NPM

International Indigenous Research Conference

12–15 November, 2024

Auckland, Tāmaki Makaurau
Aotearoa New Zealand

Contents

Mihi | Welcome

Tākiri mai te ata hāpara a Hine Ruhi
E tipu te hinātore kia huaina mai i
Ngā Pae o Te Māramatanga
I whakakoroa i rangahaua i whakaheia
E te nuipuku kua whakarauika nei
Piki mai kake mai, kia muia te umu pokapoka a
Tū-whakamana-tangata ki Waipapa
Hei karawhiti kōiwi taketake-a-ao, he kāwai rangatira
Whiua reretia ana ngā reo motuhake, he reo tahito
Toi Tū a Tūainuku Toi Tū a Tūairangi
Toi Tū te tiro-a-Iwi taketake ki tōna ake ao
Kei ngā mata-kai-kutu o te rangahau iwi taketake
Tauti mai! Ūngutu 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 Indigenous peoples of the world
Let the unique and ancient languages be heard
May earth & sky remain steadfast & constant
May Indigenous world views reign supreme
Warriors of Indigenous research, come, gather & empower
Let us be firm with conviction. Alas, let it be so.

Message from the Conference Co-Chairs

E ngā mana, e ngā reo, e ngā karangatanga maha, tēnā koutou katoa

It is with great pride and excitement that we welcome you all to IIRC 2024, our 11th biennial conference. We welcome you from all parts of the world to Aotearoa New Zealand, to our beautiful city of Tāmaki Makaurau Auckland, to our gathering place at Waipapa marae, and our whare tipuna, ancestral house, Tānenuiārangi.

This year is especially significant as it marks our first opportunity to gather in person since 2018. Our 2020 and 2022 virtual conferences were remarkable in their own right, allowing us to remain globally connected in challenging times. However, nothing can replace the energy and mana of gathering kanohi ki te kanohi—face to face, rae ki te rae—forehead to forehead.

With six dynamic keynote speakers and 300-plus paper presentations over four days, IIRC2024 will most certainly be a celebration of Indigenous researchers, Indigenous knowledge and Indigenous futures.

If you see us around the conference, please do come and say kia ora!

No reira, nau mai, piki mai, haere mai.
Ngā manaakitanga,

Professor Tahu Kukutai FRSNZ
Professor Linda Waimarie Nikora FRSNZ
Co-Chairs, International Indigenous Research Conference

Ngā Pae o te Māramatanga (NPM) is Aotearoa's only Māori Centre of Research Excellence (CoRE). Funded by the Tertiary Education Commission (TEC) and hosted by Waipapa Taumata Rau | The University of Auckland, NPM has 21 partner research entities and a national network of Māori researchers spanning all major disciplinary fields. Our research is driven by our vision of creating the foundations for flourishing Māori futures and bringing about transformative change for our communities, our environs and Aotearoa. NPM is an important vehicle by which Aotearoa continues to be a key player in global Indigenous research and affairs.

Conference Organising and Abstract Committee

Listed alphabetically by surname.

Shaun Awatere, Abstract Committee

Marie-Chanel Berghan, Organising Committee

Vanessa Clark, Abstract Committee

Hineitimoana Greensill, Abstract Committee

Meegan Hall, Abstract Committee

Nikki Harcourt, Abstract Committee

Te Taka Keegan, Abstract Committee

Teorongonui Josie Keelan, Abstract Committee

Nathan Kenny, Abstract Committee

Ebony Komene, Abstract Committee

Tahu Kukutai, Organising Committee

Bridgette Masters-Awatere, Abstract Committee

Wiremu Meha, Abstract Committee

Linda Waimarie Nikora, Organising Committee

Arianna Nisa -Waller, Abstract Committee

Nova Paul, Abstract Committee

Mohi Rua, Abstract Committee

Katharina Ruckstuhl, Abstract Committee

Hinekura Smith, Abstract Committee

Awanui Te Huia, Abstract Committee

Erina Watene, Abstract Committee

Cheryle Willoughby, Organising Committee

Our deep gratitude

Ngā Pae o te Māramatanga sends a huge shout-out to our amazing sponsors for your incredible support of the International Indigenous Research Conference! This event thrives every two years thanks to the passion and tireless work of our Ruānuku, Board members, Kāhui ārahi, our organising committee, the abstract reviewers, our deeply dedicated secretariat, and our superstar volunteers – your time, energy, and enthusiasm are the heart and soul of this event. We couldn't make it happen without you! He mihi aroha, he mihi maioha!

General Information

Registration

On your arrival, please visit the registration desk to collect your name tag. For any questions, please visit the registration desk during conference hours.

Catering

All catering will be served in the Level 1 and 0 foyers of the Sir Owen G Glenn Building (OGGB) with the exception of the Pōwhiri hāngī and the afternoon tea following the poroporoakī which will be served in the wharekai of Waipapa Marae. If you specified a dietary requirement during registration, there will be food available for you. Please see the catering staff.

WiFi

Join network 'UOA Guest WiFi'
Login Option 1:
Username: iirc@uoawifi.com
Password: b37Xg84r
Login Option 2:
Username: iirc@uoawifi.com1
Password: 9EC3gK2l

Social Media

Our event hashtag is #IIRC24 Please be respectful in your social media communications.
We encourage you to seek permission from presenters and/or attendees featured in your post prior to sharing.

Presenting Authors

Oral Presentations - a general guide for timing for these presentations are an approx. 13 minute long presentation, followed by 5 minutes for questions and a changeover of 2 minutes between presenters (a total of 20 minutes). Please go to your presentation room prior to your session to familiarise yourself with the space, load your presentation onto the lectern computer, introduce yourself to the session Chair and other presenters in your session. If you need assistance with this, please see one of the conference volunteers or the registration desk.

Where there are mixed sessions with individual paper presenters and a panel presentation; two Chairs will be assigned to moderate the sessions, we encourage all presenters to stick to time and be respectful of each other.

Poster Presentations – please bring your poster pre-printed in A0 size, as there are no onsite printing facilities for this size. All posters will be displayed in the Level 0 Foyer. Upon arrival, visit the registration desk for assistance. Posters will remain on display throughout the conference, and poster presenters should be available for discussions with delegates during Wā Tina (lunch) breaks.

Panel Presentations – all panels are 60 minutes in length. Panel organisers will determine the timing, allowing time for questions and changeover.

Presenters are encouraged to report to their room early (prior to conference start or during lunch or morning/afternoon tea breaks) to meet the Chair and upload your presentation onto the lectern computer before your session begins.

Session Chairs – Chairs are responsible for introducing each presenter, ensuring that they adhere to their time limits, and facilitating audience questions and discussions at the end of the session.

Oral presentations should be kept to 13 minutes. Please use the supplied timecards to give presenters a 2 and 1 minute warning before their time is up to allow them to wind up their presentation smoothly.

To assist you with introductions, we suggest you introduce yourself to the presenters in your session prior to the session start time. Biographies are available in the conference handbook and will also be supplied in the room.

Where there are mixed sessions with individual paper presenters and a panel presentation; two Chairs will be assigned to moderate the sessions, we encourage the Chairs to support each other throughout the session.

The Chair can also present a paper, but they or another panel member must oversee their timing. However, please ensure the session does not exceed the time and be respectful of each other.

Venues

Waipapa Marae: the Cultural and Spiritual Heart of the International Indigenous Research Conference 2024
16 Wynyard Street, Auckland Central

Situated within the vibrant campus of the University of Auckland, Waipapa Marae stands as a testament to Māori heritage, resilience, and sovereignty. Serving as the cultural and spiritual focal point for IIRC, Waipapa Marae offers a unique and immersive experience into the Māori world.

Waipapa Marae is not just a venue; it is a living symbol of cultural resilience and a testament to the enduring legacy of Māori tradition. We are honoured to host IIRC 2024 in such a significant and meaningful setting, where every element of the marae speaks to the values of respect, inclusivity, and connection.

Join us at Waipapa Marae, where the past, present, and future converge, and where the spirit of collaboration, cultural appreciation, and community wellbeing will guide our journey together.

Sir Owen G Glenn Building
12 Grafton Road, Auckland Central

The Sir Owen G Glenn Building is the home of The University of Auckland's Business School and is one of Auckland's most architecturally striking buildings. With state-of-the-art teaching facilities and sweeping views of the Auckland Domain and Rangitoto Island, the Business School offers a unique location for conferences and learning.

OWEN GLENN BUILDING
LEVEL 1
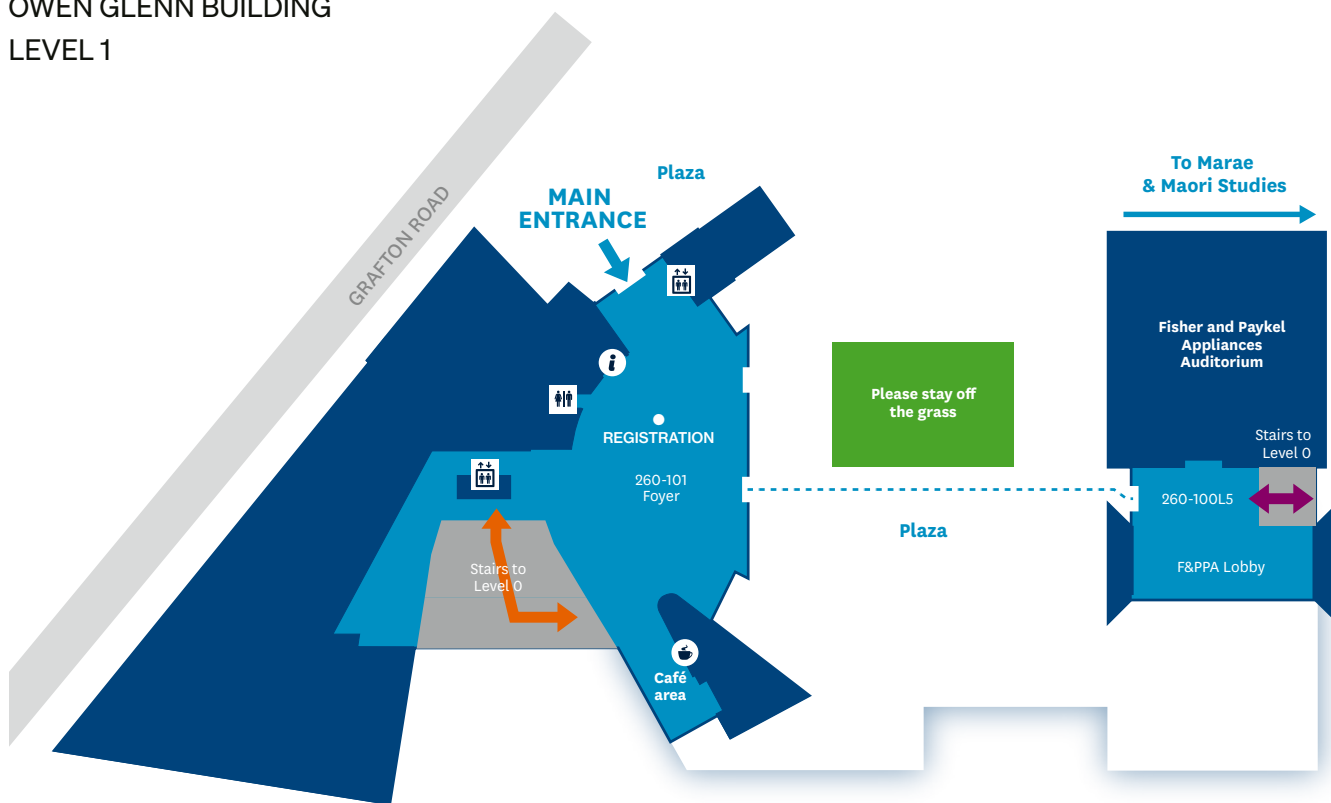
LEVEL 0
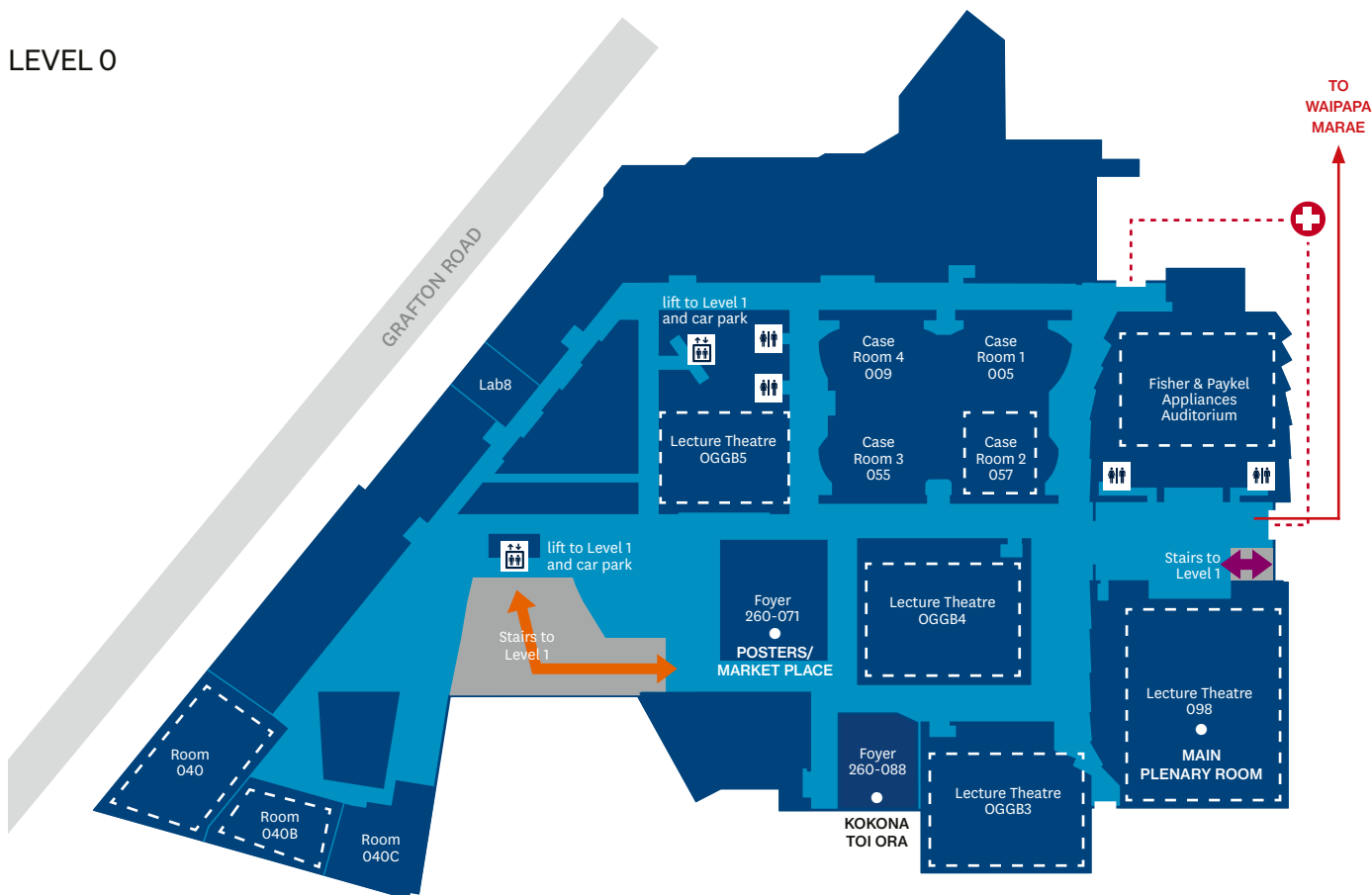
Pōwhiri (Welcoming ceremony)

Waipapa Marae 9:15 am on Tuesday, November 12

The pōwhiri is the formal ceremony of welcome and will occur at Waipapa marae, the cultural and spiritual centre for IIRC2024. The encounter ritual begins with the karanga (call of welcome) from the tangata whenua (hosts, people of the land) and culminates in the sharing of kai (food) in our dining room, Reipae. This ceremony serves to remove the tapu (sacredness) from manuhiri (visitors), who we are meeting for the first time and are considered waewae tapu (literally, sacred feet). We kindly ask that you dress appropriately for this important occasion.

The pōwhiri follows several stages, each of which honours the distinct roles of men and women, and we encourage conference delegates to remain respectful and mindful. Shoes are not worn inside the wharenui (meeting house), Tāne-nui-ā-rangi, and food should not be consumed inside this space.

A briefing on the pōwhiri protocols will be held outside the Marae complex at 9:15 am on Tuesday, November 12, just before the pōwhiri begins at 9:30 am.

If you are unsure as to what to do. Just ask someone.

Karakia (Payers/Invocations)
Throughout the conference, karakia (prayers) will be offered at the start of each day and before meals. We welcome visitors from other cultures to lead karakia in their own languages or customs where appropriate. Please wait for karakia to be completed before eating. If you arrive early, feel free to initiate the prayer.

Kaumātua (Elders)
In Māori culture, kaumātua (elders) are deeply respected and should be treated with care and dignity. We ask younger delegates to give priority to kaumātua, overseas guests, and keynote speakers during meal times and in seating arrangements.

Poroporoakī (Farewell ceremony)

Waipapa Marae 9:15 am on Tuesday, November 12

At the conclusion of the conference, we will gather for a poroporoakī (farewell ceremony) in the Wharenui, where our symposium began. Delegates are invited to reflect on the conference and share any thoughts or highlights from their experience.

We look forward to your participation and appreciate your respect for these important traditions.

Te Reo Glossary

Hongi—pressing together of nose and forehead in greeting
[look downwards but do not close your eyes*]*

Kaikaranga—the woman/women 'caller' [tangata whenua side] who has the **honour of calling
on the visitors**

Kaikōrero—the speaker making the formal speech on behalf of the tangata whenua or
manuhiri

Kaiwhakahoki i te karanga—the woman/man 'caller' [manuhiri side] who has the honour of
returning the call to the tangata whenua

Karanga—the formal ceremonial call of welcome

Karakia—to recite ritual chants or prayers at the appropriate time

Kaumātua—an elderly male or female, often a person of status within the whānau (family)

Kawa—protocols, rules, procedures

Koha—a gift/donation [a gesture of appreciation]

Manuhiri—visiting group

Marae—in contemporary times the Marae has come to represent the whole complex,
grounds and buildings including the carved ancestral house, courtyard and dining room

Marae atea—courtyard directly in front of the wharenui

Ope—group entering the Marae

Pōwhiri—ceremony of welcome/ritual of encounter

Poroporoakī—farewell, closing ceremony

Tangata Whenua—home people [people of the marae]

Waiata—song/item of support

Wairua—spirit/spiritual essence

Wharenui—carved ancestral meeting house

Wharekai—dining hall and/or kitchen

Caring for mother earth: Indigenous-led Pathways for Climate Adaptation

Exciting news! MAI Journal is gearing up to release a very special issue—Volume 13.2—focused on one of the most pressing issues of our time: Climate Change. Set to be published in November 2024, this special issue is titled "Caring for Earth Mother: Indigenous-Led Pathways to Climate Adaptation" guest edited by Dr Shaun Awatere and Professor Linda Waimarie Nikora. It promises to deliver cutting-edge Indigenous scholarship on how Indigenous knowledge systems are vital for tackling the climate crisis.

MAI Journal is a fully open-access platform dedicated to publishing peer-reviewed, multidisciplinary research that deeply engages with Indigenous scholarship. Our aim is to reflect the evolving vision and mission of Ngā Pae o te Māramatanga, particularly within the growing field of Indigenous research in Aotearoa New Zealand.

In this special issue, Indigenous scholars outline key strategies for incorporating Indigenous perspectives into global climate decision-making. They call on world leaders and policymakers to acknowledge Indigenous land rights, address climate-induced displacement, and push for climate policies that empower Indigenous communities. These articles shine a spotlight on Indigenous-led climate action and the role of Indigenous enterprises in fostering sustainable futures.

We're also hard at work on our next issue, Volume 14.1, slated for early 2025. Don't forget, all our issues—past and present—are available open access on our website at www.journal.mai.ac.nz. Dive into a wealth of insightful articles that explore Indigenous knowledge and development.

MAI Journal — A NEW ZEALAND JOURNAL OF INDIGENOUS SCHOLARSHIP

Conference Theme

Whītiki Taua : Research Solidarities

"Whītiki Taua" embodies the bond and collective strength within communities, while "Research Solidarities" emphasises collaborative research endeavours within Indigenous contexts. Together, they symbolise the power of solidarity, knowledge sharing, and collective empowerment. Join us as we explore meaningful partnerships, uphold Indigenous perspectives, and work together to address common challenges.

Sub-themes

Whakamana | Empowerment
Research to amplify diverse Indigenous voices, equitable collaborations, respectful engagements with traditional knowledge, and the cultivation of solutions that honour and elevate Indigenous peoples, rights, and self-determination.

Tika | Justice
Research to catalyse activism, resistance and advocacy for justice, land sovereignty, equity, and policy reform to combat systemic, social, cultural abuse and injustice.

Hauora | Wellbeing
Research to empower Indigenous communities through activism and transformative approaches to address disparities in healthcare access, mental health, and holistic well-being, advocating for responsive and Indigenous-led services, strategies and systemic change.

Rangatiratanga | Sovereignty
Research activism to reclaim and revitalise Indigenous languages and cultural practices, resisting cultural erasure and promoting linguistic and cultural sovereignty for future generations.

Toitū | Sustainability
Research that drives transformative change and resistance against exploitative practices, promoting wise and ethical technological innovations and sustainable development models that empower Indigenous communities.

Tohetohe | Resistance
Research to document, support, and amplify Indigenous-led protest and resistance movements, fostering solidarity networks and coalition-building for collective action and positive outcomes for Indigenous peoples.

Programme

Tuesday 12 November 2024			
8.15am	Registration Opens		
Ongoing	**Kokonga Toi Ora – Creative meeting and making space** *Level 0 Foyer*		**The Marketplace - Explore a diverse selection of local Indigenous products** *Level 0 Foyer*
9.15 - 9.30am	Pōwhiri briefing - meet at the Waharoa (entrance) of Waipapa Marae		
9.30 - 11.00am	**Pōwhiri (traditional Māori welcome ceremony)**		
11.00 - 12.50pm	*Wā Tina	Lunch*		
12.50 - 1.00pm	Move to Main Plenary 260-098 for Opening Keynote		
1.00 -2.30pm	**Opening Address and Keynote 1**		
	Main Plenary: 260-098		
	Opening Address **Tahu Kukutai & Linda Waimarie Nikora** Pou Matarua	Co-Directors of Ngā Pae o te Māramatanga **Indigenous Research: Voices that weave beauty** **Abigail Echo-Hawk** Executive Vice President of Seattle Indian Health Board and the Director of the organization's Tribal Epidemiology Center, Urban Indian Health Institute. Kitkehahki band of the Pawnee Nation and a member of the Upper Athabascan people of Mentasta Village, Alaska Chaired by Tahu Kukutai		

	Concurrent Session 1			
	1A	**1B**	**1C**	**1D**
	Main Plenary: 260-098	*Fisher & Paykel Auditorium*	*OGGB3: 260-092*	*OGGB4: 260-073*
	Chairperson: Hung-Yu Ru	**Chairperson: Angela Jaime**	**Chairperson: Tahu Kukutai**	**Chairperson: Jeremy Hapeta**
2.30 - 2.50pm	PANEL **Culturally Safe Care in the Indigenous Community of Taiwan** Kui Kasirisir, Lenglengman Rovaniyaw, Wasiq Silan , Huang Ying-hao	PANEL **Le7 te Melámen - Good Medicine** Dessa Gottfriedson, Otis Jasper, Peter Michel, Duanna Virgo-Johnson, Roderick McCormick	PANEL **Strengthening Indigenous Data Sovereignty Through Global Solidarity** Jacob Prehn, Andrew Sporle, Logan Hamley, Stephanie Russo-Carroll, Desi Small-Rodriguez, Susanna Siri, Robyn Rowe	PANEL **The Poua Haka– a Hurricane of politics, performance and precedent – The incorporation of Indigenous culture in professional sports** Farah Palmer, Mohi Rua, Luke Rowe, Erin Roxburgh
2.50 - 3.10pm				
3.10 - 3.30pm				

	Concurrent Session 1 continued...			
	1E	**1F**	**1G**	**1H**
	OGGB5: 260-051	*Case Room 2: 260-057*	*Seminar Room: 260-040*	*Seminar Room: 260-040B*
	Chairperson: Stella Black	**Chairperson: Meri Haami**	**Chairperson: Noah Chenoweth**	**Chairperson: Xavier Forde**
2.30 - 2.50pm	PANEL **He Ture Kia Tika/Let the Law Be Right Research Project** Shane White, Rob Tua, Khylee Quince, Ngahau Davis, Debbie Davis	PANEL **WHAI: A Kaupapa Māori Pathway for Re-Imagining Whaitara** Colleen Tuuta, Awhina Cameron	PANEL **Solidarities Across the Americas: Cultural Revitalization and Language Sustainability** Pilar Valenzuela, Nora Rivera, Monica Good	PANEL **Mātauranga Māori Te Awe Kōtuku: Supporting traditional knowledge revitalisation in Māori communities** Dennis Ngāwhare, Isaac McIvor, Pita Te Ngaru, Xavier Forde
2.50 - 3.10pm				
3.10 - 3.30pm				

3.30 - 3.50pm	*Paramanawa	Afternoon Tea*			

	Concurrent Session 2			
	2A	**2B**	**2C**	**2D**
	Main Plenary: 260-098	*Fisher & Paykel Auditorium*	*OGGB3: 260-092*	*OGGB4: 260-073*
	Chairperson: Aramoana Mohi-Maxwell	**Chairperson: Fern Smith**	**Chairperson: Melinda Webber**	**Chairperson: Coral Wiapo**
3.50 - 4.10pm	121. Mātauranga Māori, Reciprocity and Participation, An Indigenous Voice for Engagement - Nourishing Hawke's Bay Whiriwhiria. Tuakana August	242. Colonisation of the Indigenous Diet - How to reclaim health and equity through reform. Lisa M. Katerina Asher	252. From Zero Tolerance Policies to Ohpikinâwasowin (Raising Children): Restorative Practice at Kipohtakâw Education Centre Jody Kootenay	273. Māori Perspectives on Health Data Use for Mate Wareware Research Daniel Wilson, Elisa Moller
4.10 - 4.30pm	191. 'Taubada, oi hereva momo': We are busy reclaiming revareva Tetei Bakic	130. Beyond the "intellectual conversation": What the IDI can reveal about Māori in state care. Belinda Borell, Jose Romeo	218. Tiritiria: Understanding Māori children as inherently and inherited-ly literate Melinda Webber, Maia Hetaraka, Selena Meiklejohn-Whiu, Rebecca Jesson	292. Navigating Mate Huka: Understanding Experiences of Diabetes Technology Access within Māori Communities and Healthcare Providers Lucy Jessep
4.30 - 4.50pm	91. Protecting Indigenous Knowledge and Cultural Expressions: Anishinaabek Perspectives on Intellectual Property Rights Susan Manitowabi	35. First Nations definition of and requirements for achieving data sovereignty in the Manitoba region Carla Cochrane, Stephanie Sinclair, Jillian Waruk, Ashley Saulog	136. Kihei: A Pathway to A Kanaka 'Ōiwi Place of Learning K. 'Alohilani HN Okamura, Kirsten Kamaile Noelani Mawyer	262. Diet and Disparities in Shaping Indigenous Microbiomes: The Unexplored Māori Gut Microbiome Ella Silk
4.50 - 5.10pm	233. Strengthening the national science landscape by supporting Indigenous-led science through an Indigenous Research Grants Program Cassandra Sedran-Price	276. Storytelling, Storylistening and Māori Data Sovereignty in Aotearoa Kiri West	11. Advancing and Assessing the Impact Indigenous Cultural Safety Training Programs in Canadian Post-Secondary Settings. Paul Whitinui	305. Experiences of podiatry foot screening for Māori who have had diabetic amputations Cynthia Otene
5.10 - 5.30pm	9. Theorizing, understanding, and measuring outcomes of Indigenous foreign policies in Australia and Aotearoa New Zealand James Blackwell	281. Taimaha i rukiruki: A kaupapa Māori approach to pēpi loss Samantha Jackson	165. Indigenous student-researchers' perspectives on fostering community capacity, engagement, and empowerment in research with Indigenous communities Breanna De Leon, Sumayya Beekun, Reagan Cole, Annie Ferguson	212. Rural Empowerment through Community Based and Controlled Point-of-Care Testing for Human Papillomavirus Cervical Screening Ngaire Sparkes

	Concurrent Session 2 continued...			
	2E	**2F**	**2G**	**2H**
	OGGB5: 260-051	*Case Room 2: 260-057*	*Seminar Room: 260-040*	*Seminar Room: 260-040B*
	Chairperson: Shaun Awatere	**Chairperson: Ella Newbold**	**Chairperson: Keita Durie**	**Chairperson: Sharron Fabish**
3.50 - 4.10pm	120. Re-framing, Restoring and Revitalising Indigenous Climate Change Adaptation Shaun Awatere	155. Anishinaabe bimaadizii'ing: the development of nation-based wellness indicators Aimee Craft	115. Considerations for consent involving Indigenous children and youth Lorrilee Mcgregor	154. Embedding Principles of Partnership and Data Sovereignty in Genomic Research Nathan Kenny
4.10 - 4.30pm	259. Rangatiratanga in disaster resilience research: Lessons from navigating diverse knowledges and institutions in Aotearoa Acushla Sciascia, Kristie-Lee Thomas	179. Māori Navigating Misinformation and Disinformation on Social Network Sites: Impacts on Identity and Wellbeing Cassandra Terauhina Lewis	64. Empowering Anishinaabek youth through research on protecting intellectual property rights Kristen McGregor	210. It's time to reclaim lands and data: steps for ethically engaged research with Indigenous communities McKalee Steen

Time				
4.30 - 4.50pm	79. An introduction to the speculative Māori philosophy of Fragmentation Symon Palmer	202. 'We're living and breathing it': conceptions and enactments of community and 'good policy' Daniel Mckinnon	216. Reclaiming Skwalwen: Bridging wellness and Land for urban Indigenous youth Keyara Brody	80. Auwas stories frum wan tua: Norf'k Ailen aklans' relationships with mutiny on the Bounty narratives Lotus Rana
4.50 - 5.10pm	59. Melanesia, Black Oceania, and the End of the World Nathan Rew	200. Te Manawahoukura - Centre of Rangahau Championing Indigenous-led Interdisciplinary Rangahau Morehu McDonald	69. Tihei Mauriora, Tihei Mana Motuhake: Breathing Mauri into the Lives of Rangatahi Māori who Offend Tania Cliffe-Tautari, Luke Fitzmaurice-Brown	254. Protecting Our Ancestors: Reclaiming Indian Residential School Sites through Honoring, Remembering, and Commemorating Brenda Wood, Maegan Courchene, Brennan Manoakeesick, Melissa Hotain
5.10 - 5.30pm		67. Beyond the Stage: An Exploration of Wellbeing and Resilience in Kaihaka Post-Competition Mihiterina Williams	133. Research and Evaluation from a First Nations Perspective: The Children's Ground Approach and Research Principles Veronica Doolan, Amunda Gorey	261. Indigenous Research Under the Lens – The Ethics of Research Ethics Boards Kahente Horn-miller
5.30 - 6.30pm	**Ngahau Opening Evening**			

Wednesday 13 November 2024

Time	
8.30am	*Registration Opens*
9.00 - 10.30am	**Keynote 2** **Main Plenary: 260-098** Empowering Communities: Sherpa Perspectives on Sustainability and Solidarity **Pasang Dolma Sherpa** Executive Director of the Center for Indigenous Peoples' Research & Development (CIPRED) Chaired by Ngahuia Te Awekotuku
10.30 - 11.00am	*Paramanawa	Morning Tea*

Concurrent Session 3

	3A Main Plenary: 260-098 **Chairperson: Awanui Te Huia**	3B Fisher & Paykel Auditorium **Chairperson: Arianna Nisa-Waller**	3C OGGB3: 260-092 **Chairperson: Meegan Hall**	3D OGGB4: 260-073 **Chairperson: Hineitimoana Greensill**
11.00 - 11.20am	118. Te Kai Ora a Kāi Tahu: Conceptualising kai to support wellbeing among Kāi Tahu rakatahi. Hannah Rapata	19. Navigating a Savage Landscape: Māori and the Doctor of Philosophy Patricia Johnston-Ak	143. Adivasi Wisdom, Environmental Ethics, and Resource Management for Sustainable Living: An Ethnographic Study Kumari Vibhuti Nayak	29. Poua to the People Luke Rowe
11.20 - 11.40am	190. Hauora: a Ngāti Kahungunu perspective Sharron Fabish	43. Fostering indigenous community solidarity by balancing basic academic skills and traditional culture Ya-Wen SHANG	304. The Korowai and the Waharoa Moana Nepia, Sarah Baker	21. Disrupting colonial representations of wāhine Māori through audio portraiture. Maree Sheehan
11.40 - 12.00pm	100. The Interface of Pacific Cultures and Digital Use in Aotearoa: A Qualitative and Pacific Perspective. Bale Kito	123. Institutional barriers in tertiary education for Māori in occupational therapy Georgina Davis	266. Supporting the Trajectory of our Spirit: Living Kipaitaipiiwahsinnooni (Our Spiritual Way of Life) Chyloe Healy	23. Whānau-centered livelihoods: Resources, Resilience and Resistance Chellie Spiller, Matt Rout, Jarrod Haar, Jason Mika, John Reid, Tāne Karamaina, Xiaoliang Niu
12.00 - 12.20pm	44. 'Coming Home to K'emk'emeláy': Co-Creating a Hub for Community Wellbeing and Empowerment Mathew Fleury	18. Mahi Rangatira - The best kept Māori secret Abigail McClutchie	256. Building Gugu Badhun Self-Determination and Self-Government Janine Gertz	15. Ko te whaea te takere o te waka: Māori mothers reclaiming tūpuna knowledges Hine Funaki-cole
12.00 - 12.40pm	260. Te reo Māori acquisition, use revitalisation within a colonial context Awanui Te Huia	301. Te Aho Tāngaengae: Māmā, Aunty, Wahine, Māori, Academic Marcelle Wharerau	236. "I want to see our stories told" Māori Photovoice and Cultural Landscapes Study. Kimiora Raerino, Rau Hoskins	

Concurrent Session 3 continued...

	3E OGGB5: 260-051 **Chairperson: Te Taka Keegan**	3F Case Room 2: 260-057 **Chairperson: Kiri Reihana**	3G Seminar Room: 260-040 **Chairperson: Waratah Taogaga**	3H Seminar Room: 260-040B **Chairperson: Ashlea Gillon**
11.00 - 11.20am	188. Exploring the Sociopolitical Boundaries of Aboriginal Identity in Tasmania Tahlia Eastman	70. Ihumaatao: Developing a hapū-led digital twin Cat Mitchell	82. Building Stronger Linguistic Connections to Country while Navigating Complex Settler Colonial Systems Noeleen Lumby	93. Rapua te mea ngaro ka tau: A kaupapa Māori approach to informing vaccine development Anneka Anderson, Cresta-Jane Afo'a-Stone
11.20 - 11.40am	286. On making Māori māori again: A Kaupapa Māori theory of mahi Isla Emery-Whittington	135. The Language Expert and AI - Making Texts vs. Taking Texts Linda Wiechetek, Maja Lisa Kappfjell	199. He Rongo te Reo: Language Trauma Case Study He Rongoa Te Reo: Language Trauma Case Study Kararaina Rangihau	51. Manaora: Rangatahi-Developed Nutrition and Wellbeing Guidelines Raun Makirere-Haerewa
11.40 - 12.00pm	137. Weaving solidarity into relational research: A community-driven Métissage approach Holly Reid	112. Ipurangi: Māori, the internet, Kaupapa Māori research, and iTāmi (eColonialism) Te Rina (krystal) Warren	253. NEȾOLṈEW̱ "one mind, one people": Relational community-based ILR research in Canada Onowa McIvor	103. Hinenuitepō, Nui Te Ao - Mana Tinana, Mana Mōmona: Fat Wāhine Māori and Body Sovereignty Ashlea Gillon
12.00 - 12.20pm	63. Marae Ora, Kāinga Ora: Amplifying the voices and knowledge of marae-based researchers Jenny Lee-Morgan, Ngahuia Eruera, Hineāmaru Rōpati	124. New Tech, Old Tactics: Facial Recognition and the Policing of Māori Rebekah Bowling	207. Reclaiming Science through language revitalization and ancestral knowledge sharing OAM Denise Smith-Ali, Nat Raisbeck-brown	173. Tū Wairua – He Taonga tuku iho Tia Huia Haira
12.00 - 12.40pm	83. Decolonising Adoption Narratives: Exploring Whāngai As A Richer Alternative Taryn Dryfhout	269. Closing the knowledge gaps in criminology: The role of Indigenous evaluation frameworks Krystal Lockwood	117. Toi ora, reo ora: Arts-based pedagogy and Māori aspirations for thriving reo and tikanga Hinekura Smith, Kim Penetito	299. Spiritual Care in Aotearoa New Zealand Healthcare Elle Brittain
12.40 - 1.40pm	*Wā Tina	Lunch & Poster Presentation Session*			

Concurrent Session 4

	4A Main Plenary: 260-098 **Chairpersons: Keita Durie & Hillary McGregor**	4B Fisher & Paykel Auditorium **Chairpersons: Hinekura Smith & Jani Wilson**	4C OGGB3: 260-092 **Chairpersons: Stacey Ruru & Aimee Craft**	4D OGGB4: 260-073 **Chairpersons: Ahinata Kaitai-Mullane & Will Edwards**
1.40 - 2.00pm	57. Te Puea Memorial Marae: Addressing Homelessness Paul Whitiao, Irene Farnham	311. Pou rāhui, pou tikanga, pou oranga: reigniting the mauri of Tikapa Moana and Te Moananui-ā-Toi Herearoha Skipper, Kura Paul-Burke, Apanui Skipper, Charles Royal, Daniel Hikuroa	68. Wahine rangatira and mentoring: Their views and experiences. Stacey Ruru	60. Connections in Our Hands: Making Mōkihi as Methodology Ahinata Kaitai-Mullane

2.00 - 2.20pm	111. Constructing belonging. Tui Matelau	147. He rau huia, he hokinga mahara; revitalising metaphors for Te Rūnanga o Ngāti Hauiti Luke Enoka	108. Empowering Mana Wahine: A Pathway to Leadership Shonelle Wana	129. Indigenous data governance. A comparison of three different approaches from New Zealand, Canada, and Australia Ernestynne Walsh
2.20 - 2.40pm	177. Kōhanga winter preparedness project Georgia McCarty	22. Rotoiti: Te Moana Nui Robyn Manuel, Kēpa Morgan	113. Whakarongo, titiro, korikori kōrero ki ngā wāhine – (well)being and belonging in te taiao. Deborah Heke, Melissa Vera	185. Virtual (Re)Connection to Important Heritage Spaces Hitaua Arahanga-Doyle, Isaac McIvor
2.40 - 3.00pm 3.00 - 3.20pm 3.20 - 3.40pm	PANEL The Development and Creation of Gnaaji-wiinge: Anishnaabeg Life Path Resource **Chairperson:** Hillary McGregor Nevada Anwhatin, Savannah Contin, Sterling McGregor, Noah Verhoeff	PANEL Toiora, Hauora: Creating wellness through a Māori creative pedagogy **Chairperson:** Jani Wilson Donna Campbell, Jani Wilson, Hinekura Smith		PANEL Te Kura Mai i Tawhiti: Making a difference for tamariki and whānau through kaupapa Māori immersion early years provision **Chairperson:** Will Edwards Mihi Ratima, Aroaro Tamati, Erana Hond-Flavell, Reremoana Theodore, Gareth Treharne

	Concurrent Session 4 continued...			
	4E	4F	4G	4H
	OGGB5: 260-051	Case Room 2: 260-057	Seminar Room: 260-040	Seminar Room: 260-040B
	Chairpersons: Erina Watene-Rawiri & Louise Parr-Brownlie	Chairpersons: Kiri Reihana & Anne-Marie Gillies	Chairperson: Mohi Rua	Chairperson: Ashlea Gillon
1.40 - 2.00pm	226. For an epistemic justice that is not a-epistemic – but is simply, tika Garrick Cooper	148. Kia wetewetea ngā here a te Pākehā: Casting off the shackles of Pākehā governance Utiku Potaka	54. Pūrākau (Stories) of Strength: A Mana Wāhine Empowerment Analysis of Women's Weightlifting in Aotearoa Jamie Ogilvy	168. Enhancing nehiyawewin language outcomes: Insights from a review of a community-owned undergraduate language program Marilyn Shirt, Ross Krekoski
2.00 - 2.20pm	267. He Pai Hoa Mahi Tahi - What good partnership looks like Ria Tomoana, Ursula Featherston	42. 'Manuhiritanga: in the manner of being a guest.' Māori diaspora and research on Aboriginal Country. Innez Haua	24. Whakama? Yeah, nah: putting the 'na' back into whakamana Hinemoa Watene	86. Te Aka Pūkāea, ka eke, Te Aka Pūkāea ka ita: Holding Space through Co-governance Jo Mane, Jenny Lee-Morgan
2.20 - 2.40pm	61. First Nation members' views of their relationships with community pharmacists: collaboration in ethical space Amber Ruben	10. The systemic injustice of pokies across the Indigenous homelands of Aotearoa Peti Waaka	62. Sport for Social Change – Indigenising measures of success Rochelle Stewart-Withers, Farah Palmer, Jeremy Hapeta	206. Matariki as a framework to give effect to Te Tiriti in English medium schools. Robin Fabish
2.40 - 3.00pm 3.00 - 3.20pm	PANEL Ha Tipu, Ka Hui Māori Community Research Development **Chairperson:** Louise Parr-Brownlie Riripeti Haretuku, Leonie Pihama, Horahaere Daisy Scott, Pita Te Ngaru, Isaac McIvor	PANEL Te Taunaha i ngā Tapuwae ō mātou Tipuna: Piloting Traditional Knowledge Labels, by Waimarama Hapū **Chairperson:** Annemarie Gillies Ana Te Whaiti, Ejay Gillies, Airini Gillies, Xavier Forde	99. Rangatiratanga i te Hākinakina: collective reflections on observations of self-determination enacted via culturally-responsive sport pedagogy Jeremy Hapeta 39. Māori and sport - I'm representing my Māoritanga and showing it off to the world! Mohi Rua, Jeremy Hapeta, Luke Rowe, Isaac Warbrick, Bridie Potts, Anaia Rua	217. Kia tū rangatira ai: Reconceptualising Māori student success, flourishing and wellbeing at school Melinda Webber 162. Māori Learning Spaces: He Wāhi Ako Georgina Stewart
3.20 - 3.40pm			85. "Ko Manawataki ee!": The Central Pulse and Te Whare Wānanga o Raukawa partnership. Bevan Erueti	

3.40 - 4.00pm	Paramanawa	Afternoon Tea
4.00 - 5.30pm	**Keynote 3 (Panel Discussion)**
	Main Plenary: 260-098

Resilient Whānau, Restored Hope: Transforming Lives in the Face of Inherited Cancer

Eryn Gardiner
Whānau Clinical Coordinator at Kimihauora Health & Research Clinic
Tamapore Marae

Maybelle McLeod
CEO of Kimihauora Health & Research Clinic
Tamapore Marae

Associate Professor Karyn Paringatai
Ōtākou Whakaihu Waka | University of Otago
Ngāti Porou

Chaired by Karyn Paringatai

5.30 - 7.00pm	**Hikohiko te uira: Kanapu Networking Event**

	Thursday 14 November 2024
8.30am	Registration Opens
9.00 - 10.30am	**Keynote 4**
	Main Plenary: 260-098

'Tuia te korowai o Hine-Raraunga'. Data for self determination - Data for iwi nation-building
Kirikowhai Mikaere
Founder, Managing Director Te Wehi, Data specialist
Te Arawa – Tūhourangi, Ngāti Whakaue

Chaired by Te Taka Keegan

10.30 - 11.00am	Paramanawa	Morning Tea
	Concurrent Session 5

	5A	5B	5C	5D
	Main Plenary: 260-098	Fisher & Paykel Auditorium	OGGB3: 260-092	OGGB4: 260-073
	Chairperson: Helen Moewaka Barnes	Chairperson: Coral Wiapo	Chairperson: Stacey Ruru	Chairperson: Briar Meads
11.00 - 11.20am	12. The Indigenous Political Violence Trauma and Response toward Transitional Justice in Taiwan Hsiang-i Teng	174. Mitewekan: Using a Decolonial Approach to Heart and Brain-Heart Research Malcolm King	7. Working with Indigenous Australian communities Kaupapa Mob Style: how did we go Stephanie Gilbert	131. Disability and Leadership: The Story of Locust Sandra Yellowhorse

Time				
11.20 - 11.40am	225. Combatting Racial Bias: Lessons from Te Tai Tokerau taiohi. Maia Hetaraka, Rhoen Hemara	94. The opportunity of struggle: A case study on developing a Māori-centric nursing course Josephine Davis, Lisa Sami, Sue Adams	49. Ka puta, ka ora: Birth as a site of healing. Marnie Reinfelds	180. Pepeha is scary Emma West
11.40 - 12.00pm	52. Climate change and mātauranga Māori: making sense of a western environmental construct Ken Taiapa, Helen Moewaka Barnes, Summer Wright	119. An integrative review of racism in nursing to inform anti-racist nursing praxis in Aotearoa. Coral Wiapo	27. Kaupapa Māori antenatal wānanga: A solution to refocus health service delivery Nikki Barrett	181. Moanaruatia ngā muka tāngata Paia Taani
12.00 - 12.20pm	169. Co-creating a sovereign and self-determined Indigenous Community of Practice (CoP) in Canadian occupational therapy Tara Pride, Angie Phenix, Katelyn Favel, Corrine Clyne	77. Māori nurse practitioners: The intersection of patient safety and culturally safe care from an Indigenous lens Ebony Komene	33. Reclaiming our Birthing Traditions, Impact on Birth Helpers Mental Wellness Stephanie Sinclair	138. Architecture of Aroha: Weaving Indigenous Knowledge and Cultural Sovereignty through Wahakura and Gietkka Tanya White
12.00 - 12.40pm	235. Perspectives of Indigenous People on COVID-19 Vaccination Arris Gawe	183. Co-creating a systems model of engagement with Māori and Pacific in a community exercise program. Truely Harding	204. Whakapounamu Mana Wāhine: Investing in hapū māmā Māori impacted by methamphetamine Sidney Ropitini	28. He Whiringa Māramatanga: Kaupapa Māori Music and healing Meri Haami

Concurrent Session 5 continued…				
	5E OGGB5: 260-051	**5F** Case Room 2: 260-057	**5G** Seminar Room: 260-040	
	Chairperson: Ahinata Kaitai-Mullane	**Chairperson: Savannah Brown**	**Chairperson: Sharron Fabish**	
11.00 - 11.20am	194. Toitū te Hakapupu: a critical takiwā inquiry into the circular economy Katharina Ruckstuhl	20. Rangatahi Māori and the Whānau Chocolate Box Te Maringi Mai O Hawaiiki	170. Reclaiming the Naming of Taonga Plants Meika Foster	
11.20 - 11.40am	298. Towards Indigenous-led freshwater assessments in the Great Lakes Shayenna Nolan	114. Child Trauma Outcomes and Service Access Measures Relevant to Under-served Populations in Aotearoa Caleb Smith	203. Gadji Gadji Garden – Regrowing language and knowledge through tea, trust and patience. Bernadette Duncan, Nat Raisbeck-brown	
11.40 - 12.00pm	234. He Awa Ora, He Tangata Ora: Healthy Rivers, Healthy Communities Jade Hyslop	178. Pathways to Wellness: A Holistic Approach to Support Indigenous Children's Social and Emotional Well-being Jingjing Sun	156. Developing a Mātauranga-led Te Tauihu Pharmacopoeia. Aroha Te Pareake Mead, Miriana Stephens, Charles Eason, Pā Robert McGowan	
12.00 - 12.20pm	36. Ka Mua, Ka Muri – Historical Timelines through Ngā Tirohanga Māori Oliver McMillan	159. I Pa'a Ka Huewai Pawehe: Making Our Children Healthy Alethea Ku'ulei Serna, Erin Centeio	288. Rongoā Māori ki te Ao: An update on progress, challenges and opportunities Erena Wikaire	
12.00 - 12.40pm	295. A Mana Wahine Critique of Freshwater Governance Practices in Aotearoa, New Zealand Ella Reweti		109. Te Ao Rauropi: Mapping the biosphere of Rongoā Māori Amohia Boulton	

12.40 - 1.40pm	*Wā Tina	Lunch & Poster Presentation Session*			

Concurrent Session 6				
	6A Main Plenary: 260-098	**6B** Fisher & Paykel Auditorium	**6C** OGGB3: 260-092	**6D** OGGB4: 260-073
	Chairperson: Fern Smith & Jade Le Grice	**Chairperson: Kiri Reihana & Aimee Craft**	**Chairperson: Marie-Chanel Berghan**	**Chairperson: Amokura Kawharu**
1.40 - 2.00pm	223. Te Kura Huna a Hinenuitepō - Transformation is our Inherited Power Te Huamanuka Crown	153. Mana Rangatahi – Navigating Climate Change Leadership And Decision-Making Helena Cook	84. Te Tiriti o Waitangi as a Guide in Scholarly Publishing: He Kōrero Kōtuia John Huria	196. What does a Māori Street look and feel like? Rebecca Kiddle
2.00 - 2.20pm	58. Whakamana: Empowering Well-being for Rangatahi Takatāpui (Phase One) Morgan Tupaea	263. Gaidheal Indigenous resurgence: Strengthening climate and Cultural-ecological resilience Lewis Williams	32. Harnessing the Collective: Indigenous PhD students' impact on the academy Shawana Andrews, Odette Mazel	294. Indigenous Perspectives on Fire and Planning Katerina Pihera-ridge
2.20 - 2.40pm	PANEL **Becoming Sexual Beings: A Panel of Pūkenga** Chairperson: Jade Le Grice Morgan Tupaea, Logan Hamley, Larissa Renfew, Fern Smith	76. Weaving whakapapa to build resilience and self-determination in the face of Cyclone Gabrielle Soraya Pohatu, Vanessa Crowe, Te Mauri Apiata	72. The integration of Te Ao Māori in marketing: Perspectives from Māori marketing practitioners Hiraina Tangiora	125. The repercussions on Whare Māori: Papakāinga and Pākehā legislation. Savannah Brown
2.40 - 3.00pm		PANEL **Decolonizing Water: Indigenous approaches to water governance across Turtle Island** Chairperson: Aimee Craft Deborah McGregor, Susan Chiblow, Leora Gansworth, Aimee Craft	PANEL **Navigating the Book Publishing Journey** Sam Elworthy and Mairaatea Mohi	71. ReoSpace: Revitalizing Te Reo Māori in Library Spaces Kohu Hakaraia
3.00 - 3.20pm				41. Planning for Indigenous food practices & food sovereignty in urban spaces Daizy Thompson-fawcett
3.20 - 3.40pm				40. Re-planning Settler-Colonial Cities - Indigenous Kinship, Identity, Practice Kaila Tawera

Concurrent Session 6 continued…				
	6E OGGB5: 260-051	**6F** Case Room 2: 260-057	**6G** Seminar Room: 260-040	**6H** Seminar Room: 260-040B
	Chairperson: Ocean Mercier	**Chairperson: Ebony Komene**	**Chairperson: Teorongonui Josie Keelan**	**Chairperson: Briar Meads**
1.40 - 2.00pm	231. Exploring Australia's Indigenous Business Landscape: How Collective Empowerment and Solidarity are Driving Success Maria Raciti	192. Commissioning Indigenous Health Evaluations - Including Indigenous ways of knowing, being and doing. Bronwyn Fredericks	78. Kaumātua are confident about the future of the paepae yet concerned marae may become cold. Teorongonui Josie Keelan	73. Creating A Māori Futurism through Interactive Media Morgana Watson

2.00 - 2.20pm	102. Pakihi whānau: Whānau enterprise wellbeing through social innovation Jason Mika, Chellie Spiller, Xiaoliang Niu, Matthew Rout, Jarrod Haar, John Reid, Tāne Karamania	255. Illuminating Māori clinical leadership in Crown health organisations: Grit, authenticity and collective power Tracy Murphy	240. What is Healthy Aging for Indigenous Paiwan Elders? Kalesekes Kaciljaan	46. Mātauranga Māori in the Media Ella Henry
2.20 - 2.40pm	247. Knowledge-sharing amongst our communities is key to achieving thriving industries Nikki Harcourt	16. Flighty like the pīwakawaka: Empowerment through a Māori perspective on ADHD Byron Rangiwai	175. The Seven Directions Summit on Regenerative Medicine and Indigenous Peoples in Canada: Elders' Gathering Alexandra King	228. Indigenous AI in Action: Developing an AI Tool for Treaty Research Tania Wolfgramm
2.40 - 3.00pm	227. He tōnui hou? Conceptualising a Māori economic and social framework Mark Harvey	282. Cultural identity as an important determinant on Māori demographic fertility trends and patterns Moana Rarere	167. Le taualuga o tausiga: The Samoan epitome of care Oka Sanerivi	197. Rupture and Prosperity: A Journey of Narrative Reconstruction through New Media Yi-jen Tu
3.00 - 3.20pm	75. Te mana o te kupu hōu: te reo Māori neologisms in business and finance Tāne Karamania	98. Are the Effects of Precarious and Insecure Work Cumulative on Hauora? Jarrod Haar	128. Inuit Elder: author and storyteller of Inuit culture Michael Kusugak	34. Uncle Chatty Gee - Generative AI and the potential harms to Indigenous sovereignty Tamika Worrell
3.20 - 3.40pm	45. Mechanisms For Achieving Justice For Indigenous Communities To Build Sustainable Peace In Sudan Osman Mohamed	151. Culture Leads, Culture Knows, Culture Heals: indigenous health systems on Turtle Island, Hawaii and Sapmi Louise Kuraia	251. The Kite Flies High Anupam Purty	
3.40 - 4.00pm	*Paramanawa	Afternoon Tea*			
4.00 - 5.30pm	**Keynote 5**			
	Main Plenary: 260-098			
	Mana Motuhake - Reviving seasonal ceremonies, rites of passage and creating new Atua (divine ancestors) Che Wilson Poukura (Director) of Naia Limited, Ngā Pae o te Māramatanga Board member Ngāti Rangi-Whanganui, Tūwharetoa, Mōkai Pātea, Ngāti Apa, Ngā Rauru Chaired by Kerensa Johnston			
6.30 - 10.30pm	**Conference Dinner - Hilton Hotel**			
	Friday 15 November 2024			
8.30am	*Registration Opens*			
	Concurrent Session 7			
	7A	**7B**	**7C**	**7D**
	Main Plenary: 260-098	Fisher & Paykel Auditorium	OGGB3: 260-092	OGGB4: 260-073
	Chairperson: Vanessa Clark	**Chairperson: Hannah Rapata**	**Chairperson: Teorongonui Josie Keelan**	**Chairperson: Kahurangi Waititi**
9.00 - 9.20am	285. What is our generations gift to our mokopuna? Nanaia Mahuta, Sarah-Jane Tiakiwai, Merepeaea Manukau	195. Kai anamata mō Te Tauihu - a regional future food strategy Miriana Stephens	201. Te hā o Waiapu—Amplifying the breath of the Waiapu river through sound and vision Natalie Robertson, Maree Sheehan, Alex Monteith	287. Toi Tuku Iho: Creative Methodologies Kahurangi Waititi
9.20 - 9.40am	146. Respectful Relationships and Governance with First Nations Research in Manitoba Vanessa Tait, Leanne Gillis, Leona Star	31. A Kaupapa Māori Critique of Māori Food and Nutrition Data in Aotearoa, New Zealand. Hannah Rapata	237. Muramura: The Impact of Creative Research as an Apparatus for Wellbeing. Tia Barrett, Zena Elliott	50. Maramataka, microbes and moteatea - Researching our connection to taiao Isaac Warbrick
9.40 - 10.00am	172. Māori sovereignty and learnings for decolonising tobacco policy: documenting our past and shaping the future Lani Teddy	145. I Pa'a ka I'a ma ke Aho a Kāua: Abundance of Our Ancestral Food Systems Johanna Kapōmaika'i Stone	17. Te Tāhū: The Role of Weaving in Kāi Tahu Memory Ereni Pūtere	193. Whakamanu: Preservation and restoration of taonga tuku iho Hinekorangi Broughton, Jade Mill, Ngākura Ponga
10.00 - 10.20am		220. Aotearoa New Zealand insects as food: adding value through indigenous knowledge Chrystal O'Connor	126. Te Ruamātatoru: Researching and establishing a pātaka kai Rāwiri Tinirau	104. Mapping The Past, Present and Future of Indigenous Education Our Ways Ash Moorehead
	Concurrent Session 7 continued...			
	7E	**7F**	**7G**	**7H**
	OGGB5: 260-051	Case Room 2: 260-057	Seminar Room: 260-040	Seminar Room: 260-040B
	Chairperson: Hineitimoana Greensill	**Chairperson: Symon Palmer**	**Chairperson: Tim West-Newman**	**Chairperson: Arianna Nisa-Waller**
9.00 - 9.20am	187. Te koekoe o te Tui - Indigenizing speech-language therapy for whanau in Te Aitanga-a-Mahaki iwi. Nicky-Marie Kohere-Smiler	13. Ngā haerenga o ngā diaspora: A whānau-centred rangahau Leteisha Te Awhe-Downey	300. "I feel like my mauri is depleted": Māori experiences of Long COVID Rochelle Ellison-Iupena, Lynne Russell, Iris Pahau	258. Māori Single Parenting as an Expression of Whakamana Shelley Hoani
9.20 - 9.40am	116. Curating a Māori language benchmark for Machine Learning Suzanne Duncan, Gianna Leoni	297. Tauhokohoko: Enabling mana motuhake through Indigenous trade Jason Mika, Robert Joseph	55. Kia Kite ai te Ora COVID-19 Impact on Ngāti Maniapoto Iwi (Tribe) Kahu Mcclintock, Rachel McClintock, Neil Rogers	106. Pikau i te Onamata: reclaiming tūpuna parenting wisdoms to raise the future Arianna Nisa-Waller
9.40 - 10.00am	302. Exploring the Intricacies of Cree Morphology: A Comprehensive Study of Language Structures and Patterns Marilyn Shirt, Kevin Lewis	280. A Kaupapa Māori Engagement in Radical Friction Against Charles W. Mills' Racialised Liberalism. Hemopereki Simon	241. Defending the Pandemic on Indigenous Lands: Experience of Managing COVID-19 Outbreak in Sapulju, Taitung, Taiwan Ta Chun Hua	4. Whakamana a Māmā Lisa Heke
10.00 - 10.20am	289. Reo Moana: Revitalising Indigenous Pacific languages through Heritage Language Education in Aotearoa New Zealand Rae Si'ilata Martha Aseta, Kyla Hansell, Meg Jacobs	250. Cultural Sovereignty through Implementation Science Lorenda Belone, Rebecca Rae	101. Te Wero; Māori experiences and impacts of the COVID-19 vaccine rollout Tania Bailey	222. Māori Fathers, In the Hood Russell Harrison
10.20 - 10.40am	*Paramanawa	Morning Tea*			
	Concurrent Session 8			
	8A	**8B**	**8C**	**8D**
	Main Plenary: 260-098	Fisher & Paykel Auditorium	OGGB3: 260-092	OGGB4: 260-073
	Chairperson: Sereana Naepi	**Chairperson: Deborah McGregor**	**Chairperson: Jolan Hsieh**	**Chairperson: Maui Hudson**
10.40 - 11.00am	PANEL Artful talanoa: Bridging research and art for Pacific futures Sereana Naepi, Vasemaca Tavola, Marc Conaco	PANEL Indigenous Climate Change Futures: Envisioning Wellbeing with the Earth Leora Gansworth, Hillary McGregor, Dionovan Grosbeck, Tia Kennedy, Nevada Anwhatin	PANEL Indigenous Taiwan Panel I : Pathway toward Historical Trauma and Transitional Justice Healing Sifo Lakaw, Pisuy Bawnay, Yi-jen TU, Hui Hsin WU	PANEL Tikanga in Technology: Transforming Data Ecosystems Tahu Kukutai, KatieLee Riddle, Ben Ritchie, Te Taka Keegan
11.00 - 11.20am				
11.20 - 11.40am				

	Chairperson: Ben Barton	**Chairperson: Renee Raroa**	**Chairperson: Jolan Hsieh**
11.40 - 12.00pm 12.00 - 12.20pm 12.20 - 12.40pm	PANEL **Generation Kāinga: Co-creating a Kaupapa Rangatahi Research Methodology** Annie Te One, Rhieve Grey, Jenny Lee-Morgan, Ella Henry, Hinekura Smith	PANEL **Kua huri te tai, kua pari te tai aroha: Climate Change, Extreme Weather and Indigenous Research** Haley Maxwell, Dayna Chaffey, Renee Raroa, Hiria Philip Barbara, Holly Thorpe	PANEL **Indigenous Taiwan Panel II: Pathway toward Historical Trauma and Transitional Justice Healing** Panay Kumod, Shau-Lou Young, Mulas Ismahasan, Jolan Hsieh

Concurrent Session 8 continued...

