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NPM
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HERE-TURI-KŌKĀ | AUGUST 2024

Kua pūmahana te whenua, me ngā otaota, me ngā rākau.

The earth has now acquired warmth, as also have herbage and trees.

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HE MAIMAI AROHA
KIINGI TUHEITIA POOTATAU TE WHEROWHERO VII

Haere rā e te Kāhu Kōrako
Kua whakawhenuatia ki te toka whakairo
He kahu mōtea kua ūhia ki tōna karamata

Nāhau anō te nuipuku i hiapo
He maimai aroha te take
Tō reo matapopore kua haumūmū

Haumiria tō waka e te au o Waikato
Ko koe tonu rā tōna whakaipurangi
E te Ariki Tauaroa, e moe, haere atu rā

KAUPAPA MATUA

The launch of *Kaumātua Futures* was held at Tamatekapua and participants showed up in force to support the study.

Kaumātua standing up for the mana of their marae, hapū and iwi.

By Cindy Simpkins-McQuade

Kaumātua are the heart and soul of marae life and are often the 'go to' for guidance on kawa and tikanga. A new report written by NPM Fellow Dr Teorongonui (Josie) Keelan (Ngāti Porou, Ngāti Awa, Tūhoe) highlights just how busy kaumātua are in serving their people.

"You'll find them at all events, no matter what size, standing up for their people. They are the kaikaranga, kaikōreo, mātanga and tohunga who attend the dawn ceremonies on freezing cold mornings, the tangi, marae events, they sit on trust boards, and they are often the interface between their people and government agencies," says Teorongonui.

Supported by NPM and The Family Centre, the study was undertaken to better understand the lives of kaumātua: how they serve their communities; their roles and responsibilities; how they pass on their knowledge; their concerns and worries; and support needs. Rather than do a broad-brush national approach, Teorogonui limited her study to kaumātua from Ngāti Whakaue. She says the amount of time, energy and commitment they give to support their marae, hapū and iwi is huge. "They show up rain, hail or shine for their people, but unfortunately, they often do not feel acknowledged for their unwavering commitment," says Teorongonui.

It is this commitment that underpins what it means to be a kaumātua, with those in the study drawing a distinction between koeke (elderly person) and kaumātua. "They were very clear that not everyone has the right to call themselves kaumātua because not everyone dedicates themselves in service the way they do," says Teorongonui.

Their concept of kaumātua included elderly Māori (both male and female) who were usually fluent speakers of te reo, well versed in waiata and stories of the iwi, knowledgeable of tikanga and and whakapapa (even if not fluent in te reo), had roles such as kaikōrero, kaikaranga, kaiwaiata and kaitautoko, and committed their time to represent the iwi. Not everyone possessed every skill but that did not matter so long as they were covered by the rōpū collectively.

A common theme from the study was the pride and joy that kaumātua felt about their mokopuna learning te reo. However, while te reo was flourishing, there were concerns that knowledge of tikanga and kawa was being lost. "People are not coming to their marae in the same numbers as before and kaumātua are worried about this. People are having tangi at home because of the expense, but the tikanga around tangi in the home is not clear, and that is a concern for kaumātua," says Teorongonui.

She found that kaumātuatanga was a lifelong process of learning through observation and doing. The early steps tended to begin in the wharekai, learning the principles of awhi, tiaki and manaaki, later culminating in specific roles such as kaikaranga and kaikōrero.

Kaumātua felt that the ability to manaaki could diminish if whānau were not actively engaged with marae and developing the practical skills needed to organise and manaaki their own events like tangihanga and birthdays. "People don't know how to plan menus or cook for hundreds of people, and they turn up to their own events expecting to be guests," says Teorongonui.

She believes there are many opportunities to be creative and devise new ways to get whānau engaged with marae. Kaumātua saw much potential in marae-based wānanga, particularly for the transmission of tikanga and kawa.

Technology was less useful, with lack of access being a barrier for kaumātua. "They do not use email, preferring to read from a real piece of paper rather than from a screen. Because they are on fixed incomes, access to expensive computers, phones or the internet is not common, so they are using old phones that they can only call or text on. While it might change in the future, the current cohort of kaumātua are isolated by their lack of technological access and knowledge," says Teorognonui.

