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INTERNATIONAL INDIGENOUS  
RESEARCH CONFERENCE 2016

Proceedings



# MIHI

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Tākiri mai te ata hāpara a Hine Ruhi  
E tipu te hinātore kia huaina mai i  
Ngā Pae o Te Māramatanga  
E whakakoroa e rangahaua e whakaheia nei  
E te nuipuku e whakahiato mai

Piki mai kake mai, kia muia te umu pokapoka a  
Tū-whakamana-tangata ki Waipapa  
Hei whakarauika kōiwi taketake o te ao he kāwai rangatira  
Kia whiua reretia ana ngā reo motuhake, he reo tahito

Toi Tū a Tūainuku Toi tū a Tūairangi  
Toi Tū te tiro-a-Iwi taketake ki tōna ake ao  
Kei ngā mata-kai-kutu o te rangahau Iwi taketake  
Tahutimai! Ūngutungutu mai! Whakamana mai!  
Kia tāmaua kia ita – Whano Whano Whanake e

The new dawn awakens, tis the morning due 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 ones existence  
For gathering are the chiefly indiginous peoples of the world  
Let the unique and ancient languages be heard

May earth & sky remain steadfast  
May Indiginous world views reign supreme  
Warriors of indiginous research, come, gather & empower



## **Abraham, Naphtali, Harrington, Aunty Irene, Harrington, Sheldon and Harrington, Greg**

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Ngāi Te Rangī; Bundjalung  
Gnibi College of Indigenous Australian People

### **Ngulingah Wiyabal – OurWords**

**WEDNESDAY 14.05–14.25**

**ARTS206 Room 217 Session B5**

Ngulingah Wiyabal (OurWords) is an app created in co-design with Bundjalung Elders Aunty Irene, Aunty June and Uncle Charles. OurWords empowers Indigenous people to learn their ancestor's language as it is a flexible language database framework which can be changed to suit a variety of dialects and languages. The Elders may not be fluent in computers but with their guidance we were able to make an app which addresses many of the problems associated with the archiving of language such as language theft, dialect differences and self-sufficiency. OurWords is a method of language revitalization which was created by yarning with the Elders and listening to the concerns brought forward by the community. OurWords allows the language to be changed depending on the dialect and shared within the community. The app provides the language a safe space to be cultivated and re-energized by the rightful owners of the language through the use of password protection and raw file generation.

## **Airini and Naepi, Sereana**

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Fijian and Papalagi; Samoan and Pākehā  
Thompson Rivers University, BC, Canada; University of British Columbia, BC, Canada

### **Knowledge Makers: Promising practices for mentoring undergraduate Indigenous researchers**

**WEDNESDAY 10.35–10.55**

**ARTS206 Room 203 Session A2**

The indigenization of higher education is about ensuring universities are fully responsive to Indigenous peoples and communities. In British Columbia, Canada, this is the transformation of universities to serve Indigenous needs, including through growing Indigenous students as researchers. This presentation describes how the Knowledge Makers research mentoring initiative contributes to indigenizing higher education. This initiative encourages undergraduate Indigenous students to see themselves as researchers, expands understandings of Indigenous research, and grows a network of research mentors – both university- and community-based. We describe the purposes, practices and outcomes from the 2016 Knowledge Makers workshop at Thompson Rivers University, BC, Canada. Key outcomes include the 14 selected Indigenous students each creating a personal research plan, publishing for the first time in a journal, and the creation of a replicable Indigenous mentoring initiative that draws on university and Indigenous community members and knowledges. With a view towards advancing indigenizing and higher education,

this presentation describes promising practices arising from Knowledge Makers, and critically examines how university-based research and mentoring can better serve the advancement of Indigenous peoples. How can research mentoring encourage Indigenous researchers, and accelerate the pace of change towards indigenizing and higher education?

### **Akana, Momi**

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Native Hawaiian

Keiki O Ka 'Āina Family Learning Centers

## **Board and stone in every home**

**WEDNESDAY 10.55–11.15**

**ARTS206 Room 201 Session A1**

There exists well-recognized vitality, resilience, and strength among Native Hawaiians, the Indigenous peoples of Hawaii. Native Hawaiians of ancient times were a healthy people and their beliefs about health included an equal relationship with respect to their na akua (gods), kanaka (mankind), and aina (nature). However, despite once being a vibrant healthy people, Native Hawaiians now have poor physical health outcomes compared to other ethnic groups in Hawaii. Furthermore, in spite of health initiatives and programs targeting health, Native Hawaiians continue to have higher rates of obesity, hypertension, diabetes, asthma, cardiovascular disease and cancers. The purpose of the Board and Stone Project is to examine the impact of participation in a Native Hawaiian cultural practice class that teaches individuals how to make traditional Hawaiian implements – adze, poi board and poi pounder, as a cultural approach to disease prevention. The primary aim of this qualitative study is to identify health outcomes of Native Hawaiians as a result of participating in a cultural practice class. In-depth qualitative interviews were conducted with participants of the class that identified participant outcomes related to health.

### **Amoamo, Maria and Ruwhiu, Diane**

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Whakatōhea; Ngāpuhi

University of Otago

## **“Talking About” the Māori economy**

**WEDNESDAY 10.15–10.35**

**ARTS206 Room 216 Session A3**

The past two decades have seen the importance of the Māori economy increase, partially due to treaty settlements, but particularly because of strategic investment by both government and Iwi, which provided both the impetus and means for Māori developmental aspirations – politically, socially and economically. Yet we recognize that Māori business activity is integrated into, and



reliant on the wider New Zealand economy. Arguably, “talking about” the Māori economy can sometimes mask the true diversity and complexity of what constitutes its various forms of business organisation. This pilot study provides a snapshot of how the Māori Economy per se has been represented over the past 10 years through examination and analysis of prominent government reports. This study is important because it highlights a particular narrative that drives the discourse and rhetoric around the Māori Economy and therefore influences how we define and understand what “The Māori Economy” is. A summary of key findings and relevant themes is presented from which questions are raised for future research. The emerging narrative from this study posits how we might re-define and re-conceptualize the notion of the “Māori Economy”.

**Arahanga-Doyle, Hitaua and Ruwhiu, Diane**

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Ngāi Tahu; Ngāpuhi  
University of Otago

## **The complexity of economic development for Māori communities: A case study**

**WEDNESDAY 10.55–11.15**

**Arts206 Room 216 Session A3**

The purpose of this paper is to illustrate the complexity of economic development for Māori communities, using a case study developed during a 2015/2016 Summer internship scholarship project co-funded by Ngā Pae o te Māramatanga (Māori Centre of Research Excellence) and Te Pūnaha Matatini (Complex Data Centre of Research Excellence). The internship project was a collaborative undertaking with Kāti Huirapa Rūnaka ki Puketeraki Komiti Rapu Ara Hou (the Kāti Huirapa Rūnaka Economic Development Committee). Kāti Huirapa Rūnaka is currently undertaking economic development planning and the purpose of this project was to complete an asset analysis to identify potential opportunities for further exploration and development. The asset analysis involved the consideration of how these assets may satisfy both cultural and economic goals as set out in the Rūnaka’s strategic plans and policy documents. Research for the case study involved the student intern working on site at the Rūnaka’s office, gathering documents and information. Additionally, interviews were held with the Rūnaka’s economic development committee members to gather further information. This research draws attention to the complexities of Māori economic development at the grass roots, which can lead to specific challenges but also provides space for innovation and opportunity.

**Astete, Leonora H.**

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Lyceum of the Philippines University/ Manila, Philippines

**Aranta's Pugahan: Poetic approach to understanding resilience and spirituality**

**WEDNESDAY 13.25–13.45**

**ARTS206 Room 216 Session B4**

This paper uses poetry as a tool in qualitative research. Using poetry as a means of data representation and as a process of inquiry, the study explores the resilience expressed by an Indigenous woman named Aranta and her clan, the Dumagat in Northern Philippines, in facing adversities like scarcity of food exacerbated by the impacts of environmental disturbances. First, data from the in-depth interviews and participant observations with Aranta were analysed. Second, from the original transcripts, the researcher generated a poem using the exact words of the interviewee/narrator. Third, a second poem was produced from the interactions between the researcher and Aranta where both of their insights are presented as expanded and as compelling data even in compressed form to evoke similar narratives that could have been done in traditional forms. Interpretation of the poems reveal that the Indigenous peoples' resilience depends on their cultural continuity strengthened by their spirituality, their conception of kinship structure and their attitude in considering their natural habitat with respect and sacredness.

**Ataria, James and Parata-Takurua, Rangimarie**

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Rongomaiwahine; Ngāi Tahu

Lincoln University; Te Pā o Rākaihautū

**Te Pā o Rākaihautū: Innovation for education in the 21st century**

**WEDNESDAY 10.55–11.15**

**ARTS206 Room 217 Session A4**

Te Pā o Rākaihautū (Te Pā) is an innovative 21st century Pā Wānanga (learning village) that opened its doors to students (pononga) in 2015. Approved by the Associate Minister of Education in 2014 as a Designated Character School (section 156, Education Act, 1989) this initiative re-framed the question of education from “how do we build a better school?” to “how do we get better educational outcomes for our whānau?” A traditional Māori education pedagogy and cultural philosophy was combined with modern learning and teaching methods to create an innovative solution to address educational achievement disparities and increase education choice in Christchurch – especially for Māori. First presented at this conference in 2012, we provide an update and overview of key innovations undertaken at Te Pā in: Leadership – Governance and constitution; Recruitment processes; Vertical integration of Vision and Mission; Embedding placed based learning and building strong cultural foundations; Re-engaging whole whānau in education, 24/7, from early childhood to adult education on one site; Nourishing the mind, body and soul and the impact on pononga and whānau; Technology to enable efficiency and

transparency; Environmental sustainability; Financial independence and literacy. After four years in the making we are in our second year of operation and keen to share some early successes and key challenges from three perspectives, the Board, management and students.

### **Avery, Scott and Griffis, Damian**

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Worimi

First Peoples Disability Network

## **Elevating voices of Indigenous people with disability**

**THURSDAY 14.45–15.05**

**ARTS206 Room 203 Session D3**

Social inclusion for Indigenous people with disability has at least two dimensions; one pertaining to their Indigenous status and another pertaining to their disability. Addressing one aspect of a person's identity in isolation can leave them excluded from other aspects of society. Addressing neither causes layers of social inequity to accumulate, leaving Indigenous people with disability entirely marginalised and voiceless. Australia's Indigenous peoples are amongst the most marginalised people in Australian society. To give voice to Aboriginal and Torres Strait Islander people with disability, FPDN is leading a community-driven program which captures narratives of lived experience of disability from Indigenous people. This facilitates the respectful telling of the story of Indigenous people with disability as 'living our ways'. We are seeing that capturing the wisdom of the lived experience, and translating their narrative into services and policy that affects their lives, provides a form of empowerment and healing.

### **Awatere, Shaun**

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Ngāti Porou

Manaaki Whenua – Landcare Research

## **Whakatipu Rawa ma ngā Uri Whakatipu: Optimising the 'Māori' in Māori economic development**

**WEDNESDAY 11.35–11.55**

**ARTS206 Room 216 Session A3**

The challenge for Māori businesses in the 21st Century is to move beyond the narrow definitions of economic efficiency and profit maximisation and move towards the concept of socially optimal outcomes, where maximising the well-being of the community and minimising externalities to Te Ao Tūroa (the natural environment) are paramount. We present findings from a case study analysis of Māori collective asset managers that demonstrate a wealth of successfully kaupapa Māori attuned strategy and policy. The case studies provide practical examples of the effective incorporation and expression of kaupapa Māori values into strategy and policy of Māori organisations. We

also identify the numerous challenges to implementing kaupapa Māori values in the management of collective assets and offer a way forward. Although the case studies are context-specific they provide some key principles and learning that can guide Māori decision-makers to increase the use and understanding of kaupapa Māori values within investment decisions.

### **Babbington, Rene, Albert, Parekawhia and Taupo, Katrina**

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Ngariki Kaiputahi me Te Aitanga a Mahaki Ngāti Porou me Kahungunu ki Heretaunga;  
Nō Ngāpuhi raaua ko Ngā Ruahinerangi ko Ngāti Ruanui ooku Iwi;  
Nō Ngāti Tipa, Ngāti Kaiaua ki Te Puaha o Waikato me Ngāti Wai, Ngāti Rehia ki Ngāpuhi

### **“E rere te Manu” – ‘Strengthening whānau to realise their aspirations through the provision of quality literacy, language and numeracy programmes’**

**WEDNESDAY 14.25–14.45**

**ARTS206 Room 216 Session B4**

The whakatauki “e rere te manu” aligns with the conference theme: Mauri ora – Indigenous Human Flourishing as it applies to the positive learning outcomes achieved for parents and their tamariki. Over the past two years the Ministry of Education and Literacy Aotearoa delivered a 50 hour literacy, language and numeracy programme. The Ministry aimed to reach those parents who had not yet enrolled their children into Early Childhood Education centres. They also wanted to encourage parents to better understand the National Standards policies in order to know how to support their children’s learning at home. This presentation considers the key methodological lessons and the pedagogical developments that emerged for the Poupou, the learners and their whānau. Adult Literacy Franklin and Adult Literacy Turanga will provide specific examples about what strategies they used to help shape and strengthen Māori adult learners and their whānau abilities to achieve outcomes such as personal development (increased confidence between parent and child), practical skills (improved ability to complete forms) and others. The Poupou will reflect on the challenges that emerged for their practice as they planned, delivered and implemented literacy programmes.

## **Baker, Mahina-a-rangi**

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Te Ātiawa ki Whakarongotai, Ngāti Raukawa ki te tonga, Ngāti Toarangatira  
Te Ātiawa ki Whakarongotai Charitable Trust

### **Changing of the guardians: a young Māori woman's reflections on developing an effective approach to iwi governance of freshwater**

**THURSDAY 13.00–13.10**

**Waipapa Marae RT Session 9**

Power of decision-making on freshwater in Aotearoa is increasingly being devolved to the Māori collectives, both as a result of the Treaty settlement process and the National Policy Statement for Freshwater Management (2014) directing regional councils to establish local catchment management units. As Māori are re-claiming the role of decision-maker, we are faced with the challenge of developing new approaches for governance of freshwater that won't perpetuate the existing crisis of water quality and quantity. As part of my involvement in the development of a freshwater governance approach for my iwi Te Ātiawa ki Whakarongotai, I have researched the efficacy of Māori structures of power and individual roles in decision-making including; tohunga, rangatira, kaumātua, takawaenga and kaitiaki. I will offer some reflections on how this research can inform a governance approach that delivers better outcomes for freshwater and the Māori economies that rely on it.

## **Baker, Mary-Anne**

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Ngāpuhi, Ngāti-Hine, Whangaroa, Tainui, Te Arawa  
Self-employed clinician and researcher

### **Flourishing through emergent ancient ways**

**WEDNESDAY 9.40–FRIDAY 11.30**

**ACADEMIC POSTER F&P Auditorium**

Ko te Atua, Ko te Whenua, Ko te Whenua, Ko te Atua.  
From Atua (The Divine) we come and to Atua we return.

My doctorates investigated Māori whānau tradition in order to contribute significantly to knowledge, theory and applied practice in palliative care. To locate Māori beliefs, I apply principally Kaupapa Māori autoethnography as my new methodological approach alongside Gadamerian phenomenology and Western scientific Grounded Theory. The research synthesizes these elements with native science. Findings provide a theory of Māori palliation that does not end with physical death. Wairua emerges from the data as the essence in theorising how Māori conceive of their journey “through the veil” as a transformation of the wairua from the earth as tangata whenua through Te Wheaio, the veil, back to Atua as tangata atua. Emergent from, and a fit with,

ancient beliefs and ancient phenomena are substantive and formal theories of Māori pathways and journeying through significant transitions and transformations. The wairua of the thesis is that tradition is still practised today and when decoded and appreciated, can contribute significantly to theory, knowledge and applied clinical practice, locally and internationally.

## **Bibeau, Luc**

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Nuu-chah-nulth Tribal Council

### **Preserving biodiversity in Nuu-chah-nulth traditional territories through access and benefit sharing**

**THURSDAY 11.35–11.55**

**ARTS206 Room 201 Session C2**

Researchers increasingly turn to Indigenous Traditional Knowledge (TK) when developing new foods and medicines. Biopiracy occurs when researchers use TK to access genetic resources for profit and notoriety without the consent of or acknowledgment towards the knowledge holder. Access and Benefit Sharing (ABS) involves establishing free and prior informed consent so that providers (e.g., First Nations) understand the potential benefits and risks involved in sharing their genetic resources and knowledge. The Nuu-chah-nulth Tribal Council was the first in North America to develop an ABS Framework to address the threat of biopiracy and to better protect Nuu-chah-nulth knowledge and resources. This ABS Framework incorporates Nuu-chah-nulth principles of environmental stewardship and highlights the distinction between the access and harvesting rights held by hereditary chiefs (Ha'wiih) and Traditional Knowledge associated with those genetic resources which is generally held and passed down along familial lines. The Framework will help Nuu-chah-nulth communities to assert respect for their traditional cultural and governance institutions while preserving biodiversity in their territories. Finally this Framework will serve as a model for other First Nations in Canada to consider when creating their own ABS Frameworks.

## **Black, Stella**

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Ngāi Tūhoe, Ngāti Whakaue, Whakatōhea, Te Whanau Apanui  
School of Nursing, University of Auckland

### **Redefining legal space? The tikanga of te Kōti Rangatahi**

**WEDNESDAY 13.25–13.45**

**ARTS206 Room 203 Session B3**

In Aotearoa New Zealand, Māori youth 14–16 years old (rangatahi) are over-represented in police apprehension, conviction and sentencing rates. These same rangatahi are also more likely to have experienced the consequences of poverty, neglect, and inequality. As a grass-root and

judicially-led response, the first Kōti Rangatahi was held on Te-Poho-o-Rawiri marae, Gisborne in 2008, with the latest marae youth court launching in Ngāti Tūwharetoa in 2015. Marae (tribal meeting place) are culturally significant locations and have been a site of resistance to the impacts of colonisation and a place to retain and maintain pre-colonial tikanga Māori (laws, values and principles) ways of living and being Māori. The use of the marae setting as a court governed by a mono-cultural legal system has drawn criticisms about its appropriateness. Drawing on several months of observations and interviews with the kaumātua and hau kāinga (local people) of four Kōti Rangatahi sites (Hoani Waititi marae– West Auckland, Taharangi marae – Rotorua, Wairaka marae – Whakatane, and Huiira marae – Tauranga), this paper presents some preliminary findings and offers some insights into the cultural shaping of these courts.

## **Borell, Phillip**

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Ngāti Ranginui  
University of Canterbury

### **PolySaturated: An examination of the experiences of being Polynesian in the NRL**

**THURSDAY 14.05–14.25**

**ARTS206 Room 203 Session D3**

In the past 20 years there has been a significant, and visible, shift in the demographic make-up of the Australian National Rugby League (NRL) competition. Since the introduction of the New Zealand Warriors (formerly the Auckland Warriors) to the NRL, in 1995, there has been a steady increase in the number of Māori and Pasifika (Polynesian) athletes participating in the competition. Today Polynesian athletes make up over 35% of the elite level players across the 16 first grade teams involved in the NRL. At the under 20's (age group) level that number increases to 45% and in the under 18's the number is as high as 80–90% in certain parts of Australia. With an increase of Polynesian players in the NRL comes an increase in the need to provide support and effective policies for them. The aim of this PhD research is to consider why there has been such a steady increase of Polynesian athletes in the NRL, and also what the NRL is doing to provide for this shift in the demographic make-up of the game.

## **Bragg, Corey**

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Kāi Tahu, Kāti Mamoe, Waitaha, and Ngāti Kahungunu  
Business School, University of Otago

### **Te Whata: A platform for Indigenous innovation and entrepreneurship**

**THURSDAY 14.05–14.25**

**ARTS206 Room 209 Session D1**

Te Whata, a unique Māori Business Framework, is an adaptation of Osterwalder & Pigneur's (2010) Business Model Canvas (BMC). A key distinction of Te Whata, when compared to the BMC or Social Lean Canvas, is the creation of a 10th building block, or 'storehouse', that integrates and embeds cultural values and aspirations into new venture creation. This paper will discuss the development of this Indigenous framework, its use within entrepreneurship education (e.g. University of Otago's He Kākano programme), and wider application across Māori business, papatipu rūnanga (sub-tribal entities), and community-based enterprise. Te Whata was developed as a result of presentations at numerous symposia and its application in the classroom from 2013 to 2016. Initially, research was undertaken on publically available databases and annual reports to explore the way in which Māori businesses and organisations expressed cultural values and aspirations in New Zealand. Simultaneously, Te Whata was being adapted based on the experience of students and one-on-one interviews with Māori business owners. A critical output of this research has been the development of a resource kit to support the practical application of Te Whata, which includes: 1) Māori business framework posters; 2) interactive cards; 3) user-manual; and, 4) workshop material.

## **Burrows, Elizabeth and Ruska, Pekeri**

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Ms Ruska is a Goenpul woman from North Stradbroke Island, Australia  
Griffith University, Australia

### **The evolving Indigenous media sphere**

**WEDNESDAY 14.45–15.05**

**ARTS206 Room 217 Session B5**

The internet and user-generated communication have regenerated Indigenous communication. Historically, all but the most palatable Indigenous voices have been excluded from mainstream media participation. However, Indigenous communicators are using traditional, digital and social media to bypass these communication roadblocks to distribute ideas and information in their voices and styles to a global audience. These media inform communities, protect and regenerate languages and resist and challenge the status quo and public policy. They have facilitated the emergence of Indigenous voices and new communication styles. This presentation introduces The Indigenous Media Map (TIMM). TIMM is being used to identify the increasingly diverse range of Indigenous media. TIMM also delivers a survey that gathers information about media



producers and their goals. This presentation will also draw on interviews with Indigenous media producers from Canada, Australia, New Zealand and Norway, Sweden and Finland. Along with an evolving snapshot of the global Indigenous media environment, this presentation will showcase innovative and creative ways Indigenous media producers are sharing information and ideas. This presentation demonstrates how the internet is changing Indigenous communication and the ingenious and unique ways Indigenous people are using the internet to communicate with local and global audiences.

**Cochrane, William (Bill), Stubbs, Thomas, Uerata, Lynley, Rua, Mohi and Hodgetts, Darrin**

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University of Waikato

## **The Māori precariat: A silhouette**

**WEDNESDAY 10.15–12.15**

**ARTS206 Room 220 Session AP2**

Recent financial crises and a host of punitive labour and welfare reforms have intensified socio-economic divisions across the OECD. In New Zealand, Māori, in particular, are over-represented in insecure and low-paid jobs and are thus more likely to be adversely affected by such shocks. This, and the legacy of colonialism, have contributed to a range of social and health issues for Māori, to which mainstream and Māori service providers are struggling to respond. In this paper, we report on the initial stages of the quantitative analysis component of the Ngā Pae o te Māramatanga funded project “Connections and Flows: Precarious Māori households in Austere Times”, which seeks to develop an understanding of how socio-economically marginalised—or precarious—Māori households survive and thrive in austere times. Firstly, we introduce the concept of the ‘Māori precariat’ and discuss its conceptual strengths and limitations. Secondly, we introduce the data sources for the demographic silhouette. In particular, by exploiting recent innovations in data linking via Statistics New Zealand’s Integrated Data Infrastructure (IDI), we develop a multi-dimensional picture of the lived experience of the Māori precariat. Finally, we present some initial descriptive findings, which will serve as a foundation for subsequent analyses.

## **Craft, Aimée**

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Anishinaabe/Métis

National Centre for Truth and Reconciliation, University of Manitoba

### **Reconciling relationships with the land: Aki, aagooiidiwin and mino-biimaadiziwin**

**WEDNESDAY 12.40–12.50**

**Waipapa Marae RT Session 3**

Reconciliation is defined in law as a process and an objective, and is aimed primarily at “reconciling the prior occupation of Indigenous people in Canada with the assertion of Crown Sovereignty”. This understanding of reconciliation provides us with an impoverished framework for reconciliation. Rather, framing reconciliation in the treaties and Indigenous legal traditions that underly those treaty relationships, we can move to a process of reconciliation that is more robust than the reconciliation between nations of people but which finds its roots in our reconciliation with the lands that we each live upon and depend on for our biimaadiziwin (life).

## **Craft, Aimée and Copenace, Sherry (Elder)**

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Anishinaabe/Métis and Anishinaabe

National Centre for Truth and Reconciliation, University of Manitoba

### **Anishinaabe nibs inaakonigewin: Our water law**

**THURSDAY 13.45–14.05**

**ARTS206 Room 201 Session D2**

In a series of four research gatherings, from June 2013 to September 2015, 11 Anishinaabe Elders from Manitoba and Northwestern Ontario have shared knowledge aimed at better understanding Anishinaabe Nibi Inaakonigewin (Anishinaabe Water Law), based on a methodology of ceremony and story telling. The research explores Anishinaabe nibi inaakonigewin through a legal framework built on the foundations of inaakonigewin (law) centered around relationship and responsibilities, rather than ownership, individualism and rights.

## **Culbreath, Yvonne**

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Cook Island, Samoan  
AUT University

### **Pacific Nations Arts Symposium enabled me to ‘breathe’ again**

**WEDNESDAY 9.40–FRIDAY 11.30**

**ACADEMIC POSTER F&P Auditorium**

The lightness of touch, the feeling one has been here before, brings joy, happiness and longing. These were the emotions I felt attending this symposium. Māori, Polynesia, Melanesia and Micronesia, this was a meeting of anau/whanau on the whenua that is Aotearoa, New Zealand. The relationship across time and space presented significant reflections which enabled me to continue on a journey of self-discovery. This journey has helped me find myself in terms of my whanau and the community I work in. As a woman of Cook Island and Samoan descent born in New Zealand there are many challenges in the very act of living. The presentations in the artistic form/s awakened memories, ancestral knowing that gave me life. The work I have written is based around a poem and forms an exegesis (examination of ideas)--this is my story.

## **Dattaray, Debashree and Keegan, Peter J.**

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Bengali; Waikato-Maniapoto  
Jadavpur University (Kolkata); University of Auckland

### **“The Spirit that is one’s own”: A conversation in two tongues**

**WEDNESDAY 9.40 – FRIDAY 11.30**

**ACADEMIC POSTER F&P Auditorium**

Indigenous epistemes and philosophies help one understand ethical responsibilities in a changing world, between knowing and learning. Aesthetic, socio-political, cultural and normative aspects of human existence are reflected in Indigenous narrative traditions and language practices. This paper attempts to forge connections between the historical and discursive Indigenous practices of Māori of New Zealand and Karbis from the North East of India. Māori are the only Indigenous group in New Zealand. Māori are now highly urbanized, in a largely English speaking and Western dominated context, yet have made important gains in language and cultural revitalization. The North East of India today is a profound paradox that simultaneously represents the frontiers of globalization as well as a heritage of Indigenous traditions and cultures. In present-day India, the ‘North East’ often denotes a sense of geographical isolation and is perceived as a region of ethnic strife and violence. North East is also a treasure trove of culture and tradition belonging to hundreds of Indigenous communities from the region. Through an interdisciplinary dialogue, the paper attempts a rethink on issues of public accessibility, intellectual and cultural property rights. Further, it underlines the significance of reciprocal education and training in the context of Indigeneity.

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**Dawes, Tia, Anderson, Anneka and Muru-Lanning, Marama**


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Ngāpuhi, Ngāti Kahungunu; Kāi Tahu, Kāti Māmoe; Waikato, Ngāti maniapoto  
James Henare Māori Research Centre and Te Kupenga Hauora Māori, University of Auckland

## **Te Oranga o nga Kaumātua i roto i Te Tai Tokerau: Kaumātua ageing well in the North**

**THURSDAY 11.55–12.15**

**ARTS206 Room 203 Session C3**

Our Kaumātua project will examine the reciprocal and interdependent nature of Māori society and will describe intergenerational cohesion and engagement with support systems as a means of enhancing the well-being of older Māori. By doing so this project will investigate how ‘ageing well’ is understood within Māori communities across Te Tai Tokerau. This project will highlight those areas where elderly Māori and their whānau and hapū engage with wider community systems and supports, including marae and health and social services, in order to protect and ensure both kaumātua well-being and the cultural well-being of these communities. We will consider what aspects of ‘place’ contribute to aging well within Te Tai Tokerau by considering the roles and experiences of kaumātua, and will necessarily explore potential areas of ageing well in both rural and urban communities given the changing patterns in whānau structure, intergenerational wealth transfer, and residency within and without traditional tribal areas.