8E	8F	8G	
OGGB5: 260-051	Case Room 2: 260-057	Seminar Room: 260-040	

	Chairperson: Fiona Wiremu	**Chairperson: Te Rina (Krystal) Warren**	**Chairperson: Kiterangi Cameron**
10.40 - 11.00am 11.00 - 11.20am 11.20 - 11.40am	PANEL **Te Poutokomanawa o Te Puna Ora-a Māori health and wellbeing research framework** Hiria Hape, Annemarie Gillies, Jason Mika	PANEL **The good, the bad and the ugly: challenges and solutions for revitalising te reo Māori** Te Rina (Krystal) Warren, Te Mihinga Komene	PANEL **Titiro Whakamuri, Kōkiri Whakamua: Looking to our ancestral knowledge for Future wellbeing** Ngaropi Raumati, Kiterangi Cameron
	Chairperson: Stella Black	**Chairperson: Mapuana C. K. Antonio**	**Co-Chairs: Candy Cookson Cox and Tepora Emery**
11.40 - 12.00pm 12.00 - 12.20pm 12.20 - 12.40pm	PANEL **Te Whakahekenga: A Deprivation in Palliative Care Study** Farena Pahina, Rose Ngareta Herewini, Stella Black, Hinemaukurangi Simpson	PANEL **(Re)Shaping Narratives of Mauli Ola through Storytelling and Indigenous Photovoice** Ashlea Gillon, Māhealani Taitague-Laforga, Camille McComas	PANEL **He Toa Taumata Rau – the many resting places of courage** Tepora Emery, Caine Tauwhare, Candy Cookson-Cox, Cheyenne Kohere, Jamie Emery

12.40 - 1.10pm	*Wā Tina	Lunch & Poster Presentation Session*

Keynote 6
Main Plenary: 260-098

1.10 - 2.40pm	**Tieki Taiao, Taua Taiao - Research Solidarities as Action for Nature & Indigenous Communities** **Manu Caddie** Entrepreneur, Influencer, Researcher Ngāti Pūkenga, Ngāti Hauā Chaired by Linda Waimarie Nikora
2.40 - 3.40pm	**Poroporoaki** - held at the wharenui of Waipapa Marae
3.40 - 4.40pm	*Paramanawa	Afternoon Tea - sponsored by Kanapu*

Poster Presentations
(available during wā tina/lunch sessions on Level 0 of OGGB)

26. Upholding Tangata Tiriti values throughout the Design Programme
Ayla Hoeta, Gabriela Baron, Chong Wang, Leah Kampkes

81. Multiracial Young Adults' Experiences of Racial Microaggressions and Coping Strategies
Babe Kawaii-Bogue

107. Parks and reserves: a scoping review of Indigenous peoples' relationships with management and use
Els Russell

127. Culture is Healing: An Analysis of Addressing Substance Use Among Indigenous Youth Through Traditional Practices
Malcolm Disbrowe

144. It all starts with a pebble- The Zaasijiwan Framework for Indigenous Health Communication
Cameryn Ryan, Jennifer Wolf

257. Mātauranga Māori within financial and economic reporting: The building blocks of financial and economic modelling
Gladys Henderson

264. 1 dollar in Te Mātāwai is worth 2 in The Crown
Nate Brabender, Hawaikirangi Harris

265. Wāhine Māori and political participation: Māori women's experiences of politics
Ella Morgan

290. Te Kura i Huna: a Kaupapa Māori approach to re-indigenise taonga species translocations
Aaria Dobson-waitere

293. Indigeneity and Conflicts: Contemporary Adivasi Resistance against Hegemonic Identities in India
Iswar Tuika

303. Nurturing Plants: Hydroponics Enhancing Food Security and Indigenous Food Sovereignty in one Diné community.
Breanna Lameman

Pre-IIRC Indigenous Data Sovereignty Masterclass

Monday 11 November 2024, 9am–5pm | The Maritime Room, Princes Wharf, Viaduct Harbour
Invited mātanga (experts) from Aotearoa and overseas will take Masterclass participants through five sessions: IDSov Foundations; Data for Self-Determination: Case studies; Indigenous Data Governance Models: From local to global; Keeping our Data Sovereign; Growing our Data 'Doers'. Resources from the Masterclass will be made available on the IIRC24 and Ngā Pae o te Māramatanga websites.

The Marketplace – Explore a diverse selection of local Indigenous products

Available throughout the conference in the Level 0 Foyer

The Marketplace offers a curated selection of local Indigenous products, allowing attendees to discover unique, handcrafted items that celebrate cultural heritage.

Featuring:
Shelley Bell – Kai Raranga (Māori Weaving) expert
Mitzi and John at Tuli Pasifiks – https://www.instagram.com/tulipasifiks/
Nichola Te Kiri at Nichola – Designs From Aotearoa: https://www.nichola.co.nz
It Takes a Village – https://www.ittakesavillage.co.nz/
Rerehua Boutique – https://rerehuaboutique.com/
Mā Whero Education – https://mawhero.co.nz/

Kokonga Toi Ora –
Creative meeting and making space

Available throughout the conference in the Level 0 Foyer

Toi – to be creative; native; Indigenous. Ora – to be in a state of wellbeing, sustained and alive. Indigenous conferences are meeting places where research is shared, and relationships are formed and strengthened – often over food. This IIRC, Kokonga Toi Ora makes creative space for attendees to informally gather and connect through our creative practice. Each day, ringatoi Māori (creatives) will be in the space weaving and making. Conference attendees are encouraged to bring their beading, weaving, drumming, quilting, singing, guitars and whatever other creative practice supports your state of ora. There is no timetable or workshop sign-up. Attendees bring their creative practice and are welcome to come and go, or to stay for some creative time out. Nau mai haere mai!

Kokonga Toi Ora will also offer mirimiri (Māori bodywork massage) on a half hour paid booking system to support ora by releasing pressure points and realigning and rebalancing the body – bookings taken on the day.
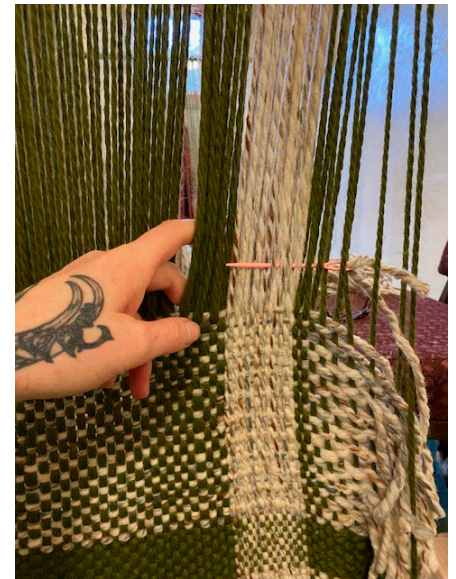
Social Events

Ngahau Opening Evening | Tuesday 12 November | 5.30pm—6.30pm
Join us for our opening pō whakangahau, an hour of whakawhanaungatanga and networking in the Level 0 Foyer. Enjoy light refreshments and non-alcoholic drinks as we greet each other, connect and build relationships. We look forward to seeing you there!

Hikohiko te uira: Kanapu Networking Event | Wednesday 13 November 5.30pm—7.00pm
Kanapu welcomes the return of IIRC 2024 to Waipapa Taumata Rau! Nau mai, hoki mai.

As host for Hikohiko te uira: Kanapu Networking Event, Vanessa Clark, Pouhere Kanapu | Executive Director Kanapu extends a warm welcome to all community-based researchers attending IIRC 2024. This is an opportunity to renew connections, meet new people and engage in conversations important to indigenous people and their communities. "Hikohiko te uira - is a reference to lightning flashes and we anticipate some good energy from across the four winds to fill the room," says Vanessa.

This 90 minute event will provide drinks and nibbles while you meet other community-based researchers, potential collaboration partners, or spark a new idea. We understand you'll have had a big day, so we'll keep our talk to a minimum! Find out about Kanapu at www.kanapu.maori.nz. There will be a spot prizes related to the four focus areas of Kanapu. We'd love to see you there!

About Kanapu: Ngā Pae o te Māramatanga created Kanapu to ignite flax roots talent across rangahau, research, science, innovation & technology spaces. |Kanapu is a crucial arm within Ngā Pae o Te Māramatanga's national network.

Nau mai, haere mai, tauti mai!
www.kanapu.maori.nz

Dinner | Thursday 14 November | 6.30pm—late
Hilton Hotel, Aquamarine Ballroom, 147 Quay Street, Princes Wharf
Join us for an unmissable evening of connection and celebration with your colleagues worldwide at one of Auckland's finest settings—the Hilton Hotel. The semi-formal Gala Dinner event will consist of reception drinks overseeing gorgeous harbour views upon sunset and a sumptuous buffet meal that showcases local flavours. Formalities will open the evening that set the tone for celebration followed by live entertainment and dancing till late.

The Hilton Auckland is nestled on the historic Princes Wharf, blending seamlessly with the vibrant maritime atmosphere of Waitematā Harbour. With its prime waterfront location, dinner guests have convenient access to the city's lively entertainment hubs of Britomart, the Viaduct Village, and Wynyard Quarter.

Bring your name tag with the dinner symbol to gain entry.
See registration to purchase your dinner tickets if you have not already.

Keynote speakers

Indigenous Research: Voices that weave beauty

Abigail Echo-Hawk
Executive Vice President of Seattle Indian Health Board and Director,
Urban Indian Health Institute

1.00pm, Tuesday 12 November

"Beloved, where are you?" This question continues to echo across the United States as generations of Indigenous people fight for the return of missing and murdered loved ones to families, tribes, and the land that knows their names and calls them home. The work to achieve this is sacred; it requires determination and walking in the strength of our cultural ways on behalf of our children's children. The gift of our ancestors is the knowledge that Indigenous

communities have the answers to achieve justice and healing, carried in our stories, our land, and our DNA. This presentation will share stories of implementing ancestral knowledge-based research practices that defy and resist the impacts of ongoing historical trauma. Instead, it moves into historical healing, gathering the pieces broken by historical trauma and stitching them back together in bold, beautiful, intricate patterns of strength and resiliency woven into the fabric of Indigenous knowledge systems. This framework will discuss the opportunity to build a world where love, compassion, gratitude, and reciprocity are more than ideals—they are every action of culturally grounded research, done for one reason: for the love of Indigenous people. Together, we will sing, "Bring them home."

Abigail Echo-Hawk, MA, is citizen of the Kitkehahki band of the Pawnee Nation and a member of the Upper Athabascan people of Mentasta Village, Alaska. She was born in the heart of Alaska where she was raised by her community in the cultural values of giving, respect for all, and love.

Abigail is the Executive Vice President of Seattle Indian Health Board and the Director of the organization's Tribal Epidemiology Center, Urban Indian Health Institute. Her work focuses on decolonizing data and ensuring Indigenous people govern the data.

She has led the way in bringing the crisis of missing and murdered indigenous women and girls in the United States to the forefront, leading directly to federal, state and local laws working to protect Native people. Abigail's voice was at the front and centre during the COVID-19 pandemic, ensuring that the Indigenous community was represented in data collection.

Her greatest accomplishment is her place within her extended family. She is an auntie, a daughter, a granddaughter, a friend and a community member. Abigail strives to serve them with love and to be a small part of ensuring a great future for the next generations.

Keynote 2

Empowering Communities: Sherpa Perspectives on Sustainability and Solidarity

Pasang Dolma Sherpa
Executive Director of the Center for
Indigenous Peoples' Research & Development (CIPRED)

9.00am, Wednesday 13 November

Indigenous knowledge, cultural values, and practices are the foundation of maintaining Indigenous Peoples' identity, sovereignty, self-determination, and the transfer of knowledge across generations. However, modern education systems and development approaches often diverge from these realities, failing to connect with Indigenous roots. This disconnection can lead to further alienation, inequality, and an unsustainable world. This paper reflects my personal journey in empowering communities to promote, protect, and recognize Indigenous Peoples' customary institutions and systems of self-governance, which contribute to sustainable livelihoods, foster solidarity within communities, and build Indigenous resilience to address climate change and other external threats at local, national, and global levels.

Indigenous rights and environmental activist Dr Pasang Dolma Sherpa grew up between two villages in Nepal: one high in the mountains, the other in the plains. Her mother led the latter for almost 20 years. As the climate changed, her high-altitude home started suffering from water scarcity and crop failures, driving more and more Indigenous Sherpa people to migrate to the lowlands. But things were not easy there, either. The plains are facing floods and droughts, and culturally important crops are disappearing to seeds engineered for drier, warmer weather. More than a decade ago, Pasang realized that Indigenous communities around the world faced similar struggles as their natural environments and their cultures declined simultaneously. She decided to take up the cause – and has never looked back.

Pasang Dolma Sherpa is the Executive Director of the Center for Indigenous Peoples' Research & Development (CIPRED) (https://www.cipred.org.np). She has been working with Indigenous Peoples, women, and local communities for more than a decade to promote the recognition of Indigenous knowledge, cultural values, and customary institutions that contribute to the sustainable management of forests, ecosystems, biodiversity, and climate resilience. Pasang earned her PhD from Kathmandu University in 2018, focusing on Climate Change Education and its Interfaces with Indigenous Knowledge.

She has served as Co-Chair of the International Indigenous Peoples' Forum on Climate Change (IIPFCC) and the Facilitative Working Group (FWG) of the Local Communities and Indigenous Peoples' Platform (LCIP) under the United Nations Framework Convention on Climate Change (UNFCCC). Pasang has also been a board member of UN-REDD (https://www.un-redd.org/) and the Participant Committee of the Forest Carbon Partnership Facility (FCPF) of the World Bank (https://www.forestcarbonpartnership.org). Currently, she is the Chair of the IUCN CEESP Specialist Group on Indigenous Peoples' Customary and Environmental Laws and Human Rights (SPICEH) (https://shorturl.at/Hif8W) and a visiting faculty member at Kathmandu University. Pasang actively participates in various forums, networks, and institutions at both national and international levels.

Keynote 3 (Panel Discussion)

Resilient Whānau, Restored Hope:
Transforming Lives in the Face of Inherited Cancer

Maybelle McLeod
CEO of Kimihauora Health & Research Clinic, Tamapore Marae
Eryn Gardiner
Whānau Clinical Coordinator at Kimihauora Health & Research
Clinic, Tamapore Marae
Karyn Paringatai
Ōtākou Whakaihu Waka | University of Otago, Ngāti Porou

4.00pm, Wednesday 13 November

Inherited cancer kills hope for families. It brings a high likelihood of one's own premature death, the certainty of the early loss of multiple close relatives, lifelong instability, and stigmatisation. But with the foresight of key members of the McLeod whānau (Ngāi Te Rangi, Ngāti Ranginui) from Tauranga Moana, hope has been restored for thousands of people worldwide. This presentation will outline how collaborative relationships with genetic researchers and clinicians that are based on foundational Māori values ensure that *CDH1* whānau have access to knowledge and equitable healthcare that works for them.

Maybelle McLeod is the CEO of Kimihauora Health & Research Clinic, based at Tamapahore Marae in Tauranga Moana. She is a trained nurse and using her knowledge in this space was one of four lead whānau researchers who worked collaboratively with cancer genetic researchers at the University of Otago to discover the cause of so many deaths in the McLeod whānau—a variation in the CDH1 gene. Maybelle has oversight of everything that is happening in the CDH1 space within the McLeod whānau and has extended that interest to CDH1 whānau around the country.

Eryn Gardiner is the Clinical Manager at Kimihauora Health & Research Clinic, based at Tamapahore Marae in Tauranga Moana. She took over this role from her mother, Pauline Harawira, who was one of the four main whānau researchers in the original research project. Erin primarily helps to coordinate the clinical management of the CDH1 gene within the McLeod whānau, working closely with clinicians at Tauranga Hospital. She has also helped many other whānau throughout Aotearoa New Zealand to navigate through the CDH1 process.

Associate Professor Karyn Paringatai is a member of a CDH1 whānau and an Associate Professor in Te Tumu—School of Māori, Pacific & Indigenous Studies at Ōtākou Whakaihu Waka—University of Otago. She has been working closely with Kimihauora Health & Research Clinic for the last five years to ensure that there is equitable access for CDH1 whānau across the country within the healthcare system, that clinicians are more aware of CDH1 whānau needs that are grounded in te reo Māori and tikanga Māori, and that whānau are empowered throughout their CDH1 journey.

Keynote 4

'Tuia te korowai o Hine-Raraunga'. Data for self determination— Data for iwi nation-building

Kirikowhai Mikaere
Founder, Managing Director Te Wehi, Data specialist
Te Arawa—Tūhourangi, Ngāti Whakaue

9.00am, Thursday 14 November

Te Kāhui Raraunga (TKR), an independent trust established to advance the advocacy of the Data Iwi Leaders Group and the data aspirations of the National Iwi Chairs Forum, has been on a mission to transform Aotearoa's data ecosystem. In the last five years it has developed a range of innovative data solutions, including iwi-led census data collection, an iwi data platform Te Whata, a decentralised, distributed iwi data repository Te Pā Tūwatawata, and an iwi data workforce programme Te Mana Whakatipu. All of these initiatives are iwi-led, and iwi-serving and reflect the collective strengths that exist throughout our communities. In this keynote TKR lead technician Kirikowhai Mikaere shares her insights into the successes and learnings of TKR and why data sovereignty matters for our collective wellbeing and mana motuhake, as iwi, hapū and whānau.

Ms Mikaere is a leading Māori data and information specialist focused on harnessing information to empower indigenous community development. She is a consultant with over 20 years' experience advising Ministers, government agencies, tribal, community and private sector organisations with practical statistical analysis and innovative place based data solutions.

Ms Mikaere is currently the lead technical advisor to the Aotearoa New Zealand National Iwi (Tribal) Chairs Forum—Data Leadership Group, leads the independent trust Te Kāhui Raraunga and holds governance positions across the private sector and government, including with her tribe (Chair – Tūhourangi Tribal Authority, Trustee— Te Pumautanga o Te Arawa), Māori Health provider Manaaki Ora Trust (Deputy Chair), a Director of Waimangu Volcanic Valley and is a Ministerial appointed member of the New Zealand Science Board.

https://www.developmentbydesign.co.nz/

Keynote 5

Mana Motuhake—Reviving seasonal ceremonies, rites of passage and creating new Atua (divine ancestors)

Che Wilson
Poukura (Director) of Naia Limited, Ngā Pae o te Māramatanga Board member
Ngāti Rangi-Whanganui, Tūwharetoa, Mōkai Pātea, Ngāti Apa, Ngā Rauru

4:00pm, Thursday 14th November

Mana Motuhake is a term often used in relation to indigenous sovereignty and aspiration. It is also the ability to celebrate, express and revive culture. This has been achieved through the revival of seasonal ceremonies and rites of passage. This revival helps remind us of our significance in a world that continually tells us that we are bad and that our culture is worthless. Through revival we can remember our supernatural qualities and a legacy of magic that is etched into nature and connected to us, the human voice of nature. In addition, it helps us to have the confidence to adapt our culture and create atua as and when we see fit to adapt to te ao hurihuri—an ever-changing world.

This keynote presentation will focus on the work of Tai-o-Rongo, a wānanga ā-iwi (tribal knowledge movement) and research programme that looks at the revival of:

1. Ritenga ā-tau (seasonal ceremonies),
2. Tohi (rites of passage) and the importance of practice,
3. Tirotiro (weather observation) and matapae huarere (forecasting), and
4. Atua hou (creating new atua for new circumstances).

Over the last decade, Wilson has been active in reviving 'tikanga tawhito-hou' (ancestral practices through modern application). This has included assisting to revive karakia Māori (ancestral incantations) and its practices including ritenga ā-tau and tohi. With the advent of the national recognition of Matariki, the last 25+ years of practising Puanga ceremonies (complementary star to Matariki) associated with the Taiuru (Taranaki, Whanganui and Rangitīkei region) has also come to the fore and subsequently helped to foster the revival of tirotiro and matapae huarere. This is also the subject of Wilsons' doctoral thesis which he is writing in te reo Māori through the University of Canterbury.

This keynote will share the experience and provide guidance to help with how to put the revival into practice. It will share what has worked for Tai-o-Rongo and how to harness practical application by utilising the 'marae-muscle' and ngā tūmau marae framework. This helps to achieve confidence in navigating what was once seen as out of bounds and taboo. Navigating this space safely results in people returning to believing in the magic and brilliance of our ancestors through the realisation of tikanga tawhito-hou today and therefore living mana motuhake.

Che Wilson is a Poukura (director) of Naia Limited, a Māori consultancy based in Christchurch and Waikato. At Naia, Che is leading research into the Māori New Year for his tribal region and the application of tūpuna wisdom relating to weather and land use practices. He is also a leadership and strategy mentor, facilitator and resource developer.

https://www.maramatanga.ac.nz/person/che-wilson

Keynote 6

Tieki Taiao, Taua Taiao—Research Solidarities as Action for Nature & Indigenous Communities

Manu Caddie
Entrepreneur, Influencer, Researcher
Ngāti Pūkenga, Ngāti Hauā

1:10pm, Friday 15th November

In February 2023, Cyclone Gabrielle wreaked unprecedented destruction on the regions of Te Tairāwhiti and Te Matau-a-Māui, severely impacting lives, livelihoods, and infrastructure. This event was part of a broader trend of increasingly severe weather events, exacerbated not by climate change alone but by long-standing issues of unsustainable and poorly regulated land use. Te Tairāwhiti is recognised globally for its severe erosion and sedimentation.

Post-colonisation, extensive land clearance for timber and pasture accelerated natural erosion rates at least five-fold. Today, monoculture carbon farming, driven by the Emissions Trading Scheme, continues to threaten the region. The expansion of shallow-rooted, short-lived pine plantations has left the regional economy precariously dependent on unsustainable land use. This has resulted in pest-ridden plantations, unusable beaches, lives lost to forestry-related accidents, and ongoing ecological devastation. The region faces an unsustainable trajectory, bearing the brunt of past and present land-use decisions.

In early 2023, a small group of residents from predominantly Māori communities around the region came together as 'Mana Taiao Tairāwhiti' to organise a petition that was subsequently signed by 10,000 people in two weeks. The petition called on local and central governments to review and change land use rules, instigate an independent inquiry into land use in the region and commit to developing a Just Transition Plan for the region to diversify the economy,

A Ministerial Inquiry into Land Use in Tairāwhiti and Te Wairoa was subsequently established by Cabinet ministers. The Inquiry received hundreds of submissions, including a unique set of evidence compiled on behalf of Mana Taiao Tairāwhiti by more than 100 volunteer researchers from around Aotearoa and across the world. The final Inquiry report contained 49 recommendations, including the three key requests from the Mana Taiao submission. A number of regulatory and legal actions have followed in the wake of the petition and Inquiry that are having major impacts on the forestry industry in Tairāwhiti and beyond.

This presentation will provide an overview of the issues at stake, the process, challenges and opportunities for using research as advocacy on behalf of Nature and Indigenous communities. It will also examine the role of research professionals, funders and institutions in social change, particularly in a society influenced less by 'evidence' than political agendas and ideology, public opinion and media framing of the issues, corporate lobbying and interest groups, globalisation and bureaucratic inertia.

Manu Caddie (Ngāti Pūkenga, Ngāti Hauā) is a passionate entrepreneur, activist, and academic dedicated to Indigenous rights and sustainable development. Raised in Tauranga Moana, Manu has spent the last 25 years contributing significantly to community development and sustainable industry in Te Tairāwhiti.

Abstracts

PANEL: Culturally Safe Care in the Indigenous Community of Taiwan

Panellists: Kui Kasirisir, Lenglengman Rovaniyaw, Wasiq Silan, Huang Ying-hao
Chairperson: Hung-Yu Ru

Indigenous peoples who are Austronesian language speakers represent 2.5% of the total population of Taiwan. Systemic discrimination has caused profound social sufferings for Indigenous communities. To address Indigenous health inequalities and to protect indigenous health rights, the government passed the Indigenous People Health Act in 2023. The act requires healthcare and long-term care systems to adhere to the principles of cultural safety when providing services to Indigenous peoples, creating a care environment rooted in cultural humility. This approach aims to prevent the diminishing, devaluation, and disempowerment of Indigenous cultural identity and well-being during healthcare and long-term care processes. This panel will explore several case studies to discuss how healthcare and long-term care providers incorporate cultural safety into service delivery, along with the challenges they encounter in doing so.

Negotiating the Needs of Long-Term Care among Local Stakeholders in the Indigenous Townships of Taiwan

Ru, Hung-Yu[1]

1 National Dong Hwa University

The purpose of this paper is to explore how the needs of long-term care (LTC) are evaluated and negotiated among indigenous disabled elders, care managers and care workers from the perspective of cultural safety. To respond to the needs of LTC in Taiwan, the government launched the LTC services that included home help services, adult day care, family fostering, assisted devices and barrier-free housing modification, transportation, respite care, institutional care (low-income elders only), and home (medical and nursing) care and rehabilitation for disabled elders in 2007. However, the acceptability of most LTC services, except home help services, are still low in indigenous communities. A two-year ethnographic study was carried out with the indigenous elders who were using LTC services and care managers who were working in the indigenous townships of eastern Taiwan in 2023. Semi-structured interviews and observations were taken placed in the contexts of indigenous households and local LTC centers in three indigenous townships. The results of our study reveal that care mangers cannot appropriately and fully evaluated the indigenous elders' needs of LTC services due to insufficient cultural competence. Also, the distributions of LTC services are limited, and home help services are only available LTC services in most indigenous townships. Therefore, the care plans created by care managers only fit the partial needs of indigenous elders. For many indigenous elders with physical and mental incapacities, they confine themselves at homes, and prefer to use home help services because the body image of a disabled person corresponds to the losses of social roles and status that alienate them from normal everyday lives and social networks. In addition, the care workers of home help services who are the main caregivers of disabled indigenous elders usually convince their "clients" to purchase extra services for earning more profits. To maintain harmonious relationships with their caregivers, indigenous elders seldom refuse care workers' requests. By carefully examining the usages of LTC services in indigenous townships, this paper shows that the qualities of indigenous healthcare are determined by the consequences of negotiations among local stakeholders. However, the unequal power dynamics in caregiving relationships can negatively impact the health and well-being of disabled indigenous elders.

The government of Taiwan passed Indigenous People Health Act in 2023. In Article 12, it stipulates that "medical institutions, nursing institutions, senior welfare institutions, long-term care institutions, and other healthcare

service institutions shall encourage their staff to take courses related to the cultural safety of indigenous peoples in order to improve the quality of services provided to them." Accordingly, this paper contributes to identifying the core social determinants of disabled indigenous elders' well-being in the LTC system of Taiwan. Moreover, the study results of this paper can be applied to create the quality training materials of cultural safety for improving the cultural awareness, cultural sensitivity and cultural competence of care managers and care workers

Ru, Hung-Yu. Dr. Ru, also known as Umin • Itei Tanohila:, is the Saysiyat (one of sixteen indigenous ethnic groups in Taiwan), and an associate professor in the Department of Indigenous Development and Social Work, National Dong Hwa University. He was also a chairperson of the Taiwan Indigenous Long-Term Care League between 2019 and 2023. Umin is a medical anthropologist with specialization in indigenous health. His areas of interest include indigenous health policies, long-term care, cultural safety and regional revitalization.

Local Cultural Care Experiences and Knowledge: A Case Study of the Paiwan People in Southern Taiwan

Kui Kasirisir (Hsu, Chun-Tsai)[1]

1 National Pingtung University Of Science And Technology, Taiwan

The concept of cultural care is derived from observing the essence and methods of local care within ethnic cultural life, and then applying these to the delivery system of care services. For indigenous peoples, adopting cultural care methods fundamentally serves as a pathway to decolonization. Thus, the goal of cultural care is to ensure that care approaches respect both individual and collective tribal lifestyles, making those cared for feel respected, understood, and cared about. Moreover, through cultural care, caregivers can better understand and adapt to the cultural values and customs of those they serve, providing care that aligns with their cultural characteristics and needs. This article attempts to organize, analyze, and understand the experiences and knowledge of cultural care among the Paiwan people in Pingtung County through the lived experiences and practical work of local caregivers in their tribes. Furthermore, by sharing stories from caregivers working in their native settings, this paper explores the concrete practices and expectations of indigenous cultural care workers.

Kui Kasirisir, of the Paiwan tribe, is a Professor in the Department of Social Work at the National Pingtung University of Science and Technology in Taiwan. He is also involved with the Taiwan Association of Indigenous Social Work and the Taiwan Indigenous Professors Association. Dr. Kasirisir's research focuses on Indigenous social work, social welfare, health and social care for Indigenous peoples, and Indigenous community development. His recent projects explore long-term care for Indigenous elders, culturally responsive social work training, and urban Indigenous issues.

Flying fish, water taro field, and widow: An ecological perspective of Tao Indigenous widow's health

Lenglengman Rovaniyaw[2]

2 National Dong Hwa University

Although the Legislative Yuan of Taiwan passed the "Indigenous Peoples Health Act" in 2023, formally incorporating the concept of cultural safety into Indigenous health fields to respond to the rapidly aging society and multiple ethnic groups in Taiwan, based on the literature review, only a few researchers have been devoted to developing cultural safety discourses regarding Taiwanese Indigenous women's health, highlighting a significant theoretical gap. This research uses the ecological perspective of medical anthropology to seek a possible blueprint for culturally safe care of Indigenous widows, including a working model of ecological and health constructed

from abiotic, biotic, and cultural components. Through the fieldwork in Orchid Island (A.K.A. Lanyu), this research discovers that Tao Indigenous widowhood is regarded as an impure carrier of bad luck. As a result, they are not allowed to be involved in public spaces and events, showing how the Anito belief system, a kind of malicious spirit, is deeply entrenched in their daily lives. Despite this, the flying fish, considered sacred by the Tao people, should be shared with the widow to avoid bad luck, but the widow was too embarrassed to take it. The widows' suffering from personal loss to social loss has been relieved by planting water taro, taking care of farm fields individually, and participating in a cultural health station in their village collectively, where the widow can reconstruct their tangible healthy space and intangible social support. This study found that the goal of culturally safe care is not just care without disease. The well-being of indigenous peoples is closely related to the social, cultural, and ecological environment in which they live.

Lenglengman Rovaniyaw is a Paiwan indigenous assistant professor in the Department of Indigenous Affairs and Ethno-Development at National Dong Hwa University, Hualien, Taiwan. She obtained her Ph.D. degree in anthropology at the University of Washington in June 2017. Her research interests include medical anthropology, environmental anthropology, and indigenous health. Because of her background in cultural anthropology and nursing, she can look at the local culture, indigenous health, environmental concerns, and sources of healthcare from a cross-discipline perspective, making it easier for her to work with Indigenous governmental agencies and practitioners in trans-cultural care.

Moral Stress in Care for Indigenous Elders: Cultural Safety in Taiwan

Silan, Wasiq[1, 2]; Wang, Frank Tse-Yung[3]

1   National Dong Hwa University
2   University of Helsinki
3   National Chengchi University

A brief summary of what this research is about: In Taiwan, care work within Indigenous communities is often characterized by high levels of stress and strain among workers. While mainstream interpretations attribute this stress to individual factors, our study emphasizes deeper structural influences. We propose that stress is not merely a personal emotion but a symptom of broader systemic issues related to gender, class, and race. This research examines the unique moral stress experienced by Indigenous care workers, who face challenges in providing culturally appropriate care within a colonial framework that overlooks Indigenous needs. The moral dimensions of this stress are amplified by the workers' identities and collective responsibility to their communities. This research contributes to the body of literature on how Taiwan's settler colonialism and its legacies take form in the field of care (e.g. Sugimoto 2018, Kuan 2016), and the danger of individualizing cultural safety may exacerbate colonial harm upon Indigenous communities.

Methods: This study draws from decolonizing methodologies and employs critical ethnographic methods, We collect data from three Indigenous communities in Taiwan: Tayal, Sakizaya, and Pangcah. Utilizing Indigenous methodologies, we analyzed care workers' professional identities and the development of their Indigenous consciousness, focusing on reframing social policy related to care.

Findings and Policy Implications: Our findings reveal that stress in care work should be understood collectively, as it reflects the colonial nature of the care system and can foster resistance. The policy implications are significant. Firstly, this study provides insights for policymakers to improve the government-funded Elders' Day Clubs ("Cultural Health Station") program. Secondly, it offers critical evidence to understand Taiwan's care system within the context of settler colonialism, highlighting the necessity of recognizing colonial traces to support Indigenous care workers' fight for cultural sovereignty.

Contribution to Conference Theme—Flourishing Indigenous Futures: This research contributes to the conference theme by highlighting Indigenous land-based well-being and care in Taiwan's Indigenous communities. It

addresses the ongoing impact of colonialism and explores how it can be countered through meaningful partnerships and solidarity.

Contribution to Conference Pātai, Pae, and Rautaki Domains: Our work relates to the conference's focus on Tohetohe (Resistance) in Hauora (Wellbeing). Central to this research is the aspiration for the substantive realization of Rangatiratanga (Sovereignty) in care, contributing to the broader discussions of Indigenous resilience and self-determination within the conference framework.

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Wasiq Silan (I-An Gao), of the Taranan river valley in the northern Indigenous Tayal territory, is an Assistant Professor at the College of Indigenous Studies at the National Dong Hwa University and also a researcher at the Centre for Research on Ethnic Relations and Nationalism (CEREN) at the University of Helsinki. Her research interests and experience are developing sustainable quality-of-life care systems, decolonizing state-Indigenous relationships, elder care, Indigenous relationalities, indigenizing curriculum, eco-care, cultural safety and sovereignty and collaborative and community-based approaches.

Care and Revitalisation of Tribal Culture Health Stations in Taiwan: An Analysis of a Productive Ageing Perspective

Huang Ying-hao[1]

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The elderly in indigenous communities face a lack of medical services, isolation and a welfare colonialism process. The tribal culture health station can be considered the most impactful indigenous village social welfare policy in tribal society in recent years in Taiwan. During the fast deployment of tribal culture health stations, they were challenged by overturning the top-down standardised external service model and adaptively developed a caretaking model equipped with subjectivity and local cultural context. Apart from driving elderly care related services like most stations do, this study observes how culture health stations deal with the sustainability problem of tribal care service from the view of the project management centre by analysing the experience of supervisor's visits and frontline culture health stations. It employs a case study approach combined with in-depth interviews as the primary research method, organizing the experiences of community care and indigenous social work in Taiwan. Whether the stations have developed alternative service models and other decolonization local experiences, focused on 'productive ageing' and discovered local experiences of integrating care service with tribal businesses or social participation and economic activities of elderly to develop a possibility of 'care revitalisation' is also studied.

Keywords: Tribal culture health stations, productive ageing, regional revitalisation, indigenous village elderly care, tribal social worker

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PANEL: Le7 te Melámen—Good Medicine

Panellists: Dessa Gottfriedson, Otis Jasper, Peter Michel, Duanna Virgo-Johnson, Roderick McCormick
Chairperson: Angela Jaime

Authors: McCormick, Rod[1]; Gottfriedson, Dessa[2]; Gottfriedson, Katy[2]; Gottfriedson, Laurie[2];
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1 Thomson Rivers University   2 Tk'emlúps te Secweþemc   3 Stó:lō   4 Sexqeltqin
5 Tk'emlúps te Secweþemc   6 University of Saskatchewan   7 University of British Columbia

How can research solidarity help Indigenous communities to heal? This panel shares learnings from
Le7 te Melámen—a unique initiative to grow Indigenous wellbeing researchers and mental health from families
within one First Nations community. With a view to contributing to Indigenous-led wellness research, three themes
of research solidarity are discussed. Together, the researchers and families of Le7 te Melámen highlight the power
of solidarity, knowledge sharing, and collective empowerment to advance Indigenous research into wellness.

We are resilient: As a people, Tk'emlúps te Secwe'pemc have struggled with mental health and wellness.
In May 2021 the community uncovered 215+ Missing and Murdered Kamloops Indian Residential School Children
(Le Estcwicwéy'—the missing) on the grounds of the residential school. This became national and international
news leading to similar uncovering of burial sites at residential schools across Canada.. The grief has taken a
toll on our people's mental, cultural and spiritual wellbeing. There has been a significant lack of mental health
and wellness supports, such as Registered Counsellors who are Indigenous. Le7 te Melámen was developed
by Tk'emlúps te Secwe'pemc to expand research about wellbeing, particularly within Secwepemcúl'ecw; and to
develop Indigenous counsellors.

We determine our future: Le7 te Melámen is training Indigenous PhD researchers in Indigenous healing research,
and will enable all within the group to be registered as counsellors In British Columbia. A goal is to have our own
people certified to work in the healing centre we are building and to support our community, drawing on research
that reclaims and revitalizes traditional knowledge, and cultivates solutions that honour Indigenous peoples,
rights, and self-determination. The purposes of Le7 te Melámen are both to address immediate need, and are an
expression of sovereignty to promote our peoples' knowledge and practices of wellbeing for future generations.

We are strong together: Le7 te Melámen recognizes the potential of familial solidarity to advance Indigenous-
led research into wellness, with members from Tk'emlúps te Secwe'pemc and First Nation communities whose
members live in Kamloops, The bonds within Le7 te Melámen are family-based, and intentionally and explicitly
drawing on this collective strength. As this collective, ten research dimensions of good medicine towards wellbeing
are being explored:

- A community-based model of health and wellness that weaves psilocybin assisted psychotherapy with
  traditional Secwépemc practices in culturally safe ways.
- How learning Secwepemctsín, an Indigenous language, relates to wholistic health.
- What Secwépemc teachings and laws suggest about decolonizing First Nations housing to make the home a
  place of safety, health and security.
- Secwépemc values and family/group healing.
- How Indigenous Peoples and communities use entheogens as medicine, towards Indigenous community
  transformation.
- What traditional values and teachings help Indigenous peoples in federal corrections connect into
  communities in culturally respectful ways.
- Connecting to the storytelling of the Secwépemc tribal heart and mind.
- Sports as a tool for mental health and well-being of First Nation peoples, especially for Secwépemc.

- How Secwépemc counsellors experience and practice personal wellness in their work with Indigenous clients.
- Indigenizing Eye Movement Desensitization and Reprocessing (EMDR) for Indigenous clients.

McCormick, Roderick. McCormick, Roderick Michael of Kanienkehaka, Haudenosaunee Confederacy. Dr. McCormick is a Professor and British Columbia Research Chair at Thompson Rivers University and Director of the All My Relations Research Centre for Indigenous health. His research focuses on community capacity building in mental health and research, and the reclamation of traditional forms of healing. He currently leads the Indigenous mentorship network Ombaashi, the indigenous undergraduate research training program: Knowledge makers, and is one of the Instructors for the Le7 te Melámen | Good Medicine PhD Cohort, sponsored by Tk'emlúps te Secwe'pemc and co-supervised by Prof. Airini and Prof. Angela Jaime.

PANEL: Strengthening Indigenous Data Sovereignty Through Global Solidarity

Bobby Maher[1], Dr Jacob Prehn[2], Associate Professor Andrew Sporle[3,4], Dr Logon Hamley[5], Steph Russo-Carroll[6], Desi Small-Rodrigez[7], Siri Susanna[8], Per Axelsson[4], Robyn Rowe[9,10]

1 Australian National University   2 University of Tasmania   3 University of Auckland   4 iNZightAnalytics
5 Whakauae Research Services   6 University of Arizona   7 University of California, Los Angeles   8 The Arctic University of Norway
9 Umeå University   10 Queen's University

This panel session explores the value of international solidarity in supporting the implementation of Indigenous Data Sovereignty (ID-SOV) within individual nation-states. The global ID-SOV movement driven by Indigenous leadership, scholarship and activism, has experienced varying degrees of success in progressing Indigenous data rights within their respective countries. To date, a notable contributor to the success of ID-SOV has been the solidarity, reciprocity, and collaboration among different Indigenous data networks, as reflected in the activities of the Global Indigenous Data Alliance (GIDA).

Notwithstanding the significance of this international solidarity, ID-SOV must continue to respect and uphold the sovereignty of their distinct Indigenous peoples and avoid homogenising the global data sovereignty movement. A key component to progressing ID-SOV, and its enactment mechanism Indigenous Data Governance (ID-GOV) has been the sharing of achievements and challenges between Indigenous data networks and activists across their respective countries. The work undertaken by those in the ID-SOV space has included exerting the sovereign rights of diverse Indigenous Peoples to develop unique sets of ID-SOV and ID-GOV principles. Despite the similarity of the settler-colonial regimes in which they reside, these principles must be specific to the Peoples to which they apply. For example, the ID-SOV principles developed by Aboriginal and Torres Strait Islander Peoples in Australia cannot be applied universally because their development reflects their unique Australian located histories, worldviews, data ecosystems, and goals.

The panel will hear from members of the Global Indigenous Data Alliance (GIDA) from five different countries: Australia, Aotearoa (New Zealand), the United States, Canada, and Sápmi (Norway, Sweden, and Finland). Panellists will share methods of implimenting ID-SOV through features such as ID-GOV principles, protocols, data tools, checklists, and accountability mechanisms. The session will contribute to a greater awareness of the ID-SOV movement and practical ways that audience members can progress the implementation of ID-SOV through ID-GOV in their respective regions.

The abstracts of the five case studies are detailed below.

GIDA network Australia—Maiam nayri Wingara: Enacting ID-SOV principles in Australia:

In Australia in 2018, Aboriginal and Torres Strait Islander people developed a Indigenous Data Soveregnity (ID-SOV) principles at the inaugural ID-SOV Summit convened by the Australian ID-SOV collective—Maiam nayri Wingara (MnW). Since the development of these principles, the Australian Indigenous data ecosystem has made some change, but overall progress has been slow. MnW are leading a collaborative effort with Aboriginal Community Controlled Organisations (ACCOs) to embed ID-GOV into community data projects. The intent of these projects is for data sharing to occur at regional and community levels, placing the onus on the State to repatriate data to Indigenous communities and organisations for decision-making purposes. To support and build the capability of Indigenous organisations and communities regarding ID-SOV practice, our team together with the Coalition of Aboriginal and Torres Strait Islander Peaks and through the community data projects have developed a community data project plan and a checklist to guide operationalising ID-SOV and ID-GOV. This case study will report the development of the project plan and criteria.

Panellists: [1]Bobby Maher (PhD Candidate) bobby.maher@anu.edu.au; [2]Dr Jacob Prehn jacob.prehn@utas.edu.au

Maher, Bobby. Bobby is a Yamatji, Noongar, and Kija Epidemiologist at the Australian National University. She is a PhD candidate, and her research is focused on developing a framework for Indigenous-led evaluation in Australia. Bobby is a member of the Maiam nayri Wingara Indigenous Data Sovereignty Collective and the Global Indigenous Data Alliance network. Bobby also contributes to research in cultural well-being, validation studies, evaluation, and implementation of Indigenous Data Governance.

Prehn, Jacob. Jacob is a Worimi Sociologist and Social Work academic. He serves as the Associate Dean Indigenous for the College of Arts, Law, and Education, at the University of Tasmania. Jacob is an executive member of the Maiam nayri Wingara Ingienous Data Soveregnity collective, and a member of the Global Indigenous Data Alliance. His published research includes Indigenous Data Sovereignty and Governance, Indigenous men and fathering, and Indigenous families growing strong.

GIDA network New Zealand—Te Mana Raraunga Māori Data Sovereignty Network, Aotearoa:

In Aotearoa New Zealand the Māori Data Governance Model has been published as part of a Treaty-based relationship agreement between the National Iwi (Tribal) Chairs Forum data group and the National Statistics Office Stats NZ. Developed by Māori data experts, the Model is a mechanism for Māori to exercise authority over Māori data held by government agencies and to assist agencies to undertake MDGov in a way that is culturally grounded, values-led and centred on Māori needs and priorities. This session discusses the development of the Model, its goals and eight data pou (pillars). Focusing on data classification (pou 8), it considers then considers for potential Traditional Knowledge (TK) and Biocultural (BC) Labels to be extended beyond the cultural heritage and science sectors to ensure that information about iwi/hapū (tribal) provenance, protocols and permissions are present on digital records across the wider public sector.

Panellists: [3,4] Associate Professor Andre Sporle, andrew@inzight.co.nz; [5] PhD Logan Hamley, logan@whakauae.co.nz

Andrew Sporle (Ngāti Apa, Rangitāne, Te Rarawa) is quantitative social scientist and Director of iNZight Analytics, a Māori-owned data analytics company. He is an Honorary Associate-Professor of Statistics at Auckland University and a board member for several Māori or indigenous research committees, advisor on government data and research initiatives in Aotearoa and Australia, and an executive member the ISA Research Committee on Racism, Nationalism, Indigeneity and Ethnicity. He serves on national and internationa data ethics expert panels. Andrew is a founding member of the Māori Data Sovereignty Network Te Mana Raraunga and the Global Indigenous Data Alliance.

Hamley, Logan is a Senior Researcher at Whakauae Research Services, an independent Māori health research organisation that sits under the auspices of Ngāti Hauiti. He is a lead investigator of the HRC-funded project—Expanding connection: the process of reconnection for Māori youth. His PhD explored identity for identity and belonging for young Māori men in Auckland, and he has been involved in research relating to takatāpui (LGBTQ+ Māori) wellbeing, rangatahi (Māori youth) flourishing, and eliminating sexual violence in Aotearoa. He is co-chair of Ngā Pou, the Māori Allied Health Workforce alliance, and a member of Te Mana Raraunga, the Māori Data Sovereignty Network.

GIDA network United States:

Since the publication of the CARE Principles for Indigenous Data Governance (Collective benefit, Authority to Control, Responsibility, and Ethics) in 2019, Indigenous and allied scholars in the United States (US) have been working to develop a variety of mechanisms to move from guiding principles to concrete practice and policy change. This case study shares insights drawn from two projects seeking to apply CARE across diverse institutional contexts and levels of governance. First, we report on the Tribal Research Governance Project, an analysis of governance documents authored by 20+ Indigenous Peoples. While Indigenous Peoples in the US regulate research on their lands and with their members/citizens using various forms of legislation and policy, these forms of governance do not always account for the evolving challenges prompted by such developments as digitization, big data, and open science. We describe how CARE can be used as a tool to assess the responsiveness of Indigenous research governance to these challenges by identifying gaps, bolstering existing protections, and generating stakeholder-specific actions for advancing self-determined research. We also relate how these governance documents ground and shape strategies for implementing the CARE Principles. Second, we will share the "Phase 0" guidance framework for CARE implementation in data repositories, developed by the Indigenous Data Repositories Consortium. Phase 0 draws from on-the-ground ID-GOV practices of consortium

partners spanning environmental repositories, natural history collections, library archives, and university settings to delineate the foundational pre-work required before data repositories and institutions can meaningfully enter into the work of Indigenous Data Governance.

Panellists: [6] Associate Professor Stephanie Russo-Carroll, stephaniecarroll@arizona.edu; [7] Associate Professor Desi Small-Rodriguez, desisr@soc.ucla.edu

Russo-Carroll, Steph. Steph is Dene/Ahtna, a citizen of the Native Village of Kluti-Kaah in Alaska, and of Sicilian-descent. Based at the University of Arizona (UA), she is Assistant Professor, Community, Environment and Policy Department at the Mel and Enid Zuckerman College of Public Health (MEZCOPH) and American Indian Studies Graduate Interdisciplinary Program; Affiliate Faculty, College of Law; Acting Director and Assistant Research Professor, Udall Center for Studies in Public Policy; Associate Director, Native Nations Institute (NNI) at the Udall Center; and Director, Collaboratory for Indigenous Data Governance. Stephanie›s research explores the links between Indigenous governance, data, the environment, and community wellness. Stephanie co-founded the US Indigenous Data Sovereignty Network and chairs the Global Indigenous Data Alliance and the International Indigenous Data Sovereignty Interest Group at the Research Data Alliance.

Small-Rodrigez, Desi. Desi is a citizen of the Northern Cheyenne Nation and Chicana, and an assistant professor of Sociology and American Indian Studies at the University of California, Los Angeles. Her research explores the intersection of race, indigeneity, data, and inequality. She has partnered with Indigenous communities in the U.S. and internationally as a researcher and data advocate for more than ten years. She directs the Data Warriors Lab, an Indigenous data science laboratory. She is the Co-Founder of the U.S. Indigenous Data Sovereignty Network and a founding member of the Global Indigenous Data Alliance.

IDA network-Sápmi:

Data holders have implemented FAIR principles for their data repositories and funders recommend applying these principles in the Nordic countries alongside updated ethical guidelines. In Sápmi, the work with ethical guidelines for Sámi research has been ongoing for some decades and has resulted in ethical review board on Sámi health research in Norway, in Sámi ethical guidelines for research in Finland, whereas in Sweden, ethical guidelines for Sámi research exist for collaboration with National association the Swedish Sámi (SSR). The Saami Council, a Sami NGO promoting Sami interest and rights, have advocated for cross-border Sami research ethical guidelines and has recently written guidelines for research collaborations including them. At the same time, awareness of the need for cross-border Indigenous Data governance in Sápmi have arisen. The international CARE principles for Indigenous data governance align well with the FAIR principles, but have yet to be discussed in a broader Nordic and Sami context. The newly established GIDA-Sápmi network (2021) aims to develop guiding principles of collection, management, use, sharing, and protection of research data generated by or about the Sámi people and Sámi society. We ask what is needed to operationalise CARE principles for research data in Sápmi?

Panellists: [8]PhD Susanna Siri susanna.r.siri@uit.no; [9]Associate Professor Per Axelsson per.axelsson@umu.se

Siri, Susanna. Susanna is Sami and works as a researcher at the Centre for Sami Health Research. Besides researching health issues related to the Sami people in Norway, I'm engaged in biobanking i.e., collection, storage, and use of the biological material collected in the SAMINOR Study. I defended my thesis in epidemiology in 2021 on the topic of risk factors and incidence of cardiovascular diseases in Sami and non-Sami populations. Since 2021, I have been involved in questions about Indigenous data governance and sovereignty.

Axelsson, Per. Per is an Associate Professor at the Centre for Sámi Research and the Department of Historical, Philosophical and Religious Studies at Umeå University, Sweden.

Panellists: [10]PhD Robyn K. Rowe, rkrowe@proton.me

Rowe, Robyn. Robyn is a member of Matachewan First Nation with familial roots on Bear Island, Temagami First Nation. As an Anishinaabekwe (First Nations woman), it is important to Robyn that her work benefits Indigenous peoples. Robyn is an executive member of the International Indigenous Data Sovereignty Interest Group with the Research Data Alliance and the Global Indigenous Data Alliance. She advocates for Indigenous Peoples rights to self-determination, particularly within spaces where our information and data exist.

PANEL: The Poua Haka– a Hurricane of politics, performance and precedent— The incorporation of Indigenous culture in professional sports

Panelists: Farah Palmer, Mohi Rua, Luke Rowe, Erin Roxburgh
Chairperson: Jeremy Hapeta
Authors: Rua, Mohi[1]; Rowe, Luke[2]; Palmer, Farah[2]; Roxburgh, Erin[4]

1   University of Auckland
2   Massey University
3   Victoria University

The use of indigenous knowledge and practices by professional sporting teams is often connected with accusations of cultural appropriation, exploitation and tokenism. Earlier in 2024, the Hurricanes Poua Women's professional rugby team performed a haka that challenged National-led coalition Government's practices of reducing the role of Te Tiriti o Waitangi within government practices and society generally. The 'Poua' haka used words like 'Karetao' (Puppets), 'Kaki Whero' (Rednecks) and 'Toitu Te Tiriti' (Honour the Tiriti o Waitangi). What transpired for the Poua women's rugby team and Māoridom generally over the ensuing days and weeks was a series of negative media narratives and rhetoric rendering the Poua team targets of privileged platforms, political cheap shots, and an undermining of the team from those in positions of power. Drawing on the controversy of the Hurricane's Poua Haka, the aim of this panel is to bring together practitioners, academics, and 'pracademics' in the sport/indigenous space to discuss the intersection of sport, politics, indigeneity, and 'high performance'.