Time spent with whānau was precious, with kaumātua saying that it gave them the most joy and meaning. "Almost every single one lived with whānau and that was something they liked, especially if there were mokopuna. Living with mokopuna gave them a sense of purpose and a reason for being," says Teorongonui.

She believes there is a simple solution to make kaumātua feel more appreciated for the time and service they give to their people. "Younger generations need to just sit down and have a kōrero with them. Wānanga with them on a specific topic. Talk about the dreams they have for their whānau because they all have dreams about what they want for whānau. Then begin to work on those dreams – gather the rest of the whānau around to make their dreams come true."

RANGAHAU | RESEARCH

Researcher Maia Hetaraka collated a collection of poems about racism which were written by young people in Whangārei.

Poetry created from young people's experience of racism

It was a choice

you are put in a position where you are forced
to choose between the two,
a passion or your culture
you may love art and you have to choose
art or Māori
like it's a choice
it was a choice
between going through school as mainstream
or be one of those Māori kids who have
to take the Māori class
all the way through
who has been identified as a naughty kid
the choice is even harder
because it's not just the choice
"what i love to do and my identity",
it's also the labelling that comes with
my identity
knowing if I choose that path
everyone
is
gonna know
who i am as that Māori
then that makes it hard to choose.

These powerful words come from a collection of 20 poems which are the combined creative effort of a rōpū of Māori school leavers in Whangārei. The collection was the unexpected outcome of a Matakitenga project by NPM researcher Dr Maia Hetaraka (Ngātiwai, Ngāi Tahu, Ngāpuhi, Ngāti Pāoa) exploring Māori school leavers experiences of racism while at school.

While a poetry collection was not the initial goal of the research, Maia and her research assistant Rhoen Hemara (Te Rarawa, Te Kapotai, Ngā Puhi) were struck by the rawness of the kōrero of the rangatahi they spoke with. They felt that packaging their conversations into the usual 'outputs' of academic literature and teaching resources would lessen the impact of their voices.

"So, we took their words and looked at different sections and turned their conversations into poetry, and they make for uncomfortable, yet amazing, reading," says Maia.

A teacher herself, Maia says all teachers should read the poetry to fully understand the insidious nature of racism and its impacts on Māori students.

"Teachers need to sit with this and feel the discomfort. Our kids shouldn't feel like this when they go to school, and it won't do teachers any harm to feel what our kids do."

The rangatahi involved in the research identified two types of racism they had experienced and observed while at school: personal and structural. Often it was overt. Maia said while some teachers think they are getting away with racist talk and behaviour, their words can cause hurt and anxiety for Māori students.

"Kids are smart. They see the different ways they are treated, the body language, the tone of voice, they often couldn't explain what they were seeing, but their senses are highly attuned."

The school leavers described how teachers categorised Māori as "good" or "bad" according to whether they were academic or not, which made students feel uncomfortable for their friends and relatives who were in the "bad" category.

Maia believes teachers and schools still have a long way to go when it comes to addressing the racial bias of teachers. According to Maia, some high school principals in the Whangārei area were not happy when they found out her study was taking place, and this reaction underlines the need for schools to face some uncomfortable truths.

"The principals were upset that they might be identified through my research and were anxious. Some were defensive, and it leaves you asking the question – what are the schools scared of? The truth? They appear not to want to identify the issues, and work towards addressing them, rather it appears they would rather protect their school's reputation."

Maia says while teachers do have opportunities for anti-racism training, most of it is theoretical. "What is missing in training is the student's voice. This poetry gives teachers the chance to let their hearts see what students are feeling when they are subjected to racism."

Maia aims to hold an exhibition of the poetry in Whangārei and is hopeful of publishing a book. She says the creative outcome of her research has had an unexpectedly positive impact on her own work as a researcher.

"I came into this project intent on outputs. But the creative outcome for me has been a change in who I am as a researcher. I realised as researchers, while we want to make big changes for our people, sometimes those big changes come in the form of small voices that ache to be heard."

"While I have written a paper for this research, I realised sometimes writing an academic paper is not enough. You don't need to always develop a framework or a theory or make shiny resources. You just need to hear the voices of people who often go unheard."

KŌRERO WITH NPM RESEARCHERS

Each month we feature one of our NPM lead researchers. This month our kōrero is with Professor Annemarie Gillies who is based at the Eastern Institute of Technology.