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**DeGennaro, Donna**


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University of North Carolina

## **Creative Indigenous innovation**

**THURSDAY 16.05–17.25**

**F&P Auditorium: Keynote Speaker**

Donna DeGennaro is founder and director of Unlocking Silent Histories (USH), a nonprofit organization that opens spaces for Indigenous youth to critical analyze how they are represented in the media and creatively express their worlds in the form of documentary film. Her keynote on *Creative Indigenous Innovation* explores the emergence of USH as an organization, highlighting the critical role that Indigenous youth play in creating its vision and trajectory. Rooted in the emancipatory frameworks of Critical Pedagogy, Media Studies, and Cultural Sociology, USH thrives because of youth insight and direction that becomes visible in and around the films that they capture. Using footage of the USH program leaders as well as examples of participant’s final films, this talk illuminates how creative innovations lie both within Indigenous youth’s critical and creative expression as well as in the ways that they inform USH’s functions. Inviting Indigenous voice from the project’s inception ignites a shift in assumptions about traditional knowledge and power, which in return inspires transformative praxis. Throughout her address, Donna will confront the controversies attached to her being a non-native researcher and the associated challenges and benefits of this positionality. Working from this position constantly

elevates her consciousness related to her identity and her history of which she is undeniable a part. This consciousness, she shares, has materialized in ways that convert potentially damaging and oppressive power dynamics into credibly establishing examples of decolonizing pedagogies and methodologies.

## **Delaney, Pene**

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Te Arawa, Ngāti Whakaue, Ngāti Tahu, Ngāti Whaoa  
Tē Wānanga o Aotearoa

### **Designing a model of interconnected enduring relationships: Re-establishing Te Wānanga o Aotearoa graduate connection**

**WEDNESDAY 12.50–13.00**

**Waipapa Marae RT Session 5**

This presentation will discuss the challenges of establishing true connection post-graduation from Te Wānanga o Aotearoa (TWOA). It looks at the process of designing a meaningful outcomes based relationship with past taura and proposes a values-based model utilising Ngā Uara as guiding principles in strategy design. It also considers the role of stakeholder analysis and its importance to the overall construction of the strategy whilst retaining focus of institutional requirements. Finally, the presentation will consider the challenges posed of creating an Indigenous alumni model.

## **Diamond, Piki**

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Ngāpuhi and Ngāti Tūwharetoa  
AUT University

### **We are all māori**

**WEDNESDAY 13.00–13.10**

**Waipapa Marae RT Session 2**

This paper presents my doctoral proposal and looks at how the teachings of two tohuna could return balance and wellness to universities here in Aotearoa New Zealand. My research looks at the teachings of Papa Joe Delamere and Whaea Rose Pere who advocate the power of oneness and unconditional love. Shifts of energy are occurring that are unhinging and shaking the scaffoldings of the man-made systems of economics that have caused people not only to separate from each other but also the creatures, nature and land with whom they share this planet. This shift is the transitioning from Neo-Liberalism to Post Neo-Liberalism. The shift is happening in the university as staff tire of the over-measuring of themselves, students, and their research against economic indicators. Language is changing, terms such as caring and kindness within universities are starting to emerge in mainstream journals and conferences. Tohuna teachings

look to reawaken the divinity within everyone and everything. Bringing balance and AIO (Peace) to our communities and Papatuanuku through consistent practice of unconditional love and the sharing of the sacred meanings held within the vibration of te reo Māori.

**Donovan, Dennis, Little Wing Sigo, Robin, Lawrence, Nigel,  
Lawrence, Albie, Price, Laura, Austin, Lisette, Rey Thomas, Lisa**

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Suquamish Tribe; Tlingit and Tsimshian Tribes; Port Gamble S'Klallam Tribe; Tlingit Tribe  
Alcohol & Drug Abuse Institute, University of Washington; Suquamish Tribe; Port Gamble  
S'Klallam Tribe

## **Healing of the Canoe Project**

**THURSDAY 10.15–12.15**

**F&P Auditorium Session CP1**

Healing of the Canoe is a community-academic partnership between the Suquamish Tribe, the Port Gamble S'Klallam Tribe, and the University of Washington Alcohol & Drug Abuse Institute. Using a community-based participatory research approach, the communities identified prevention of alcohol and drug use among tribal youth as a priority. Elders felt that youth needed to strengthen their tribal traditions, values and culture and that by providing opportunity for youth to re-engage in their tribal tradition and culture substance abuse issues would be addressed. Community-advisory and community curriculum development/adaptation groups in both communities worked to develop strengths-based life skills and substance use prevention curricula that integrated evidence-based social skills components with tribal-specific traditions, values and culture using the traditional tribal canoe journey, a resurgent cultural aspect of Salish Coastal Indigenous peoples, as the metaphorical vehicle. It provides youth the skills needed to navigate their life's journey without being pulled off course by alcohol or drugs – using tribal tradition, values and culture as compass to guide them and anchor to ground them. The panel will present information across the three phases of the project, including community assessment and engagement, curriculum selection and tribal adaptation, implementation and evaluation, and current training and dissemination.

## Drugge, Anna-Lill

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Sámi

Vaartoe – Centre for Sámi Research, Sweden

### **Democratization through the revitalization of language and culture– The establishment of the first Sámi pre-school Skierri Swedi**

**WEDNESDAY 13.25–13.45**

**ARTS206 Room 201 Session B2**

Through a very strong Sámi focus in both organization and content, with the ultimate aim to offer possibilities for Sámi children to develop a strong Sami cultural identity, the first Sámi pre-school in Swedish Sápmi, Skierri, was established in 1986. The opening of the pre-school was preceded by intense discussion and debate, which included both positive and critical voices and opinions from Sámi and non-Sámi actors in the conversations on what a Sámi pre-school should include for it to be based on Sámi values and traditions. By analyzing the debate in the Sámi magazine Samefolket, the study explores how and in what ways the uniqueness of Sámi culture and language was put forward by parents, teachers and other actors in the effort to create a valuable space for cultural revitalization and knowledge translation among children within the Sámi community. How was Sámi culture and language put forward as a way to accomplish democratization and self-determination within the educational system? The study provides a historical backdrop of importance for contemporary efforts to establish and/or maintain cultural revitalization through Sámi educational practices in the present.

## Durie, Mason

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Rangitāne, Ngāti Kauwhata, Ngāti Raukawa  
Massey University

### **Mauri ora**

**WEDNESDAY 08.15–09.35**

**F&P Auditorium: Keynote Speaker**

Māori ora is about indigenous peoples flourishing and mauri noho is about languishing. Research on indigenous disadvantage has shown that there are a wide range of factors that lead to languishing. But a focus on flourishing requires a shift in research and practice. Rather than examining what went wrong, a shift towards exploring what can go right offers a greater chance for indigenous people to flourish. Dealing with adversity is important but does not necessarily translate into flourishing. Recovery from an illness or re-employment or attendance at school is not a guarantee of mauri ora. Instead flourishing is premised on a set of determinants that convey high expectations, determination to succeed, and opportunities to participate in society and in indigenous worlds. Those determinants and their implications for research will be discussed during the presentation.

## **Durie, Meihana**

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Rangitāne, Ngāti Kauwhata, Ngāti Porou, Rongo Whakaata, Ngāi Tahu  
Te Wānanga o Raukawa

### **Kia Tupu Te Ora: Determinants of flourishing vitality**

**WEDNESDAY 10.15–12.15**

**ARTS206 Room 220 Session AP2**

The capacity for Indigenous families to flourish amidst the increasing pressures of contemporary society can be dependent upon a multitude of often complex variables. Evidence suggests that in order to flourish, it is necessary to be able to exert a significant level of influence, determination and control over outcomes in areas such as health, education and self-sufficiency. But recent studies also highlight the importance of ensuring that Indigenous families have a capacity to embed culturally relevant practices, actions and behaviours within each of these outcome areas in order to give purposeful and authentic expression to fundamental Indigenous cultural principles. This presentation discusses the notion of flourishing in light of causal factors that both influence and determine Indigenous cultural vitality. It draws in part from recent studies and research (including Te Puawaitanga o Ngā Whānau) into critical determinants of flourishing whānau in conjunction with the findings of a postdoctoral research study into fundamental components of Māori health and vitality (Te Papa o Te Ora). The presentation will highlight selected case studies including current whānau and Indigenous-led community-orientated initiatives that demonstrate emergent ideas, frameworks and thinking around factors that contribute to flourishing.

## **Edwards, Pirini Ngatōte**

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Te Rarawa, Ngāti Ruanui ki Te Aupouri, Ngāpuhi-nui-tonu, Te Atiawa, Ngāti Ruanu ki Taranaki,  
Ngā Ruahinerangi  
Te Wānanga o Aotearoa

### **Ko tū ki mauī ko Rongo ki matau: Our world is all about balance**

**WEDNESDAY 12.50–13.00**

**Waipapa Marae RT Session 3**

This presentation will outline my personal journey of healing, from a background defined by violence and hate, towards a path of rediscovering my indigeneity through a reconnection to tōku taha Māori (my Māori being). It is inspired by my connection with 'Te Kāhui o te Rangi', a rōpū for tāne Māori to explore who we descend from and who we are accountable and responsible to. This presentation will examine key themes that have defined my journey. They include being raised in a state of kore (confusion), of not knowing what or who I was as a Māori. This disconnection underpinned my experiences of kahupō (depression/darkness), which I expressed through violence, anger and hate. My path back to Te Ao Mārama (our world, our light) was established through my marriage, our tamariki, and our mokopuna, and the grounding I have gained as a tāne Māori. Ko tū ki mauī ko Rongo ki matau (our world is all about balance) promotes an



understanding of a tāne Māori journey towards Mauri Ora – Human flourishing – a journey that is supported by our taha wahine.

## **Elkington, Jacquelyn**

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Ngāti Porou, Tarara  
Manukau Institute of Technology

### **PAKI UP**

**WEDNESDAY 13.00–13.10**

**Waipapa Marae RT Session 3**

PAKI UP is a praxis for transformation (Smith, 1999) based on the letters of its name. P stands for Purakau, A stands for appropriate tools of methodology and analysis. K stands for Kaupapa caucus. (Elkington, 2013). I stands for Intangibles that shape a wholistic approach to well-being or mauri ora. Indigenous human flourishing is the conference theme definition of Mauri Ora and in line with perspectives of others like Pohatu (2004), Ruwhiu (2008), Eruera (2013), Tapiata-Walsh (2014) and Te Hira (2010), Mauri Ora is certainly a thriving of potential that is cultural, spiritual, physical and intellectual. PAKI UP is a common phrase now due to its beginning on the show “Homai te Pakipaki” (Māori Television, 2016) and used by presenter Brent Mio in reference to celebration of singing talent by clapping our hands. The term is applied here in reference to the same as we celebrate Indigenous human flourishing through purakau or stories, appropriateness of methodology and analysis, caucus of topics and positioning, and intangibles, such as spirituality and wairua. PAKI UP!

## **Farrar, Dickie, Paruru, Danny and Kukutai, Tahu**

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Whakatōhea  
Te Whakatōhea Māori Trust Board, University of Waikato

### **In Pursuit of the Possible – Indigenous Well-being: A study of hope, transformation and well-being**

**WEDNESDAY 14.25–14.45**

**ARTS206 Room 209 Session B1**

“In Pursuit of the Possible” is a research project that asks if Indigenous well-being is a possibility and if so, how can well-being come to be. Te Whakatōhea Māori Trust Board and researchers from the University have Waikato have worked together to explore pathways to well-being. The research included an international exchange between Te Whakatōhea and the Lumni Nation in Washington State, USA that examined well-being from different tribal experiences of self-determination and economic development. An Indigenous model of well-being that built upon the exchange and other projects by Kukutai, Smith and others was generated. Te Wakatōhea designed

and undertook 4 action research projects that documented pathways from trauma to healing, cultural development, whenua assessment and Te Taunga Waka Whakatōhea Celebration. The projects were selected from a grass roots, strength based, matrix of development, designed by Smith that was based on international and Māori experiences across a wide range of experiences and challenges that looked for the important catalysts that would move communities towards the realisation of well-being. The aspiration of well-being, or sovereignty as expressed by the Lumni Nation, is an important aspiration that is greater than simply addressing Treaty grievances or poor health outcomes. This question of possibility is a question of hope and of transformation. It is also a question of urgency – when will well-being occur and what will it look like and feel like? How will an Indigenous iwi express their being well to themselves and others?

### **France-Rodriguez, Honoré**

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Ani-yun-wiya/Cherokee  
University of Victoria

## **Canadian Indigenous Elder Tse-e-Ilat on Snuw'uyulh – the psychology of healing: Ethnographic Study**

**WEDNESDAY 12.50–13.00**

**Waipapa Marae RT Session 2**

This ethnographic study surveyed 25 university students on their reactions to a presentation by Indigenous elder Tse-e-Ilat Sarah Modest on Snuw'uyulh – the Psychology of Healing. Each of the 4th year students was asked to write their impressions/reactions to the two-hour presentation with the only guideline being to offer their honest (anonymous) reactions to the elder's sharing. The guiding question was: "What did you learn?" An ethnographic analysis of the reports that ranged from one to four pages produced six main themes that reflected wisdom:

1. the family is like a body;
2. our children, but to teach us to survive;
3. The spirit lives within us;
4. love throughout our lives; is essential to our well-being;
5. nurture the spirit through helping others;
6. Reconciliation.

This presentation will illustrate how these main themes and some sub-themes have contributed to advancing the need for appreciation and acceptance of Aboriginal perspectives represented in the wisdom of the Elders, responding to the Call to of the Truth and Reconciliation Commission Report of Canada.

## George, Lily

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Ngāti Hine, Ngāpuhi, Ngāti Wai  
Massey University

### He Ara Toiora: Mauri restoration as a youth suicide prevention strategy

**WEDNESDAY 14.05–14.25**

**ARTS206 Room 203 Session B3**

He Ara Toiora used arts/performance-based wānanga (gatherings) to open conversations with taitamariki (young adults) about life challenges, including suicide. This project was developed to address the 2012 cluster of suicides which impacted on Ngātiwai and other communities in Tai Tokerau (Northland). It takes a positive focus on developing Ngātiwai-based strategies that respond to the specific needs and aspirations of our taitamariki. Mauri is “the living, irreducible energy” (Wilson & Greenwood, 2006, p. 12) which exists in everyone and everything, and can indicate the energy of the interaction between ourselves and others. Whakaatere et. al’s (2011) framework of mauri and wellbeing is a useful way for researchers and taitamariki to understand some of the issues that may lead to suicide. In life we can move through cycles of mauri moe (diminished energy and sense of self), mauri oho (an awakening and rediscovery of our human purpose) and ultimately into mauri ora – “being fully aware of the transformative possibilities” of our lives (Whakaatere et.al., 2011, p. 8). Restoration of mauri includes gaining knowledge that mauri ora is a constantly evolving state rather than a fixed end-point, enabling us to build resilience, and maintain hope during periods of mauri moe.

## Gillon, Gail, Macfarlane, Angus, Derby, Melissa and Scott, Amy

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Ngāi Tahu; Te Arawa; Ngāti Ranginui  
University of Canterbury

### Te reo Māori phonological awareness assessment

**THURSDAY 12.50–13.00**

**Waipapa Marae RT Session 12**

Children’s phonological awareness knowledge at 4 and 5-years of age is a powerful predictor of their early reading and spelling success. Phonological awareness has predominantly been studied in English and European languages and research suggests that phonological awareness skills transfer across these alphabetic languages to some extent. Little, however, is known about phonological awareness development in Te reo Māori and in young children who are emerging bilingual in Māori and in English. This presentation reports on a pilot study examining the effectiveness of an online phonological awareness assessment in Māori. Two versions of the assessment are being developed in a format suitable for children to self-administer or participate in the assessment tasks with minimal adult support. One version has the instructions and assessment tasks in Māori and the other version has the instructions in English but the vocabulary items used in the

assessment tasks are in Māori. Phonological awareness skills measured will include the ability to identify initial and final phonemes in words, the ability to manipulate phonemes in words, and the ability to identify rhyming words. This study forms part of The Better Start National Science Challenge Literacy and Learning Theme which is funded by MBIE.

## **Gong, Lidu**

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Te Wānanga o Aotearoa

### **Multiple perspectives of viewing Mauri Ora**

**WEDNESDAY 9.40–FRIDAY 11.30**

**ACADEMIC POSTER F&P Auditorium**

Phenomenological approach: Live it before knowing it. My transformational journey enables me to approach mauri from lived experience and reaches this conclusion: Mauri is inside every one of us to be activated and fired up.

Quantum approach1: It's a quantum jump from mauri moe to mauri ora – from potentiality to reality, from ordinary to extraordinary, and profane to divine. The conclusion: we don't need to die to be 'reborn' – just a shift of level of being is needed. Functional approach: Pursuing mauri ora is about what it does rather than what it is. Once obtained it empowers us to comprehend the incomprehensible, tolerate the intolerable, forgive the unforgivable, accept the unacceptable, and surmount the insurmountable. Axiological approach: Mauri has a purpose that not only directs energy flow, but also transcends perceptions of values that enable us to see things in non-binary way: To be great is to be little; to be noble is to be humble; to be powerful is to be gentle; to be persuasive is to be concise; to be wise is to be simple; to give is to take; pain is gain; and problems are opportunities. Comparative approach: Mauri, like Tao2 in Chinese culture, permeates everything we do.

## **Graham, Aria**

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Ngāti Kahungunu, Ngāti Porou  
Victoria University of Wellington

### **Young Māori mothers' experiences of wellbeing following the birth of the the first tamaiti**

**WEDNESDAY 15.05–15.25**

**ARTS206 Room 201 Session B2**

Māori women's experiences of wellbeing following the birth of a first tamaiti and the impact of those experiences often determine outcomes for Māori women and their children. However, there is little exploration and information on these experiences of wellbeing of Māori women and therefore little known about their stories and whakaaro. Negative statistics and reports portray

Māori mothers as the least capable, least desired and therefore deficient. Dominant ideologies of motherhood fail to recognise the essence of Māori women's wellbeing and instead marginalise and render their aspirations invisible and irrelevant. This research brings to the fore the elements that Māori women signal as vital to their wellbeing. The research explores the experiences of Māori women as mothers for the first time, the integrity and validity of their experiences and the symbiosis between identity and wellbeing. The research incorporates kaupapa Māori theory, praxis and methodology. The findings signify the power of the female entity, the tamaiti as tohu aroha and vitality and balance between mana tangata, which elucidate Indigenous human flourishing. The findings emancipate Māori women from entrenched stereotypes and advance Māori women's aspirations and the lives of their tamariki.

## **Greaves, Lara**

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Ngāti Kuri, Ngāpuhi  
University of Auckland

### **Identity and demographics predict voter enrolment on the Māori electoral roll: Findings from a national sample**

**THURSDAY 12.50–13.00**

**Waipapa Marae RT Session 11**

Only 55% of those who indicate they are of Māori descent opt to vote on the Māori electoral roll, yet few studies examine Māori electoral roll choice. We present two models using demographic and psychological aspects of people's subjective identification as Māori to predict enrolment on the Māori roll. In model 1, demographic variables from participants of Māori ancestry involved in a national probability sample (N=1,961) were used to predict enrolment on the Māori roll. In model 2, a subsample of Māori (N=662) were used to assess the impact of both demographics and identity on electoral roll choice. Higher Group Membership Evaluation (the extent to which someone thinks that being Māori is positive and part of their self-concept) and higher Socio-Political Consciousness (engagement with Māori political issues) predicted enrolment on the Māori roll. Thus, identity evaluation and socio-political awareness play key roles in determining Māori voter enrolment.

## **Greaves, Mahue, Morehu, Metiana and Barrett, Mereana**

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Ngāti Kahu; Ngāi Tuhoe/Waikato; Ngāi Tuhoe/ Ngāti Maniapoto  
Massey University

### **Ngā korero Taketake – The true and authentic voice**

**THURSDAY 12.40–12.50**

**Waipapa Marae RT Session 12**

Te Iwi o Ngāti Kahu Trust and Whare Tiaki Hauora Trust, are at the behest of all changes within their composite sectors; Iwi social services and health. The changes within these sectors see a need for an Integrated Reporting and Evaluation methodology approach. The current challenges with this type of reporting is how do we ensure that wairuatanga is enmeshed in all reporting requirements? In order for a successful transition to this construct, with the multi-faceted and layered approach comes the absolute compliance issues an organisation must satisfy to be in an effective transition space. Compliance in this regard being relative to privacy, IT capability and capacity, and knowledge sharing. The aim of this research project is to focus on the service user by developing a co-designed Māori world view approach. Ngā Korero Taketake – The True and Authentic Voice, seeks to hand back a vast repository of knowledge that is co-authored by the service user and their priority services; this in turn is treated as a taonga and as a shared journey the service provider also needs to take responsibility for the stories that are being told which adds to the richness and sensitivity of the information that is captured.

## **Harris, Heperi and O’Sullivan, John**

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Te Puna Wānaka – Department of Businesses  
Ara Institute of Canterbury

### **An investigation into value based development in Māori communities**

**THURSDAY 12.40–12.50**

**Waipapa Marae RT Session 11**

Successful Indigenous development encompasses more than just a narrow focus on increasing the material well-being of an Indigenous community. An Indigenous development strategy should utilise traditional social and political structures, and be guided by traditional values. This approach to Indigenous development is captured by the Māori proverb “Ka mura, Ka muri” which means “Walking backwards into the future”. The authors applied content analysis to the legislation that established a legal definition or structure for eight Māori polities to whom the Crown subsequently transferred assets to as part of a Treaty of Waitangi Settlement. This was done to identify whether the legal definition and/or structure of these Māori polities aligned with how they would have been traditionally conceptualised and/or governed. Content Analysis was then applied to material on the websites of these eight Māori polities that discussed the values that would guide their development. This process allowed the researchers to identify whether

the contemporary values of these Māori polities aligned with traditional values. The result of the content analysis of the legislation that established a legal definition and/or structure for eight Māori polities found that the Crown has imposed structures that do not align well with traditional social and political structures. This misalignment is particularly obvious in how natural resources are now owned and managed. A review of the contemporary values published on the websites of Māori polities that were part of this study; found that while there was some alignment between the values publicised on their website and traditional values; some key cultural values had been omitted.

### **Hathaway Miranda, Heather A.**

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University of Illinois at Chicago

## **The misappropriation of Indigenous cultures as seen through photography**

**FRIDAY 11.55–12.15**

**ARTS206 Room 217 Session E4**

This paper, along with examples of photography, will address the misappropriation of Indigenous cultures by White Americans. From the perspective of a Mestiza, Chicana, Mexican American, Latina doctoral student a comparison and contrast using photographs from pow wows and Midwestern U.S. parades will be examined. Contemporary Native American Indian cultures, history, and practice are/were most closely observed in South Dakota on the Pine Ridge Indian Reservation by the author through various extended stays with local Oglala Lakota tribal members and through participation by invitation in several pow wows and sundance ceremonies. The misappropriation of Indigenous cultures, more specifically of American Indian headdresses, regalia, and face paint, by White Americans is documented and examined in relation to the YMCA's Indian Guides program, the Boy Scouts of America's use of Native American culture, Halloween costumes, and some select use of Native American's as mascots. Self-determination is undermined as Indigenous people world-wide continue to face the use of their cultures by non-Indigenous people. Tradition and honor is proclaimed when racism and the effects of colonization is what actually prevails. This preliminary examination will utilize the author's photography and will attempt to honor the present day and historical experiences of Indigenous people for self-determination.

**Herbert, Sarah**

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Ngāti Kahu ki Whangaroa  
Massey University

**Alcohol use and everyday lives: Older Māori peoples experiences of alcohol**

**THURSDAY 11.55–12.15**

**ARTS206 Room 209 Session C1**

The ageing population in Aotearoa and other Western countries raises new public health concerns, such as alcohol use among older people. Insight into the role and social meanings of alcohol consumption among older Māori is needed. A population survey showed a complex relationship between alcohol use and socio-demographic variables including social networks and Māori cultural identity. Subsequently, two in-depth, Māori centred qualitative studies sought to understand the social context of older Māori people's (65 years and over) personal experiences of alcohol use and the broader societal perceptions of alcohol use within Māori communities. This presentation will report findings from the first study which utilised face to face interviewing among thirteen older Māori to explore their personal stories of alcohol use. Initial analyses reveal that people tell stories of problematic alcohol use but do so in relation to their 'younger selves', 'other people' and 'current younger generations'. Positive stories of alcohol use were linked to sports, working life, whanau, drinking on occasions and for companionship. This research seeks to understand alcohol use as a first step toward improving the health of elders through providing information to inform both health promotion interventions and greater clinical awareness of older people's needs around alcohol use.

**Hernandez, Daniel**

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Maya-K'iche'  
University of Auckland

**Nurturing relationships through Kava circles**

**WEDNESDAY 13.45–14.05**

**ARTS206 Room 203 Session B3**

Indigenous human flourishing and well-being is strengthened through individual and collective Identity that is connected to land, people, and tradition. In urban diaspora's this can be challenging, but there are lessons from the Tongan cultural value of Tauhi Vā that support making these connections to Identity and well-being. Ka'ili (2008) has explained that this cultural value is the "Tongan art of sociospatial relations". In this presentation I will explore how some urban Kava circles in the Tongan diaspora uphold this cultural value, while exploring how good relations are maintained through these spaces. Men's Kava circles also offer unique insights to keeping good relations when there are critical or controversial perspectives and topics.



## **Herrera, Samantha and Soong, Shelley**

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Native Hawaiian

Department of Native Hawaiian Health, University of Hawaii

### **Increasing the Native Hawaiian biomedical sciences workforce**

**WEDNESDAY 12.40–12.50**

**Waipapa Marae RT Session 5**

Despite the resilience that exist amongst Native Hawaiians (NH), health disparities remain an issue when NH are compared to other ethnic groups. To reduce health disparities, the U.S. government has called for diversifying the community of researchers by expanding research opportunities for underrepresented groups. To eliminate the disparities that exist among NH, a committed network of highly trained Indigenous researchers familiar with the needs of this community is essential. Despite the significance of what Indigenous researchers can offer to health disparities research and the priorities of federal agencies to increase research opportunities for underrepresented students, Indigenous researchers remain underrepresented in the scientific community. NH are among the groups underrepresented in health research. Participation in research training programs gives students underrepresented in the sciences the opportunity to be engaged in science research. Research engagement is an evidence-based practice that increases student participation in college life and the likelihood of student persistence to research careers. The Department of Native Hawaiian Health at the John A. Burns School of Medicine is aimed at growing the next generation of Indigenous researchers by providing opportunities for students to participate in pathway programs and gain health disparities research experience, including National Institutes of Health funded programs.

## **Hikuroa, Dan, Moewaka Barnes, Helen, and Salmond, Anne**

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Ngāti Maniapoto, Waikato-Tainui

Department of Anthropology, University of Auckland

### **Te Awaroa o Ngā Pae o te Māramatanga**

**THURSDAY 15.05–15.25**

**ARTS206 Room 201 Session D2**

Across New Zealand, many rivers are unsafe parts of the ecosystem, with serious concerns about declining river health. The ‘bottom line’ regulatory approach of the government’s freshwater reforms requires coordinated commitment across river stakeholders. Despite the talent and commitment of existing groups, the current fragmented approaches are not achieving the scale and rapidity of change needed; it is not enough to rely on government. Te Awaroa is envisaged as a national movement of people taking action to care for their waterways, with a collective goal of achieving 1000 rivers in a state of ora by 2050. The research presented herein poses the hypothesis that rivers will return to ora when stakeholders develop a collective sense of care, and have a suite of locally relevant practices and tools that they can and will use. The project is testing two

critical components – 1. Understanding Collective Impact, and drawing inspiration from that to 2. Create a Social Movement of Kiwis connecting with their rivers in two trial catchments. We will present preliminary findings and from those critique the hypothesis and make some suggestions about where the research may lead.

