cultural constructivism in psychology and Indigenous psychology, to analyse public documents produced by the ISN. A bilingual dialogue, which arises from interethnic encounters, emerges to better cultivate, in the key of co-authorship, the relationship between psychologists and Indigenous peoples, empowering new paths for attention and care practices in search of health and well-being, as reflected in the Mbya Guarani notion of *Teko porã*. Therefore, new understandings and concepts emerged from exchanges and mutual learning between Indigenous people and academics. The ethical concern in this research revolves around promoting the growth of a

relationship of constructive alterity between the university and Indigenous peoples, focusing on the perception of the other's difference in its entirety. This means not denying, in contact with the other, the experience of tension due to what seems unexpected, incomprehensible, unknown, displaced, etc., but enhancing awareness in oneself of the mutual acceptance and negotiation of this experience of tension: a growth that goes towards a favourable relationship to these traditions. We analyse the construction of knowledge that has been cultivated in the contact between the service ISN, which brings a baggage of cultural psychology, especially semiotic-cultural constructivism, and Amerindian perspectivism, on the notion of dialogic multiplication. It is a theoretical-methodological instrument that underlies the guidelines and practices of the service until today and of varied discourses by Indigenous authors, which have had greater dissemination in the academy recently, and the people participating in the projects, their voices, their cosmovisions, traditions, bodies and the rooted memory that remains accessible from the concreteness of this contact. We also reflect on the exercise of decentralising psychological theories to welcome Indigenous symbolic contributions, such as linguistic, literary, poetic, musical, medicinal, architectural, and others that cross and overlap academic disciplinary categories, mainly exotic to the Amerindian thought, especially regarding the notions of good living, mental health, psychological health, etc.

Gonçalves, Leandro

Leandro Pires Gonçalves or Karáí Mirim is Indigenous with an ethnic origin from the Guarani people. Currently studying for a master's degree in Experimental Psychology at the University of São Paulo. Bachelor of Languages—Portuguese and Spanish (2020). He is a member of the Indigenous Network Support service, located at the Department of Experimental Psychology of the Institute of Psychology at the University of São Paulo, Brazil, participating more specifically in the projects: Psychology and care relationships in the care of Indigenous people and communities (2018-2019); Culture and Extension at the House of Indigenous Cultures (2019-2020) and in the project Interethnic Encounters: Sharing Games and Cultural Practices at the House of Indigenous Cultures (2020-2021).

Guimarães, Danilo

Danilo Silva Guimarães is Indigenous from Maxakali (Tikmu'un) ancestry. He is associate professor at the Institute of Psychology (University of São Paulo, São Paulo, Pindorama Brazil). He has been working with theoretical and methodological issues of psychology, semiotic-cultural constructivism, history and philosophy of psychology, and Indigenous psychology.

ABSTRACT

What does Huaketo Karauna mean to me?

Gong, Lidu¹

¹Te Wānanga o Aotearoa

Huaketo Karauna (Covid-19) has transformed my life—affecting my way of learning, of working and of living. Huaketo Karauna is a taura whiri (weaving string) as well as Whiro (devil). “What does not kill me makes me stronger” (Nietzsche, 1888). Huaketo Karauna physically disconnected me again and again from my work place, my workmates and the taura (students) I serve, but miraculously I have never felt so closely connected to them! From disconnection to reconnection is a spiritual journey. Life away from Wānanga seems meaningless. Whānau feeling is overwhelming! Every time I introduce library services I start my pepeha like this: “I’m Lidu Gong, but who I am no longer matters, who I’m WITH does. I’m with you e te whānau! I’m from China, but where I’m from no longer matters, where I’m GOING does. I’m going on the same journey with you!” Huaketo Karauna is Māui (semi-god) as well as a māuiui (disease). Māui slowed down the sun so people live a more regular and comfortable life. Huaketo Karauna has slowed down my life and enabled me to go inward. I stop socialising, but get further reconnected with those I used to get advices from, such as Confucius, Laozi, Socrates, Gandhi, Apirana Ngata, Māori Marsden, Hirini Moko Mead. My learning has risen to a new level, from the head to the heart, and from knowledge to wisdom. Huaketo Karauna is a hoa-haere (soulmate) as well as a hoariri (enemy). Huaketo Karauna serves as a constant reminder

what I should do and what not—regulating my life and enabling me to live up to our organisational value—Ngā Ture—by signing in and out. Social distancing represents our principle—āhurutanga. We act together according to what we believe are right unanimously and consistently. These are whakapono and kotahitanga. Huaketo Karauna he mea whakamana (empowers) as well as a ngarara (virus). Huaketo Karauna has ignited a fire in my belly. When I zoom from home, my family was shocked by the loudness of my voice. Huaketo Karauna caused frustrations transformed into a passion! I introduce my library services this way: “Kia ora e te whānau! No matter what information services you need, and what results you get, one thing is certain: you leave the library as happier people looking forward to coming back. You’ve fallen in love with us!” I reflect on my work every day, not about how many patrons I have served, rather how much love I have shown them. This is aroha at work. Huaketo Karauna is a hologram as well as a holocaust. Huaketo Karauna has plunged us into a very dark period, but “Only in the darkness can you see the stars” (King, 1968). Huaketo Karauna is my eye-opener, mind-sharpener, and heart-motivator. Many concepts I took for granted are now re-identified and re-defined. I would like to end my reflections with the Dalai Lama’s words: “I defeat my enemies when I make them my friends” (wisdomquotes.com, 2021).

Gong, Lidu

The Bouyei Indigenous nationality from Southwest China. Currently a senior librarian at Wānanga o Aotearoa. Interested in Māori language and culture, especially in comparative studies of Māori culture and Chinese traditional culture based on personal transformative experience in learning and working in a Māori institution. Presented at six international Indigenous conferences since 2012. All my presentations are geared to the point that 21st will be an Indigenous century characterised in heart pedagogy—when the heart is right, everything is right.

ABSTRACT

Indigenous Support Network: A practical guide

Guimarães, Danilo Silva¹

¹Universidade de São Paulo

The Indigenous Support Network (ISN) at the Institute of Psychology, University of São Paulo, Pindorama Brazil, completed 10 years in 2022. The objective of this paper is to discuss theoretical-practical notions we have been learning through a series of meetings with people from the Indigenous communities, initially focusing the psychosocial vulnerabilities faced by them, to find possible strategies to overcome psychological suffering related to the exposure of people and communities to violence and deprivation of basic civil rights concerning education, health and land demarcation, among many others. This culminated in the construction of a House of the Indigenous Cultures in the University campus in 2017. It is a traditional Mbyá Guarani Opy'i built according to the nhemboéa reko regua principle, which considers education as a process of harbouring diversity by resisting historical and contemporary social tendencies marked by the intensification of polarities, oppressions, and attempts to silence and imprison alterities. The years of 2020 and 2021 were marked by significant changes in ISN's university culture and extension activities. As the ISN's interdisciplinarity grew, the pandemic imposed a move away from visits to Indigenous communities and from Indigenous people to the university. This challenge was circumvented through the implementation of telework, the organisation of

the ISN into action cores, articulated in weekly meetings, called nhemboaty. In nhemboaty through telework, dialogue followed the mode of interaction that we had previously learned in Mbyá Guarani communities, called japyxaka, in which attentive listening to each person who speaks, without interruptions or direct confrontations, is prioritised. We have reached the end of 2021, with ongoing actions in the following areas: 1) Psychological care for the Indigenous person, which includes attention to the demands for psychotherapy that ISN has been receiving since the construction of the House of Indigenous Cultures at IP-USP; 2) Obstetrics and schooling of Indigenous children; 3) Body culture, exercise and nutrition; 4) Food sovereignty and food security; 5) Health of cats and dogs from Indigenous communities; 6) Indigenous languages; 7) Indigenous constructive cultures; 8) Indigenous songs and traditional rites; 9) Restorative justice and Indigenous conceptions of justice; 10) Indigenous access to and permanence in university; 11) Community-based tourism in Indigenous communities; 12) Internet and Indigenous social networks. Dozens of communities have sought to build partnerships with ISN. The expansion of ISN makes the systematisation of knowledge relevant to create useful interdisciplinary guidelines for pr

Guimarães, Danilo Silva

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ABSTRACT

Indigenous horizons: A theory of dialogical multiplication

Guimarães, Danilo Silva¹

¹Universidade de São Paulo

The frame of epistemological dispute takes part in the broad arena of social investment in science, which constrains the strategies of funding, prioritisation and exclusion of themes and people. The theory of dialogical multiplication is being proposed as a contribution for opening spaces to actively and persistently avoid the traps of colonial violence, lined with epistemological coherence, emphasising the centrality of ethical reflexivity in psychological, scientific conceptions and practices. The notion of dialogical multiplication is a theoretical innovation based on our previous work about the notion of perspective from semiotic-cultural constructivism in psychology and Amerindian perspectivism in anthropology. It is a psychological theory that pursues the inclusion of Indigenous world views in the academic culture, and to be a resource for advancement in psychology. Dialogical multiplication presupposes a process of investigation that is metatheoretically positioned, concerning the border between academic and Indigenous conceptions, practices and environments. It addresses how people construct diverse meanings from affective experiences in the world with others, and systematises the relation between the phenomenon and the metaphenomenon, observing how scientific and Indigenous conceptions and practices are, both, related to specific traditions, based on proper ritualistic and mythical dimensions in the culturally grounded process of apprehending experience. In

this systematisation, rites and myths, as partially unconscious systems of intelligibility assumed in each culture, ground predicates for sophisticated thought, as found in science and shamanism, which maintains, propagates and criticise reflections from cultural traditions. Nevertheless, the way cultural meaning constructions were historically included (or excluded) to the field of psychological issues and knowledge construction evinces the role of colonialism imposing its values in the territory of knowledge, supposed to be open for increasing criticism. For instance, we will discuss how the diversity of conceptions and practices for education, health and well-being, which became a part of scientific thought with particular methods and criteria for knowledge validation, are related to specific sociocultural conditions and epistemological reflections. The rites and myths of the society where the scientist and the psychologist grew express patterns for basic affective-cognitive elaboration of the experience. Their meanings underlie the ethical, ontological, and epistemological concerns for knowledge construction. Therefore, dialogical multiplication seeks for an academic dialogue with cultural diversities understanding how the acknowledgement of each tradition contribution in the creation of particular and general knowledge systems contribute to the amplification of the knowledge construction collaboration between Indigenous peoples from the horizon of our multiple territories.

Guimarães, Danilo Silva

Danilo Silva Guimarães is Indigenous from Maxakali (Tikmu'un) ancestry. He is associate professor at the Institute of Psychology (University of São Paulo, São Paulo, Pindorama Brazil). He has been working with theoretical and methodological issues of psychology, semiotic-cultural constructivism, history and philosophy of psychology, and Indigenous psychology.

ABSTRACT

Whakamana te tangata—ka whai oranga te taiao: Empowering people—revitalising the environment

Harcourt, Nikki¹; Harmsworth, Garth¹; Awatere, Shaun¹; Taura, Yvonne¹; Taylor, Lara¹; Wilcox, Mahuru¹; Hyslop, Jade¹

¹Manaaki Whenua Landcare Research· New Zealand

Large scale transformation and modification of landscapes has occurred across most watersheds in Aotearoa-New Zealand in the past 200 years (mainly mid-1800s–mid-1900's). This has been mainly through large-scale removal of Indigenous forest (now 23%), wetlands (now <10%), and other natural ecosystems to a landscape dominated by urban settlement, built infrastructure, pastoral agriculture, cropping, and exotic forestry. The expansive shift to pastoralism and urban settlement, along with increased exotic flora and fauna, has been under a colonial settlement vision, and has led increasingly to detrimental cumulative impacts on ecological health, water quality and quantity, large scale deleterious coastal change, along with exacerbated erosion, sediment

and nutrient problems in many freshwater catchments. For Indigenous Māori this has been out of balance and step with an Indigenous based vision for Aotearoa and has led to significant impacts on Māori well-being. We outline the increasing governance role of Māori in freshwater/estuarine management in Aotearoa. Along with this decision-making role there has been a notable increase in the resurgence of mātauranga Māori (Māori knowledge) informed decision-making in freshwater/estuarine management. We discuss three catchment case studies (Kaipara, Waikato, Waipapu) to illustrate Indigenous research efforts that run next to Indigenous led visioning and co-management of freshwater/estuarine catchments.

Harcourt, Nikki

Nikki Harcourt (Waikato-Maniapoto) is a Kaihautū at Manaaki Whenua-Landcare Research. She has a background in Indigenous flora and fauna product development and specialises in non-timber planting strategies for Māori land. Her research integrates Western science, commercialisation, and Kaupapa Māori principles to increase biodiversity while delivering sustainable cultural, economic, and social gains.

ABSTRACT

The Whakamanu Research Project: Hapū and marae-based archives

Haami Meri¹; Tinirau Rāwiri¹; Mill, Jade¹; Raupita, Rihari¹

¹Te Atawhai o Te Ao

The Whakamanu Research Project proposes the organisation of taonga belonging to whānau and hapū of two marae communities in the greater Whanganui area—Kauangaroa Marae and Rānana Marae—into an archive management system. This system could be accessed by kuia, koroheke, mātua, rangatakapū, rangatahi, tamariki, mokopuna, and uri whakaheke of these two marae communities. The archive and taonga would be housed at a location determined by the respective marae and hapū communities and may include both physical and digital archives, again, as directed by the marae and hapū communities, and their respective needs and aspirations. The Whakamanu Research Project poses the question:

How can whānau, hapū, and iwi can create Kaupapa Māori preservation and protection

methodologies and practices through archiving their own taonga on marae?

Broadly, the Whakamanu Research Project was a unique restorative pathway study in remediating intergenerational and historical trauma through reconnecting to taonga. Beginning in 2017, researchers belonging to both marae and hapū communities set about establishing a culturally appropriate archive or inventory cataloguing taonga for future generations. This presentation seeks to uncover the learnings of the research project for both marae and hapū communities, which journeyed through museums, archives, mātauranga-ā-hapū and repatriation while centring intergenerational trauma healing and recovery pathways through reconnecting to taonga.

Haami, Meri

Te Āti-Haunui-a-Pāpārangī, Ngāti Rangī, Ngā Rauru Kītahi, Ngāti Tūwharetoa. Meri Haami is a Senior Researcher at Te Atawhai o Te Ao, which is an independent Māori Research Institute for the environment and health based in Whanganui. Meri is a researcher and project coordinator for the Whakamanu Research Project, which is one of four projects under the He Kokonga Ngākau: Māori ways of Healing, Recovery, and Well-being research programme for remediating intergenerational trauma.

Mill, Jade

Te Āti-Haunui-a-Pāpārangī, Ngāti Rangī. Jade Mill is a Junior Researcher at Te Atawhai o Te Ao, which is an independent Māori Research Institute for the environment and health based in Whanganui. Jade oversaw the cataloguing and digitising of the Rānana Marae Archive.

Rihari Raupita

Te Āti-Haunui-a-Pāpārangī, Ngāti Rangī. Rihari Raupita is a Junior Researcher at Te Atawhai o Te Ao, which is an independent Māori Research Institute for the environment and health based in Whan

ABSTRACT

He Whiringa Hīnaki: A Kaupapa Māori ecomusicological framework

Haami, Meri¹

¹Te Herenga Waka—Victoria University of Wellington

He Whiringa Hīnaki is a Kaupapa Māori ecomusicological framework created from the lived experiences from descendants of Rānana Marae (communal gathering place) to contribute towards future generations who wish to examine waiata within its environmental and ancestral contexts. This framework comes from a recently completed doctoral study uncovering the relationships between the Whanganui River, Rānana Marae and waiata by drawing on Kaupapa Māori, Tupua Te Kawa from Te Awa Tupua (legal personhood of the Whanganui River), ecomusicology and performative ethnography. The study recontextualised the pā auroa (single fenced eel weir) and hīnaki (fishing net) from Te Awa Tupua to embody a conceptual and theoretical strategy for creating a healthy succession infrastructure for whakapapa (genealogy) through waiata (songs). This study provides a Kaupapa Māori ecomusicological framework called 'He Whiringa Hīnaki'

This presentation aims to unpack the framework by discussing the customary materials and techniques known currently that are key to using He Whiringa Hīnaki as a way to examine waiata. Central to this framework are the ways waiata is used as a device to not only connect back to the Whanganui River, but also as a way to commune and talk to the Whanganui River. This connection being reflective of well-being reverberates for descendants of the Whanganui River within a Covid-19 context from postdoctoral responses and who are using waiata as a means to stay connected despite not being able to be physically with the river. With descendants undergoing self-isolation away from their ancestral environs, particularly from the river and marae, this presentation will briefly explore how waiata has been used as a healing device of connection from far away in past instances that can be recontextualised for the Covid-19 context.

Haami, Meri

Te Āti-Haunui-a-Pāpārangi, Ngāti Rangi, Ngā Rauru Kītahi, Ngāti Tūwharetoa. Meri Haami is a Senior Researcher at Te Atawhai o Te Ao, which is an independent Māori Research Institute for the environment and health based in Whanganui. Meri is a researcher and project coordinator for the Whakamanu Research Project, which is one of four projects under the He Kokonga Ngākau: Māori ways of Healing, Recovery, and Well-being research programme for remediating intergenerational trauma.

ABSTRACT

Work precariousness, deprivation, and work-life balance: The role of whānau

Haar, Jarrod^{1,2}; Groot, Shiloh^{3,4}; Hodgetts, Darrin⁵; Carr, Stu⁵; Liu, James⁵; Hazou, Rand⁵; Young-Hauser, Amanda⁵; Kapeli, Sarah^{3,6}

¹AUT, New Zealand

²Ngati Maniapoto, Ngati Mahuta

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⁵Massey University, New Zealand

⁶Lapaha, Tongatapu

Our **Pātai** (Question) focuses on mauri and explores the current situation of sustainable lives amongst Māori and other minority groups? **Focus:** Work-life balance is established as a key factor for employees to achieve superior work and well-being outcomes. However, the literature largely focuses on professional workers and those in full employment. Recently, a study examined the work-life balance experiences of low paid workers and found they shared similar results, highlighting low paid workers value work-life balance as much as anyone. Thus, achieving work-life balance is something for Māori and everyone to aspire to. However, there is still much we do not know. Building off that initial work, we focus on work precariousness using a sample of low paid workers representative of the New Zealand workforce. We expect work precariousness to be negatively related to work-life balance as workers suffers the indignity of worrying about their future of their work. To further capture the low-income workers, we include deprivation as a mediator which is typically missing from employee-based studies. Deprivation captures hardship around food, heating, living etc. and is expected to impact on work-life balance. We expect work precariousness will increase deprivation, which in turn will reduce work-life balance. Finally, we include whānau support as a moderator to understand the role that support plays across these relationships. There is evidence that extended family support is beneficial for Māori workers, but does this include other low-paid workers? Overall, this study seeks to provide insight into the challenges of low-paid workers—including Māori—in achieving work-life balance. **Methods:** Using a sample of 403

representative New Zealand employees including 15% Māori, we conduct multiple regression analysis using the PROCESS macron to explore relationships. **Results:** We test and find evidence that minority ethnicities (including Māori) have poorer outcomes, reporting significantly higher work precariousness, higher deprivation, lower work-life balance and lower whānau support. Direct relationships are as expected, with work precariousness being positively related to deprivation and negatively related to work-life balance. Deprivation is negatively related to work-life balance and partially mediates the effects of work precariousness. Importantly, whānau support is directly and negatively related to deprivation and buffers work precariousness leading to lower deprivation. This highlights the key role of whānau. Whānau support is directly and positively related to work-life balance and buffers work precariousness detrimental effects, especially when precariousness is low. At high levels of work precariousness and high whānau support, there is a reduction in work-life balance, but it is still better than those with low whānau support. **Meanings:** the findings show that work-life balance is achieved when workers have secure employment. Precarious work is insidious and feeds into deprivation with both precariousness and deprivation shaping work-life balance. Whānau support plays a key role, but the findings highlight that even amongst low-paid workers, minority ethnicities including Māori are especially detrimentally affected. Given Māori have higher unemployment than Pākehā and higher precarious work, enhancing sustainable Māori lives needs a focus on secure work.

Haar, Jarrod

Jarrod, Ngāti Maniapoto, Ngāti Mahuta, is a Professor of Human Resource Management at AUT. His research focuses on job burnout, work-life balance, Māori employees, leadership, and innovation. He is ranked a world-class researcher (PBRF); has won industry and best-paper awards; and won multiple research grants (Marsden, FRST, Ngā Pae o te Māramatanga). His current grants include Health Research Council (well-being and the precariat), a National Science Challenge (Science for Technological Innovation), and Ngā Pae o te Māramatanga (Māori and Work). He has over 400 refereed outputs (137 journal articles) and is a Fellow of the Royal Society of New Zealand Te Apārangi.

ABSTRACT

Taawhiwhi Taamau: An iwi-centric health model

Haggie, Marrin^{1,2}

¹Waikato Institute of Technology

²University of Waikato

This rangahau sought to create a Waikato-specific, Māori health model to meet the needs of the iwi. Colonisation, oppression and racial prejudices have been identified as the root causes for the statistical health, education and incarceration imbalances of Indigenous populations prevalent in society. Indigenous populations have endured suffering caused by disconnection from heritage, traditional practices, ancestral beliefs and the natural environment. All are consequences of legislative enforcement and oppressive, colonialist attitudes that patronise Indigenous populations. Health models and frameworks intended to benefit Indigenous peoples, yet designed and implemented by colonial based, oppressive governments and institutions rooted in colonialist ideals, have consistently failed to deliver well-being for Indigenous peoples. Pioneering models and frameworks designed to counter the failures of the oppressor designed models have provided salvation for indigenous peoples and have allowed the voices of minority populations to be heard; however the majority of these models have been overly generic. Yet, they have provided foundations that now must be built upon to enable a focus on what specific populations require to ensure their health and lifestyle ideals are supported and strengthened. As whānau, marae, hapū, and as an iwi, Waikato have a responsibility to our taiao, ourselves and to future generations to ensure the health of Waikato and that Waikatotanga continues to grow, prosper, and flourish. Therefore, as a polity we must assert the control and direction of our iwi by determining and creating our own models and frameworks to ensure the survival, the

growth, and the success of our people. Framed by Rangahau Kaupapa Maaori, this Rangahau Kaupapa Waikato utilised Waikato koorero, beliefs, practices and methodologies, interspersed with Qualitative Methodology and Thematic Analysis. Semi-structured interviews with tribal leaders and holders of tribal knowledge were conducted. Each taniwha shared their knowledge, understandings, and experiences to inform and contribute to the creation of a holistic, Waikato-specific health model. Continued connection to the Waikato awa, taiao, wairuatanga, ancestral mātauranga, the Kīngitanga and to the iwi itself are critical to the waiora of the Waikatotanga in its multiple forms. The Taawhiwhi Taamau Model of Waiora is a vehicle which enables individual iwi members, and the polities that they belong, achieve Manamotuhake and self-determination of their own health. Taawhiwhi Taamau seeks to inform its adopters that Mana-motuhake can be achieved without having to compromise tikanga and kawa of our iwi in favour of colonial government introduced, Western ideals. Thereby removing the oppressor from the implementation and application of health. Taawhiwhi Taamau is entrenched in Waikatotanga that utilises the beliefs and practices of our ancestors and our iwi to facilitate Tupuna Guided Living. The adoption and practice of Taawhiwhi Taamau suggests individuals will find a new, refreshed connection to tupuna, mātauranga, wairuatanga and Waikatotanga therefore increasing waiora. Increased waiora of the individual increases the waiora and the capacity of one's whaanau, marae and hapuu thereby increasing the waiora and the capacity of the iwi.

Haggie, Marrin

Waikato, Te Āti Haunui-a-Pāpārangi, Ngāti Tūwharetoa, Ngāpuhi. Māori and Indigenous Health, Sport and Exercise Science, Exercise Physiology, Strength and Conditioning. Dr Marrin Haggie has a background in and lectures Exercise Physiology, Strength and Conditioning, and Māori health. Dr Haggie is the Kaihautū Rangahau at Waikato Institute of Technology, an institution now part of the newly formed, Te Pūkenga.

ABSTRACT

He Pā Mataora: A pātaka approach to mediating climate change

Hall, Meegan¹; McRae, Hiria²; Skerrett, Mere³; Bargh, Maria⁴; Ross, Mike⁵; Shedlock, Kevin⁶; Thomson, Rhonda⁷; North, Lincoln⁸

¹Ngāti Ranginui; Te Herenga Waka—Victoria University of Wellington

²Te Arawa, Ngāi Tūhoe, Ngāti Kahungunu; Te Herenga Waka—Victoria University of Wellington

³Ngāi Tahu, Tainui, Te Arawa, Mataatua; Te Herenga Waka—Victoria University of Wellington

⁴Te Arawa, Ngāti Awa; Te Herenga Waka—Victoria University of Wellington

⁵Ngāti Hauā; Te Herenga Waka—Victoria University of Wellington

⁶Ngāpuhi, Ngāti Porou, Whakatōhea; Te Herenga Waka—Victoria University of Wellington

⁷Ngāi Tahu; Te Herenga Waka—Victoria University of Wellington

⁸Te Arawa; Te Herenga Waka—Victoria University of Wellington

How do you prepare an entire marae community to adapt to climate change and live, learn and work more sustainably? That is what He Pā Mataora project is working to find out. Faced with a global climate crisis, Te Herenga Waka—Victoria University of Wellington has embarked on an ambitious Living Pā building project to construct a 3000m², three storey, learning, teaching, research, and engagement space right next to Te Herenga Waka marae on its Kelburn campus. The Living Pā is designed to meet the Living Future Institute's™ Living Building Challenge™ (LBC)—a high-performance certification framework considered the built environment's most rigorous standard. In the small window before the Living Pā opens in 2024, He Pā Mataora research team is exploring what it will take for the people of the marae to actually live in the Living Pā, shifting them into more climate adaptive and resilient practices without compromising on tikanga and kawa.

Māori communities, particularly in urban settings, are struggling to balance cultural and environmental responsibilities to look after Papatūānuku, with lifestyle expectations and pressures from whānau, work and other areas. In keeping with Pātai Te Ao Taketake, this He Pā Mataora project is organised around four interrelated pātaka (storehouses of knowledge) focused on tikanga (cultural practices), reo

(language), ako (learning and teaching) and taiao (the environment), in order to gather and create effective and culturally relevant tools for living, learning, and working more sustainably, as Māori, within an urban, pan-Māori marae context. The project is about finding practical ways to truly live the values and Tiriti obligations of Te Herenga Waka marae and university, and about learning from our past, understanding how our tūpuna lived through previous environmental challenges, and learning about how our mātauranga can be flexible and adapt to pae tawhiti—living lightly.

This research project is also about connecting with other Māori communities that have embraced living buildings and exemplar sustainable practices. And, through community wānanga, case studies, tikanga frameworks, reo Māori analysis, teaching resources, and documenting the building process, the project team is creating and sharing climate adaptation knowledge that encourages a more tika transition to a resilient and flourishing future. The findings of this project are being applied to local practice at Te Herenga Waka marae, and within related curricula and research programmes, but ultimately this project is about sharing the learnings and resources with a multitude of other Indigenous communities, so that we can all be better prepared to face the climate challenges ahead.

McRae, Hiria; Skerrett, Mere

Dr Hiria McRae (Te Arawa, Ngāi Tūhoe, Ngāti Kahungunu) and Associate Professor Mere Skerrett (Waikato/Maniapoto, Te Arawa, Kāti Māmoe, Ngāi Tahu) are Co-Heads of the School of Education at Te Herenga Waka—Victoria University of Wellington. Hiria works with practicing teachers and trainees and does research about mātauranga Māori, te reo Māori, science and technology, critical pedagogies, and education for sustainability. A Mātanga Reo, Mere graduated as the Kirikawa from Te Panekiretanga o te reo Māori, proudly wears the moko kauae, and does research in critical literacy, critical race theory, colonialism, Indigenising the academy and Indigenous languages revitalisation.

ABSTRACT

Te Tapatoru: A model of whanaungatanga to support rangatahi well-being

Hamley, Logan¹; Le Grice, Jade²; Greaves, Lara²; Groot, Shiloh²; Lindsay Latimer, Cinnamon²; Renfrew, Larissa²; Parkinson, Hineatua²; Gillon, Ashlea²; Clark, Terryann C.²

¹University of Waikato

²University of Auckland

Whanaungatanga (nurturing of relationships) as a practice and value has increasingly been discussed within Māori research as a core part of who we are. Whanaungatanga has been described as the glue that brings Māori together (McNatty, 2001) and the “basic cement that holds things Māori together” (Ritchie, 1992: 66). In practice, whanaungatanga is the nurturing of relationships, through care, connection, common understandings and shared obligations (Bishop et al., 2014). Rangatahi continue to emphasise the importance of whanaungatanga with whānau (extended family) in conditions of economic hardship, marginalisation and colonisation (Edwards et al., 2007; Groot et al., 2017; Hamley et al., 2021). Institutional racism foregrounds many challenges, enabling contexts of poverty and marginalisation (Borrell 2005; Reid et al., 2014), experiences of distress, and negative interactions with healthcare and education systems for rangatahi (Clark et al., 2011; Rata, 2015). Despite the many socio-political and structural challenges rangatahi face (Rata, 2015; Reid et al., 2014), whanaungatanga continues to be associated with higher levels of well-being for young Māori (Clark et al., 2011; Greaves et al., 2021; Hamley et al., 2021; Williams et al., 2018). Thus for whānau, hapū (collection of shared whānau), iwi (collection of hapū) and broader Māori communities, whanaungatanga continue to contribute to rangatahi identity and well-being (Durie, 2001; Le Grice et al., 2017).

Whanaungatanga then is at the heart of well-being for rangatahi (Māori youth), yet little research has considered how rangatahi understand and experience whanaungatanga. Furthermore, policy makers, organisations and practitioners have had limited guidance to reflect on whanaungatanga with young Māori in ways that support rangatahi well-being and aspirations. As part of a broader photo-elicitation project on whanaungatanga with young Māori, we describe Te Tapatoru, a model of whanaungatanga based on the experiences and insights of 51 rangatahi. Using a Māori critical realist approach, we demarcated rangatahi descriptions of whanaungatanga into three interconnected areas. The first component, ko wai, a reciprocal connection, emphasised the importance of a reciprocal connection with people (or more than people). The second component, he wā pai, a genuine time/place, spoke to how contexts, time and places provided the space for meaningful connections to take root and flourish. The final component, he kaupapa pai, a genuine kaupapa (activity, process) considered how rangatahi desired connection which responded to their desires and aspirations. This approach harnesses rangatahi potential by creating reciprocal and invigorating supportive environments based on centring rangatahi aspirations and insights. Policy and practice recommendations are made which centre this rangatahi informed approach to whanaungatanga.

Hamley, Logan

Logan Hamley (Ngāti Rangī-Whanganui) is a Kaupapa Māori Psychology lecturer at the University of Waikato. His research explores the intersections of Indigenous youth identity, masculinity and place/space. He is also interested in creating space for Indigenous ways of being and knowing within research and community, and takatāpui/ LGBTQ+ Indigeneity. He is passionate about systems transformation, and the possibilities for Indigenous ways of being and knowing to create a more just and equitable world.

Effective implementation processes for Māori and Indigenous health interventions

Harding, Truely¹

¹Waipapa Taumata Rau | The University of Auckland

Background: This paper is a summary of a PhD thesis that considers the implications implementation science (IS) has for Indigenous communities, specifically in reducing health inequities for Māori in Aotearoa. While IS has been used among many Western health interventions, this paper highlights the impact of IS for Indigenous interventions. An important aspect of IS in the context of Indigenous communities is ensuring that Indigenous voices and perspectives are represented and respected just as much as those of academics, scholars, and health professionals. The purpose of this paper is to highlight the facilitators and barriers to implementing health interventions with Māori communities in Aotearoa.

Aim: This paper aims to contribute to the conversation about reducing health inequities Māori communities face in Aotearoa by enhancing implementation effectiveness. Therefore, it is an effort to illuminate the importance of the inclusion of community voices and perspectives when implementing health interventions with Indigenous communities.

Methodologies: The key methodologies used in this paper are Kaupapa Māori methodology and the He Pikinga Waiora (HPW) Implementation framework. Kaupapa Māori has been used as both a form of resistance and a methodological strategy, where research is created, developed, and carried within a Māori worldview with aiming to have positive outcomes, beneficial for Māori. The HPW framework provides a holistic approach to guide this research through its key elements of: culture-centred approach, community engagement, systems thinking, and integrated knowledge translation. It is a forward-thinking approach,

flexible in its design, allowing the framework to be tailored to a variety of implementation situations.

Results: This study found that the facilitators for IS were community self-determination, participatory processes, and capacity. These themes highlight the importance of increasing community autonomy in the implementation process. This can be achieved through the inclusion of participatory methods and building capacity in organisations and individuals to implement an Indigenous health intervention effectively.

The barriers for IS with Indigenous communities were funding, intervention sustainability, and capacity. These themes highlight the implications of implementing sustainable health interventions and the impact of the funding that is tied to the intervention. An additional barrier is that structural resources are not readily available for individuals and organisations wanting to build their capacity to effectively implement Indigenous health interventions.

Conclusion: A synthesis of the key findings reinforces the position that Indigenous and Māori IS should be focused on the participatory process of implementation and community engagement. In doing so, community engagement ensures a cultural-centred approach that prioritises Indigenous knowledge and autonomy in the process of implementation. Furthermore, the barriers identified in this thesis recognise the challenges that remain in limited funding for translating research into implementation practice and building capacity in the organisations and individuals involved in the implementation of Indigenous health interventions.

Harding, Truely

Truely Harding (Ngātiwai, Ngāpuhi, Ngāti Porou) is a Research Fellow in Te Kupenga Hauora Māori at the University of Auckland. She completed her PhD in Leadership Communication focusing on Māori Implementation Science at the University of Waikato. She is passionate about Māori health communication research and addressing the inequities Māori continue to face.

ABSTRACT

Returning to whanaungatanga iho in the prevention of familial childhood sexual abuse

Harrison, Nicola¹

¹Waipapa Taumata Rau | The University of Auckland

The prevalence of familial childhood sexual abuse (FCSA) amongst Māori is approximately twice that of non-Indigenous peoples in Aotearoa. Dominant discourse interprets Māori overrepresentation in negative health and quality-of-life indicators as evidence that Māori ways of being are dysfunctional. Yet, the historical and contemporary influence of European Christian and heteropatriarchal systems has shaped and regulated Māori understandings of family, gender, and sexuality. Conformity to Eurocentric influences remain unquestioned. Building on the concept of “impostor tikanga” as introduced by Kruger et al. (2004), I present a distinction between whanaungatanga hē—social enactments that diminish mana, justify victimisation and violence, and promote silence—from whanaungatanga iho—social enactments that enhance mana, value women and children and align with tikanga to expose abuse, support victims and protect future whakapapa.

In this talk I present some findings from a Kaupapa Māori guided research project, a pūrākau study informed by 16 mōrehu of FCSA from across Aotearoa. Almost all 16 kaiāwhina have a legacy of intergenerational abuse enabled through whanaungatanga hē. However, their experiences show that for many, an access to whanaungatanga iho results in te ao Māori being a source of strength and resilience, despite actions and circumstances that have had devastating impacts on their wairua, mana motuhake, hauora tinana and hauora hinegaro. Analysis shows that underlying many enactments of whanaungatanga hē are: heteropatriarchal attitudes of men’s entitlement and superiority, and women’s fragility or deficiency; evidence of Christian morality’s influence as discussions about reproduction, sex or sexuality are silenced; and a proven hostile state driving whānau insulation.

Eurocentric ideology infiltrated whanaungatanga through the nuclearisation of whānau into families, severing chains of knowledge transmission and networks of support. Here, the social structure which raised children, supported parents, held caregivers accountable and upheld, modified, ratified and passed on tikanga for hundreds of years, was eroded, or in the experience of dislocated whānau, gone overnight. The ongoing project of colonisation has also seen understandings of whanaungatanga slowly re-shaped beyond its core intent, function, and purpose. Some now believe that kotahitanga means protecting perpetrators of FCSA, and that disclosing abuse or taking action against perpetrators is “the Pākehā way”. Others believe that the authority assigned by role responsibility through manaakitanga allows the belittling of teina and demanding absolute obedience. Others still, feel that te awa atua being tapu means it should not be spoken of.

Yet, kaiāwhina to this mahi are speaking out against whanaungatanga hē and enacting whanaungatanga re-aligned with tikanga iho. As they do so, they are redirecting whānau trajectories away from intergenerational abuse. As the academy, we can tautoko their efforts by distinguishing whanaungatanga hē from whanaungatanga iho. Broadening whānau awareness to the ways in which colonised attitudes have influenced beliefs of what is tika could result in victims being believed not beaten, perpetrators rendered powerless not protected and intergenerational legacies of mana not molestation. Thus, returning us to the iho of whanaungatanga, the core or kernel that rests at the heart of who we really are as Māori.

Harrison, Nicola

Ngāi Te Rangi, Ngāti Raukawa ki Waikato. Nicola's research focuses on families, betrayal trauma and relatedness with a particular emphasis on sexual violence prevention, decolonisation and enhancing te ao Māori.

ABSTRACT

Ko e ngaahi a'usia 'o e nofo 'i lelenga 'a e ongo famili Tonga 'i Aotearoa: The experiences of Tongan families living in precarity in Aotearoa

Havili, Lisiua¹; Groot, Shiloh¹; Kapeli, Sarah¹

¹Waipapa Taumata Rau | The University of Auckland

Work, income and well-being are closely related, with low-income Pacific families generally experiencing less well-being and poorer health. Many families came from across the Pacific to pursue the migrant dream, hoping to establish new homes and beginnings in Aotearoa New Zealand. The need for low-paid work in cleaning, factories and service jobs has resulted in the exploitation of offshore workers from across the Pacific. Pacific families are often scapegoated and blamed for economic recessions, not only losing their jobs but also targeted as “non-citizens” who are “over-staying” their welcome. This has resulted in large levels of precarity, unemployment and income insecurity among Pacific communities. This talk draws on two Tongan households who discussed their experiences of precarity in their everyday lives. We wanted to understand why having a job or two is often not enough for families to resolve issues of poverty. In doing so, we aim highlight the role of and tensions between work, policy, and well-being in the everyday lives of Tongan families.

An overarching Kakala framework was incorporated into the research design and was treated as the foundational basis between the first author and participating households that were recruited through church networks. The Kakala framework and talanoa practices provide researchers with the strength and opportunity to

conceptualise from our own distinctive worldview the richness and dignity of Tongan philosophies, values and practices. It is from this position that we can assert our right to stand and our ability to contribute to knowledge-production.

My research sits within is located within a broader three-year Health Research Council funded Kaupapa Māori project entitled “Well-being and the precariat—How does it work in everyday life?”. The larger project is a collaboration between a team of researchers from Auckland, Massey, and AUT universities. This research involved four waves of engagement with the two participating households (getting to know each other, engaging in detailed dialogue, feedback and closing) using a range of enhanced participative interview methods over a two-month period. Here, enhanced interviews involve the use of genograms, photo-elicitation projects, critical incident mapping exercises, income and expenditure mapping, and developing visual representations of personal and relational aspects of well-being. These exercises extend the utility of interviews for documenting the insecurities and relationships that shape Tongan families well-being on an everyday basis. Underlying this approach is an orientation to social change that is dialogical, grounded in the realities of our complex social system, and as such is responsive to changes in the environment.

Havili, Lisiua

Lisiua (Ha'ateiho, Kolomotu'a o Tongatapu) recently completed her master's thesis in the School of Psychology, University of Auckland, who works in the domains of Pacific health and well-being, and precarity. She is deeply passionate about ensuring the flourishing of Tongan families.

Groot, Shiloh

Shiloh (Ngāti Uenukukopako, Ngāti Pikiao) is an interdisciplinary social scientist in the School of Psychology, University of Auckland, who works in the domains of Indigenous worldviews and communities, homelessness and urban poverty, and labour rights.

Kapeli, Sarah

Sarah (Lapaha, Tongatapu) is a social psychologist in the School of Psychology, University of Auckland, whose work explores Pacific knowledges and worldviews and how these shape and are shaped by Pacific peoples to make meaning of and respond to a broad range of areas relevant to psychology.

ABSTRACT

Precarity, arts and well-being

Hazou, Rand¹; Haar, Jarrod^{2,3}; Groot, Shiloh^{4,5}; Hodgetts, Darrin¹; Young-Hauser, Amanda¹

¹Massey University, New Zealand

²AUT, New Zealand

³Ngati Maniapoto, Ngati Mahuta

⁴University of Auckland, New Zealand

⁵Ngati Pikiao Ngati Uenukukopako

In what ways does participation in the arts impact on the well-being of precarious communities? This presentation explores the work of Hobson Street Theatre Company (HSTC) and how engagement in the arts potentially impacts on the well-being of precariat whānau. The HSTC is an award-winning company produced by Flock Charitable Trust in partnership with the Auckland City Mission, who have been creating and touring together since 2010. The company is made up of members who have accessed Mission services. They create work "from the street" that speaks about "the street experience". The HSTC employs a strength based kaupapa, focusing on creating safe and inclusive spaces for participants to engage in artistic expression and share their stories. This presentation considers the potential impacts on the precariat from participating in the arts. Guy Standing describes "the precariat" as a social class

born from neoliberal efforts to deregulate and privatise the labour and economic market (2011). Increasingly punitive welfare policies, as well as the increased casualisation of labour and the shift to a globalised economy has impacted on people's income security and overall well-being (Bambra & Eikemo, 2018; Groot et al., 2017). Legacies of colonialism in New Zealand have resulted in precarity disproportionately impacting Māori and Pasifika ethnic groups. This presentation explores the work of the HSTC and the potential impacts that engagement with the arts might have on the well-being of participating precariat whānau. The presentation will explore the potential impact of cultural and artistic participation on the well-being of those experiencing precarity by drawing on emerging data from the Health Research Council funded project 'Precariat Whānau'.

Hazou, Rand

Rand is a Palestinian-Kiwi theatre practitioner and scholar. His research explores theatre engaging with rights and social justice. His research interests lie in applied theatre, refugee theatre and decolonial theory and practice. In 2004, he was commissioned by the United Nations Development Programme to travel to the Occupied Territories in Palestine to run workshops for Palestinian youths. In Aotearoa, he has led teaching and creative projects engaging with prison, aged-care and street communities.

ABSTRACT

Korikori Kōrero: A mobile method of Indigenous inquiry

Heke, Deborah¹

¹Taupua Waiora—Auckland University of Technology

Māori women have experienced an exaggerated imbalance of power resulting from the patriarchal dominance of colonisation, and their contemporary can realities often reflect this. However, it was the intention of my PhD research and this particular method, to privilege the stories of Māori women, successful in navigating contemporary realities—through physical activity, a known protective health behaviour. This presentation outlines the use of a novel research method, Korikori Kōrero, with a group of physically active Māori women. Korikori Kōrero draws from both Indigenous and Euro-Western research methodologies to ultimately bring the research relationship and associated power dynamic into balance. The wider PhD research aimed to identify common traits or ways of being, by engaging with Māori women in their chosen physical activities and in their preferred environments. This presentation will share the rationale behind this novel mobile method; how it was implemented; and its relevance in generating

a better understanding of physically active Māori women.

s a method of “data collection”, Korikori Kōrero was originally developed as a way to engage with physically active wāhine, in a fun and empowering way. Through the active sessions, wāhine were able to display aspects of their personality and physicality that may not have been apparent with a conventional interview. The activity served as a means of whakawhanaungatanga and building rapport, where both the wāhine and the researcher were able to engage in a share space of movement before engaging in kōrero. Some of the examples of shared activity included, waka ama, dance fitness, hockey, weightlifting, walking up maunga, paddle boarding and more. Each provided an additional dimension by which to observe wāhine ways of being, which were often reiterated through the subsequent kōrero.

Heke, Deborah

Has tribal affiliation to Ngā Puhi and Te Arawa, but was born and raised in West Auckland. A Research Fellow with Taupua Waiora—Centre for Māori Health Research and Lecturer in the School of Public Health and Interdisciplinary Studies at AUT. Deborah’s PhD explored the identities of physically active Māori women and traced their connections to atua wāhine (feminine deities). Her work applies an empowering mana wahine lens to the narratives of contemporary Māori women, reasserting the significance of wāhine ways of being as being inextricably connected to atua. Deborah is the māmā of a beautiful kotiro, and a wife to her wife.

ABSTRACT

Te Kupenga: A woven methodology for collecting, interpreting, and stor(y)ing Māori women's knowledges

Heke, Deborah¹

¹Taupua Waiora—Auckland University of Technology

This presentation explores the use of an intersecting methodology termed—Te Kupenga—as a philosophical approach to gathering, interpreting, and storing mātauranga wahine (Māori women's knowledges). The wider research aimed to understand the ways of being and doing of physically active wāhine Māori and relate them to characteristics of atua wāhine (feminine deities). Te Kupenga is a type of open weave net used for fishing or gathering food. In this research, it represents the weaving together of three approaches—whakapapa, mana wahine theory, and physical activity. While each offers a unique way to view the world and the position it affords, the intersections offer important shared qualities that purposefully shape the research, its philosophy, and the associated methods. As a type

of interfacing methodology, Te Kupenga weaves together philosophies and methods—keeping what is needed and allowing what is not required to pass through the gaps in the weave.

In this presentation, I will outline how this methodology was applied as part of my PhD research and how it evolved to become a mechanism that not only informs the way research can be done but also demonstrates the many characteristics of the kupenga. Durability, flexibility, and adaptability. Ultimately bringing together threads of wāhine identity, whakapapa, and mana illustrated as the power and potential of te whare tangata; the sacred place where wāhine hold the blueprints of their ancestors and descendants.

Heke, Deborah

Has tribal affiliation to Ngā Puhi and Te Arawa, but was born and raised in West Auckland. A Research Fellow with Taupua Waiora—Centre for Māori Health Research and Lecturer in the School of Public Health and Interdisciplinary Studies at AUT. Deborah's PhD explored the identities of physically active Māori women and traced their connections to atua wāhine (feminine deities). Her work applies an empowering mana wahine lens to the narratives of contemporary Māori women, reasserting the significance of wāhine ways of being as being inextricably connected to atua. Deborah is the māmā of a beautiful kotiro, and a wife to her wife.