The panel will address the following key questions with relation to cultural appropriation and exploitation of indigenous culture for the marketing of sporting brands:

a.   What are the benefits and costs of incorporating indigenous culture into high performance (HP) sport for indigenous peoples?
b.   When is it appropriate or not to include indigenous culture in sport?
c.   Who benefits from including indigenous culture in HP sport and gets to decide? Athletes, indigenous people, sponsors, brand, sport?
d.   Does the inclusion of indigenous culture in mainstream HP sport reinforce or challenge the status quo/status of indigenous peoples in society/culture? Or is it window-dressing?
e.   What are some systemic, strategic, organisational policies and procedures we should adopt when contemplating including indigenous culture in HP sport?
f.   What lessons can we learn from what happened with the Hurricanes Poua team haka controversy?

The discussion in this panel has policy implications at national and international levels for the use of indigenous knowledge by professional sporting organisations. The professional sporting space for indigenous peoples is a contested terrain where commercial interests, cultural appropriation and exploitation of indigenous stories and practices can often challenge the welfare and wellbeing of indigenous athletes, teams, and culture. The commodification of indigenous cultures for sporting purposes can have a lasting affect on how indigenous peoples are seen and perceived particularly when control of the narrative is held by non-indigenous professional sporting entities like the Hurricanes Rugby Franchise. Our role as scholarly activists is to challenge the way in which indigenous knowledge is used within these sporting spaces to ensure indigenous athletes and communities own and control their cultural and intellectual property that is mana-enhancing for indigenous peoples.

This panel is *by Māori, for Māori* and it is strongly aligned to the conference theme of Whītiki Taua: Research Solidarities where the collective strength of the 'prac-ademics' within the panel collaborate within an indigenous context to collectivise, share and challenge issues of concern for indigenous peoples in professional sports.

Associate Professor Mohi Rua (Ngai Tūhoe, Ngāti Awa, Ngāti Whakaue), Waipapa Taumata Rau-University of Auckland. Dr Rua is an Associate Professor with Māori Studies at Waipapa Taumata Rau: University of Auckland. His teaching and research background is grounded within Māori health and well-being drawing upon mātuaranga Māori, as well as kaupapa Māori theory and methodology. Dr Rua has a particular research interest in Māori health inequities, social determinants of indigenous health, Māori men's health, identity and masculinities, Māori poverty and homelessness, Māori and sport, as well as qualitative and kaupapa Māori research methods.

Dr Luke Rowe (Ngāti Tūwharetoa, Ngāti Raukawa). Dr Rowe is a Senior Research Officer for the Research Centre for Hauora and Health at Massey University (Wellington Campus) and a Consultant for Te Amokura Consultants. Luke has an extensive background as a sports psychologist with various professional sporting franchises in Aotearoa. Luke also works as a Consultant with Te Amokura Consultants Ltd (Wellington) which works with business, the Government and communities to provide te ao Māori advice on policy, strategy, engagement, leadership, research and evaluation.

Professor Farah Palmer (Ngāti Maniapoto, Waikato). Prof Palmer is the Pou Akonga (Executive Director) Māori Study Success at Massey University and a Board member of NZ Rugby and Chair of NZ Māori Rugby. Farah has a particular research interest in race, gender and leadership issues in sport management, with publications focused on the incorporation of Māori values and tikanga in sport contexts, Sport for Development from an indigenous perspective, taonga tuku iho in rugby, elite Māori athletes and their cultural identities in sport, the leadership and organisational culture of the All Blacks, Black Ferns, Māori All Blacks, Māori women's experiences in sport management and leadership.

Dr Erin Roxburgh (Ngāti Porou). Dr Roxburgh's research and teaching focus is embedded in te ao Māori and has two focuses. Firstly, how Maori culture is enacted in the workplace. Both by organisations and the people who work within those organisations and especially interested in what this looks like within Māori organisations. The second focus is sporting organisations and how the socio-cultural role that sports organisations play here in Aotearoa. Erin is also sits on the Sport New Zealand, Women in Sport Aotearoa Board, the Netball Wellington Board and on the He Wahine kai te Kokiri roopu.

PANEL: He Ture Kia Tika/Let the Law Be Right Research Project

Panellists: Shane White, Rob Tua, Khylee Quince
Chairperson: Stella Black

This panel presentation will focus on a project that envisaged a better system that was solution-focused and would improve outcomes for whānau who have lived experience with mental distress, addictions and criminal justice processes. This system would be tikanga-informed, non-adversarial, strength-based, culturally competent and community-led. In this panel, the Māori members of our co-design team bring their lived experiences and expertise as marae-based pouarahi, AOD practitioner, mental health advocate and legal scholar kōrero to this kaupapa. The members shared their insights about the whānau pūrākau (stories) that led to the main themes in our findings. The panel also discusses the range of recommendations and challenges to redistributing government funds to prioritise kaupapa Māori services, peer support, and establishing a trauma-informed system.

He Ture Kia Tika/Let the Law Be Right Research Project: A Tikanga Informed Approach

Rob Tua[1], Ngahau Davis[2], Debbie Davis[2], Khylee Quince[4]

1 Higher Ground
2 Te Mana o Ngāpuhi Kōwhao Rau
3 Auckland University of Technology

Aotearoa New Zealand has a rapidly rising and costly prison population, complicated by the increasing number of prisoners with undiagnosed mental health or substance use disorder within their lifetime (Indig, et al., 2016). The excessive incarceration of indigenous Māori has continued the preference for punitive approaches making little to no impact on recidivism rates. This study aimed to explore the turning points whānau and hapori shared in their pūrākau (stories) to help them achieve whānau ora, maintain their sobriety and avoid returning to prison. The themes of this research are explored, with examples provided from the whānau and hapori pūrākau.

As a start, a navigation or way finding metaphor provided an overview of the varying whānau recovery journeys. Like the profound art and craft to navigating across the moana. Although, the final destination may not be known within the vastness of the ocean it is like pulling the islands out of the sea or the unknown out of known. Using the signs and knowledge (stars, winds, currents, land, birdlife) to find islands even when it does not appear to be in your memory can be like pulling the unknown out of the known. Before journeying across the sea on a long journey, tūpuna knew to gather their resources. Nothing was left to chance as they drew on all their skills to guide them home.

The pūrākau are categorised into four main themes. Whanaungatanga details the connections and relationships that remained a constant and provided hope for some participants. Narratives detailed tasks that were healing, such as being of service to others. Stories of whanaungatanga had the power to shift thinking d change attitudes and perceptions. Tūmānako (hope), the power of hope came when seeing a transformational change occur for a person. Peer supports were noted as being qualified by experience to be best placed to offer hope and motivation to stay clean, particularly when they are new to recovery. Tika and pono (doing the right thing and being honest) are three fundamental tikanga values that are not always easy to adhere to when one has hit rock bottom. Aroha (love) refers to the small acts of kindness that enabled people to let down their defences, be open and honest with themselves.

Reflecting on the Recommendations from the He Ture Kia Tika/Let the Law Be Right Research Project

Khylee Quince[1], Rob Tua[2], Ngahau Davis[3], Debbie Davis[3]

1   Auckland University of Technology
2   Higher Ground
3   Te Mana o Ngāpuhi Kōwhao Rau

He Ture Kia Tika/Let the Law Be Right is a collaborative, co-designed and produced research project that aimed to explore the turning points that help people with lived experiences of mental distress, addiction and incarceration. Using a collaborative process of co-producing 37 whānau pūrākau (stories) details what helped 16 wāhine (females) and 21 tāne transform their lives. In addition, six hapori pūrākau (community stories) show a range of solution-focused services offered in the communities, inside the prison walls and upon release, and via a virtual network. Each of the hapori initiatives focus in varying ways to assist whānau to attain whānau ora in getting clean, staying sober and continuing their recovery and wellness journeys and living rewarding lives.

The research findings led to nine recommendations that include: 1) creating the foundations for a trauma-informed justice system; 2) strengthening prevention and early intervention; 3) developing a smorgasbord of trauma-informed services; 4) embeding networks of peer support everywhere; 5) enhancing diversion and court processes through communication and consistency; 6) transforming the fabric of prisons; 7) bolstering planning and support for reintegration and; 8) addressing the growing experiences of financial hardship and poverty. Our report recommends that the Government implement our proposed solutions for developing a trauma-informed justice system that collaborates with a diverse network of community-based resources. Our action plan involves redistributing government funds to prioritise Kaupapa Māori services and peer support, which are at the forefront of establishing such a trauma-informed system. Our research supports the implementation of whānau, hapū, and iwi-centred approaches to service delivery that are grounded in mātauranga Māori and tikanga. This paper reflects on the recommendations as a group of indigenous Māori practitioners, researchers, academics and lived experience experts as they share their insights in actualising the recommendations in the current political climate and into the future.

Khylee Quince, No Ngapuhi, Te Roroa, Ngati Porou, me Ngati Kahungungu—Professor Khylee Quince is the Dean of the School of Law at AUT. She is an expert in criminal law and justice, youth justice and Māori legal issues conducting research and teaching in these fields.

Rob Tua, Nō Ngāpuhi me Te Atiawa—With his background of incarceration and state ward care, over time he has struggled overcoming many barriers. Alcohol, drug addiction, violence, crime, unemployment and system dependency all contributed to his view of the world. In pursuit of a better future for his whānau he began his journey of abstinence from alcohol and all drugs. He is now a drug practitioner/counsellor and became part of He Ture Kia tika rōpū to help shift people's attitudes on how we address the care, protection and well-being of our people.

Jason Haitana, No Te Ati Haunui a Papārangi me Ngāti Tūhwharetoa—Jason is an experienced mental health and addiction consumer advisor and advocate. He is also a passionate storyteller and writer and contributed his mātauranga and poetry for the final report of this research project.

Shane White. He uri tenei o te waka Tainui,i te taha o toku papa no Matamata, ko Ngāti Hineragni te marae, Ko Ngāti Raukawa te iwi, ko Weraiti te maunga. I te taha o toku whaea nō roto o Pare Hauraki, ko Ngaihutoitoi te marae, ko Ohinemuri te awa, ko Ngāti Tara Tokanui ngā hāpu, ko Tapu-a-Ariki te maunga—Shane has lived experience of prison, since his release he has worked tirelessly to help people change their life trajectories at Hoani Waititi Marae. The marae is a place to re-educate, connect and remind Māori of their cultural values, rituals, and identity.

Ngahau and Debbie Davis, Nō Ngāpuhi—Have transitioned into kaumatua and kuia roles with He Iwi Kotahi Tatau Trust and Te Mana o Ngāpuhi Kōwhao Rau. Te Mana continues to focus its work in the Matariki Court, a solutions-focused court for adult Māori in Kaikohe; the Northern Regions Correction Facility at Ngāwhā; and their community of Moerewa. Their work within these organisations is now viewed as an integral part of the mainstream court of Te Ao Marama transformation in the District Court in Kaikohe.

PANEL: WHAI: A Kaupapa Māori Pathway for Re-Imagining Whaitara

Panellists: Colleen Tuuta, Awhina Cameron
Chairperson: Meri Haami
Author/s: Tuuta, Colleen[1]; Cameron, Awhina[1]

1   Tū Tama Wāhine o Taranaki

The *WHAI* Project aims to explore the idea of a community participatory design and development plan for the town of Whaitara (also known as Waitara). The project seeks to understand and define community aspirations related to an overall vision of development for the town. Through using Kaupapa Māori methodologies alongside PATH (Planning Alternative Tomorrows with Hope), the WHAI Project aims to co-create new pathways to activate community development and wellbeing (Pipi, 2020).

Kaupapa Māori provides the methodological approach and is grounded upon tikanga and te reo Māori which embodies the knowledge, skills, attitudes, and values of Māori society. Kaupapa Māori draws on mātauranga Māori (Māori knowledge) and is grounded upon the aspirations that encompass an approach that is by Māori for Māori (Pihama, 2015; Smith, 1999; Smith & Reid, 2000). The project utilises the PATH method as a means by which whānau and organisations can share their visions and strategies. The PATH method was originally created by Marsha Forest, Jack Pearpoint and John O'Brien, who worked in the disabilities sector for over 30 years (Pipi, 2010). Pipi (2010) first witnessed PATH as a strategic planning tool in 2002 as it was being used by Ma Mawi Wi Chi Itata, an Indigenous social services provider based in Winnipeg, Canada. Pipi (2010) then adapted its framework for an Aotearoa context primarily for Māori businesses, organisations, and communities to build a distinctly Indigenous strategic tool that could be used in identifying strength, weaknesses, and achievable milestones towards any communal aspiration.

This presentation will provide a discussion of how the PATH has been utilised in the WHAI project as a 'hoa haere' within a Kaupapa Māori research project. Finally, we will explore the WHAI project and how the co-production of knowledge towards fulfilling the aspirations of Whaitara residents emerged an Indigenous pro-Māori and complementary research process of community thrivance. The WHAI project connects directly the IIRC theme of *Whītiki: Research Solidarities* and the sub-theme, *Tohetohe: Resistance* in collaborating with Whaitara residents to empower their own communities. The aspect of 'hoa haere' provides insight into how research solidarities take place in community building and through creating well-being strategies.

WHAI: A Pathway for Re-Imagining Whaitara is a Scoping project undertaken by Tū Tama Wāhine o Taranaki, funded through the Building Better Homes, Towns and Cities: National Science Challenges.

Tuuta, Colleen, Ngāti Mutunga, Te Ātiawa, Taranaki Iwi. Colleen is currently a Director at WITT the Taranaki tertiary provider within the national Te Pukenga entity and was for ten years a Trustee of the Ngati Mutunga Post Settlement Governance Entity, an activist for global peace and justice, and an entrepreneur with a sharp economic edge to her social activism. Colleen has experience in evaluative research, is both a PATH practitioner and trainer of the tool. Colleen's whakapapa connections, active role within the Waitara community and experience in PATH facilitation have combined in WHAI—a rangahau community design project.

Cameron, Awhina. Ngāti Mutunga, Te Atiawa Nui Tonu, Ngāti Kahungunu ki Wairoa. Awhina is a whānau, hapu, iwi practitioner and CEO of Tū Tama Wahine o Taranaki a tangata whenua development and liberation organisation. Previous areas of work have included youth crime prevention and project management of Taranaki Ora—the implementation of a Taranaki based whānau ora action plan. Recent development projects include Tū Tangata Whenua a 'masterclass in active citizenship', community enterprise incubator projects and Āta: A Practice Guide For Kaimahi and Whānau.

PANEL: Solidarities Across the Americas: Cultural Revitalization and Language Sustainability

Panellists: Pilar Valenzuela, Nora Rivera, Monica Good
Chairperson: Noah Chenoweth
Authors: Morales-Good, Mónica[1]; Chenoweth, Noah[1]; Valenzuela, Pilar[3]; Rivera, Nora[2]

1   University of British Columbia, Okanagan
2   Chapman University

Community-Based Learning to Advance Indigenous Languages, Knowledges, and Traditions

This study highlights the need for Indigenous community involvement in language education. It examines and reflects on the experiences of Canadian Indigenous students participating in the Indigenous Global Seminar in Izamal, Yucatán, México, where they learned Yucatec Maya through community-based learning and participant observation. This work underscores the empowerment of reclaiming ancestral languages, connections to territory and knowledge, community values, and Elder traditions. The seminar on which this ongoing study is based was a collaboration between the University of British Columbia, Okanagan, and the Centro Estatal de Capacitación, Investigación y Difusión Humanística de Yucatán (CECIDHY) in 2023. Through this exchange program, which partners with fully Maya-speaking communities, students learned Maya community values and Elders' expertise. This educational leadership research advocates for recognizing the expertise of Indigenous community members and students in the process of learning Indigenous languages. It honors land as an Elder, providing vital knowledge to Indigenous Peoples.

The Amahuaca Project: Community Education, Mobilization, and Language Revitalization in the Peruvian Amazon

The Amahuaca are a Panoan Indigenous people in the Peruvian Amazon, comprising approximately 950 individuals. In 2019, a project was launched with the primary objective of documenting their language, which is currently spoken by roughly one-third of the population. The Amahuaca played a pivotal role in reshaping this community-based project's direction, aligning it with their specific needs, interests, and aspirations. The outcomes of this initiative constitute substantial contributions to linguistics (particularly linguistic typology), language revitalization, and community education. The project has been instrumental in inspiring and facilitating the mobilization of the Amahuaca community in their pursuit of social, cultural, and linguistic preservation. This presentation shares selected outcomes of the project in the areas of community education, mobilization, and language revitalization. This experience is a compelling example of a project that genuinely benefits both researchers and the community of speakers, fostering positive change and promoting more equitable relations.

Indigenous Translators and Interpreters in Western Public Institutions

This study examines the needs and challenges that Indigenous interpreters and translators face in México, Perú, and the United States. Combining testimonios and interviews with a design thinking methodology, this study identifies challenges such as unstable government policies, irregular wages, loose professionalization systems, and discrimination. It also identifies critical needs such as utilizing Indigenous interpreting practices, receiving updated training, being valued, and advocating for their communities. Most importantly, this work shows how Indigenous professionals address their needs through peer mentoring programs for Indigenous interpreters, intercultural translation projects, language revitalization projects, and Indigenous rights activism. This research was conducted during the first International Conference of Indigenous Interpreters and Translators in Oaxaca, México, led by Centro Profesional Indígena de Asesoría, Defensa y Traducción (CEPIADET), an Indigenous NGO from Oaxaca, México. This work advocates for Indigenous language practices and for more equitable systems and processes.

Morales-Good, Mónica. Of the Coahuilteco/Huasteco community in México—Dr. Morales-Good, an Assistant Professor of Teaching at the University of British Columbia's Okanagan campus, is a member of the Coahuilteco/Huasteco community in Mexico. Her primary research focuses on linguistic justice for Indigenous peoples, with a recent emphasis on revitalization and cultural reclamation efforts within Maya communities in Yucatán, México. Committed to community engagement, Dr. Morales-Good's work is deeply rooted in community-based learning approaches, particularly through her exceptional program, Protecting Traditional Language, Knowledge, and Territory, based in Izamal, México.

Chenoweth, Noah. Of the Upper Nicola Indian Band part of the Okanagan Nation—Noah Chenoweth is currently a Ph.D. student at the University of British Columbia in Okanagan, Canada. Chenoweth's research focuses on experiential education for Indigenous higher education students. Chenoweth specifically researches how experiential methods of cultural and land-based experiential methods can enhance educational experiences for Indigenous students.

Valenzuela, Pilar. Quechua (Perú)—Pilar Valenzuela, Ph.D. in Linguistics, is a Full Professor at Chapman University in California. She has authored and edited numerous academic publications on Indigenous Amazonian languages and Peruvian Amazonian Spanish. Dr. Valenzuela collaborates with representatives from various Native Amazonian communities to support intercultural bilingual education, language and cultural preservation, and the defense of their ancestral territories and other Indigenous rights.

Rivera, Nora. Mexican Mestiza—Dr. Rivera is an Assistant Professor at Chapman University. She researches Indigenous and Latinx rhetorics and their intersections with technical communication. Rivera is the author of *The Rhetorical Mediator: Understanding Agency in Indigenous Translation and Interpretation through Indigenous Approaches to UX*. She is the recipient of the 2022 Outstanding Dissertation award from the American Association of Hispanics in Higher Education, the 2022 Honorable Mention Dissertation award from the Latin American Studies Association, and various publication awards from U.S.-based technical communication organizations. Her work is informed by collaborations with Mexican Indigenous organizations.

PANEL: Mātauranga Māori Te Awe Kōtuku: Supporting traditional knowledge revitalisation in Māori communities

Panellists: Dennis Ngāwhare, Isaac McIvor, Pita Te Ngaru, Xavier Forde
Chairperson: Xavier Forde

Te Awe Kotuku: Supporting traditional knowledge revitalisation in Māori communities

Dennis Ngāwhare-Pounamu[1,2,3]

1 Heritage New Zealand Pouhere Taonga   2 Te Herenga Waka, Victoria University of Wellington   3 Taranaki Tūturu

When Covid-19 began rampaging through the world in 2020, there were fears that it would be similar to historic pandemics that devastated indigenous communities in Aotearoa New Zealand, and we would lose elders and traditional knowledge holders.

Utilising government Covid recovery funding, the Te Awe Kotuku Mātauranga Māori fund was established as a joint initiative of the Arts, Cultural and Heritage agencies in Wellington.

Mātauranga Māori is the contemporary term for Māori traditional knowledge retained in the twenty-first century and encompasses traditional practises that can differ between tribal regions.

Heritage New Zealand Pouhere Taonga (HNZPT) utilised a share of the recovery fund to initiate and support proposals focused on Mātauranga Māori revitalisation.

Split between the two overarching themes, 'Ancestral Landscapes' and 'Māori Built Heritage,' over $2 million dollars was channelled through to programs around Aotearoa.

Projects included Pouhere Wānanga (organised by HNZPT), Pouarataki Wānanga (organised by communities) and contestable grants.

A diverse range of proposals were funded including stone tool creation, waka building, net weaving, mātauranga-a-wāhine, meeting house restoration, carving restoration, tauranga waka, maramataka wānanga, māra kai, archiving, cultural mapping, and a variety of other kaupapa that were significant to whānau, hapū, iwi and hapori.

Skilled expert practitioners were also connected with groups to support their knowledge revitalisation plans.

For example, one project re-engaged hapū and iwi with the ancient tauranga waka of Taranaki.

These tauranga waka were channels constructed through the rocky Taranaki coastline and were used for launching canoes and fishing.

Despite being still visible in the landscape, they are mostly no longer used.

This particular project was aimed at reconnecting Taranaki people with these places, sharing knowledge about them, and ensuring that younger generations would preserve that kōrero.

The Mātauranga Māori programme of HNZPT was an initiative incentivising cultural revitalisation and heritage preservation and this presentation is a review of a successful programme and a template on respectful engagement between Crown and Indigenous communities to retain and revitalise mātauranga and its knowledge holders.

Thereby ensuring that knowledge sovereignty is retained within those communities.

Dr Dennis Ngāwhare-Pounamu (Taranaki Tūturu iwi, Ngā Mahanga-a-Tairi hapū) works at Heritage New Zealand Pouhere Taonga as the Kaiwhakatere Kaupapa Māori (Manager of Māori Heritage Recognition and Engagement) and is a Teaching Fellow of Te Kawa a Māui: School of Māori Studies at Te Herenga Waka, Victoria University of Wellington.

Ko te whakarauora i Te Kete Rukuruku o Whakaotirangi ki Hawaiki-iti

McIvor, Isaac H.[1]; Te Ngaru, Pita

1 Ōtākou Whakaihu Waka, University of Otago

Hawaiki-iti, a valley opening to the southern shores of Aotea Harbour on the west coast of Waikato in Aotearoa New Zealand, is the original landing place of the Aotea waka (ocean voyaging vessel) and the location for the original ngakinga kai (food garden) planted by Whakaotirangi, our ancestress and primary wife of Hoturoa, captain of the Tainui waka. Today, Hawaiki-iti is part of expansive whenua tuupuna (ancestral landscape), captured in koorero tuku iho (oral histories), ingoa tuuwaahi (place names), and archaeological evidence of former paa (fortified places), kaainga (villages), rua kai (food stores) and para (food remains). Taro (*Colocasia esculenta*) groves that descend from Whakaotirangi's original crop still grow in the waters of Te Koowiiwii at Hawaiki-iti.

These taonga tuku iho (inherited things of importance) are currently under threat from detrimental land-based activities, including agricultural run-off and stock movements, harvesting of indiscriminately planted pine trees, and infrastructural maintenance and development. Meanwhile, limited legal and policy protections left the strong heritage values for the people of Aotea and all Tainui waka exposed.

This presentation discusses the kaitiakitanga of Hawaiki-iti to date with reflections on the challenges and learnings along the way. In 2021, kaitiaki (guardians) in Aotea achieved the inclusion of Hawaiki-iti as a Waahi Tapu Area on Te Raarangi Koorero/New Zealand Heritage List (no. 9829) to bring attention to the landscape's significance, the kaitiakitanga role of Ngaati Patu Poo and Ngaati Te Wehi, and the risks to its future (McIvor and Forde, 2021). In 2024, Ngaati Patu Poo and Ngaati Te Wehi obtained funding from the Government's Maatauranga Maaori Te Awe Kotuku Initiative administered by Heritage New Zealand Pouhere Taonga for waananga about the future of Hawaiki-iti.

Waananga brought whaanau from across the country to Aotea and Maketuu Marae (Kaawhia), where we explored what kaitiakitanga meant for Ngaati Patu Poo and Ngaati Te Wehi, and what the future of Hawaiki-iti could look like.

Outcomes are ongoing that enact and empower the tiakitanga of Hawaiki-iti, including the design and erection of signage; working bees on the clearing of debris, stream management and weeding; erecting fencing; pine tree removal; and the hosting of future waananga. We offer this case study as an example of working in (and despite) the current policy and legislative frameworks of heritage management in Aotearoa to realise "Flourishing Indigenous Futures".

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Isaac (Zac) McIvor (Ngaati Patu Poo; PhD) is an archaeology lecturer at Ōtākou Whakaihu Waka (University of Otago). He was involved in the listing and seeking of funding. He is interested in the interface between maatauranga Maaori and archaeology to generate new understandings of, and descendant connections to, the past.

Pita Te Ngaru (Ngaati Patupoo, Ngaati Mahuta, Ngaati Hikairo, Ngaati Te Wehi, Ngaati Mahanga) is kaumaatua and Treaty Negotiator for Te Patu Poo Iwi Trust. He is also Kaumaatua at Kia Puāwai. He grew up in Aotea and has been a leading figure in the kaitiakitanga of Hawaiki-iti and waahi tuupuna in Aotea Moana throughout his life.

Mātauranga Māori Marae Ora: How are Marae seeking to revitalise their mātauranga & taonga?

Forde, Xavier[1,2,3]

1 Ngāti Huia, Ngāti Raukawa, Ngāti Toa Rangatira
2 Te Kotahi Research Institute, University of Waikato
3 Manatū Taonga, the Ministry for Culture and Heritage

Over the last 3 years, Mātauranga Māori Marae Ora has provided government grants to support marae communities by funding their projects to protect and revitalise mātauranga and taonga on marae. The fund came about as a part of the wider Mātauranga Māori Te Awe Kōtuku programme, as the pandemic brought into sharp focus existing risks to mātauranga, held as it often is by small numbers of pūkenga, mātanga and kaumātua.

The purpose of the fund was to support marae communities to retain and transmit their mātauranga and care for their taonga through projects that they had designed themselves.

The main requirement was to meet one or more of the following outcomes:

- Activities lead to greater retention, protection, revitalisation and transmission of mātauranga on the marae
- Traditional artform and hanga whare mātauranga and practices are retained, revitalised, and strengthened on the marae
- Sustainable care and protection of the marae's taonga and mātauranga is enhanced and developed
- Marae and the wider whānau are engaged and work together to progress marae cultural aspirations

162 projects were funded for around 200 marae, or approximately one fifth of marae around the country. Many of these included the preservation, restoration or creation of taonga pertaining to marae in artforms such as whakairo, tukutuku, kōwhaiwhai, as well as of the taiao resources required for traditional materials, as well as the preservation of other documentation such as tūpuna photos or archives. Most projects also include wānanga to gather and share kōrero tuku iho about tribal histories, mahi toi, waiata, or whakapapa, amongst others. These were recorded in whakairo, oral histories, interpretation panels, archives, photos and videos, and often shared through publications or digital media such as websites and documentaries.

This paper seeks to describe the types of project that marae chose to undertake, categorise the areas of mātauranga that they sought to protect and the wide spectrum of methods used, and sketch out some hypotheses as to the needs and priorities of marae for the transmission of mātauranga and taonga to the next generations. This includes the response of marae in this space to the pandemic, cyclone Gabrielle and other events. It will also discuss select examples, illustrating the power of kaupapa-driven hands-on wānanga to revitalise knowledge and build collective resilience, some of the advantages of digital or online projects to rapidly share knowledge in a time of diaspora and the digital generation, as well as the potential issues with some digital solutions that raise questions as to their sustainable impact on the collective resilience of marae, hapū, and their mātauranga.

Dr Xavier Forde (Ngāti Huia, Ngāti Raukawa, Ngāti Toa Rangatira) works for the Ministry for Culture and Heritage of Aotearoa New Zealand, supporting tribal projects that revitalise Māori traditional knowledge. He is also an adjunct senior research fellow at Te Kotahi Research Institute, University of Waikato, delivering research and capacity building initiatives that support the aspirations of hapū, hapori and Indigenous communities. Xavier chairs the Māori Heritage committee of ICOMOS, is a technical advisor to the IIPFWH, and seeks to collaborate with other "brofessionals" and First Nations for solutions that increase self-determination over their heritage places around the world.Profile of presenting author (max. length 100 words) i.e. include Indigenous affiliations and area of research interest.

4   Whakamana a Māmā

Heke, Lisa[1]

1   Te Rito Maioha Early Childhood New Zealand

The rangahau Māori (Māori research) shared in this oral presentation explores teenage Māori Māmā experiences of support to strengthen their holistic wellbeing, in Aotearoa New Zealand. Five areas of support were thoroughly investigated. The areas explored included Health, Social, Financial, Education and Whānau support. The effectiveness of each area of support to strengthen holistic wellbeing for teenage Māori Māmā was measured using *Te Whare Tapa whā: Māori Health Model* (Durie, 1984). To that end, holistic wellbeing was assessed in relation to taha tinana—physical, taha hinengaro—mental and emotional, taha wairua—spiritual, and taha whānau—family and social relationship health and wellbeing (Durie, 1984). An interpretive paradigm underpinned this rangahau Māori. Employing qualitative, kaupapa Māori (Smith, 1997) and narrative inquiry methodologies, findings present the most effective areas of support to strengthen holistic wellbeing for this precariat group. As expected, disparity and inequity in some of the less effective areas of support, were also identified. Although this rangahau Māori remained focused on highlighting the most effective supports, policy recommendations are made to mitigate some of the impact where negative experiences or gaps have been identified. Alongside these findings, research participants were located within one Teen Parent Unit (TPU), highlighting Whītiki Taua; the collective strengths within communities. This rangahau Māori sought to whakamana (empower) teenage Māori Māmā by giving voice to their experiences and by focusing on the most effective and positive experiences of support to strengthen holistic wellbeing. The teenage Māori Māmā pūrākau (stories) are shared within this rangahau Māori. Compelling and often confronting narratives from each research participants pūrākau are shared in this oral presentation. In addition to connecting to the conference theme Whītiki Taua, and sub theme Whakamana—Empowerment, this rangahau Māori is embedded in Tika—Justice, Hauora—Wellbeing, and Rangatiratanga—Sovereignty. In the unique cultural context of Aotearoa New Zealand, the indigenous researcher applies a strong social justice lens and offers policy recommendations that resist systemic disadvantage and injustice, as a result of colonisation. This rangahau Māori is concerned with the Hauora—Wellbeing of the teenage Māori Māmā research participants involved. This rangahau Māori seeks to create a platform for teenage Māori Māmā voices to be heard and for inequities relating to access and quality of culturally competent and discrimination-free support are addressed. Finally, Rangatiratanga—Sovereignty is touched on as research recommendations highlight effective areas of support and solutions that come from within our own indigenous communities, and ultimately, self.

Lisa Heke, Ki Ngāpuhi, Te Rarawa me Ngāti Maniapoto. Lisa's research interests are in kaupapa, mātauranga, rangahau Māori. Lisa is interested in disrupting the dominant discourse of colonisation in Aotearoa New Zealand and resisting racism and oppressive systems that disadvantage tangata whenua. Lisa's mahi is always social justice focused with a view to levelling the playing field for Māori, in Aotearoa New Zealand. Lisa is an educator, researcher, and life-long learner. She is committed to upholding the mana of others and to advocating for the ideals of equity hoped for in the signing of Te Tiriti, to finally be realised.

191   'Taubada, oi hereva momo': We are busy reclaiming revareva

Bakic, Tetei[1]

1   Department of Critical Indigenous Studies, Macquarie University

There are more than 800 languages spoken in Papua New Guinea. There are four regions consisting of twenty-two distinct provinces. Although skin-marking is not prevalent in all of these regions, it is in mine. I am a descendant of Gaire & Korobosea Villages in Central Province, Papua New Guinea. The majority of existing research and literature about Papua New Guinean tattooing practices, also known as marking and revareva, have been written by white settlers who reside away from Papua New Guinea and occupy the continent and surrounding Islands colonially referred to as Australia. My research critically analyses the academic literature written about us, prioritising and centering Indigenous knowledges to highlight areas where misinformation and untruths have been academically verified, published and disseminated as common understandings of Papua New Guinea. I critique these incomplete and often misinformed histories of revareva and speak back to the narrative that our marks would die out one day. I do this by sharing parts of my own journey of revareva, and that of my grandmother and my great grandmothers before me.

Papuans are reclaiming and continuing the cultural practice of traditional marking in contemporary ways. Papuan voices are drowned out by the sheer amount of non-Papuan authors who are often considered experts on the topic of revareva yet have no familial connections to Papua. Moreover, the existing literature produced by non-Papuans is often misinformed, deficit-focused and exploitative. A significant amount of the literature also exploits and exoticises young Papuan girls who have received marks. This speaks to the way in which Papuan peoples are positioned as objects to be known and not peoples of deep knowledge. In many instances Papuan peoples have been viewed by western researchers as less than human disregarding the millennia of knowledge they represent. The work of non-Papuan researchers, missionaries, historians and anthropologists have (and continued to) contribute—to the canon of knowledge that exist about Papuan peoples and cultures.

This presentation is an examination and analysis of academic research on Papuan practices of marking and revareva and is titled "taubada oi hereva momo." These words are of my grandparent's language, Hiri Motu from Central Province, Papua New Guinea. It translates to "white man you talk too much" and it reflects the deaf authoritative scholarship that "authenticates" Papuan cultural practices. This presentation contributes to the conference theme of *Whītiki Taua: Research Solidarities* and specifically to the sub-theme of *Whakamana* as Indigenous voices are amplified. Respectful engagement with traditional knowledges are demanded whilst honouring and elevating Indigenous peoples, rights, and self-determination.

Tetei Bakic (she/her) is both the Department Coordinator and a Masters student in the Department of Critical Indigenous Studies at Wallumatta Campus, Macquarie University, Sydney, Australia. Tetei is Aboriginal of Bindal, Kaanju and Juru Nations; Torres Strait Islander of Mer & Erub Islands; Papuan of Gaire and Korobosea Villages in the Central Province; and Serbian. Tetei's research focus includes Indigenous perspectives of skin-marking practices across Papua New Guinea and more broadly, the Pacific.

91 Protecting Indigenous Knowledge and Cultural Expressions: Anishinaabek Perspectives on Intellectual Property Rights

Manitowabi, Susan[1], McGregor, Lorilee[2], McGregor, Deborah[3], Peltier, Cindy[4]

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Protecting Indigenous knowledge and cultural expressions has become increasingly important as research activities in Indigenous communities by external researchers (academic, government, etc.) continue to intensify. Indigenous peoples view intellectual property as belonging collectively to families, communities, Nations, and future generations. This view of intellectual property includes Indigenous intellectual traditions and property rights that draws their unique conceptions of Indigenous knowledge, sovereignty, and governance into the conversation. Indigenous communities can empower each other through knowledge sharing and solidarity especially when addressing issues related to Indigenous research sovereignty and intellectual property rights.

This paper focuses on Anishinaabek knowledge and protection of intellectual property rights specifically around maintenance, control, transmission, and protection for the benefit of future generations. According to Elder Dumont (2005), Indigenous intellectual traditions represent a distinct way of responding to and relating to the whole environment. Drawing upon environmental scans, "nbaachewe" (visiting and storytelling) through sharing circles and key informant interviews, this paper explores Elders/knowledge holders, community leaders and youth perspectives on how knowledge has been controlled, transmitted, and protected and the protocols for doing this.

This study seeks to strengthen understandings of Anishinaabek worldviews and ways of sharing and protecting Anishinaabek knowledge systems as well as the revitalization of Anishinaabek governance systems. A proposed outcome of this research study is to shift the power dynamics from the external researcher to Indigenous peoples to access, retain, control and utilize Indigenous knowledge and knowledge systems and protects intellectual property rights. Secondly, to engage in a dialogue beyond Indigenous property rights to increase understanding of researchers' responsibilities to the ancestors, youth, leaders, Elder/knowledge holders, leaders, youth and Anishinaabek communities.

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Dr Susan Manitowabi, from Whitefish River First Nation, is a Professor Emerita at Laurentian University, Sudbury, Ontario, Canada. Her contributions to Laurentian University include being the founding Director of the School of Indigenous Relations, Interim Associate Vice President—Indigenous and Academic Programs and professor in the School of Indigenous Relations. She was a member of the National Council on Ethics in Human Research and currently serves on the Manitoulin Anishinaabe Research Review Committee. Her research interests include Indigenous mental health; traditional Indigenous healing practices; Indigenous child welfare; Indigenous mental health policy development; Indigenous research sovereignty and governance, and intellectual property rights and responsibilities.

233 Strengthening the national science landscape by supporting Indigenous-led science through an Indigenous Research Grants Program

Sedran-Price, Cassandra[1, 2]; Smallwood-Power, Fiona[1]; Holden, Gregory[1]; Saunders, Shari[1]; Bourke, Chris[1].

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2   Univesity of Tasmania, School of Social Science, Sandy Bay, Tasmania, Australia

In 2022 Australia's national science agency, the Commonwealth Scientific and Industrial Research Organisation (CSIRO), launched the Indigenous Research Grants Program (the 'Program') to increase Indigenous leadership and partnerships in CSIRO research endeavours. It is based on a research paradigm that reflects and responds to the development of cultural, social, environmental, and economic priorities identified by Indigenous people and communities; while creating two-way learning opportunities that advance Indigenous Science, Indigenous capability and support self-determination. The Program is one-of-a-kind and purposefully designed to support research in a culturally safe way that connects with local priorities, needs and aspirations to produce community-driven solutions. Notably, the Program prioritises projects that include pathways to protect Indigenous Cultural and Intellectual Property while embedding Indigenous Data Sovereignty with Indigenous Data Governance frameworks throughout the project. Projects categories range from Indigenous aquaculture ventures to improving the health and well-being of Indigenous Peoples. There are many direct benefits to Indigenous communities, such as access to real-time mapping of vegetation to support Caring for Country efforts, financial support to develop research and business strategies, and opportunities for the community to lead the research.

All aspects of the Program are Indigenous-led; including the design, implementation, assessment, and ongoing management. The program has also been designed to align with the CARE and Maiam nayri Wingara Indigenous Data Sovereignty principles. The Program is delivered through small, medium, and large-scale grants, which includes funding for project planning and design to form value-based relationships. Within two years, the Program has seen three successful grant rounds completed, over 35 successful applications, and AU$7 million in funding allocated. Separate and independent evaluations conducted and completed in 2023 and 2024 determined the Program showcases best practice for a grants program where Indigenous people are involved both as participants and business partners, and that it will have far reaching beneficial impacts for communities. The evaluation will continue throughout the duration of the Program to ensure that the priorities and needs of Indigenous people are consistently met.

Cassandra Sedran-Price is a Muruwari/ Gangugari woman Senior Research Manager, in the Indigenous Science and Engagement Program at Commonwealth Scientific and Industrial Research Organisation and an Adjunct Senior Research Fellow at the School of Social Science, University of Tasmania. Cassandra's current research focuses on operationalising Indigenous Data Sovereignty and Indigenous Data Governance within Universities, research organisations and the GLAM sector. Cassandra is an Executive Member of a national working group the 'Maiam nayri Wingara Indigenous Data Sovereignty Collective' member of the Global Indigenous Data Alliance (GIDA).]

9   By whose measure? Theorizing, understanding, and measuring the outcomes of Indigenous foreign policies in Australia and Aotearoa-New Zealand

James Blackwell[1] and David B. MacDonald[2]

1 Australian National University, Canberrs
2 University of Guelph, Guelph

We have seen recent attempts by some Western settler-states to "Indigenise" their foreign policies; whether through greater integration of Indigenous peoples in foreign ministries, increased focus on Indigenous issues and rights within foreign policy, adoption of Indigenous languages, concepts, and ways of understanding and relating to the world, or through deliberate 'Indigenous foreign policies'. This presentation engages with emergent scholarship in Australia and Aotearoa New Zealand on how to understand these various policies in practice. Missing is analysis on how we understand the outcomes of 'Indigenous foreign policies'. How do we measure their success, or lack thereof? And importantly, by whose measures do we rate and assess 'Indigenous foreign policy'? Do we look to the state or Indigenous peoples themselves?

This last question is the most important one; Indigenous foreign policies in these states lack clear understanding as to their goals; whether to service the state, or Indigenous peoples. They have uncertain metrics for community involvement. This paper seeks to develop a comparative framework by which we can both understand Indigenous foreign policies, as well as one which can be used by Indigenous peoples to assess a) their involvement, b) the goals of 'Indigenous foreign policy', and c) the outcomes, and whom it really benefits. While we offer some historical and comparative context, our primary focus is on contemporary events, problematizing efforts to 'Indigenize foreign policy' under the current Labor federal government in Australia (since 2022), and the sixth Labour government in Aotearoa (2020–2023).

James Blackwell is a proud Wiradyuri man from Boorowa in NSW, Australia. He is a Research Fellow in Indigenous Diplomacy at the Australian National University's Coral Bell School of Asia Pacific Affairs, as well a PhD Candidate within the School's IR Department. James' PhD and broader research work is focused on exploring how First Nations peoples across the Australian continent understand, practice, and participate in diplomacy & international relations, and whether First Nations practices and knowledges can be better utilised in International Relations theory and Foreign Policy practice.

242 Colonisation of the Indigenous Diet: How to reclaim health and equity through reform

Asher, Lisa M. Katerina[1], Troy, Jakelin[1], Torwali, Mujahid[1]

1   The University of Sydney

Māori, Pacific Islanders, Aboriginals, Torres Strait Islanders, and Swat Valley Pakistani are all impacted by our colonialists' diets and food. The globalisation of the British then American diet, encourages overconsumption of ultra processed food. This food is high in sugar, fat, and salt, it is having a material impact on health, and resulting in higher prevalence of obesity, diabetes, poor mental health, and other associated health outcomes.

Why does it impact indigenous more than Pakeha? This is for two reason. Indigenous bodies and genetics are a product of their native environment. For Māori, they were conditioned over time to take long physical voyages, so they could store energy and go without eating for longer. Māori are built to survive, not for junk food. The second is food literacy of US/western food. We must face the reality that it is highly addictive, despite high prevalence of advertising, promotions, and practices which promote the purchase of it, and its disregard for health. Better nutrition literacy is needed.

Our study uses the data from supermarkets in New Zealand, to demonstrate how much growth has occurred in these ultra processed categories such as confectionary, carbonated sugary beverages, and chips over the last 10 years. We then go into panel data to areas where there is a higher prevalence of indigenous communities to demonstrate their purchase patterns to non-indigenous. We then link health data with obesity rates, type 2 diabetes, and poor mental health amongst the communities over time, and the case for change is apparent.

The findings show indigenous are more affected than non-indigenous communities over these practices and resulting in higher frequency and volume of purchases. We are seeing this flow through to poor health outcomes for the population. Unethical promotional and pricing practices, to sell more junk food requires reform.

Our findings advocate for policy reform. We propose a junk food tax on sugar and fat. This policy is self-funding. With nutrition education programs in schools, nutritious meals served in school to normalise it. The remaining funding goes towards the healthcare system. Although not widely discussed, these products are just as addictive as Tobacco, we must educate and manage for this. We draw upon application of a similar tax in other countries to demonstrate impact and learnings.

The research contribution advocates for Tika (Justice) and Hauora (Wellbeing) for Māori and Pacific Islanders, through advocacy for reform for all New Zealanders, we are one. To thrive as nations, we must be healthy and protect our people and nation with Whītiki Taua.

This is the first in a series of research which will tackle colonialisation of the local food and commerce system of indigenous communities, then the broader national community. We further seek to understand and apply indigenous knowledge of local land and diet, to reverse damage and create better food, health, and commerce for future generations which are sustainable, nutrient rich, and accessible.

Lisa M. Katerina Asher is of Ngāti Tūwharetoa, and descends from Ngāti Pikiao, Ngāti Pūkenga through Katerina Te Atirau Asher her Great Great Grandmother. She blends 20 years of western food commercialisation experience, and understand of that system, with her cultural values to drive change for better outcomes for Māori and all people. She has joined forces with other Indigenous researchers Professor Jakelin Troy of Ngarigu of the Snowy Mountains, Australia and Mujahid Torwali of the Swat Valley in Pakistan to stand in solidarity to fight for reform for our people as one.

130 Beyond the "intellectual conversation": What the IDI can reveal about Māori in state care

Borell, Belinda[1]; Romeo, Jose[1]

1 Massey University

Extensive international scholarship demonstrates Indigenous people are particularly and uniquely affected by historical trauma through colonisation. Specific acts of oppression that remain unaddressed often result in the intergenerational transfer of trauma and trauma responses. In Aotearoa New Zealand, as with many other Indigenous peoples, one such act of oppression was the forced removal of Māori children from their families to be placed in a range of state and church managed institutions often for spurious reasons. Physical, psychological and sexual abuse were rife in these institutions.

A Royal Commission of Inquiry recently completed their work to look into what happened to children, young people and vulnerable adults in State and faith-based care in Aotearoa New Zealand between the years 1950–99. A primary finding is the way the State has continually failed in the welfare of Māori. Our research seeks to explore how one might utilise existing statistical and other data sets to highlight the trauma responses (and resiliency factors) of those who experienced abuse in care and any traceable intergenerational transmission of trauma to subsequent generations. While most can understand that colonisation has been traumatic for Māori in a general sense, few opportunities exist to specifically track the effects from traumatic event to current day outcomes at a population level. We explore what large data tools, might offer such ideas.

The Integrated Data Infrastructure (IDI) is a grouping of statistical collections from across many of the largest government departments. It allows researchers to track a broad range of outcomes for groups of people, examine links across time and through generations. Māori hold legitimate ethical concerns about the collection and use of big data like that assembled in the IDI. Among these concerns are the limited service these data have been able to afford Māori communities and the potential for them to further entrench unhelpful narratives and stereotypes.

Current political analyses has tended to dismiss concerns about the relatedness of state care to 'tough-on-crime' rhetoric for instance, as largely an "intellectual conversation". Vulnerable children and adults are again being exposed to potential abuse in care, just as the country tries to reconcile its role in past trauma. Reiterating the intergenerational effects of this trauma on whanau is more important now than ever. Our research seeks to cut at these deficit framings of Māori and be of use to Māori communities in their pursuit of justice. By clearly demonstrating that poor outcomes across a range of areas in health, welfare, education and justice for instance, exist within a historical and contemporary context of ongoing systemic racism, colonisation and trauma. Not as an "intellectual conversation" but in terms of real social and health outcomes linked across generations to affect Māori whānau everyday right now. This presentation offers the early findings from this approach. While this research supports every sub-theme of the conference, we feel it most fits within the Tika/Justice subtheme.

Dr Belinda Borell (Ngati Ranginui, Ngai Te Rangi, Te Whakatohea) is a Māori health researcher based within Whariki Research Group, Auckland. Belinda has expertise in understanding how racism, as discrimination and privilege, affects health and wellbeing of Māori within Aotearoa New Zealand. She was recently granted an Emerging Māori Health Research Leader award from the Health Research Council of New Zealand to examine and critique the health effects of historical trauma for Māori through their experiences of state welfare.

Dr Jose Romeo (Pepe) is a researcher in Statistics interested in applying statistical models for decision making in public health and social sciences. He holds a PhD degree in Statistics from the University of Sao Paulo, Brazil. Since December 2016, he has been working at SHORE & Whariki Research Centre providing statistical expertise on quantitative research projects led by social scientists and public health researchers on topics including alcohol consumption, alcohol policy, drugs trends and alcohol harms to others.

35   First Nations definition of and requirements for achieving data sovereignty in the Manitoba region

Cochrane, Carla[1]; Sinclair, Stephanie[1]; Waruk, Jillian[1]; Saulog, Ashley[1]

1   First Nation Health and Social Secretariat of Manitoba

The First Nations Health and Social Secretariat of Manitoba works for 63 First Nations, 7 Tribal Councils, and 3 Provincial Territorial Organizations in Manitoba, and it is structured and mandated to pursue tripartite collaboration for a unified health system in Manitoba. There is a widening health gap between First Nations and all other Manitobans; for example, the life expectancy is an 11-year difference. Data sovereignty is essential for the health and well-being of First Nation people. First Nations are sovereign nations, and the Constitution of Canada recognizes our sovereignty. Data sovereignty in Manitoba is to honor and protect our sacred responsibility to gather, analyze, interpret, and share our stories following our Nationhood—Past, Present, and Future. In Manitoba, First Nations have been working on data governance, ownership, control, access, and possession of data for over 25 years. First Nations control over data results in useable information for equitable decision-making, health monitoring, and education for First Nations citizens. The data sovereignty team in Manitoba engaged with First Nations youth, Knowledge Keepers, 2SLGBTQQIA+, and urban populations to determine priorities for data sovereignty. This method explored what data are most important for populations often excluded from accessing data. Focus group sessions were conducted to answer the following three questions: What data are needed for First Nations' health and wellness? What are the gaps that exist in current data? What are the priority data you would like to have access to? The sessions were recorded on flip charts, and a summary report was sent back to each group for validation. The data were analyzed and shared with the community in a report. The key focus areas for data sovereignty in Manitoba are access, training, policy and procedures for data stewardship, and technology. There is limited data on identity, traditional practices, and specific health priorities such as mental health. This work seeks to affirm diverse Indigenous voices. The significance of this work is that access to data is essential to improving and maintaining wellness. It provides direction on what data are important and what gaps exist in data and identifies priorities and direction for the next steps toward data sovereignty. Data are essential to measure First Nations' definition of wellness to affirm First Nation identities and access data to tell our own stories.

Carla Cochrane is Ojibway and Cree from Fisher River Cree Nation with family ties in Sagkeeng First Nation. She has worked with First Nations communities in the Manitoba region for 20 years. Her interests are life promotion, health and wellness, data sovereignty and preservation of languages. Her current role is the Data Sovereignty Implementation Lead at the First Nations Health and Secretariat of Manitoba in Treaty 1 territory.

Dr. Stephanie Sinclair is an Anishinaabe woman from Sandy Bay First Nation. She is the lead in First Nation Data Sovereignty at the *First Nations Health and Social Secretariat of Manitoba* and is interested in mental wellness, returning birth to nations, and nation-based indicators. Stephanie completed her PhD in Indigenous Studies at the University of Manitoba and has worked in First Nations health for over 20 years.

Dr. Jillian Waruk, PhD MPH BSc is a citizen of the Red River Métis Nation and a Public Health Epidemiologist at the *First Nations Health and Social Secretariat of Manitoba*. Jillian earned a PhD in the field of viral immunology, has spent time working in Kenya and northern Canada, and was the lead epidemiologist at the Government of Manitoba for Race, Ethnicity, and Indigenous Identities during the COVID-19 pandemic.

Ashley Saulog is a Filipina settler currently living in Winnipeg. Her familial language is Tagalog and familial roots trace to the Province of Cavite and Bulacan in the Philippines. Her work has been in the areas of community health, community engagement, and project management. She currently holds a Bachelor of Health Studies and Master's in Development Practice: Indigenous Development. Her current role is the Data Sovereignty Project Manager at the *First Nations Health and Secretariat of Manitoba*.

276 Storytelling, Storylistening and Māori Data Sovereignty in Aotearoa

West, Kiri[1]

1   Waipapa Taumata Rau, University of Auckland

Data are increasingly framed as descriptive assets, capable of articulating a singular truthful account of the world from which they are derived. In settler states, such as Aotearoa, data have become powerful in the way that they can be wrapped around a story to constrict and suffocate it, until all that is left are lifeless insidious 'truths' stripped of meaning, devoid of context. These 'truths' are then put to work, justifying and determining who will have access to rights and resources, and who will not. From an Indigenous Data Sovereignty perspective, this erasure of context from data fits neatly within a broader structure of coloniality.

In this presentation I will resist this expression of coloniality and consider a narrative approach for theorising Māori data sovereignty. Specifically, I will explore the ways in which storytelling and story-listening can create pathways for reclaiming, redefining and reimagining data sovereignty. Storytelling is an integral part of the ways in which we, as Indigenous peoples, build connection, foster relationships and create understanding. Indigenous storywork can be understood as an invitation to listen and gain insight into our cultural practices, beliefs and ways of being. Though there can be a tendency in research settings to attribute stories to an individual 'teller', as Indigenous people we know, the stories we hold and share as individuals are not ours alone. They are always relational and are nestled within and given meaning through the whakapapa of our people and the communities to which we belong and that belong to us. In a world where data are author(ity), to tell Indigenous stories is to engage in active resistance.

Drawing upon stories from my own whakapapa, (re)created and (re)told in the context of my personal PhD journey, this presentation will offer a critical discussion of the complexities of Indigenous data sovereignty and storywork, and consider how storytelling became an avenue for re-stor(y)ing my own mana raraunga, mana motuhake. It is also an opportunity for the listener reflect on how they themselves might resist coloniality and assert data sovereignty through the telling of their own stories. This presentation is whakapapa in the way that it builds upon and within the active resistance of my tūpuna and future mokopuna to offer a Hauraki analysis of storytelling and Māori data sovereignty. In re-stor(y)ing my relationship with data and story sovereignty, here I reiterate, reinforce, and re-claim that we were, are, and always will be, the author(ity) of our own stories.

Kiri West. Of Ngāti Marutūahu, Dr Kiri West is a Māori researcher, kaupapa Māori theoriser, communication lecturer and reluctant storyteller. Her research background includes Māori data sovereignty, tikanga, and technology and research ethics. In an increasingly digitised world, she is interested in the ways in which we can give meaning to the above fields through the telling of our own stories.

281   Taimaha i rukiruki: A kaupapa Māori approach to pēpi loss

Jackson, Samantha Tihoi[1]

1   Te Herenga Waka, Victoria University of Wellington

Until 2023, the Perinatal Maternal Mortality Review Committee was responsible for reviewing the deaths of all infants and mothers in Aotearoa. Over the duration of 16 successive reports, the Committee consistently found that Māori infants are more likely to die in our current whakawhānau (birthing) system than non-Māori. Despite Māori carrying the burden of harm within our whakawhānau system, there has been scant research which centres whānau experiences of infant loss. There is no national bereavement pathway for whānau who lose their infants and the way we collect and report data on infant loss does not situate our pēpi (infants) as taonga with whakapapa, but instead as data end points which contribute to narratives of deprivation and disparity. The over-representation of Māori who experience infant loss in Aotearoa, the mortality data collection systems which do not see our pēpi as taonga with whakapapa and the lack of meaningful system change are examples of the marginalisation of Māori ways of being and knowing and therefore are what I term a *whakapapa injustice*. The lack of kaupapa Māori infant bereavement services and resources for whānau who lose pēpi are also a whakapapa injustice as these whānau remain unseen and unheard in public discourse.

This presentation will outline my mixed kaupapa Māori PhD 'Taimaha i rukiruki: A kaupapa Māori approach to pēpi loss which gives voice to whānau experiences of pēpi loss in order to revision a culturally safe whakawhānau system. This project also centres pūrākau, mātauranga and whānau voice to advocate for restor(y)ing our narratives of pēpi loss by contributing to a kaupapa Māori infant mortality data collection system. This project has the potential to impact national service design by centring whānau voice of loss to inform our current whakawhānau system and bereavement pathways, and by advocating for a Māori data sovereignty approach to mortality data collection. This presentation aligns to the 'tika' research theme as it contributes to radical transformation of our whakawhānau system in order to seek whakapapa justice and research solidarities when working in areas of sensitivity such as pēpi loss.