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### **Hireme, Hemi, Bidois, Vaughan, and Tweed, Brian**

Ngāti Awa, Ngāi Tahu; Ngāti Ranginui, Ngāi Tai;  
Te Whare Wānanga o Awanuiārangi

## **Maybe we think too much: Sense-sensing, beyond the boundaries of sense-making, in an Indigenous Bachelor of Humanities programme**

**WEDNESDAY 10.55–11.15**

**ARTS206 Room 203 Session A2**

The separation of people from nature has been a characteristic of the modernity/coloniality nexus for over 500 years. In Aotearoa the separation of people from Papatūānuku and Ranginui-e-tū-iho-nei has been ongoing for less than 200 years. Decoloniality discourse considers overcoming separations as a fundamental step towards cognitive and social justice, that is, towards mauri ora. This presentation shares the evolving development of the Bachelor of Humanities programme at Te Whare Wānanga o Awanuiārangi and particularly, the place of memory, existential experience, sacred places and ceremony as valued and vital contributions to the classroom. Student feedback and project work indicate that for some rural, Indigenous students, the separation from Papatūānuku and Ranginui-e-tū-iho-nei was only an absence, and not yet been made invisible in their lives. ‘Remembering’ was the key pedagogical tool toward connectedness, overcoming separation, and making ‘present’ a creative, innovative and alternative way of thinking and being in the world. For students who had become completely disconnected from Papatūānuku and Ranginui-e-tū-iho-nei, the objective was to first make absent that which is invisible, through the bi-modal literacies of making sense ‘of’ the world, and sensing sense ‘in’ the world. Sacred places and ceremony still continue to share this ‘sense-sensing’ literacy with all the students.

**Ho-Lastimosa, Ilima, Herrera, Samantha, Hwang, Phoebe, Freitas, Heidi, Chung-Do, Jane Arias, Danielle, Keaulana, Kahealani, Kepa, Dolores, Lee, Kira and Camilla Tognacchini**

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Native Hawaiian  
University of Hawaii

## **Mālama Ho‘omana‘o Mau: Transforming the health of Native Hawaiian women**

**WEDNESDAY 13.25–15.25**

**F&P Auditorium Session BP1**

Indigenous women are significantly more likely to suffer from diabetes, cancer, heart disease, domestic violence, depression, and anxiety compared to non-Hispanic whites. To address these pervasive health disparities, efforts are being made to develop health promotion programs that are culturally-grounded and community-driven. God’s Country Waimanalo, a grassroots organization located in a rural community of Waimānalo, O’ahu, implemented a five-week wa‘a (canoe) project called Mālama Ho‘omana‘o Mau (ever-lasting memories) in summer 2015. Nine women who were mostly of Native Hawaiian descent were recruited to pilot this culturally-grounded health intervention that incorporated traditional Pacific wa‘a and leadership practices through hands-on, supervised lessons on the wa‘a in the ocean. Qualitative data were analyzed using grounded theory to evaluate the impacts of the program. Results suggest that participants increased their knowledge and confidence in their ocean safety and navigational skills and felt empowered in all aspects of their health. They also reported that Ho‘omana‘o Mau helped manage the stresses in their lives as well as reconnect them to their cultural traditions and positively transform their identity as Native women. Placing more resources toward the development, implementation, and evaluation of culturally-grounded lifestyle interventions may help promote holistic wellness in Indigenous and Pacific communities.

**Holdaway, Maureen and McClintock, Kahu**

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Te Atihaunui-a-Paparangi, Ngāti Hauiti; Waikato-Maniapoto, Ngāti Mutunga, Ngāti Porou  
Kāhui Matatika o te Motu (National Ethics Advisory Committee)

## **Ethical guidelines for research: A proposed approach to strengthen the focus on Māori research ethics and Māori health and wellbeing**

**FRIDAY 11.15–11.35**

**ARTS206 Room 217 Session E4**

Kāhui Matatika o te Motu (National Ethics Advisory Committee) is undertaking a comprehensive review of its Ethical Guidelines for Intervention Studies and Ethical Guidelines for Observational Studies. The main objectives of the review are to ensure the guidelines are fit for purpose and consistent with other relevant guidance. There is an opportunity to strengthen the guidelines

to ensure a greater focus on Māori research ethics and improving Māori health and wellbeing. Feedback from stakeholders indicates support for incorporating Māori ethical principles and frameworks into the new guidelines and increasing access to guidance for research with Māori. Dr Maureen Holdaway and Dr Kahu McClintock will discuss and seek feedback on a proposed approach that:

- describes what the Treaty of Waitangi means for health and disability research
- emphasises that all health and disability research will impact on Māori
- incorporates Māori ethical principles in a way that is meaningful and useful to researchers
- includes links to additional resources and examples of Māori ethical principles in practice.

### **Hond-Flavell, Erana and Tāmāti, Aroaro**

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Taranaki Iwi, Ngāti Ruanui, Te Atiawa, Te Whānau-ā-Apanui  
Te Pou Tiringa Inc., University of Otago

## **Te Kura Mai i Tawhiti: A kaupapa Māori early childhood education (ECE) approach to health and wellbeing across the lifecourse**

**WEDNESDAY 14.25–14.45**

**ARTS206 Room 203 Session B3**

Te Kura Mai i Tawhiti (TKMT) is a long-term research programme between partners Te Kōpae Piripono Māori ECE (through governance body, Te Pou Tiringa) and the University of Otago's National Centre for Lifecourse Research. We are seeking to examine the effects of a kaupapa Māori early life and whānau development programme (Te Kōpae Piripono) on Māori educational success, achievement and whānau health and wellbeing over the lifecourse. TKMT involves the design and implementation of a rigorous evaluation of the effectiveness and ongoing benefits of Te Kōpae Piripono. A key focus of TKMT is the transformative power of kaupapa Māori ECE and whānau development in overcoming barriers to education and wellbeing for Māori whānau and the associated long-term maintenance and cumulative benefits of such. The research is currently comprised of two projects that will be discussed in this presentation (i) He Tau Kawekaweā, led by Erana Hond-Flavell, which investigates whether exposure to the Te Kōpae Piripono whānau development model may have resulted in positive outcomes for tamariki and whānau and (ii) He Piki Raukura, led by Aroaro Tāmāti, which investigates Māori and Western child behavioural constructs for which there is evidence that these are linked to positive outcomes over time.

## Houkamau, Carla

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Ngāti Porou (Te Whānau o Tu Whakairiora), Ngāti Kahungunu (Ngāti Kere)  
The University of Auckland

### Unconscious bias and Māori health

**WEDNESDAY 14.45–15.05**

**ARTS206 Room 216 Session B4**

Focusing on the topic of Māori health, the paper describes potential sources of bias towards Māori in the provision of health care in New Zealand. Drawing from empirical research and models formulated in social psychology, the paper explains the processes of cognitive bias, stereotyping and stereotype threat. These psychological phenomena have not been integrated and applied to the problem of Māori health inequities per se; however, it is proposed that they provide a useful conceptual lens for understanding how interpersonal dynamics between Māori and Pākehā contribute to health disparities for Māori. Suggestions for New Zealand based intervention and research are offered.

## Hsiung, Tung-Hsing

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Taiwan Indigenous  
National Taitung University

### Could we have culturally responsive science textbooks for Indigenous students?

**THURSDAY 13.00–13.10**

**Waipapa Marae RT Session 11**

Textbooks provide the guidelines for teachers and determine the scope of the students' learning. However, textbook content usually embodies mainstream consciousness, so both teachers and students acquire knowledge and build impressions of local cultures within a mainstream context. Using a multicultural perspective to examine the imagery and content about ethnic groups found in textbooks, we can understand the social status of Indigenous knowledge within a society. This study analyzes three different versions of science textbooks are used in elementary schools in Taiwan. Studies of textbook content show that the subject is primarily Western scientific knowledge, interspersed with a few scientific anecdotes of Chinese figures. Textbooks include Indigenous culture only as accompanying images, which point to the textbook authors' neglect of Indigenous scientific knowledge. Over the past decade in Taiwan, educational researches on Indigenous knowledge have proven that containing an abundance of scientific concepts and knowledge. The fact that the findings of the empirical researches were completed by academics and have not yet been incorporated into textbook content highlights the gap between research and practice. To provide a health culture environment for Indigenous students, we should have culturally responsive science textbook that integrating the findings of empirical studies into textbook.

## Hudson, James and Mikaere, Kirikowhai

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Tūhoe, Ngāti Awa, Ngāti Pukeko, Ngāitai; Tūhourangi, Ngāti Whakaue  
Independent Māori Statutory Board

### What matters most for Māori?

**THURSDAY 12.50–13.00**

**Waipapa Marae RT Session 9**

What matters most for Māori? A conventional response to this question might simply reflect on established measures and indices – financial gains, land holdings, economic development opportunities or perhaps social statistics, health profiles or employment figures. However, the extent to which these types of measures, statistics, or indices match the needs and expectations of Māori is less certain. This presentation considers the measurement of Māori outcomes and how progress, from a Māori perspective, might be considered, within the context of Tāmaki Makaurau (Auckland), Aotearoa (New Zealand). At the heart of this presentation is the The Māori Plan for Tāmaki Makaurau, an integrated, Māori-specific indicators framework designed to be used alongside more conventional indicators to provide a more comprehensive impression of Māori in Tāmaki Makaurau. This address also showcases integrated and collaborative innovations of the Independent Māori Statutory Board to implement and report on the plan, including a seminal report on the state of Māori in Tāmaki Makaurau in 2016. The Board's work has highlighted the considerable data gaps which exist for Māori (particularly in cultural domains) and the long-standing tensions between the interests and statistical reporting requirements of government and Māori perceptions about what constitutes useful and meaningful data.

## Hunia, Maraea

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Ngāti Awa, Te Arawa, Ngāti Maniapoto  
Victoria University

### Learning culture and language from birth

**WEDNESDAY 14.45–15.05**

**ARTS206 Room 201 Session B2**

Babies everywhere learn to communicate in similar ways, but their learning is also particular to their cultures and their languages. Furthermore, nurturing our mokopuna (grandchildren) in te reo Māori is a crucial part of normalising our language. This paper presents research that contributes to our deeper understanding of infants' learning of te reo Māori and tikanga Māori, and seeks also to contribute to the revitalisation and normalisation of te reo Māori. The paper discusses results from a longitudinal study in which two young children were video-recorded as they were nurtured and socialised within their Māori-English bilingual whānau. Three sets of results are discussed: first, "Becoming a first-language Māori speaker: Factors involved in two children's choice of a preferred productive language"; second, "He whakawhitiwhiti: the progression of one preverbal child's developing proficiency in communicating using patterns of looking and moving

that were particular to her whānau Māori”; and third, “Poutama reo: the linguistic analysis of one L1-Māori child’s ‘first words’, ‘first combinations’, and ‘first sentences’. The results combine to underline how the two children’s acquisition of and socialisation in non-verbal communication, their languages, and culture were inextricably interconnected.

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### **Iritana Smith, Renee**

Tainui, Ngāpuhi, Te Rarawa  
Massey University

## **Tangata Tōnui, Tangata Mauri Ora: The early beginnings**

**FRIDAY 11.35–11.55**

**ARTS206 Room 216 Session E3**

The limitless potential that we as Māori possess has been ignored by previous research which has focused heavily on deficit theories, ignoring the many Māori individuals, hapū, and iwi that have achieved a state of Mauri Ora (flourishing). This presentation aims to investigate the methodologies, potential hypotheses, and expected outcomes of my PhD research, aimed at empowering us as tāngata Māori, with the inclusion of cross-iwi and cross-generational analyses. This will be done through recognizing those who have successfully been able to tap into their pool of potential to produce significant positive legacies, giving us an innovative way in which we can facilitate progression out of the current and historic position of disadvantage, into a position where Māori can embrace and build on identified practices that sustain, strengthen and liberate Māori individuals and communities.

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**Jackson, Annemarie, Jackson, Samantha, Phillips, Chanel, Wikaira, Jeanette, Karaka, Darcy, Corrigan, Callie, Cunningham, Chelsea, Mita, Ngahuia and Macfarlane, Tom**

Ngāti Whātua, Ngāpuhi, Ngāti Kahu o Whangaroa; Ngāti Whātua, Ngāpuhi, Ngāti Kahu o Whangaroa; Ngāpuhi, Ngāti Hine; Ngāti Pūkenga, Ngāti Tamaterā, Ngāpuhi; Ngāti Porou, Ngāi Tahu Ngāti Kahu; Ngāti Kahungunu, Ngāi Tahu; Te Aitanga-ā-Māhaki; Pākehā  
University of Otago

## **Te Koronga: A programme of graduate research student excellence within the academy**

**THURSDAY 14.24–15.25**

**F&P Auditorium Session DP3**

Te Koronga is a programme nestled within the University of Otago, School of Physical Education, Sport and Exercise Sciences aimed at fostering Māori postgraduate research excellence. In 2014, we presented at the Ngā Pae o te Māramatanga Conference about our beginnings and aspirations.

We will update and share successes and learnings for growing the next generation of Indigenous scholars. Te Koronga is a way of being that normalises research excellence through distinctly Māori methods and values, in collaboration with Māori communities. Co-leader Dr Anne-Marie Jackson will describe her experience of “holding the space” in the academy. Graduate students, Samantha Jackson, Chanel Phillips, Jeanette Wikaira, Darcy Karaka, Callie Corrigan, Chelsea Cunningham, Ngahuia Mita and Tom Macfarlane will describe their research and how Te Koronga has shaped them as emerging scholars. The student research examines understandings of mauri ora, and how the route to flourishing wellbeing is connected to who we are and where we are from. These elements are critical in growing the next generation of scholars. We will provide examples of “praxis” with a workshop style of Te Koronga in this panel. Te Koronga has created a unique space within the academy that intentionally builds Māori scholars for the future.

### **Johnson, Marion**

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BHU Future Farming Centre

## **Natural animal health – promoting and protecting the lore**

**THURSDAY 12.40–12.50**

**Waipapa Marae RT Session 9**

Keeping animals healthy using plants extends beyond dosing them with a herb when they appear to be ill. Traditions of livestock keeping vary but rarely is the animal divorced from culture and environment. Natural animal health incorporates an understanding of the lifecycle of the animal, the food it chooses, its position in the landscape, the seasons and the folklore associated with both the animal and the illness. Unfortunately in the rush to embrace a panacea often the vital connections are missed – the stories are lost. It is important to understand the context of any medicinal plant. There is no point in wild harvesting a herb to extinction in another country. There will be a local option, and if its story has been lost then research may help relocate it. When there is no tradition of use science may help develop one, the healing qualities of many plants lie in their secondary compounds. Analysis of these may help to identify a new species that may be helpful in the treatment of an ailment. Without the stories, without the understanding of the web that links life we cannot raise healthy animals in a healthy environment.



**Jones, Horiana, Nikora, Linda Waimarie, Cornsweet Barber, Carrie**

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Māori

Māori and Psychology Research Unit, University of Waikato

## **Rock-a-bye-baby: Indigenous sleeping practices for babies and whānau**

**FRIDAY 11.55–12.15**

**ARTS206 Room 216 Session E3**

My research explores the sleep practices Māori parents implement with their babies (up to 2 years of age), and to explore where parents receive/seek advice, and how it affects their perceptions of infant sleep (e.g., Plunket, antenatal groups, health professionals, whānau or friends). Research shows that Māori families living in a nuclear family structure are more in line with western, biomedical, understandings of infant care practices that promote rigid routine consistency, separate sleep, and sleep consolidation from a young age. These findings do not reflect traditional Māori practices that promote responsiveness to baby's cues, shared parenting, and co-sleeping. My research is a part of a wider international study that explores infant sleep among various ethnicities and cultures. This research uses a mixed methods approach: quantitative survey and one-on-one interviews. The survey provided valuable insight into Māori parent's perceptions of their babies sleep patterns and the help they receive from others. Over 550 people have accessed the survey, with 60 of them being Māori. Ten key informants were interviewed. This paper describes the results drawing their application to Indigenous wellbeing and the ways that parents and their babies bond via Indigenous sleep practices and community support.

**Joseph, Robert and Rakena, Mylene**

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Waikato University

## **Te Mata Hautū Taketake – the Māori and Indigenous Governance Centre (MIGC)**

**THURSDAY 12.40–13.10**

**Waipapa Marae RT Session 13**

How can we better conceptualize Indigenous peoples' rights and responsibilities to self-determination and self-governance in new, creative and innovative ways, which fully respect Indigenous rights and nation-to-nation relationships with settler state Governments? In the second decade of the new millennium and as we approach the 10th anniversary of the 2007 UN Declaration on the Rights of Indigenous Peoples (UNDRIP), Indigenous rights enjoy nearly universal rhetorical support, but how they are to be implemented in practice without compromising Indigenous economic and political aspirations on the one hand, and social development and cultural integrity on the other hand, remains contested. Te Mata Hautū Taketake – the Māori and Indigenous Governance Centre (MIGC) at the University of Waikato under the direction of Dr Robert Joseph and Ms. Mylene Rakena, among others and in collaboration with other institutions, will

co-produce cutting edge Māori governance research on 21st century Indigenous models and best practices that achieve multi-dimensional and intergenerational outcomes that include wealth and wellbeing for whānau, hapū, iwi and other Māori groups as envisaged in UNDRIP.

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### **Juuso, Fredrik**

Sámi

Centre for Sámi Studies (Sesam), UiT The Arctic University of Norway

## **Sámi tourism management in the Laponia World Heritage**

**THURSDAY 12.40–12.50**

**Waipapa Marae RT Session 10**

Laponiatjuottjudus is a world heritage site in Sápmi, northern Sweden, with a management structure where decisions are taken by consensus between Sámi and authorities. This construction is unique and has no equivalent in other parts of Sweden. Although it is known that management of resources is a key to economic development, models are missing within the Sámi community of how this can be implemented in practice. The purpose of the study is to highlight the opportunities for Sámi economic resource development in the field of tourism within the context of public management of the World Heritage Laponia. The main question is how a Sámi view of resource management is consistent with a specific management plan. Through interviews with Sámi actors and analysis of policy documents, management of tourism is highlighted from different perspectives within the World Heritage Laponia. This study gives examples of how Sámi resource management can lead to increased economic development and prosperity in the Sámi community. Results from the study show that Sámi people have the capacity to manage resources for economic development if the opportunity is given. The requirement for this development is change in attitudes, a change that must begin among the Sámi themselves.

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### **Ka'ai, Pua, Atabay, Kyle and Cravalho, Erika**

Native Hawaiian

Kamehameha Schools, Kapalama Middle School

## **Bridging the “We” of Indigenous to the “I” of Western culture through innovative learning spaces**

**WEDNESDAY 12.50–13.00**

**Waipapa Marae RT Session 1**

This research is a collaboration of three studies done as part of the University of Hawai'i at Manoa's doctoral program in professional practice. The researchers are instructional leaders who tell their story of nine years of action research involving teachers, staff and administrators designing a building to meet the needs of middle-school aged students through a frame of

Hawaiian epistemology and future century learning attributes. The overhaul of physical space as well as pedagogical thinking continues today. The three aspects of the study include a lens into the levels of community and collaboration in the space, teacher synergy amongst teams, and the student voice in this unique learning environment. While each of the studies was completed independently, they are presented as one entity sharing the focus on educational change and transformation of school spaces for Indigenous learners. A shared vision for learning that of “nurturing all learner voices,” is at the center of each facet of the research. The metaphor of the pahu represents this work nurturing the learner voice toward resiliency and an appreciation of individual strength and worth. Every child, while developmentally unique, will grow in their voice and leave prepared for their next learning landscape.

### **Ka'ai, Tania, Kumar, Benita, Ka'ai-Mahuta, Rachael, Patolo, John, and Mahuta, Dean**

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Ngāti Porou, Ngāi Tahu, Native Hawaiian, Cook Island Māori, Samoan; Samoan, Fijian-Indian; Ngāti Porou, Ngāi Tahu, Native Hawaiian, Cook Island Māori; Faleapuna, Safune, Lufilufi, Vaialele and Matautu-Lefaga Samoa; Waikato

Te Ipukarea – The National Māori Language Institute and Te Ara Poutama – The Faculty of Māori and Indigenous Development at AUT University

## **Contemporary issues at the intersection of migration and identity in the Pacific**

**THURSDAY 13.25–14.25**

**F&P Auditorium Session DP1**

Migration and the displacement of Pacific peoples have created issues around space and place, identity, language and culture, citizenship, and rights, not only in Aotearoa/New Zealand, but throughout the Pacific. Globalisation is only going to emphasise these issues in the future. The growth of these Pacific diasporic communities, over coming decades, means that the politics of place and identity will become more significant, and will add to the complexity of culturally diverse societies in a globalised world. We begin to see the emergence of identity constructs that include these new elements of place, creating unique communities that share similar cultural foundations within a wider Pacific diaspora. In addition, there is an emphasis on maintaining connections to ‘home’ through communication, and links to identity through genealogy. This can present a new challenge, particularly in the interactivity of Pacific diaspora, and how identity, language, and culture are expressed. This session will explore issues at the intersection of migration, displacement, and identity in the Pacific. These presentations will observe, in their own way, where Pacific identities have come from and how they are currently developing and changing in a contemporary context.

## **Kamal, Asfia Gulrukh, Linklater, Rene, Ithinto Mechisowin Program Committee**

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Working with O-Pipon-Na-Piwin Cree Nation, Manitona, Canada  
University of Manitoba

### **Ithinto Mechisowin (food from the land) program: Wise practice approach to achieve Indigenous food sovereignty**

**THURSDAY 13.25–13.45**

**ARTS206 Room 201 Session D2**

People living in O-Pipon-Na-Piwin Cree Nation (OPCN) are fishermen, hunters, trappers, berry pickers who live in a constant state of emergency. Their ability to live a life that they deem culturally appropriate has been undermined by systemic processes of oppression. They have seen their ancestral homelands ravaged by development-trees drowned under water, seagull nests are not in the islands anymore, no fish for fisher men, some of the major hunting games have migrated such as caribou. Many people live in extreme poverty with poor living conditions. This rule, of systematic elimination of Indigenous people, sustains the sovereign Canadian state. Despite the challenges, OPCN continued its relationship with land and maintained their cultural practices. They collaborated with the University of Manitoba to create a land based food related youth program where the youth are being taught hunting, fishing, trapping by the Elders in the community. The program is called Ithinto Mechisowin Program and is considered as one of the milestone Indigenous food sovereignty programs based on community initiated wise practice. The collaboration was conducted using Indigenous research methods. The study will attest the fact that culturally appropriate wise practice should be taken to achieve Indigenous food sovereignty in Indigenous communities.

## **Kapa-Blair, Janine**

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Kai Tahu, Kati Mamoe, Waitaha  
Business School, University of Otago

### **He Kākano: An innovative approach to Māori entrepreneurship**

**THURSDAY 13.45–14.05**

**ARTS206 Room 209 Session D1**

The University of Otago, Otago Polytechnic and Upstart (Business Incubation) collaborated in 2013 to establish He Kākano, a unique entrepreneurship programme which engages members of the local Māori community and uses a kaupapa Māori framework as its underlying philosophy of engagement and delivery. While it aims to foster a culture of entrepreneurship among its Māori cohort, it does so with an innovative, experiential, Indigenous focus and requires students to demonstrate their understanding of Māori culture and values through the design of their business model and venture idea. Innovation and entrepreneurship are not new concepts to Indigenous communities. In particular, Māori communities have organised their resources to

meet their needs, adapting to changing circumstances and remaining alert to potential opportunities. This presentation will focus on the collaborative, human-centred design approach taken to develop He Kākano, the lessons learned, challenges faced and its ultimate evolution over a three-year period. It serves as a backdrop to Te Whata, a Māori business framework developed by the Otago Business School to support the teaching of the current He Kākano programme. ‘E kore au e ngaro, he kākano i ruia mai i Rangiātea’

### **Karaitiana, Hawira**

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Tūwharetoa, Kahungunu, Rongomaiwahine  
Te Wānanga o Aotearoa

## **The colonisation coolinisation of te reo Māori**

**WEDNESDAY 14.05–14.25**

**ARTS206 Room 216 Session B4**

I believe the key to the survival of te reo Māori and perhaps the survival of all endangered languages rests with rangatahi (youth) and the capacity of language experts and institutions to engage and develop this demographic. When I look at youth around the globe, I see one thing in common. A passion for hip hop. The clothes – hip hop. The music – hip hop. The dancing – hip hop. The mannerisms – hip hop. It’s incredibly influential and very seductive. In 1998 I started my own rap crew. Six cousins armed with te reo Māori, attitude, and fine looks. Our mission was simple. Coolinise te reo Māori and connect with rangatahi. Our weapon of choice – hip hop. We must be courageous and innovative in our fight to save Indigenous languages or they are simply not going to make it. I would like to entertain the notion that using a popular culture that appeals to young people holds enormous potential for promoting and revitalizing Indigenous languages and worldviews.

Mā te hip hop te reo e whakaora.

Through hip hop the language endures.

### **Karini, Angela**

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Ngāti Porou, Te Aitanga ā Hauiti, Ngāti Rongomaiwahine  
School of Music, Victoria University

## **Twenty first century inheritors: The legacy lives on**

**WEDNESDAY 10.15–10.35**

**ARTS206 Room 201 Session A1**

‘Ka tipu te whaihanga, e hika ki Ūawa’ is a line from the sixth lament composed by Rangiūia following the demise of his only son Tūterangiwhaitiri. As an enduring sentiment, ‘ka tipu te whaihanga e hika ki Ūawa’ challenges twenty first century inheritors of Te Rāwheoro teachings

to purposefully continue the rich history of storytelling through mōteatea, waiata and haka as a means for advancing Hauiti ways of knowing, doing and being. In this presentation, I draw upon my PhD thesis in tribal song to reflect upon, and briefly summarize ways in which twenty first century inheritors' are relevelizing the teachings of Te Rāwheoro in every day life, in Ūawa, and beyond.

**Kayes, Paul, Matthews, Nathan and Warriner, Virginia**

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Ngāpuhi; Ngāti Whatua/Ngāti Porou  
Te Whare Wānanga o Awanuiārangi

### **Thesis examinations and research impacts in Aotearoa New Zealand: A discussion from a wānanga perspective**

**WEDNESDAY 12.40–12.50**

**Waipapa Marae RT Session 4**

As a wider range of tertiary institutions in Aotearoa New Zealand continue to develop and offer postgraduate degrees there are understandably questions about the quality of the degree. The thesis and the external examination reports offer academics an opportunity to question the quality of their supervisory capabilities work with their students. This paper takes a look at the findings from examinations of Master's degrees offered by one such 'new player' in the graduate student sector, Te Whare Wānanga o Awanuiārangi. Consideration of the grades awarded by the internal and external examiners raises some interesting questions for the sector overall around the 'academy' and the support, mentoring and 'training' provided to staff to supervise and examine theses. This discussion occurs at a time in the Aotearoa New Zealand tertiary system when there are an increasing number of NZ domestic students completing postgraduate qualifications: 3455 Master's degrees (345 Māori) and 770 doctorates (55 Māori) were awarded across Aotearoa New Zealand in 2014 (Education Counts, 4th May, 2016). The authors have a particular interest in the quality of work by the rising number of postgraduates from their institution, Te Whare Wānanga o Awanuiārangi, and the impact of their work on their workplace, or hapū, iwi or whanau.

## **Keelan, Teorongonui Josie**

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Ngāti Porou, Ngāti Awa, Tūhoe  
Unitec Institute of Technology

### **Embedding mātauranga Māori in a non-Māori tertiary environment**

**WEDNESDAY 14.05–14.25**

**ARTS206 Room 201 Session B2**

What does embedding mean in the context of ensuring mātauranga Māori is a conscious inclusion in curriculum and the way in which a tertiary does its business? That is an issue that Unitec Institute of Technology has grappled with since it adopted its Māori Success Strategy in 2010. The presentation will address the ways in which the Institute has applied the kaupapa of embedding, the progress it has made and the distance still to travel. It is not all doom and gloom because progress has been made and at the heart of it all is understanding what is meant by embedding and how far both partners to the Treaty of Waitangi are prepared to go to both learn and let go.