Indigenous networks: A foundation for spiritual capital

Henry, Ella¹; Mika, Jason²; Wolfgramm, Tania³; Staniland, Nimbus³; Tonumaipé'a, Daysha³

¹Auckland University of Technology

²Waikato University

³Auckland University of Technology

"Social networks and the need to communicate are universal human conditions" (Coyle & Vaughn, p. 13, 2008). Hammond & Glenn (2004) argue that Western network theorists can gain insight from traditional Eastern thought, and we suggest that may also be true of Indigenous network theory, a new and burgeoning field. We draw on previous research exploring Indigenous networks in Aotearoa, Canada, Australia and the US (Henry, Mika, Wolfgramm, Staniland & Tonumaipé'a, 2021). We found that Indigenous networking, be it in the fields of business, academic, or cultural communities, contributes significantly to the social, cultural and spiritual capital of participants. This effect is found in a wide range of activities, from business networks, to scholarly academies, and communities drawn together by cultural activities such as Pow Wow, and Kapa Haka. These forms of capital underpin leadership, management practice and entrepreneurial intent; and potential flow-on impacts for Indigenous peoples in terms of self-determination; and social, cultural and economic revitalisation. Spiritual capital is most closely linked in the business literature to religiosity, which Finke (2003) to religious capital as the "skills and experiences specific to one's religion, including religious knowledge, familiarity with church ritual and doctrine, and friendships with fellow worshipers" (2003, p. 2). He concludes that social capital grows through social interaction, while spiritual capital emanates from a relationship with God. This expression of spiritual capital resonates for Māori, and no doubt other

Indigenous peoples, for whom spiritual capital emanates from a relationship, not necessarily with the/a god, but with the spiritual realm that is an intrinsic component of the culture, values and ethics of traditional Māori society (Henare, 1998). The spiritual capital of the Indigenous network reinforces what it means to be an Indigenous person, implicitly acknowledging people as both spiritual and physical beings and their interconnectivity with one another and the cosmos itself through ancestral connections to earth and sky (Hēnare, 2021). This accepted premise of Indigenous ontology (identifying as Indigenous) (Houkamau et al., 2020) facilitates ease of entry and exit of Indigenous networks because a kinship bond pre-exists and is activated by the joining of said networks. The natural state of spiritual capital in Indigenous networks is in its fluid state as a reciprocal currency of value exchanged through social, cultural, and economic relations between Indigenous entrepreneurs as members and as the network itself. The reciprocal nature of spiritual capital is captured in the concept of manahau (Mika et al., 2022), which is an axiology Māori entrepreneurs may use to navigate cultural and commercial imperatives in their entrepreneurial practice (Manganda et al., 2022). This paper focuses on developing a conceptual analysis of spiritual capital, and its contribution networking theory and Indigenous entrepreneurship. Indigenous-led research of this nature to inform, empower and we expect accelerate achievement of flourishing Indigenous futures.

Henry, Ella

Associate Professor Ella Henry (Ngātikahi ki Whangaroa, Te Rarawa, Ngāti Kurī) teaches in the International Business Strategy & Entrepreneurship Department of the Faculty of Business Economics & Law, Auckland University of Technology. Ella is also the Director of Māori Advancement for the Business School. Ella's PhD focused on emancipatory Māori entrepreneurship in screen production. She has published extensively on a wide range of topics including Māori and Indigenous business and development, leadership, careers, mana wahine, Kaupapa Māori research, housing, and financial investment strategies.

ABSTRACT

Māori, pharmacists, and medicines adherence

Hikaka, Joanna¹; Parore, Nora¹; Haua, Robert¹; Anderson, Anneka²; Hudson, Mariana¹; McIntosh, Brendon¹; Pewhairangi, Kevin¹; Brown, Rachel²

¹ Ngā Kaitiaki o Te Puna Rongoā o Aotearoa—The Māori Pharmacists' Association

²The National Hauora Coalition

Introduction: Māori experience inequities in medicines access compared to non-Māori. Medicines can improve long-term health conditions but can also cause harm and ensuring optimal medicine therapy is important. Little evidence exists regarding Māori and medicines adherence. Pharmacist effectiveness in improving medicines adherence is known¹ yet pharmacists' role in adherence support and achieving medicines access equity for Māori is understudied. A partnership between Ngā Kaitiaki o Te Puna Rongoā o Aotearoa—The Māori Pharmacists' Association and The National Hauora Coalition was established and an all-Māori research team formed to investigate this further.

Aims: To explore Māori experiences of medicine adherence and non-adherence, and pharmacists' role in supporting adherence.

Methods: Eligible participants (Māori, 18 years plus, accessed medicines from pharmacy in last three years) took part in online or in-person wānanga. Wānanga included a short presentation from facilitators, facilitated discussion, and questionnaire completion. Participants could contribute in English and te reo Māori. Data was thematically analysed using a general inductive approach, informed by Kaupapa Māori theory² and situated in social, cultural, political and historical Māori contexts.

Results: Sixty-two participants (71% female,

median age range 35–44, median number medicines = 2.0) took part in 13 focus groups (September 2021–February 2022). Four themes were identified: Māori well-being—medicines as a component of holistic well-being; whanaungatanga (relationships); knowledge; and whānau (family and support network) advocacy and problem solving.

Discussion: Improving medicines adherence improves clinical outcomes and this study privileged Māori voices to better understand adherence, and pharmacists' role in supporting Māori to experience the best possible medicine-related outcomes. Adherence is particularly relevant for Māori who experience inequities in access to quality health care across the spectrum of clinical contexts, and are likely to experience earlier onset of chronic co-morbidity than non-Māori. Pharmacists can support medicines adherence by developing authentic and caring relationships, providing good quality information, and supporting Māori to exercise autonomy through informed decision-making regarding medicine treatment. This research is important in speaking back to settler narratives which often frame Indigenous adherence and non-adherence in the context of personal and cultural factors as opposed to examining the structural factors which influence adherence. This research is being disseminated to service providers and policy makers to influence systems change.

Hikaka, Joanna

Joanna Hikaka (Ngāruahine) is a pharmacist and health researcher with clinical and research experience in older adult health, Māori health and health service development and has worked across primary, secondary and aged residential care setting. She usually resides in Auckland New Zealand, but is currently at Brown University, Rhode Island, as a Fulbright Visiting Researcher. Her current research focusses on pro-equity health intervention development.

Mātauranga as evidence: Updating decision-making processes

Hikuroa, Dan¹; Gregory, Erica²; Mullins, Mavis¹; Witana, Rick¹; Toki, Lorraine¹; Brockbrank, Troy¹

¹Ngā Kaihautū Tikanga Taiao, Te Mana Rauhi Taiao (Environmental Protection Authority)

²Kaupapa Kura Taiao, Te Mana Rauhi Taiao (Environmental Protection Authority)

What counts as evidence to ensure our coasts, waters, forests and lands are healthy and thriving ecosystems providing a sustainable basis for Indigenous aspirations? This question is often asked in the resource management sector, but very rarely answered. Furthermore, considerable Indigenous knowledge is often provided during resource management decision-making processes such as environment court, that is at best acknowledged but misunderstood, and at worst ignored. Greater solutions for Indigenous peoples to respond to environmental challenges at local, regional, national and global levels are urgently required. Broadly speaking the current system has scientific evidence at its core and is underpinned by fundamentally biased views on what counts as evidence.

In July 2020 the Environmental Protection Authority (EPA) launched its Mātauranga framework—a tool to help EPA decision-makers test and probe Mātauranga when presented in evidence—the first of its kind to be developed in the natural resources sector. To be confident in its decisions, the EPA must be rigorous in the process of reaching them.

The development of the Mātauranga framework has truly been partnership in action—it is the culmination of an evolving discussion over many years on incorporating Māori perspectives and now knowledge, culture, values and worldview into EPA decision-making and daily work between the EPA (and its predecessor, the Environmental Risk Management Authority), Ngā Kaihautū Tikanga Taiao, Te Herenga (EPA network of Māori environmental practitioners centred in the regions), and Ngā Parirau o te Mātauranga (kaumātua group drawn from within Te Herenga, who have tirelessly shared their wisdom and expertise with the EPA for many years).

The Mātauranga framework is founded on the recognition that Mātauranga can be accurate and precise, and is a testament to the shared vision and strong leadership across the EPA about the importance of weaving Mātauranga—and the rich cultural knowledge and practices embodied therein—into EPA decision-making and work. In this presentation we will present the Mātauranga framework, briefly outlining its whakapapa, talking through the accompanying guide and walk through how it can be used, and explore the learnings from the EPA's first year of implementing the framework.

Hikuroa, Dan

Dan Hikuroa (Ngāti Maniapoto, Waikato-Tainui), Senior Lecturer, Earth Systems, Te Wānanga o Waipapa, University of Auckland. He is an established world expert on weaving Indigenous knowledge and science to realise the dreams and aspirations of the communities he works with. He is UNESCO NZ Commissioner for Culture, Tumuaki Tuarua of Ngā Kaihautū Tikanga Taiao (Deputy-Chair of the Statutory Māori Advisory to the Environmental Protection Authority) has key roles within New Zealand's National Centres of Research Excellence and National Science Challenges. Dan is spearheading alternative ways of assessing sustainability, including weaving Indigenous knowledge and epistemologies into legislation, assessment frameworks and decision-support tools.

Gregory, Erica

Erica Gregory (Waikato-Tainui, Ngāti Maniapoto), Principal Advisor, Kaupapa Kura Taiao, Environmental Protection Authority. She has an extensive background in public sector policy development and implementation, with over 15 years of experience in facilitating Māori engagement in intellectual property policy development, New Zealand's biosecurity system, regional economic development and environmental decision-making. She has led the EPA's mātauranga programme from its inception in 2017. Following the launch of the EPA's mātauranga framework, her focus is on the successful implementation of the framework.

Te Manawahoukura: Reinvigorating a culture of rangahau through the establishment of a rangahau institute

Hoani, Shelley¹; Toi, Sharon¹; Adams, Pauline¹; Angeli-Gordon, Joni¹; Fuli, Everdina¹; Hohaia, Jo¹; Milne, Kane¹

¹Te Wānanga o Aotearoa

Since 2015, Te Wānanga o Aotearoa has intentionally positioned rangahau within the paradigm of Indigenous inquiry, thereby honouring its ethos as a culturally mana-enhancing practice uniquely inherent to the tangata whenua of Aotearoa. As such, rangahau invites us to engage with bodies of knowledge that are underpinned by Indigenous ways of knowing, doing, and being. In all our endeavours we are searching out the knowledge of atua, tūpuna, and those who have journeyed before us, for the betterment of our whānau, hapū, iwi, and communities.

As a Māori tertiary organisation, rangahau is an expression of our rangatiratanga — our right to self-determination. In the pursuit of mauri ora, all kaupapa rangahau are underpinned by uara (values), takepū (applied principles), and tikanga (protocols and practices) — utilising culturally significant practices as we search for knowledge and understanding to enable change and transformation.

In its simplest of expressions, rangahau is a journey where we invite our kairangahau to centre themselves in their explorations. In doing so we begin to unpack notions of: 'Ko wai ahau? I ahu mai i whea? Kei whea ahau ināianei? E ahu atu ana ki whea?' (Who am I? Where did I come from? Where am I now? Where am I heading?). Underpinned by uara, takepū, and tikanga these considerations strengthen personal well-being and enhance

professional practice, integral in the pursuit of making the world a better place and assisting our people to achieve their potential.

In the tertiary education sector rangahau engagement is pivotal to the ongoing delivery of our programmes, informing curriculum development, teaching, learning, and ongoing professional development.

TWoA now takes the next step of its rangahau journey under the whakaruruhau of Te Manawahoukura — our newly established Rangahau Centre of Excellence. Reclaiming rangahau as Te Manawa (the questing heart); refining it as Hou, a space of new/renewed inquiry and nurturing it as a Kura (treasured knowledge) to foster a spirit of Houkura (prosperity) within a wānanga context.

In positioning rangahau as Indigenous inquiry underpinned by uara, takepū, and tikanga within Te Wānanga o Aotearoa, we are making a long-lasting commitment to the well-being of te iwi Māori. This presentation speaks to that commitment, highlighting key strategies pertinent to strengthening kairangahau capability and capacity, such as the establishment of Te Manawahoukura. Doing so gives us the inspiration and confidence that we are heading in the right direction; that our mission of tauira success and our vision of whānau transformation are achievable and being achieved.

Hoani, Shelley

Shelley is a mother of 13 and a "māmā" to her many mokopuna. Of Waikato and Ngāti Mākinō descent, she has been a kaimahi of Te Wānanga o Aotearoa for almost two decades, leading and serving in a variety of ako and rangahau spaces, actively guiding and supporting kaimahi and tauira. As a lifelong learner, she intends to complete her doctoral thesis with TWWoA in 2023 and as an advocate of mana wahine she continually looks for ways to support wāhine in the sharing of their untold stories through rangahau, healing, writing, kaitiakitanga (bicultural professional supervision), and mentoring.

ABSTRACT

Experiences of cyberbullying among Māori

Houkamau, Carla¹; Dell, Kiri¹; Mika, Jason²; Newth, Jamie¹; Wolfgramm, Rachel¹

¹The University of Auckland Business School,
²Waikato University

Bullying through electronic means, or cyberbullying, has been defined as intentionally aggressive behaviour via digital communications such as e-mail, social media, or texting, including written-verbal acts (e.g., name-calling), visual acts (e.g., posting embarrassing videos), exclusion, impersonation, and ridicule. In this paper, cyberbullying refers to a broader concept also encompassing the various negative behaviours of cyberbullying and cyber aggression. International research has linked cyberbullying with a range of negative mental health outcomes, occasioning distress, frustration, anxiety, and depression, suicidal ideation, and self-harm.

Research investigating ethnic differences in cyberbullying is relatively rare, has mostly been conducted in the US and findings are not consistent across the diverse samples and contexts. International studies have focused almost entirely on examining its prevalence among dominant ethnic populations and their children and teenagers, leaving it unclear how prevalent it is for and among Indigenous peoples.

This paper explores how often Māori report experiencing cyberbullying drawing on a sample of Māori adults aged 18-83 years ($n = 6,529$) who completed Te Rangahau o Te Tuakiri Māori me Ngā Waiaro ā-Pūtea, a questionnaire-based study in 2017. We analysed reports of cyberbullying according to demographic characteristics, namely gender, age, sexual orientation, and multiple ethnic affiliations.

On average, 19.3 percent of participants reported ever experiencing cyberbullying, and 4.1 percent

reported experiencing cyberbullying within the past month. Young adults (aged 18-25) experienced the most, and incidences progressively declined among older cohorts. Women and those identifying as a minority sexual orientation reported higher rates of cyberbullying than men and heterosexuals. Those identifying as Māori as one of their multiple ethnicities reported higher rates of cyberbullying than those who identified as Māori only. By international comparisons, cyberbullying rates are high in New Zealand. Bullying is a major problem offline, too, across New Zealand, and not only among young people. In 2019, around 300,000 employees (over 11 percent of all workers) had experienced discrimination, harassment, or bullying at work in the past 12 months—women more than men, and Asians and Māori more than Pākehā or people of Pacific descent. These studies point to overarching sociocultural drivers as contributing to New Zealand's high rates of bullying generally. In countries valuing freedom and self-expression such as Aotearoa, people may think it acceptable to say anything they want, particularly online. However, just because people can say certain things online to others, it does not mean they should, particularly if it crosses over the line to bullying or aggression.

Prevention efforts to reduce cyberbullying in New Zealand have focused primarily on the needs of children, adolescents, and young people, however, our data point to a need to consider the experiences of Māori adults too. Practical and theoretical implications are discussed in light of mental health outcomes.

Houkamau, Carla

Carla Houkamau (Ngāti Porou, Ngāti Kahungunu, Ngāi Tahu) is a Professor of Social Psychology and the Deputy Dean of the Auckland University Business School. Carla currently leads a collaborative longitudinal study of Māori identity, financial attitudes and behaviour (Te Rangahau o Te Tuakiri Māori me Ngā Waiaro ā-Pūtea | The Māori Identity and Financial Attitudes Study).

Whaioranga te Pā Harakeke: Iwi-driven koeke injury prevention and recovery

Ihimaera, Louise¹; Hikaka, Joanne²; Maxwell-Crawford, Kirsty¹

¹Poutiri Wellness Centre member of Te Arawa Whānau Ora Collective

²Waipapa Taumata Rau: University of Auckland

Introduction: In Aotearoa, Māori experience greater burden of unintentional injury, and reduced access to relevant care, including preventative measures, than non-Māori. Māori-led interventions have been shown to improve health outcomes in other clinical contexts, but there is little information around injury prevention in older adults. This presentation aims to discuss:

- the development of a research partnership between an iwi-led Whānau Ora provider and academic institution
- the co-design of an injury prevention intervention delivered to community-dwelling older Māori in the Te Arawa area of New Zealand (population = 350,000).

Method: A research partnership was established between Te Arawa Whānau Ora Collective (iwi-led collective of nine health and social care practices) and Waipapa Taumata Rau—The University of Auckland. Three of the nine Whānau Ora providers—Ngāti Pikiao, Korowai Aroha and Poutiri Wellness Centre are actively participating in the research as all three have medical centres with enrolled whānau/ koeke. A multi-phase research proposal was co-designed which included designing the injury prevention intervention to be tested. Existing data (national and international literature, secondary analysis of Te Arawa injury data) were combined with primary data collection and analysis undertaken by Te Arawa interviewers. Focus group and koeke and whānau interviews held with 54 participants; and their kōrero combined with the research partnership team expertise designed and developed an intervention.

He Hikoitanga mō te Koeke ora training programme will prepare paeārahi to undertake this intervention of iwi-driven koeke injury prevention and recovery services to/ when accessing ACC (Accident Compensation Corporation) services. Essentially, He Hikoitanga mō te Koeke Ora promotes an

applied Māori values centred practice which are strategic training currents moving and prompting action-oriented equity change principles of which the tūāpapa is Te Tiriti o Waitangi and the Whānau Ora Outcomes Framework. Reinforcing that all are pivotal to empowering koeke and whānau to achieve flourishing outcomes now and into the future.

The three Kaupapa Māori providers share collective responsibility as Te Arawa Whānau Ora Research leadership team. They have established a Whaioranga Māori advisory group to provide research oversight.

Results: A paeārahi (Whānau Ora navigator) led injury prevention intervention has been developed. Paeārahi deliver this community-based intervention to older Māori and their whānau. The intervention includes holistic assessment of well-being with subsequent action to address needs and goals, a mini-health assessment, papapounamu te moana—home safety check, strength and balance exercises, referral to appropriate health and social services, and education regarding injury prevention and injury-related access to care. Outcomes of interest were co-designed with koeke participants, whānau and paeārahi acceptability the primary outcome. The importance of Kaupapa Māori approaches that have influenced and strengthened the research partnership will be outlined. Many of the phase two and phase three learning outcomes experienced by and for paeārahi and koeke and community rehabilitative services within the Te Arawa Whānau Ora communities of interest will be illustrated.

Conclusion: This research highlights methods used, and current flourishing outcomes produced by a Whare Wānanga and Whānau Ora collective research partnership to co-design an iwi-led injury prevention intervention.

Ihimaera, Louise

Louise Ihimaera (Ngāti Whare, Whānau-ā-Kai, Ngāti Kahungunu, Ngāti Porou) is a project manager and Kaupapa Māori researcher with clinical and cultural research and hauora development experience in Māori health and mental health.

Hikaka, Joanna

Joanna Hikaka (Ngāruahine) is a pharmacist and health researcher with clinical and research experience in older adult health, Māori health, and health service development.

Maxwell-Crawford, Kirsty

Kirsty Maxwell-Crawford (Tapuika, Ngaitai) is CEO of Poutiri Wellness Centre with a background in organisational psychology and workforce development.

ABSTRACT

Textbook as a language revitalisation: Indigenous language textbooks in Aotearoa and Taiwan

Iwan, Lawa¹

¹University of Auckland

Indigenous languages were identified as the threatened languages spoken by fewer and fewer people, and education was the crucial key to language survival. The current goal of Indigenous education is to highlight the subjectivity of Indigenous peoples and inherit their ethnic culture through Indigenous language learning. The study will compare the Indigenous language textbooks in Aotearoa and Taiwan. Both Indigenous peoples experienced language suppression by colonial society, which inevitably resulted in the loss of culture.

Due to the government's restrictions on the use of native language in the past, Aotearoa's Māori and Taiwan's Indigenous languages almost disappeared during the assimilation period. The Indigenous groups launched an appeal for legal protection to demand the rights to practise and promote their native languages during the ethnic movement in the 1970s and 1980s, respectively. Subsequently, both colonial governments had no choice but to improve the Indigenous language status and Indigenous education. One of the significant efforts is the Indigenous language textbook.

This study collates and analyses Māori-language textbooks up to January 2020 and attempts to identify all Māori-language published textbooks via a search of online libraries. The Indigenous language textbook's emergence represents a signal of ethnic crisis because Indigenous people no

longer speak their ethnic language at home but learn the language in the classroom as a second language. However, the textbook can also be seen as a way to revitalise the languages. The demand for the textbooks creates hundreds of new items of vocabularies that are used today. Garlick (1998) points out that producing quality resources requires expertise in Indigenous language and a knowledge of the social context in which the language is evolving. In other words, the language must progress with time so that the language will not only remain in tradition.

Moreover, the outcome of the Indigenous language textbook should be enabled learners to speak the language outside of the classroom and frequently use it in any domain on a daily basis. If the language wishes to survive, it must be changed, and the new vocabulary must be decided by Indigenous people.

Currently, the textbook incorporated cultural aspects and underscores the written form of the language. Ultimately, Indigenous languages, traditions, and values will become a distinguished knowledge system that will be able to continue to survive in mainstream culture and the future. The study examines the historical background and relevant policy that influence the Indigenous language textbooks in the two countries. Further, it will make a comparison to discuss points for improvement and potentially effective future directions.

Iwan, Lawa

Indigenous person from Sediq Toda, Taiwan. She is currently a PhD student in Māori Studies at the University of Auckland, researching Aotearoa's Māori and Taiwanese Indigenous language literature/documents. Her research interest relates to her ethnicity, Indigenous people in Taiwan, and language preservation. She and her family publish an Indigenous language picture book *Dndilan Utux: Kari pnsltudan Sediq (An Amazing World)*.

ABSTRACT

Ngaruroro: A Māori well-being model

Johnson, Finley Ngarangi¹

¹Te Herenga Waka—Victoria University of Wellington

In the revitalisation of ancestral beliefs, practices and language, there has been a reclamation among Indigenous peoples in traditional understandings of health and well-being. This PhD research focuses on the re-determination by Māori of what well-being looks like through the development of a subjective Māori well-being scale. Drawing upon both Kaupapa Māori and Psychometric paradigms, this research will work at the interface of Mātauranga Māori and Western Science.

In order to sufficiently ground this research in the lived experiences of Māori individuals, interviews have been conducted to qualitatively explore key themes of Māori well-being. Interviews performed in the first study were informed by previous models of Māori well-being and will provide foundational data as to what constitutes well-being in a diverse sample of Māori participants. We built upon our findings from the first study through a second set of interviews which allowed the themes to be reworked and refined. The quantitative aspect of this research in the third study will involve the creation of a survey questionnaire that will be informed by the qualitative results. This survey will be psychometrically tested to ensure that it is both valid and reliable. In combining these two approaches (qualitative and quantitative), we will be able to produce a culturally and psychometrically robust measure of Māori well-being that can meet the needs and aspirations of Māori.

The qualitative component of the project produced eight tentative themes related to Māori well-being. These themes and their respective items have been woven together to form the “Ngaruroro” model of Māori well-being that utilises the metaphor of eight dynamic and interconnected “Au” (currents).

This research closely aligns with the conference’s theme of ‘flourishing indigenous futures’ as it will produce both a model and measure of Māori well-being that can be implemented in multiple contexts to support flourishing. Further, the methods utilised in this research can be adopted and adjusted by other Indigenous peoples wanting to make their own well-being measures.

The present research contributes to the conference’s pātai “Te Ao Taketake”. Indigenous languages, customs, traditions, values and knowledges can continue to inform our futures through their integration into the well-being models and measures that are used in health contexts. The research also contributes to the conference’s Pae/Rautaki “Pae Ora”. Our ancestors were able to live healthy and meaningful lives with the understandings and tools provided by their traditional knowledge systems. In the face of settler colonialism, we can draw upon those same understandings and tools to improve our health outcomes and live meaningful lives as Indigenous peoples.

Johnson, Finley Ngarangi

Finley Ngarangi Johnson (Ngāti Kahungunu, Rongomaiwahine) is a PhD and clinical psychology student at Te Herenga Waka—Victoria University of Wellington. His thesis research explores Māori well-being and involves the development of a self-report Māori well-being measure. Fin is interested in developing, strengthening and sharing both tools and resources that are grounded in Māori understandings to ultimately support whānau flourishing. Although his current research sits in the domain of psychology, he is interested in understanding the further nutritional, exercise and environmental relationships that contribute to well-being.

ABSTRACT

Kia Puāwai: Supporting PhD students to flourish

Johnson, Tom¹; Parata, Kiri^{2,3}; Ruru, Stacey^{2,4}

¹Auckland University of Technology

²Whakauae Research

³Massey University

⁴Waikato University

This abstract focuses on supporting PhD students to flourish. As three Māori PhD students each located in different parts of Aotearoa and Australia, we are enrolled in different universities, are all in the early stages of our doctoral journeys, and unite under our host organisation, Whakauae Research Services.

We have committed to come together to build our individual capabilities and capacity in Kaupapa Māori research, and contribute to the wider mātauranga and broader academy of research, recognising and building on the localised mātauranga of our different rohe that we are each working with.

Our whakataukī, our whakaaro, our pūrākau are all different yet they are anchored by our tikanga, our shared values and shared aspirations for wanting to achieve meaningful and sustainable change and advancement for our communities.

In this presentation we will highlight how we three have committed to meeting weekly via the free Zoom app, a deliberate move to keep our hui time short enabling us to be succinct, focused, professional, and pitch the narrative of our individual PhD studies in a space that allows for critique, improvement and tautoko. Our weekly

40 minute hui includes active reflection of what has happened during the previous week and the tracking of our collective “wins”. We practice pitching an element of our research with each other, describe what we may have found surprising and capture tips and tricks for our shared kete mātauranga. This shared kete of resources is added to regularly, and includes calming techniques, maramataka reflections, karakia, and an abundance of tools that we can access as we need them.

Through the creation of this PhD student forum, we are actively expressing kaupapa tuku iho, the values of our ancestors, contributing positively to the hauora of each of us, while supporting academic achievement in a mana enhancing way when the doctoral journey can be challenging and sometimes isolating.

Pātai: Puāwai—How can Indigenous-led research be used transformatively to accelerate the achievement of flourishing Indigenous futures?

Pae & Rautaki—Knowledge and strategy domains.
Rautaki Kounga—Professional Excellence—
Strategies to build Indigenous researcher capability and capacity.

Johnson, Tom

(Te Āti Haunui-a-Pāpārangī, Mōkai Pātea Nui Tonu) is a PhD candidate at AUT and Design Lead Researcher at Whakauae research in Whanganui. With a background in community and rangatahi development across the North Island he has a BBS (Business Studies) from Massey University and MIC (Master of Innovation and Commercialisation) from Victoria University of Wellington. His PhD focuses on tāne Māori and the well-being rituals they seek in te taiao outside of the mainstream health system, with a particular focus on placed-based methodologies through a Te Awa Tupua (Whanganui river) methodology.

Parata, Kiri

(Te Ātiawa ki Whakarongotai, Ngāti Toarangatira, Ngāti Ruakawa, Ngāti Ruanui, Ngāi Tahu), is a PhD candidate with Massey University and Programme Manager for Kia Puāwai Ake Ngā Uri Whakatupu, research programme with Whakauae Research Services. My research interests include whānau flourishing through whānau development and connection to whenua. In previous research with my iwi Te Ātiawa ki Whakarongotai, I have explored how whānau participate in iwi activities and how expressions of manaakitanga impact and improve hauora/whānau well-being. My PhD titled Hoki ki te ūkaiō is exploring how contemporary expressions of ūkaiō nurture whānau well-being.

Ruru, Stacey

(Ngāti Hauā me Ngāti Raukawa), is a PhD candidate at Waikato University and is an emerging researcher at Whakauae Research Services. My research interest includes Māori leadership, Kaupapa Māori and organisational/Indigenous psychology. My PhD research is linked to the Rapua te ara Rangatira project and will focus on wāhine rangatira and their experiences in Aotearoa governance.

ABSTRACT

Accounting for takatāpui interests in a data-driven world

Jones, Nicholas¹

¹Waipapa Taumata Rau/The University of Auckland

In 2018, Statistics New Zealand wrongly classified takatāpui data in the same group as paedophiles. Inappropriate care and management of takatāpui data by government agencies has continually seen takatāpui data being mischaracterised, contributing to the diminishment of the mana of takatāpui. Additionally, the mischaracterisation of takatāpui within government agencies datasets has also contributed to a lack of data driven benefits being ascribed to the takatāpui community. In an increasingly data driven world, takatāpui (Māori LGBTIQ+) have been progressively growing a larger data presence not only within datasets collected by government agencies, institutions, and companies, but online as well. Open-access takatāpui LGBTIQIA+ centred databases have served to activate takatāpui community empowerment—providing a resource that connects takatāpui with their history and community. However, while this presence is largely viewed as a positive step towards social inclusivity in Aotearoa/New Zealand, few regulations are in place that award protection of takatāpui kōrero (conversation), mātauranga (knowledge), and privacy from exploitation on these platforms. Applying the concept of Māori data sovereignty, in which advocates for ethical use of data and Māori data governance, I examine the takatāpui data landscape and identify current risks to takatāpui data privacy. During this, pedagogical values drawn from pūrākau (ancient Māori stories) and tāhuhu kōrero Māori (Māori history) that affirm and inform Indigenous data protection will be discussed alongside the gendered dynamics of mātauranga Māori. My research explores Māori customs and

values encoded in pūrākau and tāhuhu kōrero Māori that emphasise ethical and moral obligations which can assist in informing future codes of conduct regarding access to, and use of Māori data.

Methodologically underpinned by Pūrākau and Kaupapa Māori research methods and values, this presentation uses qualitative early findings with community elders to build upon these pedagogical values to ground “non-traditional” forms of Māori data within a te ao Māori framework. I postulate this adapted framework is a helpful tool to better assist in encompassing and accounting for the growing and diverse forms of takatāpui data. Building on this, this presentation complicates the Indigenous data sovereignty discourse, whereby collective tribal ownership of data is seen as a core principle. With takatāpui accounts of alienation from their hapori, I illustrate the wider social dynamics that must be considered when applying Māori data sovereignty principles to takatāpui data. In doing so, I question if the premise of default collective tribal ownership of data is best suited for the takatāpui community and propose that takatāpui mātauranga can provide a lens in creating a more ethical data landscape that accounts for all Māori. By addressing such concerns, I advocate for accounting for Takatāpui data concerns within the Māori data sovereignty discourse to ensure that their data is protected and that Takatāpui receive the same data derived benefits as other groups that support them to thrive.

Jones, Nicholas

Nicholas Jones (Ngāi Tūhoe/Ngāpuhi) is a PhD candidate in Social Anthropology at Waipapa Taumata Rau/The University of Auckland where he also obtained degrees in History and Asian studies. As a research assistant at the James Henare Research Centre, he has experience in a range of Kaupapa Māori-led community-based research projects. His research is interested in Takatāpui stakes in data privacy, intellectual property, and Māori data governance.

ABSTRACT

Approaching Taiwan Indigenous peoples' resilience and futurities through educational and research efforts

Kabala'an (Tu), Nikal (Margaret Yun-Pu)¹; Hou, Yang-Hsun²; Lin, Hui-Yu³; Liu, Jiun-Yu⁴

¹School of Law, University of Washington, USA; Pangcah/Amis Peoples

²College of Education, University of Washington, USA

³College of Education, University of Washington, USA

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This paper centres collaborative and reciprocal partnerships between Indigenous communities and educators/researchers in educational and research practices (Champagne, 2015; Otezel et al., 2015), exemplifying how such a partnership could facilitate Indigenous futurities. Informed by Wilson's (2008) relational accountability, we approach Taiwanese contexts while advocating for full engagement and authentic partnerships with the communities. We introduce the current educational practices in Taiwan and further discuss the education and research work within Indigenous communities. We discuss how Indigenous-led education and research can flourish tribal sovereignty and the stewardship of Indigenist worldview and belief systems. We use examples to emphasise relational accountability (Wilson, 2008) in both the inquiry processes and educational practices.

In Taiwan, several contemporary examples of Indigenous education include: the Indigenous Experimental Education and Key Schools, the Indigenous Arts Program, and the Indigenous Special Program. Last year, 2021, a governmental-led "Establishing Indigenous Education Cultural Knowledge Systems" project was also substantially funded. Broadly speaking, currently most accredited and nationally recognised Indigenous education still reside under the Taiwan Ministry of Education, Taiwan's governmental branch for national and local education policies. Taiwan's education system is centralised, K-12 curriculum is agreed upon nationally across the islands. Given this, how do Indigenous sovereignty and self-determination exist in relation to the Han-

centred government? We explore a community-led Indigenous curriculum design, , which centres Drekey/Rukai knowledge systems, the processes of legitimising this curriculum within the Ministry of Education, and the dynamics between the Han government and Indigenous efforts.

Moreover, we present two tribal language classrooms—Saviki Tribal Classroom (Cou/Tsou language and culture classroom) and Pinanaman (Pangcah/Amis Language Immersion Classroom), to illustrate the importance of Indigenous knowledge systems and worldviews in educational practices. These two tribal classroom are developed within the communities and seeking to serve the communities. They challenge the Han-centred narratives in the current school system, and exemplify the long-sustained Indigenous resistance and stewardship for Indigenous cultural knowledge. Kids in these tribal classrooms not only learn about their ancestral languages, but also learn about themselves and their responsibilities to sustain their cultures and languages.

Beyond education, we also explore Indigenous futurities in research work. Archaeological research and implication in Taiwan have changed in the recent decade, especially concerning Indigenous archaeology. While the number of Taiwan Indigenous archaeologists is still limited, many Han Taiwanese archaeologists have worked with tribal members to carry out community-based and driven research projects on tribes' abandoned settlements. Although those collaborative projects may take longer to plan and execute, the results are profound and reciprocal. Besides academic

collaborations, young tribal members have worked with archaeologists to include archaeological content into tribal cultural tourism and deepen the tribe's history, which raises overall cultural

awareness and self-esteem of the Indigenous peoples. We provide three cases to elaborate on those recent advances.

Kabala'an, Nikal aka Tu, Margaret Yun-Pu

Nikal is from the Taiwan Indigenous communities of the Pangcah and Sakizaya peoples. Nikal is a Ph.D. Candidate in Law who joins the Native Education program at the University of Washington.

Hou, Yang Hsun aka Hou, Susan and

Yang-Hsun is a doctoral student studying adult learning in social movements, particularly how affect and emotion are intertwined with racism and colonialism.

Lin, Huiyu

Huiyu's work with the Cou/Tsou tribal community centres on Indigenous worldview in ancestral language learning and challenges the Han-centred educational system in Taiwan.

Liu, Jiun-Yu

Jiun-Yu is an archaeologist who works on ancient history of Taiwan and interested in cultural heritage management and philosophy.

ABSTRACT

Mithowayatan (we all want to be healthy): Land based community interventions for health sovereignty in Cree communities in northern Manitoba in time of Covid 19

Kamal, Asfia Gulrukh¹; Ducharme, Shirley²; Ballentyne, Annie³

¹University College of the North

²O-Pipon-Na-Piwin Cree Nation

³ Misipawistik Cree Nation

Cree communities in Canada conceptualises health with a well-being framework that includes physical, mental, spiritual and emotional well-being. Land based relationships and practices remains at the heart of this well-being framework. With the onset of the COVID-19 pandemic and ensuing lockdown methods, the practicing of customary, land-based knowledge and focusing on mental health and self-care—became all the more urgent in many Aboriginal families and communities in Canada. This claim raises two questions. The first, is about what type(s) of community programs are likely to achieve benefits for Aboriginal people. The second is how community members are sharing the impact of the program activities with others. Based on these questions this research focuses on community resiliency, strength and the diverse ways health sovereignty is being practised and perceived at the community and individual level in the time of Covid-19 pandemic. We have collaborated with Misipawastik Cree Nation (MCN) and O-Pipon-Na-Piwin Cree Nation

(OPCN), two of the First Nation Cree communities located in remote northern Manitoba, Canada. Both communities continue to suffer from long term impact of colonialism including resource depletion, flooding and displacement through hydro dam, food insecurity, unemployment, high suicide rate and other intergenerational chronic disease and mental health issues stemmed from residential school experience. Social isolation and resource deficit caused by Covid-19 added to their ongoing disparities breaching the health and food sovereignty rights. This qualitative study has taken a strength-based approach reviewing community led interventions involving land-based activities in time of Covid-19. Results showed a focus on strengthening cultural identity, facilitating intergenerational knowledge transfer, and building relationships through youth-led community-centred program can be steps towards collective well-being.

Kamal, Asfia Gulrukh

Asfia Gulrukh Kamal is working as an Assistant Professor at the University College of the North, Manitoba, Canada. She has been working with a number of First Nation communities in northern Manitoba for the past 14 years in different local food sovereignty project and would like to continue her learning in the area of food and health sovereignty, land-based education and Indigenous water governance. She is passionate about community-led endeavours and considers respect, reciprocity and relationship as key practices for any university–community engagement.

ABSTRACT

Indigenous relationality: Celebrating Indigenous self-determination in higher education on Noongar Country

Karangaroa, Sophie¹

¹Curtin University

I migrated to Boorloo (Perth) Australia in 2008 and as a Māori living and working on Whadjuk Noongar country, I recognise this is a privilege. In the 2016 census, there were over 25,000 New Zealanders living in the greater area of Boorloo with 20,200 identifying as Māori. Early 2021 census results show there are now 59,000 New Zealanders residing Boorloo (Perth). As further data is released it is likely there will be a further increase in Māori adopting this Boodja (country) as their new “home”. How do Māori navigate between cultural and spiritual connection to land as manuhiri? And how can we ensure these connections are complementary in our day-to-day lives and mahi? The popularity of “allyship” in recent years has been focused around non-Indigenous working with Indigenous groups and the complexity and misunderstandings this brings. Currently working and studying in the university-based Aboriginal research space has led to narratives around cultural considerations, experiences and perspectives as an Indigenous ally looking at alternative Indigenous realities to my own. Having also recently commenced doctoral studies with a focus on celebrating Indigenous self-determination among Noongar university students, I am presented with negotiating between Aboriginal Ways of Being and Kaupapa Māori theory. This is the early stage of my journey into celebrating and acknowledging both.

My PhD study will highlight the experiences and aspirations of Noongar students embarking on tertiary education. A written thesis will provide themes and reflective analysis emerging from the production of an online web series—designed to capture anecdotal and personal experiences of both the participants and researcher. This collaborative effort will be explored using

Participatory Action Research, Yarning and Autoethnography methodologies observed through a Kaupapa Māori approach. The purpose of this study will be to address how I, as a Māori visitor to Whadjuk Country, best engage with three Noongar university students to produce an online web series which captures the alignment of Māori and Noongar principles of ‘moving forward by looking back’.

This thesis is a celebration of what Noongar students bring to a university as self-determined, culturally connected and dynamic people. My positionality in this research is as an Indigenous woman of Ngāti Kahungunu descent, working in the research space as a visitor on Noongar Boodja. I will centre Indigenous knowledges throughout my study and as a visitor on this Boodja will remember to uphold the mana of the Noongar community by ensuring my approach is based on foundations of trust, humility and respect. This will be enriched by ongoing direction from an advisory group of Noongar traditional owners who I will extend an invitation of endorsement for my proposed study. In no way will I write on behalf of or be representative of the participants and their community. Nor do I see my role to review, justify or compare Indigenous groups. Neither will I write to Western worldviews and perspectives. Instead, I look forward to exploring what we can learn from the Noongar community. And by honouring the guidance offered by the advisory group and positioning myself in a reflective role, this will give voice to the participants as holders of their own narratives. In turn, this knowledge may potentially be helpful in inspiring members within the Noongar community to look towards higher education study in the future.

Karangaroa, Sophie

A PhD candidate based in Boorloo (Perth), Sophie is Māori of Ngāpuhi and Ngāti Kahungunu origin. Currently working within Aboriginal research at Curtin University, Sophie completed a Master of Indigenous Studies, Otago University (Aotearoa) and BA TESOL, BYU-Hawaii (USA). Her doctoral focus is on celebrating Indigenous self-determination in higher education, specifically the learning journeys of Noongar and Māori university students.

ABSTRACT

Modelling te reo Māori borrowings to help find the missing

Karl, Ben¹; Walker, Campbell¹; Keegan, Peter¹; Mason, Andrew¹; Watson, Catherine¹

¹Te Kura Pūtaiao Pūhanga | Department of Engineering Science, Te Herenga Mātai Pūkaha | Faculty of Engineering, University of Auckland

The Taranaki-based Parininihi ki Waitōtara (PkW) corporation has millions of dollars in dividends owed to missing shareholders. They cannot pay them because the contact details for many of their shareholders are either lost or incorrect. Finding these people is complicated by inconsistencies in the recording of names across different documents. PkW records show that one person was often recorded with multiple names; these could be their Māori name, their European name, or a mix of these. An example of this is the Parihaka plough man, Charles Wallace, also known as Tare Wakaarere, Tare Warahi or Tare Wakawe (Buchanan, 2018). Biggs (1991: 67-68) states there are three ways in which people innovate names: creating a new word, assigning a new meaning to an old word, and "borrowing". In the case of Charles Wallace, his various names have most likely arisen as a result of borrowings.

Borrowing is a process in which a word from one language is adapted for use in another. In this case, the English name "Charles" has been borrowed to create the te reo Māori name "Tare". Similarly, "Warahi", "Wakaarere", and "Wakawe" all appear to be borrowings of "Wallace". While "Warahi" is a well-known borrowing, the use of "Wakaarere" and "Wakawe" do not appear to be so common, and are not recorded in sources such as Te Aka | Māori Dictionary (<https://maoridictionary.co.nz/>).

To be able to recognise potential references to Charles Wallace in different documents, we need to be able to recognise all te reo Māori borrowings of his name. This requires a deep understanding of the mechanisms by which borrowings are generated.

Our research is building mathematical models of the borrowing process to help us recognise both common and unusual borrowings of names to assist our search for missing shareholders.

The process of borrowing is driven by two key linguistic principles. Firstly, English words contain sounds, such as "b" and "z", that are not available in te reo Māori, and so these sounds have to be changed into a similar sound in te reo Māori. Secondly, the borrowing has to conform to te reo Māori phonology. This means, for example, that every consonant in te reo Māori must be followed by a vowel, and so "wheat" becomes "witi".

We have developed te-reo-Māori-informed phonetic algorithms to match names from multiple data sources. To train our algorithms, we are creating a borrowings corpus, which currently has 5022 unique listed borrowings. Our corpus builds on earlier lists (e.g. see Moorfield and Káai (2011), Duval (1995)), but has been curated to correct non-phonetic borrowings (such as "ale" "pia") for which a better source word exists (in this case "beer" "pia"). Our algorithms discover the "rules" governing the creation of te reo Māori borrowings by taking a data-driven approach that quantifies the probabilities of particular phonetic rules being followed.

By learning the borrowing rules for te reo Māori, we can create statistically likely borrowings that we can then use to better match names during our search for PkW shareholders.

Karl, Ben

Ben Karl (Te Arawa) grew up in Rotorua and now lives in Auckland, working towards a Bachelor of Engineering (Hons) specialising in Engineering Science. Ben is passionate about problem solving, mathematics and computer programming, with an eagerness to learn and adapt to new environments. Ben's degree in engineering is helping him develop these passions and nurture his creative and ambitious mindset as he prepares to pursue a career in data science or a related field.

Walker, Campbell

Campbell Walker is currently studying at the University of Auckland where he is in the final year of a Bachelor of Engineering (Honours) specialising in Engineering Science. Campbell has enjoyed applying his expertise in mathematical modelling, data analysis and computer programming to better understand the borrowing of English words into te reo Māori.

ABSTRACT

An activist's child: Ngā tamariki

Keelan, Teorongonui Josie¹

¹Ngā Pae o te Māramatanga

Being an activist's child is full of memories of being there when history was being made; of listening to other people talk about your parents as heroes or evil personified; of answering the telephone and hearing threats of harm to your parents, you, in fact your whole family. Being an activist's child was being afraid for the safety of your parents and your family, but especially your parents. Being an activist's child is hearing others tell the story of your parents and the aunts and uncles who were part of the movement that was Ngā Tamatoa and thinking, "that's right" or "I don't remember it happening like that". Being an activist's child is having your own memory of everything that happened and yet not being acknowledged despite often being in the photos of your parents at meetings and on protests. Being an activist's child often meant being taken out of school to go on protests or being left with relatives while your parents protested at Waitangi, at Raglan or participated on the Land March. Being an activist's child is having people tell you how amazing your parent or parents were and to you they are or were, just mum and dad. Being an activist's child was and is having a large extended family of aunts, uncles and cousins many of whom are not related to you but are people with whom you have a special relationship because they stood

A panel of speakers whose parents were in Ngā Tamatoa, a young Māori activist group from 1970 to the mid-1980s talk about their lives as children raised by parents active in fighting for Māori language, Māori land rights, Māori sovereignty in general and the initiators of the modern day Waitangi protests. They will talk about their experiences of being children of activists; their efforts to learn more about their parents; the research they have been engaged in over the last three years to bring together the story of Ngā Tamatoa, to honour their parents and their parents' contemporaries because in trying to understand their parents and the period of time in which they were active, they have found very little that provides a fulsome picture. They are worried the true story—warts and all—may get lost as the members age and pass beyond the veil leaving others to tell the story.

As a teaser, watch *Children of the Revolution* at <https://www.nzonscreen.com/title/children-of-the-revolution-2007>. Three of the children of Ngā Tamatoa activists are in the documentary—Te Whenua Harawira (Hilda Halkyard-Harawira & Hone Harawira), Che Ness (Miriam Rauhihi) and Toi Iti (Tame Iti).

Keelan, Teorongonui Josie

Dr Teorongonui Josie Keelan is a surviving member of Ngā Tamatoa. She works some of her time with Ngā Pae o te Māramatanga as a Senior Research Fellow and some of her time on other projects. Of special mention is research with Ngāti Whakaue kaumātua (elder leaders) contributing to our understanding of their lives, concerns, dreams and wants. She is also working with the Joint Research Committee (JRC) of the Mana Wāhine Waitangi Tribunal Claim focused on research the JRC wants will be commissioning. Josie has an interest in the contemporary application of mātauranga in traditional stories and proverbs.

ABSTRACT

Mātauranga Māori and machine learning models to improve te reo Māori pronunciation

Keith, Tūreiti¹; Kiddle, Thomas¹; Sawtell, Caleb¹; Ndegwa, Kiarie¹

¹Te Hiku Media

Languages change over time, new words are borrowed or invented, and the meanings of old words adapt to describe new concepts. The pronunciation of words also transforms, both naturally and as a result of contact with other languages. For te reo Māori, the native and original intonation, rhythm and stress of words have become less common. This paper discusses Te Hiku Media's development of a pronunciation model as a mechanism to regain and reacquaint speakers of te reo Māori with the native sound.