Jackson, Samantha Tihoi. Sam Jackson is of Ngāti Whātua, Ngāpuhi, Ngāti Wai and Ngāti Kahu descent. She is a PhD student and Paediatric trainee and Māori Health Registrar at the Royal Australasian College of Physicians. Sam is passionate about revisioning a culturally safe whakawhānau system for Māori. Her areas of interest include the intersections of mātauranga, data sovereignty and pēpi loss. She currently holds an HRC Māori Clinical Research Training Fellowship.

252 From Zero Tolerance Policies to Ohpikinâwasowin (Raising Children): Restorative Practice at Kipohtakâw Education Centre

Kootenay, Jody[2]; Alexander Research Committee[2]; Dr. Evelyn Steinhauer[1]; Dr. Rebecca Sockbeson[1]

1 University of Alberta
2 Alexander First Nation

Alexander First Nation's K-12 school, Kipohtakâw Education Centre (KEC), has changed its zero-tolerance discipline policy to Ohpikinâwasowin restorative policy-one that is more reflective of its cultural values, norms, ontology and epistemology. The research question is how the Cree concept of "ohpikinâwasowin" relates to restorative practices in our K-12 school in Alexander. My research will investigate and review the implementation of a Cree restorative policy in our Kipohtakâw Education Centre and understand what our Elders and Knowledge keepers say about ohpikinâwasowin.

Under an Indigenous research paradigm and Indigenous research methodology, grounded in Alexander ways of knowing and being and within a Cree teepee teachings framework, sharing circles with ceremony were used to seek guidance and feedback from our Elders, KEC teachers, parents and students with the new Ohpikinâwasowin restorative policy. Sub-questions focused on whether the new policy better reflects our cultural values in Alexander, whether it captures the Cree cultural norms of raising children, the successes and challenges with this change, and recommendations to enhance the policy. A total of 30 people took part in the sharing circles. Preliminary findings include the importance of valuing our children, taking the time to build strong relationships, connect to all family, programs and services to better support our youth and ensure they have access to ceremony are just some of the initial discussions. Further analysis is required.

Policy implications would mean taking a primarily western focus in education systems and beginning to use local Indigenous teachings and ways of being to change the way education has been delivered in our communities for years. Through one portion of the education system we have been accustomed, often forced to use, systems that don't value our Indigenous education structures, we will begin to break down cultural barriers one piece at a time. The change from a zero tolerance discipline policy that ignored how we would raise our children from a Cree way of being to ensuring the spirit of the child is always first and foremost in everything we do in education will help all educators understand how important, valuable and precious our children are, not just in the time we have them for school, but for the rest of their lives. Reflecting on a small part of the Education system will help us see that the struggles in education could be less if we continually use of Indigenous ways of education.

My research contributes to all the conference themes; however, the theme that is best illustrated is in cultural revitalization, traditional knowledge and empowerment as described in *Whakamana*. There is collective strength in our Nation alone, but together as we share our research in Indigenous contexts, the stronger our communities will be. In doing so, we will embody *Toitu*, to reclaim and revitalize our languages, practices, and ceremonies resisting cultural erasure.

Jody Kootenay is Cree from the Alexander First Nation where she was born and raised. A mother of three children, wife and kohkom to a 2-year-old grandson, she has been the Director of Education with her Nation for the last 17 years. Education and lifelong learning have always been a passion and connection to ceremony, community, and the language for herself and students continues to be a priority. As a current doctoral student at the University of Alberta in Education Policy Studies research in education is her focus.

218   Tiritiria: Understanding Māori children as inherently and inherited-ly literate

Webber, Melinda[1]; Hetaraka, Maia[1], Meiklejohn-Whiu, Selena[1], & Jesson, Rebecca[1]

1   Waipapa Taumata Rau / University of Auckland

Māori children are inherently and inherited-ly literate; inheritors of multiple and cumulative genealogies of multimodal communication and knowledge sharing. This research reframes current, widely accepted understandings and definitions of literacy, by drawing upon kōrero tuku-iho (ancestral knowledge/wisdom) and community perspectives to illustrate Māori philosophical views about the nature of knowledge production and literacy development.

In Aotearoa, western schooling systems and curriculum promote a singular view of literacy as an individual capability, developed in a linear way, evidenced through a narrow set of recognisable expressions. Therefore, Māori knowledge transfer processes (literacies) have been disregarded, misunderstood, and made largely invisible within the western education system. This research questions, challenges and re-conceptualises status quo notions of what counts as literacy and literacy practices by analysing three discrete qualitative data sets from Te Tai Tokerau (Northland, New Zealand). The data included interviews with kaumātua (elders), and survey data from whānau (extended family), taitamariki (children) and kaiako (teachers). Perspectives about literacies and literacy practices emerged, revealing te ao Māori viewpoints that deviate from the more common western framing of literacies.

The resultant conceptual framing, called Tiritiria, describes a Māori philosophical view about the nature of knowledge production and refers to the way in which knowledge is passed from the spiritual realm into the physical, "it falls as raindrops do, to splash upon the earth" (personal communication, Te Warihi Hetaraka, September 11, 2014). This worldview perceives knowledge as being so vast and varied that having only one way of knowing is unfeasible, a notion often rejected by dominant western philosophy that perceives its way of (all) knowing as superior. According to the notion of tiritiria, no one person could ever grasp all knowledge or ways of knowing—just as it would be impossible to stand in the rain and catch all the raindrops.

Tiritiria pushes back on limited western concepts and definitions of literacy, and proposes a re-conceptualisation of literacies in Aotearoa New Zealand that is premised of the Māori concepts of mana (inherent spiritual authority), whakapapa (inherited knowledge) and puawaitanga (flourishing and transformation). From a Māori worldview the process of being in and impacting on the world is mutual, complementary, interdependent, and fluid. Literacy is multifaceted and develops in ways that reflect the child's connectedness, sense of belonging and membership to their whānau, hapori, hapū, and iwi. Children are born whole—they inherit the mana and prestige of their ancestors and are destined to positively transform the world around them. They are manifestations of the past, present, and future, simultaneously uri (descendent), tangata (person) and tupuna (ancestor). Literacy then, as understood from a Māori worldview, is always present and always developing, even before birth.

This educational research aligns with the conference themes of **Whakamana** by amplifying Te Tai Tokerau voices, collaborations, engagements with traditional knowledge, and the cultivation of solutions that honour and elevate Te Tai Tokerau educational expertise. It also aligns with the conference theme of **Hauora** because it is focused on re-positioning Te Tai Tokerau-centric transformative approaches to addressing disparities in literacy education.

Webber, Melinda. Melinda is of Ngāti Hau, Te Paatu, Ngāti Hine, Ngāti Whakaue descent. She is a Professor at Waipapa Taumata Rau / University of Auckland.

Hetaraka, Maia. Maia is of Ngāti Wai, Ngāi Tahu, Ngā Puhi descent. She is a Lecturer at Waipapa Taumata Rau / University of Auckland.

Meiklejohn-Whiu, Selena. Selena is of Raukawa, Samoa and Pākehā descent. She is a Senior Researcher at Waipapa Taumata Rau / University of Auckland.

Jesson, Rebecca. Rebecca is of Pākehā descent. She is an Associate Professor at Waipapa Taumata Rau / University of Auckland.

136   Kīhei: A Pathway to A Kanaka 'Ōiwi Place of Learning

Okamura, K. 'Alohilani H.N.[1]; Mawyer, Kirsten Kamaile Noelani[1]

1   University of Hawai'i at Mānoa,

The University of Hawai'i Mānoa School of Teacher Education (STE) is committed to fostering a Kanaka 'Ōiwi (K'Ō; Native Hawaiian) Place of Learning (K'ŌPoL) that is grounded in 'aloha 'āina, a recognition, commitment, and practice sustaining the ea—or life breath—between people and our natural environments. Our K-12 teacher licensure programs embrace and center K'Ō language, history, and culture for all teacher candidates (TC), regardless of background or place of origin, through coursework and learning engagements. One such engagement is the creation of a kīhei–a traditional K'Ō garment worn during ceremony and protocol. Each TC designs a kāpala, stamp, depicting their pilina, relationship to place and recognition of the interconnectedness of people, place, and more-than-human entities made visible through the elements of wind, rain and water. The kāpala design is printed on fabric to make a kīhei to be worn at convocation indicating the successful completion of their degree. The objective of this presentation is to share our findings about whether and how kīhei making workshops support the development of 'K'ŌPoL.

This qualitative study used K'Ō methodologies (Oliveira & Wright, 2016) to examine the development of 'Ike Kuana'ike, K'Ō ways of knowing. The participants included 38 undergraduate and graduate students in their final semester of a teacher licensure program. The context for this study was a voluntary 5-hour kīhei workshop held in Spring 2024. Data was collected using a survey consisting of likert scale and short answer questions focused on gathering information on whether and how the workshop fostered K'ŌPoL. We used the Nā Ala 'Ike (Kawai'ae'a et al., 2024) as a framework to analyze participant responses for 'Ike Kuana'ike. Our findings revealed that kihei making strengthened participants 'Ike Kuana'ike along three dimensions:(a) 'Ike Honua Connection to place; (b) 'Ike Pilina, Connection to others; and (c) 'Ike Pīko'u, Connection to self.

Within the context of teacher preparation, attention to educational sovereignty reminds us that our work is about "reasserting who has a right to define what schools are for [and] whose knowledge has most legitimacy," (Sleeter & Stillman, 2005, p. 1). Educational sovereignty addresses disparate power relations within sociopolitical and contemporary contexts with the goal of transforming legacies of colonization (McCarty & Lee, 2014). Our study contributes to the conference pātai, pae and rautaki by examining the question of whether and how opportunities to engage with traditional Indigenous knowledge and practices, such as kīhei making, can become meaningful acts of both educational sovereignty and whakamana. Additionally, our study contributes to "Whītiki Taua; Research Solidarities" by highlighting how intentional research focusing on Indigenous ways of knowing can strengthen collective commitments to desettle post-secondary education across the Pacific.

Okamura, K. 'Alohilani HN. Dr. Okamura is an Assistant Professor of Languages, Culture and Practice in the School of Teacher Education. She taught in the Hawai'i Department of Education for 25 years in mainstream education, Hawaiian-focused charter schools and Hawaiian immersion. Her research examines culture-based education, multicultural/multilingual education and place-based education.

Dr. Kirsten Kamaile Noelani Mawyer is an Associate Professor of Secondary Science in the School of Teacher Education. As a Kanaka 'Ōiwi scholar her research focuses on teacher preparation with an emphasis on culturally sustaining and revitalizing approaches to critical and cultural ambitious science teaching and learning.

11   Advancing and Assessing the Impact Indigenous Cultural Safety Training Programs in Canadian Post-Secondary Settings: Preliminary Findings of a 3-Month Pilot Study of the University of Victoria's Indigenous Cultural Acumen Training Program.

Whitinui, Paul[1,2]

1   University of Victoria, British Columbia.
2   Te Pohue Pā, Ngā Puhi ki Whangaroa, Te Aupōuri, Ngāti Kurī

Cultural safety is a key driver determining meaningful inclusion for Indigenous students in post-secondary institutions. While there are promising examples of how post-secondary institutions are working to create culturally safe spaces, little is known about the impact of such training initiatives and the benefits to Indigenous students in these settings. Using a mix-methods approach (Creswell, 2003) this article examines participants' understanding about the role the Indigenous Cultural Acumen Training (ICAT) plays in helping to achieve cultural safety for Indigenous students based at the University of Victoria, BC. Using a comparative analysis, not only did the ICAT help to increase levels of social and cultural empathy related to the history of Indigenous Peoples in Canada, it also helped to align reconciliation efforts associated with the legacy of Residential Schools in Canada (Truth and Reconciliation Commission of Canada, 2015) as well as support the on-going work associated with decolonization, resurgence and indigenization. As a result the outcomes and implications associated with the 3-month pilot study proposed the need for participants to be willing to "walk together" on the path of reconciliation, promote respectful yet critical dialogue about the history of Indigenous Peoples in Canada, remove the cultural and emotional burden off Indigenous students to educate peers and sometimes instructors about what constitutes white privilege and racism, and adopt culturally safe protocols, practices and processes that acknowledge Indigenous ways of knowing as the norm, not the exception. Moreover having staff, faculty, students and leaders consistently include stories about the land and local Indigenous languages are key areas within the ICAT that can be further explored and developed. Although very much in its early stages, we offer potential affordances and benefits associated with cultural safety training initiatives, while advancing the design of ICST impact assessment metrics to further examine the relationship between those who complete the training and the success (i.e., social-cultural and academic) rates of Indigenous students in post-secondary settings now, and into the foreseeable future.

Dr. Paul Whitinui (he/him pronouns) is an Indigenous Māori scholar from the Confederation of Tribes in the Far North of Aotearoa New Zealand (Ngā Puhi, Te Aupōuri, and Ngāti Kurī). He is a Professor in the School of Exercise Science, Physical and Health Education, and currently the Special Advisor to the Vice-President Indigenous at the University of Victoria, BC. Dr. Whitinui's current research interests focus on developing and assessing the impacts of cultural safety training, programs and initiatives in post-secondary institutions to build better relationships for teaching and learning working with Indigenous students in these settings.

165   Indigenous student-researchers' perspectives on fostering community capacity, engagement, and empowerment in research with Indigenous communities

De Leon, Breanna[1,4]; Beekun, Sumayya[2]; Cole, Reagan[3,4]; Ferguson, Annie[5]

1   Department of Behavioral and Community Health Sciences, University of Pittsburgh School of Public Health (5T32MH094174-14)
2   Center for Indigenous Health, Department of International Health, Johns Hopkins University
3   Department of Sociology, Oklahoma State University
4   Northwest Native American Research Center for Health (5S06GM141002-03 6533)
5   University of North Dakota School of Medicine and Health Sciences

Western academic research has historically exploited Indigenous communities through top-down decision-making, devaluation of traditional knowledge systems, and hegemonic colonial deficit discourse in dissemination. These research strategies have been considered the gold standard across the various subfields of public health, medicine, and social sciences, and are taught almost exclusively at Western academic institutions in the United States. As Indigenous student-researchers in the United States, it is difficult to disrupt the systems prioritizing these research strategies, and we are often expected to assimilate. We are working to disrupt these systems and promote wholeness, balance, growth, and healing in research through strategies that prioritize Indigenous knowledge paradigms and epistemologies, health and data sovereignty, and advisory engagement with the tribal communities we partner, collaborate, and co-create with. This presentation will explore strategies Indigenous student-researchers can utilize when conducting research with Indigenous communities, focusing on adaptable considerations that foster community capacity building, engagement, and empowerment.

This presentation will utilize data from scoping literature reviews, applied case studies from our respective health fields, and our lived experiences as Indigenous student-researchers. We will emphasize the recognition and application of multi-dimensional reflexivity, cultural humility, and Indigenous epistemologies and research paradigms. Additionally, this presentation will outline unique Indigenous research theories and conceptual frameworks that can serve as an evidence-based guide for research design and implementation. Furthermore, we will identify ways to utilize academic institution resources to empower and build community capacity for independent research, approaches for engaging Indigenous communities in research as collaborators, not solely participants, and steps for data sovereignty, collaborative analyses, and academic and non-academic dissemination. Finally, we will provide resources for student professional development related to research and mentoring.

This presentation will examine multi-level research strategies and promote Whakamana for Indigenous student-researchers by cultivating Indigenous perspectives, knowledge and voices, outlining a pathway for equitable community-academic partnerships, and catalyzing ground-up work that can dismantle the effects of historical and contemporary racism, colonization, mistrust, and assimilation in research. Uninformed and misguided research on Indigenous communities has persisted, thus contributing to severe and disproportionate long-term consequences. Longstanding strategies in research are often inconsistent and insufficient in addressing systemic inequities for Indigenous communities, and strengths-based approaches shaped by Indigenous researchers are limited. We call for a change in health research: research with Indigenous communities. As student-researchers, we need to embody decolonization and reconciliation through research for the sake of health liberation, sovereignty, and self-determination. Through this presentation, we seek to empower Indigenous student-researchers to promote community capacity, engagement, and empowerment with the communities they serve through research strategies that were designed for us by us.

De Leon, Breanna. Of Lipan Apache Tribe and Chiricahua Apache Mimbreno Nde Nation descendance—Breanna is a PhD student at the Department of Behavioral and Community Health Sciences, University of Pittsburgh School of Public Health; a T32 research trainee with the National Institutes of Mental Health; and an Applied Biostatistics and Data Science trainee with the Northwest Native American Research Center for Health. Her research is focused on promoting Indigenous well-being, health sovereignty, and self-determination in HIV syndemic prevention. As a queer Indigenous woman, her intersectional identity and experiences inform research through multi-dimensional reflexivity, longitudinal collaboration, shared power, and cultural humility.

273 Māori Perspectives on Health Data Use for Mate Wareware Research

Wilson, Daniel[1], Moller, Elisa[1]

1   Waipapa Taumata Rau | The University of Auckland

Artificial intelligence (AI) has shown promise in medical research, particularly in assisting diagnosis. This success has motivated researchers to access health data to train AI. In this study, we consider Māori perspectives on the use of health records for various purposes, including research involving AI. While there have been general public surveys on their comfort and perspectives regarding health data use, there has not previously been a specifically Māori-focused wānanga on the topic.

We held wānanga with members of a mate wareware support group. The rōpū is designed and run according to tikanga Māori principles and is whānau-centered. Two wānanga were held: first, for pakeke with mate wareware and, second, for their kaiāwhina (often partners, but also children). Employing reflexive thematic analysis, we identified five themes that were important regarding health data use: manaakitanga, whakaaetanga, tapu, mana and wairuatanga. We found that there was little transparency regarding health data use and found that the identified themes are important for understanding what obligations need to be upheld in order to count toward being trustworthy researchers.

While there was a strong sentiment of engaging in health research for the benefit of future generations, there were also a good number of reservations. The use of health data by researchers ought to be regarded as a privilege rather than taken for granted. There was a desire for any use of health data to be transparent and any request for consent to be for a specific purpose that will have concrete benefits for people. Existing consent practices fell short of getting everyone on the same page regarding health data use. The tapu of blood samples and health records ought also to be respected in research. Whānau was also an important dimension of mate wareware and current health information systems do not seem designed to provide adequate support to whānau members who are caring for their partners or parents.

This research contributes to the conference theme, Whītiki Taua : Research Solidarities, in respect of identifying elements in health information systems that ought to be challenged and research practices that ought to change to meet Māori expectations for trustworthiness and whānau support. We intend to advocate for changes to the existing health data systems to meet these expectations, which will whakamana those who engage with the health system.

Daniel Wilson (Ngāpuhi, Ngāti Pikiao) lectures in the School of Computer Science at Waipapa Taumata Rau | The University of Auckland. He has research interests in Māori data sovereignty (MDSov), Māori Algorithmic Sovereignty (MASov) along with social and ethical issues in AI. The research for this presentation is from a HRC grant investigating the use of routine health data for predicting mate wareware. Daniel is also a researcher in the MBIE Endeavour Tikanga in Technology project; decolonising algorithms and supporting safe AI systems for Māori.

Elisa Moller (Ngāti Maniapoto) is a Research Assistant in the Department of Psychological Medicine at Waipapa Taumata Rau | The University of Auckland. She is currently involved in Maori health research related to dementia (mate wareware), including the e-DiVA project (Empowering dementia carers with an iSupport Virtual Assistant) and another project which investigates the use of routine health data for predicting mate wareware (Using routinely collected health data to improve health outcomes in older people).

292 Navigating Mate Huka: Understanding Experiences of Diabetes Technology Access within Māori Communities and Healthcare Providers

Jessep, Lucy[1]; Hoi Ki Wong, Jennifer[1]; Ahuriri-Driscoll, Annabel[1]; Northover, Jase[2]; Campbell, Jake[1]; Walker, Grace[3]

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3 Think Analytic Ltd, Ōtautahi, Aotearoa.

Understanding how Māori access and engage with wearable diabetes technologies is essential for developing technologies that meet patient needs. In Aotearoa New Zealand, Māori are disproportionately impacted by diabetes, yet access and uptake to novel diabetes technologies, including continuous glucose monitors, insulin pumps, and automated delivery systems, continue to be significantly limited by systematic and socio-cultural barriers. Additionally, there is a paucity of research about the broader role of medical technologies within Māori healthcare and what the implications of using technologies to manage chronic health issues like diabetes may be for Māori communities.

Guided by a kaupapa Māori research methodology and Participatory Action Research, this project aims to amplify the unique perspectives and experiences of Māori diabetics, whānau (extended family) members, and healthcare clinicians to explore the relationships between hauora Māori (Māori health), diabetes care delivery, and use of wearable diabetes technologies. Furthermore, this study seeks to understand the challenges that whānau and health providers face when accessing novel medical technologies, particularly around upholding tikanga Māori (protocols) and whanonga pono (values) in delivery and uptake of diabetes care. This study presents preliminary findings from a series of semi-structured hui (meetings) and interviews held across several communities and healthcare providers in Aotearoa. Data from the hui is analysed using a reflexive thematic approach to draw out relevant themes.

Previous hui conducted within this project with rural communities, have shown that patterns of greater mana whakahaere (governance), whanaungatanga (relationships), mana motuhake (self-determination) and financial capacity were strong themes in relation to accessing novel diabetes technology. These findings also suggested that there were differences depending on the age, receptiveness to technology and location of community members. This study aims to provide further insights into the opportunities and limitations of novel technologies to contribute to greater health equity of Māori diabetics and explores strategies to strengthen whānau and clinician capacity within diabetes care. The findings seek to contribute positively to the development of equitable healthcare delivery strategies and the design of future medical technologies. Therefore, this investigation explores opportunities to enhance how researchers and technology developers engage with Māori communities, health providers, and mātauranga Māori in the design and delivery of novel medical technologies, thereby upholding the health aspirations of Indigenous communities.

Lucy Jessep, of Kāi Tahu, Kāti Mamoe and Waitaha descent is a Master of Science student at Te Whare Wānanga o Waitaha. Her current thesis in Psychology ultilises Kaupapa Māori methodologies to explore experiences of accessibility and engagement with diabetes technology in Māori communities and healthcare services. Lucy's work has supported research for the National Science Challenge SfTI Spearhead Project: Ending with Impact: Low-Cost Tech Solution for Diabetes Treatment and the development of a low-cost insulin pump alongside the University of Canterbury's Mechanical Engineering team.

262 Diet and Disparities in Shaping Indigenous Microbiomes: The Unexplored Māori Gut Microbiome

Silk, Ella[1,2]; **Bayer, Simone**[1,2]; **Foster, Meika**[2,3]; **Roy, Nicole**[2,4]; **Taylor, Michael**[2,5]; **Vatanen, Tommi**[6]; **Gearry, Richard**[1,2]

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Microorganisms (e.g. bacteria, archaea, eukaryotes, and viruses) that reside within the human body play vital roles in human health, including mediating metabolism, immunity, and the gut-brain axis. These microorganisms make up what is known as the human microbiome. Bacteria are particularly abundant, inhabiting the human body at a roughly 1:1 ratio to human cells. Specifically, the gut microbiome houses the majority of commensal microorganisms, is the most species-rich microbiome of the human body and is considerably variable between individuals and across populations.

While most gut microbiome research focusses on western populations, literature shows there is significant gut microbiome variation between Indigenous and non-Indigenous peoples due to differing environmental factors. While Indigenous microbiome research is increasing, Māori microbiome literature is absent despite inequities that Māori face in Aotearoa New Zealand due to colonisation. These disparities likely lead to contrasts in gut microbiome composition and may contribute to the worse health outcomes seen in comparison to other non-Indigenous ethnicities of Aotearoa. Characterising the microbiomes of underrepresented Indigenous populations, like Māori, is an important step, necessary to understanding and lessening health inequities. Here we present a narrative-style perspective (using Pubmed, Web of Science and Google Scholar databases) that assesses factors like urbanisation, diet, socioeconomic status and health and their relationship to Indigenous gut microbiomes.

This paper also suggests how microbiome study design for Indigenous peoples must improve to protect their rights and interests, which will increase participation and beneficial outcomes. In Aotearoa, Mātauranga Māori should be embraced in gut microbiome research, particularly because it involves researching the ecology behind how microbes act as unseen entities that connect nature and the whenua (e.g. nutrients from our diet) to **hauora**. Due to the reliance on biological samples in microbiome research, which are considered taonga and tapu, data sovereignty and governance (**rangatiratanga**) are important considerations. These are important to avoid ethnic injustice and conceptual leaps that could harm Māori upon analyses of these data. Proper data dissemination to communities and in literature is necessary to create accessible and understandable pūrākau science narratives to improve Māori health.

Aligning with the IIRC conference theme (**Whītiki Taua**) this paper advocates for more Indigenous health related microbiology, which will strengthen the mana of Māori communities, and other Indigenous populations, particularly through understanding the connection between nature, gut microbiology and overall **hauora**. Embracing Kaupapa and Mātauranga Māori methodologies in microbiology should be used as mechanisms to inspire and empower future Māori generations to contribute to microbiome work, and bring to light the impact that disparities have on health, further advocating for the acquisition of equity and justice (**tika**) in Aotearoa.

Ella Silk (Ngāpuhi, Ngāti Kahu) is a PhD candidate from the Department of Medicine at the University of Otago, Christchurch. She has a background in microbiology and her research interests include microbial ecology, microbial-host interactions, Indigenous microbiomes, and the general role of diet in health and disease. She is particularly interested in research assessing the link between human microbiomes and health. She is responsible for assessing the gut microbial outcomes of the He Rourou Whai Painga study. Ella has been involved with the Pūhoro STEMM academy since 2016, who provide support and research opportunities to secondary and tertiary tauira.

305 Experiences of podiatry foot screening for Māori who have had diabetic amputations

Otene, Cynthia[1]

1 AUT University

Summary: Māori have higher rates of amputations then non-Māori and are experiencing the burden of lower limb amputation earlier than non-Māori. Podiatry foot screening decreases the risk of amputations, although this is available throughout Aotearoa, Māori continue to have rising rates. The ongoing effects of colonisation continue to impact amputations and unless addressed systemically there will be little effect on the current amputation rates Māori are suffering from.

The findings will be used to transform the foot screening podiatry services in Aotearoa to improve access and care for Māori.

Methodology: The study utilises Kaupapa Māori Methodology. Māori research methodology draws on traditional cultural knowledge to overcome the effects of colonisation. I bring 20 years of experience as a Māori Podiatrist to this research with established relationships with Maori communities from providing services to whanau hapu and Iwi. I have practiced on Marae based whare oranga and bring this to the Kaupapa Maori research methodology.

Policy: The Pae Ora Act ensures the Māori voice is translated into policy for hauora services. He Korowai Oranga, Whakamaua and the recommendations of the WAI 2575 report highlight the need for whanau experiences to be implemented into health care service design. He Whakaputanga and Te Tiriti o Waitangi support Hauora services in Aotearoa to be designed and shaped by Māori for Māori. The dissemination of this research will be shared to the registration board, IMPBs, Journals and Hauora Māori providers for recommendations for care.

Flourishing Indigenous Futures,

Indigenous Māori will benefit from this research by having better preventative care for diabetes amputations. Early insights from the research reveal having podiatry earlier and in culturally safe ways like on Marae or closer to home will decrease amputations. This will contribute to flourishing indigenous futures and contribute to the conference theme.

pātai, pae and rautaki domains.

The conference patai are supported in my Research by being guided by Tikanga Māori and Te Reo Māori and recruitment from Marae. The research supports and encourages whanau and the kaupapa Māori methodology has a consent form to include whanau for the interviews. Mauri is driven throughout the research and the research was initiated with a whakatau and karakia at the marae with Kaumatua and Kuia. This ensured tika and pono and Mauri of our whānau was paramount. The research will transform and change practice for Māori and support the patai of Puawai. All the Pae and Rautaki are supported through mātauranga, mana motuhake o te tangata, pae tawhiti, living smartly through ethical indigenous whanaungatanga and Kounga and Whakawaewae.

Otene, Cynthia. 20 years experience as a diabetes podiatrist within hauora maori providers, iwi, Middlemore hospital, and on Mara. Raised on a Marae in rural Hokianga and as a Mokopuna of Kohanga Reo Te Reo Māori is my first language. Researcher on Kaupapa Māori research projects and both quantitative and qualitative research projects. Published article with Counties Manukau and AUT Podiatry school investigating Chronic Gouty tophi and the link to ulceration. I have presented the findings from this research at the Arthritis NZ conference and further clinical presentations at PriDoc in Hawaii and NZSSD. I have a Masters of Health practice and am completing my Doctorate in Health Science. I am a member of Te Taumata Hauora o Te Tai Tokerau IMPB.

212 Rural Empowerment through Community Based and Controlled Point-of-Care Testing for Human Papillomavirus Cervical Screening

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Storey, Francesca[1]; Stanton, Jo-Ann[1]; Bennett, Matthew[1,11]; Lambert, Charles[1,12];
Gibson, Melanie[1]; Paasi, Isitokia[1]; Parag, Varsha[2]; Geller, Stacie[3]; Hibma, Merilyn[4];
Sykes, Peter[5]; Hawkes, David[6,7]; Saville Marion[7]; Lawton, Beverley[1,13]

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3   Center for Research on Women and Gender, College of Medicine, University of Illinois, Chicago, IL, United States of America
4   Department of Pathology, University of Otago, Dunedin, Aotearoa New Zealand
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6   Department of Biochemistry and Pharmacology, University of Melbourne, Melbourne, Australia
7   Australian Centre for the Prevention of Cervical Cancer, Melbourne, Australia
8   Ngāi Tūhoe—Iwi (tribal) affiliation
9   Ngāti Mutunga—Iwi (tribal) affiliation
10 Ngāti Kahu, Ngā Puhi—Iwi (tribal) affiliations
11 Ngāti Pāhauwera, Te Arawa, Ngāti Kahungunu, Ngāti Maniapoto, Tainui—Iwi (tribal) affiliations
12 Ngāti Pāhauwera, Ngāti Kahungunu, Ngāti Ruapani—Iwi (tribal) affiliations
13 Ngāti Porou—Iwi (tribal) affiliation

Introduction: Rural whānau (families) face barriers to appropriate and timely healthcare, and for Māori this is compounded due to inequities in access, structural determinants of health, and care quality. Wāhine Māori (Māori women) are more likely to be diagnosed with and die from cervical cancer compared to non-Māori (2x morbidity and 2.5x mortality), with rural wāhine suffering worse cervical cancer outcomes than their urban counterparts. "He Tapu te Whare Tangata: A Model for Empowering Rural Solutions for Cervical Cancer Prevention" is a research project seeking to whakamana rural Māori communities (support rural community empowerment) through human papillomavirus (HPV) self-testing, community-located and controlled molecular point-of-care testing (PoCT), and direct pathways to colposcopy. This presentation explores primary healthcare providers' acceptability and feasibility of PoCT for HPV self-testing in rural Aotearoa, focusing on the practical use and benefits of PoCT in rural communities.

Method: Our research is informed by a Kaupapa Māori approach which sees being Māori as normal and challenges how Māori continue to be constructed within a colonised worldview. It takes a strengths-based position, led by Iwi and kaumātua. Eleven rural primary healthcare providers from the two study sites (Wairoa and rural Tairāwhiti) shared their experiences of PoCT during in-depth, semi-structured interviews. Data were collected between 2021 and 2023 and analysed inductively using reflexive thematic analysis.

Outcomes: PoCT facilitates capacity and resilience building, enables better patient care experiences, and supports rural futureproofing for climate change. During the study period, Wairoa and rural Tairawhiti were negatively impacted by extreme weather events (including Cyclone Gabrielle) which closed roads and severed access to centralised laboratories.

Conclusion: PoCT is an innovative and potential health equity tool that supports the rangatiratanga and hauora of rural Māori communities. We (the authors) recommend adequate resourcing and scale-up of PoCT in Aotearoa to benefit more rural communities and for a wider range of acute, chronic, and infectious medical conditions.

Sparkes, Ngaire Kereru. Of Ngāi Tūhoe (Waikaremoana)—Ms Ngaire Sparkes is a community-based Research Fellow and PhD candidate with Te Tātai Hauora o Hine (the National Centre for Women's Health Research Aotearoa). She is from and lives in the Wairoa district (one of the rural communities involved in this research project). While undertaking her Master's thesis, Ngaire became inspired by the transformative potential of Kaupapa Māori research to address systemic inequities. Her work involves research to understand how health systems can provide better care for whānau Māori (Māori families), predominantly within the context of sexual/reproductive, maternal/infant, and rural healthcare.

120 Re-framing, Restoring and Revitalising Indigenous Climate Change Adaptation

Awatere, Shaun[1] (Ngāti Porou, Ngāti Uepohatu)

1 Manaaki Whenua Landcare Research

In the wake of the devastation caused by Cyclone Gabrielle and the increasing impact of climate change, there are numerous calls from Kaitieki—tribal stewards, to ensure Māori rights and interests are part of Aotearoa's climate adaptation approach. Ensuring that these rights and interests are implemented in a manner consistent with the priorities of whānau, hapū, and iwi is a challenge for institutions like civil defence and emergency management (CDEM) along with local authorities who for so long have assumed positions of authority over communities including hapū and iwi. To address this challenge, we present a relational ontology approach that draws on conversations with Pūkenga—knowledge holders, our experiences in shaping climate change policy and critical literature analysis. This approach has helped build the capability of institutions to understand Indigenous perspectives on environmental management better. It offers guidance for institutions to overcome barriers in implementing climate adaptation responses and empowering local communities. An essential aspect of a relational approach involves reframing society's interaction with the environment. This can be achieved by implementing climate adaptation strategies that actively fulfil relational responsibilities to engage with the whenua in a way that enhances its mana—integrity rather than exploiting it for individual gain.

To reconcile the competing interests of an economic-growth paradigm and a relational ontology with the environment, this presentation describes an approach for how whānau, hapū and iwi can be empowered within climate change adaptation processes, especially when it comes to making decisions on replanting, rebuilding, and refinancing their communities. The presentation emphasises the need for communities, businesses, whānau, hapū and iwi to exist harmoniously with the environment and its hazards, incorporating a spiritual element into their adaptation approach. We stress the importance of adopting relational narratives, acknowledging the importance of people and environment connections, and utilising data and evidence informed by this relational ontology to assess climate change impacts. The research adds to the "Whītiki Taua" conference theme discussion by describing how Mātauranga Māori and scientific approaches can empower communities to make more informed climate adaptation decisions. Significantly, the presentation adds to the debate on how climate adaptation policy can Whakamana—empower communities, whānau, hapū and iwi by recognising the relevance of place-appropriate adaptation strategies and providing approaches that address power imbalances, considers decolonisation of institutional processes, and revitalises indigenous knowledge and cultural practices.

Awatere, Shaun. Of Ngāti Porou and Ngāti Uepohatu—Dr Shaun Awatere has actively supported Māori to manage collective assets more sustainably. He is currently engaged in research and policy to help prepare iwi/hapū Māori for climate change mitigation and adaptation planning. Shaun and a team of Nga Pae o Te Māramatanga researchers have recently summarised the latest research and guidance surrounding observed and projected climate change impacts on whānau/hapū/iwi/Māori business in Aotearoa-New Zealand. This research examines the impact of these changes on various interests and investments. It also provides insights on risk, uncertainty, knowledge gaps, and strategies for addressing climate change.

259 Rangatiratanga in disaster resilience research: Lessons from navigating diverse knowledges and institutions in Aotearoa

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Aotearoa has a long indigenous history and recent post-colonial experience of disaster events including earthquakes, tsunami, floods, landslides, volcanic eruptions, fire, drought, severe weather and is recognised as a global leader for collaborative and indigenous disaster risk reduction (DRR) (UNDRR, 2022). Iwi/Māori are increasingly asserting their rangatiratanga over modern disaster risk management (DRM) and DRR research for the wellbeing of their people and invested interests. The research system in Aotearoa is also increasingly growing its capability in upholding principles of Te Tiriti o Waitangi (Aotearoa New Zealand's founding document). As a result, methodologies for weaving indigenous knowledges and DRR science are beginning to emerge. However, there is little guidance for how indigenous leaders navigate across modern tribal, western and science institutions to enable collaborative DRR research.

The word rangatiratanga in Te Reo Māori (language of Māori, the Indigenous Peoples of Aotearoa New Zealand) can be derived from the word raranga which means to weave, and tira which means group/team, whereby tanga then transforms the verb into the noun. Therefore, rangatiratanga can be interpreted as the action of weaving a group of people together (Te One & Clifford, 2021). Rangatiratanga is often also translated as self-determination. This kōrero shares the critical learnings of two wāhine Māori (Māori women) leading a research programme within the National Science Challenges and attempting to weave tribal and cross-disciplinary individuals and teams together, navigating between Mātauranga-a-iwi—(tribal knowledge), disaster risk and resilience knowledge and their respective authorities/institutions. We draw on experience to highlight the opportunities and challenges of weaving people, knowledge and institutions to deliver research that informs strategic tribal self-determination decisions in a changing Aotearoa New Zealand. This aligns to conference themes 'whakamana and rangatiratanga.'

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Kristie-Lee Thomas is an early career researcher passionate about bringing people and knowledge systems, particularly Mātauranga and disaster risk science together in ways that best support whānau, hapū, iwi & local communities in planning and preparing for disaster events and climate change. Dr Acushla Sciascia is currently a fellow for the Royal Society of NZ and is a mid-career researcher who has been leading resilience research programmes for the past 5 years. Together, Kristie-Lee and Acushla represent wāhine Māori leadership amidst a western and male-dominated disciplinary area in the sciences. This has provided training grounds for their leadership to flourish

79   An introduction to the speculative Māori philosophy of Fragmentation

Symon Palmer[1]

1   University of Canterbury

The settler-colonial state has historically displaced and subjugated the physical presence of Māori. Colonisation demonstrated itself overtly in the political and biophysical spheres. Activism and scholarship have documented and countered these injustices, creating positive change for future generations. However, the less-tangible aspects of Māori existence remain largely misunderstood by dominant knowledge systems. Māori conception of Papatūānuku and Ranginui, wairua, and mauri, are just some of the ideas dismissed or entirely lost by the prevailing Western categories of thinking. The extent of disharmony is not always telling because Western thought is imparted on to the world as a by-product of colonisation. Consequently, it remains difficult to discern the subtle forms of colonisation that have taken hold and continue to act. The result is an existential risk to Māori being. I term this phenomenon *fragmentation*, meaning, the imposition of Western thought on Māori being. Following Māori scholar Carl Mika, I adopt the notion of 'worldedness' to comprehend the Māori relationality to the All which makes space for the holistic nature of Māori existence and gives aid to the pronunciation of its discontents. In this presentation I present the case for fragmentation in the tradition of speculative Māori philosophy. This concept will be useful to Māori and Indigenous audiences alike as a means for developing philosophical defence against encroaching Western thought. These matters speak back to continental philosophy's dominant metaphysics with the aim to enhance the global Indigenous philosophy platform. Māori and Indigenous philosophies remain central to counter-colonial thought and a flourishing Indigenous future.

Symon Palmer (Ngāi Te Rangi) is a PhD student at Aotahi School of Māori and Indigenous Studies, University of Canterbury who lives in Pōneke. He is interested in Māori metaphysics, continental philosophy, queer Indigenous theory, and contemporary challenges like new technologies.

59   Melanesia, Black Oceania, and the End of the World

Rew, Nathan[1]

1   University of Waikato, Te Pua Wananga ki te Ao, Faculty of Māori and Indigenous Studies

This paper contributes to the growing project of bridging the gaps between the radical Black liberation and Indigenous Oceanian theoretical traditions. In particular it focuses on navigating the implications of the Afro-pessimist and Black nihilist calls to end the world of colonial-capitalsim for those of us committed to the struggle for new Oceania's, for new collective regional identities. Blending together legal, theoretical, and material analyses, this paper interrogates what it might mean to struggle for liberation across Oceania, particularly in the face of a systemic anti-Blackness which structures the genocide in West Papua and violence across Melanesia. It asks what both the radical Black and Oceanian traditions can learn from each other in the fight against genocidal colonial violence and ultimately, what might it take us to move towards a new Oceania, towards a future where all the Indigenous peoples of Oceania are free. Where the radical Black liberation tradition recognises the need to end the world, to end modernity and its white supremacist logics, this paper how such a call can be understood within Indigenous Oceanian frameworks of relationality and the need to be in good relation with our communities.In doing so, it speaks to the importance of weaving Black and Indigenous traditions together to inform our resistance and solidarities as we collectively struggle against the violence of modernity's colonial-capitalism to ensure our survival.

Dr Nathan Rew is a Papua New Guinean/Pākehā lecturer and researcher at the University of Waikato. His PhD *The Water to Which we Belong: Aqua nullius and Frames of Wara in a Black Oceania* examined how colonial logics of aqua nullius and white supremacy inhibit the calls from Pacific artists, activists, and academics for a new Oceania, for a free Oceania. An academic and activist, his main research areas are Black and Indigenous critical theory, philosophy, Oceanian water relationality, and traditions of political resistance.

155 Anishinaabe bimaadizii'ing: the development of nation-based wellness indicators

Aimée Craft[1]

1 University of Ottawa

The health and wellbeing of Indigenous people is often defined in accordance with non-Indigenous values and defined by standards set externally by state agencies. This project, led by the Anishinaabe Nation of Treaty 3 in North Western Ontario Canada is aimed at redefining wellness in Anishinaabe terms and presents an alternative paradigm by which to defined and measure wellness. The implications for the development of policies, services and funding is significant and it helps re-envision a good future for Anishinaabe communities and support land, water and citizenship based sovereignties within Anishinaabe communities.

Craft is an Associate Professor at the Faculty Law, University of Ottawa. She is a lawyer from Treaty One territory in Manitoba and is of mixed Indigenous (Anishinaabe-Métis) and settler ancestry. She holds a Research Chair Nibi miinawaa aki inaakonigewin: Indigenous governance in relationship with land and water. She is an internationally recognized academic leader in the area of Indigenous laws, treaties and water. She prioritizes Indigenous-lead and transdisciplinary research and co-leads a series of major research grants on Decolonizing Water Governance, transformative memory in colonial contexts, and the reclamation of Indigenous birthing practices as expressions of territorial sovereignty.

179 Māori Navigating Misinformation and Disinformation on Social Network Sites: Impacts on Identity and Wellbeing

Cassandra Louise Terauhina Lewis[1]

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There has been increased attention by scholars towards the potential harms of the digital era, specifically social networking sites (S.N.S). It is now established that the increased capacity of machine learning, and the economic model and practices of S.N.S have catalysed an increase in the proliferation of misinformation and disinformation. While some literature addresses the targeting of Māori by disinformation campaigns and our 'vulnerability' to alternative information, there is little academic examination from the voices and perspectives of Māori currently navigating this online terrain.

This qualitative study aims to uncover not only the challenges but also the positive capabilities of sharing information on S.N.S within the Māori community. By understanding how Māori experience and theorise these aspects, especially within the contexts of mana motuhake, colonisation, and racism, we can lay the groundwork for a more informed and empowered online community. Grounded in Kaupapa Māori theory, this research includes case studies with Māori social media users, interviews with experts, and autoethnographic inquiry to explore how Māori are affected by and navigate misinformation and disinformation on social media, particularly content related to identity and wellbeing.

Furthermore, as information-sharing technology and social media is a growing issue on the government agenda, understanding the specific experiences, challenges and practices of Māori navigating misinformation and disinformation is critically important and is currently under-researched. Examining these experiences and highlighting Māori voices can inform policies directed at misinformation and disinformation, addressing specific challenges for Māori and advocating for the appropriate resourcing of Māori communities to effectively tackle issues and support pre-existing strategies.

In this paper, I will present data and analysis from case study interviews of Māori S.N.S users. This research contributes to the theme of Whītiki Taua by highlighting the importance of solidarity and collective responsibility in addressing the various challenges posed by misinformation and disinformation online. The research underscores the necessity of Indigenous Māori voices and community-led initiatives in developing and regulating digital spaces. Additionally, this project analyses targeted misinformation and disinformation campaigns, such as online scams, identity propaganda, and identity fraud that impact Māori wellbeing, particularly our taha wairua (spiritual health) and taha hinengaro (mental health). This project aligns with broader social justice and systemic change efforts by addressing the harmful effects of misinformation and disinformation. It emphasises the indispensable role of Māori communities in shaping policy surrounding technology and social networking sites.

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202 'We're living and breathing it': conceptions and enactments of community and 'good policy'

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This paper is presented from my standpoint as a diasporic Māori drawing on findings and implications from my PhD, titled 'Charter Schools and Treaty Partnerships: Māori perceptions of schooling, public systems and privatisation in Aotearoa, New Zealand'. Grounded in critical Indigenous theory, research partner-participants delve into the complexities and presuppositions of policy as a set of ontological, epistemological and axiological constructs that are operationalised by public systems against the backdrop of our sovereignty as multifarious indigenous peoples.

The literature provides a critique of Western-centric policy paradigms by also drawing on Deleuzian (1990) notions of affective space to show how publicness serves and is served by an enduring colonial imaginary that not only subsumes Māori discourses and terms of reference but forecloses alternate futures and historiographies in the reimagining of unjust dwelling. Utilising a Kaupapa Kōrero (Ware, Breheny & Forster, 2018) approach, Māori research partner-participants speak of their own codings—in and of community as ancestral and more-than-human—exposing the instituted and historiographical structure of the West that isolates subjects and objects, positing a sense of self and community as singular.

Although the public and 'common good' attempts to give conceptual shape to alternate futures, they reflect broken histories, ontologies and encounters conceptually defined in this paper as a form of policy prolepsis (Webb & Gulson, 2012). Taking Te Tiriti o Waitangi as a case in point, policy prolepsis is exemplified in the anticipation and answering of possible objections posed by our very sovereignty and existence as Tangata Whenua. The literacies and illiteracies thus inferred by policy prolepsis add critique to the whiteness of progressive sentiment and the colonial imaginary in which relations between the state and citizen are conceived of as pre-given and pre-figured substantiations of what is common, public 'deprivatised' and 'good'.

Findings from the research instead emphasise the centrality of Māori terms of reference: whakamana (empowerment), tika (justice) and hauora (wellbeing) in calling for a reordering of partnership priorities in line with iwi and hapū Māori perspectives, aspirations and priorities. The analysis reveals how these concepts not only critique existing educational policies but also propose alternatives for the kinds of community public systems yearn for but cannot create.

Implications of this research extend beyond educational policy alone, suggesting broader implications for decolonising methodologies and institutional practices. By foregrounding Māori ontologies and epistemologies, this study advocates for policy frameworks in and of our self-determination in ways that join the call for educational policymakers and practitioners to engage critically with Māori knowledge systems and entities, fostering genuine partnerships heralded by Te Tiriti o Waitangi.

Finally, this paper contributes to ongoing debates in critical policy studies on publicness, privatisation, and the politics of inclusion within schooling and education. It challenges the prevailing logic of the academy by foregrounding Indigenous perspectives on policy (read "kaupapa") conception and enactment, supporting a blueprint for educational governance and nation building in Aotearoa/New Zealand based on conceptualisations of self-determination from iwi and hapū Māori.

Daniel Kiwa McKinnon (Ngāti Rangitihi, Puketapu, Irish) is a post-doc research fellow at The ARC Centre of Excellence for Indigenous Futures with The University of Queensland. He was born and raised on the East Coast of Australia and has worked for over ten years in the Queensland public education system. His research interests include Indigenous educational sovereignty and postcolonial sociologies of schooling and education. With a particular focus on the advent of charter schooling, his PhD explored qualitative research methodologies to develop a more complex and nuanced picture of politics and public systems in Aotearoa, New Zealand.

200 Te Manawahoukura—Centre of Rangahau Championing Indigenous-led Interdisciplinary Rangahau

McDonald, Morehu[1]

1 Te Wānanga o Aotearoa, Te Manawahoukura

In 2023 Te Wānanga o Aotearoa established Te Manawahoukura as a dedicated Rangahau Centre. The vision of the Te Manawahoukura champions Māori Indigenous-led interdisciplinary Rangahau. Rangahau is the critical process of pre-European traditional Māori inquiry. It inspires kairangahau to actively pursue and engage in Mātauranga Māori, to create and articulate new ways of being and doing in seeking after the knowledge of ngā atua. At the heart of Te Manawahoukura is the revitalisation and transformation of communities of practice, by whānau, hapū, Iwi, hapori and Indigenous Peoples in Aotearoa and throughout the world.

Building on the spiritual and traditional meaning of Te Manawahoukura, the Manawa
Rangahau Framework was introduced to develop collaborative projects with kairangahau from whānau, hapū, iwi and hapori as well as mātanga mātauranga across different interdisciplinary areas of Mātauranga Māori. The Manawa Framework comprises ten communities of practice of Rangahau and Mātauranga Māori as follows:

1. **Manawa Tītī—**Kia Toitū Te Reo Māori (Revitalisation and Permanence of Te Reo and Indigenous languages)
2. **Manawa Toka—**Creative Development & Expression (Maintaining traditional Māori practices, Art Forms and Knowledge areas)
3. **Manawa Ako**- Ako Philosophy, Theory & Practice (Adopting decolonisation strategies to affirm Wānanga & Ako Excellence)
4. **Manawa Ora—**Hauora, Health & Wellbeing (Flourishing whānau, hapū & iwi)
5. **Manawa Whenua—**Holistic Environmental Approach (Guardianship for future generations)
6. **Manava Moana—**We are the Moana & the Moana is Us (Supporting Indigenous peoples, their rights, and self-determination in the Pacific—Te Moananui a Kiwa)
7. **Manawa Rū—**Innovation & Technology (Providing Technology and Energy renewal solutions)
8. **Manawa Tiriti—**Exploring impacts of Te Tiriti o Waitangi (Upholding Treaty rights, justice and equity for the future of Aotearoa New Zealand)

9. **Manawa Keukeu Ora**- Empowering Hapū/Iwi/Hapori Māori (Assertion of
10. Tino Rangatiratanga, Mana Motuhake and Indigenous Rights)
11. **Toitoi Manawa**—Igniting the Spark of Fun & Creativity (Passion projects)

Te Manawahoukura has a fulltime team comprising a director, an administrator and nine Kairangahau Matua, or Rangahau leads for each of the different Manawa. Each of the 10 Manawa belong to a wider Rangahau community. The aim is to utilise the unique coverage of TWoA with its 80 satellite campuses spread throughout the country to explore opportunities to build collaborative relationships and to work together on Rangahau projects with other organisations, iwi, hapū and whānau at the local level. Each of the Kairangahau Matua of Te Manawahoukura will take a supportive leadership role working collaboratively within each of the Manawa Rangahau Framework. This will allow each Manawa Rangahau kaupapa to have access to specialists and expert knowledge holders. Resources will also be assigned through internal and external proposals to assist in the development of the different Rangahau activities and projects carried out by whānau, hapū, iwi and hapori within the Rangahau Centre, Te Manawahoukura.

McDonald, Morehu. My tribal affiliations are Ngāti Hinerangi, Ngāti Hauā, Waikato Tainui, Ngāti Mahuta, Ngāti Ngutu, and Ngati Maniapoto. Dr McDonald is Kairangahau Matua at Te Manawahoukura, Te Wānanga o Aotearoa. He has completed a draft for a book tracing the philosophy, origins, whakapapa and evolution of Rangahau as the pre-European traditional process of Māori inquiry in seeking the knowledge of ngā atua. He researches the reclamation of the mana, traditions and narratives of the pre-European Io religion. He also researches the impacts and critical analysis of Treaty rights, principles of freedom, Tino Rangatiratanga, and Mana Motuhake.

67 Beyond the Stage: An Exploration of Wellbeing and Resilience in Kaihaka Post-Competition

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Kaihaka, performers of kapa haka (Māori performing arts) who are competing in regional and national competitions, undergo extensive preparations involving physical fitness, mental resilience, cultural immersion, and team collaboration to excel in their performances. They conduct knowledge quests, prioritise physical fitness, cultivate mental resilience, and collaborate within their team to deliver powerful and hopefully, winning performances. This presentation explores the transitional phase experienced by kaihaka after the competitive kapa haka season concludes. It delves into the challenges they face as they return to their daily routines, and the strategies they employ to navigate this period. The study, grounded in a Kaupapa Māori research framework, uses the Collaborative Story Production (CSP) method to co-create narratives with kaihaka, capturing their lived experiences and perspectives. These narratives are then analysed to identify key themes and patterns related to the challenges and strategies of the transition phase. The findings contribute to a deeper understanding of the post-competition experiences of kaihaka and offer insights into fostering wellbeing within the kapa haka community. The presentation will also discuss the broader implications of the research for cultural practitioners and communities engaged in similar performance-based traditions.

Williams, Mihiterina. A proud descendant of Te Whakatōhea, Ngāti Konohi, Ngāti Porou, and Ngāpuhi, Mihiterina is a doctoral clinical psychology student here at Waipapa Taumata Rau, nearing her final year in the programme. She is a kapa haka fanatic and practitioner herself, for senior group Ōpōtiki Mai Tawhiti. She has previously interned for Ngā Pae o te Māramatanga, contributing to the genesis of the Hine Rēhia survey and findings report. Her doctorate research is inspired by both kapa haka, and her passion for Māori wellbeing.

80   Considerations for consent involving Indigenous children and youth

McGregor, Lorrilee[1]; Peltier, Cindy[2]; Young, Nancy L.[3]

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Background: Indigenous children constitute the fastest-growing sector of the Canadian population and bear a disproportionate burden of illness. Therefore, improving their access to healthcare is a priority for Indigenous communities. In 2012, an assessment tool was created to help Indigenous children communicate about their well-being (Young et.al., 2013). Difficulty obtaining parental consent is a major obstacle to implementation of this assessment, leading to representation bias and, more importantly, the inability to identify all children in need of support.

Methods: To address this issue, we sought to examine Indigenous community consent processes that respect parental input and children's autonomy. A scoping review led by Cindy Peltier revealed the need for consent processes to incorporate wise practices, to consider how language is used in research materials, to be responsive to community needs, to consider the existing tensions when research involves Indigenous peoples, and to incorporate relational approaches to research (Peltier et. al., 2024). Building on these insights, Lorrilee McGregor conducted key informant interviews by videoconference.

Results: Interviewees discussed wise research practices, such as ensuring cultural appropriateness and conducting strengths-based research. Emerging themes from interviews conducted thus far confirmed the scoping review results. The interviews also identified additional considerations such as 1) respecting the agency and autonomy of children/youth, 2) ensuring the safety and comfort of children/youth, 3) considering the impacts of the child welfare system on caregivers' decisions, 4) understanding the circle of care surrounding children, 5) inviting youth to be research team members, 6) understanding how Indigenous concepts of consent might differ from Western concepts, 7) considering consent from a historical perspective; and 8) making research fun and engaging for children and youth.

Significant findings: It is crucial for researchers to understand the community they are working with and adhere to community protocols. The initial findings underscore that Indigenous communities have varying research protocols and methods for obtaining children's consent.

Contribution: This study aligns with the conference theme of Whītiki Taua: Research Solidarities. It stresses the importance of collaborative relationships in research that promote wellness among Indigenous children and youth. Community leaders and researchers must empower children and youth by listening to them and respecting their autonomy. This research has the potential to contribute to the wellbeing of Indigenous children and youth, as well as their families and communities, by considering ways consent can be sought respectfully.

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Dr. Lorrilee McGregor is an Anishinaabe from Whitefish River First Nation in Ontario, Canada. She is an Associate Professor at NOSM University where she teaches undergraduate medical students about Indigenous peoples' health. She works with First Nation communities in northern Ontario on health and environmental projects. For the past 22 years, Lorrilee has served as the Chair of the Manitoulin Anishinaabek Research Review Committee, a community-based Research Ethics Board that has reviewed over 100 research ethics applications.