Annemarie on the tools.

Ko wai tō ingoa, nō whea koe?

Ko Annemarie Gillies tōku ingoa, ki te taha o tōku pāpā he uri ahau no Ngāti Kahungunu ki Waimārama me ngā hapū Ngāti Kurukuru, Ngāti Whakaiti, Ngāti Hikatoa me Ngāti Urakiterangi. Ki te taha o tōku māma no Ngati Awa ki Wairaka me Poroporo, arā ko Ngāti Hokopū rāua ko Ngāti Pūkeko. No Te Whānau-ā- Ēhutu me he uri anō ahau no Te Arawa. My dad came from a large whānau in Waimārama and was one of the younger children who had grown up brothers who had already married and had children. I grew up with five brothers and one sister, and many cousins who were 30 to forty years older than me and sometimes even their children were older so very intergenerational relationships on the Ngāti Kahungunu side. On mum's side the whānau connections and relationships are just as wide if not wider. So there are not many families in the Ngāti Awa, and Te Whānau-ā-Apanui and Te Arawa (through mum's mother) that we do not have whakapapa connections to. I have two children, a boy and a girl and seven grandchildren – five boys and 2 girls -they are all a delight and I enjoy watching them grow.

What are your areas of research?

I started off my research career as Research Officer Management for Te Pūmanawa Hauora, Māori Studies at Massey University. At first I just did the usual management stuff, such as budgets, and did everything I could to make our researcher's jobs easier. However, Professor Mason Durie got me involved with writing up an HRC programme grant to undertake research with a whānau focus – it was 1995 and International Year of the Family. We did not get HRC funding but we did negotiate a deal with the Ministry of Health to undertake an Aotearoa wide study with Kaumātua. We did ten regions and interviewed 400 Kaumātua. Earlier I had asked Mason why our whole team were not from the disciplines of health or medicine he simply said that he had chosen us specifically because we came from disciplines outside of these two areas and that we would push the boundaries of health and medicine and not give in at the first or any obstacle. I have kept these words of his in my mind throughout my career. My research has always tended to be solutions focused not problem oriented meaning that our people have the answers and solutions and our role is to help voice those. Over the years my research interests have broadened beyond health. I helped to establish Te Au Rangahau Māori Business Research Centre and was Director from 2007 to 2014. My mahi has always involved whānau Māori, hapori Māori and hapū. I have had the honour of working with our most senior researchers and academics across the country and in 2022 I finally returned to where I started. The Eastern Institute of Technology was once known as Hawkes Bay Community College and when I was made redundant from Whakatu Freezing Works in 1986 some of us were funded to undertake a business simulation course there. A Business Certificate followed, then an Accountancy degree at Massey University.
On returning to Hawkes Bay in 2022 I was offered a Professorship at EIT where I am currently co-director of Te Kura i Awarua Rangahau Māori Research Centre with Professor David Tipene-Leach. I also currently work part time with Heritage New Zealand Pouhere Taonga and the work there involves working with whānau and hapū to support them in writing their historical narratives for the places, people and wider landscapes they identify as culturally significant to them- it is rewarding and uplifting work but has become more urgent in recent years because of the devastating weather events that have impacted our communities, our wāhi tīpuna, wāhi tapu and our taonga. My work in this area is to also explore Traditional Knowledge Labelling – specifically with archaeological registered sites in our rohe of Waimarama and applying labels to acknowledge and recognise whānau, hapū and iwi connections to those sites before they are washed away and no longer exist. Other mahi involves supporting communities to preserve their manuscripts and taonga through developing Māori community and marae capacity to archive and store their own material that holds their own matauranga Māori, te reo Māori, tīkanga Māori and culture.

What excites you about your work?

I think what excites me the most now is seeing the people I have worked with over the years (especially those young ones that I have had the pleasure and privilege to supervise) either in their study or bringing them into the research arena as assistants, interns, scholarship holders, or students and finally to their PhD study. I like to observe their 'aha' moments or how they turn their anger into positive calm advocacy for Māori, how they make changes to their own and others lives, how confident and self-assured they become, seeing and hearing about the amazing research that continues to emerge, and how they are giving back to their communities in meaningful and respectful ways.