The model comprises an autoregressive end-to-end automatic speech recognition (ASR) model, a natural language processing (NLP) model and a pronunciation scoring model. The ASR was trained using 180 hours of utterances from the Kōrero Māori corpus and about 10 hours of transcribed speech from native speakers of te reo Māori. The NLP was trained on a corpus of about 4 million words of text in te reo Māori. Working in tandem, the ASR and NLP produce confidence scores at a per character level, the pronunciation scoring model was trained to determine good pronunciation using over 2,500 recorded utterances reviewed by our data specialists. When treated as a simple binary classifier, determining good from poor pronunciation, the pronunciation model scores approximately 0.73 in the area under the receiver operating characteristic curve when compared to human reviewers.

One major output of the pronunciation model has been the creation of Rongo, an app designed to get more people speaking te reo Māori by mimicking the correct pronunciation. The fear of mispronouncing te reo Māori is a major barrier for many people when speaking te reo Māori. The paper will demonstrate how the pronunciation model works to provide real-time feedback of te reo Māori for users in the comfort of their own homes. It will describe the pedagogical approach to the app and some of the challenges we faced along the way.

Te Hiku Media, also known as Te Reo Irirangi o Te Hiku o Te Ika, is an iwi radio, media and technology hub based in Kaitiāia that was founded in 1991. The not-for-profit, charitable organisation is connected to the five iwi of the Far North; Ngāti Kurī, Te Aupōuri, Ngāi Takoto, Te Rarawa and Ngāti Kahu. In 2019, Te Hiku Media received funding from the Ministry of Business, Innovation and Employment for Papa Reo, a multilingual language platform grounded in Indigenous knowledge and ways of thinking and powered by cutting-edge data science. This paper discusses one of the outputs of this research platform as an example of Indigenous-led research that uses ethical technological transformation to contribute to flourishing indigenous futures.

Keith, Tūreiti

Dr Tūreiti Keith (Ngāi te Rangi, Ngāti Ranginui) is a Senior Data Scientist at Te Hiku Media. With a background in software engineering and experimental neuroscience, Tūreiti has worked in a range of fields including natural language processing, official statistics, e-mobility, meteorology, electrophysiology, digital archiving and communications.

Kiddle, Thomas

Thomas Kiddle (Ngāti Porou, Ngāpuhi) is a Mobile App Developer at Te Hiku Media.

Sawtell, Caleb

Caleb Sawtell is a Designer and Software Developer at Te Hiku Media.

Ndegwa, Kiarie

Kiarie Ndegwa is a Principal Data Scientist at Te Hiku Media. He works across the machine learning stack. This sees him wearing multiple hats across different aspects of machine learning, such as model design, compute infrastructure setup, model preparation for constraint compute such as mobile devices and highly scalable APIs.

ABSTRACT

Murru Minya: Exploring the conduct of Aboriginal and Torres Strait Islander health research

Kennedy, Michelle^{1,2}; McGuffog, Romany^{1,2}; Ridgeway, Tanika¹

¹The University of Newcastle, Australia

²Hunter Medical Research Institute, Australia

Conducting ethical and high-quality health research is crucial for informing public health policy and service delivery to reduce the high and inequitable burden of disease experienced by Aboriginal and Torres Strait Islander people. Ethical guidelines and principles specifically for health research with Aboriginal and Torres Strait Islander people have been developed for use since 1987. However, there has been limited examination of how these are being applied to the conduct of research. To date, there has been no comprehensive evaluation of the implementation of ethical guidelines in Australia. It is therefore unknown how the principles for the ethical research conduct have been implemented by researchers, the processes that support and/or impede the implementation of ethical principles, and whether research experiences of Aboriginal and Torres Strait Islander communities have improved as result of these guidelines.

Murru Minya is a large-scale national study to examine the implementation of ethical processes in Aboriginal and Torres Strait Islander health research. The project is led by Aboriginal and Torres Strait Islander researchers, who have decades of experience, expertise, and recognised leadership in Aboriginal and Torres Strait Islander health and well-being. The project uses a mixed-methods design in four baarra (steps). The first three baarra will collect knowledge, experiences, and wisdom from three key groups; Aboriginal and Torres Strait Islander communities, research academics in Aboriginal and Torres Strait Islander health

research, and Human Research Ethics Committee members using online surveys, yarning, and semi-structured interviews. This knowledge will inform the final baarra of developing a set of practical recommendations to support ethical conduct in Aboriginal and Torres Strait Islander health research into the future. The project launched on The International Day of World's Indigenous People's 2022.

Aboriginal and Torres Strait Islander communities have reported an over-burden of research with little improvement to health outcomes experienced. Ethical guidelines outline the importance of research built on community priorities, reciprocal partnerships and benefit. The ways in which ethical guidelines are implemented are rarely reported in peer reviewed literature, therefore, extensive national consultation is required to adequately address barriers and enablers in the uptake of ethical guidelines. Through privileging the voices and experiences of Aboriginal and Torres Strait Islander communities, this research has benefit to all those involved in Aboriginal and Torres Strait Islander health research including students, researchers, Aboriginal and Torres Strait Islander communities, peak bodies, and funders. From the knowledge and experiences collected in this project, more informed planning can occur, which will maximise efficiency in research implementation, increasing uptake of ethical processes and the potential for positive research outcomes.

Kennedy, Michelle

Dr Michelle Kennedy is a Wiradjuri woman who has grown up on Worimi country, Australia. Michelle is an NHMRC early-career researcher, partnering with Aboriginal communities to place the power in their hands and address priority areas to improve Indigenous health. Michelle brings 16 years' experience working with Aboriginal communities and Indigenous ways of knowing, being and doing to the health research space to deliver health research that is appropriate, engaging and meaningful for Aboriginal and Torres Strait Islander people. Michelle is leading a national study (www.murruminya.com.au) exploring the conduct of research with Aboriginal and Torres Strait Islander people and communities.

ABSTRACT

Kai Māori, kai ora: A whakapapa conceptualisation of nutrition

Koroi, Haylee¹; Burgess, Hana²

¹Toi Tangata (Te Hotu Manawa Māori)

²Te Kupenga Hauora Māori, The University of Auckland

Western scientific nutrition, though relatively new, has a firm grip on dominant narratives regarding food, our bodies, and our wellness as Māori. Within public health, there are prevailing assertions that Māori simply do not care about food, their health or otherwise lack the knowledge to care for themselves. However, these myths are easily dispelled when we look at the centrality of food within our kōrero tuku iho. Kai is foundational and central to who we are as Māori, it is a source of mana connecting us to people and place across generations.

Grounded in Kaupapa Māori Theory, and drawing on the work of Burgess and Painting (2020) *Onamata, Anamata: a whakapapa conceptualisation of Māori futurisms*, this session explores whakapapa as a framework through which we can conceptualise nutrition. This framework calls us to understand kai within the deep and complex layers of whanaungatanga—whanaungatanga ki ngā atua, whanaungatanga ki te taiao, whanaungatanga ki ngā whānau, whanaungatanga ki a koe anō.

Importantly, a whakapapa conceptualisation of nutrition requires grappling with the ways that

settler colonialism, and by extension Western science and nutrition, have damaged and disrupted these complex layers of whanaungatanga. With Western nutrition, food is divorced from the contexts in which it is grown, dissected and reduced into its component parts of fat, carbohydrates and proteins. As individuals we must ascribe to rigid yet arbitrary equations in order to be well. Wellness through food is then merely a matter of individual choice. This shapes the way that public health engages with Māori communities, causing further disruption.

This session will offer a space to wānanga a collective envisioning of intergenerational wellness through kai, beyond Western nutrition. In conceptualising nutrition through whakapapa and whanaungatanga we are prompted to expand our view, rather than reduce it. We put Western nutrition in its place, and make visible the wider whakapapa in which it sits, the deep intergenerational relations from which kai emerges as a source of mana within our lives. We look across generations to the lands and waters from which kai emerges, the communities who have tended the soil.

Koroi, Haylee

Haylee Koroi is Ngāpuhi and Te Rarawa from the Uta-kura valley in inland Hokianga, and Pukepoto located outside of Kaitiāia. She is guided by a philosophy of restoring whakapapa, and aims to always move with an ethic that enhances relationships with our human and more-than-human kin. As well as working as a kai-arahi kai Māori within the Māori public health organisation Toi Tangata, Haylee is a keen gardener and amateur forager. She has recently moved home to the Hokianga, and is looking forward to the challenge of tuning in to the patterns and tohu of this new taiao.

Using Indigenous evaluation approaches to build and tell strength-based stories of prevention programs in Indigenous communities

LaFrance, Joan¹; Eakins, Danielle²; Magarati, Maya²; Gaffney, Angela²; Marum, Caelin²; Parker, Myra²

¹Mekinak Consulting, A Tribal Management and Evaluation Service Firm

²University of Washington, Department of Psychiatry and Behavioral Sciences; Seven Directions, A Center for Indigenous Public Health

Health promotion and prevention efforts in American Indian and Alaska Native (AI/AN) populations require culturally based trauma- and healing-informed prevention, treatment, recovery, and care coordination programs. This includes, but is not exclusive to, opioid or other substance use prevention, fall and injury prevention, suicide prevention. The standard Western evaluation approaches that assess the processes and impacts of such programs often fail to consider key Native cultural strengths, the concept and practice of relationality, reciprocity, and traditional teachings as well as socio-political-historical settler colonial context in which health promotion and prevention program development and service delivery occur. We propose that Indigenous evaluation approaches may lend themselves to disrupting the status quo of tribal health program evaluation and provide a more nuanced understanding of strength-based tribally led prevention programs.

The Indigenous Evaluation Framework, developed by the American Indian Higher Education Consortium (AIHEC) (LaFrance & Nichols, 2008), offers a starting point for integrating Indigenous epistemologies in evaluation efforts. It was originally developed to assess educational programs and initiatives serving Native students, but has applications across many other areas of focus including public and behavioural health. Foundational components of the Indigenous Evaluation Framework include: (1) use of metaphor, (2) incorporation of Indigenous ways of knowing, (3) reliance on core cultural values, and (4) ensuring community engagement.

In consultation with Dr Joan LaFrance (lead author on this abstract) who developed the Indigenous Evaluation Framework for AIHEC, Seven Directions, A Center for Indigenous Public Health (co-authors on this abstract), is in the process of piloting and developing a toolkit to assist tribes and urban Indian organisations incorporate place-based Indigenous evaluation approaches into their healing, health prevention, and wellness programming.

This session will bring together Dr LaFrance and Seven Directions team members to discuss core values of Indigenous evaluation, provide concrete examples of Indigenous evaluation approaches in action, and practical ways organisations or communities can integrate Indigenous evaluation methods within their settings. These approaches can be applied to any stage in program and service delivery, from building a new prevention program to infusing new ways to learn about an existing program's community impact.

Historical trauma causes intergenerational pain and impacts health and well-being. Unlike Western evaluation methods, Indigenous evaluation approaches fundamentally ask the question: "Te Ao Taketake—How can Indigenous languages, customs, traditions, values and knowledge continue to inform our futures?" This proposed oral presentation thus contributes to the IIRC22 conference's "Rautaki Whakaaweawe | Impact and transformation" theme where our participating relatives from across the globe will learn about Indigenous evaluation strategies to enhance transformative change for Indigenous peoples and communities.

Finally, if funders participate at the conference, they may benefit from learning about and encouraging Indigenous evaluation methods in both their grant proposal review and funding

decision making, thus contributing to social equity and reducing health disparities.

LaFrance, Joan

Joan LaFrance, Ed.D., is the owner of Mekinak Consulting, which specialises in educational program evaluation, and research studies. She is a member of the Turtle Mountain Band of Chippewa. Joan received her doctorate from Harvard University, and a Master of Public Administration from the University of Washington. Mekinak Consulting assists evaluation of programs in Tribal Colleges and Universities, tribal and Indigenous communities, and non-profit organisations. With support from a grant from the American Indian Higher Education Consortium (AIHEC), she conducted the research and co-authored the book *Indigenous Evaluation Framework: Telling Our Story in Our Place and Time* (2009).

ABSTRACT

Evaluating media sources of sovereignty following US Supreme Court rulings

LaPoe, Victoria¹; Liese, Sarah¹; LaPoe, Benjamin¹

¹Ohio University

With United States Supreme Court rulings recently chipping away, again, at Indigenous sovereignty, this presentation will examine Indigenous news sources addressing these rulings as well as relevant responding digital discourse. Through the lens of

Indigenous Standpoint theory, which privileges Indigenous communities' knowledge, presenters will explore this topic along with the discussion of quantitative measures that may also capture social network analysis relevant to this theory and topic.

LaPoe, Victoria L.

Victoria L. LaPoe, Ph.D.* (Cherokee) is an associate professor in Ohio University's Scripps School of Journalism, where she teaches both news and information as well as strategic communication courses. Her research focuses on media inclusivity and digital media. LaPoe served as vice president (2017-2019) and education chair (2016-2019) of the Native American Journalists Association and is current editor of Indigenous Issues for the national Media Diversity Forum.

Liese, Sarah

Sarah Liese* (Dine' and Chippewa Cree) is a master's student at Ohio University studying journalism and photography. She is a former Native American Journalism Fellow and a current Native American Journalists Association Mentor-in-Training. She recently completed the Sundance Full Circle Fellowship.

ABSTRACT

Transforming public health practice through Indigenous methodologies: Storytelling for a return to move forward in good health and well-being

Largo, Darwyn¹; Parker, Myra¹ Oré, Christina¹

¹Seven Directions: A Center for Public Health, University of Washington

Background: For decades public health practitioners have advanced the use of the World Health Organization and US social determinants of health (SDOH) framework and domains for health equity. The COVID-19 pandemic brought national attention to the gaps in SDOH, including the health care system in the US and globally. Indigenous populations across the US continue to experience social and health inequities. The means to address the structural and systemic determinants that resulted from colonisation and the strengths to implement sustainable changes are within our stories, language, teachings and lived experience as Indigenous peoples. In 2021, Seven Directions, an Indigenous Public Health Institute, at the University of Washington, initiated a community-based project "Our Stories, Our Journeys", funded by the National Network for Public Health Institutes (NNPHI), through a Centers for Disease Control and Prevention (CDC) cooperative agreement. We are using storywork to develop an Indigenous determinants of health (IDOH) pilot community health worker training and webpage for Indigenous public health practice. Therefore, this is not research but resource development.

Methods: Storywork provides an epistemic, theoretical, and methodological lens through which we can begin to understand the factors and forces that influence community health across Indigenous communities. Virtual listening sessions have been coordinated with communities across the United States. Attendees represent diverse geographical

locations, age, and tribal communities. Virtual listening sessions are approximately 90-minutes long and follow a semi-structured discussion format. Prior to attending the virtual discussions, attendees are encouraged to engage in a pre-conversation activity (i.e., drawing) used to orient their life journey in relation to community health. We are creating graphic illustrations of the stories and returning them for feedback from each community. The stories and lessons shared within are providing insight and content for the health training and webpage.

Results: We have held two community storytelling meetings, Summer 2022. Personal stories have identified the immediate and long-term impact of colonial and assimilation policies (i.e., land seizure) to achieving optimal health and well-being. Most enlightening are the various ways within the stories shared that our communities are using their traditions via language, ancestral practices, and interconnectivity to promote health and well-being.

Conclusion: Current SDOH frameworks do not account for the unique histories and worldviews of Indigenous people. This project is an opportunity to leverage Indigenous knowledge and worldviews to begin to add to emerging Indigenous SDOH frameworks. Our project aims to transform public health practice by allowing Indigenous worldviews, language, stories, and kinship to serve as the guiding principles for imagining healthy futures for Indigenous people and their communities.

Largo, Darwyn

My name is Darwyn Largo. I am a member of the Navajo tribe. I was born and raised on an American Indian reservation in northwestern New Mexico. I am a recent graduate from the University of Arizona where I obtained a Master of Public Health degree in Health Behavior Health Promotion. I was enticed to the field of public health because concepts of wellness and healing are innate to the ancestral practices and cultural teachings of many American Indians and Alaska Native villages. I am passionate about achieving health equity for tribal populations using Indigenous methods and methodologies.

ABSTRACT

Making sense of cultural development: The Philippine experience

Lavides, Maria Margarita¹; Alfelor-De Jesus¹, Ana Marie¹; Melendres, Rhayan¹; Sanguyu, Cynthia Grace¹; Terol, Eden¹; Ting, Geofferson¹; Valerio, Rowena¹

¹University of the Philippines

There is limited research on cultural development based on Filipinos' perspective and experience. While economic development has been the focus of earlier studies, culture as medium and goal of development has been largely unexplored. To address this gap, subject matter experts and practitioners in the field of Philippine culture were interviewed. The ten Filipino participants were from the academe, government, civil society, and private sector. Three of them were members of Indigenous communities. The gathered data were transcribed and analysed using the thematic method.

Our data analysis revealed that there was an unconscious effort among Filipinos to suppress their own culture. Indicators of the curtailment of own culture were the feelings of being ashamed of Filipino identity and traditions, lack of knowledge of own culture, and the Indigenous groups' experience of discrimination. Main contributors to this restraining of Philippine culture by Filipinos are the Philippines' colonial history and the government's shortcomings. Belief on Western supremacy and the public officials' ignorance, passive attitude, and corrupt practices have barred the progress of culture in the country.

Based on the responses of the participants, cultural development in the Philippines can be attained in three stages, namely, cultural awakening, radical rethinking, and cultural action. Cultural awakening entails decolonisation. It is crucial for Filipinos

to have greater awareness on how colonisation has influenced their thinking and behaviour. The interviewees emphasised the important role of education in decolonising the Filipino mind. There is also a need to look into development beyond the domains of economics and finance. The participants argued that development must be holistic, contextual, and sustainable. Development has several dimensions to be considered and is a phenomenon that is unique for different groups of people due to their specific circumstances and settings. The participants emphasised the importance of sustainability and noted that the environment must not be compromised in pursuit of development. At the stage of radical rethinking, Filipinos must unearth their Indigenous knowledge and practices as such would pave the way for holistic, contextual, and sustainable development. Cultural action is the stage where Filipinos put into practice their Indigenous knowledge and practices as well as initiate the required institutional and policy reforms.

Our work is a significant contribution to the conference theme about flourishing indigenous futures as our findings provide a road map for Indigenous peoples who are keen to promote cultural development in their countries. Our research offers a model of development that values Indigenous cultures and cultivates responsible social, economic, and environmental relationships.

Lavides, Maria Margarita R.

Dr Lavides is an Assistant Professor and Research and Extension Coordinator at the University of the Philippines (UP). She earned her PhD in Public Policy at Auckland University of Technology through the New Zealand ASEAN Scholarship. She was part of the team that led the institution of the Master in Governance and Innovative Leadership Program in UP and has been supervising more than 20 graduate students on their innovation projects and papers. Dr Lavides is currently a member of a data science team that investigates Filipino values using social data.

ABSTRACT

Ka hiki ra tāku ahi—Raise my fire

Lee-Morgan, Jenny¹; Mane, Jo¹; Aperahama, Ruia¹

¹Rautaki Kaupapa Māori Research & Development

Built as a new flexible learning space (FLS), Te Aka Pūkāea is a dual Māori language pathway situated in the mainstream school setting of Newton Central in Auckland. Te Aka Pūkāea is shared by both te urukaraka (total immersion) and te awahou (bilingual) pathways and is the accumulation over several decades of the perseverance and vision of school leaders, teachers and whānau to provide te reo Māori pathways. Newton Central has been considered over many years to be responsive to its community, committed to social justice and supportive of Māori aspirations for language and culture. This presentation is derived from a two-year research project undertaken with Te Aka Pūkāea that explores the use of FLSs in a Māori modern learning environment. In creating a flexible learning space dedicated to Māori language pathways, with the building of Te Aka Pūkāea, the placing of a mauri stone as part of laying its foundations was a manifestation of mātauranga Māori and of Māori ways of doing, being and knowing. The mauri stone protects the space and those that occupy the space, imbued with karakia it creates a life force or energy that is intended as a safeguard. Key definitions of the word mauri include life principle, life force, life essence and

vitality. The expectation that mauri cares for and is cared for and nurtured is absolute. With the concept of mauri being increasingly discussed and theorised in current times, the well-known saying by Sir James Henare, Ko te reo te mauri o te mana Māori provides impetus for this presentation to explore the concept of mauri as integral to Te Aka Pūkāea as a dual Māori language pathway where aspirations of tino rangatiratanga, mana motuhake and ritenga are voiced as both claiming space and decolonising educational settings.

This research journey allows us to present some of the complexities, struggles and successes experienced in a large, open plan, teaching environment and reflects on some of the creative innovative ways that have moved from positions of resistance against the mainstream to a position of insistent persistence within a Māori modern learning environment. All presenters for this paper are experienced educators and Kaupapa Māori researchers with backgrounds in various educational settings including schools, tertiary and community. As a Kaupapa Māori research study, this project draws on pūrākau methodology as a primary research approach.

Aperahama, Ruia

Ruia is of Tūwharetoa, Ngāti Whātua, Ngāpuhi, Ngāti Kurī, Te Aupōuri and Te Rarawa. Ruia's role in this research is critical as a school-based researcher with this research project. Ruia is a highly experienced reo Māori Kaiako/teacher and works in the roles of both Kaiako and cultural advisor with Newton Central. Ruia is well known for his creative talents as a leading Kaupapa Māori composer, musician and performer.

Lee-Morgan, Jenny

Jenny is of Ngāti Mahuta, Te Ahiwaru and Tainui. She has worked in key leadership roles in tertiary education and Kaupapa Māori research over the last 30 years and is the founder and Director of Rautaki Kaupapa Māori Research & Development. Jenny's work specific to pūrākau has been a huge contribution to the theorising of Māori and Indigenous methodologies.

Mane, Jo

Jo is of Ngāpuhi-nui-tonu. She has a background in community development and education and is a proponent of Kaupapa Māori and community-based research. She lives on the north side of Maungataniwha, south of Kaitiāia. Jo has experience working in the tertiary sector as a Senior Lecturer with both undergraduate and postgraduate students and works as a Kaupapa Māori researcher across several Māori-led projects. She has further interest in writing for creative publication.

ABSTRACT

Bridging the gaps: Applying rangatahi Māori and Pacific patient centred models of care to inform acute rheumatic fever and rheumatic heart disease service delivery

Leilua, Shannon¹; Ikiua, Monleigh¹; Tkatch, Melaney¹; Brown, Rachel¹; Anderson, Anneka²

¹Te Turangawaewae Manahau a Tariana Turia—The Tariana Turia Centre for Excellence National Hauora Coalition

²Te Kupenga Hauora Māori, University of Auckland

There has been considerable research undertaken in the past decade on why the current models of service for patients with either acute rheumatic fever (ARF) and rheumatic heart disease (RHD) do not work for whānau. Current health services exist at primary (sore throat diagnosis and treatment) and secondary prophylaxis (prevention of recurrences) levels. However, recent research on Māori and Pacific Peoples' experiences of ARF prophylaxis identified mismatches between ARF services and patient/whānau (family) expectations of care, particularly for rangatahi (adolescents/young adults between 15-24 years). Furthermore, whānau and health providers reported difficulties with prophylaxis provision identifying significant challenges in transitioning from paediatric to adult ARF/RHD services. These mismatches created access and engagement barriers contributing toward missed prophylaxis, recurrent episodes of ARF and increased incidence and severity of RHD. There were also limited age-appropriate relevant health information resources, particularly in Pacific languages, and notable gaps for transitioning adolescents into adult ARF/RHD services. These mismatches contributed to disrupted and discontinued secondary prophylaxis provision for rangatahi Māori and Pacific patients. We believe that a culturally responsive, age-appropriate model of secondary prophylaxis service delivery, informed through a patient- and whānau-centred approach will reduce inequities in recurrences, treatment and management of ARF and RHD. This research project seeks to achieve this model by working alongside rangatahi and their whānau to develop a rangatahi Māori and Pacific patient and whānau

centred model of care for secondary prophylaxis delivery and ARF management. The model will be created with rangatahi and whānau receiving secondary prophylaxis from Waikato District Health Board (now Health Area).

This presentation will be focused on the innovative, rangatahi-patient-centred approach applied in the research. The study will be positioned under Kaupapa Māori and Kakala methodologies and is led by Māori and Pacific researchers and ARF/RHD rangatahi patients. This framework will provide critical Māori and Pacific insight to the research that prioritise Māori and Pacific worldviews through culturally safe and responsive processes. Whānau are not just "participants" but experts whose narratives and experiences will directly inform and evaluate the model of ARF care and delivery.

The project will have three key phases. The first phase will gather patient and whānau experiences and recommendations through hui (Māori) and fono (Pacific) with up to 20 participants. These will be conducted face to face or online where suitable for COVID-19 safety.

Once a model is developed from phase one, a workshop will be held with up to 10 ARF/RHD service providers from Waikato District Health Board. This workshop will present the proposed model and discuss the feasibility of its implementation into ARF services. Phase three of the project will be a 12 month implementation of the model and its evaluation.

The model will be evaluated by looking at service utilisation using de-identified health data and holding hui/fono with patients and whānau to establish how well the model worked for them. Given the stage the project is at, this presentation

will be focused on the innovative, rangatahi-patient-centred approach applied in the research and sharing of preliminary findings from the rangatahi hui and fono.

Leilua, Shannon

Mr Shannon Leilua (Ngāti Porou), is a RHD patient of Samoan, Cook Island and Māori ethnicity. Shannon provides expertise as a patient to all aspects of the research project.

ABSTRACT

Whakairo Kupu: Carving a foundation for te reo Māori tech tools

Leoni, Gianna¹; Finn, Aoife¹

¹Te Hiku Media

The creation of natural language processing tools in Indigenous languages will ensure Indigenous peoples can communicate in their native languages in a digital society. However, there are many facets and layers when building digital technologies to assist in the revitalisation of languages. Much of which has to be created separately from mainstream tools, because they are often not inclusive of an Indigenous worldview.

Part-of-Speech (POS) taggers tag words according to their syntactic or grammatical category. POS taggers are significant because they assist automatic text processing tools to decipher which part of speech each word is (e.g. what part of the sentence is a verb). POS taggers are an important and foundational tech tool that have many wide-ranging and useful downstream applications. These include other NLP (natural language processing) tasks such as information extraction tasks like named entity recognition tagging and word sense disambiguation. They are also used for more high-level tasks like question answering and even translation. This paper focuses on the creation of Whakairo Kupu, a POS tagger for te reo Māori.

In the context of te reo Māori, some traditional syntactic categories, and by association POS labels, are problematic for a variety of reasons. Firstly, many of the definitions or guidelines of existing tagsets are not suitable for te reo Māori word classes. Secondly, current POS guidelines

do not include appropriate POS labels for certain word classes of Māori. Lastly, and most importantly, they often cannot reflect a Māori worldview of the language.

We wanted (and needed) a tagset that was usable with industry-wide tools, but also appropriately met the demands of te reo Māori. This meant excluding traditional categories syntactic that were not applicable and creating new POS labels where appropriate. As a result, we worked with Māori language specialists to ensure that Whakairo Kupu's POS labels and guidelines conventions legitimately reflected a Māori speaker's contextualisation of te reo Māori.

Te Hiku Media, also known as Te Reo Irirangi o Te Hiku o Te Ika, is an iwi radio, media and technology hub based in Kaitiāia that was founded in 1991. The not-for-profit, charitable organisation is connected to the five iwi of the Far North; Ngāti Kurī, Te Aupōuri, Ngāi Takoto, Te Rarawa and Ngāti Kahu. In 2019, Te Hiku Media received funding from the Ministry of Business, Innovation and Employment for Papa Reo, a multilingual language platform grounded in Indigenous knowledge and ways of thinking and powered by cutting-edge data science. This paper discusses one of the outputs of this research platform as an example of Indigenous-led research that uses ethical technological transformation to contribute to flourishing indigenous futures.

Leoni, Gianna

Dr Gianna Leoni (Ngāti Kurī, Ngāi Takoto, Te Aupōuri) is a Data Specialist of Te Reo Māori at Te Hiku Media. Gianna's areas of research/expertise include the revitalisation of te reo Māori, sociolinguistics and Māori data science.

Finn, Aoife

Aoife Finn (Aoife Ní Fhinn, as Gaeilge/in the Irish language) is an Irish linguist who works for Te Hiku Media as a Data Scientist specialising in linguistics. A te reo Māori learner for seven years, Aoife's interests and expertise include the syntax, in particular, the case system of te reo Māori. She is also interested in decolonisation in Aotearoa and in Ireland.

ABSTRACT

Exploring the potential for new audiological assessments through Māori perspectives in Te Waipounamu

Lowe, Tare¹

¹University of Canterbury

Māori adults are over-represented in hearing loss statistics in Aotearoa New Zealand, contributing to a largely unaddressed public health issue. Untreated hearing loss has been linked to increased rates of depression, social isolation, communication issues, early retirement and cognitive decline. This impacts on hauora Māori, not only does an untreated hearing loss contribute to significant disparities in health outcomes but it can also lead to loss of cultural connection and language which restricts the ability of Māori to live healthy and meaningful lives guided by and contributing to their culture.

Māori face more barriers to accessing culturally appropriate care, such as access to hearing assessments in te reo Māori. Currently no validated te reo Māori hearing assessments exist although two tests have been created. The first is a Māori version of the "Kendall Toy Test" used in some paediatric clinics around Aotearoa, it is a translation of the current English version and is unvalidated. The second is the "Te Reo Māori Digit Triplet Test" which was developed at the University of Canterbury but validation for use in the community as a screening tool is incomplete. In the revitalisation of te reo Māori this research is funded by the Eisdell Moore Centre to address a gap in qualitative data about Māori experiences of hearing healthcare and te reo Māori hearing assessments. It is part of a Master of Audiology thesis by Tare Lowe (Kāi Tahu) with supervision by Alehandrea Manuel (Ngāti Porou), Jennifer Smith (Ngāti Whātua) and Professor Greg O'Beirne. The

research objectives are (1) develop connections and partnerships with researchers, clinicians and Māori communities in Te Waipounamu; (2) examine te reo Māori assessments available in Aotearoa and (3) explore Māori adults perspectives of current hearing assessments, what te reo Māori hearing assessments would look like and the presentation and protection of data and delivery of future te reo Māori hearing assessments.

Research partners are those who were part of an initial validation of the "Te Reo Māori Digit Triplet Test" project. Using Kaupapa Māori research principles to guide the project in a way which protects, values and prioritises mātauranga Māori, these research partners, through semi-structured interviews, share their stories and experiences of completing a te reo Māori hearing assessment and their hopes for the future of te reo Māori hearing assessments. These interviews are still underway and preliminary findings from these will be discussed. The results of this by Māori, for Māori research will move hearing healthcare forward by understanding what Māori communities want within a hearing healthcare environment which will enable Māori futures to flourish.

Alongside the preliminary results Tare will share her personal journey of becoming an Indigenous audiologist and Kaupapa Māori researcher while also reconnecting with her whakapapa. It is hoped that from highlighting Māori voices, further research questions and projects will be created that are transformative and responsive to Māori.

Lowe, Tare

Tare Lowe is of Kāi Tahu descent. She is current completing her Master of Audiology at Te Whare Wānanga o Waitaha (University of Canterbury) in Ōtautahi where she is learning to become an Indigenous audiologist alongside developing skills in Kaupapa Māori research. Tare is passionate about reducing barriers to ear and hearing healthcare for all Māori by developing community lead approaches to integrating more te reo Māori into audiological assessments and clinical practice.

ABSTRACT

Partnering or prohibiting: Do Māori wards and constituencies provide fair and effective representation to tāngata Māori?

Lucas, Danielle¹

¹Victoria University of Wellington

Compared to central government, limited academic focus has been placed on local government, with its functions being described as “rats, rates and rubbish”. However, local government plays an important role in our lives, in the environment we live, the essential services we receive and the communities we are a part of. Further, ongoing challenges such as climate change and the Covid-19 pandemic are rapidly increasing the importance of effective local government. Additionally, as tāngata Māori (Māori people) local governance impacts our iwi (tribes), whenua (land), wai (water) and tino rangatiratanga (self-determination).

At local government one form of representation for Māori is Māori wards and constituencies (MWC). Although the number of MWC will increase in this year’s local election, from three to 35, questions remain whether this representation is fair and effective for tāngata Māori. Using Kaupapa Māori methodology, this research involved conducting interviews, combining data sets, and reviewing literature to reach the conclusion that, in their current form, MWC have barriers which prohibit Māori from fair and effective representation, undermining the partnership promised by te Tiriti o Waitangi.

This research names and explains these barriers in each stage of a MWC: establishment,

implementation, and use. At the establishment phase, Māori communities face racism and a lack of consultation through a backdrop of exclusion and low representation. During the implementation phase, calculations used by the Local Electoral Act 2001 limit the amount of representation possible, in some cases prohibiting representation altogether. When MWC are in use, Māori members face issues that limit their effectiveness. Combined, these barriers show that there is an immediate need to reform MWC to provide fair and effective representation on local government for tāngata Māori. In April 2023, the Local Government Review Panel will release their final report. This is an opportunity to address the real practical and legal barriers that minimise the voice of Māori in local decisions, obscuring fair and effective representation for Māori.

This research contributes to the theme of flourishing indigenous futures by ensuring that mechanisms for decision making at a local level are more inclusive for Indigenous communities. It also highlights how, Indigenous-led research can be used to question our systems of governance and argue for better forms of representation. With better representation on local governance, Māori are better able to create transformative change for communities and te tai-ao.

Lucas, Danielle

Ngāti Ranginui, Ngāti Raukawa ki Waikato. This research is part of Danielle’s recently completed Master of Indigenous Studies at Te Herenga Waka (Victoria University of Wellington). While completing this research, Danielle was also studying te reo me ona tikanga at Te Wānanga o Raukawa and working as a Senior Advisor at Nicholson Consulting.

ABSTRACT

A Māori lens on engineering for housing infrastructure

Luiten-Apirana, Paraone¹; Haami-Wells, Hiraia¹; Watson, Catherine¹; Dhopade, Priyanka¹

¹Te Herenga Mātai Pūkaha, Waipapa Taumata Rau, Tāmaki Makaurau

Mātauranga Māori models have in the past been a tool to connect Western and te ao Māori philosophies, but none of these have yet been successful in the residential energy domain. Three key models that have been identified as useful in the undertaking of this research are the Takarangi model by Merata Kawharu and Paul Tapsell; The Whare Tapa Whā model by Mason Durie; and the mauri model by Kepa Morgan. These models can not only be used to guide decision-making but also to evaluate the success of initiatives. Although the benefits of different communal energy generation have been researched extensively, there is a lack of research into co-designing novel systems with iwi to ensure we are providing energy solutions they want.

This study aims to understand Māori perspectives on electricity and home heating and its impacts through a series of focus groups and interviews with various Māori academics, students, health industry workers, iwi representatives and community members. The objective of these focus groups and interviews is to create tools for iwi to have greater control over the energy solutions for their iwi.

The focus groups and interviews were held at Waipapa Taumata Rau as well as online, over a six-month period during 2022. During the wānanga, participants expressed their views on:

- historical, current and future living arrangements,
- the relationship between health and housing for whānau,
- NZ power generation and distribution systems,
- the importance of iwi autonomy over their own power generation and usage,
- the need for more Māori solutions to heating and ventilation of homes.

These views were recorded and will be summarised during this presentation. Common themes will be discussed, which include the future of Māori housing. The focus groups highlighted that an increasing number of young Māori wish to relocate to their ancestral rohe, and papakāinga housing was raised as an appealing option to empower this move. As such, sustainable and affordable energy solutions that enable iwi autonomy may become an important aspect of future papakāinga housing developments on Māori land, and need to be co-developed now.

The modern housing system is designed to the needs of Western living. This study will build upon the work of the aforementioned models to identify the wants and needs of Māori in housing design with regard to electricity and heating. The mauri model has been used as an iwi tool for describing environmental health, but it has not yet been applied within the housing sector.

This presentation will also discuss a proposed approach to co-develop an energy infrastructure strategy with iwi, which will draw upon the experiences of taura Māori in engineering and navigating te ao Māori and te ao Pākehā. Engineering education and practices continue to be dominated by Western views, and therefore Māori continue to be underrepresented in engineering. This study is an encouraging step towards integrating mātauranga Māori solutions and co-developing solutions with iwi within the housing and energy sectors, while empowering Māori in engineering disciplines.

Luiten-Apirana, Paraone

Paraone is a 23 year old Commerce and Engineering student in his final year of his undergraduate degree. He hails from Kawhia moana with tribal affiliations to Ngāti Hikairo, Ngāti Whakaue and Ngāi Tūhoe. When he is not studying he spends his time practicing whakairo and other Māori art forms.

Haami-Wells, Hiraia

He uri tenei no Te Aitanga-a-Māhaki me Te Āti Haunui-a-Pāpārangi. Hiraia Haami-Wells is a 23-year-old electrical engineering student at Waipapa Taumata Rau, in her final year of her undergraduate degree. After graduating, she hopes to one day return home and aid her people in the development of their whenua, tangata me te iwi katoa.

Contesting the colonial cartographies of international development: Trans-Indigenous dialogue as method

Lujan Lee, Kevin¹; Campbell, Josh²

¹Massachusetts Institute of Technology

²University of California, Los Angeles

The international development industry is a colonial institution: it extends the reach of global superpowers, perpetuates the marginalisation of the Global South through categories such as “underdevelopment” and “dependency”, and disregards Indigenous ways of knowing and being through championing narrowly-defined conceptions of “democracy” and “development”. The most salient Indigenous interventions in development studies thus tend to emphasise incorporating participatory methods to increase accountability to Indigenous communities, and grounding development interventions in Indigenous epistemologies, cultures and kinships.

While such Indigenous interventions provide instructive guidance for Indigenous development practice, there remains room for addressing how Indigenous development should be situated within a global context. In the case of the Pacific Islands, such attempts have often been deeply fraught, problematic and pessimistic: under modernisation theories of the 1950s and 60s, we suffered from “underdevelopment”; under dependency theories of the 1970s and 80s, we were consigned to the insurmountable fates of the MIRAB model (Migration, Remittances, Aid and Bureaucracy); in the 1990s, we were then praised as “dependent development” actors strategically exploiting foreign aid dependency and subsovereign jurisdictional statuses for economic sustainability. Across these diverse global theorisations of the Pacific Islands, the colonial cartographies of world regions (e.g. Africa, the Caribbean, Latin America, the Pacific Islands) play an outsized role. By emphasising world regions as the primary site of global difference, development studies continues to homogenise the Pacific Islands, while invisibilising our Indigeneity and our struggles with empire and colonialism.

In this paper, we draw on Teresia Teaiwa’s comparative and global political thought to propose an alternative framework within which the Pacific Islands—home to the Indigenous peoples of Oceania—can be situated within a global context, with Indigeneity at the fore. First, we articulate trans-Indigenous dialogue as a method that situates Pacific Islanders (rather than the Pacific Islands) as part of a global Indigenous community with shared struggles for sovereignty against ongoing empire and colonialism. Against the colonial cartographies of mainstream development studies, we emphasise Indigeneity as the primary site of global difference in development practice. Aligned with Sen and Nussbaum’s much-celebrated capabilities approach, we articulate the capability of sovereignty in the design and execution of Indigenous development initiatives, and emphasise the importance of a relational definition of sovereignty rooted in the empirical experiences of Indigenous struggles across geographical and colonial contexts. We demonstrate the utility of trans-Indigenous dialogue through a brief comparative analysis of two Indigenous struggles for water sovereignty—Native Hawaiian movements against the Red Hill contamination in Honolulu, Hawai’i, and Chamoru movements against the Andersen Air Force Base contamination in the Northern Guam Lens Aquifer in Guåhan, Låguas (the Mariånas archipelago). Ultimately, this paper builds upon long-standing scholarship in Indigenous development to construct a preliminary framework for assessing sovereignty capabilities in Indigenous development initiatives, and offers a methodological contribution to the burgeoning scholarship on global Indigenous development.

Lujan Lee, Kevin; Campbell, Josh

Kevin Lujan Lee is an Indigenous Chamoru researcher (familian Capili) with ancestral roots in Guåhan (taotao Barigâda). Broadly interested in state-society relations in comparative and global perspective, Kevin studies the contemporary politics of decolonisation in Oceania, and the role of community-based organisations in labour market regulation in the United States. Josh Campbell is a non-Indigenous, non-binary white political theorist who grew up a settler on Onödowá'ga lands (rural New York State). Their academic projects focus on the politics of history-writing, investigating both the oppressive and liberatory potentials of the past, ongoing, and potential future relationship between history, nationalism, and (de)colonialism.

Kōrero Māori: Creating a synthesised Māori voice

Mahelona, Keoni¹; Ndegwa, Kiarie¹; Thompson, Miles¹

¹Te Hiku Media

Most daily tasks can be completed by speaking and listening to devices, yet there is a lack of large datasets required for machine learning to support the inclusion of Indigenous languages. This paper discusses how Te Hiku Media developed the first synthesised voice specifically for te reo Māori using cutting-edge technology.

There are numerous open source technologies available for training synthetic text-to-speech (TTS) voices. Traditional approaches rely on stitching phonemes together to form words and phrases (MaryTTS) whereas newer approaches use end-to-end machine learning techniques. One challenge with any speech synthesis is acquiring enough labelled utterances. Some traditional and end-to-end approaches even require aligned audio, making the labelled data requirements daunting for any Indigenous language starting in this endeavour. Finally, previous work gives minimal, if any, indication or analysis of the minimum data required for each approach. Theoretically, phoneme-stitching-based approaches would only require minimum phonetic coverage, whereas many end-to-end approaches require at least tens of hours of speech.

In this paper, we present a performant te reo Māori synthetic voice with the ability to adjust pitch and speed. The voice is trained using a modified version of a FastPitch encoder and a vocoder derived from a pretrained Hifi-GAN model. The encoder was trained on 5 hours of utterances, whereas the vocoder was trained on pairs of trained encoder features and audio. This improved the qualitative performance and naturalness of the vocoder. The models were then quantised into half-precision and

int8, and merged into a single model by fusing their resultant quantised weights. This simplified model deployment while also increasing the inference time by a factor of 10x. Our model is deployed in a cloud environment, and by cutting up long-form text into smaller bits, we can achieve inference speeds on par with Amazon Polly.

This session will cover the brief history of te reo Māori speech synthesis, our two-pronged approach to finding a suitable method to implement fast te reo Māori TTS, and how we engineered our TTS system for low-latency, faster than real-time synthesis of te reo Māori text regardless of word count. Our goal is to provide some insight and methods to aid other Indigenous groups in making decisions around where to invest their efforts when looking for TTS models to try for their own languages.

Te Hiku Media, also known as Te Reo Irirangi o Te Hiku o Te Ika, is an iwi radio, media and technology hub based in Kaitiāia that was founded in 1991. The not-for-profit, charitable organisation is connected to the five iwi of the Far North; Ngāti Kurī, Te Aupōuri, Ngāi Takoto, Te Rarawa and Ngāti Kahu. In 2019, Te Hiku Media received funding from the Ministry of Business, Innovation and Employment for Papa Reo, a multilingual language platform grounded in Indigenous knowledge and ways of thinking and powered by cutting-edge data science. This paper discusses one of the outputs of this research platform as an example of Indigenous-led research that uses ethical technological transformation to contribute to flourishing indigenous futures.

Mahelona, Keoni

Keoni (kānaka maoli) is the Chief Technology Officer at Te Hiku Media and a leading practitioner of Indigenous data sovereignty. Originally from Anahola on the island of Kaua'i, Hawai'i, Keoni has been living and working in Te Hiku o Te Ika for over 10 years having first arrived in Aotearoa as a Fulbright Scholar. He makes decisions every day to protect the sovereignty of Māori data, from the digital tools deployed for advance projects to the storage of data and sharing data in appropriate and secure ways.

Thompson, Miles

Miles Thompson is a machine learning engineer at Te Hiku Media. He works on training new models as well as related data science in support of model training. He also works on scaling the inference API to be more reliable, scalable, and cost-efficient.

Ndegwa, Kiarie

Kiarie Ndegwa is a Principal Data Scientist at Te Hiku Media. He works across the machine learning stack. This sees him wearing multiple hats across different aspects of machine learning, such as model design, compute infrastructure setup, model preparation for constraint compute such as mobile devices and highly scalable APIs.

ABSTRACT

Taringa Whakarongo: Kaumātua and whānau experiences of hearing loss and hearing healthcare in Tāmaki Makaurau

Manuel, Alehandrea Raiha^{1,2}; Searchfield, Grant²; Curtis, Elana³

¹Te Kupenga Hauora Māori, Waipapa Taumata Rau | The University of Auckland

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There is vast evidence that older adults with untreated hearing loss may develop a wide cascade of conditions, including physical ageing, accelerated cognitive decline, increased risk of dementia, communication difficulties and social isolation, depression, impaired driving ability, poorer balance, falls, hospitalisations, and early mortality. There however remains limited research to address the current gaps in hearing healthcare (HHC) for older Māori. This Kaupapa Māori study entitled “Taringa” aimed to explore experiences of older Māori and whānau, and perspectives of health providers on hearing loss and HHC provision for kaumātua and their whānau in Tāmaki Makaurau (Auckland region).

The Taringa Whakarongo project has brought forward kaumātua and whānau realities of hearing loss and HHC through whānau interviews and virtual focus groups with healthcare professionals in Tāmaki Makaurau. Through a Kaupapa Māori lens and reflexive thematic analysis, it was identified the sense of hearing is a taonga for older Māori.

However, the ripple effects of colonisation, intersectional challenges (audism, racism, ablism, ageism), and the societal stigma of hearing loss continue to impact kaumātua with hearing loss, and the narratives from kaumātua, whānau, HHCPs, and Māori health providers exposed several barriers in accessing HHC.

Kaumātua and whānau members have the right to good hearing health and access to whānau-centred hearing services that are free of discrimination in order for them to access te reo Māori, (re)connect with whakapapa, be well and safe, and feel a sense of belonging within their communities. More timely interventions may assist kaumātua with hearing loss to continue their intergenerational responsibilities and maintain quality relationships with their whānau and communities. This research is leading the way to transforming the provision of HHC for tangata whenua impacted by hearing loss in Aotearoa. This presentation will highlight the above findings, discussion points, recommendations, and challenges to the Crown.

Manuel, Alehandrea Raiha

Alehandrea Raiha Manuel is a Māori-Filipinx (Ngāti Porou-Ilocanx) audiologist and Kaupapa Māori researcher. Alehandrea is motivated to reduce inequities in hearing health. She recently defended her doctoral thesis entitled “Taringa Whakarongo: kaumātua and whānau experiences of hearing loss and hearing healthcare”. Alehandrea is currently on a Fulbright Science and Innovation Fellowship Exchange in USA (Arizona, Arkansas, Alaska) to research telehealth as well as equity and rights-based approaches to Indigenous ear and hearing healthcare with hard-of-hearing and d/Deaf communities.