64   Empowering Anishinaabek youth through research on protecting intellectual property rights

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1   Whitefish River First Nation, Queen's University
2   Wiikwemkoong Unceded Territory, Georgian College
3   Washagamis Bay First Nation, Wilfred Laurier University
4   Whitefish River First Nation, Carleton University

The intergenerational transmission of knowledge is critical to Anishinaabek aadziwin (way of life). During discussions with an Anishinaabek research team about protecting intellectual property, Elders expressed that it was critical that youth be involved in knowledge transmission. The seasoned researchers recognized that they must create opportunities for Indigenous youth to learn new skills and to connect with Elders. Four Anishinaabek youth attended a training session on conducting interviews with Elders. Each youth researcher was tasked with conducting and transcribing two interviews with Elders from their home community or nearby First Nations. The consent process and interview questions introduced Elders to concepts such as copyright and trademarks. The youth illustrated these concepts with examples of when Indigenous knowledge was wrongfully claimed through Western means. The lead researcher checked in with the youth via email, videoconference, and several debrief sessions were held. The youth faced logistical challenges with scheduling, geography, weather, as well as communication challenges with the terminology used in the consent form and interview questions. The youth reflected that these interviews reminded them of the importance of visiting with Elders and taking the time to listen to their stories and teachings.

Additional professional development opportunities included attendance at an Indigenous data governance conference and a health indicators workshop in the fall of 2023. In March 2024, three youth presented at a provincial health conference. These experiences were intended to increase the youth's exposure to current research affecting First Nations in Ontario. The youth noted that much of the research was deficit based. One takeaway from the health indicators workshop was that youth must be given time to voice their opinions at the onset rather than as an afterthought.

The youth researchers will describe how their research experiences contributed to feelings of solidarity among each other and as members of the Anishinaabek Nation. This project contributes to research sovereignty in that ways to protect Anishinaabek knowledge are being explored with Elders and youth. One youth is more comfortable expressing herself as a visual artist and will create a piece for discussion.

Kristen McGregor is a proud Anishinaabe woman from Whitefish River First Nation, whose goal is to help her community and people. She is an undergraduate student at Queen's University taking a Bachelor of Science with a specialization in Kinesiology. She is a Research Assistant on a research project about protecting Anishinaabek knowledge under the supervision of Dr. Lorrilee McGregor. She has also worked as an Environmental Field Technician for her community of Whitefish River First Nation.

216   Reclaiming Skwalwen: Bridging wellness and Land for urban Indigenous youth

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Urban Indigenous youth, one of the fastest-growing populations in Canada, face significant barriers in accessing culturally appropriate and safe healthcare (Statistics Canada, 2017). Despite the well-understood importance of culture and Land to Indigenous identity and wellness, the integration of traditional wellness practices in urban settings remains underexplored (Fast et al., 2021). It can be increasingly difficult to participate in culture and traditional practices within urban settings given colonial conceptualizations of nature (and thus Land) as removed from urban spaces (Peters et al., 2013). Land is seen by Indigenous youth to be a source of overall wellbeing and a source of spiritual knowledge and wisdom that provides guidance, purpose, and understanding of self in relation to a larger system of Creation (Hatala et al., 2020; Simpson, 2014). Urbanization has brought forth a unique set of challenges and opportunities, necessitating a re-evaluation of how traditional practices, wellness and place-making can be meaningfully integrated. Examining relationships between place, Land and wellness is key for the considerations of authentic Indigenous identities that span beyond rural and reservation-based environments (Hatala et al., 2019). This research aims to reclaim skwalwen (wellness) for urban Indigenous youth through exploring how traditional wellness can be meaningfully practiced within urban settings, specifically looking at urban spaces located in BC's interior. Utilizing an Indigenous community-based research approach, the study incorporates a Young Peoples' Advisory Team as well as a sharing circle to gather stories of youth experiences and concerns. Preliminary findings indicate that enhancing access to traditional wellness within urban spaces can be supported through relationship building, maintaining relations of reciprocity, and communally working towards creating Indigenous-led spaces of wellness. Policy implications include the need for healthcare systems to make space for Indigenous ways of knowing and healing, to integrate culturally competent and relevant practice into service structures and to support Indigenous-led initiatives, especially concerning health and wellness.

This study's contribution aligns with the conference theme, Whītiki Taua: Research Solidarities, and promoting Hauora, Whakamana, Tika, Toitū, Tohetohe and Rangatiratanga by advocating for research and initiatives that builds solidarity and supports Indigenous self-determination for health. It underscores the importance of healthcare sovereignty and self-determination in promoting Indigenous sovereignty and equitable access to wellness. The research seeks to reclaim narratives around Indigenous wellness, thereby promoting flourishing and empowerment within our communities. Through centering Indigenous voices, this presentation aims to inspire systemic change, advocating for Indigenous-led health and wellness initiatives that are tailored to the unique needs of urban Indigenous youth. Thus, envisioning a future where we as peoples can flourish in harmony with the Land, each other and the collective wisdom of generations past and yet to come. Our collective liberation is intricately bound and only through uplifting and learning from each other, can we pave the way for a future defined not by disparities, but by equity, healing and wholeness.

Keyara Brody. As an urban S̱kwx̱wú7mesh woman and scholar, my journey is rooted in my lived experiences and my commitment to my communities' wellness. Growing up, I witnessed first-hand the challenges of navigating systems, particularly health systems, that overlook our existence and cultural needs. My research is driven by a profound belief in the transformative power of community as a means of empowerment and advocacy, collectively moving towards self-governance and sovereignty. I strive to honour my teachings, culture, and Land through creating space for Indigenous Peoples to lead the way towards a future of healing and wholeness within our communities.

69 Tihei Mauriora, Tihei Mana Motuhake: Breathing Mauri into the Lives of Rangatahi Māori who Offend

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2   Te Herenga Waka Victoria University of Wellington

Rangatahi Māori (Māori youth) in Aotearoa are severely over-represented in the negative youth justice indices, with youth court appearance rates being 8.4 times higher than non-Māori (Ministry of Justice, 2024). Despite these statistics, there is a dearth of research about the experiences of rangatahi Māori who offend. Yet, the voices of rangatahi Māori and Māori communities are critical to shaping youth offending policy. Findings with rangatahi Māori classified as serious youth offenders and their whānau indicate that rangatahi and whānau experience considerable trauma before and during the times of rangatahi offending, including trauma resulting from state intervention into their lives (Cliffe-Tautari, 2021). Building on this study, this presentation discusses emerging findings from a Ngā Pae o te Māramatanga funded Makatikenga project investigating the overarching question: How does trauma impact rangatahi and whānau involved with the youth justice system, and how can their experiences and Māori approaches to Trauma Informed Care (TIC), shape youth justice law and policy? Underpinned by principles of mātauranga Māori, this transdisciplinary research project followed an iterative process embedded in kaupapa Māori research methodologies. This presentation provides a snapshot of emerging findings from the four project phases. Phase One involved a systematic literature review of empirical studies of Māori approaches to trauma-informed care and a critical policy analysis of New Zealand's current youth justice policies and legal frameworks; primarily the Oranga Tamariki Act 1989 and trauma-informed care responses. Phase Two, the empirical component of this research, involved wānanga with kaimahi from social services and rangatahi Māori who have been involved in the youth justice system. Tikanga Māori (Māori practices) of kanohi ki te kanohi (face-to-face), whakamana (empowerment), and mauriora (flourishing) underpin the research process. Wānanga (as a traditional Māori school of learning and thought) and whakawhitiwhiti kōrero (conversations) were employed in this qualitative study. Phase Three involves an analysis of social policy responses to whānau-led decision-making (based on rangatiratanga and mana motuhake), and Māori approaches to TIC in youth justice and social service settings. Initial assumptions and the implications of our findings for law and policy reform will also be discussed, including the gaps in the legal framework for youth justice, trauma and kaupapa Māori approaches to addressing trauma. Phase Four of the study will touch on the policy implications with recommendations for law, policy reform, and social work practice. This presentation aligns strongly with the theme of Whītiki Taua. Our research seeks to build solidarities between rangatahi, whānau and kaimahi (employees in social services). The first alignment is to hauora (wellbeing) and privileging kaupapa Māori notions of trauma and wellbeing through a lens of mauriora. The second alignment is to whakamana and tika, and we advocate for and elevate the voices of rangatahi and kaimahi, their whakaaro (perspectives) and mātauranga (knowledge) to inform law and policy reform.

Dr Tania Cliffe-Tautari (Te Ure o Uenukukōpako, Ngāti Whakaue, Ngāi Tahu) is a lecturer at Waipapa Taumata Rau University of Auckland and co-director of an interdisciplinary Bachelor of Social Justice Studies degree. She has worked in education and youth justice, conducting transdisciplinary kaupapa Māori research across education, social services, and youth justice.

Dr Luke Fitzmaurice-Brown (Te Aūpouri, Pākehā) is a lecturer at Te Herenga Waka Victoria University of Wellington. He works in the law faculty on issues relating to decolonisation, Te Tiriti o Waitangi, family law and criminal law. He previously worked for Oranga Tamariki—the Ministry for Children.

133   Research and Evaluation from a First Nations perspective: The Children's Ground Approach and research principles

Doolan, Veronica[1]; Gorey, Amunda[1]

1   Children's Ground

The Children's Ground Approach (CGA) is a 25-year strategy, co-designed to create lasting change in First Nations communities in Australia's Northern Territory. It focuses on prevention, early intervention, and empowerment by integrating First Nations governance and knowledge with global practices. The CGA addresses key economic, social, and cultural determinants to combat disadvantage and trauma, reforming service delivery and governance across five domains: learning and well-being, health and well-being, economic development, cultural development, and community development. This holistic, culturally responsive approach empowers Indigenous children, families, and communities, promoting sustainable transformation and self-determination.

Children's Ground's Research and Evaluation (R&E) team is composed of First Nations and non-First Nations researchers, who collects and analyses data in a culturally sensitive manner, guided by seven co-designed principles:

1. The right to control and own
2. Trust and respect
3. Community leadership and participation throughout
4. Privileging local context and knowledge
5. Collaborative research combining First Nations and Western evidence
6. Translating knowledge into action for improved lives
7. Conducting research and evaluation beneficial to participants and their communities

A 25-year longitudinal evaluation employs a participatory action research model that respects the knowledge and experience of local people and provides them with agency over research and evaluation processes. "Our people have been researched to death, it's time we researched ourselves back to life' (William Tilmouth, CG Chair). Research is centred on Indigenous ways of knowing, being and doing and based on reciprocity, valuing peoples time and knowledge whilst giving back to the community. First Nations data sovereignty is a key foundation for empowerment in our research and evaluation.

This decolonising approach utilises qualitative data through yarning interviews which are conducted in culturally safe and relationship-based ways by local First Nations researchers with specific knowledge of the linguistic and cultural context of the communities, as well as quantitative data collected through our internal information management system.

Evaluation results so far show that Children's Ground has made early-stage progress in improving education and health for children in their early years and strengthening economic and cultural capital in families and communities. Everything that we do is guided by First Nations governance to ensure cultural leadership and safety is upheld at every step and First Nations people own and control data and evaluation information about them. Our presentation will provide an overview of the CGA and its R&E principles, demonstrating how Children's Ground prioritises First Nations knowledge in its research and evaluation activities in a bottom-up and culturally sensitive way.

Veronica Doolan is an Arrernte woman from Mparntwe Alice Springs. She works as a First Nations research officer at Ampe-kenhe ahelhe—Children's Ground Central Australia, collaborating with First Nations families and communities to undertake monitoring and evaluation activities and to develop resources in first language.

Amunda Gorey is an Arrernte woman from Alice Springs. She is an artist, community health researcher and specialist in First Nations and Western relationships. Currently she co-coordinates research a evaluation at Ampe-kenhe ahelhe—Children's Ground Central Australia, overseeing a 25-year study on the Children's Ground Approach.

154   Embedding Principles of Partnership and Data Sovereignty in Genomic Research

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5 Independent Research Principal, Wellington, Aotearoa New Zealand
6 Edible Research Ltd, Ohoka, Aotearoa New Zealand

Genomic sequencing is increasingly being used in fields of importance to indigenous populations, such as healthcare and agriculture. It provides data that can be used for processes such as selective breeding, screening for disease, and for identifying and generating novel products. This information has not always been generated in an equitable or culturally appropriate fashion, and benefits have not always been returned to source communities.

In several novel projects, we have adopted a tikanga-informed approach to sample acquisition, processing, and data sovereignty, combined with cutting-edge genomic sequencing techniques. This methodology is being used to establish an Aotearoa-centred framework for molecular biology and genome sequencing, cognisant of the need for partnership in this field. This has been aided by recent advancements in Oxford Nanopore sequencing technology, which have democratised access to genomic sequencing, allowing us to assemble world-class resources locally and at reasonable cost.

As part of this work, we are sequencing the genome of Kopakopa (the ribbed mussel *Aulacomya atra maoriana*), a species of cultural and commercial interest to Wakatū and the Iwi of Te Tauihu (the top of the South Island). We will use this resource to underpin commercial aspirations for this species as an aquacultural product, while providing an understanding that can be used to support kaitiakitanga.

Following a similar pathway, we are using a transcriptomic approach to understand Kawakawa diversity. Using samples sourced from Te Tauihu takiwā and beyond, we are gaining an understanding of the population structure and genetic diversity of this taonga species. A robust framework for relationships between Kawakawa from different areas will inform decisions around eco-sourcing to protect biodiversity in revitalisation or horticulture initiatives; while genetic information dovetailed with Mātauranga specific to Te Tauihu may provide additional insights regarding the efficacy of local Kawakawa varieties for health and wellness applications, new high-value products and narratives that support tikanga-led economic development. We hope to extend this approach to the examination of other species of interest to the whānau of Wakatū, following the model established here.

The insights gained from this approach will have multiple benefits. This data will add to our scientific understanding of the biological landscapes of Aotearoa, and align with research investigating chemical composition and bioactivity. Our approach will allow for the benefits of this sequencing to be returned to hapori Māori, while also providing data of broad interest to science and of utility to conservation. This will foster a comprehensive understanding of indigenous species for the benefit of future generations, and will allow cultural, scientific and commercial aspirations to flourish.

Dr Nathan Kenny (Te Ātiawa, Ngāi Tahu) is a Rutherford Fellow and lecturer in the Biochemistry Department of the University of Otago. His work makes use of genomic tools to investigate how species can adapt to environmental conditions. He is working in partnership with Wakatū Incorporation to study the unique properties of some of Aotearoa's most treasured endemic species.

210 It's time to reclaim lands and data: steps for ethically engaged research with Indigenous communities

Steen, McKalee [1]

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Indigenous communities have shaped the health of landscapes through reciprocal and relational stewardship of their lands and resources since time immemorial. Colonization has caused harm to Indigenous-shaped lands and the hands that have tended them. Indigenous communities must be recentered as experts through a pathway that embraces justice, equity, and sovereignty to address today's pressing environmental problems. Scientific research in particular is a critical component of this pathway forward. In this paper, we provide a practical guide to conducting ethically engaged environmental research with Indigenous communities. These steps include operationalizing the CARE principles of Indigenous data sovereignty, engaging ethically and reciprocally with communities, appropriately acknowledging and citing Indigenous Knowledges, and continually engaging with communities once the research project is completed. We also discuss enduring challenges in ethnically engaged Indigenous environmental studies research related to institutional timelines, the hegemony of positivist or western research traditions, and benefits sharing between researchers and Indigenous communities. By incorporating these steps and lessons into the research being done to approach today's most pressing environmental issues, we can weave together a better approach to this type of work. During this presentation, lead author M. Steen will share insights from her own work, as well as the work of her colleagues outlined in this paper.

Steen, McKalee McKalee Steen, a citizen of the Cherokee Nation in Oklahoma, is a PhD candidate in the Environmental Science, Policy, and Management (ESPM) department at UC Berkeley. Her current research projects include studying land use and the ecological impacts of Indigenous land management practices in cases of land return to Indigenous communities and documenting the Landback movement. Her work sits at the intersection of spatial data science, Indigenous environmental studies, and land use science. In her free time, McKalee enjoys reading, watching cheesy tv shows, and working on various creative projects.

80 Auwas stories frum wan tua: Norf'k Ailen aklans' relationships with mutiny on the Bounty narratives

Rana, Lotus[1]

1 Department of Critical Indigenous Studies, Macquarie University

Our stories hold power and they have always done so. The power to share knowledges and truths, to liberate. Colonial narratives wield a different power, one that marginalises, and sometimes altogether erases Indigenous peoples and histories. The popular story, 'mutiny on the Bounty' exemplifies this by often misrepresenting the Indigenous tupuna (ancestors) I descend from. Drawing on my Master of Research thesis (which will be submitted in early November 2024), this paper explores the relationship between the colonial storytelling of 'mutiny on the Bounty' and its impacts on place and peoples.

Founding this exploration with my Indigenous standpoint as a Norfolk Islander of Hitiaurevareva/Pitcairn Island descent and settler to what is colonially known as 'Australia', I utilise Indigenous autoethnography. This paper amplifies the voices and works of Norfolk Islanders of Hitiaurevareva/Pitcairn Island descent, as well as Indigenous peoples globally to critically examine literature produced about 'mutiny on the Bounty'. Recognising the criticality of centring the voices of Norfolk Islanders of Hitiaurevareva/Pitcairn Island descent, I utilise the Mā'ohi Nui method, tāu'a paraura'a (talk story) to speak with two Norfolk Islanders of Hitiaurevareva/Pitcairn Island descent about their relationships with the narratives of 'mutiny on the Bounty'. As people who have ancestral connections to Mā'ohi Nui from Tahiti, Huhaine, and Tubuai, the use of tāu'a paraura'a is an act of honouring the tupuna we descend from. The paper discusses colonial storytelling and the themes raised during the tāu'a paraura'a sessions. This includes further questions and complexities that emerge around identity, culture, race, and sovereignty for the two participants and Norfolk Islanders of Hitiaurevareva/Pitcairn Island descent more broadly.

This paper embodies the conference theme, 'Whītiki Taua', by highlighting the bonds and collective strength of Indigenous peoples in resisting colonial stories. The paper explores how research solidarities and collaborative research within Indigenous contexts have the power to challenge and rectify harmful colonial stories. Indigenous knowledge sharing and collaboration are continual processes that are foundational to the project and are not simply actions to be ticked to achieve research outcomes. This aligns with the sub-theme, 'Whakamana', where the paper prioritises the amplification of diverse Indigenous voices and elevation of Indigenous peoples' self-determination.

This paper celebrates the strength of community and Indigenous solidarity. In the process, it honours the work of global Indigenous scholars. Like Indigenous peoples globally, Norfolk Islanders of Hitiaurevareva/Pitcairn Island descent are critically examining stories told about us and seeking to reclaim these stories on our own terms.

Rana, Lotus. Norfolk Islander of Hitiaurevareva/Pitcairn Island descent—Lotus Rana (she/they) is a Master of Research Candidate in the Department of Critical Indigenous Studies, Macquarie University. Lotus' research interests are colonial storytelling, Indigenous narrative reclamation, and Indigenous identities. They hold a Graduate Certificate in Human and Community Services (Usyd) and a Bachelor of Marketing and Media (MQU). Lotus works on the Indigenous-centred Research and Ethics Training Program for the Australian Research Council's Centre for the Elimination of Violence Against Women (CEVAW).

254 Protecting Our Ancestors: Reclaiming Indian Residential School Sites Through Honouring, Remembering, and Commemorating

Courchene, Maegan[1]; Manoakeesick, Brennan[1], Wood, Brenda[1]; Kelvin Lynxleg[1]; Michael Anderson[1]; Hotain, Melissa[2]; Nichols, Catherine[2]

1   Manitoba Keewatinowi Okimakanak Inc. (MKO)
2   Sioux Valley Dakota Nation (SVDN)

Introduction: First Nations Peoples in Canada demonstrate strength and resilience as they work to reclaim and remediate historically traumatic sites such as former Indian Residential School (IRS) sites in Canada. Manitoba Keewatinowi Okimakanak Inc. and Sioux Valley Dakota Nation have adopted a collaborative strategy calling for Provincial and Federal governments take immediate and conclusive steps to protect any site where the remains of children are known to be located. Canada holds a persisting constitutional duty and obligation to protect the gravesites of children that attended IRS pursuant to Section 91(24) of the British North America Act, 1867. The Children who perished and are now located where they are in unmarked burial sites is a direct result and consequence of the exercise by Canada through federal Orders-in-Council and the amendments to the Indian Act which established and operated the Indian Residential School system.

Methods: In 2020, a study was undertaken to explore the contemporary reuses of former Indian Residential Schools and sites in Canada, focusing on their reuse by local First Nations. This research examined the historically traumatic nature of the IRS system and how trauma, place, and people interact to evolve narratives. Three case studies were conducted, covering the historical background, development timeline, reuse description, transformative process breakdown, and perceived outcomes of these sites. The report provided an overview of the IRS system and historical trauma theory to set the context. In 2024, MKO and SVDN co-hosted the 'Protecting Our Ancestors' conference, which addressed the need for legislation around the protection, control, disposition, and repatriation of ancestral remains and belongings.

Findings and Policy Implications: The study and subsequent report emphasized the importance of trauma-informed practices in the planning profession, while key themes emerging from the conference included affirming cultural and spiritual identity, upholding land and cultural values, community and Nation-building, collaboration, access and awareness, acknowledgment and healing, support and resources, historical accountability, cultural heritage and repatriation, legal and policy frameworks, documentation, challenges and resilience, cultural practices, international collaboration, accessibility, protection of ancestral sites, legislation development, Elder involvement, responsibility and reconciliation, and accountability.

Recommendations: The study, report, and conference highlighted the need to:

- Develop Nation-to-Nation programs between Indigenous and Federal governments to address residential school searches, site and building preservation, redevelopment, and land management.
- Ensure the Federal government buys back any former IRS school or site not owned by an Indigenous community and transfers it to the appropriate Indigenous community or organization.
- Immediately grant national historical designations to all former residential schools and sites, ensuring all gravesites and unmarked graves are commemorated and protected.
- Incorporate trauma-informed processes throughout the redressing of former IRS schools and sites in Canada.

Contribution to Conference Theme: This work underscores Canada's ongoing responsibilities to the children and the urgent need for decisive action. To truly demonstrate reconciliation in action, Canada must exercise its authority and fulfill its obligations to protect these sites, honour the rights and sovereignty of First Nations communities, and ensure trauma-informed practices in all related efforts.

Maegan Courchene, a member of Sagkeeng First Nation, currently serves as the IRS Project Manager at Manitoba Keewatinowi Okimakanak (MKO). In this role, she assists MKO in determining the next steps for investigating former Indian Residential School Sites. Maegan has a Master of Community Planning from the University of Manitoba and is an experienced project manager and community planner.

Brennan Manoakesesick is the Director of Intergovernmental Relations with Manitoba Keewatinowi Okimakanak. Brennan is a team builder and communicator who uses his skills to bring First Nations, governments, and other key partners together to address concerns in a pragmatic way. Brennan is from Garden Hill and Ebb & Flow First Nations in Manitoba. His wonderful wife and two children are from Thunderchild Cree Nation in Saskatchewan. Brennan enjoys reading, attending cultural ceremonies, watching hockey, and learning to be handy around the house.

261   Indigenous Research Under the Lens—The Ethics of Research Ethics Boards

Horn-Miller, Kahente[1]

1   Carleton University, Ottawa, Canada

As an Indigenous researcher I have witnessed the changing landscape of research involving Indigenous peoples. Research has always been about us with many painful examples extractive research that harms our peoples. Linda Tuhiwai Smith's seminal work in 1999, Decolonizing Methodologies, Research and Indigenous Peoples brought a distinctly Indigenous perspective to the field. Smith's 5 Rs of research point the way towards the particulars and possibilities of what it means to do Indigenous-centred research. Her work has played an important role in the development of accountability measures in many Canadian institutions with the implementation of more robust research ethics processes. The development of ethics boards is standard across disciplines and address the concerns associated with research with human and non-human subjects. This paper illustrates the development of an Indigenous Research Ethics Board at Carleton University and invites researchers to examine more closely what these kinds of bodies are meant to do. Do they address not only standard questions concerning the ethics of research with Indigenous peoples but also what about the issues associated with engaging with community protocols, non-human and more than human beings in the world and the lands and waters. How might Indigenous research ethics boards assist researchers in doing research with our more than human relations?

Kanienkehaka, Mohawk. Associate Professor of Indigenous Studies at Carleton University. Associate Vice President Indigenous Teaching, Learning and Research. 2023 3M National Teaching Fellow. Founder of Ānako Indigenous Research Institute. Indigenous governance, women, Haudenosaunee, Indigenous pedagogy, identity.

118 Te Kai Ora a Kāi Tahu: Conceptualising kai in support of cultural identity and wellbeing among Kāi Tahu rakatahi.

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1   Te Kupenga Hauora Māori, The Faculty of Medical and Health Sciences, University of Auckland, Auckland, New Zealand
2   Te Whare Wānanga o Awanuiārangi, Whakatāne, New Zealand

Background: Food production as food sovereignty is inaccessible for many Indigenous peoples, especially Indigenous youth, given that food production requires access to substantial resources, time, traditional knowledge systems and land. In response, this study explores constructs and values of kai among Kāi Tahu rakatahi (youth), in Aotearoa New Zealand. Kāi Tahu- southern most iwi/tribe in Aotearoa, New Zealand

This research was conducted as part of a doctoral project to establish theory and practice around Indigenous food sovereignty among youth to strengthen identity and wellbeing.

Methods & Methodology: Four photo-voice focus groups were conducted with 9 rangatahi who self-identified as a Kāi Tahu descendant aged between 16 and 25. This study had three key phases: Whakawhanaungatanga (an online study introduction session), Mahi Whakaahua (photo taking), and photo-voice focus groups.

A Kaupapa Māori reflexive thematic analysis was conducted across the datasets. This involved six recurrent and recursive phases to produce in-depth analyses and interpretations supportive of the doctoral project's research questions, objectives, and theoretical orientations.

Results: The analysis developed three themes: Tuakiri *(identity),* the expressions and components of identity expressed by Kāi Tahu rakatahi. Whakamōmona *(to nourish, enrich)* practices, values, knowledge and ideologies that nourish and enrich Kāi Tahu rakatahi wellbeing in relation to kai (food). Whakamimiti *(to diminish, reduce)* practices, ideologies and experiences that diminish, reduce and negatively impact Kāi Tahu rakatahi wellbeing in relation to kai.

Conclusions: This work offers interventional theories around the potential of kai as a tool for cultural revitalisation and decolonisation among Indigenous youth. These theories are offered within the contexts of food system capitalism, food justice and racial justice, to support the health and wellbeing of the next generation.

I Whakapapa to the Motupōhue/ Bluff region of Te Waipounamu. I am a New Zealand registered dietitian and a PhD candidate within Te Kupenga Hauora Māori at Auckland University. My PhD is exploring concepts of kai from a Kāi Tahu perspective, Māori kai sovereignty and Māori nutrition data sovereignty. I am also the chair of Te Kāhui Manukura o kai ora (Māori dietitians association).

190   Hauora: a Ngāti Kahungunu perspective

Fabish, Sharon[1]

1   *Waipapa Taumata Rau | University of Auckland*

Hauora (wellbeing) is at the heart of Ngāti Kahungunu identity and crucial for whānau prosperity, hapū advancement, and iwi aspirations but Māori health has tended to be dominated by Western medical perspectives and persistent disparities for Māori. This strengths-based study captures the health-related perspectives and mātauranga-a-iwi (tribal knowledge) of Māori adults in relation to their identities of being whānau, hapū, and iwi members. This research contributes to a growing body of mātauranga-ā-Kahungunu, offering an alternative narrative to the prevailing Western paradigm and paving the way for a more holistic, culturally grounded, and community-driven approach to being well, illuminating the health-related aspects of mana motuhake (self-determination).

A kaupapa Māori approach was utilised to investigate notions of hauora from the experiences of fifteen Māori who have participated in one of three kaupapa Māori community-led initiatives within the Ahuriri and Heretaunga districts of Ngāti Kahungunu. The initiatives are:

- Te Toka Tūroa, a te reo Māori revitalisation initiative that aims to improve the proficiency and iwi knowledge of the education workforce delivered by Kauwaka, a Ngāti Kahungunu iwi-endorsed service provider
- A localized curriculum and collaborative partnership between Waiōhiki mana whenua, Ngāti Pārau, and educators focusing on place-based learning and curriculum design
- IronMāori, a Māori-centric sporting event based on the triathlon

An analysis framework was developed based on iwi strategies most relevant to hauora and used to identify initial themes. Themes were shared through a focus group wānanga (gathering) for further exploration, and preliminary findings were generated. In addition, participants were invited to share a tangible object—anything of their choosing that resonates with their notion of hauora as another method to capture participant kōrero, context, interpretation, and meaning. This was a powerful and emotional experience for both the participant and researcher. Photographs of several objects are included in the written thesis; some will be shared in this presentation.

Five themes have emerged: Tīhei Kahungunu—revitalisation of te reo Māori and the importance of restoring balance through reclaiming our language. Tū mai Kahungunu—cultural connectedness is paramount in understanding our place in the world. Takitini—enduring relationships through connection to whenua (place), tāngata (people), and kaupapa (a cause) are the glue to being Māori, and Umurangi—healthy lifestyle practices support our physical, emotional, and spiritual needs. The overarching theme, Ngā Tukemata o Kahungunu— is associated with mana motuhake and the desire to lead full, vibrant lives now and in the future as healthy descendants of our tīpuna, Rongomaiwahine, and Kahungunu.

Preliminary findings of this study suggest that practices and theorizing around health can be best informed through a te ao Māori lens unique to Ngāti Kahungunu. Very little of this is related to physical health—indeed notions of cultural (re)clamation, environmental connectedness and enduring relationships predominate. These findings have relevance for other iwi and Indigenous communities in pursuing thriving communities, whānau, hapū, and iwi.

Sharron Aroha Fabish has whakapapa to Ngāti Kahungunu ki Te Wairoa, Te Whānau-ā-Apanui and Ngāti Maniapoto. Sharron is a Doctor of Education candidate with Waipapa Taumata Rau, University of Auckland. Her research interests included hauora, iwi, community health, and ākonga Māori (Māori student) engagement and success through education. She is currently a professional learning and development facilitator and works with educators in various educational settings to support their cultural capabilities.

100 A Qualitative Study on the Interface of Pacific Cultures and Digital Use in Aotearoa: A Pacific Male Youth Perspective.

Kito, Bale[1], Scarf, Damian[1], Fehoko, Edmond[2]

1   Department of Psychology, Division of Sciences, University of Otago
2   Department of Human Nutrition, Division of Sciences, University of Otago

Research on digital harms and digital well-being has focussed on understanding the negative impacts of technology use, such as cyberbullying, privacy breaches and addiction. To date, Māori and Pacific communities have largely been excluded from thesis conversations. Digital practice includes all behaviours related to digital media, such as uses and habits—whether social interaction, information seeking, transactions, or entertainment— or avoidance and disconnection. Yet, there is nothing inherently beneficial or harmful in digital media per se, but they can and do play a role in people's wellbeing. The study documents Pacific male experiences of digital harm and digital well-being in New Zealand. Further, it examines risk and protective factors, influences, and attitudes towards digital harm and well-being. Finally, it intends to explore and co-design strategies and support systems for Pacific peoples experiencing digital harm. This exploratory study explored the experiences and attitudes of 100 Pacific male youth perspectives on the strengths and harm of digital well-being across Aotearoa. Focus groups and individual talanoa were employed. Participants were recruited from churches, communities, cultural groups (i.e., kava groups) and University Pacific student associations. Thematic analysis was applied to interpret the data. We will present preliminary insights from the focus group and individual talanoa. Higher level themes focused on digital safety, including the need to understand "...the safety around digital media and like what you can and can't do in certain ways and how like social media can impact your life both negatively and positively" and that many youth "...like they don't understand the harm that's going into social media like nowadays everyone is just looking of the business side of what to earn money through social media." In this talk, I will break these themes down into specific areas covering the interface of cultural practices and digital spaces, the increase of cyberbullying in Pacific digital spaces, the severity of online gaming and gambling, social media use and addiction, excessive pornography use and the rise of Pacific content on OnlyFans. While the digital space continues to increase rapidly, this study sheds light on the potential harms and benefits of the digital world for Pacific communities in Aotearoa. There is a growing need to promote digital literacy and safety, establish safe online Indigenous environments and create tools to enhance mental health and overall positive Pacific well-being. By balancing the benefits of the digital space with protective measures, this study seeks to foster healthier digital habits and resilient communities, ensuring that digital and online interactions improve rather than undermine the quality of life.

Kito, Bale is of Fijian descent from the villages of Lau Sawana and Vanuabalavu. He is an undergraduate student at the University of Otago studying a Bachelor of Arts, majoring in Pacific Islands Studies and Psychology, with a minor in Anthropology.

Associate Professor Damian Scarf is Palangi/Pakeha and was born in Balclutha and raised in Dunedin. He is an Associate Professor in the Department of Psychology at the University of Otago and a Rutherford Discovery Fellow with the Royal Society Te Apārangi. His research interests cover both social and developmental psychology.

Dr Edmond Fehoko is of Tongan descent from the villages of Kotu, Nomuka, Mo'unga'one (Ha'apai), and Ma'ufanga (Tongatapu) and is a Senior Lecturer in the Department of Human Nutrition and Associate Dean Pacific in the Division of Sciences at the University of Otago. His research interests include criminology, social sciences, mental health and addictions, reproductive health and nutrition, and food behaviours.

44   'Coming Home to K'emk'emeláy': Co-Creating a Hub for Community Wellbeing and Empowerment

Fleury, Mathew[1,2,3]; Robinson, Elder Bruce[2]; Tu, David[2]; Walker, Leah[2]; Langemeyer, Claudia[3]; Bergen, Rachel[3]; Brady, Jocelyn[3]; Marck, Rory[3]

1 Simon Fraser University
2 Kílala Lelum Health and Wellness Cooperative
3 Changemark Research and Evaluation

The toxic drug crisis in British Columbia (BC) is entering its ninth year and continues to disproportionately impact Indigenous people who use drugs (IPWUD). Despite comprising 3.4 percent of the province's population, First Nations Peoples represented 17.8 percent of toxic drug-related deaths in 2023 [1]. IPWUD in the Downtown Eastside (DTES) of Vancouver, BC, contend with intersecting systems of exclusion and structural barriers, including colonial institutions and policies, racism, poverty, and intergenerational trauma while navigating the toxic drug crisis. In response to fragmented, culturally unsafe, and oftentimes ineffective mainstream healthcare services, the 'Coming Home to K'emk'emeláy' project aims to develop and implement an integrated model of care that braids together Indigenous and Western ways of knowing and healing. Thus, while mitigating the impacts of colonialism and experiences of substance use-related harms for IPWUD, the model also celebrates individual and collective strengths and enhances community connections and wellbeing.

'Coming Home to K'emk'emeláy': Kílala Lelum Indigenous Wellness and Resource Hub (IWRH) will be situated on the traditional, ancestral, and unceded territories of the xʷməθkwəy'əm (Musqueam), Sḵwx̱wú7mesh (Squamish) and səl̓ílwətaɬ (Tsleil-Waututh) Nations in the DTES. As an Elder-led and Indigenous-specific health and wellness cooperative, Kílala Lelum provides low-barrier health, cultural, and wraparound services such as food and nutrition programs, Elder-led supports, land-based programming, chronic pain management, harm reduction, and primary care. The active participation of Indigenous people with lived and living experience, including IPWUD, is critical to Kílala Lelum's operations. The wholistic model of care at Kílala Lelum will complement and bolster the IWRH, and together, these spaces and services will bring together IPWUD, interdisciplinary providers, and Indigenous cultural practitioners to provide centralized, culturally safe, strengths-based programming. Given the scarcity of tailored services for IPWUD, services will also include harm reduction, opioid agonist treatment, as well as wraparound employment and social navigation supports.

IPWUD, Elders, Knowledge Keepers, Indigenous scholars, and allies will lead the IWRH's development to ensure that the physical space, services provided, and the model's implementation are community-driven and responsive, respect autonomy and culture and promote wellness and healing for IPWUD. Ongoing engagement with community members and collaboration with Host Nations and Elders at Kílala Lelum will ensure that local Indigenous protocols are respected throughout program development and implementation. The IWRH may serve as a framework for future harm reduction services centred around advancing health equity, cultural safety, community wellbeing, wholistic healing, and cultural practices. To catalyse our learnings, we anticipate the creation of knowledge translation toolkits, workshop materials, and community zines to share lessons, honour Indigenous resilience in our community, and inform policy. This knowledge will be shared through community events with IPWUD, presentations to similar organizations, open-source journals, and webinars.

Mathew Fleury (Gimewan Niimi/kimiwan onîmihitow, Rain Dancer) is of Plains Cree (Mistawasis Nêhiyawak), Red River Métis (Manitoba Métis Federation), and Irish ancestry. Completing studies in psychology, Indigenous social work, and molecular, genetic and population health sciences, he draws from his lived, academic, and professional experiences to apply grassroots research approaches to issues impacting Indigenous Peoples, including substance use, HIV/AIDS, and 2SLGBTQQIA+ health. Mathew is the Director of Indigenous Initiatives at Providence Health Care and a Professor at the University of British Columbia and Simon Fraser University in Vancouver, Canada. He helps lead research and evaluation at Kílala Lelum.

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1 First Nations and the Toxic Drug Poisoning Crisis in BC, January–December 2023, n.d., https://www.fnha.ca/Documents/FNHA-First-Nations-and-the-Toxic-Drug-Poisoning-Crisis-in-BC-Jan-Dec-2023.pdf

260 Te reo Māori acquisition, use revitalisation within a colonial context

Te Huia, A.[1], Muller, M.[2], Ahu, T.[3], & Fox, R.[4]

1   Te Herenga Waka, Victoria University of Wellington
2   Te Ataarangi
3   Whaia Legal

4   University of Waikato

Resistance to cultural and linguistic assimilation is seen through numerous efforts made by Māori communities both historically and in contemporary times. Aotearoa continues to engage in te reo Māori processes despite colonial violence to prevent its continued existence. This presentation focuses on the variation in responses that Māori make when they produce errors in te reo Māori speech production. Results indicate that attributions learners and confident users of te reo give in responses to producing language errors are impacted by our colonial history, identity, and our connection to te reo Māori communities. This mixed methods research project explores factors that enable and inhibit te reo Māori use in Aotearoa. This study was conducted by a team of Māori researchers across 13 regions nationally and involved interviews with 57 Māori and 948 survey responses.

We see considerable resistance and enactments of rangatiranga throughout te reo revitalisation efforts to shift te reo Māori away from being in an endangered state. The state of language endangerment is largely due to the ongoing impacts of colonisation, as well as colonially enforced land dispossession and a continuous stream of assimilation policies and practices. Results confirmed that as Māori, our experiences of te reo Māori engagement differ considerably. The attributions that we make for language-related achievements are tied to our feelings of cultural connection and how much cultural significance a speaker/learner of te reo assigns to being correct in language production. Our experiences of language use and reclamation are tied to our unique histories as tangata whenua in Aoteaora.

A second aspect of this presentation focuses on the impacts of racism Māori experience in Aotearoa New Zealand and the significant impacts that it continues to have on Māori engagement with our reo tūpuna (ancestral language). Our research examines how racism impacted on Māori who were already fluent speakers of te reo Māori as well as those who had not yet begun learning their ancestral language. The results indicated that racism was present for both groups, but those who have access to culturally and linguistically affirming relationships tend to be more sheltered from some of the damaging impacts of racism. This study highlights the importance of having culturally safe, supportive environments where te reo Māori can be learned, and used as a functional language of communication. Furthermore, this study demonstrates that although te reo Māori is becoming more accepted by mainstream society, there continues to be a need to address racism that derives from colonial conditions.

Te Huia, Awanui. Nō Ngāti Maniapoto (Ngāti Paretekawa) me Ngāi Tūhoe (Ngāti Rongo) a Dr. Awanui Te Huia. He pūkenga ia nō Te Kawa a Māui. Dr. Awanui Te Huia is a senior lecturer at Te Kawa a Māui, the School of Māori Studies at Te Herenga Waka: Victoria University of Wellington teaching into the Māori language major, as well as a Māori research methodology course. Dr. Te Huia's research aims to promote understanding surrounding the colonial context in which te reo Māori is being revitalized. Issues surrounding historical-colonial-based narratives and how they shape our present experiences as indigenous people is a central focus of her research.

19   Navigating a Savage Landscape: Māori and the Doctor of Philosophy

Johnston-Ak, Patricia[1]

1 Te Whare Wananga O Awanuiarangi

Through the advent of colonisation, landscapes in Aotearoa were changed coming to represent our worlds, our ways of knowing and being, not of our making. Historically, those landscapes evolved to be representations of who they wanted us to be, fuelled by their discoveries, their doctrines, their theories of our places in the world and their belief in their own superiority. These landscapes became savage fields of contestation as Māori struggled to be Māori, to be accepted, to be seen.

The landscapes are not peaceful. They are the places and spaces that Māori continue to navigate: the frames are golden and guided cages of imperialism, of colonialism, of betrayal, murder and lies. Our landscapes were nullified through the savagery of imperialism resulting in our being stripped of the rights to live as Māori, to use our own language, our own knowledge, our own.

Landscapes are found through every visible strata of our society, manipulated through policy, the media, in our schools, the curriculum, books, and our relationships with other countries (that are also savage landscapes), from the lips of the ignorant and our politicians.

Education is one such savage landscape. It was one of the most controlled platforms for the invaders to impart indoctrinating messages of the worth and superiority of their world, while also indoctrinating Māori to believe in the inferiority of theirs. Those messages impacted on the life chances of Māori. They still do.

Despite these challenges, Māori gained access to one of the most sanctioned landscapes in the education system—universities. This paper explores that landscape through research that focused on the challenges Māori doctoral graduates encountered (1954 to the end of 2000) on their doctoral journeys, examining what factors contributed to their success. The focus on this time period was deliberate as prior to the end of 2000 the registration of Māori into PhD programmes nationally was not supported widely by targeted programmes, dedicated policies or funding. Māori engagement was often unplanned, opportunistic and reliant on support from those already in the University system (non-Māori).

The first Māori to graduate with a PhD was Maharaia Winiata from Edinburgh University in Scotland, 1954. Between 1950 and 1990, several more Māori received their doctorates from overseas universities with the first group of consolidated New Zealand PhDs being produced in the 1990s.

This research draws from the interviews of those graduates, many of whom are recognized leaders in their fields throughout Aotearoa. The research reveals a number of factors that contributed to their success, some commonalities in terms of schooling experiences, expectations placed on candidates and their families. The research further outlines intergenerational differences for those enrolled in the 70s, 80s and 90s, including topic selection, language preferences and places of study.

In acknowledging that the numbers of Māori graduating PhD in the past 25 years is significant, this research further acknowledges those 'pioneers' who enabled the landscape to change.

Ko Mauoa te maunga, ko Tauranga te moana, ko Ngai Te Rangi, Ngati Rangiunui nga iwi.
Professor Johnston-Ak has been in the tertiary sector since the 1980s, as a student, a lecturer at Auckland and Massey Universities and in the past 21 years at Te Whare Wananga o Awanuiārangi indigenous tertiary institution. As the inaugural Head of the Graduate School from 2003–2015, Patricia developed the Wananga postgraduate programmes, successfully gaining three doctoral programmes in a 'savage landscape'. Her work in the field of doctoral studies has spanned over 25years with this paper being another contribution to doctoral development in Aotearoa.

43   Fostering indigenous community solidarity by balancing basic academic skills and traditional culture

Shang, Ya-Wen[1]; Sheu, Tian-Ming[1]

1National Taiwan Normal University

Most indigenous villages in Taiwan place great importance on passing their traditional culture on to the younger generation. Yet, schools tend to emphasize academic skills more, especially since having basic academic skills ensures that students possess the abilities necessary to participate in society. Within the limited school time, 'basic academic skills' and 'traditional culture' are often seen as competing priorities. In this research, we conducted case studies at one rural elementary school and one rural junior high school, where over 95 percent of the students are indigenous. Both schools ultimately decided to resolve this dilemma by adopting a curriculum that gives equal emphasis to academic ability and cultural literacy.

We interviewed 18 stakeholders in the school district, including teachers, administrators, parents, village leaders, local business owners, and graduates, focusing on their reasons for supporting the school's dual emphasis and their views on how well the students are adapting to it.

The research results found that stakeholders generally agreed that academic training and cultural transmission are complementary rather than contradictory because: 1) integrating traditional culture into subject learning helps students enhance their weaker intelligences using their stronger intelligences; 2) academic ability is essential for participating in modern society, while a solid grounding in one's traditional culture helps indigenous students adapt to the educational disparities and cultural shocks they face between urban and village life; and 3) approaching from a business development perspective, balancing the learning of indigenous culture and basic academic skills benefits the village by laying a foundation based on their cultural roots and developing a distinctive tourism industry with competitive advantages. The participants also pointed out two challenges that need to be overcome: 1) two-thirds of the teachers are non-indigenous and are unfamiliar with indigenous culture, which poses considerable difficulty in incorporating it into their lesson plans; and 2) there is little consensus among stakeholders about which aspects of indigenous culture should be incorporated into the curriculum.

Both schools in this study reached a consensus on the goals of the curriculum, thereby resolving an ongoing conflict of interest between the school and village, which aligns with the theme of this conference—Solidarity. The results show how the stakeholders were able to reach consensus and how the entire village mobilized its resources to develop and implement a curriculum that balances academic ability and cultural transmission, thereby improving student learning and maturity, all of which can be seen as a demonstration of *rautaki whakaaweawe: Connect with partners for impact and transformative change.*

Shang, Ya-Wen. PhD candidate of Department of Education at National Taiwan Normal University. Research interests focus on indigenous education, education in rural areas, education for the disadvantaged, education policy, school finance, and cross-sector collaboration in education.

123 Institutional barriers in tertiary education for Māori in occupational therapy

Davis, Georgina[1]

1 Auckland University of Technology

1. Across Aotearoa/New Zealand there are chronic shortages of qualified Māori health practitioners and systemic ethnic health inequities. This research, focussing on the discipline of occupational therapy, explores Māori graduates' recollections of the institutional barriers that impacted on their study.
2. This qualitative study interviewed seven Māori occupational therapy graduates using pūrākau—an innovative Māori narrative inquiry method. Pūrākau were collected via kanohi ki te kanohi (face to face) semi-structured interviews. They were analysed using the framework of Pū-Rā-Ka-Ū which draws on traditional Māori knowledge.
3. The institutional barriers identified were i) cultural dissonance, ii) cultural (in)competency and iii) the limitations of (western) pastoral care.
4. This study highlighted how racism is embedded within the western tertiary education system. The learning objectives are aimed at educators and offers some ideas on how these western tertiary education systems can retain Māori students.
5. This research will contribute to the theme of Whītiki Taua: Research Solidarities, as it highlights what can be done to reduce and eliminate institutional barriers for Māori student in tertiary institutions. This can only be done together, tangata Tiriti and tangata Whenua, because all the occupational therapy tertiary education providers are based on Western philosophies and values.
6. This research will contribute to the Hauora Wellbeing sub-theme as it is about occupational therapy students and how to retain them through their studies. By having an increase in Māori occupational therapists will provide a more balanced health workforce that will be able to meet whānau cultural and clinical needs.

Georgina Davis has ancestral links to Ngā Puhi, Ngāti Porou and Ngāi Tai. She has a clinical background as an occupational therapist working in mental health and addictions. Georgina is currently working as a Māori Health Lecturer at Auckland University of Technology and is completing a Doctorate. Her leadership roles in the health sector have led to her doing Kaupapa Māori research in this area.

18   Mahi Rangatira—The best kept Māori secret

Abigail McClutchie[1]

1   Waipapa Taumata Rau | University of Auckland

Mahi rangatira is a little-known concept and practice from the Māori World that centres the importance of noble-chiefly leadership and entrepreneurial endeavours to Māori livelihoods/well-being. My doctoral thesis (completed earlier in the year) found that there are three enabling practices of mahi rangatira: *Whakaaro Rangatira* (vision and plan noble-chiefly intentions and decisions); and *Tū Rangatira* (a noble-chiefly leading stance) and *Mahi-ā-te-rangatira* (noble-chiefly ways of working). Each of the three practices centres on both traditional and contemporary ways of knowing, being, and doing. This mahi rangatira research unpacked historical accounts of how rangatira approached entrepreneurial endeavour and how enduring relational exchange influenced their approach to trade and exchange across hapu boundaries and with the European traders who arrived in Aotearoa New Zealand. The contemporary-entrepreneurial context provided a lens of revitalisation to mahi rangatira as a Māori values-based way of entrepreneurial intention. One of my research partners expressed it like this in her interview kōrero:

> I learnt about using my senses! I learnt about how to utilise kaitiakitanga and atua tipuna and how to be at one with the environment, meaning all the elements and all our main Atua. I learnt being privy to it as I was growing up because I was around all of these types of elders and people who had those tools and were born into it. I've come to think, that is what made me want to go into business; well, it was my senses that arose that vision inside of me! Well, then it's meant to be.

Mahi rangatira enables Māori kaupapa to manifest as entrepreneurial endeavour and acts as a driver to realise tino rangatiratanga. Therefore, kaupapa-driven Māori entrepreneurs can lead innovative, purposeful, and noble-chiefly pursuits for, by, and with Māori. Entrepreneurship is a nexus point for economic opportunity, innovation, and risk. Yet Māori entrepreneurship views these ideas from a basis of relationships, collective success, and self-determination. Mahi rangatira challenges an economic approach to contemporary entrepreneurship that focuses on profiteering and lacks respect for environmental sustainability.

Kaupapa Māori theory and methodological approaches were used to explore mahi rangatira. I used case studies of rangatira to explore the historical context. For the contemporary context, I conducted interviews with twelve kaupapa-driven Māori entrepreneurs. Of interest was their approach to combining kaupapa-driven agendas with economic endeavour. The kaupapa-driven entrepreneurs in this study are from four fields; Māori education, multi-media, environmental sustainability, and the professional industries. *Flourishing Indigenous Futures* for Māori must draw from mātauranga Māori and Kaupapa Māori sources to guide the ongoing development of Māori entrepreneurship. Mahi rangatira provides a map to principled, ethical work for collective benefits and entrepreneurial outcomes in the Māori World. The purpose of mahi rangatira is the realisation of tino rangatiratanga and sustainable practices in a transformative sense that generate a thriving Māori economy.

Abigail McClutchie. Of Te Rarawa and Ngāti Porou descent Abigail is a Kaiārahi at Te Tumu Herenga | Libraries and Learning Services, Waipapa Taumata Rau | University of Auckland. She handed in her doctorate earlier this year and is waiting to defend her thesis in due course. Abigail had a fascination with the terms 'mahi rangatira' and 'tino rangatiratanga' after committing to activism with the release of the Fiscal Envelope in the nineties. The ideas intrigued her, and it was a few months into the doctorate when she realised her studies were focused on both.

301 Te Aho Tāngaengae: Māmā, Aunty, Wahine, Māori, Academic

Wharerau, Marcelle[1]; Paringatai, Karyn[2]

1 Te Pua Wānanga ki te Ao, University of Waikato
2 Te Tumu, Ōtākou Whakaihu Waka—University of Otago

Intergenerational mobility in income, education, and occupation has been extensively researched internationally, where findings from varying demographic studies all suggest that the socio-economic status of an individual is closely related to that of their parents. Many of these studies focused primarily on factors that ensure one's social standing remains the same or is improved from that of their parents whilst also measuring the likelihood of this happening. Intergenerational mobility asserts that the completion of higher education will lead to greater occupation opportunities at the higher income bracket which affects one's social position. Noticeably absent in studies on intergenerational mobility are the voices of Māori.

As a collective, Māori experience lower socio-economic status. These diverse experiences occur because of low higher education achievements, low paid employment, and greater health disparities. Whilst socio-economic stability and upward mobility is a priority of Māori, equally important is the intergenerational transmission of te reo Māori and tikanga Māori, two vital components of a secure Māori cultural identity. Increasing the linguistic and cultural capabilities of Māori across generations creates opportunities where they can tangibly contribute to improving the social, economic and political wellbeing from a te ao Māori approach.

We utilised a unique te ao Māori conceptual framework, entitled 'Te Aho Tāngaengae', to engage in wānanga with wāhine Māori academics who are first-in-families and are currently primary caregivers of school-aged children. This project gains a better understanding of the ways in which they are actively improving the social, political, economic, and cultural capital of the children in their care. Almost half of recent Māori university graduates were the first in their families to attend university, one third of the total number were parents and 70% of this group were female. Internationally, first-in-family students are reported as being one of the most likely groups to not complete their higher education qualifications, with women being the most disproportionately represented.

Often translated as 'umbilical cord', Te Aho Tāngaengae extends beyond this simple definition to encapsulate an enduring and ever-present spiritual connection between past, present and future generations. Our expansive view of te aho tāngaengae focuses on parent-child relationships couched in whanaungatanga that differs slightly in the rigidity in intergenerational mobility studies internationally. It requires an understanding of historical circumstances over successive generations with the aim of making demonstrable changes now for the future.

Our presentation will provide new knowledge and insights that contribute to a greater understanding of the specific experiences of wāhine Māori academics who are first in their family to successfully complete higher education. We will share specific mechanisms currently utilised by these women to maintain and improve the intergenerational capital of their children, and to identify the ways in which they contribute to flourishing Māori futures.

Marcelle Wharerau is a partner, dog-mum, Aunty, daughter, sister, life-long water baby, self-proclaimed know-it-all who also happens to be a lecturer at Te Pua Wānanga ki te Ao—Faculty of Māori and Indigenous Studies. She is also a current doctoral student researching knowledge transmission methods on one of her marae, Paparoa. She teaches Māori and Indigenous Studies, Te Reo Māori, Te Tiriti o Waitangi and Māori & Indigenous Politics.

143   Adivasi Wisdom, Environmental Ethics, and Resource Management for Sustainable Living: An Ethnographic Study

Nayak, Kumari Vibhuti[1]

1   Center for Studies in Social Sciences Calcutta India

The indigenous people known as *Adivasis*, or tribal communities in India, engage in various practices aimed at sustaining their forest environments. Embedded within their cultural fabric is a deep reverence for nature, reflecting in their sustainable living practices and ecological knowledge. This connection with the environment underscores the intricate relationship between Adivasi cultures and their surroundings, emphasizing a harmonious coexistence that has endured through generations. These practices are rooted in animistic beliefs, attributing spiritual significance to trees and natural elements. This paper presents an exploration of the indigenous knowledge and sustainable livelihoods of tribal communities in Ranchi, Jharkhand. It also investigates the impact of modernization on their way of life. The research involved interviews with tribal members. All interviewed *Adivasis* expressed difficulties stemming from the denial of their traditional forest rights. This challenge is consistent with existing literature, indicating that during British colonization, forest jurisdiction shifted to the state, leading to increased penalties for subsistence users. Post-independence, this forest reservation system persisted. Repressive policies, industrial deforestation, and clearing for agriculture disrupted the reciprocal relationship that tribals initially had with their forests. The influence of the dominant Hindu culture, exacerbated by globalizing natural resource demands, has marginalized and exploited the *Adivasis,* eroding their traditional knowledge. The adoption of Hinduism has also negatively impacted the status of women, traditionally highly regarded in tribal culture with a significant role in the forest-based economy. Despite these changes, *Adivasis* appear to maintain an ecological worldview and many of their fundamental beliefs. Preserving such cultural diversity and acknowledging these ecological perspectives is crucial to resisting capitalist homogenization and fostering sustainable development. Moreover, the paper examines the role of activism and advocacy within *Adivasi* communities in safeguarding their traditional knowledge and defending their rights to land and resources. Adivasi movements for land rights, forest rights, and environmental justice demonstrate their agency in resisting dispossession and asserting their sovereignty over ancestral territories. These struggles intersect with broader movements for social and environmental justice, highlighting the interconnectedness of indigenous rights and ecological sustainability. Hence, the environmental ethics and resource management strategies of *Adivasi* communities offer valuable lessons for addressing contemporary environmental challenges. By embracing indigenous wisdom and honouring traditional knowledge, society could move towards a more sustainable and equitable future. Through ethnographic inquiry, this paper seeks to amplify the voices of *Adivasi* communities and contribute to ongoing dialogues on environmental conservation, cultural heritage, and social justice.

Adivasi communities provide invaluable insights into environmental ethics and sustainable resource management. Their traditional wisdom and practices reflect a holistic approach to human-environment interactions, emphasizing harmony and balance. By integrating *Adivasi* knowledge systems into broader environmental discourse and policymaking, we can move towards a more sustainable and equitable future. Embracing *Adivasi* principles offers pathways to address contemporary environmental challenges while fostering resilience, diversity, and cultural preservation. It is imperative to recognize and learn from the rich heritage of *Adivasi* communities, as their perspectives offer valuable lessons for achieving environmental sustainability and social justice on a global scale.