## **Keiha, Pare, Henry, Ella, Smith, Valance and Sheehan, Maree**

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Te Aitanga a Māhaki, Rongowhakaata; Ngātikahu ki Whangaroa, Te Rārawa, Ngāti Kuri; Ngāpuhi, Waikato; Ngāti Maniapoto, Ngāti Tūwharetoa, Waikato.  
Auckland University of Technology

### **Whakamana Ngā Kairangahau: Developing Māori researcher scholarship**

**THURSDAY 10.15–11.15**

**ARTS206 Room 220 Session CP2**

‘Whakamana Ngā Kairangahau: developing Māori researcher scholarship’ is a project, developed in collaboration between Māori scholars at AUT and UOA, initiated in 2014. The study was designed to contribute to the academic advancement of Māori, as Indigenous scholars. It was recognised that one of the greatest challenges facing Māori researchers is sharing Māori-centric, new knowledge with an international audience, across a diverse range of intellectual disciplines. This research drew on a holistic methodology, underpinned by tikanga Māori and mātauranga Māori, within a Kaupapa Māori research paradigm. In practical terms, the method was ‘participant action research’, in which all participants developed an intervention that contributed to their enhanced academic development, and participation in the international academy. The project comprised Writing Colloquia that encapsulated: Tikanga Māori, values and practices; Rangatiratanga, in terms of support from senior management; Manaakitanga, through a supportive and respectful environment; Whanaungatanga, by mentoring and supporting each other; and Wairuatanga, ensuring spiritual as well as intellectual wellbeing was enhanced. This session will share the experiences of four participants, from AUT, and the potential for further developing a

Whakamana Ngā Kairangahau Model, in other institutions, settings and disciplines, as a further contribution to Māori/Indigenous flourishing.

**Kelly, Patrick D.**

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T'esots'en

## **Dancing around the circle of economic freedom**

**THURSDAY 8.15–9.35**

**F&P Auditorium: Keynote Speaker**

The worldview of the Sto:lo people (part of the Coast Salish) in the Fraser Valley east of Vancouver, British Columbia, Canada includes a cosmological and philosophical perspective based on the principles of shxweli, in which everything in the animate, inanimate, and spiritual world is interconnected. This worldview evolved over about 400 generations (12,000 years.)

In 1987, the Brundtland Commission established a framework for sustainable development built on three pillars – economic growth, environmental protection, and social equality. The 1992 Earth Summit in Rio de Janeiro adopted the commission's recommendations as a basis for Agenda 21, a United Nations action plan for sustainable development in the 21st century.

In 2007, the United Nations adopted the Declaration on the Rights of Indigenous Peoples. While certainly not exclusive or exhaustive in the subject of economic development, Article 3 recognizes that Indigenous peoples have the right to self-determination and to freely determine their economic, social and cultural development. Thomas Piketty, in *Capital in the Twenty-First Century* (Belknap Press of Harvard University Press, 2014) states at page 20, "The history of inequality is shaped by the way economic, social and political actors view what is just and what is not, as well as by the relative power of those actors and the collective choices that result." Patrick Kelly will present information on successful Canadian indigenous economic initiatives and opportunities and challenges ahead – dancing to which tune?

**Kēpa, Mere, Smith, Linda Tuhiwai, Smith, Graham Hingangaroa, Jahnke, Huia, Leonard, Beth, Stephens, Cheryl, Manu'atu, Linitā, Keelan, Josie, Harris, Pauline, Te Momo, Fiona, Port, Waiora**

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Ngāti Whātua, Ngāpuhi, Ngāi Tūhoe, Te Whakatōhea, Te Whānau Rūtaia; Ngāti Pōrou, Ngāti Awa; Ngāti Porou, Ngāi Tahu, Ngāti Apa and Ngāti Kahungunu; Ngāti Kahungunu, Ngāti Toa Rangātira, Ngāi Tahu, and Ngāti Hine; Deg Xit'an Athabaskan/Shageluk [Alaska] Tribal Member; Te Arawa (Ngāti Hinekura, Ngāti Pūkiao, Tuhourangi-Ngāti Wahiao), Taranaki Iwi (Ngāti Moeahu, Ngā Mahanga a Tairi, Te Ati Awa); Kingdom of Tonga; Ngāti Porou, Ngāti Awa, Tūhoe; Rongomaiwahine, Ngāti Rakaipaka, Ngāti Kahungunu; Ngāti Porou, Ngāti Konohi and Ngāti Raukawa; Te Rārawa, Te Aupouri  
University of Auckland; University of Waikato, Hamilton; Te Whare Wānanga o Awanuiārangi, Whakatāne; Massey University, Palmerston North; University of Alaska Anchorage – Department



of Alaska Native Studies; Te Horomai Consulting Ltd; Loto'Ofa WhatuManawa Educational Services, Mt Roskill, Auckland; Unitec Institute of Technology; Victoria University, Wellington; Massey University; University of Auckland

## **A community of scholars: A concept of Māori, Pasifika, and education**

**THURSDAY 11.15–12.15**

**ARTS206 Room 220 Session CP3**

Māori society is a treasure of academic scholars who can do wonders when they commune and work together. Ngā Pae o Te Māramatanga has funded writing retreats for doctoral candidates and senior academics since the inception of the Centre of Research Excellence (CoRE). Through these initiatives the CoRE has contributed to enhancing Māori, Pasifika, and International Indigenous scholars' academic writing for publication and presentation. The aim of the presentation is to promote the book, *A Community of Scholars*. The panel will feature the authors and their contributions. The idea behind the book was to record the scholarly experience of Māori and other Indigenous academics in retreat to write a doctoral thesis, an academic article, a book, a technical report and so forth. As a forum in the Ngā Pae o Te Māramatanga conference, the panelists will provide a perfect opportunity to brainstorm and understand the Indigenous scholarly experience of writing. Our intention is to deliver an outstanding event of harmonious cultural and academic relevance, which covers the spectrum of issues confronted by scholars in the western academy and the tribal institution. We are confident that participants will benefit the high value panel presentation.

### **Kilgour, Jonathan**

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Rereahu, Ngā Rauru

The Australian National University and Waikato Tainui College for Research and Development

## **Complexity theory and Indigenous development: what can we learn from the intersection?**

**THURSDAY 13.25–13.45**

**ARTS206 Room 203 Session D3**

Indigenous peoples have a holistic worldview that typically is underpinned by relationships with each other and their environments, as well as connection with previous and future generations. This holistic approach appears to share some synergy with complexity theory, a school of thought that emphasises (among other things) the importance of relationships, connectivity, historicity and path dependence. Complexity theory also advocates the importance of context, rather than a unitary, universalist or reductionist approach to development. If there are synergies between an Indigenous approach and complexity theory, then what might we learn from the intersection of these two ways of thinking? What are the similarities and differences between the two approaches? How might approaches and tools and complexity thinking help us to do Indigenous development differently – and what can we learn from approaches that already use complexity

thinking? This presentation will explore some of the ideas of complexity and how it might be applied to Indigenous development. It will use case studies to explore how complex thinking might be applied in Indigenous development.

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### **Koti, Diane and Apiti, Ariana**

Ngāti Porou, Te Whānau-ā-Apanui, Ngāti Maniapoto, Tainui, Te Whakatohea  
Massey University

## **We need more Māori psychologists?**

**THURSDAY 13.00–13.10**

**Waipapa Marae Session R10**

Reports suggest the numbers of Māori psychologists continues to remain low. How far has professional psychology training come to encourage Māori students to proceed down the psychology pathway? This presentation looks at experiences of Māori students in professional psychology training programmes. Peer discussions, anecdotal evidence and research suggests that there are a number of barriers and enablers that Māori students encounter along their academic journey. A number of information clusters arose from these discussions. One of the clusters that arose, highlighted that Māori students are burdened with unexpected challenges, expectations and obligations, when arriving at university. What can be done to ensure a fulfilling academic journey, whilst navigating often conflicting paradigms, and continue to flourish as Māori students working towards a psychology qualification? The presenters will draw on the cluster information and wider research to illustrate their experiences had, thus far, throughout their academic journeys.

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### **Lambert, Simon**

Ngāti Ruapani ki Waikaremoana/Tuhoe  
Lincoln University

## **‘Te Māori’ and NZ Inc.: A turning point in Māori cultural diplomacy?**

**THURSDAY 13.45–14.05**

**ARTS206 Room 203 Session D3**

September 10th, 1984, saw New York’s Metropolitan Museum of Art host a significant moment in the history of Māori with the opening of the ‘Te Māori’ exhibition of 174 taonga, accompanied by kaūmatua and supporters. It also marked a significant departure in how New Zealand political-economic forces sought to present ‘NZ Inc.’ to the rest of the world. This paper presents archival material to position the planning and execution of ‘Te Māori’ in the context of Indigenous diplomacy. Indigenous peoples enact highly-attuned rituals and ceremonies when they engage with other peoples; such practices retain their specific relevance in contemporary diplomacy.

Ironically, marginalised Indigenous groups offer colonial states like New Zealand and the United States remarkable opportunities to advance international relations at a time when many of our trading partners and allies are facing unprecedented challenges. This paper argues that Indigenous diplomacy now joins environmental management, health and education where Indigenous concepts and practices have increasing value as current and future diplomacy encompasses a diverse world of self-conscious cultural entities at both sub-national and international scales.

### **Lawson-Te Aho, Keri**

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Ngāi Tāhu, Ngāi Tūhoe, Ngāti Pōrou, Rongowhakaata, Ngāti Kahungunu ki te Wairoa, Blackfeet, Tahitian, Samoan

## **Te Tumanāko, Te Rongoā o te Whakamōmori**

**FRIDAY 11.15–11.35**

**ARTS206 Room 201 Session E1**

Hope is a powerful force for healing, transformation and change. Based on the evidence from the Aotearoa HOPE Project, this presentation will speak to the potential and power of hope for the prevention of Indigenous youth suicide globally. Specific exemplars from Aotearoa New Zealand and the impacts for Indigenous suicide globally will be discussed including the power that those who bear the legacies of historical trauma have to claim healing and accurately develop interventions for suicide prevention through HOPE pathways. This work is being replicated in Indigenous communities around the world and an overview of progress in a global community driven effort to prevent suicide will be presented.

### **Le Grice, Jade**

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Ngāpuhi, Te Rarawa  
The University of Auckland

## **Indigenous human flourishing through reproduction: Māori and reproductive decision making**

**WEDNESDAY 14.05–14.25**

**ARTS206 Room 209 Session B1**

Reproduction is a highly revered process within the knowledge of traditional Māori (Indigenous people of New Zealand), informing contemporary Māori mores that value childrearing. In this presentation, I describe how such traditional understandings have been carried through into contemporary lives, resisting western colonising pressure and influence. Drawing on a Kaupapa Māori interview study about reproduction with 15 men, 16 women and 12 key informants, I discuss how culturally situated, and integrative meanings underpin reproductive decisions. These concepts pertain to nurturing and resilience through connection among relations (whānaungatanga),

revering the idea of bringing past ancestors into the present and protecting the trajectories of future children (whakapapa), and respecting the influence of spirituality that interconnects us with our relations and the natural environment (wairua). This research highlights how these culturally situated meanings create a fertile soil for facilitating decisions to have children by attending to, and valuing, the mutually enriching relationships between children and wider whānau.

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### **Leoni, Gianna**

Ngāti Kuri /Ngāi Takoto  
University of Otago

## **Mā te taki te kāhui ka tau – the Māori language in Government departments**

**WEDNESDAY 13.45–14.05**

**ARTS206 Room 216 Session B4**

The Māori language was made an official language by law in 1987 and the Māori Language Strategy was created in 2003 with a renewed version in 2014. However, this presentation will demonstrate that the Government itself does not successfully implement this law or the Strategy evenly across its services. As a member of the research project ‘Te Kura Roa’, the presenter conducted interviews with 11 staff members from five anonymous New Zealand Government departments regarding the use and attitude towards the Māori language within the workplace. This presentation will discuss three key themes that emerged from the interviews; 1) the Māori language is heard in these workplaces, but is often only diminutive and formal, 2) the application of the Māori Language Strategy is erratic and uneven within Government departments, 3) proactive leadership is important to the implementation of strategic documents.

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### **Lewis, Kevin Wásakâysiw, Shirt, Marilyn**

Cree/Dene Nations  
University nuhelot’jine thaiyots’j nistameyimâkanak Blue Quills

## **Benefits of Land-Based Education: A Non-profit option in Canada**

**WEDNESDAY 11.35–11.55**

**ARTS206 Room 203 Session A2**

There is group males in Cree society called oskâpêwisak. This is a term for “Elders helper’s” in the Cree language. Some of the responsibilities of the oskâpêwisak are to assist in all the ceremonies. These are the males that handle the pipes, ceremonial objects, serve the feast food, put up the various lodges and keep the prayers, songs, and dances going. They also help pass on skills such as hunting, fishing, gathering, and ceremonial protocols. They are also the fire keepers. Today,

the oskâpêwisak are still very much around but the numbers and members have been steadily decreasing. The oskâpêwisak formed in the summer of 2006 and started to teach the ways of an oskâpêwis. The group have hosted camps for over 10 years and have also traveled within North America to share about language and culture. They have played host to public schools, private schools and to higher learning institutions such as Colleges and Universities. The oskâpêwisak have now formally created a non-for profit Group under kâniyâsihk Cree Culture Camps and have had busy year round. The camps are all based around the seasons and the traditional activities of the Cree. Getting Charity status is also beneficial for development.

## **Lin, Christine**

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Graduate Institute of Financial and Economic Law in Feng Chia University

### **A study on the implications of Indigenous traditional cultural expressions commercialization**

**WEDNESDAY 13.25–13.45**

**ARTS206 Room 209 Session B1**

The Indigenous Traditional Cultural Expression Protection Act (ITCEPA) of 2007 is a sui generis law aimed at safeguarding Indigenous cultural expressions in Taiwan. The legislation has not only helped to ensure, the protection of Indigenous cultural expression, but it has also helped to promote the viability of native cultures within the region. By registering traditional intellectual creations, Indigenous peoples can claim exclusive rights to their intellectual property in the event that incidents of cultural appropriation take place. The law also helps to promote native economies by enabling Indigenous communities to commercialize their traditional, intellectual property, if they so choose. Given the encroachment upon tribal areas in Taiwan, prospering native economies provides an important incentive to maintain tribal populations, while also a crucial pathway toward self-determination. This paper explores comparative approaches toward traditional, Indigenous intellectual property, and the implications of its commercialization. While commercialization greatly promotes native economies by creating a strong commercial platform with a clear Indigenous authentication system, it also creates the spectrum of improper commercialization of Indigenous traditional intellectual creations. Such examples include the advent of tourists who participate in Indigenous rituals, while bringing noise, trash, and improperly recording traditional, Indigenous events. Given these challenges, this paper explores the creation of a practical and ethical framework for Indigenous communities to consider in Taiwan.

## Love, Tyron Rakeiora

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Te Atiawa  
University of Canterbury

### Building Indigenous organization theory

**THURSDAY 10.15–10.35**

**ARTS206 Room 216 Session C4**

This presentation is on Indigenous organization research and is of relevance to both Indigenous researchers of organization and researchers of Indigenous organization. The presentation suggests a theory building process drawing on the work of Indigenous methodologists and critical management scholars. The presentation puts forward four theory building elements for consideration by researchers. This first element asks the researcher to question theory and its value and places emphasis on the notion that theories need to make sense to the people who are supposed to use them. The second asks the researcher to identify the prevailing theories relating to the topic being studied. The researcher should have a good understanding of international organization literatures to ground their investigations. The third involves empirical exploration and asks, ‘what empirical insights challenge prevailing theories?’ Finally, the researcher should engage in re-articulating prevailing theories in light of novel empirical insights. The intention with the presentation is to engage in conversation around theory building in Indigenous organisation research.

## Lyttle, Kirsten

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Waikato, Tainui A Whiro, Ngāti Taginga  
Deakin University

### Digital Mana? Using the photograph as a site for customary art practice

**WEDNESDAY 15.05–15.25**

**ARTS206 Room 217 Session B5**

This research paper will seek to answer two principal questions; 1) How can we weave in a foreign land? And, 2) How can traditional skills be utilized so as to offer new cultural formations and not simply operate as a means of preserving of culture? My vantage point is that of a Māori-Australian, photographer and weaver. The very nature of a diaspora community means that we (expatriate Māori) will not have access to the same materials and resources as our tūpuna. Materiality questions; such as the lack of easily accessible traditional resources, or the need to adapt resources is a reality that every diaspora community must face. Can traditional techniques and weaving skills be maintained in the use of a foreign material? Much of the discussion around Māori customary weaving materials is concerned with the preservation of culture. In the context of Aotearoa, this is not only reasonable, but endorsed by the state through the Treaty of Waitangi; where the Crown has a duty to actively protect Māori interests and where Māori retain sovereignty over

their resources and taonga. However, outside of that context this research paper will investigate whether Māori weavers are bound to the same cultural materiality constraints.

**Maaka, Margie J., Roa, Te Raukura o Te Rangimarie, and Perry, W.  
Kekailoa**

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Ngāti Kahungunu, Ngāti Awa, Ngāi Tahu; Waikato, Maniapoto, Raukawa, Ngāti Apakura, Ngāti Korokī; Native Hawaiian  
University of Hawaii at Manoa

**“Ko tērā tētehi tangata .....”: The Indigenous narrative paradigm and the brokering of new knowledge**

**THURSDAY 10.55–11.15**

**ARTS 206 Room 201 Session C2**

The Narrative Paradigm (Fisher, 1984) explains that all human communication forms are narrative in nature—that is, they tell stories about a range of occurrences. The recipients of these stories must have similar belief systems or paradigms in order to establish validity in the exchange. Storytelling is an integral part of Indigenous cultures. Smith (1999, p. 144) explains: “Each individual story is powerful. But the point about the stories is not that they simply tell a story, or tell a story simply. These new stories contribute to a collective story in which every Indigenous person has a place.” Stories, then, are the vehicle by which new knowledge—accounts of love, death, sadness, revenge, family, childhood, work, laughter, oppression, and the like—is brokered and recorded. This proposal presents the stories of two Indigenous scholars. Through their stories they connect themselves to the past, the present, and the future; and in doing so, become the conduits for the transfer of knowledge from one generation to another. Their stories resonate with all disposed Indigenous peoples, not so much in that they detail suffering, but because they talk of hope for the future and the journey that this will involve.

**Macfarlane, Angus, Macfarlane, Sonja, Gillon, Gail and Graham,  
James**

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Ngāti Whakaue  
University of Canterbury

**Tangatarua: Confluencing the knowledges from two worlds**

**THURSDAY 14.45–15.05**

**ARTS206 Room 209 Session D1**

This presentation discusses the risks associated with some Western scientists undervaluing or dismissing Indigenous knowledge – and argues that those who hold those views must be challenged. Subsequent to posing the challenge, the presenters will propose the potential for incorporating

the bounty from two systems of understanding (Western and Indigenous) in order to advance new theories and practices that can be used to advance the progress of two worlds, tangatarua. Such a framework has guided a large, multifaceted National Science Challenge titled “E Tipu e Rea: A Better Start”. This axiom takes us back to the wisdom of Apirana Ngata and for his desire for the young to be learning, to be healthy, and to be inclusive of others’ worldviews while never relinquishing the qualities that are inherent in their own. Over a 10 year span (2014 – 2023) this National Science Challenge will commit to the major themes of obesity, mental health, and literacy. The challenge for the Challenge will be to commit to research that is authentically culturally inclusive – every step of the way.

**Malcolm-Buchanan, Vincent, Morgan, Kēpa, Manuel, Robyn and Wichman, Tait**

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Ngāti Pikiao, Ngāti Whare, Tūhoe, Sandanavia  
University of Auckland

## **Papakāinga i te ao Māori: Yesterday, today, tomorrow**

**THURSDAY 11.15–11.35**

**ARTS206 Room 209 Session C1**

In Aotearoa, papakāinga represent the aspirations of Indigenous Māori to live in ways that reinforce our long term, culturally framed, spatial and temporal relationships to ancestral lands. Congruently, with prosperous Indigenous economies borne of successful nationwide Treaty of Waitangi claims, many iwi and hapū are increasingly turning attentions to improving our wellbeing. This includes housing situations in our own natural environments. However, at a grassroots level there is little support for tangata whenua wanting to develop strategies based on our values, tikanga, and mātauranga. Furthermore, few housing solutions are available that deliver a culturally embracing and relevant outcome in ways that are appropriate for iwi. This research recognises the need for culturally appropriate solutions that will enhance the mauri of Māori communities throughout the motu. Our research literally engages with our people at a flaxroots level, by means of six pilot papakainga projects being built on ancestral lands. Each project draws on the sweat equity of the iwi involved, to erect whareuku with ukuteina, that meet the Indigenous and real-world needs of Māori today. In this presentation we introduce our research within the temporal reflexive perspective of flaxroots realities from yesterday, today . . . eventually leading into new papakainga horizons for tomorrow.



## **Mallavarapu, Ram Babu**

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Manava Vikas Society, University of Hyderabad

### **Conservation of biodiversity, management of natural resources and sustainability of livelihoods among Indigenous people in India**

**THURSDAY 13.00–13.10**

**Waipapa Marae RT Session 8**

The paper discusses the distinctive traditional practices used by Indigenous people for conservation of biodiversity and management of natural resources to ensure their sustainable livelihoods in India in general and Andhra Pradesh State in particular through anthropological approach. Even though, the potentiality of traditional management of natural resources for conservation of biodiversity among them in India is vast, the sustainability of these practices in various community development projects and other rehabilitation and resettlement (R&R) initiatives so far implemented is seriously affected due to various reasons, especially ignoring the nature and context of Indigenous people, and their socio-cultural, economic and ecological milieu. India is one of countries having a rich biodiversity in the world. Conservation of biodiversity and management of natural resources in a sustainable manner will definitely improve the living conditions of them. Using natural resources by them through traditional knowledge is not only useful for conservation of cultural traditions and biodiversity, but also for the welfare of community. Recognising the importance of their traditional knowledge, imagination and other value orientations deeply rooted in culture in conservation of biodiversity is needed.

## **Manaia, Wiremu**

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Ngāti Maniapoto & Ngāti Awa  
Ministry of Education

### **Global employment for Māori: The impact of changing global employment markets on Māori at university**

**FRIDAY 11.15–11.35**

**ARTS206 Room 203 Session E2**

The modern day university student is a descendant of the gaming generation and lives in the online world. Even in lower socio-economic areas future Māori youth will be over exposed to immediate information with over indulged access to both real and imaginary worlds. The modern day educated Māori youth will be an interesting mix of well informed, technology savvy, goal driven and overly impatient adolescence. The question is, are universities equipped to be able to meet their needs? This paper examines the dynamics of international employment market trends that are emerging as a result of changing global economies and the impact this will have on tertiary training organisations. It identifies comparisons between what is happening overseas and what

is developing in New Zealand and the influence this will have on the training and development needs for current and future generations of Māori.

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### **Mannam, Koteswara Rao**

Manava Vikas Society, Acharya Nagarjuna University

## **Indigenous communities and management of forests in India through ages: Policy and practice**

**WEDNESDAY 9.40–FRIDAY 11.30**

**ACADEMIC POSTER F&P Auditorium**

The paper attempts to describe various discourses occurred between Indigenous communities and colonial state on the formation forest policies in India with a special reference to Madras Presidency. Historically Indigenous communities enjoyed enormous freedom over forests, use of forest produce and other natural resources in India and elsewhere. Until formation of state by the colonial and other successive governments the Indigenous communities managed the natural environments in a sustainable manner through various Indigenous knowledge practices without any outside intervention. Later, Indigenous communities were pushed to very harsh realities by restricting them from using the forests in many ways by the colonial state. This situation has led the Indigenous communities to vehemently resist the monopoly of colonial state over the management of forests and other resources in a commercial manner. With this effect the colonial state has gradually started to confer a few benefits to Indigenous communities over the use of forests and other resources in the form of some privileges, concessions and rights. The paper covers both the colonial and post colonial periods through historic approach.

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### **Manukau, Merepaea**

Ngā Puhī, Ngāti Toa, Ngāti Raukawa  
Te Mana Tohu Mātauranga Māori – NZQA

## **Integrating Mātauranga Māori into evaluative quality assurance processes**

**THURSDAY 14.25–14.45**

**ARTS206 Room 209 Session D1**

Te Hono o Te Kahurangi is the name of a virtual whare that uses a whare ako framework to bring together Mātauranga Māori and Evaluative Quality Assurance into one seamless approach. The framework and associate tools enable the Māori tertiary sector and evaluators to assesses how well, and to what extent, organisational performance is contributing to education outcomes of ākonga, whānau, hapū, iwi, and where relevant, hāpori Māori. This presentation discusses the findings of two reviews conducted throughout 2014 – 2015, the extended scope of the updated

Te Hono o Te Kahurangi evaluative approach, and how NZQA has positioned in-house cultural capacity and capability to quality assure qualifications, programmes and organisational performance of organisation's privileging Mātauranga Māori in education outcomes.

### **Masters-Awatere, Bridgette**

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Te Rarawa, Ngāi te Rangi, Tūwharetoa ki Kawerau  
University of Waikato

## **Remaining in the care equation: Hospital transfers**

**WEDNESDAY 10.15–12.15**

**ARTS206 Room 220 Session AP2**

Care of the sick for Māori has always been the concern of family and community. With colonisation came the rise of medical science and health services that reordered the provision of care. Health services are structured in ways that often necessitate referral and transfer to settings beyond where patients usually live. When the sick are removed from the familiar context of their everyday lives, the world around them becomes strange and feelings of vulnerability often arise. This presentation will outline a foundational project within the Mauri Ora – human flourishing theme and presents a snap shot of the progress researchers on this project have made as of November 2016. In this project, we seek to develop strategies for whanau to maintain their involvement and autonomy in the healing equation. With the potential to develop models and interventions that allow for deeper engagements between whanau and hospital staff, we explore 3 critical areas: 1) identifying and understanding decision-making and influence factors when it comes to making care plans; 2) assessment of leverage points where opportunities to influence change can be made; and 3) implementing changes and review. By making explicit the challenges whanau and hospital staff navigate to provide quality care for patients, this project will explore the possibility of collaborative health professional relationships that are inclusive of whanau and work towards meaningful patient centred care.

### **Matamua, Rangi**

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Tūhoe  
The University of Waikato

## **Decoding Matariki**

**WEDNESDAY 10.35–10.55**

**ARTS206 Room 201 Session A1**

Since the 1990's, Matariki has evolved to become a nationwide phenomenon. Each year, communities throughout Aotearoa host various events to mark the Māori New Year and to celebrate the helical rising of Matariki. However, there are many unanswered questions regarding the

traditional practices associated with the celebration of this star cluster, and this confusion is reflected in the various interpretations and celebrations that occur every year during the month of June. Based on more than 10 years of research in Māori astronomy, this presentation looks to decode Matariki, highlighting some of the more common misinterpretations in a search for its true meaning and purpose. Furthermore, this paper looks to set in place a foundation for the restoration of traditional Matariki practices, to give this ancient knowledge meaning and purpose in a modern world. Finally, this session looks to challenge Māori to take the lead in this space and to reclaim our traditional astronomical knowledge. “Kauaka rā te rā tapu Pākehā iho” ‘Least our cosmos be colonized.’

### **Matthews, Nathan**

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Ngāti Toki, Te Hikutū hapū of Ngā Puhi  
Te Whare Wānanga o Awanuiārangi

## **Charting the Future: Tino rangatiratanga and partnership schools**

**WEDNESDAY 12.50–13.00**

**Waipapa Marae RT Session 4**

Partnership schools are a new education initiative in New Zealand that prioritise three target; Māori, Pasifika and low socio-economic groups. They have been met with a lot of scepticism and criticism from political and education related groups, such as the Unions, due to international experiences. Despite this there has been marked interest in this type of schooling from Māori and Pasifika groups. This paper examines the idea of freedom (tino rangatiratanga) that is embedded in the Partnership Schools legislation and how this allows for the creation of schools that are localised in their orientation and genuinely connected to their community’s aspirations. It will challenge some of the arguments against this education model and highlight the opportunities it provides to enable culturally responsive and located education provision for Māori students. Examples will be drawn from the presenter’s experience in establishing two Partnership Schools that focussed on educational achievement through the embedding of cultural knowledge and practice related to the Ngā Puhi iwi (Ngāpuhitanga).