ABSTRACT

The Whakarauora Research Project: Te Morehu Whenua reconnecting with our awa, whenua, tūpuna, kai and marae

Maraku, Pera¹, Hogg, Manaaki¹, Lind, Atarau¹, Tinirau, Rāwiri¹

¹Rānana Māori Committee & Te Atawhai o Te Ao

The Whakarauora Research Project aims to collect information regarding both tangible and non-tangible taonga relevant to Whanganui tūpuna (ancestors) fishing methods and reintegrate this traditional knowledge within hapū curricular. This process of reintegration has facilitated wānanga (traditional learning forums) focused on teaching tamariki (children) and rangatahi (youth) to hopu tuna (catch freshwater eels), leading to the consolidation of hapū (cluster of extended families, descended from an eponymous ancestor) projects. These wānanga have fostered other wānanga, that seek to share knowledge intergenerationally on tikanga (culturally and contextually appropriate practices) associated with whakapapa (genealogical connections), kai (food) gathering, and environmental restoration.

Under the mantle of the Whakarauora Research Project, hosted by Te Atawhai o Te Ao, wānanga are facilitated for Te Morehu Whenua. This name bestowed upon this group of tamariki and rangatahi by their pahake (elders) and Ngāti Ruaka hapū reminds participants of their connection to

their remnant ancestral lands and environs, and their inherent responsibilities to these special places and spaces. This is particularly important, given the majority of participants live away from their ancestral lands, and knowledge imparted through wānanga is not generally accessible.

This presentation draws on the learnings from past wānanga on tuna (freshwater eels), kākahi (freshwater mussels), pātiki (flounders) kōura (freshwater crayfish), as well as current environmental projects, such as the Moutoa Island Restoration Project and the Pātaka Kai Project from the perspective of three tamariki and rangatahi. These tamariki and rangatahi affiliate to Rānana Marae, Whanganui River, and have whakapapa connections to Ngāti Ruaka and other hapū from the Rānana area. Of significance is that the wānanga allow tamariki and rangatahi to re-establish their connections with each other, traditional kai and the environment, and help to foster an appreciation for what it means to actively rekindle one's ahi kā (ancestral fires of occupation) and to learn and practice tikanga of the hapū.

Maraku, Pera

Pera Maraku is a Year 12 student at Whanganui City College, and is a rōpū leader of Te Morehu Whenua. Through her mother Hineaupouamu, she is of Te Āti Haunui-a-Pāpārangi descent, and her father Baker is of Waikato-Tainui lineage. Pera enjoys kapa haka and netball, and through wānanga coordinated by her hapū and Te Atawhai o Te Ao, she has learned many activities and visited several places that have significance to her tūpuna and whānau.

Hogg, Manaaki

Manaaki Hogg affiliates to Te Āti Haunui-a-Pāpārangi and Ngāti Rangi, and has been a part of Te Morehu Whenua since its inception along with his whaea (Teira Warera) and kuia (Marama Warera) who also help with the delivery and maintenance of wānanga. He is a Tau 5 ākonga at Te Kura Kaupapa Māori o Te Āti Haunui-a-Pāpārangi and is often called on to lead karakia at whānau and hapū events. He enjoys eeling (including eating them!), gaming, watching movies and hanging out with his wānanga friends and cousins.

Lind, Atarau

Atarau Lind is a Tau 5 ākonga at Te Kura-ā-lwi o Kokohuia in Whanganui, and affiliates to Te Āti Haunui-a-Pāpārangī and Ngā Wairiki-Ngāti Apa. Affectionately known as “Ati”, she joins the wānanga alongside her kuia, Susie Wakefield, and older sister, Alia-Rose. She enjoys learning about tikanga (including reo pōwhiri and waiata), karate and spending time with her Nanny and Koro.

Tinirau, Rāwiri

Dr Rāwiri Tinirau is the Director of Te Atawhai o Te Ao, an independent Māori research institute in Whanganui, focused on health and environment. Rāwiri serves on a number of governance and advisory boards, and has several research interests, including Māori health, community development, performing and literary arts, environment and land custodianship, education, and economic development.

ABSTRACT

Rongoā Māori, Rongoā Taketake: Understanding our Rongoā Māori past to achieve well-being in the future

Mark, Glenis^{1*}; Boulton, Amohia²; Allport, Tanya²; Kerridge, Donna³; Potaka-Osborne, Gill²

¹Ihope Limited

²Whakauae Research for Māori Health and Development

³Ora New Zealand

Rongoā Māori (traditional Māori healing) is an important part of the cultural heritage for Māori and all people of Aotearoa/New Zealand. However, misconceptions and misunderstandings of what Rongoā Māori encompasses continue, necessitating strategies and initiatives to improve understanding regarding the breadth and depth of Rongoā. Despite a growing body of work concerned with Rongoā Māori, a significant gap remains in our understanding of traditional healing at its most fundamental level, and indeed the potential of Rongoā to rebalance spirit, land and people. To date, no single study has ever attempted to ascertain the range and diversity of well-being benefits to which Rongoā Māori contributes, let alone understand how these benefits accrue outside of a very Western definition of individual health to extend to health of the collective, health of the land and health of the waterways. This Kaupapa Māori (Māori based research) qualitative study seeks to illustrate the potential of Rongoā Māori, articulating theory and practice, and show the full range of well-being benefits that derive from following this traditional form of healing.

Drawing on semi-structured and focus group interviews with 52 practitioner and patient participants from across Aotearoa and Te Waipounamu (South Island) we present preliminary findings from Te Ao Rauropi study. The Rourou Māori methodological framework was employed by the research team to analyse the data and write up the findings. Using the whakataukī (proverb),

“Ka ora ai te iwi” (the well-being of the people) as a framework, each individual interview was analysed separately, then all the cases were analysed together in a “mahi-a-rōpū” (collaborative data analysis) fashion.

The preliminary findings focus on themes such as: reclamation of traditional knowledge through healing; expanding of the meaning of Rongoā and healing practices; interconnection between the people and the whenua (land); and the creative contribution of the traditional arts. We assert that Rongoā Māori has a multi-faceted range of meanings and benefits and through understanding and practising Rongoā Māori, our traditional knowledge is safeguarded; able to survive in this modern world. The importance of the health of the whenua to the well-being of the people is crucial, and the contribution that the traditional arts makes to healing is unique.

As we move toward the future in Te Ao Taketake, our Indigenous healing customs, traditions, values and knowledge can inform our futures by reducing the discrimination against, misunderstanding of, and lack of awareness about, the fuller practice and value of Rongoā healing.

It is in remembering our traditional healing knowledges, that we can implement the aims of Te Pae Ahurei: Living Uniquely—creating distinctively Indigenous futures focused on healing both the people and the land.

Mark, Glenis

Dr Glenis Mark (Ngāpuhi, Tainui, Ngāi Tahu, Ngāti Koata) is an Independent Researcher working in collaboration with Whakauae Research. She received her PhD from Massey University in 2014 that focused on the cultural values in Rongoā Māori healing, and then completed her postdoctoral research on patient views of Rongoā/medical collaboration. Her research has continued to focus on exploring the wider meaning of Rongoā, creating Rongoā research guidelines, ascertaining medical views of Rongoā in the hospital space and collaboration between healers and doctors.

ABSTRACT

Māori households' engagements in precarious leisure

Martin, Ahnya¹; Hodgetts, Darrin¹; King, Pita¹; Blake, Denise²

¹Massey University, New Zealand

²Te Herenga Waka, Victoria University of Wellington

Leisure is composed of various culturally patterned and agentive practices that are often associated with respite and time away from employment and everyday stressors. Despite leisure being recognised as a human right that is not afforded equitably to all, research has tended to adopt a Eurocentric lens to focus on the leisure of affluent groups. Many members of the precariat in Aotearoa New Zealand struggle to access the resources and time to engage in common leisure practices that are often taken for granted by more affluent groups. This presentation draws on four waves of interviewing with ten precariat Māori households (N = 40 interviews) using mapping and

photo-elicitation interviews to explore participant experiences of precarious leisure. Leisure activities engaged in by participants were diverse, anchored in processes of whanaungatanga (positive relationships) and manaakitanga (caring for self and others), and are oriented around whānau (family) and community engagements. Participant accounts foregrounded the importance of Māori cultural values in shaping their leisure practices that afford a sense of place, connection, cultural continuity, community inclusion, and self as Māori. Though beneficial to self and others, participant leisure practices are rendered insecure by the resource restraints of everyday life in the precariat.

Martin, Ahnya

Ahnya Martin is a graduate student currently undertaking a PhD in Psychology at Massey University. She descends from Waikato-Tainui. Ahnya works as a Graduate Assistant for the School of Psychology. Her research interests include the health and well-being of Māori and Indigenous, community and health psychologies.

Hodgetts, Darrin

Darrin Hodgetts is Professor of Societal Psychology at Massey University where he explores issues of precarity, health, and human security.

King, Pita

Pita King is a Kaupapa Māori Senior Lecturer at Massey University, Aotearoa New Zealand. He descends from the Northern tribes of Te Rarawa and Ngāpuhi. His training has been in analytic philosophy, and community and Indigenous psychologies, and maintains a research focus on issues of urban poverty, social inequalities, and Indigenous philosophies

Blake, Denise

Dr Denise Blake is a Senior Lecturer in the School of Health at Te Herenga Waka, Victoria University of Wellington. She has over 25 years' experience within the mental health and addiction sector as a consumer, health professional and researcher, which informs her interest in issues of health and social justice. Denise values using collaborative approaches to address complex social issues.

Āta—An ancient Māori tool: A koha to tauwiwi

Martis, Elias¹; Akhter, Selina¹

¹Te Wānanga o Aotearoa

In 2004, Taina Pohatu, an acknowledged academic of Aotearoa presented to the world a vital cultural tool, used by Māori from ancient times to shape and guide relationships and well-being. It focuses on people, their relationships, behaviour and boundaries in human interactions and human science practices. It gently reminds practitioners of appropriate behaviour and intensifies perceptions by according quality time and space (wā and wāhi) to kaupapa and people. Respectfulness and transformation are its integral parts. Reciprocity, critical analysis, planning and strategising are its essential features. It creates a space where reflection, acknowledgement of the processes and relationships are activated.

This presentation by two tauwiwi (non-Māori, an Indigenous Indian male and a Bangladeshi Muslim female) map their journey in a Kaupapa Māori institution and the transformation this cultural aid has had on their professional and personal life. Examples of the transformative influence of this tool on the presenters practice as educators as well as social work professionals are exemplified. The presentation also provides the parallels of this ancient wisdom and practice in their own culture (Indian and Bangladeshi) as well as the parallels of this tool in the religious scriptures are identified. From Islamic religious perspective Āta takes into account heart to think and reflect. In particular Islamic concepts Murakaba (Āta whakarongo), Ataannah-deliberation (Āta haere), Yakeen-certainty

(Āta kōrero), Halal-ethically right (Āta mahi) and Akl-wisdom (Āta noho) will be contextualized within the framework of Māori Āta.

The broader methodological frameworks of the presentation are Kaupapa Māori framework and the Rangahau (TWOA response to research) strategies of Te Wānanga o Aotearoa (2016). We have applied the notion of (k)new knowledge, reflexive approach and journals as methods derived from the strategies of Rangahau. According to McDonald (2017), "Rangahau is the traditional Māori process of inquiry, discovery, invention, and innovation, resulting in the development of new knowledge from old knowledge. Rangahau is underpinned by multiple traditional bodies of knowledge, mātauranga Māori, and whakaaro Māori or Māori thinking, located within a Māori worldview, context or setting" (p. 1). An ongoing deconstruction of teachers' biased assumptions about knowledge, teaching and research is the key to the reflexive practice at TWOA. We have kept reflective journals and notes of our journey as well as others who are in the same path of deconstructing.

The presentation contributes Indian and Islamic principled approaches to Indigenous social work alongside Māori bodies of knowledge. This supports social workers to use skills of engaging heart and spirituality with whānau during stressful times in a culturally appropriate way.

Martis, Elias

Senior Lecturer in Bicultural Social Work at Te Wānanga o Aotearoa. Over 19 years of experience in teaching Bachelors' degree in Bicultural Social Work and Post Graduate Diploma in Supervision (Kaitiakitanga) programmes. 20 years of combined experience in Social Work, Management, Labour Welfare, Human Resources Development and Training including 2 years as Manager of Migrant Settlement Services. Holds degrees of Master of Social Work, Master of Laws, PhD (Social Work, Curtin University, Western Australia), Diploma in Tertiary Teaching, Certificate in Supervision. Certificate in Person Centred Counselling.

Akhter, Selina

Selina Akhter currently works as a Senior Lecturer in the programme Bachelor of Bicultural Social Work at Te Wānanga o Aotearoa, New Zealand. She received her PhD from Macquarie University, Sydney, Australia and taught Social Work overseas for a decade. Also she worked in the Faculty of Education-The University of Auckland, the Department of Social Practice-Unitec and in Shakti, a multicultural social service organisation in Auckland for years. Her research interests focus on Bi-culturalism, Takepu (Māori principles), spirituality, autonomy, social responsibility and cross-cultural issues. Selina is published in the areas of spiritual social work, critical reflection, self-determination, power/ control, motivation and psychometric property analysis. She is a full member of ANZASW (Australia New Zealand Association of Social Workers) and SWRB (Social Work Registration Board).

ABSTRACT

Walking in two worlds: An examination of hybrid and fluid Māori identity

Matelau, Tui¹

¹Auckland University of Technology

Hybrid and fluid ethnic identities can be experienced as positive and inclusive as they combine new ideas about culture, language, tradition and the present social environment (McIntosh 2005; Moeke-Maxwell 2005, 2008). These emerging identities also allow people to positively draw on more than one ethnic heritage (Matelau-Doherty, 2020, 2019; Matelau, 2014; Webber, 2006). However, many studies of identity focus upon the negative construction of marginalised ethnic identities or restrictive traditional ethnic identities (Borrell, 2005; Durie, 1994; Fairburn-Dunlop, 2014; Greaves, Houkamau & Sibley, 2015; Meijl, 2006; Smith, 2016). My research draws on hybrid and fluid identity literature and utilises multimodal (inter)action analysis to examine how identity is constructed with an aspiration to empower and uplift Māori.

Within multimodal (inter)action analysis, vertical identity production is a methodological tool used to analyse the layers of discourse that shape identity construction. Norris (2011) explicates that identity is shaped by three layers of discourse. The central layers of discourse, produce immediate

identity elements and are constructed through the mediated actions that the social actor performs and participates in. The intermediary layers of discourse produce continuous identity elements and include the mediated action being produced by a social actor in connection with their social networks. Finally, the outer layers of discourse, include the rules and laws, institutions and media that exist in society and which produce the general identity element (Norris, 2011).

For this presentation, I use vertical identity production to analyse the layers of discourse that shape the hybrid and fluid ethnic identity construction of 10 participants who identify as Māori and another ethnicity, five females and five males. Drawing on interview data, I highlight themes such as inclusion and exclusion at a network and institutional level and the transmission of cultural knowledge. In doing so, I explore and contribute to discussions on personal and whānau well-being, and the transmission and application of mātauranga Māori in a contemporary, urban environment.

Matelau, Tui

Tui Matelau (she/her) is a Māori (Ngāti kahu ki Whangaroa, Ngāpuhi), Tongan (Foui), Pākehā (of European descent) academic, playwright, screenwriter and poet. In her PhD she examined the construction of Indigenous identity with Māori and Pacific female creative practitioners. She is currently working as a Research Fellow at Auckland University of Technology, investigating hybrid and fluid ethnic identities constructed by Māori and Pacific people in Aotearoa New Zealand.

ABSTRACT

Raranga o te whānau: Creating kotahitanga when presenting sensitive forensic data in the criminal court

Matheson, Jesse¹; Carrington, Samuel²; Clark, Dr Angela³

¹Sir John Walsh Research Institute, University of Otago

²Faculty of Dentistry, University of Otago

³Sir John Walsh Research Institute, University of Otago

The current criminal justice system in Aotearoa New Zealand was not designed with the understanding or implementation of tikanga Māori. The presentation of personal and sensitive data is often required within criminal court proceedings to enable forensic experts to provide key information to inform justice outcomes. This sensitive data, such as photographs and descriptions of injuries, can be very distressing for the deceased's whānau. The current criminal justice system perpetuates major inequities for tāngata Māori, impacting on health and social well-being, as it does not incorporate Māori-centric concepts like mātauranga Māori and Māori ideologies.

Our aim is to open the conversation as to what tāngata Māori consider important when working with sensitive data regarding circumstances around death. This pilot study utilises mātauranga Māori from uuiunga (interviews) to understand what tāngata Māori need to make sharing sensitive data in the courtroom a culturally safer space for Māori. We want to understand how to create a more inclusive experience using principles within te ao Māori to share this data appropriately. The initial findings from our uuiunga provide a glimpse into how mātauranga Māori can start the process for permanent change that is ethically appropriate for Māori.

Due to the nature of the topics discussed during uuiunga, including mate, tangi, and hara nui, it was essential to follow a Kaupapa Māori-aligned methodology, providing a culturally appropriate environment for participants. Five main principles of te ao Māori—whakawhanaungatanga, whanaungatanga, whakapapa, manaakitanga,

and utu—were woven through uuiunga using karakia, kōrero, kai, and koha. Participants were asked questions about two main themes, 1) The ownership and storage of forensic data, and 2) The public future use of 3D models.

We interviewed 11 Māori participants (n = 11), between 24 and 78 years old. Uuiunga were semi-structured and lasted between 60 and 120 minutes per participant. All interviews were audio-recorded and transcribed verbatim, and analysed using Braun and Clarke's (2006) six-phase process of inductive thematic approach. Initial findings highlighted four key themes that are important to Māori to create kotahitanga in the courtroom, these are 1) Whānau consultation; 2) Whānau consent; 3) Data access for whānau, hapū, and iwi; and 4) Implementation of tikanga Māori in the court process (i.e., karakia, wai ora).

The findings from this research demonstrate how valuable mātauranga Māori and Māori ideologies can be when incorporated into a criminal justice system that continues to see major inequities for tāngata Māori. This research has provided an opportunity for tāngata Māori to wānanga and understand how the current criminal justice system can interact with personal and sensitive Māori forensic data in the courtroom that is culturally appropriate and safe. Overall, findings from this present study will aid in the development of culturally appropriate processes, incorporating mātauranga Māori and Māori ideologies to aid in providing an inclusive space for Māori within a courtroom experience that is upheld in tikanga Māori.

Matheson, Jesse Pita Robert

Jesse is of Kāi Tahu, Kāti Mamoe, and Waitaha descent, specifically from Ōtākou hapū in Ōtepoti. Jesse completed his undergraduate studies in 2020 at the University of Otago, with a LLB and BAppSc in Forensic Analytical Science. Jesse's current research area includes bringing together three areas of interest to him—law, forensic science, and te ao Māori. In the future, Jesse would like to continue to be involved in research that further aids in understanding the rate of offending in Māori, and what needs to be done to make a positive change for Māori.

ABSTRACT

The highs and lows of sole parenting experienced by wāhine Māori

Matipou, Ripeka¹

¹Te Wānanga o Aotearoa

Wāhine Māori and their experiences of sole parenting is an important field of study. It is also an under-examined field of research. Sole parenting is commonly related to literature concerning the political, economic and educational issues of children being raised by a sole parent. This study however, aims to examine the experiences of wāhine Māori as sole parents, a kaupapa where there has been very little academic research. This research was conducted using a qualitative approach relevant in exploratory research focusing on the experiences and perceptions of the participants, in this case wāhine Māori. A Kaupapa Māori, Māori-centred research and a mana wāhine approach guided and influenced this research where kanohi ki kanohi (interview process) was applied which enabled the voices of the wāhine Māori to be heard, prompting their detailed lived experiences and realities to be documented and which informed this research.

The main research findings showed that wāhine Māori identified that education, then completing academic studies and seeking employment were very important. Essentially, they became role models for their tamariki. A major finding was the significant supportive role played by their grandfathers who fundamentally parented these women then went on to manaaki/whāngai their mokopuna. Other “good men” in the women’s lives had also made an impact with their tamariki. For example mentoring them through sporting ventures. Of greater significance, the research showed that wāhine Māori as sole parents were successful in parenting their tamariki for their future growth and development. Therefore strived for the same outcomes as others who succeeded in society. Finally, this research provided the basis for two main recommendations which were to help improve social services and principles to guide the future development of Māori women as sole parents in Aotearoa, New Zealand.

Matipou, Ripeka

I was born and bred in the Horowhenua area, Levin. Growing up in this rural town I felt safe, secure and loved by my immediate and wider whānau. I became interested in written literature at a very early age, 11 years old as a matter of fact. This pushed me to try to do well in school and learn as much as I could. As a young adult I experienced insecurities in my life, these plagued with bringing up my tamariki hence why my goal was to search for commonalities as a sole parent with others. I studied Bachelor of Social work and then MPhil Masters at Massey University. I work at Te Wānanga o Aotearoa as Kaiwhakahaere Ako (Manager) of the Bachelor of Bicultural Social Work Degree leading a team of Social Work Educators at Papaiōea Campus.

ABSTRACT

Māori health leadership

McClintock, Rachel¹; Boulton, Amohia¹; Masters-Awatere, Bridgette²

¹Whakauae Research Services Ltd

²University of Waikato

In Aotearoa, iwi-Māori have shorter life spans; bear a greater burden of disease and ill-health; and experience inferior health care treatment and service when compared to non-Māori. In the face of seemingly insurmountable barriers, Māori health leaders have worked tirelessly to make the health system more accessible, more culturally appropriate, and improve health outcomes for Māori. Their efforts reflect a wider Māori commitment to being part of the required change and to taking an active leadership role in an improved health and disability system.

Issues of leadership, governance and decision-making in the health system are critical for iwi-Māori if equity of health outcomes is to be achieved. This systematic review informs primary data collection being undertaken for the Health Research Council of NZ funded, Rapua Te Ara Rangatira kia Hikitia ai te Oranga Tangata—Leadership, Governance and Decision-Making Models to Achieve Health Equity project as part of the Kia Puāwai Ake Ngā Uri Whakatupu: Flourishing Māori Futures programme. The larger study will investigate the role iwi-Māori can play in leadership, governance, and decision-making in the health sector.

This session will share the findings of a recently conducted systematic review on Māori health leadership. Identification of skills, abilities, processes, and cultural values that capture the ways Māori as Indigenous people enact leadership. Sources were obtained from eight databases (AUS/NZ Reference Centre, CINAHL PLUS via EBSCOhost, Google Scholar, Informit, Proquest,

PsychINFO via OVID, PubMed, SAGE Journals, ScienceDirect, Scopus via Elsevier, Springerlink, Wiley Online Library) and two webpages (He Hauhake Whakaaro and NZresearch.org.nz). Focused on Māori health leadership literature published between 2000 to 2022, when the New Zealand Public Health and Disability Act commenced and was then subsequently repealed; this presentation will highlight patterns, trends and changes observed over the last two decades with a view to elevating the contribution of iwi-Māori partnership groups who will work with Te Aka Whai Ora, (Māori Health Authority), Te Whatu Ora (Health New Zealand) and Manatū Hauora (Ministry of Health).

Māori health leadership has a rich history in Aotearoa (New Zealand) and is critical for our continued efforts in achieving health equity and creating opportunities for whānau Māori (Māori families) to flourish. These recent health reform changes intensify the need for a greater understanding of Māori health leadership for iwi (tribes) and Māori more generally, who will represent whānau (family and community) voices through the proposed iwi-Māori Partnership Boards.

This review unapologetically privileges te ao Māori (Māori worldview) voices and perspectives. The findings shared during this session will be useful for people already in Māori leadership positions, those who aspire to be leaders, and those who work with Māori or are interested in Indigenous health equities.

McClintock, Rachel

Rachel (Waikato/Maniapoto, Ngāti Porou, Ngāti Mutunga, and Ngāti Apakura) has worked in community-based Kaupapa Māori research teams for ten years. Her experience includes being part of research and evaluations with Māori whānau and communities in areas such as youth development, mental health and well-being, gambling, palliative care, Māori midwifery workforce, and suicide prevention. Previously she completed a Bachelor of Social Science and a Master of Public Health. She is currently an intern with Whakauae: Research for Māori Health and Development and is studying mathematics at Massey University.

Boulton, Amohia

Dr Amohia Boulton (Ngāti Ranginui, Ngāi te Rangi, Ngāti Pūkenga, Ngāti Mutunga and Te Āti Awa o te Waka a Māui), is the Director of Whakauae Research Services, an iwi-owned and mandated health research centre in Whanganui, New Zealand. She is also an Adjunct Professor at both the Health Services Research Centre, Victoria University of Wellington and in the Faculty of Health and Environmental Sciences at Auckland University of Technology. A health services researcher of some 20 years, Dr Boulton's research focuses on the relationship between, and contribution of, government policy to improving well-being outcomes for Māori

Masters-Awatere, Bridgette

Bridgette (Te Rarawa, Tūwharetoa ki Kawerau, Ngāi te Rangi) is an Associate Professor of Psychology. She is a registered practising psychologist with 20 years of research and teaching experience. Much of Bridgette's research work has been in Māori health related areas; working with whānau alongside epidemiologists, cardiovascular specialists, public health physicians, economists and recently with climate change researchers. Associate Professor Masters-Awatere is the Director of the Māori & Psychology Research Unit and Director of the Community Psychology Programme (an accredited registration pathway); both are situated in the School of Psychology at the University of Waikato..

ABSTRACT

Pharmacists as enablers of Mana Motuhake

McIntosh, Brendon¹; Hikaka, Joanna¹; Anderson, Anneka²

¹University of Auckland, NZ

²Te Kupenga Hauora Māori, University of Auckland, NZ

Background: Treaty breaches mean that compared to non-Māori, Māori experience reduced access and quality of healthcare across the spectrum of clinical contexts. This includes reduced access to appropriate medicines. Pharmacist effectiveness in improving medicines adherence is known yet pharmacists' role in adherence support and achieving medicines access equity for Māori is understudied. Pharmacists are utilised internationally to provide Pharmacist Minor Ailment Services (PMAS) which involves the assessment and management of commonly occurring health conditions by pharmacists directly in primary care. These services have been posited to improve equitable medicines access for Māori, yet there is no current evidence for the effectiveness of this service.

Aim: Use Kaupapa Māori methodology to explore stakeholder experiences with Pharmacist Minor Ailment Services, adherence support and access equity for Māori.

Methods: This research is being conducted as a part of a larger Māori-led study titled Te Puna Rongoā: Achieving Medicines Access Equity for Māori—Pharmacists' role. In an earlier phase of the research, wānaka with whānau Māori across Aotearoa were held to discuss their experiences with medicines adherence and accessing medicines used to treat minor ailments. Whānau Māori discussed the privilege of knowledge sharing, how whānau are relied upon for advocacy and problem solving and how Māori view medicines as just one component of their holistic well-being. Findings were used to inform further research with health system stakeholders being interviewed one-on-one about their perceptions of the pharmacist's role in medicines adherence and PMAS. Stakeholders were also asked whether their opinions changed when

presented with findings from the previous work with whānau Māori. Convenience sampling was used to identify potential participants who were recruited through researcher networks. Interviews utilised the hui process developed by Professor Suz Pitama centring te ao Māori practices such as whakawhanaukataka, kaupapa and poroporoaki. Stakeholders were able to hear Māori experiences of pharmacy and asked to actively reflect and respond to this. A general inductive approach to thematic analysis was used to analyse the data with the three authors involved in this process. Interim themes were presented to the wider research team. A stakeholder advisory group is engaged in this research project to support dissemination and incorporation of findings into service development and practice change.

Results: Interviews were undertaken with 12 participants from July to August 2022. Themes are yet to be finalised and will be presented at IIRC22.

Implications: The comparison of stakeholder experience and perceptions of Māori access to medicines will give us a good understanding of knowledge or experience gaps and will inform future planning to enable whānau to flourish. Health system stakeholders are in positions of influence within the health system, our research gets them to think of strategies and policy change needed to ensure that the health professionals whānau see the most often (pharmacists), are providing equitable health care services. In return, we can learn what critical steps and actions are needed in order to implement a service that best serves Māori, one that not only improves access, but empowers whānau to exercise their mana motuhake and take control of their own hauora. This research is a good example of how Kaupapa Māori research that privileged the voice of Māori can inform transformative change for Māori.

McIntosh, Brendon

Brendon (Kāi Tahu) is a Māori pharmacist living and working in Tāhuna Queenstown. He runs a mobile pharmacist service across Te Waipounamu, serving kaumātua on marae and performing medication reviews for whānau. He is currently undertaking his master's studies through the University of Auckland.

ABSTRACT

Conceptualising taonga-centred economies

McLellan, Georgia¹

¹University of Auckland

My research focuses on the kuku (green-lipped mussel) and its relations as an example of a taonga-centred economy. What then becomes salient is the question of what epistemological and methodological foundations are appropriate for examining such economies. While well-rehearsed economic geography methodologies and epistemologies such as market-making (Le Heron et al., 2013) and assemblage (Baker & Mcguirk, 2016) are easy-to-reach, they are lacking in ways that attend to Indigenous-centred economies. Māori scholars have begun to attend to whakapapa approaches to knowing the world, including engaging with knowledge framings for economy (Rout et al., 2020; Tunui, 2021; Webster, 2013). Whakapapa thinking has important consequences for questions of who are actors, who has agency, and the process of “becoming”—all necessary concerns for taonga-centred economies. Whakapapa has value as an epistemological and methodological framework for

uncovering, analysing and representing otherwise hidden economic worlds, though little of the prior scholarship points directly at “economic” methodology. In this paper, I outline a framework derived from conceptualisations of whakapapa that exist in Māori scholarship. This framework consists of five key characteristics of whakapapa derived from the literature: a) dimensions of practice, b) connections and relationships between dimensions, c) actor identities, and d) responsiveness and responsibility. Further, these characteristics are underpinned by the premise that time is non-linear, and these characteristics are temporally informed. Together these characteristics act as a guide to conceptualising “economy” through a te ao Māori lens. This approach builds on the scholarship of diverse knowledge framings for economy. It proposes a novel Māori economic methodology which can be used to conceptualise taonga-centred economies appropriately.

McLellan, Georgia

Georgia McLellan (Whakatōhea & Ngāi Te Rangi) is a PhD student at Waipapa Taumata Rau (The University of Auckland) and a junior research officer at Te Au Rangahau (Massey University’s Māori business research centre). Georgia's PhD research seeks to imagine an indigenised Māori economy by exploring the diverse taonga-centred economy of kuku (green-lipped mussels).

ABSTRACT

Digitising the Mauri Model and the mauri0meter toward future flourishing

McMillan, Oliver^{1,2}; Morgan, Te Kīpa Kēpa^{1,3}

¹Mahi Maioro Professionals Ltd

²Ngāti Porou

³Ngāti Pikiao Te Arawa, Ngāti Kahungunu, Ngāi Tahu

Our paper describes how enhanced understanding of impacts upon mauri can inform and drive sustainable and just decision-making. The development of mauri-based assessment tools, such as the mauri0meter and the Mauri Model Decision Making Framework, facilitates the seamless combination of cultural assessment methods with novel real-time environmental monitoring technologies. In order to determine the true mauri state, it is necessary to evaluate mauri in several dimensions, including the mauri of an ecosystem of origin, and the mauri of the hapū or iwi.

Through enhanced iwi and hapū understandings of the mauri dimension trends and the cumulative impacts, we share how our work assists the application of ethical Indigenous technologies to empowering iwi and hapū capacity. The challenges and processes used to create live real-time mauri assessment tools for two rivers are outlined: the upper Waikato River and Waiāri. Water bodies such as these two rivers are culturally significant for tangata whenua, and are under increasing pressures from surrounding land uses, water extraction, and climate change. The need for monitoring tools that encompass both scientific and Mātauranga Māori based understandings of te mauri o te wai will improve future management outcomes for all.

Our tool utilises ecological sensors, which transmit environmental information in real-time, such as temperature, dissolved oxygen and nitrogen, and converts these to a state of mauri measure based

on customised thresholds. This ecological data is then combined with mauri ora assessments recorded by kaitiaki on a purpose-built app developed by the Hapū, in order to communicate the state and changes of the rivers and rohe in real-time. When combined, the tools allow for remote and live monitoring of sites across the rohe based on the combination of scientific data and mātauranga Māori, as well as easy identification of trends or for interrogation of extreme events (e.g., heavy rainfall).

The development of this tool involved tackling several challenges. For example, the determination of suitable “thresholds” was required, which appropriately convey a state of mauri based on mātauranga Māori and published scientific information separate to typical regional or national guideline values. States of mauri are expressed on the mauri0meter ranging from -2 (mauri noho) to +2 (mauri ora). In order to be effective, these threshold values must combine complex data from te ao Māori and ecological science in a repeatable way (i.e., in a way that can be coded into a stand-alone tool with minimal ongoing human input). Further, accuracy and consistency of data across multiple data sources must be ensured for the outputs to be considered robust and reliable across historical readings and different monitoring sites. Finally, the development of a web platform was required which must be effectively adopted by kaitiaki and suitably communicate the states of mauri across the rohe, while also being flexible enough to function with future updates (e.g. addition of extra sensors).

McMillan, Oliver

Oliver McMillan (Ngāti Porou) is an environmental engineer specialising in contaminated land investigations and mauri-based impact assessments. Oliver completed his PhD at the University of Cambridge, which focused on the development of sustainable contaminated land remediation methods, and has helped to develop Indigenous-based environmental monitoring tools across Canada and Aotearoa. He now splits his time between mauri-based impact assessment with Mahi Maioro Professionals and commercial contaminated land assessments at another professional consultancy.

Morgan, Te Kīpa Kēpa Brian

Dr Kēpa Morgan of Ngāti Pikiao, Te Arawa whānui, Ngāti Kahungunu and Ngāi Tahu is the Pou Hautū (Managing Director) for Mahi Maioro Professionals Limited. Kēpa and his team combine mātauranga Māori, science and engineering technologies to evaluate and communicate ecosystem impacts using the mauriOmeter and the Mauri Model Decision Making Framework. Their focus is Te Mana o Te Wai, and the creation of monitoring systems for communicating changes in the mauri of freshwater bodies (puna, awa, roto, ngae), and the holistic assessment of impacts resulting from municipal infrastructure and other environmental and civil engineering challenges.

ABSTRACT

Tupu tahi, hinga tahi: Indigenous collectivism and cultural evolution in the wake of colonisation

Mitchell, Mana¹

¹Kōhatu—Centre for Hauora Māori, University of Otago

Colonial societies, by definition, come with an element of forced biculturalism, which poses unique challenges in how we conceptualise cultural identity. Indigenous and settler populations have, for generations, been tied together in their evolutions, and yet remain tangibly separate. Increased global collaboration between indigenous peoples has showcased the international overlap in our experiences of persistent subjugation and health disparity, as well as the similarities in our cultural perspectives and experiences of colonisation. However, this reconceptualisation of Indigeneity as an international entity has not only affected our perception of Indigenous populations, but is also beginning to reshape the ways we discuss whiteness as a cultural identity.

The most obvious cultural trend in colonised societies in the past few decades has been a gradual increase in Indigenous representation and more tolerance toward Indigenous communities from our colonial counterparts. This shift, while modest, has begun to shape our political and sociocultural environments. However, with growing acceptance has come a reactive and self-deprecatory conception of whiteness as an identity, and almost confessional expressions of colonial guilt are becoming commonplace, especially within politically leftist spaces. This apparent cultural humility, while undoubtedly well-intentioned, also warrants a certain scepticism. It, like all forms of self-deprecation, can act as a social prompt for people around to assuage the deprecator's insecurities, and provide reassurance. Not only does this place a responsibility on underserved populations to provide comfort for the privileged, but it also carries an inherent patronisation and may reinforce the idea that whiteness is acultural.

This trend, in its pseudo-critique of whiteness, may add to the the sense of insecurity and growing resentment toward Indigenous communities on the far-right.

Expressions of guilt from the descendants of colonial populations is not a new phenomenon, with James Baldwin's observations on white guilt and work by Edward Said detailing similar trends in the sixties and seventies. However, cultural identity, especially as it relates to ethnicity, has remains a clear point of focus within our current societies, and tendencies to mystify and infantilise Indigeneity seem as tangible now as ever before. Thus, it will be increasingly necessary in the coming years to reconsider the "white" identity, and how it can act in support of, rather than opposition to, the global Indigenous identity. With movements toward white supremacy and white self-deprecation both becoming more extreme in their expressions, it is clear that Indigeneity is again being used as a prop in a European war, this time, an existential and cultural one.

This presentation will, therefore, explore how Indigenous and non-Indigenous identities in colonial societies have evolved, and continue to influence each other currently. This will involve interrogating the key contributors to our cultural identities, spanning genetic, epigenetic and environmental differences, and necessitate a reconsideration of what biculturalism and "whiteness" mean, as we begin to recover from not only the physical and mental ramifications of colonisation, but the existential ones. In doing so, we may find ways to ensure that research spaces are culturally safe and encourage the flourishing of indigenous futures.

Mitchell, Mana

I am a Māori student from Ngāti Maniapoto, and am currently studying medicine alongside a PhD. I am particularly passionate about investigating how our social structures continue to result in persistent health inequalities for Māori, particularly through intergenerational trauma and chronic psychosocial stress. My thesis focuses on exploring ways that Māori health research can be shaped and guided by mātauranga (Māori knowledge) to better serve Māori communities. I am also deeply invested in the revitalisation of te reo Māori, and will be publishing my thesis in both English and te reo.

ABSTRACT

Exploring the role of Aboriginal and Torres Strait Islander led health research commissioning, knowledge translation, and policy development in Indigenous nation building

Mohamed, Janine¹

¹The Lowitja Institute

As the global conversation about Indigenous nation building gains momentum, the work done to build governance structures and the leadership within the Aboriginal and Torres Strait Islander health sector provide excellent examples. Aboriginal Community Controlled Health Organisations (ACCHOs) led the way in consolidating power bases for mob, and often began their community's nation building journey. They are community-led, make decisions guided by community needs and interests, and are accountable to the same community. They promote actions and activities that leverage the cultural and social determinants of health and well-being; and advocate for policy change and action. Through the consolidation of community power and governance, ACCHOs influence another lesser-known determinant of health and well-being: the political.

Recent work by Professor Daryle Rigney and colleagues (2022) highlights the importance of recognising the political determinants of health as distinct from cultural and social, and the positive impacts that Indigenous nation building has for our peoples' health and well-being.

While the Aboriginal and Torres Strait Islander led health sector has a large role to play, this paper focuses on one potentially transformative space within the health sector that contributes to the broader nation building project; the decolonisation of health research and data collection and Aboriginal and Torres Strait Islander self-determined research.

The Lowitja Institute's policy development and knowledge translation model is a decolonising approach built on five key principles: beneficence, leadership, engagement of research end users, development of the Aboriginal and Torres Strait Islander research workforce, and measurement of impact. This model starts at the community level; a set of priorities are identified through engagement with our communities and experts. Once priorities are established, the Lowitja Institute commissions research for a discussion paper series, which receives further community and expert input via a roundtable.

To maximise research impact, the final research is translated through several knowledge translation activities, including policy deliverables and engagement, stakeholder roundtables, or the development of courses or services. This circular way of connecting research, policy and knowledge translation is founded in our peoples' traditional methodologies. The approach contributes to rebuilding and reclaiming our millennia-long research history.

Grants commissioning also plays a large role in Indigenous nation building. Since 1788, research has been a tool of colonial violence and data was weaponised against our peoples. Most often, funding was given to non-Indigenous researchers to conduct research on our peoples, which was divorced from what our communities wanted or needed; often the research would cause significant

harm and erode trust between communities and researchers.

The Lowitja Institute's research and knowledge translation ecosystem places community control at the foundation of Lowitja's work. Through Lowitja's conferences, the Aboriginal and Torres Strait Islander health researcher community determines a series of research priorities. These

priorities determine how research grants are awarded through Lowitja's seeding and major grants programs, which are only awarded to Aboriginal and Torres Strait Islander researchers. Research findings are then returned to the community through a range of knowledge translation activities. This is self-determination and decolonisation in action, including policy and advocacy work.

Mohamed, Janine

Dr Janine Mohamed is a proud Narrunga Kurna woman from South Australia. She worked for two decades in health, nursing, research, management, policy, and is a passionate advocate for cultural safety and the cultural and social determinants of health. She was awarded an Atlantic Fellows for Social Equity Fellowship (2019), a Doctorate of Nursing honoris causa by Edith Cowan University (2020), and a Distinguished Fellowship with The George Institute for Global Health Australia (2021). She is an Adjunct Professor.

Mauri, mauriora and Indigenous flourishing

Morgan, Kēpa¹; Manuel, Robyn¹; McMillan, Oliver¹

¹Mahi Maioro Professionals Limited

The potential for significant advances in empowering the kaitiakitanga obligations of hapū and iwi, are often realised as the result of adversarial action disrupting the status quo. Te Arawa Iwi appealed the Environment Court resource consent decision RC65637, held by Tauranga City Council and Western Bay of Plenty District Council. The successful appeal by Ngāti Whakaue ki Maketū; Te Kapu o Waitaha; Tapuika Iwi Authority, and Ngā Mokopuna o Tia me Hei, requires the councils to quantify the effects of their surface water take for municipal water supply on the mauri and mauriora of the Waiāri stream.

The inclusion of the conceptual understandings embodied in mauri and mauriora provides the opportunity for the effective inclusion of iwi understandings in decision-making and elevates the relevance of Te Arawa epistemologies in freshwater management. The Mauri Model Decision Making Framework provides the structure for the processes used to:

- identify indicator sets for mauri dimensions;
- wānanga indicator thresholds; and
- combine these understandings into a holistic assessment.

To quantify the effects on mauri and mauriora, a monitoring framework has been created that communicates mauri0meter-based reporting of water quality attributes monitored by Tauranga City Council alongside iwi, hapori and whānau mauri indicators. The resulting digitised reporting platform has the ability to interpret worldview sensitivity, and is aligned with the four well-being ontology in the Local Government Act. The basis for reporting is the mauri0meter scale which is also the basis for all of the indicator thresholds,

meaning that the measurements reported are consistent with one another and able to be combined in dimensions.

Our paper shares this implemented example of the transformative change in relevance of iwi language, customs, traditions, values and knowledge related to the Waiāri. The digitised reporting platform is a unique example of the innovation possible when mātauranga Māori understandings are married with leading edge technologies. The results are shared exclusively through iwi websites and have direct relevance to Te Mana o Te Wai provisions in the National Policy Statement for Freshwater Management.

Extension of this approach to other rivers and lakes within the Te Arawa rohe is being progressed with urgency to inform the states of mauri of Te Arawa freshwater. Iwi capability and capacity for enhancing existing bio-physical monitoring has been developed and deployed as a mobile monitoring solution that is either kayak or jet ski mounted, which simultaneously measures six water quality parameters as well as locating the results using geographic positioning software and logging date and time. The mauriora indicators are expected to be readily customisable to the range of contexts and scales that are anticipated throughout the Te Arawa rohe. The knowledge generated and shared through these initiatives is expected to transform the relationship that iwi and hapū are experiencing with our freshwaters and the authority with which our iwi and hapū understandings are communicated. The capability provided through this mahi is expected to position Te Arawa and other iwi optimally for the new freshwater management framework that is coming.

Morgan, Te Kīpa Kēpa Brian

Dr Kēpa Morgan of Ngāti Pīkiao, Te Arawa whānui, Ngāti Kahungunu and Ngāi Tahu is the Pou Hautū (Managing Director) for Mahi Maioro Professionals Limited. Kēpa and his team combine mātauranga Māori, science and engineering technologies to evaluate and communicate ecosystem impacts using the mauri0meter and the Mauri Model Decision Making Framework. Their focus is Te Mana o Te Wai, and the creation of monitoring systems for communicating changes in the mauri of freshwater bodies (puna, awa, roto, ngae), and the holistic assessment of impacts resulting from municipal infrastructure and other environmental and civil engineering challenges.

Reclaiming the observational capability of our tūpuna

Morgan, Kēpa^{1,2}; Chaney, Jordan^{1,3}; McMillan, Oliver^{1,4}; Manuel, Robyn^{1,5}; Kameta, Jade^{1,3}

¹Mahi Maioro Professionals Limited

² Ngāti Pikiao, Te Arawa, Ngāti Kahungunu, Ngāi Tahu

³ Ngāti Pikiao, Te Arawa, Whakatohea

⁴ Ngāti Porou

⁵ Te Rarawa, Ngāti Kahu, Ngāti Kurī, Te Aupouri

Te Roto i Whaiti i kite ai e Ihenga i Ariki ai a Kahumatamomoe (Rotoiti) mauri o te taiao monitoring commenced in August 2022. The monitoring methodology has been customised to Ngāti Pikiao priorities using location references and values that are derived from Pikiao mōhiotanga. An era of colonisation, over more than the last century and a half, has seen the assumed authority of district and regional councils progressively diminish te mauri o te wai through poorly informed decision-making.

That decision-making has been shown to privilege particular segments of the community at the expense of others. Through the adoption of priorities informed via a narrow understanding of the consequences of the chosen actions, mauri diminishing choices have been made with little or no monitoring of the outcomes. The result is a lack of accountability for the outcomes of decision-making and the ongoing mismanagement of information and budgets.

Ngāti Pikiao koeke have taken direct action in the past through various mechanisms such as the Waitangi Tribunal (WAI4 Kaituna Claim), the Resource Management Act (Heritage Protection Authority over Kaituna), the Judicator Act (High Court Challenge), and the Resource Management Act again (Environment Court Challenge). These challenges were all successful in different ways, preventing in some cases infrastructure decisions that would have resulted in irreversible denigration of the mauri of the freshwaters most highly valued by Ngāti Pikiao.

Ngāti Pikiao koeke have raised concerns regarding the impacts upon Rotoiti ecosystem related to anthropogenic interventions and the advent

of invasive species and the evident lack of coordination of council and others' responses. The first step in responding to this situation, one that many iwi and hapū also find themselves in, is to create the basis for monitoring the changes occurring in the ecosystem of origin of Ngāti Pikiao. Te Runanga o Ngāti Pikiao have secured funding via the Manatū Taiao, Te Mana o Te Wai fund to establish a monitoring program that will inform the changes occurring in taiao mauri.

The monitoring program will eventually monitor three additional dimensions of mauri, those of the hapū, the whānau and the hāpori. The monitoring of these four mauri dimensions will communicate the cause and effect relationships within Rotoiti and revitalise the holistic observational capacity and capability of our tūpuna initially through taiao monitoring.

Taiao monitoring is being carried out using sensor clusters and data transmission equipment mounted on a jet ski. The monitoring capability includes mauri0meter based communication of changes using a combination of heat maps and graphics. The progress made with the co-design of the mobile monitoring solution and the communication of results will be shared, emphasising how this combination of technological innovation and mātauranga Māori interpretation of data will provide an exemplar of how Indigenous languages, customs, traditions, values and knowledge can assist with reclaiming the observational capacity and capability of our tūpuna and continue to inform our collective flourishing into the future.