Nayak, Kumari Vibhuti. The author belongs from Lohariya community of Jharkhand and is an Assistant Professor at Centre for Studies in Social Sciences Calcutta and Convener of Equal Opportunity Cell. Her research interest examines public health, education, intersectionality, gender-based violence and contemporary issues of indigenous communities. she is researching socio-psychological analysis of indigenous youth in communication, hesitation, and participation in extra-curricular activities which examines how indigenous students experience communication problems in formal education system. Also, she is focusing on ethnographic study of caste in Jharkhand. While focusing on these projects in Jharkhand, she drew attention towards the current ongoing issues of indigenous communities.

304 The Korowai and the Waharoa

Nepia, Moana[1]; Baker, Sarah[2]

1, 2 Media Design School, Auckland

As new and emerging digital technologies including augmented reality (AR), virtual reality (VR), interactive digital platforms, and 3D scanning become more established in museums and accessible on hand-held digital devices, they offer dynamic potential to engage with taonga Māori beyond traditional museum displays. Creating interactive, immersive, and sensory experiences, animating narratives, and contextualising taonga within their cultural landscapes in new ways, also offers opportunities for communities of origin to extend traditions of thought and creativity, and to participate as leaders in the development of new and emerging tech that meets their needs. This paper explores how the transformative potential of Kaupapa Māori, Co-design, and non-linear narrative approaches might align to facilitate ethically responsible and creative applications of digital technologies within the curatorial sector. It draws upon research undertaken for the *Digitaonga* research project hosted by Media Design School that grew out of a student-led project by co-Founders Bella Rakete and Sam Taunton-Clark with guidance from Programme Director and Graduate Diploma of Creative Advertising Kate Humphries. The team grew to involve Associate Professor and Head of Research Sarah Baker as project director, Dr Moana Nepia as lead researcher, Erin Rogatski administrator, Shaun Peyman as technical advisor from MDS, and Dr Maher Hatab as external technical consultant from Cloned Reality. In 2022 the project was awarded a grant from the New Zealand Ministry of Culture and Heritage's Cultural Sector Innovation Fund 'Te Urungi: Innovating Aotearoa'.

Once project participants are informed about digital possibilities and aims of the project, and agree to collaborate, they are invited to select suitable taonga, decide how we might utilise them, safely store and maintain control over their data and digital taonga. Tikanga and kaupapa Māori principles and values are adopted to protect their aspirations and needs. Maintaining focus on enhancing the mana of specific taonga, their kaitiaki, whānau and curators, reinforces shared interests and helps to deepen connections between them. To demonstrate these dynamics at play, this presentation shares experiences working with two of the taonga selected for *Digitaonga*, Selwyn Muru's carved Waharoa in Aotea Square, Auckland commissioned by Auckland Council, and a korowai woven by Tetahi Roberts housed in the Kaikoura Museum. The multiplicity of creative, material, spiritual, and social perspectives, narratives, and histories associated with these taonga have provided fruitful provocation for creative discussions about how new digital taonga might be created in response to them. Non-linear, poetic and visual narratives are being explored as options to layer information from different sources in addition to more conventional linear narratives within digital taonga. Extending creative whakapapa in these ways raises new challenges for us to nuance and sustain collective responsibilities and agreements regarding technical innovation and digital futures with the same dignity and purpose that ancestral taonga already command.

Nepia, Moana. Of Ngāti Porou, Te Aitanga-a-Hauiti, and Rongowhakaata descent, Dr Nepia is Senior Research Fellow at Media Design School, Auckland, Lead Researcher for the *Digitaonga* project, and the editor and curator of a combined book and exhibition project on the life and mahi of senior Māori artist Selwyn Muru. As a visual and performing artist, curator, dancer, and choreographer with research interests in interdisciplinary practice and Indigenous methodologies, he has also held positions as Senior Lecturer at AUT in the School of Art & Design, and Assistant Professor in Pacific Islands Studies at the University of Hawai'i at Mānoa.

266 Supporting the Trajectory of our Spirit: Living Kipaitaipiiwahsinnooni (Our Spiritual Way of Life)

Healy, Chyloe[1]

1 Blackfoot Confederacy Tribal Council, Kainai

From previous work done in Canada, it was found that there were issues of measuring wellness and even defining well-being from a Blackfoot perspective. Epidemiological indicators historically were from Western deficit-based measurements, and were not relevant to how the Blackfoot people perceived their well-being. A multidisciplinary all Indigenous team partnered with the Canadian Blackfoot communities to develop a pathway to examine the question: How do cultural, spiritual, land-based and community connections from the time of birth impact the health and wellness of our children as defined by our Nations? Blackfoot indicators were developed to measure the strengths of the unique Nations. The project began in ceremony, the advisory circle consisted of community Knowledge Holders, the research was facilitated and analyzed by a community member. All focus groups were conducted in the Blackfoot language. The thematic analysis from discussions provided the overarching themes of knowing your family history, clan, and Blackfoot names; feeling connected to the land, ceremonies, and people; having access to the Blackfoot knowledge by knowing a ceremonial Knowledge Holder and comprehending the language. A Blackfoot Wellness framework was visualized and grounded in Siksikai'tsitapii knowledge, which has always been recorded on Blackfoot tipis. Therefore, the framework evolution of a tipi design aligns with Siksikai'tsitapii health sovereignty. Also, discussions led to the realization that to measure Blackfoot indicators, it is just as important to measure the colonial interruptions that help form the health inequities experienced today. The Knowledge Holders advised next steps of not only measuring these indicators but also developing a curriculum so this information can be known to all Blackfoot members.

The development of Blackfoot indicators holds immense potential to positively impact health outcomes for children and families within the Blackfoot Confederacy. By creating culturally relevant indicators that align with the Siksikaitsitapiysini (Blackfoot Way of Life), this initiative can effectively capture the unique aspects of Blackfoot well-being that is not adequately addressed by conventional Western measures. These indicators, developed in collaboration with Knowledge Holders and community members, have the potential to provide a more holistic understanding of health and wellness within the Blackfoot context. They encompass dimensions such as cultural identity, connection to the land, traditional practices, language fluency, and community cohesion—factors that are deeply intertwined with the overall health and vitality of Blackfoot individuals and families. By using these indicators as a framework for assessing health outcomes, interventions and policies can be tailored to address the specific needs and priorities of the Blackfoot Confederacy. This approach promotes cultural continuity, resilience, and self-determination, which are foundational elements for improving health outcomes and fostering thriving communities. Furthermore, the development of Blackfoot indicators can facilitate greater empowerment and ownership of health initiatives within the community. Sharing this work can empower other Indigenous communities and researchers to advocate for strength-based relevant health indicators that centre Nations voices and needs.

Chyloe Healy is from Kainai. She worked as a data analyst and research assistant for First Nation specific research. Through this work she became very interested in the necessity to provide equity for access to information within underserved communities. It has become her passion to find innovative ways to begin to build information governance capacity for First Nations within Canada. Currently, Chyloe's work with the Blackfoot Confederacy Tribal Council focuses on developing Blackfoot-defined wellness indicators and improving data linkage and surveillance for First Nations and the opioids crisis in Alberta.

256 Building Gugu Badhun Self-Determination and Self-Government

Gertz, Janine[1]

1 ARC Centre of Excellence for Indigenous Futures, University of Queensland.

As Aboriginal and Torres Strait Islander Nations in Australia move towards the negotiation of treaties, agreements and other constructive arrangements with Australian governments they will need to develop their own self-determining processes and self-governing structures that represent and are accountable for the Indigenous Nation itself. Articulated as a right within the United Nations Declaration on the Rights of Indigenous People (UNDRIP Articles 3 & 4), *self-determination* is the right of a cultural group to self-government and autonomy in deciding their collective political status, as well as determining their economic, social and cultural development priorities. UNDRIP is an important framework for Indigenous political dialogue and advocacy with the state, however, is the possession of a right to self-determination within state-constructed political and legal frameworks really the starting point towards the exercise of self-determination?

Working from a locale of Gugu Badhun Sovereignty means that the processes of constructing and operationalising self-determination and self-government strategies come out of the inner logic of Gugu Badhun's own values and principles. Indigenous Nation-Building (INB) is described as the 'process by which Indigenous Nations enhances its own foundational capacity for effective self-governance and for self-determined community and economic development'. INB stems out of 30+ years of research out of the Harvard Project for American Indian Economic Development and the Native Nations Institute at the University of Arizona. The presentation will discuss an INB research project in Australia which occurred between 2019–2023 between the Gugu Badhun Aboriginal Corporation Registered Native Title Body Corporate; the Jumbunna Institute for Indigenous Education and Research at the University of Technology Sydney; the Native Nations Institute at the University of Arizona; and James Cook University. The research project entitled 'the prerequisite conditions for Indigenous nation self-government' was an Australian Research Council funded project investigating Indigenous Nation-Building in the Gugu Badhun and Nyungar Nations within Australia. The presentation will discuss the Gugu Badhun Nation Building component of this research project and the operational activities (workshops; individual and family unit interviews; community specific educational materials including recorded online webinars, videos and discussion papers) along with the transformative strategies that the Gugu Badhun Nation are undertaking to purposefully construct programs of Gugu Badhun Sovereignty, Self-Determination, Nationhood and Self-Government.

Dr Janine Gertz is a Gugu-Badhun citizen and co-director of the Gugu-Badhun Djiman Research Centre. Janine is a Research Fellow at the Centre for Indigenous Futures at the University of Queensland. Her research interests are grounded in her development work with the Gugu-Badhun Nation and centres on the political representation and self-government strategies of Indigenous Nations. Janine is the 2023 Stanner Award winner—the Australian Institute for Aboriginal and Torres Strait Islander Studies' biennial prize for the best academic writing by an Aboriginal or Torres Strait Islander author. Her winning entry was her PhD thesis 'Gugu-Badhun Sovereignty, Self-Determination and Nationhood.

236 "I want to see our stories told" Māori Photovoice and Cultural Landscapes Study.

Raerino, Kimiora[1]; Hoskins, Rau[2]; Beckford, Kara; Cram, Aneta

1 Massey University, SHORE & Whaariki Research Centre
2 Design Tribe Architects, Unitech Department of Architecture

Since the turn of the millennium, notable progress has been made in Aotearoa design initiatives to reclaim and re-indigenise urban spaces. Recent initiatives or streetscape interventions have included renaming streets with Māori and tīpuna names and integrating public artworks that reflect Māori culture, history and values. Renaming and, more often, resurfacing original Māori names is a simple yet powerful way to restore tribal histories and reclaim and strengthen Indigenous people's connection to the land. These efforts mark a shift towards inclusive urban planning that acknowledges the importance of integrating Indigenous knowledge, cultural values, and practices into cultural landscapes to promote wellbeing for all residents. Our study examines iwi cultural landscapes within Ngā Hau Māngere, Tāmaki Makaurau, utilising Indigenous (Māori) photovoice and Kaupapa Māori research methodology. Ten intergenerational mana whenua participants, engaged as photographers, explored their home environments to capture iwi-specific cultural landscapes. Employing Te Aranga Design principles as an analytical framework, the study examines how their photographed landscape features serve as expressions and connectors to iwi identity, history, and knowledge in both built and natural contexts. Central to this exploration is advocating for recognising and enhancing these dynamic cultural landscapes in urban planning and community development. The photographers' intergenerational perspectives underscore the importance of preserving and promoting iwi identity, emphasising the need for increased co-design and collaboration efforts to further cultivate unique and authentic iwi cultural landscapes. By highlighting the multifaceted dimensions of cultural landscapes and their significance in increasingly urbanised settings, our study argues that amplifying iwi voices in urban design planning is imperative in shaping more equitable streetscapes for all.

Our study aligns with the conference theme of Whītiki Taua: Research Solidarities by combining mana whenua-specific research of their haukāinga and empowerment through a participatory photovoice methodology. The study offered mana whenua an opportunity to share knowledge and perspectives on their built and natural environments as they (re)considered their deep connection to their whenua and cultural landscapes that linked them to a time, history, emotions and whakapapa.

Kimiora Raerino (Ngāti Awa, Te Arawa) is a Research Officer at SHORE & Whaariki Research Centre. Current projects include re-indigenising streetscapes, tangata whenua engagement in community design, Māori active transport behaviours—and equitable streetscapes.

Rau Hoskins (Ngāti Hau, Ngāpuhi) is a director of design Tribe architects, part-time lecturer in architecture at Unitec Te Pūkenga and director of Pūrangakura, an independent kaupapa research centre.

29   Poua to the People

Rowe, Luke[1]; Rua, Mohi[2]; Hapeta, Jeremy[3]; Warbrick, Isaac[4]

1   Massey University
2   University of Auckland
3   University of Canterbury
4   AUT

In March 2024, the Hurricanes Poua Super Rugby Aupiki team performed their pre-game haka—Poua ki Runga. The beginning of the haka (un)ceremoniously called out the current Government as 'kakī whero' for what the Poua saw as the Government's active dismantling of Māori centred policies and rights under Te Tiriti o Waitangi. It is the latest in a long line of political statements across the sporting sphere from the 1981 Springboks Tour to Aotearoa/ New Zealand and globally with San Francisco's 49ers Quarterback Colin Kaepernick taking a knee during the American national anthem. As a verb, poua means to establish (your position), to elevate and lift high, to embed firmly, to appoint and/or to anoint. As a noun, pou means pillar, upright, support, pole, pillar, goalpost, sustenance' and 'support, supporter, stalwart, mentor'. In certain iwi (e.g. Te Āti Awa) 'poua' is also used as a command to prepare (for battle). Fittingly, the Poua did exactly that. They took a firmly established position. They stood up in response to what some believed was inherently racist policies of the current Government against Māori. They prepared themselves for battle. They were united throughout this time. And they also played some rugby! What transpired for Poua over the ensuing days and weeks was a series of media narratives and rhetoric effectively rendering the team targets of privileged platforms, political cheap shots, and an undermining of the team from those in positions of power. Content analysis is a prominent methodology used to study media representations (Hodgetts and Chamberlain, 2013). This article explored the media narratives, the key features within the body of news items, such as sources, positive or negative orientation, settings, and ideologies. Findings from this research provided alignment with both the IIRC Conference theme of Whītiki Taua (research solidarities) and sub-themes of Whakamana (empowerment) and Tohetohe (resistance). Whakamana in this context involved honouring identity, language, and tangata whenua. Tohetohe was expressed through player resistance, which together coalesced to offer a strong sense of collective empowerment and thus 'Poua to the People'.

Luke Rowe is of Ngāti Tūwharetoa, Ngāti Raukawa ki te tonga and Ngāti Kahungunu descent. His background is in Clinical Psychology and is based at Te Amokura Consultants. Luke has various research interests including hauora, sports and high performance and was recently awarded the prestigious Marsden Research Fund for He Awe Māpara: The intersections of indigenous imaginings, decolonisation and mainstream sport for Māori, as culturally Māori. To compliment these roles, Luke supports a number of high-performance teams such as The Hurricanes (men's and woman's teams), Central Pulse and Māori All Blacks which allows him to apply some of the knowledge gained from research.

21   Disrupting colonial representations of wāhine Māori through audio portraiture.

Sheehan, Maree[1]

1   Te Wānanga o Aotearoa

Disrupting colonial representations of wāhine Māori through audio portraiture, has its rationale in the effects of colonisation and the imposition of non-Māori concepts of race, gender and class in Aotearoa, New Zealand. When we engage with a portrait, we encounter an artist's interpretation of identity. As a wahine Māori (Māori *woman*) sound artist, my identity and that of the wāhine Māori I have collaborated with, is predicated on our shared cultural beliefs and values. I define an audio portrait as an original rendering of an individual's identity. Such audio portraiture seeks to respond to the physical and the spiritual nature of the wairua (*spirit*) and mauri (*life-force*) through the creation of sonic immersive experiences, a distinctive renegotiation of how wāhine Māori might be interpreted and, in so doing disrupt a largely visual concept of portraiture that was imported into Aotearoa/ New Zealand during the process of colonisation. The negative effects of colonisation resulted in misguided assumptions that resulted in both Māori women and atua wāhine (*goddesses*) being misinterpreted, censored, or made completely invisible.

The need to address a dominant, colonially constructed and under questioned, mode of representing Māori women draws upon Māori worldviews. The representation of wāhine Māori through audio portraiture is grounded in Māori ways of knowing, it captures and embodies the essence of Māori wāhine Māori through immersive sound, by responding to multiple dimensions of their identity. The honoring and affirmation of wāhine Māori voices provides a way of reconceptualising biographical material within a Māori epistemological framework by integrating the physically accountable (music, history, opinion, dialogue, knowledge, identity) and the esoteric, the wairua and mauri.Within this inquiry, audio portraiture of wāhine Māori contributes to the conceptualization and exploration of a unique, emerging media form, that disrupts colonial imported representations of wāhine Māori in portraiture.

Dr Maree Sheehan. Ngāti Maniapoto, Waikato, Ngāti Tuwharetoa, Ngāti Tahu-Ngāti Whaoa. As a researcher, educator, and composer, I have the privileged role of responding to the educational aspirations of many communities. My personal belief is that outstanding achievements are invariably the result of planned and sustained collaboration. Over the last 15 years, I have worked as a lecturer, academic convenor and supervisor at Te Ara Poutama and as Head of Postgraduate Studies for School of Art and Design at AUT. I was privileged to work for Ngā Pae o Te Māramatanga as Pou Whakaaweawe role and now have taken up the position as Rangahau matua at te Wānanga o Aotearoa.

23   Whānau-centered livelihoods: Resources, Resilience and Resistance

Spiller, C[1]; Rout, M[2]; Haar, J[3]; Mika, J[1]; Reid, J[2]; Karamaina, T[1]

1 Waikato Management School
2 University of Canterbury
3 Massey University

Resilience is often framed from a Western perspective as the ability to 'bounce-back' from adversity and external impacts. The emphasis is placed on individuals and families to get better at absorbing and bouncing back from the 'blows' heaped upon them from external actors (such as governments and organisations). Our research spotlights a markedly different approach by Māori to resilience, harnessed as a powerful operating intelligence vested in Indigenous philosophies and lived experience. The intelligence of resilience is seen in the emphasis placed on affirming and strengthening whānau-centric resources, relational networks, decentralisation and resistance. The collective and distributed nature of Māori approaches through relational networks provides a dynamic, dissipative means of absorbing, adapting and responding to hazards. From a Te Ao Māori perspective, resilience is a group quality, not an individual improvement project.

In a Māori worldview, whānau are the building blocks of a just and healthy society, economy, culture and environment. We stand at a threshold where, in important ways, Māori can envision a hopeful future. However, the current political climate of cultural incursions is foreboding for many Māori, which amplifies 'ka whaiwhai tonu mātou', the struggle without end. Furthermore, the future, cast against the stark forecasts such as climate change, resource scarcity, economic precarity, and political polarisation, is particularly concerning if trends stack together and create a 'perfect storm' for Māori from the combination of critical events.

Drawing upon a series of innovative visual mapping 'sandplay' interviews with intergenerational whānau, we explore resources, resilience and resistance. Insights include the significance of papakainga to whānau, the centrality of taonga tuku iho, which reinforces the power of te ao Māori as a resilience framework for 'bouncing forward through the past', multi-dimensional warriorsship and guardianship that attends to wellbeing at many levels, and how leadership is cultivated at the grassroots in whānau.

This presentation is part of a multi-stranded Ngā Pae o te Māramatanga research project: *He oranga whānau: mahi ngātahi. Whānau livelihoods within the context of work and Māori economies of wellbeing.* The research addresses present circumstances and future potentialities to support whānau in maintaining and achieving positive outcomes on their own terms. In doing so, we contribute to efforts that call for strengthening grassroots, whānau-centered livelihoods as the basis for flourishing Indigenous futures.

Chellie Spiller, Ngāti Kahungunu ki Wairoa, is a Professor at Te Raupapa Waikato Management School. She is part of Ngā Pae o te Māramatanga's transdisciplinary team exploring Māori economies of wellbeing with a focus on whānau. She is a Marsden Fund Council member and convenor for the EHB panel. Chellie was a 2022–23 Leader-in-Residence at Oxford University with the Atlantic Institute, co-creating a programme for catalysts who work towards just, equitable and sovereign societies. Her popular co-authored book Wayfinding Leadership has generated wide uptake from organisations and communities across the nation and around the world.

15   Ko te whaea te takere o te waka: Māori mothers reclaiming tūpuna knowledges

Hine Funaki-Cole[1]

1 Te Herenga Waka—Victoria University of Wellington

1. Becoming a māmā sparked a desire within me to relearn and reclaim ancestral knowledges such as Māori birthing practices, tūpuna (ancestral) child rearing, te reo Māori (the Māori language), and karanga (ritual call) to name a few. These decisions were not only to reconnect with my tūpuna, but to heal generations of mamae (trauma) and provide the next generations with strategies to move beyond surviving, to thriving.

2. A kaupapa Māori position of Eve Tuck's (2009) desired-based research led me to conduct a qualitative case study about Māori mothers undergoing journeys of reclamation. Ten māmā (mothers) were interviewed wherever they felt most comfortable with whoever they wished to be there, for some, their tamariki were present and at times, so was my youngest child. The project aim was to gain an understanding of the ways Māori māmā lead change for the future generations.

3. Topics of ancestral knowledge encompassed birthing practices, child-rearing, māra kai (food cultivation), rongoā (traditional medicine), rāranga (weaving), tikanga (customs), wairuatanga (spirituality), and te reo Māori (Māori language). Māmā shared raw truths about their motivations for embarking on this journey, the challenges they navigated, and highlighted indicators of a desired Māori future. Thematic analysis revealed patterns congruent with Taniwha-Paoo and Hoeta's (2022) Hautu Waka navigation framework such as planning the journey, venturing into the unknown, sighting the tohu (signs) along the way, testing out the tohu, and reaching the destination aligned with participant stories. A sense of movement going back and forward was also prevalent in the data much like the Māori proverb hoki whakamuri kia anga whakamua (look to the past in order to forge the future). Prefixing themes with 're', such as (re)imagine, (re)discover, and (re)connect, (re)turn illuminated the narratives of their reclamation journeys.

4. Excerpts of their stories complemented by artwork from Māori artists were disseminated in an informative zine at hapū wānanga spaces (Māori antenatal classes) and community organisations that work with whānau Māori (Māori families). The word zine is derived from magazine, but it has different roots, purpose and audience. Born out of the punk era, it is often used as a form of resistance against mainstream media to centre often silenced voices. The purpose of this zine is to share knowledge with a Māori audience and resist conventional forms of research outputs prioritising Māori collaboration by engaging Māori participants, artists, editors, and advisors. The aim of the zine is to ignite inspiration among fellow Māmā and whānau Māori contemplating similar journeys.

Dr Hine Funaki-Cole (she/her) is of Ngāpuhi, Ngāti Whātua, Ngāi Tahu, and Tongan descent. Hine is māmā and a postdoctoral researcher in the School of Social and Cultural Studies at Te Herenga Waka—Victoria University of Wellington. Her research interests include Kaupapa Māori methodologies, Indigenous storytelling, higher education, institutional hauntings, identity, and belonging. In 2023, she completed her doctoral thesis on the stories of Māori doctoral students in Aotearoa universities which was recognised for exceptional thesis. Hine is currently undergoing a project about Māmā Māori and their experiences of reclaiming ancestral knowledges.

188   Exploring the Sociopolitical Boundaries of Aboriginal Identity in Tasmania

Tahlia Eastman[1]

1   University of Melbourne

This paper explores the temporal, historical and transgenerational boundaries of Aboriginal identity in Tasmania, Australia, to understand the impact of racial and cultural passing as 'White' or non-Aboriginal in the dominant society. Passing is an act of veiling—a historical phenomenon where people of colour masked deep familial histories—and created temporary realities without racial discrimination. In the shadow of the historical genocide in Tasmania in the 19th century and declarations of the extinction of palawa/pakana or Aboriginal people, 'passing' became a strategy of concealment and survival amongst colonial and postcolonial settlers, who, until recently, preferred to believe the myth of extinction. While many Aboriginal people intentionally passed for survival, others unknowingly did so, later to discover their cultural histories and complex familial past. In times of overt political and social discrimination, passing contributed to a legacy of transgenerational trauma that impacts the psyche of many Aboriginal people. The fraught politics of Aboriginal identity in Tasmania adds to the complexity of the problem.

Using an ethnographic and critical theory approach, this paper expands on scholarship on colonisation, othering, and Aboriginality in Tasmania. It contributes new data on passing as a historical and present-day social phenomenon worthy of investigation. Passing is an age-old phenomenon practised worldwide, as the literature shows. In this paper, I provide research participants' accounts of passing in Tasmania, both historically and into the present. In Tasmania, the experience of passing was acknowledged by participants who openly detailed family stories of passing, shame, and hiding, all while describing how easily passing ruptured family lines.

The correlation between transgenerational passing and direct forfeiture of Aboriginal identity is explored through contextual analysis of historical discriminatory policies, as well as participant accounts by individuals who identify as Tasmanian Aboriginal people yet may experience denial of their identity by others. Data on passing in Australia is non-existent, which gives this emerging research a special significance as seminal research on a poorly understood social phenomenon that detrimentally impacts social and emotional wellbeing. Delving into the Australian national obsession with the empire, race, and othering, this paper aims to further engage with the deep origins of passing and report on the long-term consequences of passing to provide opportunities for cultural regeneration in the absence of inherited cultural knowledge.

Tahlia Eastman is of pakana/palawa and European descent. She is a Research Fellow at the Indigenous Studies Unit at the University of Melbourne. As a doctoral candidate, Tahlia explores transgenerational passing from an Indigenous perspective. Tahlia has researched Indigenous family violence, funded by the Australian National Research Office for Women's Safety. In addition, Tahlia contributes to the Ngarrngga Aboriginal and Torres Strait Islander Curricula Project and Community Data Project. Tahlia was a contributing author and researcher for Marcia Langton's *Welcome to Country, A Travel Guide to Indigenous Australia* (2nd ed), among many other writing and editing projects.

286 On making Māori māori again: A Kaupapa Māori theory of mahi

Emery-Whittington[1], Isla Te Ara o Rehua[1]

1   University of Auckland, Māori Occupational Therapy Network

Legal philosopher Moana Jackson (2007, p. 173) stated that it is in "the little everyday colonisations that we might most profitably find explanations". This research took seriously the notion that colonialism is lived and transmitted in the tiny and even banal moments of everyday life. As a thriving community of Indigenous occupational therapists, who observe, analyse and prescribe everyday mahi as rehabilitative and restorative, the Māori Occupational Therapy Network recognised the need for theorising and researching our unique perspective. This study reclaimed theoretical space where everyday acts are once again regarded as mahi and as māori. The aim of this Kaupapa Māori study was to closely examine being colonially occupied at the everyday tasks level and specifically, how the everyday tasks of life reproduce, resist and transcend colonialism.

This paper highlights the study's methodology and methods which necessarily demanded transformation of the everyday tasks of life as researcher and clinicians. Kaupapa Māori methodology provided a foundation that privileged tikanga and mātauranga in every step, sentence and conversation. Methods used included wānanga as theory making, writing to understand, publishing to disrupt and building antiracist collectives. These methods facilitated the 'turning of the lens' so that a taxonomy of settler-colonial life tasks could be described and captured. In addition, alongside emerging national and international Indigenous and critical occupational therapy literature, a Kaupapa Māori theory of mahi was nurtured and presented.

Further, the study intentionally utilised collaborative writing and publishing as a novel decolonial processes to disrupt colonial writing and publishing protocols across the profession. In doing so, the Māori Occupational Therapy Network strengthened relationships and co-founded antiracist collaborations with BIPOC (Black, Indigenous and People of Colour) communities globally. Finally, antiracist, Tiriti-based praxis was designed into a new emerging decolonial clinical practice framework called *Ngā Mahi a Rehua* which privileges traditional stories and tikanga as guidance for decolonial everyday living. This paper is an opportunity to share our experiences as Indigenous health professionals that understand that despite the multi-layered, and shape-shifting nature of 'being colonised', mahi is a potent and abundantly accessible site of decoloniality.

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Isla Emery-Whittington is of Ngāti Maniapoto, Ngāti Kauwhata, Ngāti Kahungunu ki Wairarapa. Having completed her PhD at SHORE Whariki Research Centre, Massey University, Isla works part-time at Odyssey an addictions and mental health organisation, part-time at the University of Auckland, School of Nursing with Professor Terryann Clark. Isla is a clinical occupational therapist, Tiriti o Waitangi trainer, educator (mental health and addictions), co-convenor of Indigenous occupational therapy consortia and DisruptOT global community, marae and hapū lands trustee.

137   Weaving solidarity into relational research: A community-driven Métissage approach

Holly Reid[1], Suzanne Huot[1], Owen Ballendine[2], Ryan Wilson[2], Kailyn Johnson[3], Katrina Waldron[3]

1   University of British Columbia, Vancouver BC
2   Urban Native Youth Association, Vancouver BC
3   Victoria Native Friendship Centre, Victoria BC

Background: The complex ways in which policies and social institutions impact Two-Spirit, lesbian, gay, bisexual, transgender, queer and other gender/sexually diverse (2SLGBTQ+) Indigenous Peoples' experiences of knowing, being and doing remain inadequately addressed. Due to the current Canadian geopolitical climate, characterized by rising anti-Indigenous racism and anti-2SLGBTQ+ rhetoric and policy, there is an urgent need to better understand intersecting forms of oppression. Addressing the research needs of Indigenous communities requires understanding their unique, intersectional and historically-rooted experiences by seeking their input at all research stages.

Methods: Using Métis sash weaving as a metaphor (Toorenburgh & Reid, 2023), this session will focus on how applying Indigenous Métissage (Donald, 2012) as a theoretical approach informed community-based research methods that fostered co-generation of data and moved away from isolative and extractive practices that are common in research with Indigenous Peoples. This presentation highlights how a 12-month priority-setting project conducted in partnership with two Indigenous-led organizations informed an ongoing doctoral study exploring the wellness experiences of 2SLGBTQ+ Indigenous Peoples. Using a community-based participatory approach (CBPR) to nurture respectful research relationships and foster multi-directional learning (Etmanski et al., 2014), the purpose of the priority-setting project was to establish community-identified research priorities with respect to the intersectional experiences of 2SLGBTQ+ Indigenous Peoples, and to shape the collaborative development of the doctoral study. 45 community members engaged in 8 participatory and arts-based sessions to inform the study research questions, methodology and knowledge mobilization efforts.

Significance: This ongoing research centres relationality with the 2SLGBTQ+ Indigenous Peoples and community organizations who co-created the design. The multiple methods used in the priority-setting process and subsequent research design reflect community preferences, including options for individual (interviews, participatory sessions) and collective (sharing circles, art circles) forms of research engagement. The findings include novel theoretical and methodological knowledge with respect to designing and implementing community-based research with Indigenous Peoples. Knowledge generated will contribute to shifting discourses from deficit-based to an appreciation of strengths, joys and successes experienced by the participants.

Contribution: The work contributes to the conference theme largely through the approach used to foster multidirectional knowledge sharing, and collective empowerment through building community research capacity with the partnering organizations. By setting research priorities with the community, we have fostered narrative reclaiming and a community-led research initiative, all while designing and carrying out a research study that is identity-affirming and that primarily benefits 2SLGBTQ+ Indigenous Peoples.

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Holly Reid is Métis from the Red River homelands in so-called Canada, and is a registered citizen with Métis Nation British Columbia. They are an occupational therapist and PhD Candidate at the University of British Columbia, engaging in community-driven research exploring the experiences of 2SLGBTQ+ Indigenous Peoples across two regions in British Columbia. As a transgender Métis person, Holly has observed as well as felt the impact of policies, systems and institutionally upheld forms of oppression, and strives to resist and dismantle these same systems through community-driven research.

63   Marae Ora, Kāinga Ora (MOKO): Amplifying the voices and knowledge of marae-based researchers

Lee-Morgan, Jenny[1] ; Eruera, Ngahuia[1] ; Ropati, Hineamaru[2]

1   Pūrangakura
2   Papatūanuku Kōkiri Marae, Māngere

Marae Ora, Kāinga Ora (MOKO), a 3-year MBIE Endeavour funded kaupapa Māori research project was designed to explore the role of marae (cultural centre) in the potential provision of housing in the urban setting of Tamaki Makaurau. Five marae in the South Auckland landscape partnered in this research and brought to life the prospect of contributing to housing solutions for their local Māori communities. Underpinned by Kaupapa Māori (Pihama et al. 2004, 2015; Smith 1997, Smith, 1999) and Community Based Participatory Research (Israel et al. 2010; Strand et al, 2006), one of the key aims of the MOKO project was to enable marae to build research capacity and to further utilise the findings of this research to develop sustainable marae-led kāinga initiatives with their communities. In addition, this research has provided insights and opportunities to achieve greater outcomes and collective advantages for these marae-centred communities including opportunities to be involved in collaborative future-thinking housing development in and around marae. Each marae involved in the research has their own uniqueness and credibility, they all stand in their own mana where the leadership is both diverse and dynamic with each of the marae functioning in their own distinct ways. Notably, the most outstanding part of the research project was in establishing Marae Based Researchers (MRCs) as an integral part of the research team. All MRCs were connected to their marae through their whānau affiliation or community networks and were also nominated by their marae. The MRCs were grounded within their respective marae and are the critical connection between the marae and the larger research team. As part of the project, the MRCs shared information, networks and resources with each other, with the project providing a 'think space' for the marae involved to share, exchange, analyse and critique their ideas. For Pūrangakura, partnering with Māori communities to build research capacity and capability grounded at the level of marae, kāinga or hāpori is an integral part of our work. Determining research with communities of practice and bringing together skill sets that draw from our own knowledge, values and traditions to create new knowledge is the way forward for research that aims to empower its communities.

Lee-Morgan, Jenny (Waikato, Te Ahiwaru, Ngāti Mahuta) is a Professor of Maori research, scholar and educational practitioner. She is the Director of Pūrangakura, an independent Kaupapa Māori research centre based in Tāmaki Makaurau.

Eruera, Ngāhuia (Ngāti Awa, Ngai Tūhoe, Tūhourangi) was the Research Manager for the MOKO research project. Her background is in business management and leadership and is also a Director of Pūrangakura.

Rōpati, Hineāmaru (Ngāti Hine) was appointed by Papatūānuku Kōkiri Marae as the marae-based researcher on the MOKO research project. She is currently the Chairperson of the marae and a Lecturer at Te Whare Wānanga o Awanuiārangi.

83   Decolonising Adoption Narratives: Exploring Whāngai As A Richer Alternative

Dryfhout, Taryn[1]

1   University of Otago

New Zealand's history encompasses two distinct practices of adoption: whāngai within Māori culture and adoption within Pākehā culture. Whilst these practices differ, they have interacted throughout New Zealand's legal history. Whāngai, deeply embedded in Māori society and predating British colonisation, is not recognised under New Zealand law. It has faced immense challenges due to recurring legislative changes since colonisation, struggling to survive in a culture that is increasingly individualistic and diverging from the collective values, and relational worldviews that are indigenous to Aotearoa.

Since adoption was codified into New Zealand law, it has increasingly moved away from the whanaungatanga (kinship) perspectives that underpin whāngai. This has forced whāngai to operate within an individualistic Pākehā legal framework that refuses to acknowledge it. Consequently, whāngai has existed outside Pākehā law, in a legal 'grey area' since the early 19th century. To this day, New Zealand operates under the Adoption Act 1955, which breaches Te Tiriti O Waitangi by denying Māori full and exclusive control of their taonga (treasures).

The worldviews underpinning these two distinct practices differ, with whāngai rooted in relational indigenous values such as whakapapa (genealogy) and whanaungatanga, and adoption operating out of colonial British ideas of nuclear family structures. Access to whakapapa, heritage, and culture is considered the birthright of every Māori child, and denial of these rights is seen as a threat to cultural identity.

Whāngai embodies the spirit of the Treaty of Waitangi and utilises the community support systems available in Māori communities. It incorporates the rich principles of the Māori world to ensure the child is nurtured in every aspect. Whāngai embraces a child's identity, cultural heritage, and community, offering a viable solution that prioritises the cultural well-being of children and fosters a nurturing, community-based framework for care. For this reason, this research argues that whāngai is a culturally rich alternative to New Zealand's adoption framework.

This research aligns with the conference theme "Whītiki Taua: Research Solidarities," by emphasising the importance of tino rangatiratanga (Māori sovereignty), mātauranga Māori (Māori knowledge), and collective empowerment within indigenous contexts. It amplifies indigenous voices and highlights how whāngai embodies whanaungatanga, cultural heritage, and community flourishing in promoting the well-being of Māori. By advocating for policy reform and systemic change, this research addresses social justice issues and promotes equity and resistance against cultural injustice.

In summary, the legal recognition and practice of whāngai and adoption in Aotearoa New Zealand represent a clash between indigenous and Western worldviews. Whāngai, deeply rooted in Māori culture, offers a community-centric approach to child-rearing, while adoption, influenced by Western ideologies, operates within an individualistic legal framework. Recognising the importance of whāngai not only respects Māori cultural values but also aligns with principles of equity and social justice.

Taryn Dryfhout, Ngāti Porou, Ngāi Tahu, specialises in the intersection between Māori worldviews and systematic theology. She is a Professional Teaching Fellow at Laidlaw College, and Adjunct Lecturer at Pathways College. Her master's thesis explored the connections between whāngai and adoption theology. Currently, she is completing her PhD at the University of Otago, evaluating the relationship between a theology of community and Māori worldviews. Raising three whāngai children, her research combines academic rigor and personal experience. Her work advocates for the integration of Māori values into Christian thought and public policy, emphasising the importance of cultural identity, and relational frameworks.

70   Ihumaatao: Developing a hapū-led digital twin

Mitchell, Cat[1]

1 Pūrangakura

Kaupapa Māori (KM) research must be undertaken in solidarity with iwi, hapū, whānau or hapori to fulfil their interests, aspirations and development. Indeed, the kaupapa that is focused on, the research itself, must be important to the Māori community, in this case, Te Ahiwaru, Ihumaatao. KM work is also being undertaken in increasingly diverse domains including within a variety of digital realms. This presentation reports on one KM research scoping project, funded by Building Better Homes and Cities (National Science Challenge), which involved the co- creation of a digital twin of a papakāinga.

A critical dimension of employing a kaupapa Māori community-based approach in this study meant that Te Ahiwaru were not the 'site of research' or the 'object of research', but that Te Ahiwaru knowledge, concerns and aspirations were central to the development and implementation of the research project itself. This was reflected, for instance, the intentional way in which the project team (the majority from Te Ahiwaru) was appointed, the co-design of the research plan and the implementation of the research activities, that included a 'train the trainer' approach by Nextspace (platform provider). Moreover, through participation in the research and via the building of the twin, Ahiwaru whānau were able to acquire valuable technical and digital skills. This focus on developing the capability of Te Ahiwaru whānau as a key objective, meant members of the hapū with support of the platform providers, were provided with the technical training and support so they could led the development. In combination, these aspects of our kaupapa Māori research approach ensured a hapū-led digital twin creation process.

The primary focus of this digital twin research was to better understand the state of the natural waterways and the current water infrastructure systems in order to better service and progress desperately needed housing development. This digital twin platform centralises, and places key information and data, related to housing infrastructure, more directly within the hands of Te Ahiwaru, thereby reducing their reliance on government agencies and limiting the impact of institutional gatekeeping. Government agencies and institutions can often play a role in determining what can be accessed, how it can be accessed and to whom knowledge gathering activities may need to be disclosed. At the heart of this work is the ability of Te Ahiwaru to use the tool of the digital twin to access and display 'data' in ways that are most meaningful to whānau, and useful to evidence recommendations or change they are trying to achieve. Researchers worked in solidarity with the hapū to support their development and contribute to the reclamation of rangatiratanga.

Dr Cat Mitchell (Taranaki) is a senior researcher at Pūrangakura Kaupapa Māori Research Centre. She has spent more than fifteen years as a tertiary educator with a focus on postgraduate learning, research and writing development. Her PhD focused on the experiences of first-generation students in doctoral education. In her current mahi, Cat contributes to a range of kaupapa Māori housing and marae-based projects.

Dr Jenny Lee-Morgan (Waikato, Te Ahiwaru, Ngāti Mahuta) is a Director of the Pūrangakura Kaupapa Māori Research Centre. Formerly, the inaugural Director of Ngā Wai a te Tūī Māori and Indigenous Research Centre, Unitec, Jenny has led several large community-centred research projects. Currently, she is the science leader of Generation Kāinga and also is a Trustee of Te Ahiwaru and Te Motu a Hiaroa Charitable Trust.

Pania Newton (Ngāpuhi, Te Rarawa, Waikato, Ngāti Mahuta) currently works as the Housing and Rangahau lead for Te Ahiwaru. She is a well-known leader in the campaign to protect her tribal ancestral land at Ihumaatao. In addition to her work with her hapū, Pania lends her time to a number of governance roles with several trusts and boards. She also recently completed her Masters degree as part of the Atlantic Fellows for Social Equity at the University of Melbourne.

135   The Language Expert and AI—Making Texts vs. Taking Texts

Olthuis, Marja-Liisa[1]; Wiechetek, Linda[2]; Kappfjell, Maja Lisa[2]; Pirinen, Flammie[2]; Trosterud, Trond[2];
Brecciaroli, Fabrizio[3]

1   University of Oulu
2   UiT Norgga árktalaš universitehta
3   Anarâškielâ servi

While artificial intelligence trained on several billion words of written text is considered a breakthrough, the actual revitalization of a language is done by language experts looking after all aspects of the language.

We compare the contributions of native speaker language expert to those of artificial intelligence in the revitalization of Indigenous languages.

We present the cases of two Sámi languages with ~500 speakers, Inari and South Sámi. Our background lays in 30 years of first-hand experience with revitalization work by a language expert and 20 years of work with Sámi language technology.

The literary revitalization of Inari Sámi has focused on text production, requiring competent writers. However, for historical reasons, most of the writers are second language (L2) speakers. In the case of Inari Sámi, the middle speaker generation has been recreated. Nowadays, there are approximately 30 writers producing texts of varying quality, compared to only a handful in 2015.

Language technological tools are essential to assist writing, as L2 speakers do not have strong language intuitions themselves. Over the past 15 years rule-based language technology has provided help by means of dictionaries and proofing tools made by L1 language experts.

South Sámi language technology has been available to the language community since 2010. User logs of the South Sámi dictionary show that it is used more extensively than other Sámi dictionaries. The South Sámi expert behind these tools receives on average of 2–3 user calls per day, illustrating the immense need for language support. An example of AI machine-translated text to South Sámi demonstrates that AI, being a L2 learner itself, cannot provide language intuitions.

(1) **ORIGINAL**: Now it's fair game once again—three months after the clarification in the Fosen-case another wind power company wants to build in the Sámi reindeer herding areas.
(2) **TRANSLATED**: Now we are free to hunt again after three months …
(**South Sámi:** *Daelie libie frijjelaakan vijredh vihth Golme askh mænngan …*)

The output may resemble good South Sámi, but not only is the meaning distorted, but the grammar contains typical interference errors of language learners. Fearing fair game of companies on reindeer herding land is not the same as Indigenous regaining of hunting rights.

The consequences of a large representation of interference have also been documented in Inari Sámi. Interference from Finnish affects the Sámi case system, and some L2 speakers have a simplified case system.

Consequently, AI cannot assume the role of the language expert in terms of promoting text production. Instead, the language learner is required to evaluate and correct the output with the help of a language expert. Furthermore, AI takes the outcome of the text production process for granted to feed its algorithm, typically without giving credit to the real protagonist, the language expert, who behind the scenes operates as a *teacher-researcher-author-publisher-translator-editor-journalist-project-leader*.

Marja-Liisa Olthuis. Dr. Senior University lecturer, University of Oulu; Chair of the Inari Sámi Association, member of the Inari Sámi language community. Research interests: linguistics, language revitalization, language technology, translation theories, literature.

112   Ipurangi: Māori, the internet, Kaupapa Māori research, and īTāmi (eColonialism)

Warren, Te Rina (Krystal)[1,2,3,4]

1   Rangitāne
2   Maniapoto
3   Whitikaupeka (Mōkai Pātea)
4   Massey University

The internet provides many opportunities for indigenous communities to connect, engage and share information, it also has the potential to contribute to positive Māori development through the expression of rangatiratanga (self-determination), resource development and connecting across communities. However, just as the ancestor Tāwhaki experienced on his journey, there are challenges along the way. One such challenge with the internet is īTāmi (eColonialism) where the internet can be considered as the 'new frontier for colonisation'. As such, Māori (and indigenous communities) need to prepare and mitigate challenges presented by the internet while utilising the technology to positively contribute to indigenous futures. Based on a recently examined PhD research 'Ipurangi: Māori, the internet and tikanga Māori', this presentation discusses the findings and developments that were captured in the doctoral study.

Utilising customary oriori (ancestral lullaby) to guide the writing, the PhD research applied a Kaupapa Māori approach to the research and contributes new lexicon describing the nexus between Kaupapa Māori research and internet research approaches utilised in the doctoral study. Creating hybridised conceptual terms to describe research relationships, the Kaupapa Māori approaches include: īWhakaaro (Kaupapa Māori Online Theory) critical Māori perspectives for online research theories; īRangahau (Kaupapa Māori Cyber Ethnography Methodology) undertaking Māori research online; īTikanga (Kaupapa Māori Online ethics) guidelines for Māori online behaviour; and īTuakiri/īAhurea, Māori identities and Māori culture online. This presentation discusses these research approaches, but focuses on the broader notion of īTāmi (Kaupapa Māori eColonialism)—a Kaupapa Māori analysis of colonialism, imperialism and colonisation online. This concept laid a foundation for the doctoral study which carried out document analysis and interviews to generate a framework, 'Ipurangi', for critically considering Māori participation in the cyber/online/virtual/internet/digital space.

The framework 'Ipurangi' identified four specific domains to be deliberated when engaging online. First, elements of *support* where the internet is useful for Māori communities to connect to each other, to communicate, and to share information. Second, *cautions* for safety, security and appropriate self-management online. Third, *potential* to express self-determination, develop resources, and connect across communities. Forth, *challenges* to rangatiratanga (self-determination) and mana motuhake (self agency). The doctoral study found that all four domains require critical analysis and application to ensure that īTāmi (eColoniality) is restricted and mitigated when engaging online.

This presentation discusses Māori, the internet, Kaupapa Māori Research, īTāmi (eColonialism) and the development of the framework 'Ipurangi' to critically and sustainably undertake Māori engagement in the fast evolving colonial frontier that is the internet.

Te Rina (Krystal) Warren is a māmā who committed her child's education to Kura Kaupapa Māori. She currently teaches Strategic Māori Development and the Treaty of Waitangi courses at Massey University. Her research centers on Māori development and conscientisation—which includes te reo Māori revitalisation, Māori development and decoloniality. Her PhD investigated the impact of the internet on tikanga Māori. Te Rina is a member of Te Atakura Society for Conscientisation delivering Tiriti/Treaty education in Aotearoa, and she is involved in development initiatives for her iwi, including language revitalisation and the return of (iwi) tribal lands.

124   New Tech, Old Tactics: Facial Recognition and the Policing of Māori

Bowling, Rebekah[1]

1   Te Herenga Waka—Victoria University of Wellington

Facial recognition technology (FRT) is increasingly used throughout policing, courtroom and correctional contexts with promise to automate and streamline the protection of communities. These algorithmic technologies, sold by private corporations to state-justice jurisdictions, are commonly advertised as 'race-neutral' and 'objective' to mitigate racial discrimination and unconscious bias in human policing interactions. Yet, these assertions of colour-blindness are mythical.

Mounting evidence from the US and UK suggest that FRT exacerbates racial and discriminatory profiling against Black, Indigenous, and people of colour through erroneous identifications, especially for racialised women. Addressing bias as a computational problem obscures its root causes; bias is fundamentally a social issue, and attempting to solve it through automation is inherently inadequate.

This paper explores the implementation and use of FRT for 'crime control' in New Zealand, with a particular focus on its impact on Māori. Māori are not immune to the colonising effects of FRT; its use in policing, surveillance, and incarceration is problematic due to the technology's bias towards darker skin tones, misinterpretation of facial moko, and reliance on algorithms trained on non-Indigenous faces. The unknowing and non-consensual collection of Māori faces in international databases raises serious concerns regarding tikanga, tapu violations, and Māori Data Sovereignty. Despite these issues, the presence of FRT is increasing amid a lack of regulation, oversight, and consultation with Māori communities.

This paper draws from a literature review chapter of my PhD, exploring how FRT exacerbates the over-policing and hyper-incarceration of racialised communities in the US and UK, and tracks similar trends emerging in New Zealand. Through analyses of news media reports, I illustrate how FRT perpetuates historical trends of surveillance, control, and commodification of Māori faces, citing its use by police, the Department of Internal Affairs, and Foodstuffs. This scrutiny underscores how the lack of transparency, accountability, and consultation in the implementation and use of FRT amplifies existing disproportions for Māori in the criminal legal system.

This paper will also consider whether preoccupations to "fix" automated systems overlook the fundamental question of whether these technologies should be developed at all, particularly given the perpetuation of societal inequities under settler colonialism and racial capitalism. Surveillance technologies are 'an old wine in a new bottle' and represent a reiteration of historical injustices that continue settler colonial control and disenfranchisement of Māori—justified under the guise of 'crime and justice'. By highlighting how AI-based surveillance fails to address Māori concerns, this paper contributes to discussions on social justice, data sovereignty, and the (re)claiming of Māori faces.

Rebekah Bowling (she/her), Kāi Tahu, Kāti Māmoe, Waitaha and Pākehā, is an Assistant Lecturer in Criminology at Te Herenga Waka—Victoria University of Wellington. She is in her first year of PhD studies under the supervision of Elizabeth Stanley and Robert Webb. Rebekah's PhD research explores the history of facial recognition, and the related state-corporate categorisation and commodification of indigenous and racialised groups. This rangahau has a particular focus in the classification and collection of Māori faces within New Zealand's criminal legal system, specifically in response to facial recognition technology, and explores strategies for resisting these oppressive technologies.

269 Closing the knowledge gaps in criminology: The role of Indigenous evaluation frameworks

Lockwood, Krystal[1]

1 ARC Centre of Excellence for Indigenous Futures, The University of Queensland

Criminology is considered a site of *epistemic injustice*—a process that refers to the marginalisation of perspectives, worldviews, and knowledges to devalue differing views. This is particularly prevalent for how mainstream criminology has regarded Indigenous perspectives of justice. Epistemic injustice has detrimental impacts on how the discipline understands and conceptualises Indigenous contact with carceral systems. In the delivery of justice programs, a rhetoric has been developed that the disparate outcomes and hyper-incarceration of Indigenous peoples are entrenched, with limited 'evidence-informed' research to guide practice. Conversely, Indigenous peoples tend to understand what issues need to be addressed in their communities, and how positive outcomes can be achieved. One way to close the gap of the shortcomings of knowledge in criminology is to use theoretically driven evaluations that are grounded in Indigenous paradigms.

In this presentation I share lessons I learnt from my PhD where I ran a realist evaluation of the program *Belonging to Family* (*BtF*). *BtF* is a throughcare program that supports Indigenous families with a parent in a prison in New South Wales, Australia. *BtF* is a community-based program that has been run by the non-government organisation *SHINE for Kids* since 2010. I used an evaluation framework that allowed me to apply an Indigenous methodology, where I established my standpoint (as a Dunghutti and Gumbaynggirr scholar, evaluating a justice program, and working On Country), to an evaluation where I integrated an Indigenous paradigm with a conceptual framework of realism. I used an ethnographic approach, where I spent time with the people and places of *BtF* for over four months. During this time, I collated documents and observational reports, as well as interviewed participants and people who contributed to *BtF*.

This framework guided my navigation through concepts of Indigenous justice as well as evaluation processes—both areas known for marginalising Indigenous knowledges, perspectives and worldviews. From my findings, I will discuss three benefits that were central to the evaluation that arose from applying this framework: (i) the application and strengths in using an 'Aboriginal ethical framework' in evaluation practices; (ii) identifying the integral role of 'culture as a mechanism' that drives successful uptake, completion, and success for program; and (iii) how Indigenous grounded understandings of holistic and multi-modal approaches inform the 'evidence-base'.

The underpinning values and themes of IIRC 2024 reinforces and emboldens Indigenous approaches to collective strength of communities and collaborative research endeavours. In my presentation, I hope to contribute and share ideas to these areas, and to build on the work that has developed Indigenous evaluation methodologies, and Indigenous justice principles. This can further how Indigenous values can be embedded and influence the discourse of criminology, particularly approaches for applied justice. The power of community-driven programs is influential in informing theory and practice, which are strengthened through collaborative evaluation practices drawing on researchers, community service providers, and the people impacted by carceral systems.

Dr Krystal Lockwood is a Gumbaynggirr and Dunghutti Research Fellow in the Centre of Excellence for Indigenous Futures at The University of Queensland. Krystal is an applied justice researcher with experience in using co-design, realist, and Indigenous methodologies. Broadly, she has focused her work on addressing the impact of the carceral system on Indigenous peoples and communities and is particularly interested in supporting Indigenous knowledges, perspectives, and programs of justice. In particular, Krystal's research has focused on influencing evidence-informed practice, with projects in sentencing practices, Indigenous initiatives in the justice sector, and reintegration programs.

82   Building Stronger Linguistic Connections to Country while Navigating Complex Settler Colonial Systems

Lumby, Noeleen[1,2]

1   Ngarra Nuru—Office of the PVC, Indigenous Strategy, Macquarie University
2   Department of Critical Indigenous Studies, Macquarie University

Our languages have been gifted to us by our ancestors. Across the continent colonially referred to as Australia, there are over 250 different Aboriginal language groups. The logic of Indigenous elimination, a key mechanism of settler colonial violence, has resulted in a fracturing of intergenerational transmission of Aboriginal languages and knowledges. Language revitalisation is a critical aspect to cultural knowledge transfer and maintaining Aboriginal peoples unique ontologies, epistemologies and axiologies. Therefore, language revitalisation is crucial to uphold Indigenous sovereignty and the relaying of the unique knowledges embedded in Country.

Although settler colonial institutions portray their support of Aboriginal language revitalisation, the reality for communities engaged in returning language to Country, is very different. Engaging with complex settler systems that deny autonomy for community to control *all* aspects of language revitalisation within a competitive and unsustainable environment, for meaningful return of language to Country, denies Indigenous sovereignty over Indigenous knowledge systems.

This paper explores how settler policies in 'so called' Australia continue to impact on the meaningful return of language to Country for Aboriginal peoples. This presentation discusses how Aboriginal communities are engaging with their own epistemologies and radically refusing settler institutions. This is necessary to return language, on our terms, if we are to imagine a future where we hear our many voices spoken on Country again.

This research aligns with the conference principles of Whitiki Taua: Research Solidarities, by 'embodying the bond and collective strength within communities' and the sub-theme Rangatiratanga, engaging in research activism to reclaim and revitalise Aboriginal peoples languages and cultural practices and promoting linguistic and cultural sovereignty for future generations.

There is power in solidarity and knowledge sharing, language revitalisation groups are beginning to see how this solidarity will build stronger linguistic connections to Country. With our valued knowledge systems at the forefront, we begin to dismantle the settler narrative.

Noeleen (Noe) Lumby is an Aboriginal woman, born on unceded Dharawal Country, south of Warrane, now known as Sydney, in so-called Australia. Noe is currently acting Academic Director, Indigenous Education and Research at Wallumattagal Campus, Macquarie University, leading the implementation of the Mudang-Dali Indigenous Connected Curriculum Framework across all faculties. Her research interests are in Indigenous language revitalisation and the ways that communities navigate complex colonial systems to return language back to Country.