## McDonald, Morehu

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Ngāti Hinerangi Iwi  
Te Wānanga o Aotearoa

### The quiet revolution

**THURSDAY 13.00–13.10**

**Waipapa Marae RT Session 12**

Today, there is a ‘quiet revolution’ happening in Aotearoa – New Zealand. This ‘quiet revolution’ is summed up in the phrase, ‘Whānau Transformation Through Education’. Every year hundreds of taura from Te Wānanga o Aotearoa graduate with a qualification. These students are an emergent critical mass of people contributing to the Māori Knowledge Economy. For the past 30 years, TWoA has been at the forefront of the Māori Knowledge Economy. During this time, it has perfected an educational model to achieve two major objectives: ‘taura success’ and ‘whānau transformation’. Taura success is measured by the attainment of educational qualifications and the pursuit of taura to higher levels of learning. Along with taura success is ‘whānau transformation’. The exposure of taura to Māori cultural knowledges, practices and values is the transformational catalyst that brings about a change in their perspective as to how they see themselves, their family, and their community. Therefore, the TWoA educational model to develop prosperous Māori / Indigenous economies mustn’t be measured in dollar values or in terms of economic prosperity and profitability. Rather it should be measured by its social capital in the form of Māori and non-Māori people attaining ‘Whānau Transformation Through Education’.

## Mcgregor, Deborah, Chiblow, Susan, Plain, Sylvia

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Anishinaabe  
York University; Ogamauh annag; University of Toronto

### Water justice, canoe journeys and Anishinabek governance

**WEDNESDAY 13.25–14.25**

**ARTS206 Room220 Session BP2**

In recent years, there has been a remarkable emergence of Indigenous research scholarship at both the academic and community level. Anishinaabe scholarship is not just about seeking knowledge, it is also about being responsible for knowledge shared and respecting the conduct associated with knowledge acquisition. As such, it is not just research for generating knowledge, making this ethic and responsibility a reality required action so it can contribute to community life. Anishinaabe knowledge seekers are accountable for the knowledge shared with them, including family, community, nation, and the ancestors. This panel presentation provides insights into how Anishinaabe place-based research has incorporated such practices in an ongoing community building projects related to water justice and governance. This panel provides examples of how Anishinaabe governance and sovereignty can be exercised through water walks, canoe building and canoe journeys. Anishinaabe knowledge (Anishinaabe-gikendaasowin) is rooted in place and

reminds us through engaging directly with people, the waters and the landscape that we have responsibilities that require action, not just words. The theme of the panel is how, as people seek to govern the environment, the land and waters actually govern us, as humanity.

**McMeeking, Sacha, Richards, Haydon, Tamati-Elliffe, Moki, Williams, Madison**

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Ngāi Tahu; Ngāi Tahu; Ngāi Tahu, Te Ati Awa; Ngāti Kuia, Ngāti Koata, Ngāti Apa ki te Rā Tō  
University of Canterbury

## **Kia ora ai te whānau – innovation and transformation from within**

**THURSDAY 15.05–15.25**

**ARTS206 Room 209 Session D1**

Te Pūtahitanga o Te Waipounamu, the South Island Whānau Ora Commissioning Agency, invests in whānau ora outcomes achieved through transformative innovation. Te Pūtahitanga has pioneered a theory of change to identify transformative potential and architected programmes to support whānau change agents, both of which are premised in Māori values, knowledge and social structures. This paper explores Te Pūtahitanga's approach to whānau transformation, with a particular focus on the importance of localised transformation from within whānau/hāpori and points of distinction from traditional approaches to community development. The paper will also describe the role of whānaungatanga and tūpuna narratives in catalysing and sustaining innovation. We will posit that whānaungatanga based approaches to innovation are fundamentally significant for achieving whānau ora outcomes, advancing our self-determination and generating a virtuous cycle of aspiration and transformation.

**McMeeking, Sacha, Richards, Haydon, McLean, Jessica, McIntyre, Allen**

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Ngāi Tahu; Ngāi Tahu; Ngāti Hine/Ngāti Kahu; Ngāi Tahu  
University of Canterbury

## **Te Ao Hurihuri – Seeing futures, pivoting pathways**

**WEDNESDAY 13.45–14.05**

**ARTS206 Room 217 Session B5**

Māori have a legacy of fierce acquisition of emerging technologies and advantageous opportunism in changing contexts. This paper contributes to Māori futures work by exploring the potential relevance of multiple globally disruptive trends, both convergent and divergent, on Māori achieving our aspirations for well-being and self-determination. In the context of increased Māori control over resources and capabilities to invest in and self-direct our reclamation and expression of

self-determination, the potential impact of global disruption should be a material consideration in charting our own futures. This paper will present a series of scenarios to explore, challenge and provoke thinking on Māori futures making, with a particular focus on how global trends could inform investment in Whānau Ora outcomes.

### **McNeill, Hinematau**

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Tapuika, Ngāti Moko  
Auckland University of Technology

## **Māori social enterprise in the post-Treaty settlement environment**

**THURSDAY 13.25–13.45**

**ARTS206 Room 216 Session D4**

Recent settlement of Treaty of Waitangi claims has provided Māori tribes with the means to grow inter-generational tribal wealth (culturally defined as environmental, economic, social and spiritual wellbeing). Underpinning Māori enterprise are cultural beliefs and values that contribute to the development of new models of Indigenous entrepreneurship. Growing tribal wealth from the penury inflicted by the colonial experience calls for enterprising Māori leaders able to capture the spirit of early Māori entrepreneurs. Because redress does not fully compensate claimants for Treaty breaches, smaller tribes, such as Tapuika, are forced to act entrepreneurially to prosper. This includes, but is not restricted to, Tapuika's involvement in an enterprising cross-tribal social housing consortium and the establishment of innovative governance arrangements to manage their fisheries assets. Tapuika resourcefulness gives credence to the growing reputation of settlement tribes as major players in the New Zealand economy.

### **Melligan, Christine**

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Ngāti Awa, Ngāti Manawa  
Te Whare Wānanga o Awanuiārangi

## **Te reo taukawa: An emancipatory literacy program for Māori students in mainstream secondary schools**

**WEDNESDAY 13.00–13.10**

**Waipapa Marae RT Session 4**

This research is based on creating, delivering, trialling and evaluating an Indigenous literacy program for Māori students in a mainstream secondary school. This study has four main objectives. Firstly, it seeks to emancipate Māori students from the current literacy policies and practices that exist in our schools. Secondly, it will establish a culturally appropriate literacy program so that the students are able to comprehend the English language. Thirdly, it provides a distinct

Indigenous literacy program for Māori students where they are able to maintain their language, values, beliefs and cultural identity. Finally, it provides an opportunity for the student's whanau to become engaged and empowered to determine and realize the educational aspirations that they have for their children. Qualitative methods in particular, action research practices guided by kaupapa Māori theories will be utilized to conduct this study.

### **Mika, Jason**

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Tūhoe, Ngāti Awa, Whakatōhea, Ngāti Kahungunu  
Massey University

## **Te Pae Tawhiti: Exploring collaboration, good governance and active management in Māori enterprise performance**

**THURSDAY 10.55–11.15**

**ARTS206 Room 216 Session C4**

For Māori enterprises, collaboration is intuitively appealing because it brings the possibility of scale and impact, overcoming fragmented ownership and diffuse capacity. Our paper “Te Pae Tawhiti” examines the extent to which collaboration, good governance and active management improves Māori enterprise profitability and economic performance. We evaluate this thesis in theory, nine case studies of successful collaboration, and three workshops with Ngāti Pīkiao enterprises. We define collaboration as working together to achieve a shared goal, overcome differences, enable self-determination and efficiently deliver benefits to tribal members. Good governance is about giving effect to the collective efforts of Māori enterprises through adherence to universal and Indigenous governing principles. Active management relates to direct control of organisational functions by tribal members. We find nine key themes underpin collaboration including a catalyst for change, good governance and leadership, tikanga-based relationships, a ‘fit for purpose’ model, and capacity building, among others. With over 8,000 iwi members, 23,400 hectares of land and 155 land enterprises, Ngāti Pīkiao is interested in and have previously explored collaboration. Ngāti Pīkiao identify the collective picture, shared strategy, and intergenerational leadership as key success factors, along with shared services, collective investments, and noncommercial outcomes as opportunities for collaboration.



**Mika, Jason**

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Tūhoe, Ngāti Awa, Whakatōhea, Ngāti Kahungunu  
Massey University

**Māori entrepreneurship in Aotearoa New Zealand: The role of publicly funded enterprise assistance in Māori entrepreneurship**

**FRIDAY 11.35–11.55**

**ARTS206 Room 203 Session E2**

This paper examines the role of publicly funded enterprise assistance in Māori entrepreneurship in Aotearoa New Zealand. Publicly funded enterprise assistance includes formalised business support—financial and nonfinancial—offered by government. Kaupapa Māori research is the overriding research epistemology, with Western pragmatism integrated within this. The research is critical, inductive and exploratory, using interviews for data collection. The paper finds that Māori entrepreneurship is an expression of Māori self-determination, Māori potentiality, and substantive freedom. Māori entrepreneurship contributes to Māori development in terms of social, cultural, economic, environmental and spiritual outcomes. Māori entrepreneurs proudly identify with being Māori and doing business in a Māori way, predicated upon principles of duality, collectivism, permanence and intergenerationality. Māori enterprises are mainly defined by Māori ownership, values, assets and institutions, and represent the organisational context of Māori entrepreneurship. The paper suggests that publicly funded enterprise assistance serves three roles in Māori entrepreneurship: (i) satisfying firm-level business needs; (ii) building Māori entrepreneurial capabilities; and, (iii) enabling Māori enterprises to develop. A conceptual model is developed, which may have implications for the design, delivery and evaluation of enterprise assistance for Māori and Indigenous entrepreneurs in other countries.

**Mildon, Charlotte**

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Ngāti Ruapani, Ngāti Rongomaiwahine, Ngāti Porou, Ngāti Kahungunu  
Te Whare Wānanga o Awanuiārangi/Te Rito Maioha Early Childhood New Zealand

**Romiromi Māori: A culturally appropriate healing intervention for whānau ora**

**WEDNESDAY 13.00–13.10**

**Waipapa Marae RT Session 6**

My doctoral study sought to examine the transmission of romiromi Māori. The research examined the influences of the female role in healing, health, wellbeing and other forms of Indigenous spiritual healing for whānau Māori. An analysis of the demise of the tohunga (priest/ess), as cultural experts of Māori healing, demonstrated how the transmission of romiromi is a consciousness that is essentially linked with nature. The voices of tohunga romiromi were listened to, leading to insights in the philosophy and practice of romiromi. This led to an analysis of romiromi wānanga as an experiential teaching and learning experience. The research findings explain how the use of

romiromi wisdom supports the wānanga contribution to whānau ora. A ‘kura waka framework’ emerged in the findings. This provides a feminine whakapapa (genealogy) platform that identified the necessity for synchronisation of the male and female core elements in Indigenous forms of healing. The research findings suggest that romiromi is a culturally appropriate intervention for Māori in the self-determination of whānau ora (family well-being).

### **Morgan, Te Kī pa Kēpa Brian**

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Ngāti Pikiao, Te Arawa, Ngāti Kahungunu, Ngāti Rongomaiwahine and Ngāi Tahu  
The University of Auckland

## **Indigenous ways of knowing are essential to achieving sustainability**

**THURSDAY 15.05–15.25**

**ARTS206 Room 203 Session D3**

Denigration of the world’s ecosystems driven by the economic imperatives of insatiable multinational corporations is the antithesis of sustainability. Scientific research struggles to quantify the impacts of this denigration in a way that compels society to alter its ecosystem denigrating behaviour, despite warning signs of pending global scale catastrophe. These challenges involve significant degrees of complexity in our rapidly changing world. Indigenous ways of knowing offer a different way of understanding these challenges and could be the absent but essential contribution needed for the future survival of humanity. Indigenous Peoples’ ways of knowing incorporate interconnectedness, holism, relevance over long periods of time, inter-generational equity, and uniqueness to place. However for Indigenous Peoples’ potential contribution to be realised, ways of empowering Indigenous epistemologies are needed. The Mauri Model does this by replacing money with the life supporting potential, Mauri, and creating a new inclusive approach to sustainability decision making. Independent research has assessed the framework as an exemplar, and it is now included in curricula in engineering, planning and international studies at the University of Auckland, as well as being an online resource. The way that the Mauri Model empowers cultural, environmental and social considerations will be shared.

## **Mrabure, Ruth Omonigho**

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University of Otago

### **Exploring entrepreneurial orientation among Indigenous entrepreneurs: With focus on Māori private entrepreneurs**

**THURSDAY 13.25–13.45**

**ARTS206 Room 209 Session D1**

Despite growing interest in Indigenous entrepreneurship and entrepreneurial orientation, few studies bridge these two domains. Entrepreneurial orientation refers to the practices and decision making processes that leads to new venture and development. As a result, there is a gap in our understanding of how culture and other contextual factors influence the mental models of Indigenous entrepreneurs. We address this gap by proposing a culturally-informed view that we call Indigenous entrepreneurial orientation (IEO). We posit that key internal and external factors – including Indigenous worldviews, self-determination, social networks, government policies, economic conditions, market opportunities, and the possible influence of a “western” view of entrepreneurial orientation – are likely to influence the development of IEO. These influences are incorporated in a conceptual model to help guide future research to assess the antecedents and consequences of IEO. Also, what sorts of EO behaviours we may notice among Indigenous entrepreneurs and its implications for Indigenous entrepreneurs and economic development policies. It is important to ascertain how an Indigenous view of entrepreneurial orientation influences new venture development of Indigenous entrepreneurs in order to encourage viable start-ups. Most importantly we need to examine the role of entrepreneurial orientation in supporting economic development, sustainability and growth of Indigenous businesses.

## **Muru-Lanning, Marama**

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Waikato – Ngāti Maniapoto

James Henare Māori Research Centre, The University of Auckland

### **Ancestors for sale: Privatising New Zealand’s electricity generating assets**

**THURSDAY 14.45–15.05**

**ARTS206 Room 216 Session D4**

Against the wishes of many Māori and non-Māori New Zealanders the National government partially privatised the country’s electricity generating assets. Using kaitiakitanga (a fundamental Māori concept similar to guardianship) as a lens I will examine how contemporary privatisation processes redefine Māori relationships with their lands, resources and ancestral territories. I will discuss what kaitiakitanga means now and explore the moral dilemmas and ethical contradictions that emerge for Māori from the combination of commercial interests that now seem to underpin it. I ask: how are Māori dealing with the sale of electricity companies that draw on natural resources understood as: tūpuna (ancestors), taonga (treasures), atua (super-natural beings) and

whānau (family); have Māori become shareholders in electricity assets; and how might being shareholders mediate their duties as kaitiaki? My paper will advance knowledge by revealing the complex range of Māori experiences and responses to privatisation. It will also contribute to international scholarship on the impacts of privatisation on Indigenous peoples.

### **Naisilisili, Sereima**

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Cu'u Tribe

University of the South Pacific, Suva, Fiji

## **Gleanings from an ethnographic field work: The silent data**

**THURSDAY 14.25–14.45**

**ARTS206 Room 203 Session D3**

The experiences of an ethnographer is usually much more than what the initial papers can capture. This presentation examines some of the most profound fieldwork experiences that formed the 'left-over' data from an academic harvest – the thesis titled 'Iluvatu: An exploratory study of Cu'u Indigenous Knowledge and implications for Fijian education. Once the thesis was written, what remained were not only leftovers from the field, but were the very soil that nourished what the author had produced in her PhD thesis. The paper highlights some life changing experiences and narratives that are not normally read about but are part of the important knowledge system and deep 'truths' that shape an Indigenous people's worldview and their culture. The presentation concludes with implications of the 'silent data' on classroom interactions.

### **Ngales, Marilyn L.**

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Kankanaey Igorot (Northern Philippines)

Lyceum of the Philippines University, Manila

## **Locating oneself in the intersections and connectedness of indigeneity towards constructing an Indigenous research paradigm**

**THURSDAY 10.15–10.35**

**ARTS206 Room 201 Session C2**

Doing research in any form is complex; more so, when the academic researcher is non Indigenous and researching with Indigenous peoples in the latter's milieu. On one hand, it is the university's function to generate research, hence, notwithstanding differing worldviews of the academic and the researched, knowledge and perspectives have to be generated. This study aims to describe the experiences of non-Indigenous researchers with Indigenous informants at various time durations, quality of meetings on uncharted grounds in 5 different sites involving 3 ethnic groups. Specifically, this study aims to construct an Indigenous research paradigm from the engagements.

Included in the study are 15 non-Indigenous faculty researchers who did community outreach and extension activities with complementary researches across disciplines in a 5-year staggered period (2010–2015). The study uses participatory research, in-depth interviews, narrative reflections, storytelling, FGDs as methods under a mix of critical, collaborative ethnographic methodology. The non IP researchers' insights are analyzed on how they position themselves in understanding the concepts of indigeneity and the intersections and connectedness that surround these. As they locate themselves within the dynamics and terms of engagement, an Indigenous research paradigm is targeted to be constructed from the collective sharing and reflections.

### **Ngata, Wayne, Heke, Ihirangi**

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Te Aitanga a Hauiti & Waikato Tainui

Te Whare Wānanga o Awanuiārangi

## **He Oranga Whakapapa – Indigenous solutions in health**

**FRIDAY 11.35–11.55**

**ARTS206 Room 217 Session E4**

The Atua-Matua Health framework asks Māori to utilise their own Indigenous beliefs and genealogy to engage with their localised environments leading to increased engagement with physical activity and improved nutritional awareness. We have experimented and developed different ways of managing this framework with a range of participants and communities nationally and internationally including; ministerial and policy forums, academic institutions, health service providers, schools, and physical activity interest groups. We provide insights into this approach, particularly where health outcomes for Indigenous peoples are not being achieved to the extent they should be under mainstream health service provision. The framework shifts away from deficit practice and activates Indigenous potential. It is not definitive. Each community, group, whānau is encouraged to explore their own Indigenous systems and repopulate the framework with their information. People are not the target of this approach. An Indigenous system is, whakapapa is. Health therefore becomes a byproduct of pursuing environmental science as ancestral knowledge in a contemporary location. A four-step process around seeking and applying knowledge is proposed: seeking knowledge, human connection to that knowledge, metaphors provided from that environmental knowledge, and application of that knowledge. Participation of 'non-Indigenous' and urban cultures are encouraged and explored.

## Ngāwhare, Dennis

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Ngā Mahanga a Tairi, Taranaki Tūturu  
Te Wānanga o Aotearoa

### Access through Service: A practical guide

**THURSDAY 10.35–10.55**

**ARTS206 Room 209 Session C1**

I will tell you a story about a mountain, a rock and a man. Adventures await the bold researcher who returns home. But beware hidden reefs in uncharted waters. In the academy protocols and ethics have been developed to safeguard both the researcher and the community. During four years of PhD research I was fortunate to fully engage with my hapū in Taranaki Tūturu iwi. Perhaps the most important lesson I learned was how to contribute to my people. Access through service refers to a paradox: how to give without expectation of reward in order to obtain information to finish the thesis. To be accepted into the community requires humility, hard work and a touch of humour. Therefore Te kanohi kitea (the seen face) is better respected when the home people also see ngā ringaringa mahi (working hands).

## Nock, Sophie

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Ngāti Kuri  
Te Whare Wānanga o Waikato

### He aha i tū rangatira tonu ai a Te Tohu Paetahi ahakoa kua hipa atu ngā tau 25?

**WEDNESDAY 11.15–11.35**

**ARTS206 Room 203 Session A2**

Kua tae ki te wā ki te Whare Wānanga o Waikato ki te whakamanamana i tō mātou kaupapa, arā, ko Te Tohu Paetahi me tōna eke panuku ki te 25 tōna pakeke. Kua rongonui tēnei kaupapa puta noa i te motu mō tōna kaha ki te tautoko i te reo Māori, me te putaputa mai o te tokomaha o ngā tauira e kōrero Māori ana. Ahakoa kei raro i ngā parirau o tētahi Whare Wānanga auraki i whakatūria tonutia ai i runga i te kōingo o ngā tauira me ngā kaiwhakaako kia tū rangatira ai te reo Māori me ngā tauira. Ko tā tēnei kōrero he whakatakoto i ngā piki, ngā heke me ngā taunakitanga kia kitea ai he aha i tū rangatira ai, he aha i toitū tonu ai, he aha i hiahia tonu ai tēnei kaupapa. Ko taku whakapae, nā te rangatiratanga o te marautanga, nā te nanakiatanga o ngā kaiwhakaako, ka mutu, nā te kaha tautoko mai o Te Pua Wānanga ki te Ao, otirā, te Whare Wānanga o Waikato.

## Ogilvie, Shaun

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Te Arawa, Ngāti Awa  
Eco Research Associates Ltd

### Indigenous knowledge and innovation in the NZ Scampi fishery

WEDNESDAY 15.05–15.25

ARTS206 Room 209 Session B1

Māori have always fished, and fishing traditions have been passed down through generations. The Māori-owned Waikawa Fishing Company Ltd are concerned that existing scampi (*Metanephrops challengeri*) fishing methods may not be sustainable. They see a timely need for innovative ways of managing the fishery, and one approach is to solidify the links between what are often considered two distinct bodies of knowledge: Mātauranga Māori and applied fisheries ecology. In the MBIE-funded research programme “Ka Hao te Rangatahi – Revolutionary Potting Technologies and Aquaculture for Scampi”, we are investigating two new fishery approaches. Firstly, innovative potting technologies, with origins in mātauranga Māori, as a potential alternative to conventional trawling methods. Secondly, developing a scampi aquaculture industry from wild-caught broodstock. In this presentation we explore the background that led to this research project, and the research approach that has been adopted. We conclude by presenting the latest hot-off-the-press technology outcomes that have arisen from the programme.

## Ore, Hadas

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The University of Auckland

### The thriving homes of Māori-Jews in New Zealand

WEDNESDAY 15.05–15.25

ARTS206 Room 203 Session B3

Despite a resurgence of interest in whakapapa and the importance of home and whanau for the affirmation of Māori identities, the long history of Māori-Jewish homes has been thus far ignored. My aim in this presentation is to understand if, when and how people move beyond the racial and ethnic divides in the binary of being Jewish and Māori. The presentation will be based on ethnography of Māori-Jewish individuals in New Zealand. Initially my data was incidental, as during my PhD on Jewish-Israeli migrant homes in Auckland (2007–2015) I encountered several children to Jewish and Māori parents. This encounter precipitated research into the historical accounts of intermarriage between what I discovered were mostly Jewish English men and Māori women since the 1830s. Currently, I am in the process of interviewing over 20 Māori-Jewish individuals, exploring whether and how their homes yield successful lives. By analysing the ways memories of home impact wellbeing and success in life, I wish to advance the theory on identity, focussing on the meanings and notions of home and being ‘at home’ of Māori-Jewish people. I will identify the practical ways in which memory and connections with home and whanau shape contemporary Māori-Jewish lives.

**Owen, Emma**

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Mapuche  
Sheffield Hallam University

**Indigenous community health and well being:  
The case of the Mapuche in Chile**

**THURSDAY 12.40–12.50**

**Waipapa Marae RT Session 8**

The aim of this investigation is to examine the effects of displacement on the mental health of Chile's largest Indigenous population, the Mapuche. The first study is quantitative using holistic definitions of mental health from positive psychology and flourishing. It examines whether displacement from the Indigenous environment affects well being. There is a lack of quantitative data on this issue, the existing literature is very limited and qualitative, thus there is a need for this research. Differences in well being the rural and urban samples have not previously been studied systematically. There is therefore a strong rationale for this study. Studies two and three adopt qualitative methods, utilizing images and interviews to explore in more depth their experiences and concepts of well being. Using mixed methods in this way will provide an overall picture of well being of the two samples, while the qualitative studies will allow us to get an in-depth view of any differences in how the samples perceive their worlds and it is hope will provide insights into any well being differences that have been demonstrated.

**Palmer, Fleur**

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Te Rarawa, Te Aupōuri  
Auckland University of Technology

**Future proofing North Hokianga**

**WEDNESDAY 9.40 – FRIDAY 11.30**

**ACADEMIC POSTER F&P Auditorium**

This presentation is of a speculative proposal for regional development in the North Hokianga created in collaboration with 7 marae. It visualises aspirations to activate Te Mauri, by focusing on reforestation and carbon sequestration, developing educational programmes, building infrastructure to rezone and repopulate the region by creating a diverse range of sustainable local economies.



## Palmer, Mark H.

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Kiowa Tribe of Oklahoma (USA)  
University of Missouri – Columbia

### **Speculative mapping for UNESCO World Heritage: Indigenous origin stories, histories, and knowledge geographies**

**WEDNESDAY 10.15–10.35**

**ARTS206 Room 217 Session A4**

Since 1972, with the formation of the World Heritage Convention (WHC), the United Nations Educational, Scientific, and Cultural Organization (UNESCO) actively exchanges geographical information with state parties in order to create and protect World Heritage Sites (WHS). Several WHS are within or near territories historically held by Indigenous groups around the world. Using insights from actor-network theory, Indigenous cartographies, and postcolonial technoscience, this research provides an opportunity to learn more about how human rights policies transform technoscience processes and what impacts science and technology will have upon the perpetuation of human rights. Issues of land, territories, and resources are all a part of the UN Declaration on the Rights of Indigenous Peoples; and the proposed role as rights-holders connote the implementation of Indigenous geographies into WHC policies. Maps are important elements of World Heritage nomination dossiers. In this paper, I will speculate on new and innovative uses for geospatial technologies for including the origins, histories, and knowledge of Indigenous groups impacted by UNESCO World Heritage nomination and inscription.

## Parata, Kiri

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NZ Māori – Te Atiawa ki Waikanae, Ngāti Toa Rangatira, Ngāti Raukawa, Ngāti Ruanui  
Te Atiawa ki Waikanae / Whakauae Research

### **Whāia Te Ahi Ka: Ahi Kā and its role in orange**

**THURSDAY 10.55–11.15**

**ARTS206 Room 203 Session C3**

This 18 month research project was conducted by a small coastal iwi, Te Atiawa ki Waikanae during 2014–2015. It explored the notion of connectedness through iwi and marae participation and its impact on whānau hauora. Purposive sampling ensured diversity in age, gender, geographic location, and whakapapa. Thirty participants were interviewed exploring current participation in iwi development, changes over time, barriers and enablers, advantages and disadvantages and how participation impacted on whānau. Participants included ahi kā, whānau living up to one hour from the Kapiti rohe and whānau living further afield in Aotearoa and Australia. Active participation impacts on individual and whānau hauora positively, enhancing connectedness and a sense of belonging. Three key headings described participation – intergenerational transfer of roles, roles assimilated into daily practice, and multifunctional roles. Whānau described a strong desire and a sense of responsibility to uphold the mana of tī puna and the pathways they've paved.

When parenting many teach roles of ahi kā and foster connectedness to iwi and marae. Whānau acknowledged tensions and raru at iwi level but overwhelmingly this is secondary to achieving a high level of wellbeing and connectedness to marae and iwi.