Morgan, Kēpa

Dr Kēpa Morgan of Ngāti Pikiao, Te Arawa whānui, Ngāti Kahungunu and Ngāi Tahu is the Pou Hautū (Managing Director) for Mahi Maioro Professionals Limited. Kēpa and his team combine mātauranga Māori, science and engineering technologies to evaluate and communicate ecosystem impacts using the mauri0meter and the Mauri Model Decision Making Framework. Their focus is Te Mana o Te Wai, and the creation of monitoring systems for communicating changes in the mauri of freshwater bodies (puna, awa, roto, ngae), and the holistic assessment of impacts resulting from municipal infrastructure and other environmental and civil engineering challenges.

ABSTRACT

Living uniquely: Indigeneity, migration and neurodivergence

Mukwezwa Tapera, Rachel¹; Anderson, Anneka¹; Brewer, Karen¹

¹University of Auckland

This presentation draws on qualitative research exploring the experiences of neurodivergent Indigenous African migrant families in Aotearoa New Zealand, under the lens of a critical Indigenous Ubuntu positioning. Historically, Indigenous peoples have suffered the consequences of forceful and involuntary removal from their ancestral lands through imperialism. Contemporary migration has seen Indigenous peoples continue to be uprooted from their territories. With migration comes changes in rights and status; migrated Indigenous peoples become marginalised ethnic minority migrant populations. Migrated Indigenous peoples encounter complexities associated with moving between colonial contexts and navigating different forms of Eurocentric systems. However, in all this, some migrated Indigenous peoples strive to carry and hold on to their Indigeneity.

The impact of migration on health is well known; however, the intricacies of the health effects of settling in non-Indigenous lands of migrated Indigenous peoples are not well known. Furthermore, the lack of visibility of specific migrated Indigenous communities in the body of knowledge and other systems in Aotearoa New Zealand is concerning. It is evidence of the racialised structures underpinning this multicultural society.

Historical research has not favoured Indigenous people, who were often the objects of research, dehumanised through the process and reported through false truths. With this understanding of imperial practices underpinning knowledge creation, this research sought to privilege Indigenous philosophies and amplify Indigenous voices. It was imperative to explore the experiences of being Indigenous and being neurodivergent as an ethnic minority migrant on the lands of other

Indigenous peoples from Indigenous lenses. A robust Indigenous-inspired methodological stance was developed to anchor the complexities of developing research whose physical setting and target community originated from disparate worldviews and knowledge systems. This research was intentionally positioned to avoid repeating and perpetuating the historical injustices but contributing to the agenda of decolonising research.

In all aspects, this research recognised and acknowledged tangata whenua (the Indigenous people of Aotearoa), which was culturally appropriate and safe for migrated Indigenous Africans, critical and anti-colonial was applied. This research was founded on the values-based African philosophy of Ubuntu and weaved in te ao Māori values. As critical indigenist, this research was led by an Indigenous African researcher, with and for the interests of an Indigenous African community. The Indigenous African migrant communities in Aotearoa New Zealand informed the need for this research, guided by their experiences, principles and values. A space for Indigenous African theorising was created through this research setting a platform to critique irrationality and interrogate inequities.

This presentation illustrates the strengths of synchronising diverse Indigenous philosophies, knowledges and values in interrogating structural systems and exposing injustices that complicate lived realities. The intersectionalities of being Indigenous, being neurodivergent and being a migrant require urgent attention. Embracing diverse Indigenous philosophies from tangata whenua and migrated Indigenous communities transforms systems, creates belongingness and addresses inequities in multicultural Aotearoa.

Mukwezwa Tapera, Rachel

Rachel is Shona, with ancestral homes in the Bocha and Jindwi regions of Eastern Zimbabwe and genealogical roots in several regions of Africa. Rachel's totem is Nungu, Chikandamiseve. Rachel is interested in applying Indigenous theories and philosophies to interrogate the status quo. Rachel believes applying Indigenous lenses to research, policy, and practice provides innovative and lasting solutions to the social injustice Indigenous communities suffer. Through her personal migration experience, Rachel deeply desires to contribute to reimagining and reshaping the realities of migrated Indigenous peoples. Indigenous health and migrant health nexus is a critical space she is keen to explore more.

ABSTRACT

Ko ngā kaumātua ō tātou taonga: kaumātua from Waikato-Tainui

Muru-Lanning, Marama¹; Lapsley, Hilary¹; Dawes, Tia¹; Pouwhare, Robert¹; Tukiri, Charmaine¹; Hopa, Ngapare; Dixon, Ngahuia

¹University of Auckland, James Henare Centre

This presentation of Māori elders (or kaumātua, as they are known) living in the Waikato-Tainui tribal area of New Zealand's North Island derives from a wider research project involving an Indigenous research process based on noho wānanga (overnight meetings). The focus of the wider study taking place in a number of rohe (regions) is to listen to the voices of kaumātua on matters relating to their health and well-being. What we have found so far suggests that the health challenges kaumātua experience have only limited impact on their well-being, which is more strongly determined by status, participation and expectations in relation to their roles in whānau, hapū and iwi (family, wider relational group and tribe).

The Waikato-Tainui study participants were distinguished kaumātua, highly regarded in their iwi and known to each other, many over a lifetime. Findings highlighted the dedication of participants to supporting the Kīngitanga, centred on Tūrangawaewae marae in the Waikato district, and one of Aotearoa's most enduring political and social institutions. The Kīngitanga was established in the nineteenth century with the aim of uniting Māori under a single sovereign to halt the alienation of Māori land.

On the first day of our wānanga (meeting), completely by coincidence, a new Māori Health Authority was announced as part of a major health system reform. Two of the participants had been closely involved in this development, with the result that in the talk at the wānanga there was sometimes an emphasis on Waikato-Tainui health and historic injustices. Another key theme of our discussions was the commitment of kaumātua to the welfare of future generations, through their direct contributions to their mokopuna (grandchildren and great-grandchildren) and their efforts to preserve the traditions of the marae and to pass on mātauranga Māori.

On the marae considerable time, effort and leadership is expected from kaumātua, and as one said, "Being a kaumātua is not really a time when we can sit down and put our feet up". Active ageing is a term widely used in the gerontology literature to describe policies promoting healthy and active ageing. Activist ageing is closer to the mark when characterising our participants, whose exceptional commitment to flourishing indigenous futures, underpinned by their dedication to mātauranga Māori are no doubt a foundation of their well-being.

Muru-Lanning, Marama

My research is primarily concerned with debates and critical challenges in social anthropology where I focus on the cultural specificity of iwi-Māori and their unique sense of place and belonging in Aotearoa. Over the past five years, as Director of the James Henare Research Centre, I have also developed a passion and new approaches and methods for researching kaumātua well-being.

ABSTRACT

Indigenous influences on neural prosthetic development and design

Mahonri Owen¹

¹University of Waikato

Te Ao Māori (The Māori perspective of the world) offers a unique and valuable perspective of the world that we live in. It encourages an intimate understanding of the environment and shows us that everything has a mauri (life force) and a mana (prestige) of its own. This perspective is not represented or conveyed in the field of neural prosthetics where Māori stand to have considerable benefit. It is the aim of this work to design and develop a neural prosthetic device that is influenced and guided by te ao Māori. It is expected that as te ao Māori is included in the field of neural prosthetics the “sense of belonging” an amputee experiences with a prosthetic device will increase. As a result, Māori suffering from amputation and nervous system disorders will be empowered to participate in and contribute to their iwi, hapū and whānau in meaningful ways.

Using a collaborative te ao Māori and Western science framework, this work investigates the tikanga and mātauranga surrounding the Waikato river and uses it to influence and guide the design choices made in neural prosthetic development. Three specific mātāpono (principles) are identified as being critical for neural prosthetic design. These mātāpono are kitea (observation), whakamahere (planning) and whakahaere (management). This study employs these principles to design and develop a neural prosthetic for upper extremity amputees.

Although this work successfully implements the mātāpono to design a neural prosthetic device there are multiple areas that were identified that need to be addressed for a neural prosthetic device to fully respond to the needs of Māori. Some of these areas include: Investigating the influence of unconscious/conscious movements in neural prosthetic control, investigating the mana and value a prosthetic device can possess, creating the prosthetic out of materials sourced from a device users whenua (land), utu/koha (reciprocity/gifts) and tikanga in both acquiring biological signals and engagement with amputees.

There has never been a time in the history of the world where we have had the technological climate to support a framework like the one presented in this work. This work is progressive, unprecedented and stresses the significance of continuing work in this field. The contribution of this work lies in the empowering of Māori to participate in and contribute to their communities in ways that have not been possible in the past. In essence this work is improving and contributing to the quality of life that all people suffering from amputation and nervous system disorders have. This paper encourages and normalises the consideration of mātauranga and tikanga in the design and development of prosthetic devices. This work serves as one example of technological transformations within Aotearoa, New Zealand that will encourage and empower Māori to flourish.

Owen, Mahonri

Ngāpuhi and Ngāti Tūwharetoa. My current field of research is most easily defined as mechatronic assistive technologies for rehabilitation. The field can be broadly defined as belonging to the larger fields of prosthetics, robotics, neurology and assistive technologies. I have experience in current manufacturing techniques, mechatronics, assembly, rapid prototyping, additive manufacturing, machine learning, neural interfaces, physiology, neuro-science, autonomous robotics, robotic manipulation and robotic grasping. I have maintained an active research program involving Mātauranga Māori and its influence on a world searching for answers. My research looks at the relationship between people, the world and technology.

ABSTRACT

Kia tū kahika ki te pae: Leadership lessons for a flourishing future

Ngawaka, Jaqui¹; Roche, Maree¹

¹University of Waikato

Te Tiriti o Waitangi is the legislative foundation that commits the Crown to provide equitable partnership, participation, and protection to Māori. Te Tiriti claims have sought to settle injustices and disputes arising from colonisation, with two of the largest iwi namely Tainui and Ngāi Tahu being the first to settle with the government. These settlements have enabled iwi economic and social development opportunities, driven by leadership and governance structures that were set in place to realise future growth. Maniapoto is the seventh largest iwi in Aotearoa with ancestral links to the Tainui waka and in December 2016, the Maniapoto Māori Trust Board signed off terms of negotiation with the government to settle Te Tiriti o Waitangi breaches. An historic deed of settlement was signed in November 2021, and this is expected to pass as an official law in September 2022.

The aim of this research was to investigate post-settlement leadership (in Tainui and Ngāi Tahu), to guide governance and management decision-making for Maniapoto in a post-settlement era. As the first two iwi to settle with the Crown, some 25 years ago, both Tainui and Ngāi Tahu provide an unrivalled depth of insight and experience into post-settlement leadership and governance for us to understand leadership experiences, explore leadership effectiveness and glean lessons for other leaders.

Kaupapa Māori and grounded theory interview methodologies were undertaken using purposeful sampling techniques. A final sample of seven leaders from both Tainui and Ngāi Tahu (taken from

a short list based on publicly listed roles where Chairs, Deputy Chairs and CEO's had preference) were interviewed over a period of three months. As interviews unfolded it became apparent that a major interest of participants was to assist and share in the continued prosperity of not only their own but also other iwi. Interviewees described their participation in the research as their way of "giving back" and in doing so provided open, candid responses and reflections.

Three central themes emerged of "growing leadership", "prosperous collaborations" and "robust values" and encompass the many strategies and approaches employed by leaders to enable flourishing futures in a post-settlement era. The themes also point to effective leadership styles and traits to be nurtured and developed to achieve Maniapoto aspirations.

The three themes, in summary are: Theme one was represented by leaders' statements discussing the need to grow people everywhere; identify opportunities for whānau to lead themselves; and for marae to be resourced for resilience. Theme two included maintaining diversity of leadership, and the importance of investing in relationships with young people as new political leaders. Theme three expressed the significance of leaders being part of the community, grounded in appropriate tikanga, and building trust and confidence in the people they serve. Finally, the research provides recommendations for leadership that may transform and accelerate the realisation of flourishing indigenous futures.

Ngawaka, Jaqui Clare Waimirirangi

Jaqui (Maniapoto, Ngāpuhi) is a smart, capable leader with distinguished qualifications and achievements gained over 15 years of senior experience across education, broadcasting, and Te Tiriti partnership development work. Jaqui has also held several governance roles and is currently a trustee of the Mental Health Foundation of NZ and Director of Mind and Body Consultants. Jaqui's areas of interest are Māori leadership and well-being in an organisational context.

ABSTRACT

Novel technology in pest management and tikanga Māori: The case of RNAi

Palmer, Symon¹; Mercier, Ocean¹

¹Te Herenga Waka Victoria University of Wellington

RNAi or gene silencing is a molecular technique that stops the expression of specific traits in living organisms. The technology could prove to be an effective addition to pest management strategies globally and a transformative shift away from the reliance on poisonous chemicals. The technique also has many applications to both human and other non-human. In Aotearoa, research is under way to investigate the viability of RNAi as a new pest control tool. If effective, it has the potential to suppress invasive invertebrate species such as varroa destructor mite (*Varroa jacobsoni*), which is a leading cause of beehive colony loss. Māori are invested in apiculture as both private entities and iwi, however, the impact of varroa on Māori beekeeping practice is unknown. To address this gap, we surveyed Māori beekeepers about the impacts of varroa, their current control methods and what criteria guide their adoption of next-generation technologies. We present the results of this survey in this presentation.

We are guided by the central research question: is RNAi an acceptable technology for the control of varroa mite, and if so, under what conditions? Any “genetic” research raises both historical and contemporary questions regarding the use of genetic technologies and its relationship with mātauranga, rangatiratanga and kaitiakitanga.

Our research shows that RNAi, gene silencing is the least well understood of the next-generation genetic technologies being developed for pest control, and thus often rates as the least favoured. However RNAi is widely considered to not be a genetic modification, not as invasive as techniques such as gene editing and gene drive, thus potentially more acceptable as a pest control. Explaining this complex technology in social science work on perspectives is critically important for clear appreciation and extraction of the social and cultural opportunities and challenges of the tech, which needs good communication strategies and tools. We will draw upon our work so far across four qualitative, quantitative and mixed method studies to investigate the place, if any, for RNAi now and in the future. Focusing on the “situated scenario” of Māori beekeeper perspectives, we present a draft primer designed by Māori with Māori views and concerns in mind, for optimum Māori input. We are developing video and virtual reality experience communication tools for RNAi that could be used by different audiences, including kaitiaki, apiarists, secondary school students etc. Novel tools like RNAi require explorative approaches to research to ensure potential problems are understood from every angle, and particularly to secure futures that are guided and driven by Indigenous aspirations.

Palmer, Symon

Symon Palmer (Ngāi Te Rangi) is a Research Fellow at Te Kawa a Māui School of Māori Studies at Te Herenga Waka Victoria University of Wellington. He co-leads the Novel Tools and Strategies research theme as part of the Biological Heritage Challenge, and the early career network Ngā Pi Ka Rere.

Mercier, Ocean

Ocean Mercier (Ngāti Porou) is an Associate Professor at Te Kawa a Māui, School of Māori Studies at Te Herenga Waka / Victoria University of Wellington. She co-leads the National Science Challenge: BioHeritage, Strategic Objective 5, which explores Novel Tools and Strategies for pest invertebrates such as varroa mite and invasive wasps. She is also Te Pae Tawhiti research lead for Ngā Pae o te Māramatanga.

ABSTRACT

Understanding critical thinking from a Fijian parents' perspective

Panapa, Salote¹

¹Te Wānanga o Aotearoa

This study explored the understandings of critical thinking from a Fijian parents' perspective using the Talanoa research methodology with three families. The themes were thematically analysed and the analysis revealed that critical thinking exists in the Fijian language and was developed in Fiji through Fijian cultural beliefs, norms, values and practices in different spaces and places. The spaces include the Fijian hierarchial societal systems and the protocols that exists between them, practice the concept of critical thinking to ensure each level functions within its purpose, and can equally be integrated for the greater good of all Fijian people. The Fijian hierarchial level begins at the heart of the nation, in the Fijian family home where parents raise their children according to their Fijian cultural beliefs, norms and values.

The Fijian family is the "vuvale, and the vuvale is part of extended family called the "tokatoka". The tokatoka is connected to a subgroup in the village

called the "mataqali" and the mataqali is connected to the "yavusa", which encompasses other mataqali in the village. The yavusa is connected to the "tikina", called the Place, and its origins are from the "yasana", called the Province. The Fijian concepts of critical thinking are used extensively within each hierarchial level in the Fijian community, and its first place of teaching, thinking and practice is in the Fijian home, the vuvale. Specifically, there exists in the Fijian language, equivalent and nuanced words or essence of the Fijian word based on the English words in the New Zealand Curriculum definition of critical thinking. Home and societal factors such as church and school influenced the development of critical thinking and whether critical thinking was expressed externally or only expressed internally. The study has implications for how parents can enact critical thinking at home and how teachers can build on existing cultural frames of critical thinking at school.

Panapa, Salote

Salote Panapa is of Fijian descent, she was born, raised and educated in Fiji for the first 16 years of her life before moving to Aotearoa, NZ where she lives. Salote is currently a lecturer for He Korowai Ākonga Bachelor of Education Degree—(Primary) within Te Wānanga o Aotearoa in Tāmaki Makaurau (Auckland). Salote completed her Masters of Professional Studies Degree in Education with the University of Auckland and her research interest focuses on the Indigenous form of critical thinking. Salote's publication on understanding critical thinking from a Fijian parent's perspective is the first of her many research aspirations and publications.

ABSTRACT

The lifesaving properties of whakapapa

Paringatai, Karyn¹

¹University of Otago

How does your whakapapa survive a sinister disease that caused the premature death of over 20 people in 30 years? The answer: it does not. You keep having children and watch them die the same painful death, hoping that some would avoid that eventual fate. That was exactly the situation the McLeod whānau, and countless others worldwide, found themselves in. Piecing together the medical histories of their whānau a pattern began to emerge. Whakapapa, in combination with genetic research and medical intervention, would eventually save their lives. And the future of their whakapapa.

Sitting around and waiting for a miracle to save the lives of future whānau members was not an option for the McLeods. Too many people had passed away of this insidious disease to leave it in the hands of fate. In 1964 an article was published in the New Zealand Medical Journal which described five cases that presented to Tauranga Hospital between 1956 and 1963. Not only were they all related but they all suffered from diffuse gastric cancer and passed away not long after being seen. It took another 33 years before the reason why there were so many deaths in this one whānau from the same disease: a variation in the CDH1 gene.

A key part to the research behind the discover of the variation was whakapapa. The whānau used library databases, hospital records, births and deaths registers, and family gravestones dating back to 1915 to develop a comprehensive dataset

of their whakapapa. One of the advantages of the initial CDH1 study is that the McLeod whānau had a relatively stable geographic and societal core: a significant number of those affected lived on or near their tribal lands. Those who had migrated away were still mostly known to those who stayed behind and were, therefore, more easily identified. However, many Māori whānau are not in this privileged position.

Using the results of my Marsden-funded research project, E kore au e ngaro—The enduring legacy of whakapapa, this presentation will look at the dangers faced when whānau knowledge of whakapapa is lacking. It will highlight the reasons for the breakdown in intergenerational transmission of whakapapa, often exacerbated by a physical detachment from each other and our tribal areas, and the potential of disease and death that could otherwise be prevented. It will especially focus on the continued role whakapapa must play to ensure flourishing indigenous futures.

This year we celebrate 25 years since the discovery of the CDH1 gene variation. And we acknowledge all those for whom this discovery came too late. Although their lives were cut far too short, and we were robbed of years of their love, wisdom, and guidance, it is in their honour that we must ensure that our future generations are not robbed of a life with us, and that they are empowered with the knowledge to live healthy and meaningful lives.

Paringatai, Karyn

Karyn Paringatai (Ngāti Porou) is an Associate Professor in Te Tumu—School of Māori, Pacific & Indigenous Studies at the University of Otago where she has been teaching for over 20 years primarily in the areas of te reo Māori (Māori language), Māori performing arts and Māori cultural knowledge. Her research expertise is in the broad field of Māori Studies, and is interdisciplinary focusing specifically on: Māori teaching methodologies; sociological issues surrounding Māori urbanisation and Māori identity development and maintenance; Māori performing arts; and Māori health.

ABSTRACT

Pūrākau ngā taitamariki—Youth stories about sexuality

Te Paea Pehi, Phillipa¹; Le Grice, Jade¹; Smith, Fern¹

¹Waipapa Taumata Rau—The University of Auckland

He kākano ahau i ruia mai i Rangīātea
I am a seed which was sewn in the heavens of Rangiatea

Young people growing through our world today face a set of unique challenges to prior generations, contending with global warming, increasing financial inequality, and social media pressures. Indigenous youth further contend with the challenges of racism, historical trauma that manifest in unique ways across biographical narratives. Within the area of sexuality, youth are required to navigate an increasingly vast and diverse landscape including increased access to pornography and technologically mediated relationships and intimacies. Perhaps more than ever, youth need guiding principles and values to support them to navigate through these challenges. The stories, people and places that shape their sociocultural milieu are crucial to informing the range of options and possibilities they understand lay before them, informing the adults they will become. Often the sources from which Māori youth (taitamariki Māori) in Aotearoa/ New Zealand gain their information and knowledge is derived from a dominant hegemonic settler society with little to no reflection of te ao Māori (a Māori worldview). Pūrākau, the traditional stories Māori passed on from one generation to the next, are one source and mode of transmitting ancestral knowledge and wisdom of generations past to new generations of children and grandchildren. Pūrākau have enjoyed a cultural revitalisation over the past 20 years and are increasingly used across education, mental health, and research domains to aid in the sharing and practice of a uniquely Māori worldview (e.g. Lee, 2009).

In this presentation, we share insights from Becoming Sexual Beings (BSB), a research project exploring how taitamariki Māori relational and sexual experiences are informed by sociocultural contexts of Indigeneity, gender, sexuality, conservatism, liberalism, and settler-colonialism. Drawing on a Kaupapa Māori qualitative methodology, kanohi kitea interviews were conducted with 24 key stakeholders and kaumātua, and 30 taitamariki Māori in Te Tai Tokerau (Northland). Narrative and thematic analysis supported the development of five key themes for sociocultural intervention: ira tangata: beyond gender and sexuality, identifying and resisting gendered pressures, identifying and resisting coercive pressures, navigating sexuality online and offline, and continuing intergenerational resilience and aroha.

In consultation with taitamariki who participated in the study, we then developed a website aimed to provide Māori youth with tools, information, knowledge, and links to relevant services, to help them navigate the complexity involved in discovering and developing their own sexuality. In this talk we share insights from our work compiling pūrākau, stories about ngā tūpuna (ancestors) and ngā Atua (gods) that convey guidance and cautions about developing relationships and sexuality. In this talk we discuss some of the conceptual intersections and distinctiveness in developing taitamariki pūrākau, composite narratives formed through taitamariki participant accounts within BSB, through a prism of our lived and clinical experience. Here, we reflect on our understandings of culture beyond a static concept and speak to

the complexities of working with sociocultural formations that invigorate Indigenous ways of knowing and being in the presence of new technologies and opportunities, while remaining vigilant of ongoing colonising influence. We also

speak to the need to acknowledge and honour the voices of our youth as descendants of their ancestors and therefore of the Gods (as reflected in the whakataukī presented above).

Te Paea Pehi, Phillipa

I have practised as a clinical psychologist for over 20 years, including within ACC (Accident Compensation Corporation) sensitive claims, and am now re-engaging in academia. I am the descendant of Māori and Pākehā ancestors. My research areas of interest include: suicide awareness/intervention and healing intergenerational trauma, especially through the pathways of Te Taiao & Wairua. Currently I am working on research interested with how taitamariki (Māori youth) become sexual beings.

Le Grice, Jade

I am Indigenous to Aotearoa New Zealand, from Northern tribes Te Rarawa and Ngāpuhi. I work as a Senior Lecturer in Psychology & Associate Dean Māori in Science at the University of Auckland. I am interested in research exploring the sociocultural contexts of Indigenous lives informed by colonial pressures, and the vibrancy of Indigenous ways of knowing and being. Current research projects explore sexual violence prevention, youth well-being, reproduction, and sexual health. I am a member of Ngā Kaitiaki Mauri, of Te Ohaki a Hine: National Network Ending Sexual Violence Together & He Paiaka Tōtara, a network of Māori Psychologists.

Smith, Fern

I whakapapa to Ngāti Hau of Ngāpuhi in Te Tai Tokerau and I am currently a PhD candidate in Psychology at the University of Auckland, Waipapa Taumata Rau. As part of the Becoming Sexual Beings Project, my master's research explored how Māori girls navigated complex sociocultural contexts, including contexts of sexual harm. I have also been involved in the sexual violence prevention project commissioned by Ngā Kaitiaki Mauri: Te Ara Kōkōrangī, Te Ara Toiora: Good Practice for Preventing and Responding to Mahi Tūkino in Aotearoa.

ABSTRACT

Taking up the masters' tools again: Pros and cons of re-investing in an academic career

Te Paea Pehi, Phillipa¹

¹Waipapa Taumata Rau/The University of Auckland

E tipu e rea, mō ngā rā o te ao
Ko te ringa ki ngā rākau a te Pākehā
Hei oranga mō to tinana
Ko te ngākau ki ngā taonga a ō tīpuna
Hei tikitiki mō te mähunga
Ko te wairua ki te Atua
Nāna nei ngā mea katoa*
(Tā Apirana Ngata)
Grow up O tender child in the days of your world,
In your hands the tools of the Pākehā
As means to support and sustain you
In your heart the treasures of your ancestors
As a plume for your head
Your spirit given to God
The source of all things

This presentation shares reflections on a lifetime of learning through personal and professional experiences, and how this process has led to a recent decision to re-enter the academic domain. Relevant literature and research will be presented alongside these reflections to connect these reflections with various areas of the academic arena.

I hold reservations about re-entering the hallowed halls of higher learning. Perhaps foremost of these on a personal level are the continued disparities encountered by Indigenous people and women within academia. The dynamic of ageism is also now of concern as I near my 50th year on the planet. On a collective level my concern is that much research still does not acknowledge the need to consider Indigenous knowledges as important and distinct without being "validated" through science and research. Too often this monocultural lens is seen as the only benchmark for knowledge to be considered worthwhile. When Indigenous knowledge is acknowledged, it is often

misappropriated and altered by an analysis that forces our knowledge through this one-size-fits-all worldview.

However, years of working within systems (e.g. educational, health, organisational) attempting to aid people heal from lifetimes and generations of abuse and trauma, has led to much personal gain and learning, as well as much sacrifice and suffering. More importantly perhaps, has been the discovery of modes of healing for myself and my whānau. These lifetime experiences have also clearly demonstrated the need for these same systems to be radically altered to allow true healing for individuals, communities and the environment to occur. I believe ancient Indigenous knowledge systems about "how to live" hold many of the answers required for this transformation to happen.

Academic research appears to offer a potential vehicle and tools, no matter how unwieldy or problematic, by which to bring together knowledge I and others have gained, build on and extend this knowledge, as well as to then share and distribute to others in the aid of healing ourselves and our planet. In addition, the whakataukāki given above is an exhortation for us to take the best of both the world of Māori and that of Pākehā and thrive. This whakataukāki is especially poignant to me as it reflects the pathway I have navigated as a descendant of both these worlds, and a way in which to honour all my ancestors as well as to fulfil my obligations to future generations. This presentation asks the question as to whether these personal reflections have any place within the academic milieu and also invites comment and queries about the wisdom (or otherwise!) of this decision to re-engage with such lofty and idealistic motivations.

Te Paea Pehi, Phillipa

I have practised as a clinical psychologist for over 20 years and am now re-engaging in academia. I am the descendant of Māori and Pākehā ancestors. My research areas of interest are many, including: suicide awareness/intervention and healing intergenerational trauma, especially through the pathways of Te Taiao & Wairua. Currently I am working on research exploring how taitamariki (Māori youth) become sexual beings, and safely navigate challenges and opportunities.

ABSTRACT

Mokopuna Korikori: Culturally empowered play woven into the pā harakeke

Pekepo, Crystal¹

¹Toi Tangata

Na te kune te pupuke, na te pupuke te hihiri
Na te hihiri te mahara, Na te mahara te hinengaro
Na te hinengaro te manako.
From the conception the increase,
From the increase the thought,
From the thought the remembrance
From the remembrance the consciousness,
From the consciousness the desire

Traditional Māori cultural practices of raising tamariki provide experiences that positively impact the development of all aspects of our tamariki, including their physical, emotional, spiritual, social and cognitive (including positive brain development) needs. Tākaro Māori and culturally empowered play allows tamariki to have fun and connect while developing self-regulation skills, resilience and mauri ora.

Mokopuna Korikori, a kaupapa developed in partnership between Toi Tangata and ACC has been exploring what this can look like. This kaupapa was aimed at building resilience and mauri ora within tamariki.

This kaupapa offered a new perspective and approach to injury prevention for ACC which was about strength-based concepts rather than focusing on the injury itself. A prototype to test approach enables a better understanding of how play and self-regulation is currently being used, testing ideas about how it could be used to strengthen cultural identity and positive relationships to inform future investments.

Reflecting on the delivery of Toi Tangata's prototype programme Mokopuna Korikori run in Ngāti Kahungunu, 2021/2022, this presentation explores

the hypothesis that "culturally empowered nurture and play creates the best possible environment for tamariki, mokopuna development".

This presentation will speak to the journey of how we tested a variety of whakapapa based approaches alongside six whānau, "weaving elements of play into the rhythm of the Pā Harakeke". A journey that explores how, by using pūrākau and kōrero tuku iho, it can be applied through unstructured and organic play, weaving naturally into a whānau daily rhythm.

We will provide an insightful overview of what we learned from whānau throughout this project from the three wānanga delivered and the continuous ideation in between. This kōrero will be inclusive of the following:

1. Kōrero and wānanga that enabled whānau a different approach to parenting, that evokes inspiration, learning, knowledge and grounding in cultural identity.
2. How whānau explored pūrākau, kōrero tuku iho, whakataukī and whakapapa are our ageless wisdoms and observations. Wānanga enabled all those elements of wisdom to guide whānau and bring confidence in how knowledge systems can be adapted into the modern world.

Mokopuna Korikori gave a unique experience of how whānau were able to use these learnings to set and create an environment that stimulates their tamariki, mokopuna through play while also strengthening the whatumanawa and pūmanawa through positive experiences that enhances the mauri within the tamaiti and the mokopuna to project positive attributes of ihi, wehi and wana that inform mana.

Pekepo-Ratu, Crystal

Ngāti Vara, Ngāti Ka'ukura, Ngāti Tāne (Cook Islands) Ngāti Kahungunu, Ngāi Te Whatuiapiti. Crystal is the Kaiārahi, Innovation Design and Research for Toi Tangata where she leads the Growing the Puna Internship programme, spearheads the rangahau space, and led the recently developed Mokopuna Korikori kaupapa in partnership with ACC. Crystal is an advocate for whānau and community-led kaupapa that support the well-being of whakapapa and are inclusive of connecting and interacting with our taiao. She is passionate about working with whānau to realise their true potential to unlock ihi, wehi, wana, while creating a blueprint for mana motuhake within whānau, hapū and iwi spaces.

ABSTRACT

Gaining community insight into groups A streptococcus isolate: A participatory approach

Phillipson-Puna, Tira,¹ Anderson, Anneka;¹ Brown, Rachel;¹ Leilua, Shannon;¹ Tkatch, Melaney¹

¹Te Turangawaewae Manahau a Tariana Turia—The Tariana Turia Centre for Excellence, National Hauora Coalition

In the last decade there has been a movement in Aotearoa for government, clinical, biological and research institutions to adopt culturally responsive guidelines and processes when working with biological material from humans. Human pathogen-based laboratory research often falls outside of the parameters of culturally informed and rights-based health research frameworks which generally only apply to human tissue samples. These practices are based on a Western biomedical view that pathogens, termed “isolates”, are isolated entities and dis-connectable from the bodies which they inhabit. This assumption means that Indigenous views or other cultural views about the extraction of isolates have never been sought or taken into account in pathogen research. This study aimed to seek community perspectives to inform culturally responsive guidelines for the collection and use of isolates for pathogen-based laboratory research. Methods: The research applied a Kaupapa Māori consistent approach to explore community insights into the collection and process of using streptococcus A isolates derived from human samples. A Kaupapa Māori-consistent approach incorporates the key principles of partnerships and relationships and operates under a critical structural analysis to promote benefits to Māori and Pacific communities. We held six wānanga/ fono workshops online via Zoom with various ethnic groups (Māori, Samoan, Tongan, Cook

Island Māori) and two youth workshops (rangatahi Māori and Pacific). Each workshop included discussions about community views about the collection, consent and analysis of stored isolates taken for diagnostic purposes to be used for research purposes, including; perceptions of how communities would like to see streptococcus isolates treated or used for research purposes and data sovereignty of collected isolates and research. The data will then be used to inform culturally responsive guidelines for the collection and use of streptococcus isolates for pathogen-based laboratory research for ESR (Institute of Environmental Science and Research). Results: From our preliminary findings with whānau Māori we have discovered three reoccurring themes. Firstly, participants want to be informed at the time of swab/sample collection of how it will be used for research. Secondly, participants want members of the community to be involved with the care and handling of isolate samples. Lastly, participants valued ethnic-specific processes indicating that a one-size-fits-all approach is not a responsive approach. Conclusion: Overall, the preliminary findings have provided insight into the perspectives of the community towards the current care of streptococcus A isolate samples that can be used to inform recommendations and guidelines for isolate stewardship.

Phillipson-Puna, Tira

Mr Tira Phillipson-Puna (Ngāi Tahu, Ngāti Kahungunu Ki Heretaunga) is a Researcher of Māori Descent. As one of the Project Leads, he will provide insight into this research project.

ABSTRACT

Kaupapa Māori research, collaboration and transformation: Part 2

Pihama, Leonie¹; Raumati, Ngaropi¹

¹Institution Tū Tama Wahine o Taranaki

This presentation is Part 2 of a Two part discussion on the place of Kaupapa Māori Research as collaborative and transformative praxis within a Kaupapa Māori Social Service organisation, Tu Tama Wahine o Taranaki. Tu Tama Wahine o Taranaki is a Kaupapa Māori common good organisation with over 30 years of experience in delivering health and social services successfully across the Taranaki region. The origins of the organisation, however, date back to 1881 and the plunder of Parihaka where clear instructions were given to the remaining women to continue on with

the work of their tūpuna and take on the roles and responsibilities of the whānau in upholding tikanga Māori, and maintaining the care and well-being of whānau. “E tu tama wahine i te waa o te kore.” — Te Whiti o Rongomai (1881). Over the past 10 years Tu Tama Wahine has worked in collaboration with leading Kaupapa Māori theorists and researchers to inform the work undertaken to support Māori whānau and communities. This first part of the discussion will explore the importance of Kaupapa Māori research as collaboration and co-production.

Pihama, Leonie

Leonie Pihama is a mother and grandmother. Leonie is Director of Māori and Indigenous Analysis Ltd. She has recognised expertise in Kaupapa Māori theory and research and works across a number of organisations including Tu Tama Wahine o Taranaki.

Raumati, Ngaropi

Ngaropi Raumati is a mother and grandmother, registered general and obstetric nurse, member of the New Zealand Association of Counsellors, and an active iwi member who has worked in the health and social justice sector for over 40 years. She is the foundation member and Director of Tu Tama Wahine o Taranaki, senior whānau violence programme facilitator and educator and community researcher.

ABSTRACT

Nō mātou te wai, nō mātou te kōrero—We will speak for our water

Pihera-Ridge, Katerina^{1,2}

¹Scion Research

Ngāti Rangiwewehi Iwi (tribal nation based at Awahou, Rotorua, NZ) are mana whenua and kaitiaki traditional stewards. Our cultural responsibility for the mana and mauri (integrity and well-being) of our land (whenua) water (wai), mahinga kai (food sovereignty), ngahere (forests), biodiversity and whakapapa (genealogical relationships) to the taiao (environment) extends across our rohe (geographical area). The responsibility has however, amplified due to years of resource confiscation, water extraction, public and industrial degradation, land use intensification, under resourcing and restricting access to undertake our kaitiaki roles.

Our Ngāti Rangiwewehi Iwi Environmental Management Plan (IEMP) is a living cultural environmental Policy that was developed with great care in 2012 and continues to be used to inform taiao decision-making. The IEMP includes excerpts from key Iwi historical account documents, wānanga (workshops / seminars), and pūrākau (traditional storytelling) as underpinning cultural values and indicators that form a foundation for resource management and planning. Further, Ngāti Rangiwewehi have developed action plans to operationalise the IEMP through the development of our own freshwater management frameworks and models known as:

- **Ka Tū Te Taniwha:** to understand the impacts of land use / development in the Awahou groundwater catchment and inform the health and well-being of our water.

- **Kaitiaki Flows:** to ascertain base-flow regimes and inform allocation sustainability; and to collect and apply scientific data alongside Kaupapa Māori based approaches for monitoring and managing our water.

In 1966, Ngāti Rangiwewehi saw our sacred spring Te Waro Uri (Taniwha Springs) confiscated from the tribal landowners under Public Works, resulting in well-being deprivation and physical alienation of the spring and also the people. At the time of this conference, Ngāti Rangiwewehi will have established ourselves as joint consent holders and joint managers of the municipal supply, which had excluded us for near 60 years. It has been no easy feat to arrive at this place in time and much consideration was taken to ensure the mana and mauri is restored and protected. Now with the Three Waters Reform, this could impact again, our mana and voice to speak for our taonga, our significant water source.

Ko te Awahou mātou, ko mātou ko te Awahou—we are the river and the river is us. (Re)connecting our people and place together as it once was in the days of our ancestors; we continue to strive for the rights of the water, for the rights of our people, past, present and future. As Indigenous people, we turn to our traditional knowledge, and bring it together with contemporary approaches in how we plan for Taiao Ora, Tangata Ora—Healthy Environment, Healthy People.

Pihera-Ridge, Katerina

Ngāti Rangiwewehi, Ngāti Whakaue, Ngā Puhi, and Czech Republic whakapapa. Ngāti Rangiwewehi Tari Taiao Member, Indigenous Researcher, Social Science, Ethno-ecology, Rongoā practitioner and Policy & Planning experience. Scion Research Portfolio Leader—Restoration, Protection and Mauri o Te Waonui a Tāne; biosecurity, bio-protection research for indigenous forests; and, te ao Māori kaitiakitanga, Indigenous and mātauranga Māori research pathways.

ABSTRACT

Caribbean reflections on what it means to be an Indigenous allied researcher conducting sustainable finance research

Poyser, Andre¹; Ruckstuhl Katharina¹

¹Otago Business School, University of Otago

Indigenous and Caribbean people will face a disproportionate burden in respect of the impact of climate change. Issues of sustainability are therefore of key importance to these populations. Despite this, however, the emerging body of sustainable finance research has yet to inquire about the financial approaches that Indigenous and Caribbean peoples are taking to address the issues of sustainability and climate change in particular. As a Caribbean and Indigenous allied researcher seeking to conduct sustainable finance research that is relevant to both an Indigenous and Caribbean context, my methodological approach is one which incorporates Indigenous research methodologies and Caribbean research methodologies. In this paper, I will reflect on what it means to be an Indigenous allied researcher of Caribbean descent conducting research in Aotearoa, New Zealand. I will also discuss how the intersectionality between Indigenous research methodologies and Caribbean research methodologies can be leveraged to research issues of sustainability that will be of benefit to both Indigenous and Caribbean peoples. Using the decolonising methodologies framework of Smith (1999) I will explore how Indigenous allied researchers of Caribbean descent can engage with Indigenous peoples to conduct research within the field of sustainable finance. I argue that this transethnic engagement matters because of the solidarity it creates within the wider decolonisation movement. The tools of finance

have generally been used as tools of colonisation and oppression. The field of sustainable finance, however, presents an opportunity for resurgence, reclamation and self-determination by Caribbean and Indigenous peoples because of the reset to a more wholistic worldview promulgated within the field. Sustainable finance provides the framework for the emergence of alternatives to capitalism which has been predatory and exploitative for both Caribbean and Indigenous peoples. Caribbean and Indigenous peoples have long advocated for a decolonised economic system which safeguards the environment and protects the rights of the vulnerable in society. Such a system may yet be emerging through sustainable finance as the principles upon which the field is based have resonance with Indigenous values and a more wholistic approach to the deployment of capital. Indigenous peoples have been practising sustainability for generations and this is reflected in the operations of post-settlement entities which have been established to invest in the economic development of Indigenous communities.

By highlighting the sustainable finance approaches of post-settlement entities in Aotearoa, New Zealand, I will further reflect on what sustainable finance research by an Indigenous allied researcher with these entities could mean for the Caribbean which is still in the early phases of developing a uniquely Caribbean approach to sustainable finance.

Poyser, Andre

Andre is a PhD student at the University of Otago. He is a native of Jamaica who considers himself an Indigenous allied researcher. His research interests include Indigenous finance, ESG investing, climate finance and Indigenous economic development. Andre holds a Master of Applied Finance from the Auckland University of Technology.

Ruckstuhl, Katharina

Associate Professor Katharina Ruckstuhl (Ngāi Tahu, Rangitāne) is the Kaitohutohu of the Otago Business School's Te Maa: Māori and Indigenous Economy and Enterprise Network. She leads a number of research projects, including in the Science for Technological Innovation National Science Challenge, where she is the Vision Mātauranga deputy leader of the Challenge and co-leads the Building New Zealand's Innovation portfolio. She is also the Associate Director Māori on the Dodd-Walls Centre of Research Excellence. Her broader research focuses on innovation and Māori business, resource extraction, energy transition and Māori policy.

ABSTRACT

Whāriki: Weaving life into a board game for Aotearoa

Quigg, Robin¹; Wereta, Kuruho²; Morgaine, Kate³; Gemmell, Laura^{4,5}; Gladman, Tehmina⁵; Gallagher, Steve⁶; D'Souza, Amanda⁶; Crossin, Rose⁷; Donald, Sarah³; Kewene, Fran⁸

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²Kura Rēhia, Ōtaki, New Zealand

³Department of Preventive and Social Medicine, Dunedin School of Medicine, University of Otago, Dunedin, New Zealand

⁴Kōhatu, Division of Health Sciences, University of Otago, New Zealand

⁵Department of Public Health, Wellington School of Medicine, University of Otago, Wellington, New Zealand

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⁷Department of Public Health, Christchurch School of Medicine, University of Otago, Christchurch, New Zealand

⁸School of Health, Victoria University of Wellington

The Last Straw! (TLS) is a board game that facilitates learning and discussion about health inequity and the social determinants of health (SDoH). TLS is used to support the teaching of the SDoH in the public health curriculum of the Otago Medical School. It is an engaging and effective instrument that facilitates discussion and learning about the SDoH for adults of all ages. However, its North American context and Western model of health framework renders Māori health invisible. The Otago Medical School has an embedded Māori Health curriculum that aims to ensure that trainees are culturally safe, but there has been less focus within the public health curriculum about hauora Māori content. The overall aim of this project is to adapt the original board game to one that is appropriate and meaningful for use in Aotearoa New Zealand (NZ). The Kaupapa Māori approach to this project has meant that the work has been staged to ensure each step is appropriate and includes time for research and reflection.

The first two stages have been completed. The first stage re-conceived and re-designed the board and imagery. The re-designed board has been named Whāriki which translates to a woven mat. The story of Whāriki is related to raranga (weaving) where whakapapa is used to describe the layout of the whenu (strands). If a strand is missing or if a strand is a certain size it will affect the overall look and feel

of the whāriki. Whāriki is a metaphor for life and it acknowledges all of the things that can influence health. The second stage explored the use of Race in NZ as a fundamental player characteristic, concluding that as an all-encompassing concept, race conceals and minimises the impact of colonisation and racism on Indigenous people.

This presentation focuses on the third stage of this project, reporting on the Thought Space Wānanga (TSW) used to collect narratives to create authentic game scenarios for play in NZ. The TSW gathered ideas and stories relevant for lived experiences of the SDoH from whānau groups. These narratives have contributed to, and supported the re-writing of the game workbook and scenario cards. This wānanga was similar to a hui, but extended the meeting concept to provide for space that is culturally determined for the "wise transmission of knowledge and that Wānanga disrupt and decolonise traditional Western methods by positioning the collective production of knowledge as central". The TSW provided opportunity for community engagement with public health concepts and "kura huna" (hidden learnings and deeper meanings) that games enable. This research was being supported by a University of Otago 2022 Committee for the Advancement of Learning and Teaching (CALT) Grant.

Quigg, Robin

Raukawa, Ngāti Tamaterā. I work as a lecturer in Hauora Māori at the University of Otago. I have broad and varied research interests, reflecting my prior work in land and equity environments, within university governance and administration, and local and central governments.

ABSTRACT

Te Kai Ora a Kāi Tahu: Conceptualising Kāi Tahu food sovereignty and Māori nutrition data sovereignty

Rapata, Hannah¹; Wikaire, Erena¹; Cormack, Donna¹

¹Te Kupenga Hauora Māori, Faculty of Medical and Health Sciences, University of Auckland

This research is focused on “Te Kai Ora a Kāi Tahu” and addresses the conference pātai “Te Ao Taketake—How can Indigenous languages, customs, traditions, values and knowledge continue to inform our futures?”. It does so through exploring opportunities to strengthen connections between Kāi Tahu whenua, peoples, and waters through values and knowledges in the areas of kai sovereignty and Māori nutrition data sovereignty.

There are two parts to this PhD research project; the first involved a Kaupapa Māori, critical analysis of the convergence of Māori food sovereignty and Māori nutrition data sovereignty. This was done at a national level through an analysis of survey reports and secondary data from national surveys which collect Māori and nutrition data. This analysis was guided by Māori data sovereignty literature and frameworks from Te Mana Rauranga. The findings from this analysis provide insight into issues of Māori nutrition data sovereignty and the racialised representation of Māori nutritional well-being in food and nutrition survey data and reports. The outcomes from this analysis will inform the next Ministry of Health National Nutrition Survey.

The second part to this study will use qualitative methods grounded in Kaupapa Māori theory to

explore the future of Kāi Tahu whānau and hapori control over kai sources, kai systems and kai practices for kai ora.

The convergence of these works will see the development of mātauranga Māori that supports the collection of relevant and appropriate food/nutrition data at national levels, which enable iwi, hapū, whānau and Māori health organisations appropriate access to relevant Māori nutrition data that supports nutritional well-being of whānau and mahika kai practices. Thus contributing to the fight to reclaim and achieve boundless, flourishing futures our tīpuna dreamed we could achieve.

The critique of national surveys and secondary nutrition data brings attention to issues of Māori nutrition data sovereignty. This critique and the intended interviews are centred in the “Pae Ora” domain and create space for theorising the future of “Te Kai Ora a Kāi Tahu”. These theorisations will envisage a future where the diversity of Kāi Tahu whānau have strengthened Kāi Tahutanga through access to meaningful nutrition data and mahika kai sources.

Mō tātou, ā, mō kā uri ā muri ake nei—for us and our children after us.