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

Flourishing Māori futures is both a collective and individual aspiration that is nurtured through mobilising, igniting, and building on the strengths, resilience, experience and capacity of Māori to enable overall wellbeing. We learn from the past to inform and celebrate the present so that future generations move forward into safe, empowered, and positive futures. A flourishing Māori future takes into account that culture, tīkanga, te reo Māori, ngā ūara Māori, are a given and facilitate successful navigation through life's challenges.

Lastly, can you tell us something surprising about you?

Not sure if it is surprising or not but I am absolutely a sudoku fanatic - not that anyone knows this at work. However, in almost every room of my house I have three or four sudoku books and pens so that I never ever have nothing to do. I have also recently become the Chair of our whānau Māori Incorporation managing a small but growing ($7M) portfolio of forestry, papakāinga, native plant nursery and other potential initiatives that are being proposed by our family. So, I spend a lot more time on the whenua, especially with the continuous weather events we have. Most surprising though is getting on with what needs to be on the property with whatever tools and machinery is at our disposal – even I have to muck in sometimes.

NGĀ MANAAKITANGA | OPPORTUNITIES

RAUMATI INTERNSHIP OPPORTUNITIES

We have some fantastic opportunities for senior undergraduate and postgraduate students. Take a look at these projects, and if you know someone who is a good fit, ask them to apply.
When: December 2, 2024 - February 17, 2025
Value: $7,500
Application Deadline: 16 September, 2024
https://www.maramatanga.ac.nz/funding-opportunity/internship-application

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FULBRIGHT | NGĀ PAE O TE MĀRAMATANGA SCHOLAR AWARD APPLICATIONS NOW OPEN

The Fulbright-Ngā Pae o te Māramatanga Scholar Award is for a New Zealand academic, artist or professional to lecture and/or conduct research at a US institution in the field of Indigenous development. One award valued at up to US$37,500 is granted each year, towards three to five months of lecturing and/or research.

Applications Close: October 1, 2024.
For more information: https://fulbright.org.nz/awards/nzscholar/fulbright-npmscholar/

PPP: POSTER PREPARATION AND PRESENTATION ZUI

Never made a poster before or know what you have to do? In preparation for MAI's Hui-a-TAU hosted by MAI ki Tamaki from 7-10 November, we are holding poster preparation zui on the 19th of September. Zoom in to find out how to create a conference poster, what information to include and tips and tricks on how to present your poster during the poster session. Anyone can attend.

The zoom links below are for two sessions on the 19th of September, one at 1pm and one at 4pm. See you online.
1pm Timeslot:
Join from PC, Mac, iOS or Android: https://otago.zoom.us/j/94820460128?pwd=1R5K9KYf4uCiewJMVGMBAsrZacUhpa.1
Meeting ID: 948 2046 0128
Password: 605493

4pm Timeslot:
Join from PC, Mac, iOS or Android: https://otago.zoom.us/j/94685277584?pwd=fIvsVwkHg9oeK6rlnzYRS5BaOpnUyx.1
Meeting ID: 946 8527 7584
Password: 533446

HUI, EVENTS, CONFERENCES, WORKSHOPS, WEBINARS, EXHIBITIONS

Notice to presenters!!
All presenters **MUST** be registered by September 20. If presenters are not registered, they will be removed from the programme.
Early-bird registration: $700
Early-bird student registration: $400
https://www.eventbrite.co.nz/e/international-indigenous-research-conference-tickets-920402718307

IIRC Masterclass
An Indigenous Data Sovereignty Masterclass will be held the day before the IIRC Conference kicks off. Tickets are limited to 100. The aim of the Masterclass is to share insights, strategies and tools with those who want to better understand how to engage with IDSov and how it can benefit their communities and organisations. This opportunity is only open to registered IIRC conference delegates.
When: Monday, 11 November, 9am - 5pm
Where: The Martime Room, Princes Wharf, Viaduct Harbout
Cost: $50
https://www.iirc.ac.nz/masterclass/

Key Dates:
Early-bird registration closes: 20/09/24
All presenters registered for programme: 20/9/24
General registration closes: 1/11/24

IIRC 2024: 12-15 November, 2024
https://www.iirc.ac.nz

APRU | ROOTS AND BRIDGES INDIGENOUS CONNECTIONS SEMINAR SERIES

This seminar series gives academics and students from APRU member universities and other guest universities the opportunity to share works-in-progress, exchange insightful ideas and strategies, and explore relevant topics related to Indigenous Peoples and communities from the Asia-Pacific region. Researchers from a range of fields are presenting their work, insights, and methodologies to extend the possibilities for collaboration.