199   He Rongoa te Reo: Language Trauma Case Study

Rangihau, Kararaina[1]; Te Hiwi, Braden[1]; Rua, Mohi[3]; Tamehana, Hohepa[4]

1   Te Mātāwai
2   Waipapa Taumata Rau
3   Te Wānanga o Aotearoa

My grandad spoke te reo—he was a native speaker, as were his parents. But Grandad didn't want me to learn. "It's a waste of time," he said. "Learn something useful instead." (Keenan, 2024) The quote above expresses a common theme throughout Māori families across Aotearoa, which is that experiences with te reo Māori, the Māori language, are not always supportive of Indigenous health and identity. But rather, in a colonial context, te reo Māori can be also a source of disconnection, shame, rejection, and trauma in individuals and across generations. In 2023 Roa and Roa established a working definition for understanding te reo Māori trauma as, "a person's emotional, psychological, spiritual distress, and/or physical injury caused by harmful events or by association to harmful events, which directly impacts their ability and/or willingness to learn and/or speak te reo Māori" (Roa and Roa, 2023). A direct relationship has been established between te reo Māori trauma and language anxiety with whānau wellbeing (Te Huia, 2019). This study looks to expand our understanding of te reo trauma for its potential to create solidarity and cultural meaning, so that whānau are empowered to reclaim their language and support whānau wellbeing. This study employs a Kaupapa Māori approach, in conjunction with case study methodology, to learn from the lives of five people and their whānau. It starts out by examining the role of the historical context of a person's experience of cultural loss, whakamā, and sense of marginalisation through their everyday experiences. In addition, knowledge will be gathered about how te reo trauma impacts on a person's cultural identity, their wellbeing, as well as the ways in which people cope with or overcome te reo Māori trauma. The approach for data collection follows three phases, (1) Whakawhanaungatanga—building trust over four months, the interviewer and participant engage in kōrero to gain an in-depth understanding of the participant's everyday life. (2) Pūrākau—is a storytelling approach, collaborative and therapeutic, allowing for new learnings to emerge and is led by the participant with guidance provided by the researcher (Lee, 2009; Ng'unda & Bessararb, 2010). (3) Whakamana—the interviewer returns with the transcripts to allow the participant editorial mana over their own words. In this presentation we provide a preliminary analysis of the cases that are currently in the data collection phase. The focus of this work is to better understand the repercussions of te reo Māori trauma on language acquisition, retention, and the increase of competency and confidence. Ultimately, the intent of this study is to inform interventions that address te reo Māori trauma and support the wellbeing of te reo Māori learners, kāinga, hapori and iwi. This paper contributes to the Oranga theme of this conference by providing an innovative contribution to the issue of language trauma, which is widespread amongst Indigenous communities across the world.

Rangihau, Kararaina. Ngāi Tūhoe/Te Arawa.
Kairangahau Tātari Mātāmua (Senior Research Analyst)
Kararaina is a dedicated tribal leader, a cultural practitioner, committed to Te Reo Māori revitalisation, a passion ignited in the mid-1980s. Kararaina has been involved in developing strategies for whānau, hapū, and iwi Māori cultural wellbeing, and governance and leadership for over three decades. She has dedicated her life to creating innovative spaces connecting Māori to their language, lands, and mātauranga. Kararaina is the Kaitātari Rangahau Mātāmua, currently leading the Te Reo Māori Trauma research kaupapa at Te Mātāwai.

253 NEȾOLṈEW̱ "one mind, one people": Relational community-based ILR research in Canada

Onowa McIvor[1]

1 University of Victoria

NEȾOLṈEW̱—a national partnership of Indigenous scholars, community leaders and allies involved in Indigenous language revitalization (ILR) in Canada—was formed to engage in positive action through a federally funded, Indigenous-led language revitalization research project. Our collective research focuses on adult language learning and community contributions to ILR.

Sharing a vision of hope and empowerment of research and community practice led by Indigenous peoples, the NEȾOLṈEW̱ project shows that together, we must take a stand to ensure the continuation of Indigenous languages in the lands claimed as Canada. Our languages will ensure we flourish as Indigenous peoples into the future.

Our SENĆOŦEN language partnership name translates as "one mind, one people" or "doing things as one", conveying the guiding principle of our collaborative efforts. The name signifies the spirit of collaboration and unity towards the goal of Indigenous language revitalization and maintenance, embracing the diversity of languages across distinctive Indigenous communities and cultures. Our partnership was built on existing Indigenous partner connections of those working at the core of ILR, while also inviting new contributors to strengthen our network.

More than 70 Indigenous languages are currently spoken in Canada, and Indigenous communities are doing great—and much needed—language revitalization and maintenance work. Increasingly, adults have been identified as the "missing generation" of learners who hold great potential to contribute to the revival of Indigenous languages in Canada by acting as the middle ground between Elders, children and youth within their communities. However, we know that language learning at any age does not happen in isolation. And so, together, we aim to achieve realistic language revitalization outcomes as a national network of focused on adult Indigenous language learning resources, programs, and initiatives while acknowledging their contributions and interconnections to the greater whole of the movement.

This presentation will focus on the outcomes of this research partnership, now in its seventh year. Our guiding principles and governance structure continue to strengthen the relations between Partner communities, organizations, and scholars, and more specifically, how we ensure Partner communities and organizations have a strong position of leadership in our shared governance work and overall within this community-university research partnership. The Partnership has been engaging and supportive for individual language communities and scholars, while also strengthening us as a collective.

Our research contributes to the Rangatiratanga | Sovereignty theme of the conference. As radical research and community activism leads the themes and activities of this partnership.

Indigenous languages have faced violent erasure and persist despite an ongoing hostile environment. In this presentation, discover how Indigenous language champions are building a national collaborative agenda for knowing, sharing, and gathering strength across language groups and communities, and learn the active role that settler-allies can play in the continuation and revival of Indigenous languages.

Dr. Onowa McIvor is maskékow-ininiw (Swampy Cree) and Scottish-Canadian. She is a lifelong learner of her maternal nehinaw language, and a grateful visitor in ləkʷəŋən and W̱SÁNEĆ territories. Dr. McIvor is a Professor in Indigenous Education and holds a President's Research Chair at the University of Victoria. She directs the national NEȾOLṈEW̱ Research Partnership, a seven-year project working to understand and enhance Indigenous adults' contributions to reviving Indigenous languages in Canada. Her areas of research span Indigenous language learning, assessment, and planning.

207 Reclaiming Science through language revitalisation and ancestral knowledge sharing

Denise Smith Ali[1]; Nat Raisbeck-Brown[2]

1 Noongar Boodjar Language Centre, Perth, Western Australia
2 CSIRO—Atlas of Living Australia, Australia

There can be no science without knowledge and no knowledge without language. This program is linking Indigenous science to western ecological knowledge for plants and animals through language revitalisation and ancestral knowledge sharing. It is highlighting the prominence and depth of Indigenous language and science to the western science community in Australia and is working to stop the loss of Noongar language by providing funds and resources for the recovery, revitalisation, protection and sharing of language and ancestral knowledge.

Indigenous/Western collaborative science research projects are dependent on reciprocity and respect, which are based on strong and trusted relationships with Indigenous people and communities. The Noongar Boodjar Language Centre in Perth and the Atlas of Living Australia (ALA) are working together to collect, protect and share Indigenous ecological language and knowledge for plants and animals. The Language Centre facilitates the scientist's interactions with community, and the ALA facilitate the community's interactions with scientists and researchers. This is reconciliation in action and together they have built a safe space for knowledge transfer and greater recognition of Indigenous science.

The Noongar Boodjar Language Centre has a strong link to the wider community, all the 14 Noongar clans and the community-based networks of Knowledge Holders. Through these community networks we are working within the Noongar research context—with the right people in community, that have their community's approval to share, and ensures we are working within the cultural protocols and processes to suit the structure of the information we are collecting.

Working together the Noongar Boodjar Language Centre and the ALA have developed an iterative consent process to ensure the consent, ownership (IP) and cultural rights (Indigenous Cultural IP—ICIP) for any knowledge shared are respected. This program addresses UNESCO's aims for the Decade of Indigenous Languages and Australia's close the gap TARGETS to preserve, revitalise, promote, support and grow languages.

Since 2020 Noongar Boodjar Language Centre and the ALA have raised and co-contributed $500,000 for language and knowledge revitalisation and sharing projects across 3/14 Noongar clans and published 235 names for 150 species on the ALA website which is visited more than 2 million times per year.

This program addresses the conference themes of Whītiki Taua and Research Solidarities through strong research collaborations between Noongar Knowledge Holders who hold the ancestral language and science for plants and animals and western science through the ALA, and Rangatiratanga | Sovereignty using Noongar language and ancestral knowledge to reclaim the "science" of plants and animals.

Denise Smith-Ali OAM. Denise Smith-Ali grew up in her father's Kaniyang Country. Her mother is Wilman Clan. She is from Bilya Moort (River people). With a strong interest in her culture and language she has worked for two decades on reviving and maintaining Noongar language. She was part of establishing an Aboriginal K-3 School (1997–2002), a Noongar LOTE teacher (2001) and received with a BA in Language and Linguistics from Batchelor Institute (2008). Denise is now the Senior Linguist/Language Coordinator for Noongar Boodjar Language Centre, leading forensic analysis of Noongar recordings, transcriptions, historic materials, lexical database, morphology, dictionary, sketch grammar and phonology.

Nat Raisbeck-Brown. Nat is a spatial scientist who has been working with Aboriginal peoples for 25 years. She leads the Indigenous Ecological Knowledge Project within the Atlas of Living Australia. The aim is to promote Indigenous science and by including Indigenous language and knowledge into the ALA—Australia's primary biodiversity online database. Nat works closely with Indigenous language centres, language workers, and Indigenous Ranger groups to collect and share this knowledge and together have now published their language and knowledge on the ALA which has contributed to over 3500 new words, in 13 languages for 450 species of plants and animals.

117   Toi ora, reo ora Whatuora!: Māori arts-based pedagogy to support whānau Māori aspirations for thriving reo and tikanga

Smith, Hinekura[1]; Penetito, Kim[1]

1   Ngā Wai a Te Tūi, Māori and Indigenous Research Centre, Unitec

Toi Ora, Reo Ora, Whatuora is a two year kaupapa Māori project funded by the Teaching and Learning Research Initiative (TLRI) to story the language and cultural aspirations of three interconnected Māori immersion settings in Auckland through the pedagogy and practice of whatu (cloak weaving). Speaking directly to the conference themes of Whakamana and Rangatiratanga, this research contributes new scholarship to putoiako Māori (Māori arts-based pedagogies) as cultural and linguistic regenerative sites where Māori arts practice, and importantly its language and tikanga, form the learning domain. In similar ways that haka and takaro (sports) are being explored as culturally and linguistically regenerative sites, this research centres the toi Māori practice and pedagogy of whatu. Importantly, this research sets out to strengthen Māori language community relationships through the inherent pedagogy of whatu wānanga, to better support kura understandings of, and responses to, whānau aspirations for flourishing reo and tikanga.

The aspirations of whānau Māori who place their children into Māori medium education are similar and different, diverse and storied. Sovereign aspirations for language and cultural thrivance do not fall out of thin air but instead are informed by experiences, histories, societal influences, and our own experiences of education and language learning. If whānau Māori aspirations can be understood as taonga tuku iho—those values beliefs, ideas, experiences, influences and perceptions that are passed down to us—how then do our aspirations for cultural and linguistic sovereignty inform the educational decisions we make for our children? Understanding better, whānau Māori aspirations for thriving language and culture supports these Māori medium settings to connect to their diverse and urban located Māori communities.

Arts-based kaupapa Māori qualitative methods of whatu wānanga (data collection), whatu kōrero (analysis) and whatu kaupapa (dissemination) were developed in line with the projects methodology to address this research question: How does Whatuora, a theorised kaupapa Māori arts-based pedagogy, support and story the intergenerational flourishing of Māori language, culture and whānau aspirations, across three Māori immersion settings? During a yearlong weaving wānanga, ethically consented whatu kōrero (interviews) were conducted with whānau from three kura as each whānau learnt to weave a cloak for their child or mokopuna. This presentation shares a thematic analysis of whānau interviews (n=12), five wānanga (large group discussions), and photographic data highlighting the power of whatu creative practice as a language rich pedagogical site that brings us into relationship with our tupuna through the culturally regenerative practice of making in, as, and for community.

Assoc. Prof Hinekura Smith (Te Rarawa, Nga Puhi) is an experienced kaupapa Māori researcher, teacher, mother and kaiwhatu (cloak weaver) who established and has maintained an active whatu weaving community of practice for whānau Māori for over 18 years leading to her research interests around language and cultural revitalisation; identity affirmation; intergenerational knowledge transmission particularly amongst Māori women, mothers and grandmothers.

Kim Penetito (Ngati Haua, Ngati Tamatera) is an experienced kaupapa Māori community researcher, grandmother and talented kaiwhatu (cloak weaver). Kim's research interests and contributions are grounded in community and marae relationships.

93   Rapua te mea ngaro ka tau: A kaupapa Māori approach to gaining community insights to inform vaccine development for rheumatic fever.

Anderson, Anneka[1]; Afo'a-Stone, Cresta-Jane[1]

1   Te Kupenga Hauora Māori, University of Auckland

Summary of research area: Infection with Group A Streptococcus (Strep A) results in a wide range of diseases including rheumatic fever and rheumatic heart disease which inequitably effect rangatahi Māori and Pacific in Aotearoa. This high Strep A disease incidence drove the establishment of Rapua te mea ngaro ka tau- an Aoteroa led initiative that works collaboratively with trans-Tasman partners to facilitate Strep A vaccine development. This presentation focuses on a Māori led, qualitative kaupapa Māori phase of the project that sought Māori and Pacific communities' perspectives on how best to develop and deliver a vaccine in Aotearoa. Findings from this research will be used to inform the future models of delivery for the vaccine in Aotearoa once developed.

Methods: This qualitative research employed a kaupapa Māori positioning. Data was collected through whānau interviews with participants residing in Tāmaki Makaurau who identified as Māori and/or Pacific people. Narrative data was analysed using a general inductive approach.

Findings: Sixteen whānau (n=20 people) participated in the study. Whānau expressed diverse understandings of vaccinations, yet all supported the development of a Strep A vaccine as an option to address rheumatic fever. Core values of hauora, kotahitanga, whanaungatanga and tino rangatiratanga underlay perceptions of vaccine development and delivery for whānau. Mistrust in the government and colonial health system arose as keys concerns as well as vaccines not addressing social determinants of Health. Whānau advocated for Māori and Pacific led vaccine delivery to ensure flexible and culturally safe and responsive models of delivery. This rangahau demonstrates the value of kaupapa Māori research and inclusion of whānau to inform health service delivery.

Contributions of this research to whītiki taua This research highlights of strength of collective hapori-rangahau approaches in informing culturally responsive and meaningful health services. Such approaches empower whānau through by ensuring Māori leadership from the onset to the outset to determine how, who, when and where hauora services are delivered.

Contribution to the conference sub-themes: This research falls under the domain of hauora as it strives to reduce inequities of rheumatic fever and rheumatic heart disease experienced by rangatahi Māori to uplift hauora.

Dr Anneka Anderson (Kāi Tahu, Kāti Māmoe) is a medical anthropologist and Director of Tōmaiora (Māori research unit), Te Kupenga Hauora Māori, Waipapa Taumata Rau/University of Auckland. Anneka's research is centred around Māori experiences of inequities with a focus on whānau-centred approaches to health. Anneka's research operates within kaupapa Māori theoretical frameworks and qualitative methods.

Cresta-Jane Afo'a-Stone (Ngāti Porou) is Research Assistant in Te Kupenga Hauora Māori, Waipapa Taumata Rau/University of Auckland. Cresta hold a Bachelor of Arts Degree, a Certificate of Health Sciences, and is completing a Post Graduate Diploma in Health Science.

51   Manaora: Rangatahi-Developed Nutrition and Wellbeing Guidelines

Makirere Haerewa[1], Raun; Swinburn, Boyd[1,2]; Railton, Renee[1]; Glassey, Rachael[1]; Tipene-Leach, David[1]

1   Eastern Institute of Technology
2   University of Auckland

Maintaining good nutrition and a strong sense of wellbeing are imperative as rangatahi create habits that will follow them into adulthood. New Zealand (NZ) food and nutrition guidelines span the age range, but there is little specific to young people and there are significant gaps for instance, social and spiritual factors are not considered. Evidence-based advice therefore needs to be co-created and it should make appropriate use of mātauranga Māori. The Nourishing Hawke's Bay: He wairua tō te kai project engaged with local rangatahi to do exactly this.

Three wānanga, at a local marae, hosted 17 rangatahi who worked together to create the guidelines. At the first wānanga rangatahi sat with industry experts on the current Ministry of Health nutrition guidelines and international guidelines. By the end of the first wānanga the rangatahi had created 10 food and nutrition and 10 wellbeing messages that they felt were relevant to them and their peers. These included healthy eating and exercise, sleep, screen time behaviours, mental health, and connection with kai Māori. The students then tested these guideline messages by presenting them at other schools. During wānanga two, rangatahi further refined and focused their 20 guidelines based on an overview of the feedback. They then developed an implementation and social marketing plan for a national audience. A third wānanga where short video clips of rangatahi presenting each message alongside prominent influencers was held and they then rolled out a 20-week social media campaign where the messages were shared on social media platforms. The rangatahi involved coined the name Manaora for their guidelines.

By nature of the co-design research approach, this project is aligned with relevant evidence, based in mātauranga Māori, and is bounded in the culture of rangatahi. One of the outcomes borne from the co-design research process has been the development of rangatahi leadership capacity. The rōpū has been responsible for enacting peer-peer presentations at local kura, presenting at the Hawke's Bay Primary Health Organisation Hauora symposium to a myriad of government agencies, and planning the content development required for the social marketing campaign. The increased leadership capacity also bears the potential of increased campaign sustainability and effectiveness.

Navigating the space between research and mātauranga Māori is essential to address inequities and promote Hauora/Wellbeing. In the process of rangatahi developing health and wellbeing guidelines, the incorporation of mātauranga Māori plays a pivotal role in ensuring cultural relevance, respect, and community engagement. Empowering rangatahi to shape health and wellbeing guidelines according to their need's fosters ownership, increasing the likelihood that these guidelines will be embraced by rangatahi, as well as their peers and whānau.

Makirere Haerewa, Raun.
Ko Raun Makirere Haerewa tōku ingoa.
He kairangahau Māori ahau.
I am a research assistant for Te Kura I Awarua, my background is in athlete development and indigenous community capability development. I worked as a youth athlete development lead for three years at the HBCFCT. I am passion about rangatahi development through the use of matauranga Māori. I am also extremely passionate about my community, Flaxmere and I am the chairman of my charitable trust, Te Kaha Rangatahi Charitable Trust where I work with local rangatahi to develop their leadership and communication skills, and sense of cultural identity.

103 Hinenuitepō, Nui Te Ao—Mana Tinana, Mana Mōmona Fat Wāhine Māori and Body Sovereignty

Gillon, Ashlea[1]

1 Te Wānanga o Waipapa, Waipapa Taumata Rau University of Auckland

Manawa mai te mauri Hinenuitepō
Ko Hinenuitepō tētahi atua wahine, ko ia te kaitiaki me te pou mō tēnei kaupapa.
Ko Hinenuitepō te mana tinana hoki.

Hinenuitepō is one of the most powerful, protective, influential, wahine Māori in our whakapapa. As a kaitiaki, a guardian, she provides not only her influence through her sexual, bodily power, but also as a guide for us into Te Pō and through our bodily transitions. As atua of transition and transformation, Hinenuitepō provides alternative ways of being, knowing, seeing, and understanding. She provides some of the first examples to us of mana tinana and body sovereignty in our whakapapa. The stories and experiences of Hinenuitepō offer complex insight into the ways in which she navigates worlds and utilises transition to resist restriction place upon her, and reiterate her (bodily) agency, autonomy, and power. Hinenuitepō provided spiritual, theoretical, methodological, and practical guidance for undertaking this research into exploring what body sovereignty means for fat Māori wāhine.

Fat Indigenous Wāhine and our bodies are subject to multiple forms of intersecting oppressions. The ways in which fat wāhine Māori are re-presented as (un)deserving, (un)well, (dis)eased, unDesir(e)able, and (un)(re)liable perpetuate how (in)access is enabled for some groups and not others through biopower, biopolitics, healthism, racism, sexism, and fatism. These re-presentations and (mis)classifications have direct impact on our realities, accessing our human rights, enacting our rangatiratanga, our motuhaketanga, and our hauora. Regardless of these complex, compounding systems of oppression, ancestral knowledge and language offer insights into how we can conceptualise our bodies, hauora, and our realities. Ancestral pūrākau of atua wāhine have been utilised to inform and guide this kaupapa. In their kōrero, as well as in our te reo Māori, are complexities of experiences and relationships, and illustrations of agency, sovereignty, and mana. These pūrākau offer insight into how we can and have previously conceptualised mana (tinana). Despite the various ways in which our mana (tinana, motuhake, mōmona) have been oppressed and (re)classified, our Indigenous knowledge, our Mātauranga Māori offers alternatives.

Presented here are the kōrero of research whanaunga who took part in this project, their kōrero are shared as components of Hinenuitepō's reality. Here, research whanaunga Become Hineahuone as they navigate food, fitness, and fatness; Become Pīwaiwaka as they navigate healthism; Become Hinenuitepō as they navigate fat sex and Desir(e)ability; and (Un)Become Te Pō as they share what body sovereignty means to them. This kōrero offers insight, perspectives, pain, strength, triumphs, losses, frustrations, excitements, and ultimately, ways of resisting, enacting, embodying, and reclaiming body sovereignty and mana tinana for fat wāhine Māori. This research shares how we can re-conceptualise body sovereignty and fatness from a Māori worldview and how fat Māori wāhine navigate multiple systems of oppression and a fatphobic world in order to find ways to have their mana and human rights recognised, and to flourish. This kōrero shares our realities and ways to become safer whanaunga for fat Indigenous Peoples so that we may live mōmona lives.

Ko Ngāti Awa, Ngāpuhi, Ngāiterangi ngā iwi. Ko **Ashlea Gillon** Aramoana tōku ingoa. I'm Ashlea, a Kaupapa Māori critical transdisciplinary researcher, educator, and storyteller. I was recently a Fulbright Graduate based in Native Hawaiian and Indigenous Health at the University of Hawai'i at Mānoa. Currently I am a lecturer in Māori Studies at the University of Auckland and have an HRC Emerging First Researcher Grant exploring fat bias and health spaces for Māori. My interests are in Māori and Indigenous health, Indigenous fat studies and fat liberation, systems of oppression and biopolitics, identity, racism, and Indigenous studies, theories, and methodologies.

173   Tū Wairua—He Taonga tuku iho

Haira, Tia Huia[1], Toroa, Jody[2], Caddie Manu[3], Kolodziej, Jacek[4]

1   The Institute of Environmental Science and Research
2   Rangiwaho Marae
3   IO Ltd
4   New Zealand Drug Foundation

Mental health distress, disorders and addictions are a serious health issue in Aotearoa, New Zealand. Māori (the indigenous people of New Zealand) suffer disproportionately from mental health and addiction disorders compared to non-Māori. Methamphetamine-use disorder is a highly problematic social and health issue with troublingly high rates of use in Māori particularly Māori in rural and remote communities such as Te Tairāwhiti.

Despite higher reported rates of mental health, Māori are less likely to receive healthcare services, interventions, medication, or support to treat these conditions. Inequities for Māori result from the on-going impacts of colonisation, poverty, inter-generational trauma, barriers to accessing services and a lack of culturally appropriate services.

Tū Wairua is an indigenous health and wellbeing initiative aiming to address some of these inequities. Led and directed by Māori, utilising indigenous psychedelic fungi and decolonising modalities, the initiative is designed to offer an authentic alternative to existing treatments for addictions empowered by mātauranga Māori (traditional knowledge), utilising taonga (treasured) species, and delivered within a Te Ao Māori (Māori world view) framework. Tū Wairua is investigating the safety, efficacy, and feasibility of administering psilocybin-assisted therapy, delivered by Māori for Māori (within a marae setting), grounded in tikanga and kawa (customary practices and values) and in connection to he wairua tapu (sacred spirits).

Alongside this the initiative is also investigating the chemical composition and optimal cultivation conditions of selected species of indigenous fungi. This intervention supports the aspirations of local Māori and is a collaboration between tribal leaders, scientists, clinicians, and researchers from across Aotearoa.

Haira, Tia Huia. Tuhourangi Ngati Wahiao, Ngati Whakaaue, Tuwharetoa—Tia Haira is a Science leader at ESR where she leads a number of projects and programmes of work. Tia has experience working close with iwi and communities in health and public health settings. She has an academic career in biomedical science, experience with biobanking and a current research interest in harnessing science innovation and science capabilities to improve and impower well-being and health that is self-determined by iwi, hapū and whānau Māori.

299 Spiritual Care in Aotearoa New Zealand Healthcare

Elle Brittain[1]; Hukarere Valentine[2]; Deanna Haami[3]; Natasha Tassell-Matamua[4]; Richard Egan[5],
Mei-Ling Blank[6]; Hata Temo[7]; Sophie Nock[8], Waikaremoana Waitoki[9]

1,2,3,4 Massey University
4,5,6 University of Otago
7 University of Waikato

There is a significant wealth of research and literature aligning with the importance of wairua and spirituality to health and wellbeing. In spite of this, the Aotearoa New Zealand health system has struggled to understand the importance of this fundamental aspect within a health and wellbeing context. Furthermore, significant changes have occurred in the Aotearoa New Zealand health system over the past four years—changes that threaten to further impact an already overburdened and under-resourced health system, resulting in a culturally unsafe environment. The establishment of Te Aka Whaiora, the Māori Health Authority, in response to the Waitangi Tribunal Health Outcomes Enquiry and the Health and Disability Enquiry offered an opportunity to stem the impact of systemic racism in the health system and include mātauranga Māori approaches and worldviews. In 2023, right-wing populist parties, National, New Zealand First and the Association for Taxpayers and Consumers (ACT), campaigned to disestablish Te Aka Whaiora if elected, using race-baiting techniques alleging that Māori were privileged and elite and did not need a separate health authority. The coalition government formed by these political parties quickly moved to disestablish Te Aka Whaiora, propelling Māori health into a precarious position, marginalising the role of Māori customary practices and worldviews about health. Such action is reminiscent of the colonising policies and processes that were implemented throughout the late 1800s and early 1900s, such as the Tohunga Suppression Act 1907, which saw the suppression of mātauranga Māori healing knowledge and practices.

Wairua, often described as the spiritual dimension of lived reality, the "source of existent being and life" (Marsden, 2003, p.47), and necessary for attaining wellbeing (Durie, 1985), has consistently been marginalised within the Aotearoa New Zealand health system. This presentation will describe current progress on a project in relation to wairua-centered practices in health care settings. This project aims to transform health services towards a system that recognises the importance of wairua and the spiritual dimensions of wellbeing. The project utilises co-design and participatory action research comprising three phases: whānaungatanga, wānanga and hui. *Phase one: Whanaungatanga* builds relationships with relevant Tangata Whenua and Tangata Tiriti communities to start a national conversation about wairua and spiritual care. *Phase 2: Mapping the spiritual care environment in Aotearoa* seeks to identify the wairua and spiritual needs and provisioning within community and healthcare settings nationwide. *Phase 3: National hui* will involve co-designing recommendations and an action plan to transform wairua and spiritual care across Aotearoa New Zealand.

We will describe narratives collected from two wānanga held with Māori service users and service providers. Engagement to date reveals that Māori experiences of wairua and spirituality in healthcare is deeply personal, relational and pivotal to wellbeing. We will also highlight the impact of this research for the Pae Tū: Hauora Māori Strategy.

Dr Eleanor (Elle) Brittain (Ngāti Kahungunu ki Te Wairoa, Ngāti Rakaipaaka) is a lecturer and clinical psychologist at Te Kunenga ki Pūrehuroa, Massey University. Her research focuses on Māori experiences as related broadly to psychology, including Māori wellbeing, wairua, spirituality, as well as racism and equity in health and social institutions. She is eager to understand sites of crisis as well as sites of resistance and strength for Māori. Ultimately, she sees her work as in service of communities in order to facilitate change, especially for Māori and groups who have greater need.

57   Te Puea Memorial Marae: Addressing Homelessness

Paul, Whitiao[1]; Farnham, Irene[2]

1   Te Puea Marae
2   Pūrangakura

Te Puea Memorial Marae (TPMM) in Mangere, South Auckland is renowned for their leadership in addressing homelessness, and providing marae-based wrap-around support for whanau (families) experiencing homelessness in Tamaki Makaurau, the largest city and population in Aotearoa.

The people of TPMM are driven by the legacy of Waikato leader and Ariki, Te Puea Herangi, whose tireless work to rebuild the iwi (tribe) from the devastation of land confiscations and impact of colonisation on our well-being. Her advocacy and care for her people by providing leadership, innovative initiatives and community support for ngā tāngata rawakore (people suffering poverty) is esteemed in our nation's history.

As researchers and social work practitioners intimately involved with TPMM, we outline some of the key experiences and learnings from working with the Manaaki Tangata Programme at the Marae through a research project undertaken over several years. We have investigated the impact of our practice, shaped and determined by Maori values guided by the tupuna whare (ancestral house) and by the tikanga (cultural practices) of the marae. Our practice, led from the position of manaakitanga (care) and whanaungatanga (familial relationships) as a Maori, strengths-based approach is our point of difference in working alongside whānau kore kainga (homeless families).

This presentation speaks to our marae-based practices to assist in journeying towards hauora with whānau kāinga kore (homeless families). For instance, the cultural practice of whanaungatanga has seen kaimahi develop and sustain a Māori relational approach in working with whanau to move from a position of crisis and desperation to a place of well-being. The success of the programme is also due to strategic leadership of the Marae to co-locate government agencies such as the Ministry of Social Development (MSD) and Kainga Ora. The inclusion of usually Māori personnel from specific services has contributed hugely to breaking down the barriers that people frequently face in dealing with these agencies.

This presentation enables us as kaupapa Māori researchers, social practitioners and people of the marae to share some of our experiences and key findings of research, funded by Better Homes Town and Cities (NSC) that began in 2018. Research solidarity has been articulated in multiple ways throughout this research programme, including increased research capacity and capability building for the Marae, our professional practice as social workers, ourselves as scholars, and our independent research centre, Pūrangakura.

Whitiao Paul (Ngapuhi, Ngati Hine, Ngati Ruanui) is a highly skilled social worker with over 30 years of practice experience. She is a founding board member of The Tangata Whenua Social Workers Association which is committed to supporting tangata whenua practitioners. Whitiao is the Team Leader of the Manaaki Tangata programme and utilises her practice knowledge and relational expertise working with whanau at Te Puea Memorial Marae. As a marae-based researcher, Whitiao weaves together the rich stories of whanau in the research project that continues to investigate and foreground the work of marae in assisting our most vulnerable whanau.

111   Constructing belonging

Matelau, Tui[1]

1   Auckland University of Technology

Understanding how Māori and Pacific people in Aotearoa construct their ethnic identities has significant relevance to Aotearoa and to the wider fields of study into national, ethnic, and cultural identity. According to the 2023 NZ census more than one in four New Zealanders is of either Māori or Pacific descent (Stats NZ, 2024). Within each community, 54.6 % of Māori and 40.6 % of Pacific people claim more than one ethnic identity (Stats NZ, 2020). This clearly indicates that the numbers of Māori and Pacific people in Aotearoa that construct a hybrid and/or fluid ethnic identity are expanding. Therefore, the importance of understanding how these ethnic identities are constructed is also increasing. Furthermore, research into the production of hybrid and fluid Māori identities has shown how these identities can combine contemporary and traditional ideas about culture and language. These emerging identities can also allow people to positively draw on more than one ethnic heritage. However, many studies of Māori and Pacific identity focus upon the negative construction of marginalised ethnic identities or restrictive traditional ethnic identities. This presentation utilises Multimodal (Inter)action Analysis (MIA) to explore the notions of belonging in relation to the construction of hybrid and/or fluid Māori and Pacific ethnic identities in Aotearoa . Vertical Identity Production is an analytical tool used within MIA to examine the multiple layers of discourse that shape identity construction for individuals: central, intermediary, and outer layers of discourse. The central layers of discourse include the actions performed by the individual whereas the intermediary layers of discourse include the individuals' actions in connection to their immediate networks. Finally, the outer layers of discourse include the individuals' actions in connection to larger social, political, and economic institutions. Vertical identity production is used to structure an exploration of the current literature pertaining to the notions of belonging and hybridity. It is also utilised in the analysis of the dataset and then used to structure the presentation of the findings. Such exploration reveals the complexity of hybrid and/or fluid Māori and Pacific ethnic identity whilst highlighting actions and interactions which enhance or undermine the construction of positive ethnic identity for Māori and Pacific people who claim more than one ethnic identity. I present this paper as a Māori (Ngāti Kahu ki Whangaroa) and Tongan (Foʻui) individual, whānau (family) member, researcher, and educator. Understanding how to enhance the construction of a positive Māori and Pacific identity is essential as I teach, advocate, lead, explore and navigate the many interactions I have with diverse individuals, communities, and institutions.

Matelau. Tui. Ngāti Kahu ki Whangaroa, Foʻui (Tonga).
Tui's research explores the ways in which Māori and Pacific identities are constructed with the aim of enhancing the wellbeing and success of Māori and Pacific people in Aotearoa. In her PhD study she examined Māori and Pacific identity within the context of the arts: dance, visual arts and creative writing. From 2021–2023 she held a MBIE Science Whitinga Postdoctoral Fellowship where she further explored Māori and Pacific identity construction within Aotearoa. Now, she is a lecturer in Communication Studies at AUT.

177   Kōhanga winter preparedness project

McCarty, Georgia[1]; Ware, Felicity[1]; Strickett, Elizabeth[1]; Davis, Taylor[1]

1   Hāpai te Hauora

Research area: Respiratory illnesses are prevalent in tamariki (children), especially over the winter months. Hāpai te Hauora, the largest Māori (Indigenous to Aotearoa NZ) Public Health Authority in partnership with the Universities of Auckland and Otago, collaborated with a kōhanga reo (Māori language nest) to design, pilot and evaluate a whānau ora (family well-being) approach to prepare and respond to common acute respiratory infections during winter. This paper will explore the approach and outcomes of our co-design and whānau ora approach.

Kōhanga reo are focused on supporting whānau to raise tamariki in the Māori language and culture and are an indigenous language revitalisation initiative that is whānau-led. Similarly, a whānau ora approach is about whānau determining their own health and well-being with a focus on increasing the well-being of individuals in the context of their whānau and in culturally congruent ways.

Kōhanga reo community were prioritised as the whānau were more likely to have young children who get unwell and pass sickness onto other whānau members.

Methods: Kaupapa Māori (a Māori way of viewing and engaging with the world) approach enabled the kōhanga and whānau to determine the research project to ensure positive experiences and beneficial outcomes.

PART 1 of the study included co-design with whānau from the kōhanga to understand whānau and kōhanga needs and aspirations to better prevent and manage respiratory illness. These priorities informed designing the whānau ora approach which included identifying relevant information and resources about preventing illness, non-pharmaceutical interventions, vaccination, tools to help with accurate and real-time testing and diagnosis of acute respiratory illnesses such as a new multi-viral POCT for Flu, RSV, and COVID-19, as well as pathways to manage and reduce the spread of illness.

PART 2 of the study included implementation of the intervention, including the development of resources for whānau, (e.g. whānau winter care packs, a pukapuka (book resource) on common respiratory illnesses and keeping well), conducting pre and post-test intervention surveys with whānau, and conducting some in depth kōrero (interviews) with whānau.

Findings: Findings demonstrate the important ways in which we share learnings about engaging, collaborating and co-designing with our indigenous community. This approach prioritises the development a community-based culturally responsive management pathway that is an appropriate, feasible, and potentially effective approach for Māori whānau and communities to gain control over their own health and well-being.

Contribution to the conference theme Whītiki Taua (Research Solidarities) and Hauora subtheme: Our project embodies Whītiki Taua, and specially in relation to the sub-theme of hauora through the application of a collaborative community hauora research project. By partnering with kōhanga reo and utilising a kaupapa Māori approach, we have co-designed a whānau ora intervention to address respiratory illnesses in tamariki and whānau while empowering whānau to determine and manage their own health outcomes. Our findings highlight the importance of community-driven, culturally responsive approaches in achieving sustainable health improvements for Māori whānau.

Dr Georgia McCarty (Waikato-Tainui) is a kairangahau (researcher) at Hāpai te Hauora, the largest Māori Public Health Authority. Her research interests are tri-fold: hauora Maaori (Maaori health), kaupapa Maaori research that serves our communities, and advancing the field of heath related quality of life (HRQoL) for Indigenous and specially Maaori communities. She is passionate about kaupapa Maaori research that is embedded in maatauranga Maaori (Maaori knowledge and practice), and is focused on ensuring equitable, positive and meaningful hauora Maaori and whaanau oranga outcomes.

PANEL: The Development and Creation of Gnaaji-wiinge: Anishnaabeg Life Path Resource

McGregor, Hillary[1]; Verhoeff, Natasha[2]; Anwhatin, Nevada[3]; Contin, Savannah[4];
McGregor, Sterling[1,5]; Verhoeff, Noah[2]
Chairperson: Hillary McGregor[1]

1 Member, Whitefish River First Nation
2 Research Assistant, York University Indigenous Environmental Justice Project
3 Member, Wiikwemkoong Unceded Territory
4 Member, Henvey Inlet First Nation
5 Student, University of British Columbia First Nations and Indigenous Studies

We believe it is crucial for Indigenous children to acquire Indigenous language skills early on, especially because language shapes how we think and see the world. Rather than having children learn passively through didactic approaches such as presentations, we wanted to share language, cultural teachings and worldview in a fun, motivating, and engaging way. Thus, we created Gnaaji-wiinge: Anishnaabeg Life Path Resource, which is a board game in Anishnaabemowin based on the Anishnaabeg life path teachings. In developing the Gnaaji-wiinge board game, we consulted with and applied feedback from Elders, youth, and traditional cultural knowledge keepers. We also organized and delivered sessions for Indigenous children in Whitefish River First Nation and Toronto, Canada. Unlike typical North American games which value competition and the accumulation of wealth, this board game requires players to collaborate, rather than compete, and use knowledge and skills as currency. Based on the Life Path teachings, over the course of your life, you travel across the medicine wheel. Thus, in this board game players travel across the medicine wheel completing various tasks that promote personal growth and community-building along the way. The game starts with the Binoojiinyag (baby and child) path and then transitions to the Shkiniijig ("the new ones"/youth) path, followed by the Babaayaajig ("the wandering ones") path, then the Gashkichigejig ("the ones who are using their gifts") path, the Getsijig ("the elderly ones") path, and finally the Mnidoo (spirit) path. We found the Gnaaji-wiinge board game to be effective at teaching children everyday Anishnaabemowin words such as numbers and colours, and culturally important words including Anishnaabeg clans, the life stages of the life path teachings, and components of the spirit world. Through applying Anishnaabemowin as part of the game, we were able to share Anishnaabeg teachings and culture with children. For example, when traveling along the Mnidoo (spirit) path, you encounter the Miikaansan (little roads/paths), Bzhiwag (lynx), and Baawitig (rapids), which are represented by spaces on the board where you have to put down tobacco, sweetgrass and Miigis (sacred cowrie shell) respectively as you would have to do in real life once you pass on. Additionally, by using Anishnaabemowin language we were able to promote understanding of Anishnaabeg worldview. For example, the term Babaayaajig describes young adulthood and translates to "the wandering ones". Understanding young adulthood as a time of wandering helps children understand how this stage refers to the time in which you seek new experiences and encounter new places and people on a journey to find your purpose.

Hillary McGregor is a member of the Whitefish River First Nation in Ontario, Canada, and a graduate of Georgian College's Anishnaabemowin and Program Development program. His research focuses on Indigenous youth climate leadership and traditional knowledge. He has contributed to the production of the documentary video Climate Crisis: Indigenous Youth Perspectives, which focuses on multigenerational climate resilience. While currently working for Indigenous Services Canada, Hillary is also the creator of resources and programs for Indigenous youth, including the Standing Bear Youth Leadership Program and the Gnaaji-wiinge: Anishnaabeg Life Path Resource board game.

311 Pou rāhui, pou tikanga, pou oranga: reigniting the mauri of Tīkapa Moana and Te Moananui-ā-Toi

Skipper, Herearoha[1]; Paul-Burke, Kura[1]; Skipper, Apanui[2]; Royal, Charles[2]; Hikuroa, Dan[3]

1 University of Waikato
2 Ecoquest Education Foundation
3 Waipapa Taumata Rau-University of Auckland

This iwi-led, collaborative project involves five iwi—Ngāti Pāoa, Ngāti Tamaterā, Ngāi Tai ki Tāmaki, Ngāti Hei and Ngāti Rehua Ngāti Wai—that have implemented rāhui for identified species and spaces in the degraded waters of Tīkapa and Te Moananui-ā-Toi. The intergenerational project will be a co-production across iwi experiencing similar catastrophic impacts in the moana to embark on a kaupapa Māori-led research project to address the revitalisation of the mauri of Tikapa and Te Moananui-ā-Toi through an action-oriented Māori worldview.

To achieve this, we will use Māori knowledge, people and resources, inclusive of te reo Māori, to co-develop pragmatic restoration actions for identified marine taonga species within each of the five rāhui areas. To facilitate this process, we will establish a puna mātauranga (well-spring of knowledge) forum which will investigate and share localised knowledge based on the teachings of our ancestors, longitudinal observations of the Hauraki maramataka (lunar environmental calendar), weather patterns, climate-induced changes to mahinga kai; and tohu o te taiao (environmental indicators), among others. This information will be used to ground truth and re-calibrate mātauranga Māori for contemporary restorative actions and management of our moana.

This project will support a deeper understanding of rāhui and existing mātauranga in a contemporary context alongside modern scientific tools, and develop capability within the iwi for assessing the need for and implementing and managing rāhui, creating a space for new iwi-led, mātauranga and science-based decision-making and management/restoration of coastal ecosystem. Rāhui is the ultimate reset management tool. The local expectation after conducting the rāhui ritual and ceremony and placing a temporary ban over a degraded fishery is that over time the ecosystem will be dramatically improved.

A key purpose of this project is to produce a meaningful body of research at the interface of Māori knowledge and science to help deliver effective and innovative solutions, services and outcomes for restoring and managing rohe moana and kaimoana for both Māori and Aotearoa New Zealand. This includes building the capability, capacity and networks of Māori communities to collaborate and carry out this work, to better understand how to implement research that maximises its effectiveness amongst Māori, and other sectors of society.

This project is a true representation of iwi-led direction, visioning and action for Tīkapa Moana/Te-Moananui-ō-Toi. Traditionally, western research funding processes expect a project written and led by academics who adhere to Western notions of research excellence. We challenge that notion, which restricts research to pre-conceived notions of what research is and who may participate. In response, this project is transforming. It is constructed and written by iwi members with advice and guidance provided by a korowai (sheltering cloak) of Māori academics actively supporting the project to fruition. This is mātauranga Māori in practice. The project is iwi-led, not academic-led, representing a normalised Māori approach to action. It is an exemplar of new ways of approaching, actioning and normalising mātauranga-led research for the benefits of iwi, their wider communities and Aotearoa New Zealand.

Professor Kura Paul-Burke, Ngāti Awa, Ngāti Whakahemo.
Kura is a Mātai Moana Marine Researcher at the University of Waikato, is a Māori marine ecologist, scientific diver, skipper and transdisciplinary researcher with extensive knowledge in mātauranga moana to assist successful restoration of taonga species and spaces.

Herearoha Skipper, Ngāti Hako, Ngāti Tamaterā, Ngāti Pāoa.
Herearoha is the Director of Te Ara Tupu, has held senior leadership roles at the University of Waikato for over 22 years, serves as the Chair for Ngāti Pāoa Iwi Trust, Trustee for Ngāti Tamaterā Treaty Settlement Trust, Te Whāriki Manawāhine o Hauraki, and sits on several governance boards representing iwi as a Treaty partner.

Dr Apanui Skipper. Ngāti Tamaterā, Ngāti Pāoa, Ngāti Hako, Ngāti Porou, Ngāti Maru, Te Whānau ā Apanui
Apanui is an expert in Māori environment knowledge of weather and climate. He is a specialist in Indigenous weather lore and leads the Pou Rangi team who specialises in mātauranga kōkōrangi (astronomy), matapae huarere (weather prediction), āhuarangi (climate), maramataka and te reo Māori.

Dr Te Ahukaramū Charles Royal. Ngāti Whanaunga, Ngāti Tamaterā, Ngāti Raukawa, Ngāpuhi.
Charles is a prominent Māori scholar of Indigenous knowledge, iwi histories and traditions as a teacher, researcher and composer. Previously he was the director of Ngā Manu Atarau, Te Papa Museum of New Zealand, Professor of Indigenous Development, University of Auckland, Director of Ngā Pae o te Māramatanga, and Director of Graduate Studies and Research,Te Wānanga-o-Raukawa, Ōtaki.

Associate Professor Daniel Hikuroa. Ngāti Whanaunga, Ngāti Maniapoto, Waikato Tainui.
Daniel is an Associate Professor at Waipapa Taumata Rau—University of Auckland and specialises in weaving mātauranga Māori with science to help realise dreams and solve challenges facing hapori Māori. Daniel is reimagining and remembering relationships with te taiao and spearheading ways of assessing sustainability, including weaving Indigenous knowledge and epistemologies with science and into legislation, assessment frameworks and decision-support tools.

147 He rau huia, he hokinga mahara; revitalising metaphors for Te Rūnanga o Ngāti Hauiti

Enoka, Luke[1]

1 Whakauae Research Services Ltd

This presentation explores how the Māori language is being revitalised within Te Rūnanga o Ngāti Hauiti and the impact it has on strengthening the Rūnanga's tino rangatiratanga stance. Reflecting on three decades of Iwi governance and leadership, the Rūnanga has partnered with Whakauae Research Services Ltd (a Ngāti Hauiti-owned research organisation) on the research project, *Rapua te ara rangatira kia hikitia ai te oranga tangata; leadership, governance and decision making models to achieve health equity.*

A key part of study is exploring the values and meanings of kōrero tuku iho and pūrākau (narratives) from Ngāti Hauiti that connect to rangatiratanga (leadership), tino rangatiratanga (self-determination), and mana motuhake (autonomy). These stories and narratives, rich with figurative language and huahuatau (metaphors) often referencing te taiao (natural environment), reflect a unique Ngāti Hauiti worldview. Figurative language helps simply explain complex ideas and creates vivid imagery for the listener and reader. It provides a point of reference for the Rūnanga and connects them to their identity. Contributing to these efforts, Whakauae has published a number of resources for the iwi including *Te Pou Herenga*; a repository of kōrero tuku iho (oral traditions) heard on the marae ātea (courtyard) at Rātā marae over the last five decades.

This presentation will explore the process of reclaiming kōrero tuku iho to create a model of governance, leadership, and decision-making for the Rūnanga; a model which will support the efforts of the Rūnanga and its entities to prepare for upcoming Treaty of Waitangi settlement. It will include an exploration of how a kaupapa Māori methodology was used, describe how kōrero tuku iho was given by kaumātua and drawn from mōteatea, and explain the re-purposing of these metaphors in a contemporary setting. The presentation will also cover the introduction of the model to the Rūnanga, and how this process has contributed to language and knowledge reclamation and revitalisation, supporting the overall aim of preserving cultural identity.

This presentation aligns with both the Whītiki Taua theme and the Whakamana sub-theme of the Indigenous International Research Conference, focusing on the indigenisation of Rūnanga practices and the reclamation of kōrero tuku iho.

Luke Enoka (Ngāti Hauiti) is an emerging researcher at Whakauae Research Services and a master's student at Te Herenga Waka, Victoria University of Wellington in Aotearoa New Zealand. Luke is a research assistant on the *Rapua Te Ara Rangatira*

project which is about exploring Māori governance and leadership for Te Rūnanga o Ngāti Hauiti (a tribal council) using a kaupapa Māori approach. Luke also holds a Pou Awhina (Cultural Advisor Assistant) position at Whakauae and is a hapū representative on Te Rūnanga o Ngāti Hauiti.

22   Rotoiti: Te Moana Nui

Manuel, Robyn; King-Hudson, Te-Rina1; McMillan, Oliver1; Merito, Pare2; Merito, John3; Merito, Turanga3; Pukeroa, Maumahara4; Morgan, Tanetiki5; Pukeroa, Te Ara Pounamu6; Morgan, Te Kīpa Kēpa Brian1.

1 Mahi Maioro Professionals Ltd   2 Te Runanga O Ngāti Pikiao   3 Merito Consulting
4 University of Auckland   5 Morgan Mfg   6 University of Waikato

Empowering the collective through Indigenous ways of knowing

Ko Rotoiti Te Moana is a project that is combining Ngāti Pikiao epistemology with technological innovation to strengthen the rangatiratanga that Ngāti Pikiao have over te mauri o te wai.

> Matawhaura, Te Maunga Taua
> Rotoiti, Te Moana Nui
> Ngāti Pikiao, Te Iwi E!

These lines from the waiata, *Maranga Mai Pikiao*, express the inherent connection that exists between the past, the present, and the future. Rotoiti is the embodiment of Te Arawa tupuna Ihenga and Kahumatamomoe, evident in the name; Te Roto Whaiti i kite ai e Ihenga I ariki ai a Kahu. Through these tupuna, Rotoiti has mana, which must be protected through enhancing te mauri o te wai, so that Ngāti Pikiao may flourish.

Rotoiti Whītiki Taua is about empowering Indigenous ways of knowing and rangatiratanga. The intention of this participatory action research has been to ensure future generations of Ngāti Pikiao exercise enhanced influence over all matters impacting te mauri o te wai. We have sought to better understand and effectively communicate changes in te mauri o te wai and impacts on mauri and mauriora.

Timely and relevant data gathering and its accurate interpretation are now in place providing raised awareness throughout the Iwi and community through the mauri monitoring dashboard. The techniques incorporated for data collection and allocation of specific roles is explained. Strategies adopted to manage data access and security are also discussed.

During research implementation, several unforeseen events necessitated responses from the research team that were outside the co-designed project scope. Investigation of anthropogenic lake level control impacts upon mauri and mauriora, documentation of Iwi priorities in the Ngāti Pikiao Te Mana O Te Wai statement, and analysis of infrastructure belonging.

Strategies developed and technologies adopted during the research include;
- Invoking the power of veto of Iwi via Koeke hui;
- Proactive positioning of te mauri o te wai as the epistemological focus;
- Assertion of mana regarding sensor and cradle installations;
- Intergenerational inclusiveness of Kura Kaupapa and Kura a Iwi as hunga rangahau;
- Advocacy for marae priorities and taonga species indicators;
- Community ownership of data collection aspect using Tiro Waiora smartphone cradles; and
- Versatile communications using wānanga, digital dashboards, mātauranga Māori, and Factsheets.

The implementation of the project has not been supported by all facets of the community. Strong opposition was encountered from an organisation, whose actions demonstrated a reluctance to share their decision making responsibilities for freshwater. The extent which some organisations will go to, to privilege select priorities, reflects

the short-comings of contemporary law-making such as the Fast-track Approvals Bill. The evident bias has been shown to result in outcomes that produce inequitable outcomes and attempt to thwart Iwi aspirations for flourishing Indigenous futures.

Robyn Manuel has had a varied career since receiving her PhD in Chemistry from the University of Auckland in 1999. Much of her career has involved supporting Māori and Pacific student achievement in STEM at University and more recently at Secondary School as a Mathematics kaiako in Rumaki Reo. Her whakapapa is from Te Muriwhenua with her main Iwi being Te Rarawa and Ngāti Kahu. Robyn joined Mahi Maioro Professinals in June 2023.

PANEL: Toiora, Hauora: Creating wellness through a Māori creative pedagogy

Chairperson: Jani Wilson
Donna Campbell[1], Jani Wilson[1], Hinekura Smith[1]

1 Te Whare Wānanga o Waikato

Māori arts practices of raranga (weaving), whatu kākahu (cloak making), and haka (performing arts) are celebrated internationally as unique expressions of Māori culture, embedded with Māori language and imbued with cultural knowledge. At different times the knowledge and practice of these arts have been endangered by colonial assimilation agenda that sought to suppress Māori artistic practice which fed directly into wide ranging impacts on Māori wellbeing. The resurgence of Māori arts practice over the last 50 years offers a key opportunity for practicing Māori arts scholars to extend our creative practice in theorising of its pedagogy, entwining theory with practice to reinstate Māori arts practice as a modality for holistic and cultural wellness.

We see examples of intergenerational whānau wellbeing in kapahaka, where two and sometimes three generations of whānau come together to train and perform, receiving knowledge of whakapapa and purākau through learning words and actions. Conversely, the practice of whatu encourages the weaver to be still and centered as they work on kākahu that are imbued with meaning, story and language. The stillness and rhythmic nature of whatu promotes a deeply reflective, almost meditative space that promotes reflection and connection between whānau members who weave together. In raranga, a necessary engagement with gathering, preparing and working with natural fibres teaches a deep reciprocal respect for the natural resource, its environment, language and practices. Each of these Māori arts modalities carry with it its own pedagogical underpinnings, ways of teaching and learning that promote hauora / wellbeing and as such deserve some attention.

Toiora, Hauora—creating wellness through creative pedagogy—is a kaupapa Māori (Māori centric) arts-based collaboration between three Māori women who are practitioner -teacher -scholars in their respective artforms of haka, raranga and whatu kākahu. We present our collaborative findings on Māori arts pedagogy and practice 'as teacher' to expand the under-researched field of Māori arts pedagogies, and to highlight the critical role of culturally regenerative arts pedagogy to grow well and flourishing Māori futures. Our aim is to move arts scholarship and practice beyond its form, function and product / performance to include arts pedagogy—how and why our practices are taught—in ways that contribute to whānau wellbeing that are inextricably bound to our language, customs and knowledge.

Ka oho te taonga, Ka oho te tangata, Ka oho te tikanga; Toitu te raranga—toitu te tuakiri.

Campbell, Donna[1]

1 Te Whare Wānanga o Waikato, The University of Waikato.

Colonialism and urbanization have disrupted the connection many Māori have with the whenua (land), leading to a sense of being severed and undone. Re-engaging with the whenua allows learning through the tinana (body), hinengaro (mind), and wairua (spirituality), with the land serving as teacher. This holistic approach to learning encompasses more than just scientific or objective knowledge; it involves caring for taonga (treasured) plants to practice raranga (weaving) which helps in understanding ancestral knowledge and fostering relationships and responsibilities with each other and the land.

This paper contributes to the discussion *Toiora, Hauora: Creating wellness through Māori creative pedagogy.*

 As part of a one-year scoping project funded by Ngā Pae o te Māramatanga, ethically consented, one-on-one qualitative interviews were conducted with three raranga practitioners. Each practitioner shared their unique pedagogical perspective and creative practice, all driven by a deep passion to pass on the mātauranga that informs their art. Through probing discussion these kairaranga attribute their creative freedom to their own matanga / teachers, while also acknowledging the rigour with which the practices are taught. The discussions focused on themes of hauora, intergenerational knowledge transmission, reclaiming language and the affirmation of cultural values

 Māori epistemologies, rooted in creation pūrākau (stories), tikanga (customs), and mātauranga Māori (Māori knowledge), shape the relationship Māori have with the environment. Recognizing the interconnectedness of all things within the Māori worldview makes the relationship with the whenua more meaningful. Understanding and weaving taonga plants provide access to ancestral knowledge systems that might otherwise be inaccessible. The harvesting and preparation of these plants involve tikanga practices, and the act of raranga continues the activation of mātauranga Māori. While raranga and whatu (twining) often go hand in hand, this paper focuses on raranga. Many kairaranga (weavers) consider it a privilege to possess expertise in raranga/whatu and are dedicated to passing on these practices.

Assoc. Professor Donna Campbell (Ngā Puhi, Ngati Ruanui) is an artist, teacher and researcher in Te Pua Wānanga ki te Ao, the Faculty of Māori & Indigenous Studies at the University of Waikato. Her research and teaching is focused on critical thinking in creative practice, decolonizing research and mātauranga Māori. Her PhD from the University of Waikato focuses on embodied mana wahine in the Māori Fiber Arts exploring kaupapa Māori through a creative practice led framework. Her sculptural work is held in the collections of major institutions around the globe and here in Aotearoa.

Ngā reo o te takitoru, e waiata ana: Three voices in the complex nature of teaching and learning whakataetae kapa haka [Verse 1]

Wilson, Jani Katarina Taituha[1]

1   Te Whare Wānanga o Waitaha, University of Canterbury

Within the troubling first stage of being in power, the current National-led coalition government opted to recind Te Aka Whaiora, the Māori Health Authority, and soonafter substantially increased funding for 'The Olympics of Kapa Haka', Te Matatini. This research emerges at a perplexing moment since kapa haka can't transpire without Māori who are well to perform it.