Rapata, Hannah

Kāi Tahu. I am a New Zealand registered dietitian and a doctoral candidate within Te Kupenga Hauora Māori at Auckland University. I am also the co-chair of Te Kāhui Manukura o kai ora (Māori dietitians association). My research interests are in Māori nutritional health, data sovereignty and kai sovereignty.

ABSTRACT

Te Umu Kohukohu Whetū: The ceremonial earth oven of Matariki

Rikirangi-Thomas, Ranginui¹

¹Toi Tangata (Te Hotu Manawa Māori)

Indigenous people across the world are actively pursuing the revitalisation of traditional knowledge and are making considerable impacts in their own respective fields, communities, families, and countries. A particular area that has gained significant attention in Aotearoa is the renaissance of Māori astronomical knowledge and traditional practices. Fortunately, there are tohunga kōkōrangī (Māori astronomers) who have influenced the dissemination of this knowledge, in particular, the Matariki (Peliades) star cluster.

Mātāmua (2017) is a distinguished tohunga kōkōrangī who continues to shape the understanding of society in regards to Matariki, whose research has inspired the practice that will be shared in this research. Despite the popular belief that there are seven stars in the cluster, research has shown that certain tribes of Aotearoa believed in nine stars, and particular food were gathered and offered to Matariki, in the Umu

Kohukohu Whetū ceremony, a practice that has been revived in recent years (Mātāmua, 2017). This is the traditional practice of celebrating Matariki according to Māori people, and this year saw a pivotal occasion in Aotearoa that proves significant progress of Mātauranga Māori (Māori Knowledge), not only for the Indigenous people of the land, but the entire country, as the rise of Matariki was celebrated with its inaugural public holiday. However, the relationship is not solely with the stars, but rather the stars association with the environment and how it informs our actions.

As this knowledge has gained evident progress within Aotearoa, the intention of this session is to provide examples of the Umu Kohukohu Whetū ceremony and a particular way in which it was conducted with the hope that it may provide guidance for others who may want to engage with Matariki.

Rikirangi-Thomas, Ranginui

A descendant of Ngāti Pīkiao, Ngāti Ranginui, who actively participates in the revitalisation of the Māori language and its practices, residing in the Te Arawa region of Rotorua. His engagement with the taiao as an avid hunter and gatherer of variety of kai has developed particular practices specific to Matariki in recent years. He has committed to the revitalisation of mātauranga Māori through teaching the language as well as practising traditional customs with the intention of shaping a better future for the next generation.

ABSTRACT

Ngā ahuatanga mutunga kore: Mechanisms of precarity, sport and community flourishing

Roos, Teariki¹; Groot, Shiloh¹

¹Waipapa Taumata Rau | University of Auckland

The precariat is a social class birthed from neoliberal reform of government policy, whom have their lives defined by the subsequent financial instability and social rights insecurity forced upon them. In Aotearoa New Zealand, this economically marginalised and publicly scrutinised group carries a greatly disproportionate representation of Māori, due not only to these reforms, but also the implications of colonisation. My research sits within is located within a broader 3-year Health Research Council funded Kaupapa Māori project entitled "Well-being and the precariat—How does it work in everyday life?". The larger project is a collaboration between a team of researchers from Auckland, Massey, and AUT universities. This research involved four waves of engagement with the two participating households (getting to know each other, engaging in detailed dialogue, feedback and closing) using a range of enhanced participative interview methods over a two-month period. Here, enhanced interviews involve the use of genograms, photo-elicitation projects,

critical incident mapping exercises, income and expenditure mapping, and developing visual representations of personal and relational aspects of well-being. These exercises extend the utility of interviews for documenting the insecurities and relationships that shape Māori whānau well-being on an everyday basis. Underlying this approach is an orientation to social change that is dialogical, grounded in the realities of our complex social system, and as such is responsive to changes in the environment. In doing so we hope to better inform public policy responses for low-income whānau by providing a richer understanding of how precarity dynamically interferes with multiple aspects of their lives, and thus, why employment alone cannot alleviate poverty. The whānau we engaged with consists of Bob, Jenn, and their four children who proudly identify with being Māori. Their story is one of connection and fragile resilience, in which sport acts as a receptacle for cultural access, expression, and refuge in a context where these spaces have historically been (and continue to be) snuffed out.

Roos, Teariki

Teariki (Cook Island Māori, Sami, Scandinavian) is an Honours student in the School of Psychology, University of Auckland, who is a talented musician and deeply passionate about working with athletes as a Mental Skills Instructor.

Shiloh Groot

Shiloh (Ngāti Uenukūpako, Ngāti Pikiao) is an interdisciplinary social scientist in the School of Psychology, University of Auckland, who works in the domains of Indigenous worldviews and communities, homelessness and urban poverty, and labour rights.

ABSTRACT

He awe māpara: The intersections of Indigenous imaginations, decolonisation and mainstream sport for Māori as culturally Māori

Rua, Mohi¹; Hapeta, Jeremy²; Rowe, Luke³; Warbrick, Isaac⁴

¹Waipapa Taumata Rau—University of Auckland

²Otago University

³Massey University (Wellington)

⁴AUT, Auckland

In 2019 taura (students) from Te Wharekura o Mauao were mortified to encounter “resistance and objections from competing teams” by way of complaints about them speaking te reo Māori during their netball games. In December of 2021, NZ Black Ferns rugby player Te Kura Ngata-Aerengamate suffered a mental health crisis when management made a range of disparaging comments about her, including racialised stereotypes that she was “picked only to play the guitar”. Māori experiences of being “othered”, stereotyped and marginalised within mainstream sports, such as rugby and netball are not new. Yet, sport continues to attract Māori in large numbers from across all age groups, socio-economic levels and regions, while also offering positive strengths-focused outcomes in terms of physical, mental, emotional and spiritual well-being. For the purposes of this presentation, mainstream sports are conceptualised as those without whakapapa Māori (Māori genealogy) introduced to Aotearoa through colonisation, and where the organisational structures are officially founded upon Pākehā or other migrant cultural ways of being and knowing. For instance, there is an implicit norm in most of these sports that players and officials will communicate with each other in English. Further, sporting cultures rarely align with Māori values and practices outside of the commodification of Māori objects and customs, including haka. As a “microcosm of society”, Pākehā cultural worldviews and practices play a significant part in how Māori

experience sport. Being Māori in mainstream sport is to adapt to the political and sociocultural needs of those with the symbolic power (Pākehā) to story events about those being discursively constructed (Māori).

So how can we ensure mainstream sports are “mana-enhancing spaces” where Māori can belong as themselves, and feel culturally connected and flourish? For Māori, culturally distinctive sports and activities with whakapapa Māori (Māori genealogy), such as waka ama, ki-ō-rahi, kapa haka and mau rākau are significant for realising core Māori aspirations; namely, to live as culturally Māori in te ao Māori (the Māori world) while living in mainstream colonial society. These culturally Māori distinctive sports and activities have been used within health and education to promote Māori cultural well-being. Although previous research has explored intersections between sport and Māori from other perspectives, there is scant research on the potential of mainstream sports to foster Māori participation as culturally Māori. The aim of this research is to investigate how “mainstream sports”, when deliberately (re)aligned to enable self-determination and participation as Māori, might ignite further the Indigenous imaginations, aspirations and flourishing of Māori, as culturally Māori? This means not simply being treated as a sportsperson, coach or administrator who happens to be Māori, but to fully participate as culturally Māori.

Rua, Mohi

Mohi (Ngāi Tūhoe, Ngāti Awa, Ngāti Whakaue) has recently taken up a role as Associate Professor with Māori Studies at Waipapa Taumata Rau: University of Auckland after 19 years at the University of Waikato. His teaching and research background is grounded within Māori health and well-being drawing upon mātuaranga Māori, as well as Kaupapa Māori theory and methodology. Mohi has a particular research interest in Māori health inequities, social determinants of Indigenous health, Māori men's health, identity and masculinities, Māori poverty and homelessness, Māori and sport, as well as qualitative and Kaupapa Māori research methods. Mohi has four children at Kura Kaupapa and Wharekura in Kirikiriroa (Hamilton).

Hapeta, Jeremy

Jeremy (Ngāti Raukawa) is a Senior Lecturer of Māori Physical Education (PE) and Hauora (Health) and the Co-Director of Te Koronga, the Centre of Indigenous Science, at the University of Otago. A Kaupapa Māori researcher, his research platform focuses on Indigenous perspectives of Sport for Development (SFD) particularly in health, well-being and education contexts. He is also a collaborator on an international grant in Canada and Australia. His previously held roles have included: Research Development Advisor—Māori and PE and Hauora Lecturer at Massey University (2007-2021). Jeremy is a member of Sport Manawatu's Board of Directors as the Manawhenua representative.

Rowe, Luke

Luke is of Ngāti Tūwharetoa and Ngāti Raukawa ki te Tonga descent. His background is in Clinical Psychology. He is a Lecturer at Massey University's Wellington Campus with various other roles in the high performance sport spaces. Possibly Luke's greatest claim to fame is having a 14yo daughter who constantly picks out his hypocrisies!

Warbrick, Isaac

Isaac (Ngāti Te Ata, Te Arawa, Ngā Puhī) is an exercise physiologist, Senior Research Fellow and co-Director of Taupua Waiora Centre for Māori Health Research. Much of his research is conducted at the interface between biomedical, lab-based, and Indigenous approaches to research. Isaac is currently leading projects and collaborating with researchers in a variety of fields including environmental/planetary health, exercise physiology, Māori health, epigenetics, men's health, racism and health, and the use of traditional knowledge, such as the maramataka, on Māori health. Isaac's interest in the maramataka is more about going out to fish!

ABSTRACT

Designing the pluriverse: Puaka Matariki

Ruckstuhl, Katharina¹

¹University of Otago

On 24 June 2022, Aotearoa New Zealand celebrated its first Indigenous-originated national public holiday, Matariki. While for many years iwi, hapū and whānau have celebrated Matariki—or Puaka as is the case for the presenter's iwi of Ngāi Tahu—2022 marked a shift in the national psyche. Now Matariki is a time for everyone to “celebrate the unique places we live in, show respect for the land we live on, and to share and grow together through traditions that continue each year, with the support of kaupapa like Matariki Festival” (www.matarikifestival.org.nz).

However, beyond a national holiday and a time for celebration, is Puaka Matariki a sign of something else? Is it a move from the “one world world” of Eurocentric global capitalism and colonialism, to an entanglement with Indigenous cosmologies and a world where many worlds fit? Such a world of many worlds—a pluriverse—is one that acknowledges the ‘autopoietic (self-organising) dynamics and creativity of the Earth and the indubitable fact that no living being exists independently of the Earth?’ (Escobar, 2015).

From this observation what tools are or have been at hand to enable a pluriverse? Can such tools help us transition to new Indigenous-embued forms of sustainability given our current climate crisis? Can Indigenous forms of sustainability be designed, particularly given the global impact of new digital technologies that collect, transmit, repurpose and

surveil data about Indigenous life and land? Can we repurpose or redesign these technologies to derive benefit for people and planet? What might Indigenous-embued design-thinking look like? How might we consciously and conscientiously use design tools to escalate a transition to a pluriverse?

This presentation attempts to answer such questions and is part of an ongoing inter-related set of research projects that unpacks the potential of design as a deliberate and deliberative tool for transformation across a variety of spheres that impact on Indigenous lives. In this presentation, Escobar's concept of the pluriverse is introduced, followed by an analysis of Buchanan's (2001) “four orders of design”—graphic, product, interaction and environmental design. From this, a comparative analysis is applied to traditional and contemporary Māori design to highlight similarities and differences and draw forth some tentative principles. From this analysis a conceptual model is derived that posits a “fifth” order of design—cosmological design.

Finally, two case studies that exemplify the design principles outlined are briefly highlighted: the first is an analysis of the development of Indigenous data sovereignty interventions, and specifically the “Local Contexts” project. The second is a commentary on Puaka Matariki as a specific example of Escobar's notion of the pluriverse.

Ruckstuhl, Katharina

Katharina Ruckstuhl (Ngāi Tahu, Rangitāne) is a social science researcher who has published in the areas of science and technology, environment, Māori language, design and Māori economy. Deeply engaged in her Ngāi Tahu tribe, she co-leads the Building New Zealand's Innovation Capacity in the Science for Technological Innovation National Science Challenge, is an Associate Director of the Dodd-Walls CoRE & a Director of the Centre of Digital Excellence. She leads Otago University Business School's Te Māea Māori economy and enterprise network, where she is the Associate Dean Māori. Her most recent publications include Indigenous data sovereignty and R&D interactions with Māori communities.

ABSTRACT

Whaowhia te kete mātauranga: Māori women leadership and governance

Ruru, Stacey^{1,2}; Masters-Awatere, Bridgette¹; Spiller, Chellie¹; Utiku, Potaka²; Boulton, Amohia²

¹The University of Waikato

²Whakauae Research Services Ltd

Māori leadership is a growing area of research that acknowledges traditional and contemporary influences and Māori female and Māori male styles of leadership. Māori leadership from a Māori worldview is commonly described as rangatira; “ranga” to weave and “tira” a group of people together. The closely related concept of Māori governance is also coming under the spotlight in Aotearoa New Zealand as we see greater calls for Māori involvement at the decision-making table (e.g. health reforms, water reforms). Māori governance is based on how Māori leaders use Māori values and tikanga within governance processes to lead a group of people towards a common goal. The processes and structures in governance have a direct effect on the strength, well-being, needs and values of a community. Māori leaders in governance are also accountable to Māori. Yet, there is scarce research on Māori women leaders experience in governance.

The study that I will undertake on Māori women in leadership and governance is an extension of my master's thesis. My previous research on Māori women leaders found that mentorship was important for leadership development (Ruru 2016). Māori women leaders emphasised the importance of having a mentor to critique ideas and provide feedback improved their leadership role. It was also found that Māori women leaders used mana wahine in their governance roles to

overcome challenges. Building on my master's work which focused particularly on how Māori women leaders-maintained wellness in leadership roles, I am now undertaking PhD research to investigate the experiences of Māori women leaders in governance. Under the manaakitanga of Whakauae Research Services, my PhD research sits under the Rapua Te Ara Rangatira project within the wider Kia Puawai Ake Ngā Uri Whakatupu Programme Grant [HRC 21/716].

Within this presentation I will provide an overview of my PhD research including, the research design, process, and methodology. An introduction of the study and points from my preliminary literature review will be discussed. Including, what is Māori leadership and governance from a Māori perspective. Drawing on these two areas, I will highlight the contributions that Māori women leaders have made and what is to be gained from doing research that centres the experience of Māori women. This presentation also aligns with the theme te ao taketake and Pae Ahurei. I will outline the proposed methodology for the study and how I will work alongside Whakauae staff to carry out my research. The theoretical framework and method to guide this research project is based on a Kaupapa Māori approach. The importance of Māori values and tikanga during the data collection and analyses phase will also be highlighted.

Ruru, Stacey

Stacey (Ngāti Haua, Ngāti Raukawa), is a PhD candidate at Waikato University and is an emerging researcher at Whakauae Research Services. My research is linked to the Rapua Te Ara Rangatira project and will focus on wāhine rangatira and their experiences in Aotearoa governance. My research interest includes Māori leadership, Kaupapa Māori and organisational/ Indigenous psychology.

Masters-Awatere, Bridgette

Bridgette (Te Rarawa, Tūwharetoa ki Kawerau, Ngāi te Rangī) is an Associate Professor of Psychology. She is a registered practising psychologist with 20 years of research and teaching experience. Bridgette's research work has been in Māori health with whānau, working alongside epidemiologists, cardiovascular specialists, public health physicians, economists and climate change researchers. Bridgette is the Director of the Māori & Psychology Research Unit and the Community Psychology Professional Practice Programme; both situated in the School of Psychology at the University of Waikato. Bridgette is my chief supervisor throughout the project and is a member of the project leadership team on the Rapua Te Ara Rangatira project.

Spiller, Chellie

Chellie (Ngāti Kahungunu ki Wairoa) is a Professor of Management and Leadership in the School of Management at Waikato. Chellie will be on my supervisory panel throughout the project. Chellie has a research background in Māori leadership, management, governance, and business development. She will advise me on Māori leadership and governance that will ensure that my research will be grounded in a te ao Māori perspective.

Boulton, Amohia

Dr Amohia Boulton (Ngāti Ranginui, Ngāi te Rangī, Ngāti Pūkenga, Ngāti Mutunga and Te Āti Awa o te Waka a Māui), is the Director of Whakauae Research Services, an iwi-owned and mandated health research centre in Whanganui, New Zealand. She is also an Adjunct Professor at both the Health Services Research Centre, Victoria University of Wellington and in the Faculty of Health and Environmental Sciences at Auckland University of Technology. A health services researcher of some 20 years, Dr Boulton's research focuses on the relationship between, and contribution of, government policy to improving well-being outcomes for Māori.

Potaka, Utiku

Utiku (Ngāti Hauti, Ngāti Apa and Te Āti Haunui-a-Pāpārangī), is a Principal Investigator on the Rapua Te Ara Rangatira project and tribal leader of Ngāti Hauti. He has previously worked in the public sector focusing on iwi Māori development and as a strategic advisor. As the recognised tribal leader of Ngāti Hauti, Utiku has experience of iwi leadership and governance roles and strong networks in Ngāti Hauti. He will provide cultural advice and support on my kaupapa ensuring consistency between my research and the project. Being ground in te ao Māori and tikanga are important and Utiku will guide the way I engage with participants.

ABSTRACT

Healing psychic self-mutilation: Reweaving taha tāne and taha wāhine through tā moko, cyberspace and poetry

Salsano, Marama¹

¹International Institute of Modern Letters, Victoria University Wellington

Binary depictions of Māori (Indigenous people of Aotearoa, New Zealand) in English language literature have long been Eurocentric. In particular, Māori tāne (men) have often been carved into roles as violent warriors, domestic abusers, or the sole holders of tribal knowledge—thus sidelining wāhine (women) expertise. However, gender binaries, like many other binaries in te ao Māori (the Māori world), are relational and generative. As a wāhine Māori, this reflective paper will analyse a digital art piece to examine healing narratives related to receiving my first tā moko (traditional Māori skin markings) by two Māori tāne.

Writing about patriarchy's "first act of violence" which "demands of all males that they engage in acts of psychic self-mutilation, that they kill off the emotional parts of themselves", bell hooks (2004, 66) not only spotlights damaging patriarchal narratives that were introduced through colonial rule, but she also reminds Māori of the wāhine/tāne dimensions that exist in our physical bodies. Indeed, understanding these dimensions, as well as Indigenous knowledge that is inherent within the Māori practices of tā moko and wānanga (a traditional gathering to discuss and consider issues), has the power to stimulate collective healing and thus encourage Indigenous lives to flourish.

To contemplate this collective healing, I engage with literature in cyberspace that reaches beyond and through the written word. Specifically, I will

reflect on healing through connection that is evident in a digital art piece created by my son on Instagram. Under the watchful eyes of our kaitā (Māori tā moko practitioner), in the art piece Whare Māia (Akuhata, 2022), my son documents the first marks carved into my skin.

During my analysis of this online genre of literature, I reject Western binaries and typical feminist literary discourse and instead draw on Māori narratives to read nourishment and healing throughout Akuhata's art piece. In Whare Māia, I briefly reflect on aspects of form such as composition and colour choices, but I also contemplate extracts of poems that Akuhata has included in the art piece. These extracts are from the poems "Mai i te Kore" by Ciro Akuhata, "Rage of a broken beast" by Maateiwarangi Heta-Morris, and "Stories" by Marama Salsano. In Whare Māia, I contemplate the important role of traditional Indigenous practices that allow us to celebrate the power of our collective lives and bodies.

Ultimately, this paper weaves together literary threads, Indigenous knowledge, and everyday Indigenous experiences and traditional practices, to remind us of the ways in which the knowledge of our ancestors flows through our physical, metaphysical, and metaphorical bodies.

Salsano, Marama

Marama Salsano (Ngāi Tūhoe, Te Aitanga-a-Māhaki, Ngāti Porou, Ngāti Wairere) is a PhD candidate at the International Institute of Modern Letters at Victoria University Wellington, where she works within the broad field of Māori and Indigenous literary studies. A writer-scholar undertaking a significant creative writing project as part of her doctoral studies, Marama's creative work has been recognised in national fiction competitions and has been published in various anthologies and literary journals.

ABSTRACT

The vilification of the “welfare queen”, Pacific mothers and the precariat

Sarich, Jennifer¹; Groot, Shiloh¹

¹Waipapa Taumata Rau | University of Auckland

Work, income, and well-being are closely intertwined, with low-income families generally experiencing less well-being outcomes. Pacific women are overrepresented in the precariat (in-work poverty) and experience reduced opportunities to gain income at liveable levels, lack protection against risks to health and safety at work, less opportunities for career mobility, and job insecurity. Archetypes of Pacific women as “welfare queens” reproduce societal anxieties of sexual deviance, parenting, and state dependency and have reinscribed racial domination in popular and political discourse. This talk draws on a single house case study exploring notions of gendered precarity for single Pacific mothers. The research design involves an ethnographically oriented and qualitative case-based exploration of issues of work, income and well-being in the everyday lives of two Fijian Palagi sisters, Dani and Rose, recruited through the first authors personal networks. Methods involved enhanced interviewing across four stages, this includes; geographical mapping, service mapping, household genograms, narrative timelines, and photo-elicitation. South Auckland is situated as site for the research, and the sisters spoke with great pride of a thriving and diverse community in rejection of stigmatising narratives perpetuated in media reporting. This research is

located within a broader 3-year Health Research Council funded Kaupapa Māori project entitled “Well-being and the precariat—How does it work in everyday life?”. The larger project is a collaboration between a team of researchers from Auckland, Massey, and AUT universities. These exercises extend the utility of interviews for documenting the insecurities and relationships that shape Pacific families well-being on an everyday basis. Underlying this approach is an orientation to social change that is dialogical, grounded in the realities of our complex social system, and as such is responsive to changes in the environment. Our analysis foreground experiences of gendered and emplaced hardships, exploitative relations, systemic violence and practices of oppression, which are often played out within everyday institutional arrangements that reproduce inequitable socio-economic hierarchies. We reframe and reclaim the “welfare queen” to challenge the state's discriminatory actions of family dependency, privacy, work, and reproductive freedom. In doing so, we are reminded of the deep love the sisters have for their children, and that their worth as human beings (and the kind, generous human beings that they raise) cannot be reduced to their economic contributions to the capitalist machine.

Sarich, Jennifer

Jennifer Sarich (Te Rarawa) is a clinical doctorate student in the School of Psychology, University of Auckland, who is deeply passionate about addressing the inequities faced by Māori and Pacific whānau. In doing so, she hopes to make the world a little better for Atlas, her much beloved young son.

Groot, Shiloh

Shiloh (Ngāti Uenukukōpako, Ngāti Pikiao) is an interdisciplinary social scientist in the School of Psychology, University of Auckland, who works in the domains of Indigenous worldviews and communities, homelessness and urban poverty, and labour rights.

ABSTRACT

Tuku Iho app: Indigenous technology sharing intergenerational knowledge in maternal and child well-being

Selby-Law, Fay¹; Faiers, Nari¹; Hakaraia, Libby²; Renata, Steve³; Alexander, Jason¹; Cameron, William¹; Leatham-Vlasic, Jessica¹

¹Hāpai te Hauora

²Māoriland

³Kiwa Digital

This Tuku Iho Project aim to bring traditional Māori birthing knowledge back into the hands, and the care of wahine hapū and their whānau. The Tuku Iho app is an interactive, bi-lingual mobile application, which transcends the challenges and embraces the possibilities of reclaiming māori maternal knowledge, associated practices, and ceremonies for whānau hapū.

Through generations of colonisation, whānau māori (māori families and wider systems of support) have been distanced from traditional pregnancy, birthing and parenting practices. Ongoing research has shown that poor maternal health outcomes for Māori in Aotearoa—New Zealand can largely be attributed to inequitable access to care and lacking cultural competency across the maternal care sector.

This project is pivoted on the concept that the first 1000 days of a child's life set the foundation for future well-being, and recognises the role of whānau hapū and the wider whānau as equally important in achieving equitable outcomes in pregnancy, birthing and new-born through to infancy and toddlerhood. The development of this app has relied upon Kaupapa Māori methodology to ensure a whānau-focused result, relying on the voices and expertise of whānau, wahine hapū, and practitioners to drive the narrative, content and application design.

The Tuku Iho app is the first iteration of integrating technological solutions with universal mātauranga māori to share intergenerational, best-practice knowledge and support in maternal and child health.

Selby-Law, Fay

Fay Selby-Law is from Ngāti Porou and Ngāti Raukawa ki te Tonga. She has an extensive background in both clinical and public health, across the areas of neonatal care, child immunizations, tobacco cessation, maternal and child health.

Hakaraia, Libby

Libby Hakaraia (Ngāti Kapumanawawhiti, Ngāti Raukawa, Ngāti Toa Rangatira, Te Āti Awa) is a film director and producer, and is currently the Managing Director of the largest Indigenous film festival in the Southern Hemisphere, Māoriland, held annually in her home town of Ōtaki. Libby has been championing Māori storytelling through media and film for 30 years.

How do sonic artistic practices contribute to the interpretation and representation of te ao Māori within contemporary Māori media narratives?

Sheehan, Maree¹

¹Auckland University of Technology

This paper seeks to examine that ways in which sonic artistic practices contribute to the interpretation and representation of the ao Māori within contemporary Māori media narratives. In this study, sonic artistic practices explore the potential of immersive nature of sound, composition and sound design to activate sensory responses for a listener that reach beyond the parameters of the visual and in ways these contribute to sonic artistic interpretations grounded in Māori ways of knowing. An exploration of sonic artistic practices in contemporary Māori media narratives relates to spatial sound quality that produces an authentic connection to tea o Māori. It also refers to the musical compositional aspects that seek to evoke particular emotion, mood, timbre and texture. My artistic practice also draws upon the implementation of taonga puoro as significant representations of culturally sonic depictions in our storytelling. Many of these instruments provide rangi, rhythmic patterns and sounds that imitate and represent the natural world. In addition, sound within media can also be categorised as diegetic and non-diegetic. Diegetic sound occurs within the story's world such as dialogue or foley. Non-diegetic sound is not part of the story's environment. This can include the music, narration and or sound effects. Collectively, these sonic practices provide a sonic worldview that reflects and represents a Māori worldview.

A Māori worldview encompasses connections to, and understandings of all things Māori, from histories, te reo Māori, traditions, spiritual understandings and tikanga. An understanding of my sonic artistic practice and creativity draws upon my connection to wairua and mauri. This position presupposes a holistic web of relationships that provides the context to the sonic interpretation and representation of te ao Māori narratives within contemporary Māori media practices. An inquiry such as this reviews the sonic artistic practices within the work of the Toi Tū Toi Ora documentary preview by Māori film maker, producer and director Chelsea Winstanley. This work creatively expresses the Māori creation narrative of the movement from nothing (Te Kore) and then darkness (Te Pō) to something or light (Te Ao Mārama) that curator Nigel Borell chose to open the Toi Tū Toi Ora exhibition with at the Auckland Art Gallery in 2020. Toi Tū Toi Ora was the first major exhibition of its kind in nearly 20 years, it informs a Māori worldview through more than 300 artworks that explore cultural histories, Māori knowledge, identity and place. My sonic artistic practice speaks to the power sonic artistry contribute to Māori knowledge and understandings as expressed through storytelling in contemporary media. It reviews knowledge of music composition, sound design and immersive spatial sonic devices, but also speaks to the complexities that lie in the unseen.

Sheehan, Maree

Ngāti Maniapoto-Waikato, Ngāti Tūwharetoa, Ngāti Tahu-Ngāti Whāoa, Irish ancestry. My whānau, marae, hapū, iwi and the communities in which I serve are at the heart of who I am in my personal and professional lives. As a lecturer, educator, researcher, leader and composer, I have the privileged role of responding to the educational and creative aspirations of these communities. My practice-led research reflects a deep devotion to the development of Māori and Indigenous scholarship, drawing from Mātauranga Māori, both traditional understandings and knowledge and looking at contemporary Māori cultural contexts. I seek to contribute in ways that my research enhances Māori communities as well as my involvement in academic and artistic communities. My research likewise encompasses my passion of sonic artistic practices, which includes audio portraiture, soundscape composition, sound ecology and music composition for film, television and gaming.

ABSTRACT

How can the soundscape of native forests inform us of the health and vitality of the forest?

Sheehan, M¹, Smith, V¹

¹Auckland University of Technology

This presentation explores the exploratory research surrounding soundscapes of native forests, in particular those that have high population growth of Kauri to address the research question: How can the soundscape of native forests inform us of the health and vitality of the forest? This presentation draws on a continuing research project called Te Reo o te Waonui a Tāne. As part of Oranga—a suite of Kaupapa Māori projects with the National Science Challenge programme, Ngā Rākau Taketake, Te Reo o te Waonui a Tāne is utilising mātauranga Māori to find solutions to kauri dieback.

Soundscapes in this project refers to the sonic characteristics of native forests on Aotearoa, particularly those of Kauri forests identified in Ngāti Hine rohe. Within sound ecology, a soundscape is defined as an entire sonic energy produced by distinct sonic sources such as geophonies, biophonies and anthrophonies (Farina, 2016). These are understood as geophonies being sonic energies produced by non-biological natural variants such as winds, rain, water, thunderstorms, lightening, earthquakes. Biophonies are the sonic characteristics of animal, insects and bird vocalisations and anthrophonies are the result of sounds produced by technical devices such as industrial human encounters such as machinery (Farina, 2016). The spatial overlap of geophonic, biophonic, and anthrophonic patterns creates the sonotopes.

The sonotopes of Tāne Mahuta is full of sounds that are shared by organisms and humans which

can be defined as sound ecology. How then can exploring the sonic and vibrational information contribute to the mātauranga Māori with regards to the health and vitality of Kauri forests? Within this investigation the significant understanding of ihirangaranga—the frequencies and vibrations of the ngahere (forest) have always been integral to tikanga especially in the practice and art of takutaku and karakia and towards the healing aspects. Within te ao Māori, ihirangaranga—frequencies and vibrations are integral to the art of takutaku (chanted incantation) and karakia (recited incantation). It continues to play crucial roles in informing tikanga and are central to the ongoing vitality and continuation of the Māori lifeworld (Rostenburg, 2020).

In this way it is the deliberate application of sacred sound to the healing and transformation of the mauri of any living thing. Prayer and spiritual healing are a significant part of the medical system in many non-Western countries but their relevance in environmental management has not been fully explored. This presentation explores the soundscape of native forests, in particular those that have high population growth of Kauri to address the research question: How can the soundscape of native forests inform us of the health and vitality of the forest? What is the relationship between the soundscape of native forests to te reo, to tikanga, to waiata and taonga pūoro, and how might this relationship serve as proxy for identifying forests that are being detrimentally effected by pathogens such as Kauri die back?

Sheehan, Maree

Ngāti Maniapoto-Waikato, Ngāti Tūwharetoa, Ngāti Tahu-Ngāti Whāoa, Irish ancestry. My practice-led research reflects a deep devotion to the development of Māori and Indigenous scholarship, drawing from Mātauranga Māori and contemporary Māori cultural contexts. I seek to contribute in ways that my research enhances Māori communities as well as my involvement in academic and artistic communities. My research encompasses sonic artistic practices, audio portraiture and soundscape composition.

Smith, Valance

Valance is of Māori (Ngāti Mahuta, Te Parawhau, Te Uriroroi, Te Mahureure ki Whatitiri), English and Chinese descent. He is Kaihautū Tiriti—Tiriti Strategist for AUT providing strategic leadership to the Vice Chancellors Office, as well as academic and cultural leadership across the university. His current research includes mātauranga Māori solutions for kauri dieback, and maramataka and its connection to physical activity.

Reconceptualising Māori food security and food sovereignty

Shelling, Madeline¹

¹Te Whare Wānanga o Tāmaki Makaurau—The University of Auckland

Introduction: Kai is the connection between all aspects of te ao Māori, between tāngata and te taiao. Over time, colonial processes have oppressed and undervalued Māori kai systems and kai sovereignty. Māori now disproportionately experience food insecurity with significant deleterious effects on physical, emotional, social and spiritual well-being.

Today in Aotearoa, the mainstream food system continues to marginalise te ao Māori. In particular, the ways in which food (in)security is defined, measured and analysed continue to omit Māori culture and lived realities. Current questionnaires, indicators and statistics that inform policies and initiatives are monocultural, outdated and irrelevant to Māori food systems and values. Additionally, literature around food insecurity in Aotearoa minimises the significant influence of colonisation, urbanisation, and discrimination on the creation of food insecurity. Instead, individual choices and income are reported to be the most significant drivers of food security, a narrative based on narrow understanding of food insecurity, as well as Māori food systems. As a result, current food insecurity initiatives in Aotearoa are doing little to reduce inequities between Māori and non-Māori.

There are three main objectives to this research:

1. Understanding a resilient, sustainable Māori food system.
2. Understanding how Māori conceptualise food security and food sovereignty.
3. Highlighting how the development of a Māori food security/food sovereignty framework grounded in Indigenous worldviews, knowledges, values and realities could reduce health inequities in Aotearoa.

Methods: Using Kaupapa Māori Research (KMR) methodology, 18 participants were selected to

take part in qualitative interviews for this research. All participants are experts in a particular area of the food system, from academics, researchers, to Māori kai experts and emergency food providers. Transcribed interviews were loaded into NVivo and analysed using thematic induction. A number of themes were coded by frequency and significance of the theme. These themes are being used to develop a conceptual framework of Māori understandings of food systems, food security and food sovereignty.

Findings: Provisional findings have been significant. This research has highlighted that food-related health inequities are unlikely to be improved until our current mainstream food system is critiqued through a Kaupapa Māori lens.

Māori values (such as manaakitanga, rangatiratanga, whakapapa, mātauranga), as well as tikanga, pūrākau, important spaces and places, socio-political structures and traditions are essential parts of a resilient, complex and adaptable Māori food system and must be acknowledged to reduce food insecurity.

Māori cannot achieve true food security without food sovereignty. Both must be acknowledged and addressed within policy.

Flourishing Indigenous Futures: Mātauranga Māori can inform and drive sustainable, equitable decolonisation of the food system in Aotearoa. Challenging the current narrative of food insecurity begins with reconceptualising how food insecurity is defined, measured, and analysed. This research, underpinned by a Māori understanding of the value of kai, can inform food insecurity initiatives, policies and future research. A Kaupapa Māori food security framework will enhance resilience and well-being outcomes and could be utilised as a strategy for transformative change for Indigenous peoples and communities, not just for Māori.

Shelling, Madeline

Ngāti Porou. Research interests: Food security, food sovereignty, Indigenous food systems, health equity, decolonisation. With a background in Human Geography and Development Studies, Madeline is very passionate about pulling apart the “wicked” problems around food insecurity, and the decolonisation of food systems. This research has been inspired by her whānau in Te Araroa, who are resilient and resourceful, and who hold tightly onto their mātauranga and their rangatiratanga.

ABSTRACT

Informal economies: How sharing and reciprocity influence well-being in migrant Korean communities

Shin, Eun-Hye¹; Hodgetts, Darrin¹; Liu, James¹

¹Massey University, New Zealand

Indigenous groups often move. Despite its many challenges, migration is often seen as a means to provide one's children with better opportunities. However, despite the precarious situations faced by many migrant parents and the opportunities afforded to their children, second-generation migrant health seems to fare poorly in comparison to that of first-generation migrants. This begs the question, what buffers the adversity faced by the older generation migrants that results in positive health outcomes? This study is based on four waves of semi-structured interviews (n = 12) with three precariat Korean migrant households where mapping and photo-elicitation exercises were used to explore experiences of precarity and buffers against adversity and associated insecurities, both material and cultural. Participant accounts varied regarding connection to the wider Korean community and/or other migrant families. The cultural ideal of '애착' (affection; attachment)

was expressed as a key foundation stone for the continuation of sharing, gift-giving and reciprocity that was articulated in varying ways across the three households. Not only did participants embedded in networks benefit from emotional support and information exchanges, but they also attained basic necessities such as food and housing through their cultural connections and associated everyday practices. This presentation will consider the cultural aspects of the informal economy formed within the Korean community in North Auckland, which became a source for basic, psychological, spiritual and cultural needs. As migrants become more assimilated into a host country and lose ties to legacy communities such as these, they may be losing physical and emotional buffers afforded by these networks and which are central to processes of resettlement.

Shin, Eun-Hye

Eun-Hye is a second-generation Korean immigrant who is currently undertaking her Master of Psychology at Massey University and tutors for the School of Psychology. Her research interests lie in community and social psychology.

Hodgetts, Darrin

Darrin Hodgetts is Professor of Societal Psychology at Massey University where he explores issues of precarity, health, and human security.

Liu, James

James H. Liu () is Professor of Psychology at Massey University in New Zealand, where he teaches social, political, and cross-cultural psychology. He has been influential in the development of the Asian Association of Social Psychology, having served as President, and as a former editor of Asian Journal of Social Psychology. He has co-authored 250 publications and is currently co-Editor-in-Chief of the journal Political Psychology. He is expert in intergroup relations, where he specialises in the study of history and identity, viewed through the lenses of social representations, social identity, and dynamical systems theory. Having just finished a book on Collective Remembering and the Making of Political Culture for Cambridge University Press, James is active researching in the areas of trust, digital influence, and global consciousness. He is invested in New Confucianism, having inherited this from his father, who was a comparative philosopher. He identifies as a "Chinese-American-New Zealander": born in Taiwan, grew up in the United States, and working in New Zealand, as a citizen of the world.

ABSTRACT

Reimagining AI to reconcile technology and nature

Silva Guimaraes, Renato^{1,2}

¹Université Paris 1—Panthéon Sorbonne

²Friedrich-Alexander-Universität Erlangen-Nürnberg

Western history concluded the metaphysician Vicente Ferreira da Silva (1916-1963) is the history of the progressive substitution of "natural things" and the "natural order" by a human order that actively seeks to eliminate the non-human reality. Ferreira da Silva intended to attack the technico-epistemic revolution called Cybernetic that renewed our "anthropological models" combining narrow areas of physics and biology deconstructing dichotomies like nature/culture, human/machines in an effort to erase the distinction between human and machine. Cybernetics is an ontology of the enemy with manichean vision that reduces the intention to a relation input-output where "ally and enemy begin to resemble each other in a war of human-machine hybrids" (Galison, 1994), in other words: "...there is a relentless cycle in which one conceives of the enemy a certain way, and then that conception begins to work back on us. The enemy as a human-machine black box becomes us as a human-machine black box. The enemy city targeted, bombed, dispersed becomes our city dispersed in preventive anticipation" (Galison & Najafi, 2003). Therefore, it is worthwhile to not confuse Cybernetics with artificial intelligence

(AI) and acknowledge that the constructivism of the first and the realism of the second reveal their conceptual differences. My aim is to reimagining AI from its historical continuation emerging as Cybernetics from the human-machine merge. Contrary to Aristotle's idea of the automata, that could bring equality, AI settles the new colonialism (Couldry, Mejias, 2019). In the technological singularity that AI achieves and operates only the synthetic and pre-determined man of the future can thrive. The avant-gardiste Oswald de Andrade (1890-1954) naturalizing Indigenous knowledge systems elaborated his epistemological program as a struggle against the legacy of patriarchy and the foundation of modern rationality. He brought indigenisation to explain/confront the Western knowledge system. His "Concrete Utopia" of a natural technicised humanity (Andrade, 2011) as far back as 1928's deconstructs the dynamics of exclusion, his legacy gives us significant tools to re-invent our technological models. I will critically interrogate issues bordering on AI, through the methodological poetic program aiming to reconcile technology and nature.

Silva Guimaraes, Renato

I am interested in different approaches that emerged in the last 500 years, where the Western view for a far too long time has been the norm. My research unravels the aesthetic through a series of mediations that are neither a simple procedure aiming at describing the practice nor pure theory, because of its both implicit and explicit derivations from social reality, a poetic experience guided by the metaphoric locus. I have participated in various panels challenging the messianic weltanschauung that leads to a progressive commodification and destruction of nature. I do not have any tribal relation despite having my origins in the Maxakali (Indigenous, Brazil) confederation. I am the fruit of an erased history.

ABSTRACT

He Waka Eke Noa: Māori cultural frameworks for violence intervention and prevention—Survey Results Part 1: The impact of state violence on whānau

Simmonds, S.¹; Pihama, L.²; Smith, L.³; Raumati, N.⁴; Smith, C.⁵; Cassidy, B. J.⁶; Te Nana, R.⁷

¹Independent Kaupapa Māori Researcher

²Māori and Indigenous Analysis/Tū Tama Wahine o Taranaki

³Te Whare Wānanga o Awanuiārangi

⁴Tū Tama Wahine o Taranaki

⁵Te Atawhai o Te Ao

⁶Te Puna Oranga

⁷Independent Community Researcher

As part of the He Waka Eke Noa study which explores Māori cultural frameworks for violence intervention and prevention, a Kaupapa Māori quantitative survey was undertaken. The online survey was conducted over a three-month period in late 2021 and gathered data from 1,624 Māori respondents. As a Kaupapa Māori survey, it was underpinned by values from Māori culture, and framed to align with He Korowai Oranga, the Māori Health Strategy.

A broad understanding of both state violence and interpersonal violence was drawn on to shape the survey. Respondents were questioned around lifetime experience of violence from the state, the media, the police, and of their experiences of either witnessing or experiencing interpersonal violence.

Respondents were also asked of strategies undertaken to minimise or avoid violence in their lives, the role of Māori culture in the health of individuals and their families, and of their aspirations for the future.

This presentation is Part 1 of the Survey Results. This presentation will discuss the results of the survey related to the whānau experiences, and the impact of state violence including acts such as Neglect, Failure to Protect, Institutional Racism and Breaches of Te Tiriti o Waitangi. It will also share strategies identified by whānau as ways by which they deal with these issues in their daily lives.

Simmonds, Shirley

Shirley is a Kaupapa Māori health researcher, an adult educator and a mother of two young sons, Tamihana and Raukawa. She has a passion for Māori health, and a focus on research and teaching that serves our aspirations of a healthy Māori population and contributes to a health system and research environment that meets the needs of whānau Māori. Shirley is also a strong advocate of te reo Māori, and working towards a sustainable lifestyle that fosters a closer relationship to our land and environment.

ABSTRACT

He Waka Eke Noa: Māori cultural frameworks for violence intervention and prevention—Survey Results Part 2: Interpersonal/whānau experiences of violence

Simmonds, S.¹; Pihama, L.²; Smith, L.³; Raumati, N.⁴; Smith, C.⁵; Cassidy, B. J.⁶; Te Nana, R.⁷

¹Independent Kaupapa Māori Researcher

²Māori and Indigenous Analysis/Tū Tama Wahine o Taranaki

³Te Whare Wānanga o Awanuiārangi

⁴Tū Tama Wahine o Taranaki

⁵Te Atawhai o Te Ao

⁶Te Puna Oranga

⁷Independent Community Researcher

As part of the He Waka Eke Noa study which explores Māori cultural frameworks for violence intervention and prevention, a Kaupapa Māori quantitative survey was undertaken.

The online survey was conducted over a three-month period in late 2021 and gathered data from 1,624 Māori respondents. As a Kaupapa Māori survey, it was underpinned by values from Māori culture, and framed to align with He Korowai Oranga, the Māori Health Strategy.

A broad understanding of both state violence and interpersonal violence was drawn on to shape

the survey. Respondents were questioned around lifetime experience of violence from the state, the media, the police, and of their experiences of either witnessing or experiencing interpersonal violence.

This presentation is Part 2 of the Survey Results. Part 1 provided an overview of the impact of state violence and racism on whānau. This presentation will discuss the results of the survey related to interperson and whānau experiences, and prevalence, of violence and solutions for healing and protection.

Simmonds, Shirley

Shirley is a Kaupapa Māori health researcher, an adult educator and a mother of two young sons, Tamihana and Raukawa. She has a passion for Māori health, and a focus on research and teaching that serves our aspirations of a healthy Māori population and contributes to a health system and research environment that meets the needs of whānau Māori. Shirley is also a strong advocate of te reo Māori, and working towards a sustainable lifestyle that fosters a closer relationship to our land and environment.

Te Puna Taiao: Maximising outdoor spaces to provide meaningful interactions for children and communities

Simmonds, Hannah¹

¹Te Puna Taiao Charitable Trust

The connection between the environment, taiao, and our individual well-being has been well explored in literature, pūrākau, waiata and karakia. The importance of this connection can be seen through our Indigenous histories, traditional ways of living with the land, our collective whakapapa and in our increased understanding of the physical and mental health benefits of living in balance with our land, water and sky. Kura (schools) provide us with an opportunity to reimagine, transform and better use the outdoor spaces to maximise impact on the well-being of our tamariki (children) and their whānau (families).

This presentation will share the learnings from five case studies of kura communities who have been on a journey to understand how they can redesign and use their spaces differently so that their students and the wider communities they serve can experience improved well-being. Findings are informed by interviews with members of these kura communities and highlight the opportunities that exist when communities draw on culturally grounded and collaborative approaches to improve the design and use of outdoor spaces.

Significant findings include:

- kura outdoor environments provide an opportunity for us to rethink how we design and use these spaces to maximise impact on tamariki well-being
- collaborative approaches to reimagining, transforming and better using kura outdoor spaces

can enhance partnerships between kura and tangata whenua

- culturally grounded outdoor space design can be a lever to enhanced teaching and learning interactions that contribute to a child's confidence, sense of identity and resilience
- outdoor spaces and how they are designed and used can support a more holistic picture of well-being for tamariki and their whānau
- reimagining, transforming and better use of kura outdoor spaces can impact social, cultural, health and educational outcomes for our tamariki

Kura outdoor environments are spaces where we can have maximum impact on learner experience, learner outcomes and learner well-being, through deliberate and collaborative action. We can contribute to flourishing indigenous futures, particularly for our tamariki and their whānau, by integrating educational, social, cultural and sustainable approaches which are fundamentally grounded in Indigenous narratives. By utilising the learnings from our research, communities can consider how Indigenous knowledges inform and drive sustainable, just societal and equitable educational practices within their own kura environments. Our findings have informed the Te Puna Taiao model for reimagining, transforming and better use of kura outdoor spaces, along with ten key design elements that schools, and other community spaces can use to inform how they embark on their own journey towards transformative change.

Simmonds, Hannah

Ko Wharepuhunga te maunga. Ko Waikato te awa. Ko Raukawa te iwi. Ko Ngāti Huri te hapū. Ko Pikitū te marae. Hannah is an educationalist who lives in Whakatane with her husband and three children. Her career has included classroom teaching, facilitation, research and programme development, with a focus on equity for Māori. Her research has been focused on understanding the levers for educational success for Māori and she has a passion for research that can inform changes in practice within schools. She co-founded Te Puna Taiao Charitable Trust in 2017 and continues to work in the education sector predominantly with Indigenous schools.