### **Patu, John “Niko”**

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Samoan

University of Hawai‘i – Manoa and West O‘ahu

## **Reforming and reclaiming the economic and social sustainability of the Samoan Fa‘alavelave system**

**WEDNESDAY 11.55–12.15**

**ARTS206 Room 216 Session A3**

Samoan economic philosophy centers around the Indigenous institution of the fa‘alavelave – the socioeconomic exchange system between kin that occur during important life situations. It was a holistic process meant to maintain vā fealoa‘i (harmonious sociospatial relationships) between ‘āiga (families), nu‘u (village polities), and currently the ‘ekālēsia (church) and other organizations. The effects of neocolonial capitalist intrusion into the delicate balance of the fa‘alavelave system has resulted in stressed social dynamics across kinship lines as well as environmental strains on Indigenous economies. Traditional bonds forged through the fa‘alavelave institution have been undermined by the neoliberal transformations in the Samoan homeland and diasporas. Increased population dynamics, the proliferation of sociopolitical attitudes towards wealth and the decline of communal values and trend towards individualism have transformed both the physical environment and attitudes towards sustainable economies. This paper explores the possibilities of reforming the current excesses of the fa‘alavelave system by critically assessing the harmful directions in which the system has evolved and proposes solutions to economic sustainability. Samoans can take advantage of the modern economic system to effectively manage and reduce the burdens of fa‘alavelave on ‘āiga through the revival of more sustainable approaches to the exchange system.

## **Pihama, Leonie**

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Te Atiawa, Ngāti Mahanga, Ngā Mahanga a Tairi  
Te Mata Punenga o Te Kotahi, University of Waikato

### **“We will not stop talking about colonisation”: Whānau wellbeing and the impact of Historical Trauma**

**THURSDAY 14.25–15.25**

**ARTS206 Room 220 Session DP4**

This presentation responds to a dominant discourse that advocates that Māori should move beyond discussing issues of colonisation in regards to Māori wellbeing. It is argued that the denial of colonisation and its imposed forms of trauma upon Indigenous Peoples. Such discourse serves the interests of dominant groups and reproduces existing disparities and institutionalised racism which maintains inequalities for Māori as tangata whenua (People of The Land). Drawing on research undertaken as a part of the Māori health research programme ‘He Kokonga Whare: Māori Intergenerational Trauma and Healing’ this paper will provide an understanding of Historical and Intergenerational Trauma from a Māori perspective in relation to the impact of sexual violence and a decolonising healing approach being undertaken within Māori communities. As a school of thought, historical and intergenerational trauma theories enable research to investigate Māori health, wellbeing and healing within a collective historical context that is particularly cognizant of specific Indigenous issues. Understanding the collective impact of colonisation and the ways in which historical trauma disrupts Indigenous knowledge of wellbeing is critical to the development of Indigenous trauma informed approaches to healing.

## **Plain, Sylvia**

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Anishinaabe  
University of Toronto

### **Anishinaabe canoe culture and the Great Lakes canoe journey – A vision inspired by Māori and Skokomish canoe families**

**WEDNESDAY 11.55–12.15**

**ARTS206 Room 201 Session A1**

First Nations communities around the Great Lakes Basin have adopted Water Declarations which are meant speak to the relationship of First Nation people to the waters, the condition of the waters, water rights and treaties, and self-determination. However, while many Water Declarations were passed, the communities had trouble implementing them at the individual level. Sylvia Plain, an Anishinaabe researcher at the University of Toronto set out to find strong canoe cultures in North America and to learn how they were governing their waterways and supporting their community members to be more involved in the protection and management of their waterways. In 2012, Sylvia and an Anishinaabe canoe delegation participated in the Coast Salish Tribal Canoe Journeys, where they built a birch bark canoe along with Māori

and Skokomish carvers who also built a waka and a cedar dugout canoe. After a month long of building, carving, and paddling, Sylvia founded the Great Lakes Canoe Journey in 2014 to encourage the Anishinaabe people around the Great Lakes to take up canoe building and to get back out on the water. Since then, Sylvia has created four new canoe-builders and has taught over a thousand elementary school students about Anishinaabe canoe culture.

## **Pouwhare, Robert**

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Ngāti Haka  
Auckland University of Technology

### **He iti te manu, he nui te korero**

**WEDNESDAY 11.55–12.15**

**ARTS206 Room 203 Session A2**

This presentation discusses Māori storytelling as cultural expression, and creatively considers the concept of ‘Bowdlerisation’, and its role in sanitising Māori stories, as an aspect of colonisation. It comprises a creative component, two animations, based on an ancient story of Māui and his quest for immortality that was foiled by the Tī rairaka (fantail). The first was produced for a children’s production, by the researcher. The second involves a renegotiation of the original animation, and its underlying narrative, so that a deeper understanding of ancient knowledge, and its cultural paradigm, may be accessible. In the retelling of this story, the narrative is sourced from the oral traditions of the researcher; specifically the way his kaumātua once transmitted stories and knowledge. Thus, the second animation is informed by their epistemological and ontological frameworks, which have arguably, not been sanitised (Bowdlerised) by the colonial experience. The study incorporated two distinct objectives:

- First, it utilised the potential of digital technology to contribute to linguistic and cultural revitalisation, by creating and testing a Māori-language digital resource;
- Second, it considered the concept of cultural narrative, through analysis of Bowdlerisation;

**Radu, Ioana, Basile, Suzy, Kermoal, Nathalie, Ross, Michael, Shecapio, Linda L., Cox, Beverly Sam, Amanda T.**

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Wemotaci Atikamekw Nation (Quebec, Canada); Essipit First Nation (Quebec, Canada); Cree Nation of Mistissini (Quebec, Canada); Cree Nation of Chisasibi (Quebec, Canada) DIALOG, Institut national de la recherche scientifique; Université du Québec Abitibi-Témiscamingue University of Alberta; Labrador Sustainable Development Institute; Cree Women of Eeyou Istchee Association; Chisasibi Heritage & Cultural Centre; Chisasibi Mental Wellness Team

## **Caring for the land and well-being: Challenges and opportunities of Indigenous women in Canada**

**WEDNESDAY 10.15–12.15**

**ARTS206 Room 209 Session AP3**

In Canada and elsewhere, research on resource development decision-making and knowledge about the land and ecosystems has, for the most part, provided a gendered analysis, prioritizing a non-Indigenous and male-centered perspective. Yet, environmental degradation and climate change pose interconnected challenges that call for multisectoral solutions and interdisciplinary frames of reference. The panel will explore Indigenous women's traditional knowledges and leadership practices that center on building sustainable communities and rebalancing human-non-human relationships. Indigenous women have always held responsibilities for fostering wellbeing in their family and community. Their intimate relationships with the land and spirituality provide a collective intelligence that continues to inform culturally-centered social innovation that nurtures ecological integrity. From the land-based healing retreats in Eeyou Istchee (Cree traditional territory), the medical expertise of Métis women, or the Atikamekw women's role in resource development, Aboriginal women continue to fulfill their responsibility as stewards of the land and intergenerational knowledge holders. These contributions map out the particular challenges Indigenous women face in the context of neoliberal transformation and suggest possibilities for living a good life.

**Rameka, Waiaria**

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Ngāti Tuwharetoa, Ngāti Raukawa, Tainui  
Manaaki Te Awanui

## **Ehara i te nama noa: A process based approach to Māori Cultural Health Indicator (MCHI) development**

**THURSDAY 10.15–10.35**

**ARTS206 Room 209 Session C1**

Born out of necessity to improve Māori engagement and participation in natural resource management, Māori Cultural Health Indicators (MCHI) were established in New Zealand as a tool for informing decision making and to communicate cultural values, empower Māori communities

and strengthen Māori cultural identity. This presentation will provide an insight into the outcomes derived from the development of a coastal MCHI program, in Tauranga Harbour. Key aspects were revealed, these not only fundamental to indicator development, but more importantly central to the assertion and activation of kaitiakitanga through reclamation of Indigenous knowledge, practices and understanding. The implications of forced cohabitation of Indigenous and western science assessment methodologies will be discussed and the necessity to articulate the existing power relations between the two knowledge systems in order to advance the theory around MCHI development will be stressed. This reflection will provide a better understanding and appreciation for the somewhat hidden power of MCHI development and application.

### **Rattray, Helena, Smith, Cheryl and Te Rangi, Nayda**

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Ngā Rauru, Ngāti Apa

Te Atawhai o Te Ao: Independent Māori Institute for Environment and Health, New Zealand

### **Care following release of Māori from prison**

**THURSDAY 11.35–11.55**

**ARTS206 Room 209 Session C1**

Reintegration of Māori (Indigenous people of New Zealand) following imprisonment can be improved when the voices of those affected by incarceration are shared. The high incarceration rates of Indigenous people are familiar to all countries. Te Atawhai o Te Ao (Independent Māori Institute for Environment and Health) is in the final year of conducting longitudinal research into the Health and Wellbeing of Māori Prisoners on reintegration to the community. Care following release of Māori from prison share's the lived reflections of Māori who have been incarcerated, and the need to highlight better way's of reintegrating Tangata Ora (Māori in prison) to reclaim better futures. From 2012 – current, face to face interviews with 50 Tangata Ora (male and female) have been conducted. A national team from Te Atawhai o Te Ao have worked with Tangata Ora with support from local kaumatara (elders) and regional Māori health care workers. Care following release of Māori from prison, is a presentation discussing better way's to reintegrate Māori, and how ordinary people can help facilitate that.

**Reid, John**

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Ngāti Pikiao  
University of Canterbury

**Tribal Economies: Redeploying the original economic institutions**

**THURSDAY 11.15–11.35**

**ARTS206 Room 216 Session C4**

The most common structure used to support Māori tribal economic development today is the corporate-beneficiary model. It is a structure that is designed to separate tribal business activities from political, social, and cultural activities. This paper contrasts these contemporary corporate structures with precolonial and early colonial tribal economic structures that generated strong economic growth prior to 1860. It is demonstrated that the early structures were built upon an important set of economic institutions that included: rules for property ownership; mechanisms for economic exchange; systems for the distribution of surpluses; and leadership traditions that encouraged innovation. These original institutions stimulated economic growth and activity at individual, whanau, and hapū scales. This is in contrast to contemporary corporate-beneficiary models that encourage economic activity at the iwi scale. Finally it is demonstrated how the original economic institutions can be successfully redeployed to support contemporary tribal economic development using case study examples from Ngāi Tahu.

**Robb, Mahuru**

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Ngāti Awa, Ngāti Ranginui  
Landcare Research

**Māori freshwater values and attributes: An approach for implementing New Zealand's latest freshwater policy**

**THURSDAY 14.25–14.45**

**ARTS206 Room 201 Session D2**

One of the current challenges for freshwater planning and policy is to include Māori values and attributes in a meaningful way that accounts for iwi and hapū specific priorities. Use of a Māori Freshwater Values Framework could contribute to the identification and inclusion of iwi and hapū specific values. The framework is based primarily on those additional values of the National Policy Statement for Freshwater Management (NPS-FM) that are informed by Māori ideology. The intention in developing the framework was to identify both qualitative and quantitative attributes and measures to provide a robust and holistic data set that will help protect, sustain and enhance Māori values for freshwater. We have identified a basic set of attributes that can apply to all Māori freshwater values, and provide a starting point for iwi and hapū specific information. The developed framework, along with the proposed approach for considering Māori values in a limit-setting process, provides a useful guide for collaboration in freshwater management. The

result is a rich mosaic of measures that demonstrate the complexity of Indigenous knowledge systems, while providing a robust and holistic framework to evaluate water quality in Aotearoa New Zealand.

### **Roestenburg, Waireti Michelle**

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Ngāti Kahungunu ki Wairoa; Ngāti Pahauwera, Ngā Puhi, Ngāti Hine; Ngāti Pou  
Te Amokura Center for Wholeness and Total Wellbeing, Massey University, Open Polytechnic

## **Un-abating Indigenous intellectual sovereignty re-seeding or receding? A Māori practitioner's approach**

**WEDNESDAY 12.40–12.50**

**Waipapa Marae RT Session 1**

As Māori/Indigenous scholars who centre Māori/Indigenous ways of being, knowing, and doing within institutions that perpetuate particular worlds, we possess critical opportunities and responsibilities for the intellectual forms we give life to. As today's version of Indigenous/Māori we have both opportunity and responsibility to past and future generations to re-vitalise and re-validate the knowledge systems that underlie our Indigenous humanising and socialising patterns. We cannot do this if we blindly replicate non-Indigenous knowledge often generated by people who view us as inherently inferior Indigenous individuals. Māori Marsden a kaumātua (elder), scholar and adept of both Whare Wānanga (Māori wisdom institutions) and Western academies, speaks of 'terrains' (passionate subjective Indigenous approaches), and 'maps' (arid abstractions of Western objectivity). When put together a map/territory lens provides a compass enabling critical navigation of both knowledge systems from the ground and vitality of Indigenous being. As today's version of our Māori/Indigenous ancestors, are we re-seeding or receding our original knowledge's? This presentation demonstrates a Māori practitioner's approach to knowledge generation that incorporates a passionate, embodied Indigenous way of being (territory), and scholastic applications (map).



**Rua, Mohi, Hodgetts, Darrin, Stolte, Otilie, Cochrane, Bill, Stubbs, Thomas, Chamberlain, Kerry, Karapu, Ralinda, Uerata, Lynley, McKenzie, King, Delta and Te Whetu, Tiniwai**

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Tuhoe, Ngāti Awa, Ngāti Whakaue; Ngāi Tahu  
The University of Waikato

## **Connections and flows: Precarious Māori households in austere times**

**WEDNESDAY 10.15–12.15**

**ARTS206 Room 220 Session AP2**

This project documents the plight of Māori households and their culturally-patterned and evolving responses to socio-economic marginalisation. While we document issues of employment, food, housing and cultural insecurities shaping precarious lives, we also develop a focus on household socio-cultural practices that can buffer whānau (families) against adversity for a time, render aspects of their lives more liveable, and enable human flourishing. This project is comprised of three key elements designed to: (1) produce a demographic silhouette of Māori precariat households, and their composition and dispersal; (2) foster collaboration and mutual learning with our community partner Waikato Women's Refuge-Te Whakaruruhau; and (3) engage eight Māori precariat households using participative qualitative methods that enable the co-construction of insights into their everyday lives, insecurities and opportunities for human flourishing. In this presentation we consider barriers to human flourishing in these households as well as the potential for particular socio-cultural practices to both buffer whānau against adversity and promote human flourishing.

**Ruckstuhl, Katharina and Carter, Lyn**

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Ngāi Tahu  
University of Otago

## **Ki Uta ki Tai: A Ngāi Tahu approach to managing offshore oil and gas engagement**

**WEDNESDAY 11.15–11.35**

**ARTS206 Room 216 Session A3**

Since 2008, the New Zealand Government, as a key plank in its economic strategy, has taken an aggressive stance to encouraging oil and gas exploration. This policy, begun at a time of increasing oil and gas prices, has seen legislative and administrative changes that have forced Māori to take a view on whether to accept or to oppose such activity. While high profile cases, such as the Rena disaster, have elicited strong oppositional activity, the more mundane and regular engagement with oil and gas companies receives less attention. Few iwi or hapū groups, with some exceptions, have articulated a public position one way or the other on oil and gas exploration. Where they have these have largely been in opposition. This presentation will outline how two Otago Ngāi

Tahu rūnaka have dealt with this issue and why and how they have come to their present public policy position. The presentation will show not only how the rūnaka have drawn on their own traditions, values and experience in environmental management, but have also been influenced by international human rights' policies to develop some new thinking about how to approach relationships with resource extraction companies.

**Ruckstuhl, Katharina, Kawharu, Mereta, Jackson, Anne-Marie,  
Keegan, Te Taka, Shadbolt, Melanie, Hudson, Maui, Kukutai, Tahu,  
Hikuroa, Dan**

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Ngāi Tahu, Rangitāne and Ngāti Whatua, Ngāpuhi ; Ngāti Whātua, Ngāpuhi, Ngāti Wai, Ngāti Kahu o Whangaroa; Waikato-Maniapoto; Ngāti Porou; Ngāti Whakaaue; Ngāti Kahungunu, Ngāti Porou, Te Arawa, Te Ati Awa; Whakatohea, Ngā Ruahine and Te Mahurehure; Waikato, Ngāti Maniapoto and Te Aupōuri; Ngāti Maniapoto, Tainui, Te Arawa  
University of Otago, Waikato University, Lincoln University, University of Auckland

## **National Science Challenges in Aotearoa-New Zealand: Opportunity or business as usual?**

**FRIDAY 11.15–12.15**

**ARTS206 Room220 Session EP2**

Aotearoa-New Zealand is often thought of as a country of social experimentation – first in the world to give women the vote, first to include national-level Indigenous parliamentarians, first to introduce the 8-hour working day. These ‘liberal’ policies have been balanced since the 1980s by successive neo-liberal governments that have sought to integrate the ‘market’ into all aspects of New Zealand life. However, in what appears to be a policy turn-around, the current government has moved away from the mantra of market competition to that of ‘collaboration’. In what might be seen as the biggest shake-up of science in Aotearoa New Zealand in a generation, researchers are now enjoined to work together to solve the nation’s greatest science challenges. Eleven areas which range from health, to environment to innovation have been chosen, and in each of them Māori science, researchers and communities have been firmly embedded through a policy known as ‘Vision Mātauranga’. What is going on? Has Māori science been accepted as a powerhouse of new knowledge, capable of propelling Māori and the nation into a prosperous future? Or, is this yet another way to co-opt Māori researchers into the already existing system of science privilege, confining Māori ‘to their place’? This panel presentation, representing Māori researchers from across a range of National Science Challenges, will tackle the question of whether NSCs are an opportunity or are business as usual. Panel members will highlight their experience to date, giving examples of what they see as the opportunities or barriers. The panel will encourage reflection from the audience as well.

## **Ruru, Jacinta, Paringatai, Karyn, Pitama, Suzanne and Wyeth, Emma**

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Raukawa; Ngāti Porou; Ngāti Kahungunu; Kāi Tahu, Te Ātiawa, Ngāti Mutunga, Ngāti Tama  
University of Otago

### **How can Māori knowledge and Māori pedagogies transform tertiary teaching and learning?**

**FRIDAY 11.15–12.15**

**ARTS206 Room 209 Session EP3**

Māori learner success in tertiary studies is an Aotearoa New Zealand national priority education strategy. One recognised mechanism to achieve this is to improve culturally responsive teaching practices. This Panel provides a range of University of Otago Māori academic perspectives on developing and encouraging translational Māori-related ako (teaching and learning) research. Recognised as the Poutama Ara Rau Research Theme at Otago, our network of tertiary teachers and researchers are seeking innovative researched solutions for how mātauranga Māori (Māori knowledge) and Māori pedagogies can transform tertiary teaching and learning. This research acknowledges and builds on the internationally significant research from other leading Māori academics such as Professors Sir Mason Durie (Massey), Linda Tuhiwai Smith (Waikato), Graham Smith (Awanuiārangi) and Angus Macfarlane (Canterbury) to provide an Otago research contribution. In this interactive panel presentation, we will showcase some of our early research findings for Māori-led solutions for Māori tertiary learners who are studying in a variety of tertiary level subject areas. The presenters will demonstrate some different methods from teaching in the dark to use of new technology, and new Māori focused learning programmes ranging from health sciences, law and business enterprise.

## **Ruru, Stacey**

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Ngāti Haua, Ngāti Raukawa  
The University of Waikato

### **Māori women perspectives of leadership and wellbeing**

**THURSDAY 11.15–11.35**

**ARTS206 Room 203 Session C3**

Within Aotearoa, Māori women are engaged in leadership roles in community and professional settings, yet little is known about how they maintain their wellbeing in the workplace and home-life. Māori leadership, or rāngatira, is defined as the ability to influence and weave people collectively using Māori beliefs, customs and values. Māori health and wellbeing dimensions are embedded in models such as: Te Whare Tapa Whā (Durie, 1984) and Te Wheke (Pere, 1984) and include taha hinengaro (mind), taha tinana (physical), taha whānau (relationships) and taha wairua (spiritual). This research followed a qualitative kaupapa Māori design (Pihama et al., 2002) using values consistent with a by-Māori, for-Māori approach. Narratives from five significant Māori women leaders were explored using a thematic analysis. Secondary analysis

further developed and explored themes using whakatauki Māori (Māori proverbs). Overall, the results showed that Māori women espoused leadership styles and wellbeing strategies that were aligned with Indigenous, rather than western models of health. The five proverbs and their cultural significance will be described in this presentation.

### **Ruwhiu, Diane and Carter, Lyn**

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Ngāpuhi

University of Otago

## **The intergenerational reality for Māori SMEs: Building resilience for Māori SMEs for the future**

**THURSDAY 11.55–12.15**

**ARTS206 Room 216 Session C4**

This presentation introduces one of the Whai Rawa: Māori economy research themes exploring the intergenerational capacity of Māori SMEs. The primary question driving the research is what constitutes the intergenerational reality for Māori SMEs, their economies and economics, when explored through Māori narrative and worldview? The presenters will provide an overview of the project, the methodologies and the research programme that will be used to address the following questions:

1. What are the key values that contribute to the resilience of Māori SMEs overtime and how these can respond to future social cultural, environmental and economic challenges;
2. What types of Māori SME lend themselves to collective organisational arrangements; and
3. How can we better realise the collective strength of the diverse forms of Māori SME and the economic systems in which they operate?

The key theoretical frameworks used will be mātauranga Māori and resilience theory to ensure that the research remains grounded in knowledge frameworks, values and principles that maintain cultural integrity and captures the complex business environment that Māori SMEs must negotiate. The significance of this research project lies in its contribution to deeper understanding of what role Māori SMEs have as critical constituents of the Māori Economy.

## **Ruwhiu, Diane and Ruckstuhl, Katharina**

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Ngāpuhi; Ngāi Tahu  
University of Otago

### **Critical success factors for Māori SMEs: Evidence from the South**

**THURSDAY 11.35–11.55**

**ARTS206 Room 216 Session C4**

To date, much of the reporting on the Māori economy provides a macro context of economic development resulting in a number of beneficial ‘conceptual overviews’, ‘snapshots’, ‘statistics’, ‘profiles’, and ‘policy frameworks’ that synthesize ‘The Māori Economy’ per se. More recently, research has focused on Māori business, specifically small-to-medium sized enterprise (SME) that provide a more nuanced perspective of the specific characteristics and environmental dynamics that characterize Māori SMEs. This paper will report on the major findings a research project – Critical Success factors of Māori SMEs: Evidence from the South, funded by Ngā Pae o te Māramatanga Research commissioning 2015. Our research provides a regional analysis of Southern Māori SMEs and identified critical points of intervention that will assist Māori SME transition between the different stages of growth. In relation to the regional context of the Māori economy our research also exposes subtle distinctions of geographical and ethnic identification that have influenced Māori SMEs in the Southern region. The significance of this research project lies in its contribution to our deeper understanding as to how we can grow and sustain more Māori SME’s and what strategies, might contribute to Māori SME success within the broader rubric of ‘The Māori Economy’.

## **Ryall, Taneora Tunoho**

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Raukawa ki Wharepūhanga, Ngāti Raukawa te Au ki te Tonga  
Caritas Aotearoa New Zealand

### **Building stronger relationships with Indigenous communities**

**WEDNESDAY 12.40–12.50**

**Waipapa Marae RT Session 6**

Caritas Aotearoa New Zealand is a Catholic social justice agency which works with communities throughout the world to ensure human flourishing. The basis of our work is Catholic Social Teaching principles including human dignity, integral human development and upholding rights for Indigenous peoples. Despite principally being a non-Māori organisation, in recent years Caritas has been interested in working out how to better work with Indigenous communities in New Zealand for the benefit of those same communities. We have learned a great deal from our numerous partner relationships across the country culminating in a number of key steps we have identified positively impacted our work including: employing Māori with key cultural and language skills, prioritising relationship building over project development, promoting cultural

competency with all staff, and building an organisation that understands alternative worldviews, measurements of success and what it means to flourish. It has been our shared experiences with these communities that have helped us identify these key aspects to better assist and support Indigenous communities to flourish and succeed in their own identifiable ways.

### **Sakamoto, Hiromi**

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Kindai University

## **Kapa Haka and its educational meanings in today's Aotearoa New Zealand: A study of Māori performing arts in the contexts of democracy as a community in the making**

**WEDNESDAY 13.45–14.05**

**ARTS206 Room 209 Session B1**

Just as the word 'research' has not been a kind of word welcomed by the Indigenous people in Aotearoa (Smith, 1999), 'democracy', it seems, does not sound like an ideal word for Māori (Jones, 2012). Yet there is a difference between democracy as 'majority rule' and democracy as a social condition where freedom, equality and social justice are accomplished. Maxine Greene (1995) argues that democracy is "a community always in the making", indicating that a democratic society is destined to change constantly. According to Levine (2007), a genre of art called 'avant-garde' has functioned as a barometer of healthy democracy. After visiting more than twenty sites where Kapa Haka was taught in the last several years, I came to think that educational acts of Kapa Haka in today's Aotearoa New Zealand might be provoking democracy similar to the way that 'avant-garde' art has done so in other democratic societies. This conference presentation will draw on my doctoral research into Kapa Haka, in which I participated in many Kapa Haka events as well as interviewed around 20 Kapa Haka teachers.

### **Schaefer, Marie**

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Anishinaabe

Sustainable Development Institute, College of Menominee Nation

## **Collaboration in action: Indigenous networks and climate change**

**THURSDAY 13.45–14.05**

**ARTS206 Room 216 Session D4**

Indigenous peoples face a wide range of vulnerabilities and opportunities regarding the impacts of climate change. The Northeast Indigenous Climate Resilience Network, organized by the Sustainable Development Institute at the College of Menominee Nation, seeks to convene Indigenous peoples to identify threats to Indigenous self-determination and ways of life and to

formulate adaptation and mitigation strategies to address these threats. Though based at the Menominee Nation, the Sustainable Development Institute seeks to engage larger networks of Indigenous peoples worldwide to support planning and preparation for sustainable development – of which Indigenous resilience is a key issue. Successful collaborative projects that include Indigenous communities and researchers and non-Indigenous researchers must overcome the challenges associated with a history of exploitative research ethics as well as the challenges and opportunities that come from braiding Indigenous knowledges and scientific knowledge. This presentation will address the following questions: What are the opportunities and challenges of cross-cultural collaborations that bring together different ways of knowing and understanding about climate change? What are the potential challenges and benefits for Indigenous leaders, communities and scientists engaging together in these forums? What functions do these networks serve and what actions have these networks driven?

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### **Shedlock, Kevin**

Ngā Puhī, Ngāti Hau, Ngāti Hine, Ngāti Wai, Ngāti Porou – Te Aitanga a Hauiti; Whakatōhea  
Whitireia Polytechnic New Zealand

## **Re-telling Māori stories using virtual reality: The digital evolution of Māori**

**WEDNESDAY 14.25–14.45**

**ARTS206 Room 217 Session B5**

This presentation reports on a recently completed research activity where virtual reality was used as a technology to provide insight into a kaupapa Māori world view. An artefact was built depicting a computer-simulated Māori landscape able to transmit and interact with cultural objects using a virtual representation of an avatar inside the artefact. The direction of the research was to explore virtual reality as an emerging technology in an attempt to open further channels of interaction with the Māori culture, language and traditions. Technology is changing the way we communicate and, the way people define their digital selves is evolving as a result. This is creating a paradigm shift of societies self, a one click view everywhere landscape that is ubiquitously connected. The emergence of new technology also provides opportunities for Māori to re-tell their cultural stories in relation to their digital self, such as their traditions, beliefs and values of interest portrayed inside a technically savvy world. This presentation reports on the research findings of the virtual reality artefact that was constructed for the purpose of evaluating a kaupapa Māori “way of doing” using a technology that may be useful to Māori as another way to vitalise the culture.

## Sheehan, Norm

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Wiradjuri

Gnibi College for Indigenous Australian Peoples

### Respectful Research Design

**THURSDAY 15.05–15.25**

**ARTS206 Room 216 Session D4**

Respectful Design engages with the living space we inhabit. The first premise is that the space we inhabit is ancestral and alive, inhabited by significance because every act and every story that has ever occurred has done so in this related and relational space. Natural places are alive and remember because this is the place where our cognition originated and it continues as the only space where our knowledge and narratives exist. If we conceive knowledge and space as alive and related what then does inquiry and research become? The visual and relational aspects of research are shared in this presentation through examples of visual coding and yarning that allow researchers to establish the landscape or Country of inquiry and follow the knowledge that inhabits our related spaces.