24/25 October | Prof. Pi'ilani Kaaloa, Associate Specialist, University of Hawai'i at Māno
28/29 November | Prof. Kam Kaur, The University of Adelaide, and Prof. Welyne Jeffrey, University Malaya

For more information:
https://www.apru.org/event/apru-indigenous-knowledges-seminar-series-2024/

WERO - WORKING TO END RACIAL OPPRESSION INTERNATIONAL CONFERENCE

Call for Abstracts: Abstracts are invited for either panel sessions or individual sessions that contribute to anti-racist or decolonising agenda.
Abstract deadline: 31 October
For more information email: ritu.roy@waikato.ac.nz or moana.waitoki@waikato.ac.nz
Where: The Pā, University of Waikato
When: February 9 - 12, 2025

MĀORI RESEARCHERS HITTING THE HEADLINES

Waatea News
1 August
Tax Cuts and Changes to Tax Threshold.
Professor Matt Roskruge talks about the National Party's tax changes, including changes to tax threshold.
https://waateanews.com/2024/08/02/matt-roskruge-associate-dean-maori-in-massey-business-school-10/

E-Tangata
4 August
A leading light in Indigenous rights
Professor Valmaine Toki is appointed Chair of the UN's Expert Mechanism on the Rights on Indigenous People.
https://e-tangata.co.nz/korero/valmaine-toki-a-leading-light-in-indigenous-rights/

Te Ao Māori News
9 August
What is kaumātua? Kaumātua research handed over to iwi.
Dr Teorongonui Josie Keelan talks about findings from Kaumātua Futures study.
https://www.teaonews.co.nz/2024/08/09/what-is-a-kaumatua-kaumatuatanga-research-handed-over-to-iwi/

TVNZ - Breakfast
12 August
Seabed and Foreshore not owned by anyone
Dr Carwyn Jones explains the problem with the controversial Hobson's Pledge advertisement in the New Zealand Herald.
https://www.1news.co.nz/2024/08/13/hobsons-pledge-ad-maori-legal-expert-explains-the-problem-with-it/

Te Ao Māori News
13 August
Hobson's Pledge: 168 Māori legal experts condemn ad, set record straight.
Te Hunga Roia Māori | The Māori Law Society condemns the Hobson's Pledge advertisement and identifies factual errors.
https://www.teaonews.co.nz/2024/08/13/hobsons-pledge-168-maori-legal-experts-condemn-ad-set-record-straight/

The Post
17 August
Wellington's birth rate hits a 30-year low
Dr Moana Rarere talks about her research on NZ birth rates.
https://www.thepost.co.nz/nz-news/350375133/wellingtons-birth-rate-hits-30-year-low#:~:text=In%202023%2C%20the%20number%20of,in%20either%20Hamilton%20or%20Tauranga.

Waatea Radio
21 August
Kaumatua need training for marae roles
Dr Teorongonui Keelan talks about the need for more tikanga training on marae.
https://waateanews.com/2024/08/21/pkw-21-08-kaumatua-need-training-for-marae-roles/

Breakfast – TVNZ
22 August
Research shows systemic police bias against Māori men
Associate Professor Kylee Quince talks about research on the NZ Police showing systemic bias.

E-Tangata
25 August
Time to retire the term 'race relations'.
Associate Professor Lara Greaves comments on the term 'race relations', saying it is more accurate to describe it as Māori-Crown relations.
https://e-tangata.co.nz/comment-and-analysis/time-to-retire-the-term-race-relations/

Waatea News
26 August
Matakite revival as mountains rumble
A Māori geology expert, Professor Jonathan Procter, Massey University, says trying to forecast volcanic events is a constant learning curve, especially if incorporating mātauranga Māori
https://waateanews.com/2024/08/26/matakite-revival-as-mountains-rumble/

Waatea News
29 August
Value seen in Māori economics

The author of a new book on Māori economics, Dr Matthew Scobie, says tino rangatiratanga offers positive benefits to all New Zealanders.
https://waateanews.com/2024/08/29/value-seen-in-maori-economics/

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NGĀ PAE O TE MĀRAMATANGA
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