ABSTRACT

Reflections on Nga Vaka o Kāiga Tapu: A Pacific conceptual framework to address family violence in New Zealand

Sio, Betty¹

¹Tū Tama Wahine o Taranaki

Nga Vaka o Kāiga Tapu: A Pacific Conceptual Framework to Address Family Violence in New Zealand was developed as a response to a need from Pacific Nations to draw upon their respective knowledges, cultural practices and languages as a means to utilise cultural ways of knowing and being to restore sacred relationships and to enact protective factors to strengthen well-being. It is highlighted that “Nga Vaka o Kāiga Tapu” provides Pacific nations with our own frameworks through which to intervene and prevent violence upon and amongst our families. Violence within families is a consequence of many factors including colonisation and as such must be engaged in

ways that strengthen our cultural knowledge and practices. Peseta Betty Sio has been working as a senior researcher on the project “He Waka Eke Noa” with Tu Tama Wahine o Taranaki and a team of Kaupapa Māori researchers providing reflection and analysis of Family Violence in Aotearoa. In this presentation Peseta Betty Sio will share her extensive experience in working in the area of Pacific nations family violence prevention and intervention. Betty will reflect on the Pacific conceptual framework “Nga Vaka o Kāiga Tapu” and the critical importance of cultural frameworks and decolonisation in the area of Family Violence Prevention and Intervention for Pacific nations.

Sio, Peseta Betty

Peseta Betty Sio (QSO) has been working for over 30 years giving service to the Pacific Island community in Aotearoa. Ms Sio has worked in Auckland's Pacific community for more than 20 years advocating against family violence and sexual abuse. In 1995 she established the Pacific Islands Safety and Violence Prevention Project, which worked with Pacific families that have experienced violence. She has been a member of several organisations, including the Auckland Women's Refuge, The National Collective of Women's Refuges, and the Taskforce for Action on Violence within Families. She is currently providing consultancy services globally and is contracted as a senior researcher on He Waka Eke Noa and is a Consultant at Lalaga Training & Consultancy Ltd. Auckland.

ABSTRACT

Creating a space for Indigenous Sahariya youth to improve access to safe water in rural Rajasthan, India

Sisodia, Renu¹

¹Te Wānanga o Aotearoa

Globally Indigenous communities, such as the Sahariya community in rural Rajasthan, face deprivation and discrimination with regards to accessing safe water. In India, the extreme marginalisation of Indigenous communities is a major concern. Population increase and climate change are putting greater pressure on scarce resources, including drinking water, providing The study aims to create a space for Sahariya youth to develop strategies to access safe water. This research uses critical theory and subaltern studies as a theoretical framework. The research methodology was participatory action research aiming to create a space for youth from the Sahariya community to share their innovative ideas, expert knowledge, and experiences relating to improving access to safe water. The women and men from three villages located in the Baran district of Rajasthan were selected based on acute water deficiency. The stories and opinions of Sahariya youth co-created an activist film by using participatory video as a method.

The Sahariya community were proactive in participating collectively in the research. Key messages emerging were that of the challenge to government and high caste communities to move

away from discriminatory practices. The village upper castes enjoy most of the benefits from government schemes. Mechanisms for equitable and just access to water resources are missing. The Sahariya women are responsible for fetching water, and as a result, they suffer the most. Therefore, women were incredibly motivated to improve access to safe water. Over-extraction, and droughts due to climate change, have added to the problems of water scarcity and conflict. The current policy paradigm is that the government will take care of everything, but this is an illusion.

During this study, the Sahariya youth formed a village-level association to mobilise around land, water and forest issues. The community plan to use the activist film produced for advocacy purposes. This study also found that a participatory video is an effective tool of self-representation, creating agency and promoting self-determination. This research provides recognition of Indigenous Sahariya traditional knowledge and rights. The Sahariya has been impacted by colonisation and capitalism, which has degraded their natural and social conditions. Their traditions celebrate ecological balance and perceive this to deal with local issues.

Sisodia, Renu

I grew up in Jaipur, Rajasthan, the semi-arid zone of India. My father is an activist and environmentalist who invested his life working with rural communities to build rainwater harvesting structures and protect natural water resources in India. My mother always supported him. Both of them have been my inspiration. I studied BA, MA and MPhil in social work from Tata Institute of Social Sciences, Mumbai. I am doing a PhD from Auckland University of Technology in New Zealand. The purpose of my PhD is to create a space for Indigenous Sahariya youth to develop strategies to improve access to safe water in their villages. I work as a Kaiako teaching in the Bachelor of Bicultural Social Work programme at Te Wānanga o Aotearoa, New Zealand.

ABSTRACT

Intercultural friendships decolonising entrepreneurship and social innovation

Soltan, Besma¹; Campos-Navarrete, Marisol¹

¹Sheridan College, Ontario, Canada

Present-day curricula in business schools have a narrative on repeat: Indigenous peoples and their millenary economic systems are hardly considered when defining curricula and designing credentials in the Global North. As education professionals grounded each in our own traditional knowledges, NuuSavi/Nahua and Muslim, we bring together from our distinctive epistemologies a discussion about how we identify and promote decolonised approaches in entrepreneurship oriented to social innovation. Following Indigenous narrative approaches, this discussion is grounded in the story of our friendship. We explain how we learn from each other, our spiritual and social beliefs, and our communities' traditional knowledges, to build

together the integrative systems we use to design and facilitate learning programs for aspiring social entrepreneurs within the higher education space in Canada. We discuss the importance of sharing diverse experiences in identifying wise practices of entrepreneurship to promote the decolonisation of this field. We describe the present-day impact of colonialism and systemic barriers we face in our work and explain how we collaborate with peers and allies in developing strategies to bring our realities back to our roots, "the mother of all beginnings": "we have on this earth what makes life worth living. On this Earth, the Lady of Earth, the mother of all beginnings ... (and) endings" (Mahmoud Darwish, Palestinian Poet).

Soltan, Besma

Besma is Muslim Arab Iraqi born in Iraq and raised in Nigeria and Canada. She holds a BA in Digital Enterprise Management, a Master of Education, 15 years of experience in the social and educational sector working with grassroots organisations, non-profits, start-ups, accelerators/incubators and higher education institutes, and is currently pursuing doctoral studies in Interdisciplinary Social Research. Co-Founder & Business Director at SdotMedia and Co-Founder and Executive Director at SPEAKout Organization for the Arts and Community Awareness, Besma's areas of expertise intersect curriculum design, interdisciplinary innovation, entrepreneurial education, Muslim knowledge, the study of Arabic and Turkish languages, and poetry.

Campos-Navarrete, Marisol

Marisol is Mestiza NuuSavi/Nahua from Silacayoapam, Oaxaca and Euskaldunak/Portuguese born and raised in Puebla, Mexico. She has a BSc in Engineering, an MA in Sustainability Studies, a PhD in Indigenous Studies, and 20 years of experience working with Indigenous communities in Mexico, Central and South America, and Canada. Her current research interests address collaborative initiatives that aim to further locally led sustainable development and exploring different approaches and perspectives of what sustainability means for Indigenous communities and how it is practised in their territories, especially in initiatives oriented to promote Indigenous health and economic sovereignty.

ABSTRACT

Te niho o te taniwha—The teeth of the taniwha: Exploring present-future pathways for whānau and hapū in Māori economies of well-being

Spiller, C.¹; Rout, M.²; Reid, J.²; Mika, J.¹; Haar, J.³

¹University of Waikato

²University of Canterbury

³AUT University

We present a Present-Future-Pathway framework in the context of our research He oranga whānau: mahi ngātahi Whānau livelihoods within the context of work and Māori economies of well-being for Ngā Pae o te Māramatanga. The pātai at the heart of our inquiry is not only “How can Indigenous kinship well-being be realised in everyday life” but extends this to include well-being for future generations. To better understand how well-being economies can contribute to flourishing Indigenous futures, we take a pragmatic, even grim, look into the future. We do this by mapping a number of key trends over the next 10-30 years across environmental, economic, political, demographic, employment, and business domains that will, if they coincide, have a significant detrimental impact on Māori, and Indigenous, whānau (families).

We cannot look at the future without also looking at the past and we do a deep historical dive to build the present-future framework. We examine four time periods from a well-being economy perspective: Hawaiikians, the wayfinding period on waka and on arrival; Whānau-Hapū, the time often referred to as the “classic Māori” period where the core institutions of te ao Māori solidified; the Māori period following contact and colonisation in which Māori adapted, adjusted, and fought for their right to an ongoing independent identity, and the maintenance of economic life ways, and Aotearoa, which reflects the present day, and both the struggles and opportunities we face. We then set out our thoughts on economic

theories that intersect, and align with Māori approaches to well-being economics, including human needs theory and institutional economics. Finally, we gather these trends, historical analysis and theories together to present a theory of whānau and how iwi, hapū and hāpori along with policy makers, government agencies and other organisations can better ensure whānau are not inhibited from achieving mana motuhake in a world of intensifying uncertainty.

The methods used. We are in the scoping phase of our mahi rangahau. Our process has been to meet regularly, explore literature, develop an historical timeline, debate, discuss and dialogue to bring our collective thinking to the research and make sense of the systemic issues as well as the particular. Our five team members each hold a domain: Pātaka, a metaphor that refers to food for the mind, body, and soul as a sustaining reservoir for Māori economies of well-being. Pakihi focuses on sustainable business. Pakari focuses on resilient people. Pou explores leadership and Pae ārahi integrates, provokes, harmonises the domains.

The significant findings and/or policy implications. We are in the process of presenting the first document, a report entitled Te Niho o te Taniwha to various organisations to allow their feedback to inform the data collection phase. Ultimately our aim is to ensure whānau are aware of what needs to happen at all levels of society to achieve flourishing futures.

Rout, Matthew

Matthew is a Senior Research Fellow at the Ngāi Tahu Centre. He works on Indigenous socio-economic development and environmental sustainability initiatives and projects with a focus on applied outcomes through theoretical synthesis. He is part of Ngā Pae o te Māramatanga's transdisciplinary team exploring Māori economies of well-being with a focus on whānau.

Spiller, Chellie

Chellie (Ngāti Kahungunu ki te Wairoa) is a Professor at Te Raupapa Waikato Management School. She is part of Ngā Pae o te Māramatanga's transdisciplinary team exploring Māori economies of well-being with a focus on whānau. She is a member of the Research Advisory Group for the Coastal People: Southern Skies Centre of Research Excellence that focuses on sustainable coastal ecosystems and communities. She is a 2022 Leader-in-Residence with the Atlantic Institute, Oxford University, co-creating a programme for catalysts who work towards just, equitable and sovereign societies. Chellie is a Marsden Fund Council member and convenor for the Economics and Human and Behavioural Sciences panel.

Reid, John

John (Ngāti Pikiao, Tainui, Taiwi) is a Senior Research Fellow at the University of Canterbury's Ngāi Tahu Research Centre. He leads research programmes attempting to solve complex socio-economic problems utilising systems thinking and Indigenous wisdom traditions. He has a particular interest in relationships between human and non-human people and the role of appropriate technologies and insight in generating symbiosis between them. Currently he leads national research programmes that bring together science, industry, and Indigenous communities to address sustainability challenges related to New Zealand's oceans, freshwater, land, and biodiversity.

Mika, Jason

Tūhoe, Ngāti Awa, Te Whakatōhea, Ngāti Kahungunu ki te Wairoa. Jason is an Associate Professor of Māori business at Te Raupapa Waikato Management School and Te Kotahi Research Institute, University of Waikato whose research interest is Indigenous business philosophy.

Haar, Jarrod

Jarrod (Ngāti Maniapoto, Ngāti Mahuta) is a Professor of Human Resource Management at AUT. His research focuses on job burnout, work-life balance, Māori employees, leadership, and innovation. He is ranked a world-class researcher (PBRF); has won industry and best-paper awards; and won multiple research grants (Marsden, FRST, Ngā Pae o te Māramatanga). His current grants include Health Research Council (well-being and the precariat), a National Science Challenge (Science for Technological Innovation), and Ngā Pae o te Māramatanga (Māori and Work). He has over 400 refereed outputs (137 journal articles) and is a Fellow of the Royal Society of New Zealand Te Apārangi.

ABSTRACT

He huarahi hou: The careers of Māori mums and daughters

Staniland, Nimbus Awhina¹

¹Auckland University of Technology

The opportunity to enact stable and secure careers impacts many life-sustaining activities. Careers, what people do with their lives, impacts access to skills, networks, and income (Richardson, 2012). Despite the significant role careers have in contributing to individual and whānau welfare and well-being, career remain an understudied area of inquiry for wāhine Māori. Research has established that a range of social identities can influence career opportunities and experiences, yet much of the career literature has focused on white, male, middle-class, and professional populations, followed by a significant body of scholarship on white women's careers. Although, recent years have seen some growth in Indigenous-led career research, with few exceptions, gendered experiences continue to be overlooked. Māori career research has provided insights regarding the role of culture and identity, whānau and community (Andrade et al., 2021; Haar et al., 2012; Reid, 2010; Staniland et al., 2020), and experiences of navigating two worlds, yet we still know little about these concepts from the perspectives of wāhine Māori. Existing evidence suggests their experiences are complicated by the intersection of ethnic/racialised and gendered identities that

uniquely position them in organisational and career contexts (Harris, 2007; Wolfram & Henry, 2015).

This presentation will outline a Marsden Fast-start funded project that seeks to examine how Māori women and girls make sense of their careers, as well as how the career experiences of Māori māmā and their daughters intersect. To do this, I draw from broad and holistic understandings of career to allow for an examination of the full range of activities of Māori women and girls that include unpaid, yet socially productive work. In doing so, seek to reconnect the artificial separation of work and life instigated by capitalist and colonialist regimes that is so often obstructive for women's careers (O'Neil et al., 2013). Grounded in and guided by a mana wahine methodology, this research utilises interviews and participant-captured photography to engage in kōrero with Māori māmā and their teenage daughters about their career experiences, perceptions, and aspirations. It is envisioned that findings from this research will support the development of policy and resources that supports and enables wāhine Māori toward flourishing futures.

Staniland, Nimbus Awhina

Dr Staniland (Ngāti Awa, Ngāi Tūhoe) is a Senior Lecturer in management at Auckland University of Technology. Her research has developed in the field of careers, work and employment, with a focus on gender, diversity and Indigeneity.

ABSTRACT

COVID-19 imagery

Stanton Turei, Metiria¹

¹University of Otago

Visual jurisprudence, an innovation in legal theory, considers how visual legal information affects what people think the law is and does, and how they imagine the law might impact them and their communities. We see how this works in real-time in the visual imagery of COVID-19 legal information produced by government, health and media agencies. This short study looked at how legal information about the COVID-19 vaccination program was represented in visual images produced by health and government agencies and directed at Māori communities. In particular, the study considers the intention and effect of the imagery produced by the creative partnership

of Dr Siouxsie Wiles and Toby Morris and the controversial imagery produced by the Bay of Plenty District Health Board. The study considers how visual imagery can best communicate legal information as well as how visual imagery may build or undermine confidence in the legal information contained in the imagery. This short study helps us to understand how visual jurisprudence may contribute to legal commitment in Aotearoa New Zealand, how it can impact Māori in particular, and how it can be used to better inform the community about what the law does, improving knowledge, understanding and use of the law.

Stanton Turei, Metiria

Metiria Stanton Turei (Āti Hau Nui a Pāpārangi, Ngāti Kahungunu ki Wairarapa) is a Pūkenga Matua in Māori Jurisprudence at the Te Kaupeka Tātai Ture, the Faculty of Law, Otago University. She is a co-author of the Michael and Suzanne Borrin Foundation supported research "Indigenising the Aotearoa New Zealand Law Degree". She is also an Indigenous Futurist visual artist specialising in textiles, sculpture and photography. Metiria was a member of Parliament, and co-leader of the Green Party Aotearoa New Zealand for many years, working on issues of poverty, housing and justice.

ABSTRACT

The visual literacy of Māori law

Stanton Turei, Metiria¹

¹University of Otago

Māori law is documented in objects and visual markings just as objects (such as law books) and visual markings (such as writing) document state law in Aotearoa New Zealand. This research considers the evidence for that documentation of Māori law. Seven core principles of Māori law are explored in this research and applied to three chosen forms of whakairo Māori, tā moko, pou and raranga.

The research acknowledges how Indigenous jurists have critiqued Western attitudes about Indigenous laws, confirming the resilience of both Māori law in Aotearoa New Zealand and contemporary Indigenous jurisprudence. I demonstrate that Indigenous peoples, including Māori, can be said to have documented their law in creative art forms. There are examples of whakairo Māori that can be read as encoded with the principles of Māori law. As such, I argue that Māori were a literate culture pre-colonisation. I suggest that any failure to understand whakairo Māori as documenting legal information is a failure of literacy by the reader—not a failure of literacy of te ao Māori itself.

This research explores the questions of what Māori law is and what some of the objects of Māori law are. It reviews what the non-written visual means of documenting Māori law might be and how

these means help to communicate Māori law. The research draws on legal theory and education and art theories of visual literacy and encoded objects to investigate whether Māori law is documented in whakairo Māori—specifically in the Māori art forms of tā moko, pou whenua, and raranga. Tā moko is the art of tattooing marks into the body, particularly the face but also the legs, body and arms. Pou whenua are tall upright wooden carvings placed in or on the ground and used to identify whakapapa to and mana whenua over lands and waters. Raranga is the art of weaving, which is extensively used in the making of garments and domestic tools.

This research contributes to the flourishing of Indigenous futures by reiterating the depth of Māori Law and its documentation in accordance with tikanga Māori. It is important to understand and describe our law so that it flourishes as a living legal order relevant to Māori now and in the future. This research makes a contribution to pae ahurei by celebrating our unique legal traditions, Pae Tawhiti by sharing our legal knowledge to better guide our whakapapa relationships within te ao Māori, and Rautaki Whakaaweawe to help transform our lives by indigenising the legal arrangements within Aotearoa New Zealand to create a bijural nation that implements tikanga Māori and our legal traditions.

Stanton Turei, Metiria

Metiria Stanton Turei is Ngāti Kahungunu ki Wairarapa, Āti Haunui-a-Pāpārangī, Rangitāne and Te Atiawa. She is a Pūkenga Matua in the Faculty of Law, University of Otago, teaching Māori Jurisprudence and Māori Law. Her research interests include Māori Jurisprudence and Māori law and visual jurisprudence. She has an LLM from the University of Otago and is undertaking an MFA at the Dunedin School of Art, Te Matatini o Otago, Otago Polytechnic. Before entering academia, Metiria was a member of the New Zealand Parliament for 15 years as an MP and Co-leader of the Green Party Aotearoa New Zealand.

ABSTRACT

Exploring community narratives, knowledge and youth justice

Suaalii-Sauni, Tamasailau¹; Tauri, Juan¹; Webb, Robert¹

¹Waipapa Taumata Rau | University of Auckland

This presentation incorporates some of the findings and narratives from a Marsden-funded project exploring Māori and Samoan community experiences of youth justice in Aotearoa/New Zealand, Australia and the United States. In 2017 we started a comparative sociological and criminological study involving research with Māori and Samoan communities into experiences of youth justice systems in Aotearoa and the two other countries, and extending out to this year due to the Covid pandemic related delays. In the project, we examine how contemporary youth justice or juvenile institutions interact with the culture of rangatahi Māori and Samoan talavou, whānau/aiga and communities across the three jurisdictions. With very little documented research in other settler-colonial jurisdictions outside of Aotearoa, we have also sought to explore the concerns of these communities and the impact that justice systems have on the well-being of young Māori and Samoan people. For Māori as tangata whenua in Aotearoa, we recognise a shared cultural heritage with Samoans as tangata Pasifika (Pacific peoples). The contemporary situation is often one of living in areas with similar social conditions, and seeking to engage community level responses that are informed by Indigenous knowledge that reflect collective world views and identities.

The research has acknowledged the importance of Māori and Pacific (specifically Samoan) Indigenous methodologies, using Kaupapa Māori, Talanoa and Faafaletui research approaches when working with our communities. Hui and fono (community gatherings) were held in many of the main

centres of the research, including Los Angeles, Brisbane, Auckland, Wellington, Christchurch, Gisborne and Taranaki. They were inclusive of whakawhanaungatanga, the sharing of kai, and discussions where participants would speak within the hui or fono itself. Interviews were also held in the separate locations, and alongside the hui and fono also involved community and youth workers, whānau/aiga, and youth.

From this analysis we discuss one particular area that focuses attention on the role of culture in justice practices. The analysis speaks to how communities desire Indigenous knowledge and values to inform Māori and Samoan community-based responses, with implications for policies to effectively decolonise youth justice. The presentation aims to address the following pātai: Mauri—How can mātauranga (Indigenous knowledges, wisdom, understanding) inform and drive sustainable and just societal practices. Much of the participants narratives pointed to the rich diversity of tikanga, and practices such as the Vā for Samoan communities. We reflect upon how these speak to the justice dimension and influence over sustainable societal practices such as embedding cultural values, languages, customs, and knowledge into the approaches to youth and justice. The presentation also aligns with Pae Ora, and how both tikanga Māori and Faasamoa knowledge foundations emphasise collective or community responsibilities and healing processes in justice for healthy and meaningful Indigenous lives.

Suaalli-Sauni, Tamasailau

Tamasailau (Samoan) is an Associate Professor in Criminology at the University of Auckland. Her research and teaching interests include Pacific Indigenous jurisprudence and Pacific Indigenous research methodologies.

Tauri, Juan

Juan (Ngāti Porou, Ngāti Tūwharetoa) is an Associate Professor in the Public Policy Institute at the University of Auckland. Juan's research focuses on critical analysis of settler-colonial state responses to the inter-related wicked (policy) problems of Indigenous over-representation in criminal justice processes, and Indigenous critique of, and resistance to, state-centred crime control policies and interventions.

Webb, Robert

Robert (Ngāpuhi, Ngāti Te Ata) is a Senior Lecturer in Criminology at the University of Auckland. His research and teaching interests include criminal justice policies and Māori, youth justice, Indigenous criminology, and Māori and organ donation.

ABSTRACT

Hoki atu ki ngā pā o Toi!

Taani, Paia¹

¹University of Otago

The title of this presentation is a line from an oriori I composed to teach whakapapa to my tamariki and to maintain connections to our whānau, hapū and iwi. Oriori are a genre of waiata composed for tamariki to inform them of their genealogical histories (Waka Huia TVNZ, 2011). Waiata are traditional pedagogical practices and are often used to maintain and transmit knowledge, experiences, language, culture, identity and whakapapa (Hemara, 2000; McLean & Orbell, 2004; McRae & Jacob, 2011; Mihaka, 2015; Pihama, 2001). The reference to Toi or Toitehuatahi acknowledges our connections to the Mātaatua waka. Toi was a significant tīpuna responsible for naming many places in the Bay of Plenty area (Royal, 2005). Therefore, the reference to Toi acknowledges our whakapapa and reinforces the importance of maintaining connections to home.

Most of my life has been spent outside of my tribal lands. Despite this, a strong call to return home is ever present and persistent—Hoki atu ki ngā pā o Toi! This presentation shares a journey of reo Māori and whakapapa reclamation through the composition and performance of the oriori and draws on whānau experiences and reflections. It will address the role of te reo Māori, tikanga Māori and whakapapa and how it contributes to a flourishing future for generations to come (Te Ao Taketake). I will share the impacts this journey has had on learning, understanding and utilising knowledge through ensuring that my tamariki experience, celebrate and nurture our ways of knowing, being and doing (Te Pae Ahurei). Ensuring a strong foundation now will support our future as Māori through our language and whakapapa, no matter where we are located in the country.

Taani, Paia

Paia Taani (Ngāi Tūhoe, Ngāti Whare, Te Whakatōhea, Ngāti Uenukukōpako) is a lecturer at Te Tumu—School of Māori, Pacific and Indigenous Studies, University of Otago. She teaches te reo Māori and Māori education papers. Paia's research interests are te reo Māori me ōna tikanga particularly within the contexts of whānau and education. Paia is a PhD candidate at the University of Otago and is researching intergenerational transmission of te reo Māori within her own whānau. Paia has a personal and professional commitment to teaching and learning te reo Māori and, supporting and contributing to the revitalisation and health of the Māori language.

ABSTRACT

Indigenous photovoice as a methodology to explore 'Āina connectedness and resilience

Taitague-Laforga, Māhealani¹; Antonio, Mapuana²; Gillon, Ashlea³

¹Kānaka Maoli; University of Hawai'i at Mānoa

²Kānaka Maoli; Native Hawaiian and Indigenous Health, Office of Public Health Studies, University of Hawai'i at Mānoa

³Te Wānanga o Waipapa; University of Auckland; School of Nursing, Faculty of Medical & Health Sciences, University of Auckland

Overview: Native Hawaiians are deeply connected to 'Āina, however, the ongoing effects of colonisation continue to disrupt connecting with 'Āina, contributing to health disparities and inequities among the Native Hawaiian community. Despite these threats to health and well-being, Native Hawaiians remain resilient and resist forces by maintaining a physical, mental, and spiritual relationship with land. As an Indigenous scholar with Kānaka 'Ōiwi (Native Hawaiian), Pacific Islander and Asian ancestry, I bring a unique positionality that allows me to profoundly engage with Indigenous research. I have personally experienced the significant health disparities and inequities among my communities. The purpose of this presentation is to explore the (re)/(dis) connection to 'Āina through a strengths-based approach and examine the intersectionality of 'Āina connectedness and resilience using a photovoice methodology.

Methods: As previously defined by other scholars, Indigenous photovoice includes photographic documentation, specifically with an Indigenous praxis and a critical reflection of the photographs often guided by Indigenous frameworks.

To ensure an Indigenous lens, I grounded my research in Native Hawaiian frameworks such as the concept of Maui Ola and the Ecological model of Native Hawaiian well-being.

Results: This presentation provides a critical reflection of five photos taken during the summer of 2022, where I reflect on an exploration of 'Āina (land, that which nourishes) connectedness and resilience as a social determinant of health for the Native Hawaiian community. The captions of

these photos include: 1) Restricted Access and Government Presence, 2) Golden Hour, 3) Hōku setting to Māhealani, 4) Maui Ola, and 5) Kanu i Nā Huli. By utilising a methodology of Indigenous photovoice, I was able to illustrate and critically reflect on my findings in a meaningful way. In particular, these photos reveal the importance of our connections to 'Āina as a determinant of health with the need and opportunity for additional Indigenous (re)presentations in health research.

Discussion: 'Āina connectedness is an essential component to achieving Maui Ola for Kānaka 'Ōiwi. By continuing to protect, reconnect, and steward our ancestral lands, we demonstrate our resilience and determination in attaining a thriving present and future. Stewardship practices of 'Āina are inextricably linked to 'ike kūpuna. Therefore, when we connect with 'Āina, we also connect with our Indigenous ancestral knowledge. This in turn continues the legacy of our resilient ancestors to future generations. Equally important, Indigenous photovoice is an ideal methodology to illustrate my findings due to its genuine ability to (re)visualize my own experiences with 'Āina.

Utilising appropriate methodologies, such as Indigenous photovoice, while maintaining an Indigenous lens when engaging in research may foster health equity among Indigenous communities, such as the Native Hawaiian community. Engaging in methodologies and frameworks informed by Indigenous knowledges, reinforces understanding health through a collective, community lens, informed by Indigenous communities, which can lead to positive transformation.

Taitague-Laforga, Māhealani

Māhealani Taitague-Laforga is a multiracial first-generation college student. She received her Associates degree in Liberal Arts at Leeward Community College and is currently pursuing her Baccalaureate degree in Public Health at the University of Hawai'i at Mānoa. Born and raised in Hawai'i, as well as being Kānaka 'Ōiwi (Native Hawaiian), she developed a profound interest in Native Hawaiian and Indigenous Health. As an Indigenous scholar, she is passionate about being a part of transformational change through Indigenous research and foresees a thriving present and future in her communities.

ABSTRACT

Indigenous program: A qualitative approach to an Indigenous-focused radio show at Radio University of São Paulo

Tavares Junior, Carlos¹

¹University of Sao Paulo, Brazil

This presentation will discuss the “Indigenous Programme” (Programa de Indio) radio show, which focuses on Brazilian Indigenous tribes and was broadcast from 1985 to 1990s. Applying a qualitative research method, the materials were collected through two interviews recorded in 2021 using the Google Workspaces cloud platform with the journalist Angela Pappiani and Professor Luiz Santoro, the former radio director from that period. The purpose of the show was to demonstrate to non-Indigenous Brazilians how several ethnic groups and tribes were dealt with for their insertion as genuine Brazilians and what the implications of that strategy were. This paper also serves as the control sample from my post-doctorate, whose main objective is to study how Māori have succeeded in their efforts to be recognised and respected in a multicultural environment in Aotearoa New Zealand. This might shed light on some pathways to achieve these objectives in Brazil and to highlight the relevance of seeing Brazil as a multicultural country. At the same time, New Zealand audiences will get to see an example of an Indigenous-focused radio in a university radio station (Radio University of São Paulo, 93.7

FM). The discussion will be centred around issues relevant to the portrayal of Indigenous cultures by Brazilian media, particular radio, such as: multilingualism (there are more than 50 different ethnic groups in the country, the role played by translators and interpreters, the decimation of Tupi, which is the main Indigenous language, and the interaction between these languages and Portuguese. This paper applies the cultural Studies’ theories of Stuart Hall, Homi Bhabha, and Claude Levi-Strauss, as well as the UNESCO 2010 report on Cultural Diversity. A result that stemmed from the interviews was the acknowledgement of the lack of recognition of native languages in the country and the threat to several Brazilian languages, some of which are on the verge of disappearing. Therefore, the second New Zealand Broadcasting Act of 1989 could provide strategies that highlight the crucial role played by radio to foster understanding about the importance of Indigenous languages and the need to presser them as an integral part of Brazilian culture and society, dispelling the prejudice that they are alien languages. The Broadcasting Act (Lei de Radiodifusao) can play a key role to achieve this.

Tavares Junior, Carlos

Postdoctoral researcher, Department of Journalism and Communications, University of São Paulo. His research project is entitled: Brazil-Māori: Radio as a Medium for Integration Between Brazil and Aotearoa New Zealand.

Kia tōmuri te haere whakamua: The Henare Matua Papers and a pathway for Māori whānau archives

Tipene-Leach, David¹; Teepa, Waitangi¹

¹Eastern Institute of Technology, Te Pūkenga

This project has involved pursuing the archiving of a trunk full of manuscripts held by your grandfathers since the 1860s; harvesting the knowledge contained therein and developing a dissemination platform; and doing this in a culturally appropriate fashion that other whānau can use. Essentially, it meant sourcing funding, archival expertise, a resource-sensitive physical and digital archiving method, a culturally-sensitive annotation and developing appropriate access permissions.

The literature has criticised library-based archives for their lack of Māori staff, any ability to understand written Māori, adequate attention to the safety of the records, inappropriate access permissions and ownership protocols. While this project “solved” many of those problems for itself with a well-trained, Māori-as-first-language archivist, it has not found an easily navigable pathway for other whānau.

The provenance of the collections is a story in itself with five generations of intimate activity around the manuscripts. And understanding the historical context of the written word is as important as the manuscript content in order to extract meaning from letters written 150 years ago. These 887 letters written to Repudiation Movement (the Komiti) leader Henare Matua are illustrative of the times. They complain about unpaid land rents, or surveyors, railways and telegraph lines crossing their lands, they ask for investigation of Crown Grants or representation of their case in Parliament or a Commission of Enquiry, they comment on the

business of running the Komiti, for example raising money to pay for a printing press, and they include letters to and from Pākehā political figures of the time. There are letters complaining about dog tax, intemperance or infidelity, makutu and illness, the neighbours cows on their lands, and records of the hearings of hāmana (summons) run and recorded and adjudicated by Henare Matua and the Komiti. The findings embellish the historical record, but more importantly illustrate the life and times of a people under the pressure of systematic land loss to a colonial regime. And to be able to do that with such a variety of different writers (450+) is phenomenal. We yet need to develop a archiving system whereby other whānau Māori can uncover and liberate this sort of knowledge from their own “trunk” of manuscripts.

Kia tōmuri te haere whakamua: our forward pathway is based upon clear sight of the past. As long as the narrative of the past depends on non-Māori hands, we remain shackled to the colonial master. The project has created an opportunity for the flourishing voice of tipuna Māori to be heard and the potential to hugely inform the history of the Māori response land loss and thus our future. But it required a whānau to allow their manuscript resource to emerge, considerable funding, archiving expertise, historical knowledge and arguably, has therefore not developed an easily-negotiated pathway for other whānau with manuscripts. What we have done is wise and ethical but is not yet technologically transformational.

David Tipene-Leach

David Tipene-Leach of Ngāti Kere (Pōrangahau), is a public health physician and erstwhile general practitioner. He is Professor of Māori and Indigenous research at Te Pūkenga, Hawke's Bay. Championing mātauranga Māori to effect better health outcomes for Māori he is most widely known for his work in SUDI prevention and the development of the wahakura. Tackling a great-great-grandfathers trunk full of manuscripts and letters written in the 1860/70s has created a journey that will inform our history of the Māori response to land loss in colonial Hawke's Bay.

Mātauranga Māori transforms sudden infant death prevention

Tipene-Leach, David¹; Te Huia, Beverley²; Whakataka-Brightwell, N.³; Cram, Fiona²

¹Te Pūkenga

²Katoa Ltd

³Te Taiwhenua o Heretaunga

The prevention of sudden unexpected death in infancy (SUDI) in the Western world has revolved around instructing parents (mostly mothers) to modify high-risk infant care practices in a direction determined solely by case-control study. This advice was entirely devoid of cultural nuance or meaning and Māori SUDI prevention has always rejected this notion.

The Māori SIDS (Sudden Infant Death Syndrome) Prevention Programme of the 1990s dispensed with the anti-bedsharing directives of the National SIDS Prevention Programme, engaging rather with (SIDS-related) health literacy in Māori communities and (Māori) health worker competencies around safe infant care and post-SIDS grief resolution. In the 2000s, the Whakawhetū National SUDI Prevention programme incorporated into their programme the promotion of the woven wahakura, a mātauranga Māori based intervention developed on the East Coast as a safe sleep space for infants whose mothers smoked in pregnancy. Both moves produced sharp reductions in infant mortality which subsequently levelled off. Each decline in mortality reduction led to a subsequent mātauranga Māori-based innovation.

Presently, the Hāpai Te Hauora National SUDI Prevention Coordination service both promotes wahakura and supports production of wahakura around the country. But there is a new move to effectively fill the antenatal care space, which seems not serve Māori need well, with a mātauranga Māori pertinent to pregnancy

and infant care that has developed in Flaxmere, Hawke's Bay. At its most basic level, the Te Whare Pora o Hine-te-iwaiwa "clinic" teaches pregnant women to weave and hopes to connect women to associated health networks like midwives, smoking cessation and breast feeding support. The weaving of weaving of here (umbilical ties), ipu whenua and ipu pito (containers for placental and umbilical remnants) and wahakura takesplace in the company of kuia, mātanga raranga (weaving experts) and other pregnant Māori women. It appears that much wider and more supportive networks develop between these young women and their elders that boost, or indeed build, social and emotional resilience. Further, participants almost universally report entering an almost transcendental state while weaving, described by them as a "zoning out", "calming", "meditative" or "wairua" space.

Interestingly, Te Whare Pora participants do not stop coming after baby is born—it seems that in the Te Whare Pora experience women find themselves immersed in the more expansive world of the atua Hine-te-iwaiwa, where the word "antenatal" (before birth) has little meaning. This initiative has become a place where colonised behaviour and expectations around pregnancy, sexuality, childbirth and infant care practice have no currency and mātauranga Māori truly control the health experience. The contribution of this to the health and resilience of infant, mother and the whānau is fundamental and is likely transformative for health service provision.

Tipene-Leach, David

David Tipene-Leach of Ngāti Kere (Pōrangahau), is a public health physician and erstwhile general practitioner. He is Professor of Māori and Indigenous Research at Te Pūkenga, Hawke's Bay. Championing mātauranga Māori to effect better health outcomes for Māori, he is most widely known for his work in SUDI prevention and for the development of the wahakura. Tackling a great-great-grandfathers trunk full of manuscripts and letters written in the 1860/70s has created a journey that will inform our history of the Māori response to land loss in colonial Hawke's Bay.

ABSTRACT

A mana wahine inquiry into Indigenous governance

Toi, Sharon¹

¹Te Manawahoukura Research Institute—Te Wananga o Aotearoa

Contemporary Indigenous traditions of tribal governance have evolved out of the desire for Indigenous peoples to assert sovereignty through self-development. In the face of cultural extinction from the impacts of colonisation, Indigenous peoples have had to adapt traditionally based cultural practices to suit these rapidly changing times. Adaptation and compromise however have resulted in psychological, sociological and ideological shifts within Indigenous societies. Further, neoliberal legislative and policy agendas have influenced some Indigenous tribes toward purely capitalist pursuits which for many Indigenous feminist advocates, activists and scholars, ignores the pressing need for tribes to engage in social justice issues impacting Indigenous families, women and children. Traditionally, Indigenous peoples employed governance that supported balance, harmony and the importance of complementary gender roles to social cohesion and survival. Arising out of this context are mounting calls from Indigenous women for gender balanced leadership and freedom from gender biased decision-making. It is also of great concern that the poor status of Indigenous women is reflected in statistics where Indigenous women are overrepresented as the murdered, missing, abused and growing numbers of incarcerated. Consequently, the resultant need for social justice requires a dual “decolonising” approach that encompasses both a gendered or feminist analysis of the broader political issues and the contextualization of “Indigenous women’s issues” in a broader analytical political frame.

I propose that mana wahine theory provides a decolonising tool of gender analysis to correct the

imbalance. Indigenous gender analysis is an anti-colonial, anti-hegemonic methodology employed that has been employed during the last ten years in Canada for the purpose of investigating Indigenous women’s roles in governance. This methodology provides a standard form with which to further investigate the potential for developing Indigenous decolonising gender analysis tools. That is a future-focused project that will require determining the extent to which Indigenous women’s ways of leading or governing continue to be circumscribed in the ongoing process of colonisation. Colonialism is a gendered process.

Aotearoa New Zealand is a unique political, social and cultural landscape and Māori tribes reflect this. A growing concern for many Māori women is the positioning of tikanga Māori (Māori law) within the post-settlement governance framework and whether or not tikanga Māori adherence in a corporatized and capitalist driven structure, takes account of Māori women, who were traditionally considered essential decision-makers. The struggle for self-determination is not one for Māori men to confront alone or to determine the outcomes for and on behalf of Māori women. It goes without saying, that Māori women have always and continue to deal with the problems arising from colonisation. Māori women expect to be deciding on the solutions. Māori and Indigenous women’s struggle continue within our own cultural spaces. If not now, when will be the right time to decolonise our spaces? There is nothing sustainable about our current trajectory.

Toi, Sharon

Te Māhurehure, Ngāti Korokoro, Te Roroa, Ngāpuhi. Research Interests: Indigenous Governance; Indigenous Gender Analysis; Mana Wahine Theory; Kaupapa Māori Theory; Te Tiriti o Waitangi; Social Justice.

ABSTRACT

Whakamana: Empowering well-being for rangatahi takatāpui (Phase One)

Tinirau, Rāwiri¹; Tupaea, Morgan¹

¹Te Atawhai o Te Ao

This presentation will discuss the methodological and precursory considerations of the Te Atawhai o Te Ao project, Whakamana: Empowering well-being for rangatahi takatāpui. The work discussed within this presentation draws from the first phase of a broader initiative to create guidelines to help direct Rainbow Organisations in ensuring their work is successful in supporting the long-term flourishing of rangatahi takatāpui. Funded by the Ngā Pae o te Māramatanga Matakiteanga fund, this phase of research seeks to undertake an intensive scoping review of Rainbow Organisations throughout Te Ranga Tupua to identify the services available for rangatahi takatāpui and the capacity these organisations have to respond to the nuanced and context-specific needs of rangatahi takatāpui. As a strength-based, Kaupapa Māori project, this work draws on the expertise of an advisory board of takatāpui and Te Ranga Tupua mana whenua to ensure āronga Māori are centred throughout the project and that Rainbow Organisations are adequately recognised for the work they do to support tamariki and rangatahi Māori as rangatira of the future.

This project requires and foregrounds the distinction between LGBTQIA+ people and takatāpui people, whose lived realities are shaped by intersecting marginalised identities and the long-term impacts of settler-colonialism. As such, this presentation will discuss some of the challenges faced by rangatahi takatāpui, specifically those throughout Te Ranga Tupua,

drawing on literature that has been gathered through the precursory stages of this project. This discussion will foreground the differences between contemporary and pre-colonial understandings of gender, family and well-being that shape contemporary realities for rangatahi takatāpui. Similarly, this presentation will discuss some of the rohe specific challenges created by geographic isolation, underfunding of social services and historical legacies of colonisation that can render support for rangatahi takatāpui inaccessible.

After unpacking the significance of this kaupapa, this presentation will discuss the significance of Kaupapa Māori approaches for this project. Kaupapa Māori research requires an approach that centres Māori knowledges, ways of being and making meaning to ensure research is done by Māori, for Māori and with Māori for the benefit of the communities directly affected. Within this methodological framework, we will discuss the significance of the inter-institutional advisory board who will oversee this research as people with lived experience of Te Ranga Tupua, hapū and iwi dynamics, takatāpuitanga, and Kaupapa Māori research. Similarly, Kaupapa Māori approaches demand of us appropriate ways of being in relation to Rainbow Organisations, whose work and contribution to this project should be understood as taonga in their own right. Lastly, this presentation will speak to the aspirations we hold for later phases of this research, and the hopes we have for broad social change.

Tupaea, Morgan

Ko Maungahaumi me Taupiri oku maunga. Ko Waipaoa me Waikato oku awa. Ko Takitimu me Tainui oku waka. Ko Mangatū me Whakatū oku marae. Ko Ngaariki, me Ngāti Tipa oku hapū. Ko Te Aitanga ā Māhaki, Ngāti Koata, Ngāti Kūia, Ngāti Mutunga rāua ko Tainui oku iwi. Ko Morgan Mōrehu Tupaea ahau. Morgan is a provisional PhD candidate with the University of Auckland and Kaupapa Māori researcher for Te Atawhai o Te Ao. Morgan's research draws on mātauranga Māori and tino rangatiratanga in the context of child protection, mātuatanga, and whānau ora motivated and informed by their experiences as an Indigenous teenage parent.

Whakapapa (noun, verb, philosophy)

Tinirau, Rāwiri¹; Tupaea, Morgan¹; Matthews-John, Arohamoana²; Kire, Crystal²

¹Te Atawhai o Te Ao

²Te Kunenga ki Pūrehuroa Massey University

This presentation draws on findings from thematic analysis of whānau researcher submissions gathered through the Whakapapa Whānau Narratives Research Project. This project invited whānau researchers to engage in whakapapa research to uncover the narratives of their tūpuna relating to matriarchs, whenua, kai, whāngai, taonga, key events, and DNA. Further, this project asked whānau researchers to consider the methodologies used within their work and to craft an aspirational letter for future generations. Thematic analysis of some of these submissions was undertaken by Arohamoana Matthews-John and Crystal Kire as part of a Ngā Pae o te Māramatanga summer internship. This analysis sought to identify the mechanisms within whānau research that hold scope for intergenerational healing, and reclamation and revitalisation of mātauranga Māori. This presentation discusses the multi-layered meanings of “whakapapa”, as a noun, verb and philosophy to provide insight into the embodied process of reclaiming mātauranga through whānau research, and the scope this holds to pave the way for intergenerational healing.

In pre-colonial times, social organisation was scaffolded by whakapapa and the well-being of the collective was affirmed and enabled by whakapapa kōrero—the traditional knowledges carried across generations through shared narratives that provided metaphors and templates for survival and flourishing. Within the unique, contemporary settler-colonial context of Aotearoa New Zealand however, whakapapa is often misrepresented by mainstream institutions as a translation for the word genealogy, as a discrete project with the sole

goal of naming one's biological ancestors. Instead, whakapapa as a noun signifies genealogical or familial networks shaped by Māori ways of being and making meaning that connect living people to atua through the direct lineage of our tūpuna—networks that transcend time, space and biological constructions of family to attend to tapu, noa, mauri, wairua and mana. Further, whakapapa as a verb describes active creative intent, referring to the genesis of new phenomena by combining and overlaying pre-existing phenomena. From this understanding, it becomes clear how whakapapa can also be used as a philosophical framework that provides space for the analysis of contemporary phenomena within the fulness of their cultural context and the historical context that shaped their creation.

This presentation draws on examples from whānau researcher submissions that typify processes of whakapapa, and speak to the role whakapapa kōrero can hold in paving pathways toward healing and well-being. Whakapapa holds scope to make meaning of complex situations, intergenerational trauma, and colonisation while ensuring space is held for the acknowledgement of the mana and tapu of all involved. Similarly, whakapapa provides a mechanism to actively create new ways of being and making meaning that are responsive to contemporary contexts, and draw from the strengths of pre-existing ways of being. Further, this presentation speaks to the importance of ensuring whānau Māori have access to ways of engaging in whānau research to affirm the flourishing of both individuals and collectives across generations.

Tupaea, Morgan

Ko Maungahaumi me Taupiri oku maunga. Ko Waipaoa me Waikato oku awa. Ko Takitimu me Tainui oku waka. Ko Mangatū me Whakatū oku marae. Ko Ngaariki, me Ngāti Tipa oku hapū. Ko Te Aitanga ā Māhaki, Ngāti Koata, Ngāti Kūia, Ngāti Mutunga rāua ko Tainui oku iwi. Ko Morgan Mōrehu Tupaea ahau. Morgan is a provisional PhD candidate with the University of Auckland and Kaupapa Māori researcher for Te Atawhai o Te Ao. Morgan's research draws on mātauranga Māori and tino rangatiratanga in the context of child protection, mātuatanga, and whānau ora motivated and informed by their experiences as an Indigenous teenage parent.

ABSTRACT

Being adopted: The lifelong search for self

Tupu, Jenni¹

¹University of Otago

Kua hoki mai nei ki te ūkaipō

Return to your spiritual and physical nourishment
This whakataukī uses the noun ūkaipō that depicts the source of sustenance where, for a child they begin life with their māmā, as their first source of care, sustenance and well-being. To best achieve mauri ora, human flourishing and a positive future for Aotearoa, our focus should be on ensuring that our children have a positive and culturally-strong upbringing and a start to life that begins with the connection to their ūkaipō, their source of sustenance, care and protection.

This research considers the identity journeys of some of the many Māori, who were adopted to strangers during the closed adoption period 1955-1985 in Aotearoa. Also considered are the quests of these Māori adoptees who strive to seek out an identity purpose and standing, as Māori, having not necessarily been raised by whānau Māori. Where possible, the stories of tamariki and mokopuna, have been included as the adoption has become intergenerational with a continued disconnection from whakapapa. Our identity, as Māori, is key to a wholeness of spirit and well-being which begins with our first source of sustenance, in ūkaipō and continues with being raised connected to whakapapa and being guided by whānau expectations, care and protection. Being Māori, without access to an identity or whakapapa, having not known our tūpuna, our language, our culture or our histories, highlights the need for these connections in order for us and our next generations to flourish, with a focus on embracing and strengthening the practice of whānau Māori by building pride.