## Shirt, Marilyn and Lewis, Kevin Wásakâysiw

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Cree – Saddle Lake First Nations and Ministikwan Lake First Nations

University nuhelot'jne thaiyots'j nistameyimâkanak Blue Quills230

### Language revitalization: The Role of First Nations and mainstream post-secondary institutions in Alberta

**WEDNESDAY 13.45–14.05**

**ARTS206 Room 201 Session B2**

This paper discusses issues regarding language revitalization in Canada primarily in the Province of Alberta. With the advent of the United Nations Declaration on the Rights of Indigenous People and the Truth and Reconciliation Commissions (TRC) Calls to Action Indigenous languages, knowledge and Culture have become the new resource that mainstream Institutions and Provincial Governments can mine. In the rush to address the recommendations outline in the TRC Calls to Action there is movement to standardize curriculum for the various language families in Alberta. Who has authority and gives direction and is responsible for the development of curriculum, resources, teaching methods and standards for Indigenous languages is an emerging issue. This raises a fear expressed by Indigenous Elders that if their language, knowledge and ceremonies are taught by the mainstream institutions they will be corrupted and mismanaged. Today that fear is real as the Federal Government expresses intent to provide educational funding to mainstream institutions for Indigenous Language programming. Will the Government of Alberta step forward as the next “Boarding School management system” and will mainstream Post-Secondary Institutions become the new Indian Agents? This paper will outline potential roles for both First Nation and mainstream Post-Secondary Institutions in supporting language revitalization.



**Simmons, Viti**

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Ngāpuhi

Founder of Bear Fruit (Social Business)

**Microfinance empowering women, families and communities**

**WEDNESDAY 11.55–12.15**

**ARTS206 Room 217 Session A4**

The question I have been asked in more recent times is how to take the microcredit concept that has been successful in developing world contexts and apply elsewhere. It is sobering to realise the level of exclusion from formal markets that exist even in affluent economies globally. My role as Ambassador for Hands with Hands (HwH) a charity operating in Nepal has sister charities in Austria, Netherlands and Germany. A decade on HwH learnings and successes with their microcredit projects and microfinance cooperatives provides an insight to how women, families and communities have developed their village economies. Reframing the principles of microcredit is the final chapter in my second book. My communication with the Auckland Councils – The Southern Initiative commenced in September 2015 and with other professionals in New Zealand in the interim. I am currently working on:

1. The Why
2. The How and
3. The What this reframing will look like to add to the conversation that is currently happening.

My visit home in May 2016 has affirmed to me that there is a growing interest to explore such possibilities of applying the principles in microcredit in disadvantaged rural and urban settings in New Zealand.

**Smith, Graham Hingangaroa, Gillies, Annemarie, Tinirau, Rawiri, Watson, Huti, Wiremu, Fiona, Smith, Linda**

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Te Aitanga a Hauiti, Ngāti Apa, Ngāti Kahungunu, Kati Mamoe; Ngāti Kahungunu, Ngāti Awa, Te Whānau-a-Apanui, Te Arawa; Te Āti Haunui-ā-Pāpārangī, Ngāti Rangī, Ngāti Tūwharetoa, Ngāti Kahungunu, Te Āti Haunui-ā-Pāpārangī, Ngāti Rangī, Ngāti Tūwharetoa, Ngāti Kahungunu me Ngāi Tūhoe; Ngāti Porou, Te Aitanga a Hauiti; Ngāi Tūhoe, Ngāti Ranginui; Ngāti Pōrou, Ngāti Awa

The National Institute for Post-Treaty Settlement Futures, Te Whare Wānanga o Awanuiārangi

## **Unleashing Māori potential: Critical understandings of the dialectic of ‘Transforming Iwi’: ‘Transforming Research’**

**WEDNESDAY 10.15–12.15**

**F&P Auditorium Session AP1**

This panel will examine five case studies of ‘iwi’ research that exemplify the Kaupapa Māori intention of pursuing transforming outcomes. By positioning within the Iwi context, we argue (and model) a shift of the research emphasis away from dominant control, from the re/production of cultural dominance and/ or preference and from the problematic of institutional income prospecting off Indigenous research activity. In this sense, we centralise a priority need for ‘transforming’ the prevailing Indigenous conditions of high and disproportionate levels of social, economic, cultural and political under-development. Moreover, working from within and alongside iwi we are concerned to develop research outcomes that move beyond the ‘status quo’ of Indigenous under-development to accenting the need for positive transformative outcomes. We intentionally move away from research that is mostly discursive and descriptive of our under-development to also stressing the need to self/ develop through practical, applied research interventions. We argue the need for more effective and courageous research endeavour from Indigenous researchers working from within the ‘white-stream’ institutional environments and who are often constrained by conservative, culturally constructed research expectations.

**Smith, Graham Hingangaroa, Heitia, Mate, Heitia, Sonny, Smith, Cheryl and Pickering, Taima**

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Te Aitanga a Hauiti, Ngāti Apa; Ngāti Pukeko, Ngāti Awa, Ngāi te Rangi, Te Whānau a Apanui, Ngāti Tūwaretoa ki Kawerau, Tuhourangi; Ngāti Mahanga, Ngāti Tahinga, Ngāti Tamainupo, Te Rarawa

Te Whare Wānanga o Awanuiārangi; REKA Trust; REKA Trust

**‘Growing Transformation’: The enactment of growing tribal participation & transformation through ‘Emerging Tribal Economy/ies’.**

**THURSDAY 13.25–14.25**

**ARTS206 Room 220 Session DP2**

We examine the emergence of an organic movement related to ‘food security’ within the tribal jurisdiction of Ngāti Awa and beyond. This movement has emerged alongside the growth of the Ngāti Awa tribal economy within the post-treaty settlement environment. The presenters will discuss the grass-roots movement within the tribe to self – develop individuals and whanau as ‘food producers’. This simple act of becoming food growers enables tribal members to begin to intervene in their high and disproportionate levels of social and economic underdevelopment. Some of the ways in which this initiative does this is by supplementing food production, influencing healthier life-styles, building work and income generating co-operatives, facilitating the enactment of traditional tribal social and collective values and customs, raising consciousness about caring for the environment – but more importantly, it also enables the ordinary, everyday tribal ‘citizen’ to physically, inclusively and actively participate in tribal economic development. In this regard a more widespread ‘buy in’ to the often exclusive and hierarchical constructions associated with tribal economic development is enabled. The ambiguity in the title ‘Growing Transformation’ refers to the need to align the processes of transforming endeavour with the transformative outcomes associated with the project.

**Tarena, Eruera, Crawford, Phil, Alexander, Hamilton, Kym, and Keenan, Jim**

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Ngāi Tahu, Te Whānau-ā-Apanui, Ngāti Porou; Te Waipounamu, Tai Tokerau  
Te Tapuae o Rehua; Te Matarau Education Trust; He Toki

**Ka Whawhai Tonu Matou: Shifting paradigms and practice in Iwi-led consortium Māori Trades**

**WEDNESDAY 14.25–15.25 ARTS206 Room 220 BP3**

A key challenge for Iwi is to ensure education and employment or enterprise is of service to our rangatahi, whānau, hapū and iwi. Shifting paradigms of well-funded, long established education institutions and economics that have long commodified our people or treated them as disposable is not easy. At the heart of Iwi-led Māori trades training is Mana Māori, Mana to the trades as

means of tino rangatiratanga, and Mana Mātauranga that seeks to shift practice and power to our culture, our kawa, and our people. Over the last five years Māori Trades Training has sought to embody the best elements of the programme made successful through urban drift in the 60's and 70's. Te tira hou – Māori Trades Training has been re-instigated following the tautahi quakes and has been quickly picked up across the country. In some of the 15 sites around the country, this has been Iwi-led. This presentation shares the experiences and moemoeā of Te Matarau Education Trust and Te Tapuae o Rehua and pays tribute to the sentiments of the late Ranginui Walker, in that this is a struggle without end.

## **Tarena, Eruera**

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Ngāi Tahu, Te Whānau-ā-Apanui, Ngāti Porou  
Te Tapuae o Rehua

### **Indigenising the corporation: An analysis of Indigenous organisation design**

**THURSDAY 10.35–10.55**

**ARTS206 Room 216 Session C4**

Indigenous organisations are key sites of collective identity, voice, and empowerment yet we know virtually nothing about their nature or what makes them different. This paper seeks to answer the overarching question: ‘What are the features of current Indigenous organisation design? How are organisational elements and definitions of success influenced by culture?’ The distinct contribution of this paper is its unique blend, using Indigenous theory and organisation theory, to generate new and original Indigenous organisation theory. This paper uses a multiple case study design focused on three contemporary Indigenous organisations, Kamehameha Schools of Hawai’i, the Sealaska Regional Corporation of Alaska and Te Rūnanga o Ngāi Tahu of New Zealand to investigate the phenomenon of contemporary Indigenous organisations. A total of 90 interviews were analysed for this inductive qualitative study that uses grounded theory methods. This paper suggests the adoption of Western structural models has benefitted Indigenous economic development, but these structures are a source of tension as they are not aligned with Indigenous purposes and contribute to fears of cultural assimilation. Structure is both a source of tension and the scapegoat for broader tensions stemming from the conflicting purposes, mindsets, and cultural contexts to which the organisation must relate.

## **Tau, Te Maire**

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Ngāi Tahu, Ūpoko, Ngāi Tūāhuriri Rūnanga  
Ngāi Tahu Research Centre, University of Canterbury

### **Sketching a tribal economy**

**WEDNESDAY 13.25–13.45**

**ARTS206 Room 217 Session B5**

This is a sketch of how a tribal economy should look. Economies are designed by the political group that dominates the society. The actual group that dominates the political scene depends on the culture of the society. Historically, the working classes had little influence and as a result remained poor and destitute. The New Zealand economy is heavily regulated in favour of the current political power base. This has implications for Māori, particularly in relation to land legislation that defines how they use their lands. Economics should not be confused with businesses, commerce, trade and cash. Without the basic economic structure, businesses cannot function and commerce will not run effectively. Unless the basic infra-structure is put in place where Māori commerce, trade and cash can circulate within an iwi, we will forever be servicing Pākehā. It appears that Ngāi Tahu has learnt how to be very competitive and successful within this Pākehā political structure, however, to build a genuine economy, based upon Ngāi Tahu culture, it is necessary to put in place Ngāi Tahu economic institutions. Overall, the key message is that to support a real Ngāi Tahu economy, Ngāi Tahu economic institutions must be developed and put in place.

## **Taura, Yvonne**

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Ngāti Hauā, Ngāti Unenuku, Ngāiterangi, Ngāti Ranginui, Ngāti Tūwharetoa  
Manaaki Whenua/Landcare Research

### **Working collaboratively with Māori communities is essential for understanding improved wetland management**

**WEDNESDAY 11.15–11.35**

**ARTS206 Room 201 Session A1**

Māori have a long held tradition of monitoring the health of freshwater ecosystems. The association between human well-being and freshwater health is intrinsic within Māori knowledge, values and practice throughout Māori history. Some insights from a Vision Mātauranga Capability Fund project tasked with developing a tikanga Māori based monitoring framework will be presented. A methodology for how this project effectively engaged with a Māori community – Waikato-Tainui, for improving wetland management will be presented. The presentation will also share some insights of cultural practices on the awa tupuna (ancestral river) – the Waikato River and associated wetlands, from Waikato-Tainui experts including kaumātua (elders) and tribal leaders. Some of the ideas explored about how these cultural practices could be applied to contemporary tikanga Māori monitoring frameworks are discussed.

## **Tawhai, Veronica MH**

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Ngāti Porou, Ngāti Uepohatu  
Massey University, Palmerston North

### **“We will not stop talking about colonisation”: Indigenous innovations in discussing the difficult**

**THURSDAY 14.25–15.25**

**ARTS206 Room 220 Session DP4**

Between 2012 and 2015 Matike Mai Aotearoa Rangatahi, the Youth Project for Constitutional Transformation in Aotearoa, engaged youth nationwide in sharing their hopes and aspirations for a future constitution reflective of our kawa and tikanga (laws and customs), 1835 He Whakaputanga (Declaration of Independence), 1840 Te Tiriti o Waitangi (Treaty of Waitangi, Māori texts) and the United Nations Declaration on the Rights of Indigenous Peoples. Utilising digital media, spoken-word performance, audience-participatory drama and small-to-large group activities, the workshop designed as a part of this project illustrates the innovative potential of our youth to discuss the necessary but difficult topics such as colonisation in the process of imagining different futures. This presentation will look at this project and other examples of innovative best practice in decolonisation education.

## **Taylor, Lara and Livesey, Biddy**

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Ngāti Tahu, Ngāti Kahungunu; Ngāi Tahu, Pākehā  
University of Auckland; Massey University

### **Resource management in the third space**

**THURSDAY 10.35–10.55**

**ARTS 206 Room 201 Session C2**

As Treaty settlements progress, iwi and hapū are increasingly powerful actors in resource management in Aotearoa New Zealand. In this presentation, we explore the concepts of ‘third space’ and ‘hybridisation’ promoted by postcolonial theorist Homi K. Bhabha to explain creative resource management by Māori communities within Western resource management frameworks. The presentation draws on research carried out with Ngāti Whātua o Kaipara and Te Uri o Hau, who have initiated an Integrated Catchment Management project over the Kaipara Harbour; and with Waikato-Tainui, who have documented their aspirations for resource management in an innovative Environmental Management Plan entitled ‘Tai Tumu Tai Pari Tai Ao’. In both case studies, we find that efforts to engage with non-Indigenous organisations have led Māori communities to find ways to present their mātauranga (resource management knowledge) in a Western format/forum, while retaining control of their mātauranga and the integrity of their relationships with other Māori communities. However, practising resource management in collaboration with non-Indigenous organisations is complicated by issues of discourse, control, and

resources. The concepts of tino rangatiratanga, mana whakahaere, and tikanga are emphasised as principles for future collaborative relationships.

## **Te Huia, Awanui**

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Ngāti Maniapoto  
Victoria University of Wellington

### **He tirohanga hou: Emotional responses to learning about the colonisation of Aotearoa**

**FRIDAY 11.55–12.15**

**ARTS206 Room 201 Session E1**

The experiences of colonisation from Māori perspectives are rarely portrayed or understood in mainstream settings. There have been a number of recent attempts by Māori to increase New Zealand's understanding about the history of colonisation in New Zealand (in particular, the dressed reenactments at the 150th commemoration of rākau and subsequent battle sites, followed by the petition to parliament to establish a specific day of remembrance for the New Zealand wars). What is not commonly understood is how Māori and Pākehā respond emotionally to learning more about the history of New Zealand from a Māori perspective. Qualitative responses from interviews with Māori and Pākehā participants from Te Kawa a Māui at Victoria University of Wellington, who have recently begun learning about the history of colonisation in New Zealand, are the topic of this research. Furthermore, findings explore how having an increased historical understanding delivered from Māori perspectives, rather than from the mainstream media, contributes to perceptions about nationhood and biculturalism. These findings demonstrate how learning about history and colonisation can be an emotionally heavy task, yet the outcomes can also be rewarding.

## **Te Hurihanganui, Paora**

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Te Arawa, Ngāti Awa, Ngāti Tūwharetoa  
Te Papa Takaro o Te Arawa

### **Whakapapa approaches to reignite life fitness potential**

**FRIDAY 11.15–11.35**

**ARTS206 Room 216 Session E3**

We descend from the best of the best. We are the sum total of all that has come before, all that is and all that is going to be, the noblest and most resilient of bloodlines. He Māori ahau, e noho Māori nei i toku ao Māori. Paora will discuss ancestral knowledge, the natural environment and contemporary practice in the advancement of Māori health and wellbeing through Whakapapa and Mātauranga Māori in physical activity and nutrition. A focus will look into the trend of

thinking of our genetic origin and whether this helps us perform better physically and in life. Also Paora will share Te Arawa tribal successes in developing potential through physical activity and nutrition knowledge and practice and will describe the reintroduction of inherent traditional Māori philosophical practices that embody important cultural imperatives deeming all peoples to be of ‘boundless-potentiality’.

### **Te Maihāroa, Kelli**

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Waitaha Te Waipounamu  
University of Otago

## **Te Heke The Migration: Nourishing whānau resilience, one step at a time**

**WEDNESDAY 12.40–12.50**

**Waipapa Marae RT Session 2**

This presentation visually highlights Te Heke The Migration of the cultural revitalization and resilience of the Waitaha First Nations People of Te Waipounamu South Island. The journey begins in the mid nineteenth century, after decades of battling with the British Government over the Treaty of Waitangi breeches, and early settlers’ encroachment of Māori land, the Māori prophet Te Maihāroa, led 150 of his tribespeople from Temuka, in search isolation and cultural preservation, leading them to their spiritual homeland of Te Ao Mārama, recognised as the ‘Promised Land’. Through photos, this poster will represent Te Heke over historic journeys: 1877, 1927, 2012 and 2016. It will provide an historical representation of Te Heke of 1877 and 1927 through two archived photos taken from this time. It will further highlight the more recent commemorative peace marches of Te Heke Omāramataka (2012) and Te Heke ki Korotuaheka (2016). This research celebrates the resilience of kā uri descendants follow the ancient ara trails of Te Māihāroa and earlier tī puna ancestors, maintaining the ahi kā roa the long burning ancestral fires of this whenua. This poster represents tinorakatirataka absolute sovereignty and mana motuhake independent self determination, supporting flourishing whānau families and tribal resilience.



## Te Maihāroa, Kelli

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Waitaha Te Waipounamu  
University of Otago

### **Te Ara o Rakimārie: The pathway of peaceful living: Walking the talk with Anne Pate Sissie Te Maihāroa-Dodds**

**THURSDAY 12.50–13.00**

**Waipapa Marae RT Session 8**

The ability to flourish as a human being, is dependent upon the love, care and nourishment of people surrounding an individual. It takes a village to raise a child. This paper reflects this proverb, following 25 years in the footsteps of First Nations Waitaha elder, Anne Sissie Pate Titaha Te Maihāroa-Dodds and her commitment to rakimārie peaceful living. Anne has dedicated her life to following the peaceful pathway of her pōua Te Maihāroa, a Māori prophet and her Waitaha tī puna ancestors. This paper briefly discusses the kaupapa Māori research method of ‘interview as chats’ to undertake this oral interview. It then follows a timeline of the numerous peace-based cultural events initiated by Anne Te Maihāroa-Dodds, such as the cultural revitalisation of Waitaha traditions, peace marches of Te Heke (2012 and 2016), and the preservation of ancestral landscapes through numerous environmental submissions. Anne has been able to navigate her way successfully within both the Māori and Pākehā world, strengthening and flourishing these relationships, whilst also highlighting her call for action to protect Papatūānuku. Her achievements have strengthened the health and wellbeing of Waitaha and southern Māori, whilst also contributing to the kete knowledge basket of her more informed Pākehā community.

## Te Momo, Fiona

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Ngāti Raukawa, Ngāti Porou, Ngāti Konohi  
Massey University

### **Kapata Kai – What does it mean tomorrow?**

**THURSDAY 14.05–14.25**

**ARTS206 Room 216 Session D4**

‘Kapata Kai’ was a term kaumātua applied to gathering kaimoana (seafood). It referred to the ‘tikanga i mua, tikanga i waenganui, tikanga i muri’, the customs a whānau exercised before, during and after the seafood was gathered, eaten, and the disposal of leftovers in a safe and healthy manner. The amount of seafood taken was enough to feed the whānau and fill the cupboards. Exploitation of the environment, meaning taking more than a whānau needed, or selling it on an open market, were foreign concepts. It could leave nothing for the mokopuna in the future because stocks would be exhausted. Whānau were kaitiaki, the guardians over the environment exercising tino rangatiratanga. Overstocking ones cupboards with kaimoana were shunned. When kaimoana was gathered by the whānau it was divided amongst everyone. The theories and philosophies that underpinned this concept ‘Kapata Kai’ were practiced daily. Gathering

healthy food straight from the sea through communal exercise and manual labour retained a healthy environment and whānau. Today, Kapata Kai in an urban milieu for many whānau is a drive on the car to a fast food outlet. This presentation discusses the changes to the concept of 'Kapata Kai' over four generations for a whānau.

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### **Thatcher, Jack, Ngata, Wayne**

Te Aitanga a Hauiti, Ngāti Porou, Ngāi Te Rangī, Ngāti Ranginui  
Te Whare Wānanga o Awanuiārangī; Te Kura o Ngā Kuri a Tarawhata

## **He kura waka, he kura wānanga**

**THURSDAY 11.35–11.55**

**ARTS206 Room 203 Session C3**

'He kura waka, he kura wānanga' highlights Indigenous approaches to learning and practice. This is a case study of how research can support reconnecting with and revitalizing one of the most significant bodies of knowledge of the Pacific peoples, non-instrument navigation/wayfinding and traditional waka hourua sailing. Based around Ngahiraka mai Tawhiti, a waka hourua built by Hekenukumai Busby and now based in Tauranga, this study shows how the teachings of the late Mau Pialug of Satawal are being transferred and managed in a small school, Te Kura o Ngā Kuri a Tarawhata, so that young people can find their place literally in the open ocean of Te Moananui a Kiwa, and figuratively in the wider ocean of today's world. Strands of theory and practice relating to the celestial bodies, sea and weather characteristics, environmental relationships, waka construction and sailing are brought together to inform and build future navigators for Māoridom and the Pacific.

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### **Tiakiwai, Sarah-Jane**

Te Rarawa, Waikato, Ngāti Awa, Ngāti Pīkiao (whāngai)  
Waikato-Tainui College for Research and Development

## **Incorporation of Indigenous approaches to guardianship and stewardship in Canada's resource management policy framework**

**THURSDAY 11.15–11.35**

**ARTS 206 Room 201 Session C2**

As part of the Sustainable Seas National Science Challenge, this project researches a Canadian example where Indigenous environmental and economic approaches are incorporated into a resource management policy framework utilising Ecosystem Based Management. The project focuses on how conflicts in marine use are governed and managed, within the Marine Plan Partnership for the North Pacific Coast (MaPP). Canada has a similar colonial history to New

Zealand and have applied their own contemporary responses to redress. Equally, they have similar environmental concerns and Indigenous aspirations for guardianship and stewardship. MaPP is understood to incorporate Indigenous knowledge, values and perspectives within its management frameworks. The development of this model, the engagement and consultation with Indigenous groups and stakeholders is of particular interest, including how they achieved social licence for their approach and could provide an exemplar of practice that New Zealand might adapt to its own particular contexts. The research will identify and examine processes and frameworks used to integrate and empower Indigenous knowledge, practices and aspirations in natural resource management (both on shore and at sea).

## **Tipa, Gail**

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Ngāi Tahu  
Tipa and Associates Ltd

### **Enabling tangata whenua to identify river flows necessary to protect cultural rights and interests**

**THURSDAY 14.45–15.05**

**ARTS 206 Room 201 Session D2**

Many Māori are concerned at the modification of rivers and what they perceive to be inappropriate flow regimes. Māori want to see instream flows that recognise and provide for their cultural association with freshwater, rather than assessments being limited to a consideration of ecological values. This presentation describes a methodology for a Cultural Flow Preference Study, that enables Māori to identify flows that they believe would be sufficient to protect their cultural interests. We have completed Cultural Flow Preference Studies in more than 40 streams across New Zealand. Our presentation examines the results of some of these studies. We describe the steps in a flow preference study. But the focus of the presentation is the range of analyses that are undertaken which result in:

1. Increased understanding of the attributes of flow important to whanau and how we identify the flows necessary to protect those attributes.
2. Development of flow preference curves that provide an estimation of levels of preference for flows not observed by whanau.
3. Confirmation that preference assessments are driven by flow assessments rather than wider cultural health concerns.

We conclude by summarising how managers have responded to the cultural recommendations in statutory planning processes.

**Tweed, Brian**

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Victoria University of Wellington

## **Alienation and de-alienation in Kura Māori**

**WEDNESDAY 15.05–15.25**

**ARTS206 Room 216 Session B4**

This presentation will discuss alienation and de-alienation in the context of the learning of mathematics in full-immersion Māori education. It will be argued that current pedagogies for mathematics learning create alienation effects detrimental to the kaupapa of Kura Māori. If Māori students are to flourish, really flourish, as Māori, de-alienation is required. The meaning of this will be indicated.

**Uerata, Lynley, Stolte, Otilie, Rua, Mohi, Cochrane, Bill, Hodgetts, Darrin**

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Tainui, Ngāti Tahinga, Ngāti Mahuta  
University of Waikato

## **The Māori precariat: Whānau flourishing and structural violence**

**WEDNESDAY 10.15–12.15**

**ARTS206 Room 220 Session AP2**

The concept of the Māori precariat provides a frame to re-conceptualise Māori culturally-patterned responses to socio-economic marginalisation, discrimination and oppression. Rather than seeing Māori households as inviting precarity into their lives through 'poor' individual decision making, precarity began with colonisation, was intensified by a neoliberal market economy, and labour reforms and punitive welfare policies more recently. Together, these structural forces undermine opportunities for whānau flourishing. This presentation provides an overview of existing literature and some preliminary findings from my PhD research on the experiences and culturally patterned responses of four Māori households in precarious situations. This research documents both Māori household precarity in employment, food, housing and cultural practices, as well as Māori household connections, practices and strengths.

**Waitoki, Waikaremoana, Nikora, Linda Waimarie, Tamanui, Virginia,  
Te Whetu, Chas, and Te Awekotuku, Ngahuaia**

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Ngāti Hako; Te Aitanga ā Māhaki, Ngā Puhi, Tuhoe, Te Arawa  
Māori and Psychology Research Unit, University of Waikato

**Challenges and continuities: Unintended impacts  
of te reo Māori language revitalisation efforts**

**WEDNESDAY 14.25–14.45**

**ARTS206 Room 201 Session B2**

In the 1980s, numerous Māori language revitalization activities were established in response to the Māori language being a threatened language with a rapidly diminishing number of fluent speakers. In the past 30 to 40 years the primary beneficiaries of language strategies, the younger generation, have been called upon to fulfil roles traditionally held by elders. In some instances, elders with significant historical and cultural knowledge have been overlooked in favour of a language proficient, younger person. What are the impacts on the younger generation who are pushed into the role of elders, or the impacts on elders who find their roles have changed? In these situations the tikanga (protocols) of the marae (court) and within family roles have created a tension that is difficult to reconcile. In this paper we describe a nationwide, qualitative research project on the experiences of those who have seen, or experienced, a shift in their roles as elders or members of the younger generation. We seek to understand how language and protocols are being used in formal and informal settings and to explore mutually supportive practices that enrich the mana and wisdom of elders, and the learning and development experiences of the younger generation.

**Walker, Dean**

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Lincoln University

**Toitū te Whenua, Matatū Ana te Wao Nui o Tāne:  
A cultural health monitoring and assessment  
technique for Indigenous New Zealand forests**

**THURSDAY 14.25–14.45**

**ARTS206 Room 216 Session D4**

Indigenous forest management in New Zealand is dominated by Western science, despite legislation which actively encourages Māori participation. Māori voices are often not understood by those in positions of power. To address this problem Māori values need to be presented in ways that maximise cross-cultural communication and are coherent to decision makers. The aim of this research was to develop a complementary kaupapa Māori – Western science kete whaihua (toolkit) for assessing and monitoring the health of Indigenous forests from a Māori perspective. The research was a collaboration between Lincoln University and three tribes, Te Ātiawa, Ngāti Tama and Ngāti Kuia, who have ancestral connections to the Motueka catchment where the

fieldwork was undertaken. Kaupapa Māori and Action Research methodological approaches were brought together. An Atua framework, based on Māori cosmology, was utilised to structure a set of culturally-based environmental tohu indicators. A method was developed and tested in the field collecting both qualitative and quantitative data to assess the health of six forests. Concurrently, learning cycles were mapped to inform and critique the research process. The toolkit bridges the gap between a Māori construction of the universe and the Western scientific worldview and will assist Māori participate in the sustainable management of Indigenous forests.