We are continuously reminded about statistics that constantly place our whānau as being less advantaged across all socio-economic indicators today. The media also reminds us of these inequities and disparities, that see our whānau trying to survive, often without a strong whānau structure or connection to whenua. For many of our adopted whānau, due to state-imposed dispossession and violence, we are often troubled and have struggled to find the way forward and to heal and form a strong identity for ourselves and our tamariki and mokopuna. To help our rangatahi flourish with a strong Māori identity, we need to find a positive method of engagement with the reconnection of whānau Māori and the building of new and strong whānau relationships, to make and retain these ties to whānau, whakapapa and whenua. I am seeking these answers as best I can and wish to further investigate Indigenous identity development in Māori approaches to address these gaps and to advance and enhance Indigenous identity development as a form of healing for whānau Māori who have been disconnected or displaced.

In creating positive change to the current social landscape, we need to change our practice of adoption and the placement and care of tamariki and mokopuna, to embed a stronger understanding of Māori tikanga and to restore mana to our whānau Māori who are included in the decisions about the care of our tamariki.

Tupu, Jenni

Ngāpuhi, Te Aupōuri, Samoa. This work aims to be about mokopuna with research that considers the identity journeys of Māori children adopted under the closed stranger adoption practice in Aotearoa 1955-1985. The PhD has been a very personal journey, one that has allowed me to read, talk and write about a topic that was always very secret and tabu while growing up. This work seeks to support our future generations, it is all about mokopuna, where their well-being and identities are paramount to the future in the contribution and progress of this work.

ABSTRACT

Savaii to Aukilani: Finding your tribe in academia

Ualesi, Yvonne¹

¹Manukau Institute of Technology

This presentation sets out to explore how Indigenous researchers across Oceania and specifically Moana-Nui-a-Kiwa as whanaunga can flourish through genealogical whakapapa-gafa ties. It is important to address the issue of anti-racism work through whānau networks within academia that supports Indigenous researcher solidarity in tertiary institutions that are culturally unsafe and continue to exclude and marginalise both Māori and Pacific ECRs (Naepi et al., 2022). Of interest is the sudden appetite of institutions for Māori and Pacific research and researchers who have historically been underrepresented in universities and had a “shitty” time in what Naepi et al., (2019) refer to as The Pakaru Pipeline for Māori and Pasifika Pathways within the Academy. Similarly, Kidman and Cherie Chu (2019) described the racist encounters and context Pacific scholars faced highlighting that Pacific were not exactly the hottest ethnicity in academia. This problem continues to affect early career researchers who are often the minority in faculties further marginalising and exasperating a flourishing and proud Indigenous future in academia. Although set in the context of a New Zealand tertiary institution, this presentation will be of interest to Indigenous scholars as tuakana and mentors of Māori and Pacific ECR's across the motu and internationally who genuinely aim to capitalise and build capacity of brown scholars. The talanoa-kōrero of this presentation includes the experiences of my own

doctoral journey as a Pacific doctoral candidate right through to confirmation and the strength of whanaunga ties that sustained my well-being through Indigenous kinship both in my supervision and alongside my tribe within the institution.

The presentation aims to provoke and unsettle the ongoing colonial gaze of Pākehā supervisors, academics and the institutions, systems and structures they operate in. Further, the talanoa-kōrero suggests ways in which Pākehā supervisors might recognise their role in unequal relationships with Pacific ECR's or Indigenous scholars, to learn and draw on the examples of practices that are embodied in whanaunga relationships across Indigenous peoples. This presentation will contribute to our growing understanding of flourishing indigenous futures for Pacific and Māori ECR's through key Indigenous kinship relationships at supervision and ultimately peer level in academia. This talanoa-kōrero is about why finding your tribe in academia is vital for survival and the foundation for flourishing futures contributing to Indigenous research excellence. The great Pacific scholar Epeli Hau'ofa reminds us that it is within those kinship ties of whanaunga that our past is alive in us, and importantly we must continue to wake up to the ancient truth that because Oceania is in us, we are indeed the sea and ocean, so therefore we must continue to flourish and feed our future.

Ualesi, Yvonne

Toleafoa Dr Yvonne Ualesi is of Samoan, Tokelauan and Fijian descent and hails from the villages of Mulivai Safata, Savalalo, Pu'apu'a, Fakaofu and Ovalau. She is a Senior Lecturer at MIT, Academic Curriculum Lead on the B.Ed (Primary, Pasifika) and proudly lives in Saute Aukilani otherwise known as South Auckland in Tāmaki Makaurau. Her research interests include Youth Mentoring, Adolescent Development, Pacific Research, Pacific Methodologies, Initial Teacher Education and Culturally Responsive Multimethod Approaches.

ABSTRACT

Affected by the weather, distracted by the climate: Towards an embodied epistemology of time

Underhill-Sem, Yvonne¹

¹University of Auckland

"Oceanic tropes and a feminist Oceanic audacity of embodied engagement in the Pacific offer dynamic and gendered intellectual agility which runs counter to the tropical imageries of languid indifference". (Underhill-Sem 2020)

This paper presents an indigenous feminist decolonial framework for understanding "vulnerabilities" associated with climate change. I examine the concepts of temporalities and seasonalities beginning with the geography closest-in—the body. In the process I allow epistemological and ontological possibilities to emerge which provide safe moorings for the diversely different Pacific ways of accounting for climate change.

As "climate change" gained public importance in the Pacific from the late 1980s, the emerging scientific discourse was to delink climate change from the weather. In effect, this allowed the "science" of climate change to become the

portal through which all climatic changes were understood. The main rationale underpinning this move was that of the temporal differences in processes affecting climate change and the weather—the former being of longer duration than the later. Overlooked in this formulation of knowledge was the many and varied ways that time and seasons are understood in the Pacific.

Notions of "time" and "season" in the Pacific are nuanced and gendered. Women's monthly cycles circulate around their generational "body-clocks", imperial networks morph into colonial and neo-colonial assemblages, and planting crops and trees demarcate generational as well as seasonal spaces. This paper invites engagement with ways of thinking about climate change alongside ways of knowing in an Indigenous feminist decolonial move designed to be informative, disruptive and generative.

Te Ruki Rangi o Tangaroa Underhill-Sem, Yvonne

Yvonne Te Ruki Rangi o Tangaroa Underhill-Sem is a Cook Island, Niuean, New Zealander with close family ties to Papua New Guinea. She grew up in Porirua and has lived in Port Moresby, Apia, Brussels and Canberra. Her research circulates around maternities, mobilities, markets and climate change (im)mobilities. She publishes in the broad areas of Pacific development, gender and development and feminist political ecology. She is an Associate Professor in Pacific Studies, Te Wānanga o Waipapa, Faculty of Arts, Waipapa Taumata Rau.

ABSTRACT

Te Maramataka: Reconnecting our lives with the natural environment through kōrero tuku iho

Warbrick, Isaac¹; Makiha, Rereata⁴; Heke, Deborah¹; Smith, Valance¹; Nu'uhiwa, Kalei²; Moewaka-Barnes, Helen³

¹Auckland University of Technology (AUT), Taupua Waiora Māori Research Centre

²University of Hawaii

³Massey University

⁴Tohunga, scientist and expert in kōrero tuku iho (traditional knowledge), Kaumatua

Kōrero tuku iho, traditional Māori knowledge and narratives, are replete with references to the connection between people and te taiao (the natural environment). These connections with the taiao relate to our ability to provide food, maintain psychological and spiritual well-being, strengthen cultural identity, and achieve good health and well-being. In addition to traditional sources of knowledge, contemporary academic literature has also shown that engagement with natural environments improves physical health, mental well-being, management of stress, as well as one's desire to care for the environment. On the other hand, modern lifestyles are characterised by a disconnection from the natural environment and the natural rhythms and cycles that were once closely observed by our tūpuna (ancestors).

The maramataka is a system our tūpuna used to connect environmental tohu to certain activities—some days were better for intense work or ocean-based activities like fishing, while other days were considered ideal for rest and “giving back”. Although some of these practices have diminished or been lost due to colonisation, Māori and Indigenous peoples continue to observe changes and rhythms in their unique environments, record and pass down their observations intergenerationally, and live according to natural cycles—and the rejuvenation of these practices can be seen throughout Aotearoa. Ultimately, the maramataka provides a way to engage with different environments at the optimal time and may provide a model for engaging with te taiao in a culturally relevant, and uniquely Māori way.

Collaborating with whanaunga (relatives) in Hawaii and other Pacific nations, our current research project (funded by the Health Research Council of New Zealand) aims to identify, explore, and highlight the maramataka and kōrero tuku iho-based practices of Indigenous experts, rangatahi, knowledge holders, and practitioners in Aotearoa and throughout the Pacific. Drawing upon these learnings, we will work with interested communities to co-design their own maramataka initiatives and measure the impact of engaging with the environment on Māori measures of health and well-being—as well as the impact on the environment itself.

This study is underpinned by a Kaupapa Māori approach to research, which utilises kōrero tuku iho, mātauranga Māori, and whakapapa to guide the design of the study, and the analysis and interpretation of findings. Manaakitanga, whanaungatanga, and rangatiratanga underpin the way we engage with communities and “participants”, and how we conduct all stages of the study. A mixed methods design was chosen to enable us to better understand and address the holistic and varied levels of connection between the environment and hauora.

Although this study is ongoing, this presentation draws specifically upon learnings from the first phase of this three-year study, where interviews and “haerenga kitea” (a form of go-along visual records) took place with practitioners and experts throughout Aotearoa.

Warbrick, Isaac

Warbrick (Ngāti Te Ata, Te Arawa, and Ngā Puhī) is the Director of Taupua Waiora Māori Research Centre at Auckland University of Technology. Isaac's previous work explored the role of Māori knowledge in enhancing physical activity, while his current research focuses on kōrero tuku iho (Māori knowledge, narratives, stories, and teachings) as a guide to improve health and well-being. In 2021 our team began an HRC-funded project to explore the maramataka—a Māori, lunar-based system of observing and following tohu (signs and signals) in our environment—and its role in aligning people and health with natural cycles and rhythms.

ABSTRACT

Reconnecting the umbilical cord for Māori adoptees

West, Emma¹

¹Te Whare Wānanga o Awanuiārangi

For Māori connection to whakapapa and kinship (whānau, hapū and iwi) is an integral part of their cultural, spiritual, emotional and social identity. Whakapapa as a concept is broader than genealogy. Whakapapa is an enduring umbilical cord that binds Māori to places, spaces, living things, narratives and each other. Whakapapa is multi-layered, spanning generations, providing whānau with purpose, connections and obligations.

Fifty years ago the social stigma pertaining to illegitimacy meant unwed mothers, were coerced into placing their children up for adoption. Some of these children were tamariki Māori adopted into non-kin and non-Māori families. Shame fuelled a practice of secrecy and legal fictions, which resulted in closed adoptions, whereby an adoptee's birth family identity was sealed (New Zealand Law Commission, 1999). Birthmothers were expected to move on with their lives and adoptees accept their new adoptive families and identity.

Although today's adoptions are more open, for Māori adoptees born under the era of closed adoptions the ramifications have been far-reaching impacting future generations. Growing up separated from their whānau, hapū and iwi, some adoptees still struggle to claim their whakapapa identity. Accessing whakapapa information or navigating new whānau relationships can be challenging and the current support for Māori adoptees is minimal. Increased awareness and education about the Māori adoptees situation is

required.

Adoption was one of New Zealand's "greatest social experiments" (Else, 1991). Adoption also disrupted Māori whānau by removing tamariki from their social network and assimilating them into non-Māori environments. While the number of living Māori adoptees is unknown, the figure could be significant considering that during its heyday (1970s) nearly 4,000 adoptions (Māori and non-Māori) occurred annually (New Zealand Government, 2021). Also unknown are the many descendants of Māori adoptees. For transformative change to occur for Indigenous peoples and communities requires reclaiming spaces for people such as Māori adoptees and their descendants.

This presentation is an attempt to give voice to the Māori adoptee. Despite legislative attempts to destroy whakapapa, Māori adoptees seek reclamation for their whakapapa identity. Discussed are some key findings from my qualitative doctoral study, which explores the lived experience of Māori adoptees. Presented are some practical strategies for whānau keen to reconnect with Māori adoptees. For Indigenous kinship well-being to be realised, requires reconnecting the umbilical cord that was severed. To establish a flourishing Indigenous future requires the collective effort of Māori adoptees, government, whānau, hapū and iwi.

West, Emma

Emma was adopted by English parents as a baby in the 1970s and grew up in Ngaruawahia, a small North Island town in Aotearoa New Zealand. Her birthmother is Pākehā and birthfather is Māori. She self-identifies as Māori, but has yet to find her Māori whakapapa. She is currently a doctoral student with Te Whare Wānanga o Awanuiārangi. In her studies she is exploring strategies to support Māori adoptees seeking reconnection with whakapapa.

ABSTRACT

Nā te whānau i ora ai te marae: Centring whānau in marae reconnection

Wharerau, Marcelle¹

¹University of Waikato

Paparoa Marae is part of the Pirirākau hapū (sub-tribe) and Ngāti Ranginui iwi (clan) of Tauranga Moana. Like many marae (family hub), Paparoa was established to provide a safe-haven for whānau (family) to gather, celebrate, mourn and learn. Our tupuna whare (ancestral house), Werahiko pays homage to our tūpuna kaitiaki (ancestral guardians) Apakura and Tamatea Arikinui, connecting us to Tainui waka (canoe), Takitimu, and Mātaatua.

Prior to Paparoa being a marae, it was the homestead of Roha Pareamio Tangike and Emile Borell. Our tupuna kuia (ancestral grandmother), Roha, is from Ngāti Apakura and after the Rangiaohia massacre, could not return to her tribal lands. Her husband Emile, a French carpenter, petitioned the colonial government for land. They were offered and purchased land at Parewhataroa, present-day Snodgrass Road in Te Puna, bordering the Waikaraka estuary. This land however, had been part of the Katikati-Te Puna purchase after battle of Pukehinahina and massacre at Te Ranga, it was unfairly taken from mana whenua (ancestral stewards). Roha, Emile and their whānau had to leave Parewhataroa because mana whenua kept burning down their fences. They moved to where the marae now stands, and their eldest son, Werahiko, married Te Rina Faulkner. Te Rina's whakapapa (genealogy) solidified their connection

to Pirirākau, Ngāti Ranginui, Ngāi Te Rangi and Ngāti Pūkenga and they were slowly more widely accepted into Pirirākau and Tauranga Moana.

Marcelle Wharerau's doctoral research looks at Paparoa Marae knowledge transmission, in particular how knowledge transmission methods can be enhanced and utilised to strengthen current and future generations and their connection to Paparoa. This presentation focuses on how whānau are at the centre of reconnecting people back to their marae. It will share the author's ethnographic experiences of working with Paparoa Marae and their people throughout the COVID-19 pandemic. The presentation will also share the author's findings of their most recent wānanga (concentrated discussion) during Aotearoa's inaugural Matariki public holiday and how tamariki (children) played a central part in the knowledge transmission processes within that wānanga.

In modern contexts, large-scale events such as tangihanga (funerals) are the most common gatherings at marae. Often the trauma and mamae (hurt) of losing loved ones connect psychologically to the marae and can overwhelm people's associations with their marae. This presentation will also talk to the role that our Matariki family reunion played in shifting that mamae for some whānau members.

Wharerau, Marcelle

Marcelle Wharerau is a lecturer in Te Pua Wānanga ki te Ao—Faculty of Māori & Indigenous Studies at the University of Waikato. She is based in their Tauranga CBD campus, Te Manawarua. Her tribal affiliations include Ngāti Ranginui, Ngāi Te Rangi, Ngāti Pūkenga, Ngāti Hine, Ngāpuhi, Te Rarawa, and Ngāti Maniapoto. Her research and teaching focus on Māori expressions of tino rangatiratanga (self-determination), marae, hapū and iwi politics, te reo Māori, Māori cultures and identities and Te Tiriti o Waitangi. Her current doctoral research discusses knowledge transmission methods for one of her marae, Paparoa.

ABSTRACT

Addressing Māori health inequities using telehealth during COVID-19

Wikaire, Erena¹; Harwood, Matire^{2,3}; Wikaire-Mackey, Kayla¹; Brown, Rachel⁴; Anderson, Anneka^{2,4}; Keenan, Rawiri⁵; McKree Jansen, Rawiri⁴; Crengle, Sue⁶

¹Ivy League Ltd: Māori health research

²University of Auckland

³Papakura Marae

⁴National Hauora Coalition, Primary Healthcare Organisation

⁵University of Waikato

⁶Otago University

Māori experience barriers to accessing timely, quality healthcare. The March 2020 COVID-19 lockdown in New Zealand required provision of telehealth consultation options in primary care. Telehealth consultations have the potential to improve access to healthcare for Māori, and thereby reduce health inequities. Conversely, telehealth may present additional barriers that contribute to inequities overall. This scoping project investigated Māori experiences of telehealth consultations during the March 2020 COVID-19 lockdown. **Method:** Semi-structured key informant interviews were completed with five Māori health professionals, six Māori telehealth patients, and six Māori in-clinic patients, about their healthcare consultation experiences during COVID-19 lockdown. Participants were asked about what worked, what did not work, and for suggestions to improve future telehealth provision to Māori whānau. Kaupapa Māori methodology underpinned thematic analysis of the interviews. Results: Key findings are presented in three overarching themes: benefits (safety, cost, time, options); challenges (health literacy, access to Information Technology (IT), supply and demand, limited physical assessment); and

suggested improvements (systems fit for purpose, supporting IT and health literacy, telehealth as a routine option, rapport building, and cross system efficiency and information sharing). **Conclusion:** Telehealth is a viable long-term option that can support Māori whānau access to healthcare.

Contribution to flourishing indigenous futures:

This research provides evidence to support telehealth as a tool for improving Māori access to healthcare. It explores opportunities for the potential of telehealth to change the healthcare interface and advance Māori health gains. Pātai—Puāwai—The Indigenous-led research findings from this project support transformation of primary healthcare through the use of telehealth in ways that eliminate barriers such as travel, cost and waiting time. **Pae & Rautaki—Pae Auaha—**technological transformations that allow whānau to access healthcare through telehealth can benefit Māori by offering options for online health services. This research looks at the strengths and challenges of these approaches and supports investment in future telehealth resources that are culturally appropriate to Māori.

Wikaire, Erena

Dr Erena Wikaire (Ngāpuhi, Ngāti Hine, Te Hikutu, Te Kapotaī) is a Kaupapa Māori Postdoctoral Research Fellow at Te Whare Wānanga o Awanuiārangi. Her postdoctoral research investigates Māori use of cannabis and methamphetamine, and her PhD focused on Rongoā Māori (traditional Māori health systems). With previous research roles at Te Hiringa Hauora / Health Promotion Agency and Te Kupenga Hauora Māori, University of Auckland, her ongoing research interests include Rongoā Māori, Indigenous healing systems, health inequities, and mental health. Erena is also a Ngā Pae o Te Māramatanga Fulbright grantee and will research Native Hawaiʻian healing in Hawaiʻi in 2023.

ABSTRACT

Rongoā Māori alongside the new health system: A framework of essential building blocks

Wikaire, Erena^{1,2}; Kerridge, Donna³

¹Ivy League Ltd: Māori health research consultancy

²Te Whare Wānanga o Awanuiārangi

³Te Ora New Zealand

Rongoā Māori (Rongoā) is the traditional Māori system of healing. Over the past 150 years, Rongoā has been oppressed, outlawed, and undermined through the process of colonisation. However, Rongoā revitalisation has been building momentum and popularity alongside te reo Māori, tikanga, mātauranga and Kaupapa Māori health services. Much more than a primary care service (limited to mirimiri and karakia), Rongoā is a comprehensive and independent system of healing. Developing and resourcing all parts of this system is required to ensure whānau can access and utilise rongoā long-term. This research presents a framework for Rongoā Māori alongside the new health system, including essential building blocks.

The New Zealand health system reforms make clear commitments to Rongoā, mātauranga and Kaupapa Māori health services. But is the system ready to take the necessary steps to achieve this? Is the system aware of the necessary building blocks that will enable Māori whānau to access rongoā sustainably? This presentation brings together research projects focused on revitalising and planning for Rongoā, plans for the new health system reforms, and recent changes that support rongoā development. The research projects have revealed many challenges facing rongoā development. For example, a narrow Western view of rongoā that drives limited funding and scope of practice; threats to Rongoā intellectual property; and the need to support multiple whānau working in the rongoā space. ACC now funds Rongoā practitioners and Te Aka Whai Ora (The Māori Health Authority) are actively committing to

Rongoā, but are these changes enough?

We propose a framework for Rongoā Māori alongside the new health system. Key components that make up this framework include workforce development, hapū-led initiatives, capital infrastructure, strategic commitments, thought change, and protection of intellectual property. Comment will also be made about challenges and opportunities for rongoā futures. This framework for Rongoā Māori alongside the new health system aims to guide health system leaders and whānau towards our aspirations for rongoā in future.

Flourishing Indigenous Futures—This research guides structural development necessary for rongoā Māori flourishing. Thereby enabling traditional Māori ways of healing and contributing to Māori health sovereignty. Pātai—Te Ao Taketake—Rongoā Māori is the traditional Māori system of healing. This presentation proposes a framework for rongoā Māori alongside the new health system reforms. The framework can support Māori and other health leaders to understand the comprehensive and independent nature of rongoā systems, and to plan and resource what is needed adequately. The framework works towards flourishing Māori futures by reaffirming Māori ways of healing. Pae & Rautaki—Pae Ora—This presentation supports long-term investment in and development of rongoā Māori. Rongoā is derived from mātauranga Māori and is designed to enable Māori whānau to live in ways that maintains our health and well-being.

Wikaire, Erena

Dr Erena Wikaire (Ngāpuhi, Ngāti Hine, Te Hikutu, Te Kapotai) is a Kaupapa Māori Postdoctoral Research Fellow at Te Whare Wānanga o Awanuiārangi. Her postdoctoral research investigates Māori use of cannabis and methamphetamine, and her PhD focused on Rongoā Māori (traditional Māori health systems). With previous research roles at Te Hiringa Hauora / Health Promotion Agency and Te Kupenga Hauora Māori, University of Auckland, her ongoing research interests include Rongoā Māori, Indigenous healing systems, health inequities, and mental health. Erena is also a Ngā Pae o Te Māramatanga Fulbright grantee and will research Native Hawaiʻian healing in Hawaiʻi in 2023.

ABSTRACT

Te ara a Kupe—The pathway of Kupe

Wilcox, Julian¹

¹Te Whare Wānanga o Awanuiārangi

The Issue: My presentation focuses on Kupe, Te Wheke a Muturangi, and popularised stories about how Kupe, a celestial navigator, came to discover Aotearoa/New Zealand by first pursuing, and then slaying, the octopus called Te Wheke a Muturangi. I was interested to investigate reasons other than pursuing the octopus for the discovery of Aotearoa by Kupe.

The Method: I have undertaken a literature review, including Pākehā scholarship, kōrero tuku iho, whakapapa, and Indigenous source material from across the Pacific. I have also recovered my own material from previous interviews, study through traditional Māori schools of learning, and private collections to inform my research and approach.

I am looking to further qualitative methods, using narrative and oral research approaches, to further inform this work for my doctoral thesis.

Results: My research has unveiled Māori history, and Indigenous cultural history of the Pacific, that suggests many other reasons as to why Kupe came to Aotearoa. Te Huhu asserts that Kupe fell in love with Kuramarotini, who was betrothed to a man called Hoturapa. Kupe executes a well-planned deceit upon Hoturapa, and escapes from Hawaiiki, journeying to Aotearoa with Kuramarotini (Te Huhu,1930). Matua talks of two waka making their way to Aotearoa, as a planned expedition from Hawaiiki. Kupe is on board his waka Matahourua, with the other waka helmed by Ngake (Matua,1905). Paraone says that Kupe and his family came to Aotearoa together, which signals that Kupe planned his trip here (Paraone,1929). Haare states that Kupe came to Aotearoa to seek the great fish hooked up by his ancestor Māui (Haare,1930).

Across the Pacific, Te Wheke a Muturangi is considered as a diagrammatic map for navigators to follow to other Pacific nations (Buck,1938). The tentacles of the octopus are also considered to represent celestial star navigational routes throughout the Pacific (Moana,1995).

Conclusion: The research suggests that Kupe planned and prepared his journey from Hawaiiki to Aotearoa. It suggest that there is more than the pursuit of the great octopus of Muturangi that saw Kupe discover Aotearoa (Barclay-Kerr,2022).

How can Indigenous languages, customs, traditions, values, and knowledge continue to inform our futures?

The research helps reinforce our identity, culture, and history, and looks to develop a framework to support our Indigenous knowledge systems and intergenerational transmission of knowledge throughout Te Ao Taketake.

What strategy is proposed to enhance transformative change for Indigenous peoples and communities

I have developed a research framework, called Te Ara a Kupe, that will hopefully assist other Indigenous researchers in how they approach traditional oral histories and knowledge so that they are enhanced. I hope that this has the potential for real transformation of the national curriculum, and how that curriculum is taught, throughout Aotearoa, and other Indigenous nations.

Wilcox, Julian

Julian is of Māori descent and affiliates to the Ngā Puhi, Ngāti Tūwharetoa, and Te Arawa tribes. Julian is currently enrolled to the Doctor of Philosophy programme at Te Whare Wānanga o Awanuiārangi. He is also a student at the traditional school of learning of the people of Waimā, called Te Whare Wānanga o Te Māhurehure. Julian is also a tutor of te reo Māori in immersion programmes, including Te Taumata Reo o Ngā Puhi, and Te Kura Reo ki Whirinaki. He is a broadcaster on radio, television, and online (podcasts).

ABSTRACT

Te Mauri Ora: A mātauranga Māori cancer intervention

Wilkie, Marg¹; Albert, Tira²; Doherty, Joanne³; Erai, Michelle⁴

¹Massey University, Research Centre for Hauora and Health, Te Mauri

²Kōkiri Marae Health and Social Services, Mana Wahine, Te Mauri

³Independent, Te Mauri

⁴Massey University, Te Mauri

Although Māori experience disproportionately higher rates of cancer, there is little understanding of what cancer is from mātauranga Māori (knowledge) and what intervention could make a difference to cancer experiences and outcomes for Māori into the future. Mātauranga Māori responses can improve both the outcomes and the experiences of Māori and their whānau (families) impacted by and living with and beyond cancer.

Te Mauri is a mātauranga Māori pou manaaki (support) for people living with cancer and their whānau. It is facilitated by Kōkiri Marae Health and Social Services of the Takiri Mai Te Ata Whānau Ora collective in Te Awakairangi ki Tai. Te Mauri was developed in 2017 by Mana Wahine at Kōkiri using models from Te Pae Māhutonga (Durie, 1999), Mātauranga ā iwi (tribal knowledge), Te Wheke (Pere, 1991), and Pūrākau (Lee, 2009). It is one of the first Indigenous models of cancer care of its kind in the world.

Te Mauri uses a whānau ora (well-being of whole family) approach from mātauranga Māori (knowledge), steeped in wairuatanga (spiritual knowledge), to empower whānau with the capacity, knowledge and skills to access the support and services they need along the cancer pathway. Te Mauri aims to whakamana (empower) Māori whānau with cancer.

Te Mauri Ora is Kaupapa Māori research supporting plans for a high-quality, timely, evidence-based, co-designed critical evaluation of the first 5 years of Te Mauri. Asking what are the potentials for wider application of a whānau ora based intervention responding to the needs of whānau Māori on a cancer journey? Mauri Ora is a state of flourishing well-being. Te Mauri Ora research has a focus on Māori experiences of cancer and the elements that respond to Māori kawa, tikanga and wairuatanga. It will consider how Māori, whānau and Tangata Tiriti living with cancer can flourish in the new health system evolving in Aoteroa/ New Zealand with Te Aka Whai Ora/Māori Health Authority, Te Whatu Ora/ Health New Zealand, Te Aho o Te Kahu/ Cancer Control Agency and the Ministry of Health. It responds to the pātai of 'Puāwai—How can Indigenous-led research be used transformatively to accelerate the achievement of flourishing Indigenous futures?'

Te Mauri Ora aligns to the "Rautaki Whakaaweawe—Impact and transformation—Strategies to enhance transformative change for Indigenous peoples and communities". The Ministry of Health 2019-2029 Cancer Action Plan is seeking 'equitable cancer outcomes and better cancer survival, supportive care and end-of-life care.' Te Mauri exists to achieve the same outcomes and more based from mātauranga Māori.

Wilkie, Marg

Ngāti Porou, Ngāpuhi Kairangahau. Matua (Senior Researcher) with the Research Centre for Hauora and Health at Massey University. With 25 years mahi as a kairangahau Kaupapa Māori, working in Māori education and health, Kaupapa Māori evaluations, iwi based oral histories, and Māori Home Injury Prevention Intervention in He Kāinga Oranga/Housing and Health Research Programme. Recent research impacted by COVID19 restrictions pivoted to online and phone interviews with Māori living with cancer beyond the odds. Joining Te Mauri whānau rōpū in 2021 toward the evaluation of Te Mauri and co-design of Te Mauri Ora as a mātauranga Māori cancer intervention.

Albert, Tira

Te Whānau ā Apanui, Pare Hauraki, Ngāti Porou, Te Waipounamu. Currently Kaiwhakahaere (Manager) for both Mana Wahine (since 2011) and Te Mauri (since 2016). A member of Hei Āhuru Mōwai (Māori Cancer Leadership Group) established to ensure Māori experience high-quality, equitable cancer services (since 2019). A Board Member of Wellington Cancer Society (since 2013) and the chair for Te Roopu Tautoko, a sub-committee of Wellington division of the Cancer Society. Currently Co-investigator in Assessing supportive care needs for Māori with cancer in Aotearoa/New Zealand with the University of Otago (2021) and researcher and advisor on the co-design of Te Mauri Ora mātauranga Māori cancer intervention.

Doherty, Joanne

Te Tangata Tiriti. An independent senior health advisor, writer, evaluator and researcher with significant project management experience. Active in cancer related research and evaluation since 2006 to present. A Wellington Cancer Society Board Member 2011—2021 and member of Hei Āhuru Mōwai Māori Cancer Leadership Board since 2016. Engaging in the research as both a member of Te Mauri since 2018 and as a Tangata Tiriti partner, Joanne advises on the development and implementation of Te Mauri Ora as a mātauranga Māori cancer intervention.

Erai, Michelle

Ngāpuhi, Ngāti Porou. A Kairangahau and Academic Writing Consultant at Massey University, with 21 years of international research and teaching experience, most recently as Assistant Professor at the University of California Los Angeles, Department of Gender Studies. Engaging in the Te Mauri Ora research as both a member of Te Mauri since 2017, and as kairangahau co-facilitating the co-design and implementation of the evaluation of Te Mauri Ora as a mātauranga Māori cancer intervention.

ABSTRACT

Whanake te whānau: The whānau moves on through Covid-19

Wiremu, Fiona¹; Pomare, Billie-Jo¹

¹Te Whare Wānanga o Awanuiārangi

This talk/paper discusses the impact and influence of Covid-19 restrictions upon the concepts of (Māori) “Whānau”. Clusters of whānau that are closely related by kinship form hapū; and clusters of hapū who share an eponymous ancestor are known as iwi. Whānau, hapū and iwi are a pivotal component in the collective society of Māori tradition. Communal cultural gathering places such as marae provide an environment for whānau, hapū and iwi to share and transmit their traditional and contemporary customs, knowledge and practices. Further, these environments support the practice of Māori values such as whanaungatanga (close social connection between people), manaakitanga (respect, care, generosity) and kaitiakitanga (guardianship)—all essential to ensure kotahitanga (unity) and the enduring survival of whānau, hapū and iwi. Individual kāinga (homes) also maintain their connection to each other by whakapapa (genealogy) and are essential to the maintenance of Māori customs, knowledge, practices and values. An example of the importance of whānau, hapū and iwi gathering at a marae can be demonstrated at a tangihanga (funeral) when mourning the passing of a loved whānau member. The (i) customs such as karakia (prayers) performed; (ii) the knowledge shared by the Kaikorero (speakers on behalf of the deceased and their whānau) to manuhiri (visitors) attending the tangi who come to pay their respects; (iii) the practices undertaken such as preparing the burial site in a culturally appropriate manner; and (iv) the collective values that have been taught at an intra- and intergenerational level, where everyone carries out their tasks to ensure the collective effort is amplified. The kawa (policies—what we do) and tikanga (procedures—how we

do it) on the marae are upheld, thereby upholding the mana (integrity and honour) of the haukainga (people of the marae), the hapū, the iwi, the deceased person and their whānau.

Essentially, Māori traditions, customs and values have been maintained and passed down through the generations in a kanohi ki te kanohi (face-to-face) approach.

During the New Zealand ‘2020 to 2021’ years, the Covid-19 Alert frameworks were implemented to reduce the spread of the virus by minimising physical contact (face-to-face) between kāinga and at communal gathering places. The COVID-19, Alert Level 4 (lockdown) instructions were that no gatherings were permissible, in effect meaning whānau from different kāinga, hapū and iwi could not meet “face-to-face” to pay their respects and collectively mourn those who passed away during that Alert period. The Alert Level 3 restrictions offered some respite, allowing up to ten people to gather for tangihanga. These mandates in effect, disrupted the kawa and tikanga of Māori traditional and customary practices on the marae and interfered in the sharing / transference / transmission of Māori knowledge. Further, disconnection caused by social distancing impacted upon the practice of Māori values outside the individual kāinga.

A study of Māori whānau within the Eastern Bay of Plenty was undertaken to assess, if at all, these Alert restrictions have adapted/modified the “pre-Covid” concept of (Māori) “Whānau”, thereby adapting Māori traditions, customs and values.

Wiremu, Fiona K.

Ms Wiremu is from the NZ tribes of Tūhoe and Ngāti Ranginui. Research interests include mātauranga Māori (Māori knowledge) inclusive of language, culture and identity; whai rawa (Māori economies); te tai ao (the natural environment); mauri ora (human flourishing); and Māori community self-development initiatives. She is a lecturer at Te Whare Wānanga o Awanuiārangi.

Pomare, Billie-Jo

Dr Pomare is from the NZ tribes of Ngāpuhi, Te Arawa and Tūhoe. She has worked in the health, social and education sectors working with rangatahi, whānau, hapū and iwi. Her doctoral thesis is titled "Liberating Education; Indigenous Frameworks in Education". She is a lecturer at Te Whare Wānanga o Awanuiārangi.

ABSTRACT

The Mana Kai Framework: The protection, maintenance, retention, control and decision-making authority over traditional and customary kai sources, kai systems and kai practices

Wiremu, Fiona¹

¹Te Whare Wānanga o Awanuiārangi

Western conceptions underpinning the politics of food are generally unable to fully account for Māori understandings related to kai. The research He mōumou kai, he mōumou tāngata: kai governance, kai sovereignty and the (re) production of kai—Enhancing Culturally matched outcomes focused on kai as a culturally defined Māori notion, and examined ways in which Māori are protecting, maintaining, retaining, and controlling their decision-making authority over their traditional and customary kai sources, kai systems, and kai practices. The concept of kai for Māori is holistic, it is spiritual, it has deep-rooted connections to who we are and our origins.

The research included cross-sectorial and multi-disciplinary collaboration across three hāpori (community) organisations (Te Atawhai o Te Ao, Te Puna Ora o Mataatua, and REKA Trust), four Ngā Pae o te Māramatanga partner institutions (Te Whare Wānanga o Awanuiārangi, Te Atawhai o Te Ao, University of Waikato, and University of Otago), specialist expert advisory mātauranga Māori members (Waitangi Tribunal, Te Whare Wānanga o Awanuiārangi, and the Māori Land Court), and specialist expert advisory kai members

(University of Waikato and University of Otago). The mātauranga Māori (Māori knowledge) gathered from hundreds of participants informed this research.

He mōumou kai, he mōumou tāngata, focused on traditional and customary mātauranga Māori and practices that we as Māori undertake in relation to our kai sources, systems, and practices. A transforming framework of culturally matched outcomes was developed using a Kaupapa Māori methodology and process which was then utilised to test a sample selection of kai sovereignty initiatives. The purpose was to determine whether “kai research purported to benefit Māori, met the tenets developed within the framework. The Mana Kai Framework is based on the tenets of mana atua, mana tūpuna, mana Māori, mana whenua/ mana moana, mana tangata, mana rawa, and mana motuhake.

This paper/talk will apply the Mana Kai Framework to kai research and assess how research is protecting, maintaining, retaining, and controlling decision-making authority of Māori over their traditional and customary kai sources, kai systems, and kai practices.

Wiremu, Fiona K.

Ms Wiremu is from New Zealand's Tribes of Tūhoe and Ngāti Ranginui. Her areas of research include mātauranga Māori (Māori knowledge), inclusive of language, culture and identity; whai rawa (Māori economics); te tai ao (the natural environment); mauri ora (human flourishing), and Māori community self-development initiatives inclusive of food sovereignty research. She is an educator of Indigenous business and holds several governance roles across the health and social sectors that intercede in the ongoing colonising effect and reproduction of unequal social, economic, and cultural relations experienced by Māori.

ABSTRACT

Ngā Kaupapa Wawata me Uara: Developing a Tiriti-centred population health programme

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Globally, and in Aotearoa, alcohol causes significant adverse health and well-being outcomes. We live in “alcogenic” environments where alcohol is widely available, accessible, affordable, and embedded in social and cultural norms. Stark inequities are evident with Māori, men, young people, and those in the most socioeconomically disadvantaged areas experiencing disproportionate harm.

In 2016, Counties Manukau (CM) Health, a publicly funded district health organisation, developed an Alcohol Harm Minimisation (AHM) Programme aimed at reducing hazardous alcohol use and alcohol-related harm. This programme was evaluated in 2021 and recommendations made, including the strengthening of Māori governance to ensure accountability of Te Tiriti o Waitangi (The Treaty of Waitangi) commitments. This research was undertaken in response to evaluation recommendations, aiming to understand and develop a sustainable approach to a Te Tiriti o Waitangi-aligned population health programme.

Research design and methods: Research has been led by Māori researchers from Te Kupenga Hauora Māori, University of Auckland and is grounded in Kaupapa Māori theory and practice. Māori ways of knowing and doing were centred, creating an empowering environment supportive of health equity.

Research involved three phases: (i) Whakawhanaungatanga/Relationship development with health professionals, academics, health providers, and people with lived experience of alcohol-related harm; (ii) Kōrero Whakaemihia/Data collection and analysis of literature and stakeholder insights; and (iii) Whakaahutia Rangatiratanga/Developing the Tiriti framework. Systematic

narrative review identified Tiriti-centred population health programme characteristics of relevance to Indigenous rights and health equity. Relationships provided the foundation for stakeholder meetings to obtain insight into the key characteristics of a Tiriti-aligned AHM programme and implementation considerations. A Rōpū Kaitiaki (governance group) was established to provide context, strategic oversight and direction to the research team during framework development. The draft framework was presented to CM residents with lived experience of alcohol-related harm at individual, whānau or community levels for critical review and feedback before being finalised.

Findings: Data from narrative review and stakeholder hui identified taonga tuku iho—findings to take forward. These findings informed the development of a research derived values-based Tiriti framework underpinned by tikanga (correct procedure, practice, and custom). Key characteristics were identified to align with four Kaupapa Māori principles:

1. Kia piki ake i ngā raru o te kainga: Addressing key barriers to achieving well-being and Māori health equity;
2. Ako: Sharing knowledge and continual growth and development;
3. Āta: Establishing respectful and negotiated relationships; and
4. Kaupapa: Working together to develop and embed a collective, aspirational and transformative philosophy.

This framework was applied to the CM AHM Programme to create a Tiriti-centred population health programme. The programme, conceptualised using a tōtara tree, is underpinned by the values of tika, whanaungatanga, manaakitanga, haumaruru,

and tūturu. Relationships are grounded in these values, necessitating the sharing of power and control.

Conclusion: This research illustrates how Indigenous values and knowledge uphold Indigenous rights and centre equity in a population

health programme. A values-based Tiriti framework provides a transformative foundation to enable authentic Tiriti relationships supportive of tino rangatiratanga (self-determination), kāwanatanga (good governance), and healing from historic and ongoing colonial traumas.

Wright, Karen

Dr Karen Wright (Ngāi Tahu) is a Public Health Physician and Senior Lecturer at Te Kupenga Hauora Māori, Faculty of Medical and Health Sciences, University of Auckland (NZ). She has a clinical background in general practice and teaches into undergraduate clinical and non-clinical courses. As a Kaupapa Māori researcher, her focus is on the transformation of health services and systems to uphold Indigenous rights and achieve equitable outcomes.

ABSTRACT

Indigeneity and disability: A Diné perspective of disability and the teachings of Female Rain

Yellowhorse, Sandra¹

¹Te Puna Wánanga, University of Auckland

This presentation expands on my recent PhD thesis which examines Diné (Navajo) perspectives of “disability”. My research asked: what are Diné teachings of disability? I use “disability”, and later, “peoples with disabilities”, as a placeholder in the context of Diné voice—my voice. The quotation marks signal that I am speaking about what is socially understood as “disability” but that it may not equally translate to the ways in which disability, as an identity formation is often constructed through legal and medicalised terminology.

This presentation begins and ends with critical auto-ethnography, my story as a Diné mother who has journeyed beside someone on the Autism Spectrum. The ancestral teachings and knowledge I engage are encased in Diné Educational Pedagogy, a distinct pedagogy of Diné learning based on land and non-human relations that is widely written about in Diné language revitalisation works (Parsons and Speas, 2007). By starting from the place of story, which is both theory and method (Belin, 2021; Archibald et al, 2019), I place ancestral story of the teachings of Female Rain in conversation with my lived experience of navigating wider disability sectors. In doing so, I convey the tensions of how Diné relational ontologies found in ancestral teachings inform the mechanisms of care for our relations with disability and the transformative possibilities for seeing them for who they are—not a condition, or legal category, but a relation with a vast system of relationships nurtured from land, community and ancestors.

My methodology challenges the imposed institutional universal understanding of “disability”. Although disability authors and activists continue

to argue that there is no universal understanding of disability (Wong, 2020), the institutions that serve peoples with disabilities often push homogenized language of disability with the presumption that these descriptors are the way that most people view disability. As a Diné person, the irreconcilability of this homogenized view means not only the erasure of our cultural identities in disability spaces, but also the absorption into models of care that are based on Western views of “accountability” and rights discourse. These do not match the complex systems of care found in Diné communities. Examining this tension, offers a generative place for discussion in the wider pursuit of world-building for Indigenous communities who seek to invoke ancestral relational practices as the basis of care and restoration from the multi-directional harms against our Indigenous relatives with disabilities.

Reframing disability within a distinctly Indigenous philosophical and epistemic context, impacts social reproduction of everyday knowledges of what disability is and how it should be engaged in social services, education, and policy. How do Diné perspectives of disability change the conditions in which Diné “peoples with disabilities” navigate in their social and political lives? What are the possibilities for material change?

In placing Diné ancestral narratives of being in conversation with current disability discourse, I illuminate their irreconcilability and articulate a more aligned perspective that can serve all our diverse Indigenous relations. This model works within the context of restoration, belonging, well-being and community.

Yellowhorse, Sandra

I am Kinyaa'anii (Towering House People) born for the French of the Diné Nation (Navajo). I am a PhD Candidate at Te Puna Wānanga and received my Masters of Art in American Studies and Bachelors of University Studies in Native American Studies from the University of New Mexico. My research rests at the intersections of Critical Indigenous Studies and Disability Studies, with a deep commitment to Diné methodologies. By exploring Diné relational learning based on Diné intellectual traditions, my focus is aimed towards models of well-being that radiate towards all aspects of a person's life and broader community.

ABSTRACT

Indigenous peoples' psychological care as a supportive device for the processes of self-declaration and reconnection to Indigenous belonging

Zucoloto, Patrícia C. Silva do Vale^{1,2}; Lima Assunção, Andréia Maria de¹; Gonçalves, Lucila de Jesus^{1,3}; Santos, Pâmela Damiana dos¹; Achatz, Rafaela Waddington¹; Nogueira, Maria Sílvia Gomes¹

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The Indigenous Support Network's Psychological Care Center of the University of São Paulo is a service for Indigenous people of various ethnic-racial belongings and regions of Brazil. The people who seek the service reflect a movement that longs for an encounter with perspectives of psychological listening that are sensitive to the psychosocial particularities that the experience of sharing the heterogeneity of Indigenous belonging in Brazil requires. During psychological care sessions, issues of identity and belonging have appeared, especially among Indigenous people who are in the process of self-identification and reconnecting with their Indigenous ancestry, who, sometimes, doubt on the possibility of being recognised as Indigenous and, even, of actually having the right to be assisted by a service for Indigenous people. The historical policies of genocide and ethnocide implemented by the Brazilian State and supported by the elites engender effects that are also expressed in the psychological consultations. Such marks of colonial violence experienced by Amerindian peoples are visible in situations in which the people assisted find themselves without references to guide their process of reconnection to their Indigenous identity. Recognising oneself as an Indigenous person in these context means claiming an ethnic identity under the seal of the State, which pronounces itself as capable of defining who the "true Indigenous people" are and of leading the officialization of land demarcations, whose own

operators of Licensing are informed by ethnocide, based on phenotypic reductionisms and stigmas of indigenusness that impose conditionalities for the recognition of the Indigenous person. These are issues that are in dispute and mobilise tensions around the rights and autonomy of Indigenous peoples in the recognition of ethnic-racial belongings of the Indigenous person. Such a socio-political context of enunciation confers intelligibility to the psychosocial effects accessed by the psychological listening of people who self-declare their Indigenous belonging in the shifting soil of those who do not have references to support their respective experiences of reconnection to their Indigenous belonging. The desire for a feeling of completeness, belonging, and cohesion operated from the declared political and identity dilemmas has required the construction of spaces of trust, where these issues, affections, and inconsistencies can be seen without the risk of delegitimization or threat to their rights, as often happens in public space. These experiences of multiple belonging find the possibility of elaboration in the space of psychological care that we cultivate in the Psychological Care Center. The sharing of such experiences in psychological care meetings has provided the opportunity to witness the formulation of unique creative alternatives around the challenges of creating ways to inhabit border time-spaces mobilised by belongings that echo multiplicity of connections.

Zucoloto, Patrícia Carla Silva do Vale

I am an Indigenous person of Kariri-Sapuyá ancestry, in the process of reconnecting with my Indigenous belonging. I participate in the Indigenous Support Network, University of São Paulo, and I am a Professor at the Psychology Institute of the Federal University of Bahia, Brazil, developing internship, research and extension activities in the area of school psychology and history of psychology.

**Hangaia he tūāpapa kia puāwai ai
Te Ao Taketake**

Building the foundations for
flourishing Indigenous future

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