**Ware, Felicity, Forster, Margaret, and Breheny, Mary**

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Ngāpuhi  
Massey University

## **Kaupapa Kōrero: A Māori cultural approach to analysing stories**

**FRIDAY 11.55–12.15**

**ARTS206 Room 203 Session E2**

In Māori culture, as in other Indigenous cultures, narrative is a common means of codifying and transmitting knowledge. Narratives are an important process by which we analyse and understand our historical, social, environmental, cultural and spiritual context. This paper focuses on a contemporary interpretation of oral narrative, similar to storytelling, talk story and yarning. Māori academics have developed research approaches – such as pūrākau – based on key principles of Māori research, oral traditions and narrative inquiry to articulate experiences as Māori. To extend this, Kaupapa Kōrero, a Māori approach to narrative based inquiry was developed to gather, present and analyse Māori experiences. Kaupapa Kōrero includes the application of whakapapa (genealogy) as a relational analytical framework. This provides a way of identifying individual narratives and integrating them within layers of interrelated narratives that influence the experience of being Māori. This Māori narrative approach to analysis revealed tensions between narratives which value parenting as a key aspect of Māori identity and narratives that focus on the problems of early parenting. Kaupapa Kōrero provides an ethical research process by critically exploring the researcher's role in co-constructing and analysing the stories.

## Warren, Te Rina (Krystal)

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Rangitane, Raukawa/Maniapoto, Whitikaupeka (Mokai Patea)  
Massey University

### “We will not stop talking about colonisation”: Education

**THURSDAY 14.25–15.25**

**ARTS206 Room 220 Session DP4**

“Collective Māori strategies for education have the capacity to reshape expectations. If, for example, there were collective intolerance of educational failure, backed up by a decision to shun those institutions and programmes that did not achieve best results for Māori, change would occur. (Durie, 2003; p227). The emergence of Kohanga Reo and Kura Kaupapa Māori signals the resilience of Māori people and our communities in the face of decades of colonisation. To this date around 95% of Māori children reside in mainstream schools where liberal-individual traditions remain intact as evident in our low education statistics. Only 5% of Māori children attend Kaupapa Māori Schooling, where their educational achievement surpasses all national achievements at the secondary school level. This presentation questions why 95% of Māori parents choose an education system that fails our children and briefly discusses the colonising policies of education in Aotearoa. Successful outcomes for Kaupapa Māori schooling are examined to demonstrate what is possible when colonising structures are mediated. We cannot and we will not disregard colonisation that perpetuates poor outcomes for Māori.

## Warriner, Virginia

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Ngāti Whātua/Te Uri o Hau Ngāti Porou/Te Aitanga-a Mate  
Te Whare Wānanga o Awanuiārangi

### Sustainable iwi and entrepreneurship: Is there a fit?

**WEDNESDAY 10.35–10.55**

**ARTS206 Room 216 Session A3**

Entrepreneurs are deemed ‘innovators’ who take risks whilst bringing forth a new idea into realization; they are the drivers of growth in an economy and are the people who ‘get things done’ (Schumpeter, 1934). Further, entrepreneurship is considered as the process of adding value and is not only connected to individuals but can also occur at the community, iwi, hapū or whānau level (de Bruin & Mataira, 2003). Entrepreneurship is also one of the key drivers that offer leverage for Māori economic development and the delivery of opportunities for Māori (Mataira, 2000; Warriner, 2009). The focus of sustainable entrepreneurship in this paper will be on how Māori align this in terms of managing their tangible and intangible resources whilst at the same time creating economic growth for their iwi/hapū (Māori Economic Development Panel, 2011). Moreover, social innovation is concerned with innovative activities and services that are motivated by the goal of meeting a social need for individuals or groups that enable this to occur (Mulgan, Tucker, Ali and Sanders, 2007). Both these concepts will be discussed as being synonymous with

Māori aspirations, because they are the determinants for how an iwi/hapū, more especially my hapū/iwi Ngāti Whatua/Te Uri o Hau, who seek to undertake their economic development in accordance with their own kawa and tikanga.

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### **Whetu, James**

Waikato, Ngāti Tūwharetoa, Raukawa  
Whetu Consultancy Group

## **Investigating the creation of a repository for mātauranga Māori within the Sustainable Seas National Science Challenge**

**WEDNESDAY 11.35–11.55**

**ARTS206 Room 217 Session A4**

The project to be discussed within this presentation is an initial investigation into a digital repository of knowledge within the Sustainable Seas National Science Challenge as a whole. The project seeks to protect, preserve and record the whakapapa of all information and/or data gathered and identified as being mātauranga Māori throughout the Challenge. Exploring mātauranga Māori is one of four themes for Vision Mātauranga, MBIE's policy framework. This project seeks to enable the development of a distinctive body of knowledge at the interface between Indigenous knowledge and the research and science of Sustainable Seas. It has been identified that there is a need to recognise the source of, and rangatiratanga or authority over, the knowledge gathered for the Challenge from respective iwi, hapū, and whānau. It is intended to be a storehouse of knowledge which will be collated throughout the first phase of the Challenge and will work across the Challenge with each programme to capture all relevant data. The result will be a repository of digital data and information that will record its origins and allow future researchers, businesses or anyone of interest, to access the information and identify where it came from to assist with further research.

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### **White, Haze, Te Whiu, Donna, Boulton, Amohia**

Tainui  
Te Whānau o Waipareira

## **Te Haerenga Roa o urban whanau: Capturing catalysts of hauora**

**WEDNESDAY 10.15–10.35**

**ARTS206 Room 203 Session A2**

The Catalysts of Health project explored the lives of flourishing West Auckland whānau. In this paper we present the key findings from this study. The project was led by Wai Research the research arm of Te Whānau o Waipareira, with support and advice from researchers based at



Whakauae Research. In partnering with Whakauae the team have sought to maximise the scope and reach of the research findings in order to benefit Māori irrespective of the communities in which they reside. Researchers conducted retrospective qualitative interviews with 25 Māori whānau living in West Auckland. Participant narratives helped to identify the ‘catalysts’ which enabled whānau to move from a state of crisis to stability and ultimately to one of success. Study participants spanned five generations, allowing the research team to capture data regarding the intergenerational health gains that have been achieved in the last 30 years. Thematic analysis of the interview material elicited five key catalysts for success: a reflective urban identity; an extended concept of whānau; strong leadership roles; culturally appropriate education; and adapted tikanga Māori. These catalysts, in addition to other research findings, will be used to inform the development and delivery of more effective services to Māori.

## Whyte, Kyle

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Potawatomi Nation  
Michigan State University

## Resurgence in our ancestors’ dystopia: Indigenous research confronts climate change

**FRIDAY 09.15–10.35**

**F&P Auditorium: Keynote Speaker**

Human-caused climate change engenders, for many Indigenous peoples, a final straw of colonialism that threatens their cultural integrity, economic vitality and political self-determination. Moreover – and not surprising to many of us – Indigenous peoples are noticeably absent in climate-related visions of futurity, most notably “the anthropocene.” At the same time, climate scientists and environmentalists have argued that Indigenous knowledge systems offer promising approaches for understanding climate change and how to lessen climate change impacts, though these arguments have been criticized by Indigenous persons as turning out to be, once again, based on exploitative assumptions about the relationship between research and Indigenous peoples. It is with the context just described in mind that I seek to introduce a different way of framing the topic of Indigenous peoples and human-caused climate change. Indeed, there is little awareness about how Indigenous peoples and the allies they collaborate with have created innovative research approaches to human-caused climate change. These approaches go beyond the documentation of climate threats and the contributions of Indigenous knowledge systems to climate science. Instead, they transform the nature of how human-caused climate change itself is understood as a globally and locally significant issue that should be a topic of research. There are at least three important transformations that are occurring. First, Indigenous researchers are opening possibilities for reconsideration of human and environmental relations across diverse histories, recovering erased histories of the relationships between colonial, capitalist and ecological systems. These new possibilities suggest different research frameworks from those more commonly found in climate science and environmental studies. Second, Indigenous researchers use different background assumptions about the nature of knowledge when they design research on behalf of their peoples and communities that seeks to use Indigenous knowledge systems to better

address climate change. Finally, Indigenous researchers are offering futurities, often expressed through Indigenous science fiction ideas, that challenge the absence of Indigenous peoples in visions of the anthropocene and allow us to imagine relationships between past and coming generations in ways that empower our peoples and communities. In presenting about all of this, I seek to show that Indigenous peoples have designed their own field, in a sense, of Indigenous research on climate change. This field is being built through research emanating from diverse institutions, from Indigenous networks to Indigenous governments to Indigenous scholars and allies embedded in research universities. I will explore how Indigenous climate change research has important implications for both Indigenous resurgence and sovereignty and academic fields such as Indigenous studies, environmental studies and climate science.

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### **Wihongi, Helen**

Waitemata and Auckland District Health Boards

## **Developing a national framework for review of research in District Health Boards**

**WEDNESDAY 12.50–13.00**

**Waipapa Marae RT Session 6**

Māori review of research is an ethical and legislative requirement for research conducted in District Health Boards (DHBs) in Aotearoa / New Zealand. Standardising the Māori review process across DHBs will likely increase efficiency of time, energy and resources and improve national consistency while still allowing for consideration of local context and collaboration with Māori in each DHB region. The project sought to develop a draft national framework for Māori review of research.

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### **Wilkinson, Areta and Love, Janneen**

Ngāi Tūāhuriri, Ngāti Irakehu, Ngāti Tahu; Te Hapū o Ngāti Pahauwera, Ngāti Kahungunu  
Creative New Zealand Craft Object Fellowship 2015, Auckland War Memorial Museum

## **Korero mai korero atu: championing new frameworks and practices at Auckland Museum**

**WEDNESDAY 13.00–13.10**

**Waipapa Marae RT Session 1**

Artist, Areta Wilkinson and exhibition developer Janneen Love share the implications of an kaupapa Māori framework applied to Auckland War Memorial Museum's recent exhibition *Kōrero Mai, Kōrero Atu*. The title of the exhibition encapsulates the appropriate philosophy for this project as it describes a two-way process of giving and receiving information. Artists Areta Wilkinson and Te Rongo Kirkwood ambitiously opened up discussion between contemporary

art, artists and the museum as an institution. This generous collaboration provided an important platform where the objects and taonga served as catalysts for conversation in the store, gallery and beyond. In the exhibition *Kōrero Mai, Kōrero Atu* the various Māori concepts at play are reflected in its imagining, development and delivery. Many contributors explored the intrinsic ability of Mana Taonga, to communicate multiple meanings through taonga, across time and over generations. Taonga in this context also have the facility to reflect ideas about identity, technology and exchange. When Indigenous researchers, artists and scientists each engage with museum collections on their own terms, they can re-establish/revive/reignite cultural practices, relationships and technologies. In unexpected ways taonga Māori collapse time; the space of our ancestral intent comes closer

## **Wikaire, Erena**

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Ngāpuhi, Ngāti Hine

Te Kupenga Hauora Māori, the University of Auckland

## **Patterns of privilege: Predicting success of Māori and Pacific students in tertiary health study**

**WEDNESDAY 14.45–15.05**

**ARTS206 Room 203 Session B3**

Background: Tertiary institutions are failing to ensure equitable academic outcomes for Māori and Pacific students and detailed investigation by ethnic grouping is required. This study explored how pre-tertiary, admission and early academic factors impact on academic success within tertiary health study. Methodology: This Kaupapa Māori research project analysed data for 2686 Health Sciences, Pharmacy and Nursing students (150 Māori, 257 Pacific, 2279 non-Māori non-Pacific) at the University of Auckland (2002 – 2012). Multiple regression analysis explored the predictive effect of: school decile (low, medium, high); Auckland school (yes, no); type of admission (school leaver, alternative admission); and bridging foundation programme (yes, no), on academic outcomes: first year bachelor and year 2 – 4 grade point average (GPA); graduated (yes, no); graduated in minimum time; and optimal completion for each student ethnic grouping. Results: Māori and Pacific students experienced increased and unique barriers to academic success when compared with non-Māori non-Pacific students. Clear disparities in academic outcomes between Māori and Pacific, and non-Māori non-Pacific student groupings were not fully explained when adjusting for predictor variables. The research findings will be of interest to secondary and tertiary education institutions aiming to achieve equitable academic outcomes for Māori and Pacific health professional students.

## **Wikaire, Erena**

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Ngāpuhi, Ngāti Hine

Te Kupenga Hauora Māori, The University of Auckland

### **The colonisation of rongoā Māori**

**FRIDAY 11.35–11.55**

**ARTS206 Room 201 Session E1**

Rongoā was the ‘traditional’ way by which we as Māori understood and cared for our health and wellbeing. Devastatingly, rongoā Māori is one of many core ‘traditional’ Māori knowledge elements that suffered huge decline through colonisation. What once were socially ‘normal’ traditional Māori primary healthcare practices, have now become almost a ‘last resort’ healthcare option for Māori. Subsequent reliance on Western medicines as a ‘first point of contact’ for healthcare has failed to ensure our flourishing as Māori and there are calls for the revitalisation of traditional Māori ways of being, doing and knowing. It is anticipated that rongoā Māori has significant potential to contribute to Māori health gains by re-framing healthcare delivery from a traditional Māori health perspective. Bringing back the gift that is rongoā requires understanding of the complexities of colonisation of rongoā Māori. This involves decolonising our understanding of what rongoā ‘was’ and ‘is’ so that we can realise what we want it to ‘be’.

## **Wikitera, Keri-Anne**

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Tūhourangi, Ngāti Wahiao, Ngāti Whakaue, Tapuika

AUT University – School of Hospitality and Tourism

### **Māori spaces in foreign places – Māori identity, a Kaupapa Māori approach**

**THURSDAY 11.55–12.15**

**ARTS 206 Room 201 Session C2**

The whare tūpuna or ancestral house, Hinemihi o Te Ao Tawhito, built in 1881 in Te Wairoa, Aotearoa is now located in Surrey, England. Despite radical changes in cultural, social, economic and geographic landscapes over the past 135 years, the whare continues to epitomise a distinct Māori cultural identity. How Hinemihi has managed to sustain this cultural identity despite its geographic dislocation from her homeland is the focus of this paper. A theoretical engagement with history and the utilisation of kaupapa Māori as an analytic framework reveals that Māori cultural identity can be nurtured and sustained outside of traditional Māori contexts. Through the juxtaposition of cultures, different historical visions, systems of knowledge and representations of meaning, this research concludes that Māori cultural identity is as much about displacement and tension as it is about established tribally determined criterion of identity, primarily related to whakapapa association and connection to place. This view of Māori recognises the cultural spaces and cultural references developed over time that embrace whakapapa kōrero and that

Māori histories based upon whakapapa move beyond cultural landscapes connected to place as a static tradition towards an evolutionary typology, that of the travelling Māori.

### **Wilkie, Margaret**

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Ngāti Porou, Ngāpuhi  
Te rau Matatini

## **100 Māori Leaders – Mauri Ora and Indigenous leadership**

**THURSDAY 10.35–10.55**

**ARTS206 Room 203 Session C3**

Indigenous leadership is one of the pathways that leads to mauri ora, the flourishing of all peoples. In 2016, Kaupapa Māori research for the Henry Rongamau Bennett Foundation leadership strategy found Māori leaders who are successful in two worlds of Aotearoa New Zealand. Māori wisdom says ‘kāore te kumara e kōrero mō tōna ake reka’ (the sweet potato does not say how sweet it is). Rather it is up to others to speak about the kumara, in this case ‘100 Māori Leaders’ a benchmark resource that promotes the successes of Māori. 100 Māori leaders each contributed their appreciation of another Māori leader, ‘seen from their eyes, using their own voices.’ The research aimed to highlight and inspire emerging Māori leaders for the health and disability sector, in health professions, in education, in research, in policy and many other roles. ‘100 Māori Leaders’ acknowledge that many Māori are ‘doing OK and that there is little attention to how we got to those places.’ Te Rau Matatini, the national Māori Workforce Development NGO harvested the kumara, and present them here for the world.

### **Williams, Ashlea Dee**

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Rarotonga ki Arorangi, Ngāti Porou, Ngāti Rangitihī  
The University of Auckland

## **Māori cultural identity and the relationship to mental health outcomes for Taitamariki Māori**

**THURSDAY 10.55–11.15**

**ARTS206 Room 209 Session C1**

This research was undertaken through a UoA Summer Research Scholarship (2015–2016) FMHS, School of Nursing. We explored the relationships between Māori cultural identity and mental health outcomes for Māori youth. Theoretical development and exploratory factor analysis were undertaken to develop a 14 item Māori cultural identity scale (MIS). Students reporting eight or more items were classified as having a strong MIS. Secondary analysis utilising data from a nationally representative sample of 1701 Māori attending secondary school students was undertaken. Prevalence of Māori specific factors was reported and a logistic regression model was used to

explore how wellbeing (WHO-5), depressive symptoms (Reynolds Adolescent Depression Scale), and suicide attempts were associated with the MIS. After adjusting for age, sex, discrimination and NZ Deprivation, Māori cultural identity was associated with improved WHO-5 wellbeing scores (OR 1.6,  $p < 0.0015$ ) and less depressive symptoms (OR 0.5,  $p < 0.0001$ ). Discrimination was associated with poorer wellbeing scores (OR 0.5,  $p < 0.0001$ ), greater depressive symptoms (OR 2.2,  $p < 0.0001$ ) and a suicide attempt (OR 2.5,  $p < 0.0001$ ). Males who report stronger Māori identities were more likely than females with stronger cultural identity to report improved WHO-5 wellbeing (OR 2.9,  $p < 0.0001$ ), less depressive symptoms (OR 0.4,  $p < 0.0001$ ) and suicide attempts (OR 0.3,  $p < 0.0001$ ).

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### **Williams, Justice Joe**

Ngāti Pūkenga, Waitaha, Tapuika

## **The importance of te reo me ngā tikanga Māori**

**TUESDAY 16.00–17.15**

**F&P Auditorium: Keynote Speaker**

Indigenous knowledge expresses a unique perspective on the world and our place in it. It is poorly understood and greatly undervalued. Yet Indigenous knowledge can help us reframe large scale apparently unsolvable problems that beset human communities in a way that makes those problems seem manageable and even solvable. Indigenous scholars therefore have a particular obligation to learn, teach and explore through research and writing, both the nature and content of this knowledge and its modern applications. Justice Williams will discuss these issues by reference to the potential place of mātauranga Māori and tikanga Māori in Aotearoa New Zealand today.

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### **Wilson, Mereana**

Ngāti Awa, Tuhoe, Te Aitanga a Hauiti  
Ministry for the Environment

## **Māori cultural health values for freshwater bodies**

**THURSDAY 14.05–14.25**

**ARTS 206 Room 201 Session D2**

To investigate how quantitative data generated from a Te Ao Māori worldview can help clarify the cultural costs and benefits of maintaining or improving Te Ao Māori values for freshwater bodies. The Cultural Health Index is recognised as a national tool to support iwi and hapū to identify and score their freshwater bodies according to their cultural values. There is currently a need to identify current cultural tools and locate and where possible numerical information within tribal rohe and across Aotearoa. This data and cultural information needs to be collated and accessible in order to understand the Cultural health values and the relationship iwi/hapū/

whanau have for their freshwater catchments. The results of this research will assist in providing practical information for current and future decisions regarding the management actions within a case-study catchment. The study will generate broad insights regarding the cost and benefits of promoting these values in other catchments throughout New Zealand.

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### **Wilson, Shawn, Skerrett, Mere, and Paris, Damara**

Opaskwayak Cree; Ngāti Māhuta, Ngāti Pikiao, Ngāi Tahu; Cherokee, Blackfoot  
Gnibi College of Indigenous Australian Peoples at Southern Cross University

## **Indigenous forms of peer review**

**WEDNESDAY 14.45–15.05**

**ARTS206 Room 209 Session B1**

As Indigenist philosophy grows and asserts its place, Indigenist researchers have begun to ask how peer review processes would look from this base. At the International Congress of Qualitative Inquiry in 2015, Indigenist researchers representing different phases of academic life met in a workshop to discuss peer review. We provided participants the opportunity to speak from the heart about peer review processes and its impact on scholarship. We explored peer review processes entrenched in such academic activities as publication, tenure, grant applications, job applications, graduate programs, and promotion. We went on to discuss alternative practices around peer review that are practical, ethical, responsible, and reciprocal. At ICQI in 2016 we met again so that together as a group we could further our discussion on ways to implement our ideas of Indigenist peer review. We propose peer review processes that are encircled in community ways of knowing and being that allows for both practical application and the growth of Indigenous knowledge systems.

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### **Winiata, Helena**

Ngāti Kahungunu, Ngāti Raukawa, Kāi Tahu, Kāti Māmoe, Ngāti Kuia, Ngāti Porou  
Te Wānanga o Aotearoa

## **Rangahau our word, our way**

**THURSDAY 10.15–10.35**

**ARTS206 Room 203 Session C3**

This paper will present the journey undertaken by Te Tira Rangahau to produce Te Rautaki Rangahau o Te Wānanga o Aotearoa (The Rangahau Strategic Plan for Te Wānanga o Aotearoa). It will provide the contextual rationalization behind the positioning of rangahau, and the subsequent rejection of the western term ‘research’. The detail of Te Rautaki Rangahau demonstrates that, for Te Wānanga o Aotearoa, ‘rangahau’ is reclaimed as a truly Māori position, and is not a translation of the word ‘research’. In taking this position, Te Wānanga o Aotearoa has embraced

Ngā Uara and Ngā Takepū, the eight foundational values and principles of the organisation. These values and principles embedded within Te Rautaki Rangahau, guide and frame all rangahau activities at Te Wānanga o Aotearoa. This includes the elimination of the western notion of ethics and claims ‘Tikanga Rangahau’ and ‘Kia Manawatina’ an articulation of Quality in Rangahau. Te Rautaki Rangahau also places tikanga Māori and āhuatanga Māori at its heart. In doing so, we move towards Mauri Ora, inspiring rangahau outcomes that are uplifting and transformative for our whānau, hapū, iwi and our taura. Rangahau. Ko Manawatina >> Ko Manawatoka.

### **Winitana, Mei**

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Ngāti Ruapani ki Waikaremoana/ Tuhoē /Ngāti Kahungunu/ Taranaki Whānui  
Te Whare Wānanga o Awanuiārangi

### **A ‘cheeky rebuttal’: Pardon the pun!**

When Nicole Scherzinger posed nude with a Māori moko painted on her naked posterior in 2011, passionate and polarised love-hate reactions were elicited from many Māori people. Nicole’s image was used to convey a commodity to be purveyed, fantasied over, purchased, and consumed by the Western male imagination. Here is another example of cultural commodification by the West, exacted upon an Indigenous people (in this case, the Māori of Aotearoa/New Zealand). This presentation is a response to this particular discourse about cultural commodification; my doctoral research about Māori women, in part, reflects a quiet tenacity and persistence to continue to take the moko. As a signature form of identity, Māori women themselves are creatively adapting body moko and moko kauae in ways never before envisaged. Ignoring and rebutting the theoretical discussions raging around them, many Māori women are taking body moko and moko kauae and making it more publicly visible . . . to be admired . . . but they also have a tikanga based on traditional values and practices . . . hei whakaatu i tō rātou ake ihi, mana, wehi, me te wana!

### **Wirihana, Christina Hurihia and Peters, Tracey Nicola**

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Ngāti Maniapoto-Raukawa, Ngāti Whakawahia, Ngāti Pikao; Ngāti Wai, Ngāti Whatua, Ngāti Hine  
Auckland Museum; Te Puni Kōkiri, Wellington

### **The journey of the tukutuku panels to enhance the New Zealand wall at the United Nations in New York**

**WEDNESDAY 13.00–13.10**

**Waipapa Marae RT Session 5**

This presentation explores: Mātauranga Māori, retention of intellectual property rights and the United Nations Declaration on the Right of Indigenous Peoples in action. In 2010 the Minister of Māori Affairs, Dr Pita Sharples attended the United Nations Permanent Forum on



Indigenous Issues in New York to formally announce New Zealand's support for the United Nations Declaration on the Rights of Indigenous Peoples. On seeing the New Zealand Wall, he asked whether it could be enhanced to reflect that which is distinctly unique about Aotearoa. In this moment, the seeds were sown for a request to be made to the United Nations (UN) for an enhancement of the New Zealand wall with tukutuku panels. The journey of the tukutuku panels is a unique story. It reflects the interweaving of the panels themselves and the rich stories that they carry and the integration of tikanga Māori in formal legal arrangements. It also reflects the pioneering spirit of New Zealand in leading the way for other Indigenous peoples with the UN agreeing that the copyright in the tukutuku panels be retained by the artists.

**Wolfgramm, Rachel, Spiller, Chellie, Henry, Ella, Tapsell, Paul,  
Pouwhare, Robert**

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Whakatōhea, Te Aupouri, Ngāi Takoto  
University of Auckland, University of Otago, AUT

## **Whai Rawa: Promoting effective Māori leadership and decision making**

**FRIDAY 11.15–12.15**

**F&P Auditorium Session EP1**

Māori economic development is undertaken in a diverse range of organisations including iwi, hapu, whanau, marae, SME's, social enterprises, corporates and joint ventures. The majority of these organisations are designed to produce economic, social, cultural and environmental outcomes beneficial to multiple stakeholders. Informed by mātauranga, tikanga and kaupapa Māori, this presentations offers preliminary insights from a Whai Rawa research programme investigating dimensions of leadership and decision making in diverse Māori organisations operating with such pluralistic demands. The research is underpinned by questions including, what is distinctive about Māori leadership? What decision making strategies do Māori leaders engage in order to overcome multiple challenges? How does the practice of Māori leadership change in different contexts? Are Māori leaders born or made? Is “whakapapa” being reinterpreted and re-enacted to suit changing times, why and how? Who defines Māori leadership, why and how? How important is cultural identity to Māori leaders? What is different about the leadership terrain for Māori leaders now? Undertaken by a team of Māori researchers, this research aims to enhance understanding of how Māori embody and enact leadership and decision making to promote and enhance prosperous economies of well-being.

**Wong, K. Laiana and No'eau Warner, S. L.**

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Native Hawaiian  
University of Hawaii at Manoa

## **Manu Palupalu: To doodoo or not to doodoo in Hawaiian**

**WEDNESDAY 11.35–11.55**

**ARTS206 Room 201 Session A1**

The revitalization of Hawaiian should result in a Hawaiian that has maximized its independence from English. This cannot occur unless the dominance of English in determining the trajectory of that process is recognized as pervasive, and actively mitigated. Many Hawaiian words and phrases associated with contexts of bodily function are not part of the repertoires of second language speakers of Hawaiian. They are, unfortunately, misguidedly avoided. In the absence of their ambient use, and without benefit of overt instruction, an important aspect of the language is repressed, leaving English words to fill the void. In order to speak Hawaiian in Hawaiian, it is necessary to revitalize the whole language, upgrading its capacity by making it relevant for modern contexts. No one wants to put in the effort necessary to learn a second language only to find out that, under the surface, it is really no different from the first. This paper advocates for a traditional Hawaiian worldview while reconciling it with the linguistic needs of the present, and promoting a sustainable future. We include in this advocacy the revitalization of all aspects of the language, including those words and phrases that might be deemed inappropriate from an English perspective.

**Wright, Kawēlau**

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Native Hawaiian  
University of Hawai'i at Mānoa

## **The evolution of homesteading in Hawai'i**

**WEDNESDAY 10.35–10.55**

**ARTS206 Room 217 Session A4**

Homesteading programs in Hawai'i began in 1850 and continue today. While the presence of homesteading has been constant, there have been drastic changes to the programs over time. My project examines homesteading history in Hawai'i, tracking the programs' iterations and results. The 1850 Kuleana Act allowed Hawaiians to claim lands they occupied and farmed. Through this act and other Hawaiian Kingdom-created programs, Hawaiians obtained land to live on and cultivate. The illegal overthrow of Hawai'i's Kingdom by an American-supported Haole Oligarchy instituted the Territorial homesteading program. This initiative lured American Anglo-Saxons to Hawai'i by offering them discounted land on homestead tracts. This program led to a shift in the population demographics and politics of Hawai'i, ultimately benefitting the Haole Oligarchy's political power structure. The Hawaiian Homestead program, created in 1920, is the iteration that continues today. I will discuss the negotiations with the American government during its

creation, changes since its inception and the results of this controversial program. I believe it is important to understand what happened to Hawai'i's lands through homesteading initiatives. It may help us understand how Hawaiians have become landless in their own lands and the role that America has played in this systematic disenfranchisement.

Let us be firm with conviction. Alas, let it be so