'Ngā reo o te takitoru, e waiata ana' is the kapa haka component of a small Ngā Matakitenga scoping study entitled *Toiora Hauroa: Developing Māori arts-based pedagogy for whānau wellbeing,* which examines various forms of mahi toi. Here, I am referring to mahi toi in the limited definition of Māori 'arts' and 'art production'. In my contribution, I explore what has been taught to, caught by, and now taught by kaihaka-turned-kaiako, through rich, complex, and multifaceted empirical kōrero by three kaihaka wāhine of the kura kaupapa era, fluent/native te reo speakers, and all of whom have performed at whakataetae kapa haka ā-motu level. I refer to them as 'te takitoru' who are, at least in the case of this research, a vocal trio despite having never sung together. Each wahine credits their competence in kapa haka to having learned from influental mātanga whose impact on them as performers, teachers, *and* fundamentally as wāhine is key. The takitoru kōrero demonstrate that pedagogically, whakataetae kapa haka goes far beyond the stage and screen, and into the daily lives of (these) ordinary wāhine, who are in fact extraordinary kaihaka. Most significantly, this research muses that what is 'caught' in the learning and teaching environments of this vital and indeed mushrooming form of mahi toi has a plethora of personal *and* professional implications.

Methodologically, the research encountered some challenges, where all members of te takitoru ventured into sensitive kōrero about pedagogies utilised by their kaiako, and strongly allude to hauora, and in particular, hauora hinengaro. As a consequence, the necessity to whakamana the experiences of these wāhine, by including some elements of uncomfortable kōrero, forced me to consider the approach to how these kōrero could best serve the research and development of our mahi toi, while at the same time preserving the integrity of each wāhine and key people who they have stood beside, and indeed learned from. For the protection of their identity, their whānau, kura, kaiako, and the rōpū kapa haka te takitoru represent, each wahine is identified through their actual vocal range, 'Kōtike' (soprano); 'Tōiri'(mezzo soprano), and 'Pekerangi' (contralto), an unplanned coincidence.

As te takitoru oscillated around themes of leadership, akoranga, hauora, and the impact and influence of their kaiako on their lives, these kaihaka expressed themselves in their true vocal range, and for the most part, they are harmonious. At other times though, their melodies are contrapuntal (Said, 1993) or polyphonic, where at one's first listen, the voices may seem to diverge from each other. However, in actuality, despite the differences in tune, each vocalist remains within the same key signature, chord structure, and rhythm, and therefore are complementary to each other.

Wilson, Jani Katarina Taituha. Jani is from Pāroa, Whakatāne, and predominantly of Ngāti Awa, Ngā Puhi and ngā iwi o Mātaatua. She has a PhD in Film, Television & Media Studies from the University of Auckland, and is Associate Professor in Aotahi, the School of Māori & Indigenous Studies at the University of Canterbury. Her main research interests are broadly across Māori on screens and in live performance, mahi toi, and critical thinking for creative making, and is currently traversing Toiora *Hauora* with Hinekura Smith and Donna Campbell, *Whakaaturanga Mataora: Exploring the sustainability of live performance* for the Ministry of Culture and Heritage, and her Marsden funded project *Kia Rite!: Kapa Haka for Screens* focuses on the impacts and influences of screen production on the way we perform kapa haka.

Toiora, Hauora: Whatu weaving pedagogy for whānau wellbeing

Smith, Hinekura[1]

1   Ngā Wai a Te Tūi, Unitec

This paper centers whatu weaving (used to make Māori cloaks) as part of a panel exploring the Māori pedagogical synergies of raranga, whatu and kapahaka. These toi Māori (creative practices) are celebrated internationally as unique expressions of Māori culture, embedded with Māori language and imbued with cultural knowledge. At different times the knowledge and practice of our artforms were endangered by colonial assimilation agenda that sought to suppress Māori knowledge sovereignty. The resurgence of toi Māori over the last 40 years offers a timely opportunity to extend toi Māori scholarship beyond process and product, to include a theorisation of our practice as methodology and pedagogy.

This kaupapa Māori grounded research speaks to the conference theme Rangatiratanga, and gives long awaited attention to the culturally and linguistically rich spaces that toi Māori enable to reclaim and revitalise mātauranga Māori. The impact of the panels research seeks to elevate toi Māori from craft and artefact, to complex sets of pedagogy, methodology and practice that work interdependently to support Māori wellbeing. Mahi toi, such as the cloak making practice of whatu, provide a direct link—an aho tapu—to our past and simultaneously to our future by using the same transferred vernacular, positioning one's body into the same position, and utilising the same natural materials, techniques and processes as our tupuna once did. Coming closer to our tupuna through ancient toi Māori transmits a sense of identity, language, and belonging, significant to the practice and, as we're exploring, an essential pedagogical approach argued here as supporting wellbeing.

As part of a one year scoping project (funded by Ngā Pae o te Māramatanga), ethically consented, one-on-one qualitative interviews were conducted with three renowned whatu weavers who are also teachers of whatu to explore the pedagogical underpinnings of their practice. Semi-structured questions probed their thinking about the pedagogy of how their art form is taught, and the ways that we teach and learn whatu contributes to whānau wellbeing and the intergenerational transmission of values, beliefs and aspirations to thrive 'as Māori'. Their responses were thematically analysed and are presented in this paper. Pedagogical learnings across the three arts art forms of whatu, raranga and haka contribute to the under-researched field of Māori pedagogies, as practices capable of enhancing Māori wellbeing and will be used to scale in to a wider arts education research platform.

Assoc. Prof Hinekura Smith (Te Rarawa, Nga Puhi) is an experienced kaupapa Māori researcher, teacher, mother and kaiwhatu (cloak weaver) who established and has maintained an active whatu weaving community of practice for whānau Māori for over 18 years leading to her research interests around language and cultural revitalisation; identity affirmation; intergenerational knowledge transmission particularly amongst Māori women, mothers and grandmothers.

68 Wahine rangatira and mentoring: Their views and experiences.

Ruru, Stacey[1,2]; Masters-Awatere, Bridgette[1]; Boulton, Amohia[2]; Spiller, Chellie[1]; Potaka, Utiku[2]; Enoka, Luke[2]

1 University of Waikato
2 Whakauae Research Services Ltd

Aotearoa has wahine rangatira (Māori women leaders) who contribute to whānau (families), iwi (sub-tribes), and hapū (tribes). My research highlights the transmission of knowledge across generations showing how traditional Māori values such as whanaungatanga (relationships and connections with others), manaakitanga (to host, care or support others), tika (the right way), and pono (genuine or truthfulness) continue to be utilised by wahine rangatira. Leadership development of wahine rangatira through reciprocal and collective mentoring processes and relationships reflect tuakana-teina, whereby the tuakana (older sibling) guides the teina (younger sibling) through a process of ako (learning and teaching). The tuakana-teina concept is embedded in Māori approaches to mentoring, acknowledging that leaders may switch between the role of learner and teacher depending on context.

Utilising a kaupapa Māori approach and a mana wahine lens my presentation will highlight key aspects of leadership and mentoring focusing on the views, experiences, challenges and benefits of mentoring for wahine rangatira. My presentation aligns with the conference theme of flourishing indigenous futures, and the sub-theme of whakamana. In this presentation, I outline 1) how kaupapa Māori values were implemented to engage with wahine through semi-structured interviews and photo-elicitation methods, and 2) some initial findings of my study, providing examples of whanau leaders and mentors who supported and guided wahine throughout their journeys. Experiences of wahine rangatira as teina and tuakana will demonstrate how others mentored them to overcome challenges and the outcomes of receiving mentoring, as well as how wahine rangatira mentored others using their own experiences and knowledge. My PhD research connects to the Rapua Te Ara Rangatira project [HRC 21/716] under the manaakitanga of Whakauae Research Services Ltd.

Ms Stacey Ruru. Stacey (Ngāti Haua, Ngāti Raukawa) is a PhD candidate at Waikato University and is an emerging researcher at Whakauae Research Services. My research is linked to the Rapua Te Ara Rangatira project and will focus on wāhine rangatira and their experiences in mentoring. My research interests include Māori leadership, kaupapa Māori, and organisational/indigenous psychology.

Professor Bridgette Masters-Awatere. Bridgette (Te Rarawa, Tūwharetoa ki Kawerau, Ngāi te Rangi) is a registered practicing psychologist and Professor of Kaupapa Māori Psychology at Waikato. Bridgette is the Director of the Māori & Psychology Research Unit who has been researching with whānau, working alongside public health physicians, economists, and climate change researchers. Bridgette is my chief supervisor and a member of the leadership team on the *Kia Puawai Ake Nga Uri Whakatupu* programme.

Dr Amohia Boulton. Amohia (Ngāti Ranginui, Ngai te Rangi, Ngāti Pukenga, Ngāti Mutunga, and Te Āti Awa o te Waka a Māui) is the Director of Whakauae Research Services, an Iwi-owned and mandated health research centre in Whanganui, New Zealand. She is also an Adjunct Professor at both the Health Services Research Centre, Victoria University of Wellington, and the Faculty of Health and Environmental Sciences at Auckland University of Technology. A health services researcher of some 20 years, Dr Boulton's research focuses on the relationship between and contribution of government policy to improving well-being outcomes for Māori. Amohia is one of my supervisors, Programme Director of the *Kia Puawai Ake Ngā Uri Whakatupu* programme, and project lead for the *Rapua Te Ara Rangatira* project, which sits underneath the broader programme.

Professor Chellie Spiller. Chellie (Ngāti Kahungunu ki Wairoa) is a Professor of Management and Leadership in the School of Management at Waikato. Chellie will be on my supervisory panel throughout the project. Chellie has a research background in Māori leadership, management, governance, and business development. Chellie is one of my supervisors; she advises me on Māori leadership and ensures that my research is grounded in a te ao Māori perspective.

Mr Utiku Potaka. Utiku (Ngāti Hauiti, Ngāti Apa, and Te Āti Haunui-ā-Pāpārangi), is a Principal Investigator on the *Rapua Te Ara Rangatira* project and tribal leader of Ngāti Hauiti. He has previously worked in the public sector focusing on Iwi Māori development and as a strategic advisor. Utiku has experience in iwi leadership and governance roles and strong networks in Ngāti Hauiti. Utiku provides cultural advice and support fostering a connection between my doctoral research and the *Rapua* project.

Mr Luke Enoka. Luke Enoka (Ngāti Hauiti) is an emerging researcher at Whakauae Research Services and a master's student at Victoria University. The research project, *Rapua Te Ara Rangatira,* is about exploring what Māori governance and leadership are for Te Rūnanga o Ngāti Hauiti using a kaupapa Māori approach.

108 Empowering Mana Wahine: A Pathway to Leadership

Wana, Shonelle Te Kahupake[1]

1 Te Whare Wānanga o Awanuiārangi

The intersection of Māori culture and modern development presents a unique opportunity to amplify diverse Māori voices and foster equitable collaborations. This paper explores the traditional and contemporary pathways to leadership for Māori women and specifically highlights that a modern-day strategy is required to support Māori women into leadership positions. Furthermore, how an exploration through literature, and narratives regarding the pathways to leadership resulted in the development of a new 'mana wahine' framework.

The paper emphasises the crucial need to move away from patriarchal and colonial constraints and towards recognising and empowering mana wahine (female authority and strength). By revisiting traditional educational models and understanding the historical barriers that have disadvantaged Māori women, this paper provides key themes that support Māori women in attaining leadership positions and a framework to nurture and sustain them in these roles. The paper has the potential to inspire Indigenous women globally to reclaim and reinforce their cultural identities and leadership roles.

The research utilised Kaupapa Māori and Mana Wahine theories to specifically amplify the voices and experiences of Māori women. Through critical analysis of existing literature, firsthand accounts, and traditional narratives, it examined and identified the lived experiences of current Māori women leaders. This Kaupapa Māori approach, drew from the 'mana wahine' framework, focusing on detailing practices, cultural knowledge, and personal journeys. It used selected actions and achievements, guided by the principles of Tika, Pono, Aroha, Māramatanga, Mātauranga, and Māoritanga. This paper discusses the role of these principles within the context of the 'mana wahine' framework.

The research findings indicate that pre-colonial Māori educational models were integral in developing women leaders who possessed both spiritual and earthly knowledge. However, the colonial era introduced constraints that marginalised Māori women, resulting in a need to re-establish pathways that support their leadership in contemporary settings. Additionally, the findings revealed that the 'mana wahine' framework is required to ensure that these leaders—lead in the manner of our mana wahine ancestors.

The research aligns with the theme of 'research solidarities' by demonstrating how traditional pathways can be seamlessly integrated into modern development to support Māori women in leadership roles. Furthermore, it highlights the importance of empowering Māori women in order to restore balance in leadership and society. Additionally, it underscores the potential to create transformative societal change if we collaborate our efforts, as wāhine Māori, as Indigenous women.

Wana, Shonelle Te Kahupake. Of Ngāti Awa, Tūhoe, Ngāpuhi, Whakatōhea—Dr Wana is a Post-Doctoral Research Fellow at Te Whare Wānanga o Awanuiārangi, specialising in Māori women's leadership. Her doctoral research 'Kia Whakawahine au i ahau' and subsequent publication, "The Moko Wahine Framework," emphasise the vital need to support future generations of Māori women leaders through mentorship that integrate traditional knowledge with contemporary contexts. Her focus is on the development and advancement of indigenous peoples. Her work extends beyond academia; she actively engages with her tribal community as a council member, contributing to both academic and community development.

113 Whakarongo, tītiro, korikori kōrero ki ngā wāhine—(well)being and belonging in te taiao.

Heke, Deborah[1]; Vera, Melissa[2], Meretini Bennett-Huxtable[3], Lillian Bartlett[1], Jordan Tane[1]

1 Auckland University of Technology
2 Washington State University
3 Te Ora a Whiro Ltd

Indigenous communities are replete with powerful knowledges that have sustained their people and Lands for generations, and more recently are being sought as having a considerable contribution to planetary, socio-ecological, or environmental health initiatives. As Māori and Indigenous Peoples, our deeply rooted connection with the environment is central to who we are and is often where our stories are positioned. Māori and Indigenous women, in particular, engage in embodied relationship with the natural environment in a range of ways, such as raranga (weaving), rongoā (medicine), māra (gardening) or korikori (physical activity) and more.

This research is a Ngā Pae o te Māramatanga Matakitenga funded project and seeks to build on current knowledge, centring the contributions that Māori and Indigenous women have and continue to make to nurturing their people and Lands. It explores kōrero tuku iho (cultural narratives) that are centred around the embodied connection that wāhine have to te taiao, and the reciprocal healing potential that lies within that relationship. It acknowledges the roles of Māori and Indigenous women's knowledge and practices in ensuring the flourishing futures of our Peoples. It empowers the voices and views of wāhine; is responsive to our knowledge systems as a way of fostering wellbeing; is an active resistance to conventional western research; and prioritises Indigenous knowledges and practices as holding the key to sustaining our future relationship with Papatūānuku.

This research expands on the PhD findings of Heke (2022), contributing to a shift in focus from the current anthropocentric approach to human and planetary health towards a more eco-centric perspective centring Indigenous knowledges. We conducted wānanga and Korikori Kōrero (moving conversations) guided and framed by five huahuatau (metaphors) developed from earlier research:

1. Ko au te taiao, ko te taiao ko au—how do we relate, reflect, connect to, and influence or be influenced by natural environments?
2. Nga taonga tuku iho—how do we interpret, translate, and transmit our knowledges of connecting to te taiao?
3. Rakanga waewae—how does our dynamic sense of keeping balance inform the way we move in te taiao, how we care for te taiao, or how we are cared for by te taiao?
4. Ahuwhenua—how do we practice creative resourcefulness and how do we foster successful outcomes using what we have at hand?
5. Poipoia te kākano kia puāwai—how do we nurture and realise latent and active potential to demonstrate flourishing?

Wāhine stories were positioned within these huahuatau as a way of understanding their potential for (well)being and belonging in te taiao and the role that plays in health of our people and planet. This presentation will present some of our initial findings, the development of interactive pou wāhine, and aspirations for further work in this area.

Dr Deborah Heke (Ngā Puhi, Te Arawa) is a Senior Lecturer with Taupua Waiora—Centre for Māori health research (AUT). Her research centres Māori and Indigenous methodology, mātauranga wāhine and cultural narratives, and the exploration of Māori and Indigenous women relationships to nature and each other.

Dr. Melissa Vera (Tsm'syen and Yaqui First Nations) is an Assistant Professor at Washington State University's College of Nursing and the Institute for Research and Education to Advance Community Health (IREACH) through the Elyson S. Floyd College of Medicine. Her research is grounded in Indigenous methodologies and focuses on Indigenous health and climate change.

60   Connections in Our Hands: Making Mōkihi as Methodology

Ahinata Kaitai-Mullane[1]

1   Te Herenga Waka—Victoria University of Wellington

Indigenous peoples around the world have collaboratively made for the benefit of our people throughout our long histories. This making crosses between art and craft, moving between and throughout practicality and the telling of our stories. The methodology and methods explored in this paper weave a union of the two, embodying both the resurgence of practical making and the weaving together of our shared experiences and stories.

This paper presents the methodological framework 'Making Mōkihi', drawing on international literature on Indigenous arts and craft-based methodology while grounded in Kāi Tahu context, pūrākau (stories), and mātauraka (knowledge). This relationship between the solidarities we share and the importance of knowledge specifically situated in our communities and on our whenua (land/s) is a driving theme. Created from bundles of dried raupō (bulrush) latched together, mōkihi are single hulled vessels which were heavily utilised by Kāi Tahu in seasonal migration and mahika kai (food/resource gathering) journeys. 'Making Mōkihi' asks those participating to visually (as well as verbally) respond to discussion, creating a collaborative mōkihi from our experiences, responses, and visualisations of self. Specifically, this paper speaks to the utilisation of this framework in hui (meeting/discussion/s) on Kāi Tahu rakatahi (young people/'s) identity; asking how we learn about, care for, and become our selves in the context of gender, sex, sexuality, love, body, and identity. Here, the framework is utilised to empower and amplify diverse Kāi Tahu voices in conversations of identity.

This paper navigates the connection between global Indigenous 'making' methodologies in research, and Kāi Tahu centred practice, exemplifying and contributing to ways of doing within our Indigenous communities grounded in cultural identity and place. The revitalisation of cultural practices, such as mōkihi making, and their integration into the doing of research within our communities speaks to reciprocity, empowerment, and grounding. To work with Indigenous arts and crafts practices in research methodology and methods brings these practices into the present lives of those participating, pulling on layers of whakapapa that connect us to our ancestors through our embodiment of their making. This speaks to the protection, regeneration, and maintenance of our Indigenous world: our Kāi Tahu world. To revitalise and give back our traditional mātauraka and practices to our rakatahi communities empowers our rakatahi to walk in the world more connected to Indigenous knowing and doing. Above all, this revitalisation and resurgence grounds us in relationship to our culture, our people, and our whenua.

Ahinata Kaitai-Mullane is Kāi Tahu, Kāti Māmoe and Waitaha (ki Te Waipounamu). Currently a PhD student and tutor at Te Herenga Waka—Victoria University of Wellington, Ahinata's current research is focused on the entangled identities of gender, sexuality, and Indigeneity, specifically grounded in her own experience as Kāi Tahu. Her previous research has examined representation of wāhine Māori in pornography, looking at the relationship between gender and colonialism. Overall, her work is woven together with threads unpacking the experiences, representations, and identities of wāhine and gender diverse Māori.

129   Indigenous data governance. A comparison of three different approaches from New Zealand, Canada, and Australia

Walsh, Ernestynne[1]

1   Nicholson Consulting

The New Zealand Government, has extensively employed data to guide its decision-making processes. However, throughout the colonial history of New Zealand there exists examples of inappropriate use of Māori data by the Government (Kukutai, 2011; O'Malley, 2016; Thabrew et al., 2022). Similarly, examples of improper use of Indigenous data can also be found in overseas in Indigenous cultures subjected to colonisation by European nations (Goldmann & Delic, 2014; Kraly & McQuilton, 2005, 2009; Peters, 2001). This research presents a comparative analysis of national-level Indigenous data governance (IDG) approaches in three countries experiencing the ongoing impacts of colonisation: New Zealand, Canada, and Australia. The goal of this research is to understand how Māori data governance (MDG) can be operationalised by exploring learnings from other Indigenous nations.

Māori data is defined as "digital or digitizable information or knowledge that is for, from, or about Māori and the places that Māori have connection with" (Kukutai, Campbell-Kamariera, et al., 2023, p. 4). MDG refers to methods, frameworks, mechanisms of responsibility, legal tools, and policies that empower Māori to assert authority over Māori data (Kukutai, Campbell-Kamariera, et al., 2023).

Good Indigenous data sovereignty (IDS) practices among government are essential for protecting data, self-determination, and creating trust. Enhancing the stewardship of Māori data aligns with the Government's obligations under Te Tiriti o Waitangi (Kukutai et al., 2022). Furthermore, the implementation of Māori data sovereignty (MDS) through mechanisms such as MDG offers advantages to communities seeking self-determination and the protection of Māori data (Broughton & McBreen, 2015). Investigating the implementation of MDG presents an opportunity to redefine the Government's approach to Māori data management, affording Māori greater control over the governance of their data which can foster increased trust in Government handling of data.

The underperformance of Census 2018 for Māori highlights the important role that effective MDG plays in ensuring the Government (and others) have sufficient information for accurate decision-making (Kukutai & Cormack, 2018). After the Census, there was a MDG co-design workshop between Māori and the Government (Te Kāhui Raraunga, 2021c) which resulted in the recent release of the MDG model (Kukutai, Campbell-Kamariera, et al., 2023). However, given the relatively new release of the MDG model it is difficult to find Government agencies who have implemented the recommendations within the MDG report.

This research seeks to narrow the implementation gap by drawing insights from the literature and leveraging examples from other Indigenous communities. Specifically, the comparison covers the following research questions:

1. What are the current insights and viewpoints presented in the literature regarding MDG/IDG?
2. How are national-level Indigenous approaches to data governance similar or different across distinct cultures?
3. What adjustments are required to implement MDG/IDG approaches from one culture into another context?

Ernestynne Walsh. Nō Ngāti Porou me Te Whānau a Apanui, Ernestynne is the Māori data service lead at Nicholson Consulting. She completed her Master of Māori and Indigenous Leadership on implementation of Māori data sovereignty in the public sector and completed a comparative essay on indigenous data governance. She is a Te Hapori Matihiko corporate change award finalist for her contributions in the Māori data space. Ernestynne is an associate director at Te Taumata providing a voice for Māori on trade and a trustee at Te Rau Hihiri where she advocates for Māori succeeding as Māori in the public sector.

185   Virtual (Re)Connection to Important Heritage Spaces

Arahanga-Doyle, Hitaua George[1]; McIvor, Isaac[1]

1   University of Otago

Within Māori communities, having a strong connection to wāhi tūpuna (ancestral places) provides cultural grounding, a material connection to kōrero tuku iho (intergenerationally transmitted knowledge), and an ability to exercise kaitiakitanga (stewardship obligations). My (Dr Arahanga-Doyle) previous research has repeatedly found a link between positive connections to important physical spaces and positive developmental outcomes for Māori adolescents. It appears clear that maintaining a sense of connection with cultural heritage places and landscapes, including archaeological sites, can contribute to community identity, belonging, and enhance wellbeing. However, heritage places are predominantly distributed along fragile coastlines and waterways that are disproportionately. Erosional processes associated with climate change, along with modern land development, now threaten many cultural heritage places.

The current project aims to use virtual technologies to recreate these places and landscapes in order to establish (or re-establish) connection to cultural heritage places. Whilst drivers against this land loss are critical, we hope that this project will go some way towards mitigating against a loss of connection as a result of alienation, land development or climate change driven erosion.

This is a multi-stage project. We will first conduct wānanga-based research methodology to gain knowledge and understanding from tangata whenua about their connection to cultural heritage places, such as pā, mahinga kai and marae. Wānanga-based methodologies grounds the research in tangata whenua mātauranga, language, aspirations, ethics and tikanga. These wānanga will focus on Waikato and Ngāi Tahu where both researchers whakapapa to. The wānanga will provide a culturally appropriate and safe space for members to share, collect, debate and verify knowledge within the research project.

During wānanga we will present hypothetical virtual worlds using different virtual technologies and ask participants what their concerns or aspirations may be in using such technologies to capture or recreate real cultural heritage places of value to them. Should they be interested, we would then create those virtual worlds in the gaming development software, Unreal Engine. Finally, we will investigate ways in which experiences with historical cultural spaces through VR can impact people's sense of psychological belonging and wellbeing.

The project is still in its early stages, but we expect to find that our virtual recreations will foster a positive sense of connection with important cultural and heritage spaces. Further demonstrating a clear link between heritage spaces and positive psychological outcomes will aid in supporting programmes driving climate change policy. Moreover, this project is closely tied with the conference theme of Whītiki Taua—Research Solidarities. Particularly given our methodology of wānanga with communities in Waikato and Ngāi Tahu. This approach centres concerns and aspirations for specific Ngāi Tahu and Waikato hapū with regard to virtual reality technologies being used to recreate cultural heritage places as they are now or in the past. These concerns will be contextualized within broader data sovereignty discussions.

Arahanga-Doyle, Hitaua George. I am a Lecturer in Psychology at the University of Otago and I am of Ngāi Tahu, Waitaha, Kati Mamoe and Te Atihaunui-a- Pāpārangi tribal descent. I was raised in Christchurch, New Zealand and whilst I did not grow up with the Te Reo Māori I was provided with a strong sense of Māori-identity through time on my marae and being taught about my whakapapa. My research is focused in the field of social psychology and in particular, connecting core Māori values with contemporary social psychological theories, adolescent resilience, self-esteem and cultural understanding towards identity.

PANEL: Te Kura Mai i Tawhiti: Making a difference for tamariki and whānau through kaupapa Māori immersion early years provision

Chairperson: Will Edwards
Panellists: Mihi Ratima, Aroaro Tamati, Erana Hond-Flavell, Reremoana Theodore, Gareth Treharne

Te Kura Mai i Tawhiti: he tirohanga roa

Theodore, Reremoana[1]; Tamati, Aroaro[2]; Hond-Flavell, Erana[2]; Treharne, Gareth[3]; Ratima, Mihi[2]; Edwards, Will[2]; Ruakere Hond[2]

1   Dunedin Multidisciplinary Health and Development Research Unit, Ōtākou Whakaihu Waka/University of Otago
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Building on our extensive Te Kura Mai Tawhiti research programme preparatory projects (Hond-Flavell et al. 2021, 2022; Tamati et al., 2021a, 2021b; Edwards et al. 2023) we are now conducting a multi-site investigation of the capacity of early years provision to strengthen the expression of positive Māori and Western child behaviour constructs (the relationship between child behaviours and health outcomes is well established). The study is supported by the HRC and MBIE to collect data over a two-year period, but there is potential for further longitudinal follow-up.

Six kaupapa Māori and 'mainstream' centres with high Māori rolls are participating in the project. We are documenting each centre's model of provision and building on our feasibility studies to test the extent to which kaupapa Māori and 'mainstream' early years provision strengthen the expression among tamariki Māori of positive child behaviours in terms of Māori constructs (tuakiri, whānauranga, manawaroa, piripono) and an established Western construct (self-control) known to relate to long-term wellbeing. Change in positive behaviours are being tracked over two years for tamariki Māori. The study will generate evidence as to what constitutes effective early life programming for tamariki Māori that likely leads to improved outcomes later in life. Our work also enhances the application of an interface approach to Māori research by developing kaupapa rangahau/methodology at the interface of mātauranga Māori and Western science.

The research uses a repeated measures design where the research procedures and tools are used at six different time points over a two-year period at each of the six research sites. Data collection involves i) child behaviour observations which are later rated using the Child Behaviour Observational Schedule. ii) whānau interviews carried out using a demographic questionnaire, the whānau Māori constructs questionnaire and the self-control questionnaire. The observational schedule allows trained researchers to rate the observed behaviours of tamariki using video recordings and a rating scale. Tamariki have been video recorded interacting with their peers and kaitiaki/teachers during a series of structured and unstructured activities. The data we collect enables us to undertake a range of analyses. Our main analyses will focus on identifying positive change (or stability) over time in relation to key Māori and Western constructs of interest using longitudinal modelling. These longitudinal analyses will allow us to identify the developmental course of the Māori and Western constructs across the different types of early years provision.

The multi-site study will provide evidence of change in the expression of child constructs across a diversity of sites and types of provision and with a larger sample of Tamariki. This will result in an incremental step in knowledge about how Māori and Western child behaviour constructs develop over time among tamariki Māori and the transformative potential of kaupapa Māori and other early years provision for tamariki Māori. Ultimately, our longer-term focus for the overall Te Kura Mai i Tawhiti research programme is to explore the transformative power of kaupapa Māori immersion early years provision for tamariki Māori throughout life and for their whānau.

Professor Reremoana (Moana) Theodore (Ngāpuhi) is the Director of the Dunedin Multidisciplinary Health and Development Research Unit that runs the Dunedin Study. Her research interests include lifecourse epidemiology and Māori health. Moana was the recipient of an HRC Erihapeti Rehu-Murchie Postdoctoral Fellowship (2013–15) and was an inaugural recipient of an HRC Māori Health Research Emerging Leader Fellowship (2018–22). Moana has held a number of leadership positions. She served on the Council of the Royal Society Te Apārangi from 2018 to 2021. She was a ministerial appointment to the Southern District Health Board from 2019 to 2022.

Professor Gareth Treharne (Welsh & Tāngata Tiriti), Department of Psychology, Ōtākou Whakaihu Waka—the University of Otago, is Past Chair of the International Society of Critical Health Psychology and an Associate Fellow of the British Psychological Society. Gareth is Co-Editor in Chief of the Journal of Health Psychology and an Associate Editor of Psychology & Health and the International Journal of Transgender Health. He is a Kaiāwhina for his department, supporting Māori student success, and he was awarded for exemplary student support. He collaborates on research into identity, education, discrimination and well-being in relation to sexuality, gender and ethnicity.

Te Kura Mai i Tawhiti: whānau engagement in kaupapa Māori early years: facilitators, barriers, benefits

Hond-Flavell, Erana[1]; Tamati, Aroaro[1]; Theodore, Reremoana[2]; Treharne, Gareth[3]; Ratima, Mihi[1]; Edwards, Will[1]; Hond, Ruakere[1]

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There is broad recognition of the contribution that Kaupapa Māori early years provision (KM-EYP) has made to the revitalisation of Māori language and culture, facilitating whānau development that can assist communities in halting the ongoing impacts of colonisation and improving whānau wellbeing. The grassroots Māori community initiatives of Kōhanga Reo and Puna Reo (KM-EYP) are culturally relevant whānau centres offering Māori-immersive education environments where Indigenous knowledge is normalised and accessible, and local Māori identity affirmed, providing an optimal start to life for tamariki with multiple benefits accruing across the lifecourse. Given the social inequities long endured by Indigenous communities, research on early years programmes with the potential to improve the prospects of Indigenous children and their families is critical.

This presentation reports on Tangi te Kawekaweā, a retrospective study that investigated whānau participation and engagement in KM-EYP and the key elements of a Kaupapa Māori whānau development approach to early years programming that is effective for whānau Māori. Tangi te Kawekaweā aimed to add to what was known about the facilitators of, and barriers to, whānau engagement in KM-EYP and the wellbeing of whānau who have engaged in this type of service. The study collated the perspectives of past and current caregiving whānau members who had participated in the Taranaki-based centre, Te Kōpae Piripono since it opened in 1994. The study aimed to contribute to efforts to promote KM-EYP as an optimal early education pathway and to identify best practice elements that can be further developed, with the potential for wider application. Theoretically and methodologically, the research was undertaken at the interface of mātauranga Māori and Western science paradigms.

The exploratory phase of the research involved interviews with 34 whānau members (interviews with 19 individuals and focused discussions with five whānau groups) and ten external experts. Six broad factors influencing whānau engagement in KM-EYP were identified: colonisation impacts, emotional responses, whānau connection, institutional features, cultural identity, and socio-economic circumstances. The subsequent survey phase was informed by the qualitative findings and involved the development of an online questionnaire administered to a sample of whānau members (N=121). Analyses provided further insight into the facilitators and barriers to whānau engagement in KM-EYP. In the survey phase, a novel set of questions also measured twenty aspects of whānau lives that align with an ao Māori view of wellbeing. A subsample of whānau participants (N=91) enabled

comparisons over time. Most participants (>80%) agreed that their children's learning, Māori identity, and cultural capacity had been strengthened. They indicated that their own capabilities and the closeness of their whānau were enhanced. Comparisons between the year after exiting the Centre and the survey time (2019/2020) demonstrated sustained or increasing benefits across most aspects of whānau lives investigated.

The research gave voice to whānau who have experienced KM-EYP and provided a Māori lens on the transformative power of KM-EYP to positively influence whānau lives. The findings support the effectiveness of culturally enriching KM-EYP for tamariki Māori and their whānau with potential health and wellbeing outcomes across the lifecourse.

Erana Hond-Flavell PhD (Taranaki, Ngāti Ruanui, Te Atiawa, Te Whānau-a-Apanui) is a founding whānau member of Te Kōpae Piripono, KM-EYP in Taranaki. She continues to contribute to the centre in governance and support roles. Erana lives in Rotorua and previously worked as an educational psychologist at the Ministry of Education: Special Education. She was awarded her PhD in Psychology from the Ōtākou Whakaihu Waka/University of Otago in 2023, and currently holds a Hohua Tutengaehe Research Fellowship from the Health Research Council.

Te Kura Mai i Tawhiti: making a difference through kaupapa Māori immersion early years provision

Ratima, Mihi[1]; Edwards, Will[1]; Tamati, Aroaro[1]; Hond-Flavell, Erana[1]; Treharne, Gareth[2]; Theodore, Reremoana[3], Ruakere Hond[1]

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Longitudinal research shows that influences in early life matter greatly in terms of how a person fares later in life across a wide range of domains. Longitudinal research grounded in te Ao Māori is needed in Aotearoa New Zealand to generate findings that are relevant and meaningful to the lived realities of whānau.

Te Kura Mai i Tawhiti is a longitudinal research programme that is Māori community led and carried out in partnership between a Māori community organisation, Te Pou Tiringa, and researchers from Ōtākou Whakaihu Waka/University of Otago. The research programme examines the transformative power that quality kaupapa Māori immersion provision in the early years (including whānau development programming) may have over Māori child behaviours that are linked to positive health, wellbeing and other outcomes of tamariki throughout life, and for whānau.

Te Kura Mai i Tawhiti is comprised of a series of projects that i) articulate an interface approach to research and describe a Māori lifecourse approach as a basis for longitudinal research (Ratima et al. 2019; Edwards et al. 2023). ii) investigate how to support engagement of the whole whānau in early learning and whānau development programming and the difference it makes for whānau over time (Hond-Flavell et al. 2021, 2022). iii) examine Māori thinking and practices relating to whakamā (which is a barrier to engagement) and how to transform whakamā to hākoakoa. iv) identify strengths-based child behaviour constructs grounded in a Māori worldview, develop measures based on these constructs and test their reliability and validity (Tamati et al., 2021a, 2021b). v) undertake a multisite investigation testing the extent to which kaupapa Māori and 'mainstream' early years provision strengthen positive Māori and Western child behaviours that relate to wellbeing across the lifecourse.

This presentation introduces the overall research programme with a particular focus on the interface approach to the research (i.e. based on the premise that there is an interface between Indigenous knowledge and Western science that provides a fertile space for the generation of new knowledge that has transformational potential) and the Māori lifecourse construct that underpins the study. We apply an inquiry paradigm matrix that makes explicit

the relationship between mātauranga Māori and Western science and enables the study to be theoretically and methodologically located at the interface. For most of the remaining projects individual project design, methods, findings and implications are described in the aligned abstracts submitted as part of the proposed Te Kura Mai i Tawhiti panel presentation.

The theoretical and methodological location of the research at the interface, the ao Māori constructs underpinning the research and the kaupapa of the research in combination embody the conference themes of whakamana, rangatiratanga and hauora. Our articulation of the interface approach to research and Māori research constructs will better enable Indigenous researchers to undertake scholarship that is grounded in our own worldviews while engaging with Western science in order to maximise benefits for Indigenous peoples.

Mihi Ratima PhD (Whakatōhea, Ngāti Awa) is a Director of Taumata Associates, a community-based Māori public health and development consultancy. She is the former Associate Professor and Director of Māori Health Research, AUT University. Mihi was the recipient of an inaugural HRC Ngā Pou Senior Research Fellowship and an HRC Erihapeti Murchie Postdoctoral Fellowship in Māori Health. She was formerly a World Health Organisation consultant and a Commonwealth Fund Harkness Fellow in Health Care Policy and Practice at Brigham and Women's Hospital and Harvard University. Her research interests are in Māori health promotion, kaupapa Māori provision and papakāinga development.

Te Kura Mai i Tawhiti: He Piki Raukura—breaking new ground in Māori child development research

Tamati, Aroaro[1]; Hond-Flavell, Erana[1]; Ratima, Mihi[1]; Edwards, Will[1]; Treharne, Gareth[2]; Theodore, Reremoana[3], Hond[1], Ruakere[1]

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Longitudinal research shows how important the early years are for positive educational, economic, and health outcomes throughout life. Indigenous early years education approaches are considered to have far-reaching positive impacts in the lives of young Indigenous children. However, there is a lack of rigorous evaluative research into effective kaupapa Māori early years programmes.

Most research has been conducted within Western science paradigms. Tamariki Māori are assessed using measurement tools that do not take into account Māori cultural priorities such as the child's cultural context, language and whānau connections.

He Piki Raukura is a feasibility study that is part of Te Kura Mai i Tawhiti—a Taranaki Māori community-led longitudinal research programme—that aims to generate evidence around what constitutes effective kaupapa Māori early years education by defining and measuring strengths-based Māori constructs of childhood behaviour.

The study took an interface approach using qualitative and quantitative methods. Qualitative methods included 21 whānau and expert interviews and innovative iterative wānanga to identify novel constructs of Māori child behaviour—Tuakiri (secure local Māori identity), Whānauranga (feeling and acting as a member of whānau/community), Manawaroa (courage in adversity, persisting despite difficulty and a positive outlook), Piripono (integrity, commitment and responsibility for a shared kaupapa/purpose).

Quantitative methods involved the development and validation of appropriate Māori-specific measures to psychometrically measure the Māori child behaviour constructs. Whānau and teacher questionnaires were administered and video observations of n=28 children were captured (and subsequently rated), at five data collection timepoints over a school year. Quantitative analysis involved determining inter-rater reliability of the video observations, internal consistency of the data (the degree to which the components of each measure

accurately captured the constructs), convergent validity (the correlation between different measures of the constructs) and growth curve modelling (to determine whether the measures could detect change in the Māori constructs over time). Significant positive change was found in children's behaviour in relation to the constructs, even after adjusting for age and gender.

These findings support the proposal that Māori children's behaviour can be successfully assessed in a strengths-based way—and from an ao Māori worldview—and that novel ao Māori-devised measures of children's behaviour can detect significant positive change in tamariki. Indigenous concepts and constructs can be identified, articulated, measured and utilised in systematic and accurate ways. A key question arising from this study is how the Māori constructs might resonate in broader early years settings. This is the focus of our subsequent work.

The He Piki Raukura study breaks new ground in Māori child development research and quality behaviour assessment of tamariki Māori that is culturally responsive. Not only does this Māori community-led research champion Indigenous knowledge, language and cultural revitalisation, empowerment, intergenerational transmission and cultural sovereignty, it is centrally about Hauora Māori and Māori community flourishing.

Aroaro Tamati Dip Tchg ECE, BEd Tchg Primary, MEd Early Years (First Class Honours), PhD (Taranaki Iwi, Ngāti Ruanui, Te Atiawa, Te Whānau-ā-Apanui) is Tumukāuru (Director) and a founding whānau member of Te Kōpae Piripono, a puna reo (kaupapa Māori immersion early years initiative) in New Plymouth. She is a former Taranaki District Health Board member and ministerial appointment to the ECE Taskforce. Aroaro is also actively involved in Taranaki Māori community and iwi including the governance entities of Taranaki Iwi and Parihaka. She is a current recipient of an HRC Hōhua Tutengaehe Postdoctoral Fellowship in Māori health research.

226 For an epistemic justice that is not a-epistemic—but is simply, *tika*

Cooper, Garrick[1,2]

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Epistemic justice both evokes and invokes the spectre of something Global South and decolonial scholars have long called into question and critiqued—the Cartesian subject. The indigenous pursuit of 'epistemic justice' then at best can be seen as the pursuit of something that is not as liberating as we might hope. Nor perhaps is such a pursuit the reclamation of something that we once 'had'. But rather, perversely, it is a necessary path to something else. Coloniality has created bizarre situations where indigenous peoples are put into positions where we become defenders and sometimes staunchest advocates of the pillars and pre-conditions of coloniality itself. I am reminded here of the early 20th century letters between Apirana Ngata and Peter Buck in *Nā Tō Hoa Aroha* where they criticised Pākehā accounts of Māori traditions, not on the basis that they misunderstood our traditions or just got them wrong, but rather that their work was simply 'bad science'. In this paper I offer a critique of epistemic justice that demonstrates how the conditions for knowledge and knowing carry weight for the colonial project. The question of *what epistemic justice is* and *what it could look like* is a much more vexed question that raises the paradox of an indigenous Cartesian self—which I avoid in this paper (!). Rather I argue we must ask, what do we need epistemic justice *to do*, not what *it is*. I explore *tika*, the closest Māori word for 'just' or 'justice' and theorise its implications for what we might ask *epistemic justice to do*.

Cooper, Garrick W. I am from Hauraki and Tauranga Moana (Ngāti Whanaunga, Ngāti Ranginui) based in Christchurch, Aotearoa. I am interested in Indigenous/Black philosophies and thought, that theorise practices of (de)coloniality. This includes understanding the ways in which coloniality reproduces, sustains itself and maintains the colonial interests in society, and how we might subvert those processes. My research is influenced and inspired by Māori oral tradition, and the works of Frantz Fanon and Lewis Gordon. I am a member of the Māori Association of Social Science and the Caribbean Philosophical Association.

267 He Pai Hoa Mahi Tahi—What good partnership looks like

Ria Tomoana[1]; Ursula Featherston[1]

1 Te Mātāwai

He Pai Hoa Mahi Tahi

He whakapākūhā, he whakamoe i ngā maunga, he taumau, he whakaū i te takapau wharanui. He hononga pēhea nei koia te hanga nei? Ka rite te mana o te tokorua; kei runga rānei tētahi, kei raro rānei tētahi? Ka pēhea kē inā tūtakitaki;

- Te iwi ki te karauna
- Te tikanga ki te ture Pākehā
- Te tika ki te kaupapa here
- Te Maihi Māori ki te Maihi Karauna?

Āe rānei, ka tau te rangimārie, he takere haea rānei? Anei Te Mātāwai e tū nei me tana aro ki Hawaiki Mokopuna, te ao o ngā mokopuna tū tangata, tū pakari, tū ora, nā, titi ana ko te reo me te tikanga. Whāia ana kia ūkaipō anō te reo, kia hau te mauri ora, te mana motuhake me te rangatiratanga. Ka kōrerohia hoki he rangahau e whakataurite ana i te mahi a Te Mātāwai ki tētahi whakahaere kei Kānata, me te aro ki ngā wheako mō te whakahaumanu reo iwi taketake.

Boy meets girl, girl meets girl, person meets person, there's an interaction and "engagement". Marriage, civil union chosen, marriage betrothed. Navigating the new space as a managed contract or equal commitment by both parties? So, what happens when:

- Iwi meets the Crown?
- *Tikanga* meets *Ture*?
- *Tika* meets policy?
- When the Maihi Māori meets the Maihi Karauna in Māori language revitalisation?

Whītiki Taua: We present the Te Mātāwai experience, insights and research as a model of rangatiratanga (sovereignty, community empowerment) and Toitū, the journey to cultural reclamation and securing Hawaiki Mokopuna, the future where our mokopuna can thrive with te reo me ngā tikanga, te reo me ōna tikanga providing the basis for wellness of our people. Te Mātāwai applies the adage *Whiria he Kaha Tuatini Mōu*, developing its network of strengths and draw these together for collective impact going forward.

We also look further afield to Canada to gain insights from their experiences of language revitalisation, the drivers for legislative change and what mechanisms are used to support and maintain 70 distinct Indigenous languages.

Ria Tomoana, Ngāti Kahungunu, Ngāti Pāhauwera, Te Āti Awa ki te Upoko o te Ika. Ria joined Te Mātāwai in May 2019 as Research Manager. Te Mātāwai is an independent statutory entity legislated to act on behalf of Māori to revitalise te reo Māori alongside the Crown. A strong focus of Te Mātāwai is to support language activities among whānau, kāinga, hapori and iwi by way contestable direct funding. She has a Master of Applied Linguistics from Victoria University of Wellington and extensive experience in Māori language research and revitalisation. She has provided consultancy services and held senior positions in both government and non-government organisations. She is now the Chief Advisor in the Policy and Strategy Unit.

Ursula Featherston, Pākehā. Ursula works for Te Mātāwai alongside Ria Tomoana in Te Matatū, the Policy and Strategy unit of Te Mātāwai. She graduated from Te Herenga Waka in 2021 with a Bachelor of Arts in Linguistics and Spanish. While working at Te Mātāwai, she has been completing a Master of Indigenous Studies as well as learning te reo Māori. Her recent research looked at Indigenous governance of Indigenous languages, comparing the legislative and policy frameworks in Aotearoa New Zealand and Canada.

61 First Nation members' views of their relationships with community pharmacists: collaboration in ethical space

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2 Alexander First Nation
2 University of Victoria

Purpose: Community pharmacists are well-positioned to provide care with their medication knowledge, accessibility, and prescribing authority. Research has explored patient trust, communication styles, and patient experiences with community pharmacists, but not from Indigenous perspectives. Considering health disparities, distrust of healthcare systems, and recommendations by the Truth and Reconciliation Commission of Canada to increase Indigenous wellness, relationships must be built between pharmacists and Indigenous Peoples. This research explores Alexander First Nation members' views of their relationships with community pharmacists.

Methods: Indigenous research principles and creation of ethical space informed study design. The research proposal design was co-developed with the Alexander Research Committee (ARC), including framework, methodology, recruitment, data collection and analysis. Alexander First Nation (AFN) is a Cree Nation in Treaty 6 territory, a 45-minute drive northwest of Edmonton, Alberta, Canada. The Nation has a health centre but relies

on surrounding community pharmacies. Inclusion criteria were members of AFN who have had at least one interaction with a pharmacist as an adult. Data were collected through one-on-one semi-structured interviews as conversation. Indigenous conversational methodology is built on respect, relevance, reciprocity, and storytelling. Areas such as trust, expectations of pharmacists, and willingness to share information about traditional medicines with pharmacists were discussed.

Results: Nineteen adults were interviewed at AFN. They described having trusting relationships established with familiar pharmacists who provided options and explanations, identified drug-related problems, and knew patients by name. Participants also described experiences of discrimination and perceived unethical practices, which eroded trust with the pharmacist. Policies and institutional approaches to care were perceived as dishonouring Treaty rights, including providing generic medications and decreasing medication coverage. The importance of being treated without discrimination and the pharmacist's understanding of Treaty history were discussed as essential foundations for engaging in pharmacy services. Spirituality surrounding traditional medicines differed between participants, with some identifying these as sacred, never to be shared or discussed, while others felt it would be appropriate to explain to their pharmacist that traditional medicines are incorporated into healing practices.

Contribution to research solidarities: As a well-established research committee, ARC has created collective strength by creating collaborative relationships with University of Alberta researchers in work that is relevant, respectful, reciprocal, and ethical for the Nation. This research project has created reciprocal opportunities by co-presenting at conferences and providing research experience for a Nation-member graduate student.

Contribution to Hauroa/Wellbeing: This health research project completed by the ARC empowers the Nation to continue to collaborate in relevant health research. Within the current study, many members of this First Nation described hesitation in some encounters with pharmacists due to institutional barriers, lack of trust, and lack of personalized care. Findings provide a basis for pharmacist education surrounding traditional medicines, cultural competency, and trauma-informed care to enhance relationship-building with Indigenous Peoples from a First Nation lens.

Amber Ruben is an Inuvialuk pharmacist with 18 years of clinical hospital pharmacy experience. She was born and raised in a primarily Indigenous community in the Northwest Territories, Canada. The healthcare environment, combined with recognition of the education required by healthcare practitioners, prompted Amber to return to school for an MSc with a focus on Indigenous perspectives of health. Amber is a mom of three Métis/Inuvialuit children. She has stepped away from her clinical role to pursue research and job opportunities for improving Indigenous health equity.

PANEL: Ha Tipu, Ka Hui Māori Community Research Development

Chairperson: Louise Parr-Brownlie
Panellists: Riripeti Haretuku, Leonie Pihama, Horahaere Daisy Scott, Pita Te Ngaru, Isaac McIvor

This panel will discuss the recent MBIE funded Iwi/Māori community driven research programmes that are a part of the 'He Tipu, Ka Hua' fund. 'He tipu ka hua' fund is investing in Māori organisations to lead research programmes that will address the challenges and opportunities facing Māori communities.

Ngā Puna Rauora o Rehua Project (Te Puna Ora o Mataatua)

Addressing Māori health inequity in Mataatua is a complex challenge that requires coordinated efforts. The community is affected by various forms of inequity, including, but not limited to, healthcare, education, housing, and employment. Understanding the underlying factors that contribute to inequity, such as historical injustices,

systemic discrimination, and socioeconomic disparities, is crucial. Tackling Māori health inequity calls for a comprehensive approach that involves Māori community participation at all levels.

In this research project, we will embrace a local Kaupapa Māori approach and explore innovative methodologies to breathe new life into and enhance the intrinsic nature, life force, and sanctity of Māori knowledge and healing practices. The five key pillars of the project are traditional and contemporary mātauranga rongoā and practice, kai Māori, rongoā practitioner, increasing the tohunga workforce through training, and integrating this knowledge into infrastructure pilots across the motu.

We aim to advance the long-standing traditions and practices of Rongoā Māori by delving deeply into its essence/mauri. The primary objectives are to foster a profound understanding of Rongoā Māori, revitalise and restore traditional knowledge, help our whanau now, and establish sustainable practices for the next generation.

The research will incorporate the perspectives of whānau, hapū, marae, kairongoā (practitioners), tohunga (specialists), researchers, clinical staff from Rehua Medical, key informants within Mataatua, and individuals to ensure that Mataatua kawa and tikanga provide the basis for development in the future. Fostering dialogue and engagement with community members at all levels is essential to ensure that initiatives to address inequity are culturally sensitive and responsive to Mataatua's unique needs. By promoting collaboration, advocating for positive change, and implementing inclusive policies, we can strive to reduce and eventually eliminate inequity in Mataatua.

Te Puna Ora o Mataatua also acknowledges the significant shift of whānau in the Mātaatua rohe from Westernised medical care to Kaupapa Māori-based healthcare. Recognising this considerable transition is vital to ensure we are prepared to deliver health services empowering whānau towards overall well-being. Furthermore, prioritising Indigenous perspectives and utilising local knowledge systems will be essential in developing practical solutions to address inequity in Mataatua. By empowering the community and amplifying historically marginalised voices, we can work towards creating a more equitable and inclusive society in Mataatua.

The presence of Te Puna Ora o Mataatua in Whakatāne offers an opportunity to work together with our partners in co-designing a research and implementation program based on the guidance of the Kāhui Kaumatua and a Poutokomanawa framework that is rooted in Māori kawa and tikanga. The ultimate goal is reinstating Rongoā Māori as a primary healthcare medium for achieving Toi Ora across Aotearoa.

Dr Riripeti Haretuku, Te Puna Ora o Mataatua, is a Māori health leader and researcher with more than two decades of experience advancing Māori health equity. Her academic credentials include a New Zealand Order of Merit in Maori health and a Ph.D. in Education, complemented by a wealth of experience and expertise in Māori health research and community health promotion. Her career encompasses leading research on Mate Ohorere Māori within Māori communities. Her recent work includes research on Hapū Mama service support in the Bay of Plenty and an Iwi response to the COVID-19 pandemic. She recently joined Te Puna Ora o Mataatua in Whakatane as the Research Director. Riripeti.Haretuku@tpoom.co.nz.

He Kāhui Rangahau no Taranaki (Tū Tama Wāhine O Taranaki)

This project will include a programme of work that is focused upon establishing a connected group of researchers across Taranaki, who come together to identify and undertake priority research identified by marae, papakāinga, whānau, hapū and Iwi of Taranaki to engage issues that are defined and determined by Taranaki for the benefit of the region and of Aotearoa more broadly.

Dr Leonie Pihama (Te Ātiawa, Waikato, Taranaki) is a mother of six and grandmother of six. She is Professor of Māori and Indigenous Research and Research Director at Tū Tamawahine o Taranaki. Leonie is a recipient of the Hohua Tūtengaehe Post-Doctoral Research Fellowship (HRC) and inaugural Ngā Pae o Te Maramatanga Senior Māori Fulbright Scholarship (University of Washington). Leonie was awarded 'Te Tohu Pae Tawhiti Award' (NZARE) Excellence in Māori Educational Research and 'Te Tohu Rapuora Award (Health Research Council) recognising significant contribution to Māori health excellence and leadership. Leonie is a Fellow of the Royal Society of New Zealand.

Kurawaka o Hine-Ahu-One: Sacred Sands of Hine-Ahu-One (Waikato-Tainui College for Research and Development)

This project focuses on investigating the consequences of sand extraction, climate change, and environmental disruption on Kāwhia and Aotea communities.

Horahaere Daisy Scott is a respected kaumatua kuia for Maketū and Waipapa marae. She has served as a Justice of the Peace since 2011 and is the President of the Kāwhia Māori Women's Welfare League and a member of Te Taiao o Kaawhia Moana. She is an administrator and trustee of the Onepuu Charitable Trust, which undertakes work to restore coastal ecosystems in partnership with the Waikato Regional Council. As part of the Onepuu Charitable Trust, Horahaere is an active member of the Volunteer Beach Patrol.

Pita Te Ngaru (Ngaati Patupoo, Ngaati Mahuta, Ngaati Hikairo, Ngaati Te Wehi, Ngaati Mahanga) is kaumaatua and Treaty Negotiator for Te Patu Poo Iwi Trust. He is also Kaumaatua at Kia Puāwai. He grew up in Aotea and has been a leading figure in the kaitiakitanga of Hawaiki-iti and waahi tuupuna in Aotea Moana throughout his life.

Isaac (Zac) McIvor (Ngaati Patu Poo) is an archaeology lecturer at Ōtākou Whakaihu Waka. He is interested in the interface between maatauranga Maaori and archaeology to generate new understandings of, and descendant connections to, the past.

148   Kia wetewetea ngā here a te Pākehā; Casting off the shackles of Pākehā governance

Potaka, Utiku[1]

1   Whakauae Research Services Ltd

This presentation explores an iwi member's perspective on participating in research that seeks to cast off the Pākehā shackles of governance.

Almost thirty years ago, kaumātua had the foresight to establish Te Rūnanga o Ngāti Hauiti as a tino rangatiratanga (self-determination) authority—a tribal council established not by legislation but assembled through traditional practices of convening hapū representatives to undertake tribal decision-making on behalf of the people.

Reflecting on three decades of Iwi governance and leadership, the Rūnanga has partnered with Whakauae Research Services Ltd (a Ngāti Hauiti-owned research organisation) on the research project, *Rapua te ara rangatira kia hikitia ai te oranga tangata; leadership, governance and decision making models to achieve health equity.* The project explores indigenous leadership, governance and decision-making models. It examines how this knowledge can be applied in a contemporary context to prepare and shape the Rūnanga and its entities in advance of Treaty of Waitangi settlements.

The Rūnanga has highlighted the need for a bespoke model that reflects their tikanga (a customary system of values and practices), aligning with their aspirations for tino rangatiratanga and health equity for whānau and hapū. The model developed for the Rūnanga, *Te Remu o Te Huia*, takes its name from one of the most striking features of the now-extinct Huia; its tail feathers. The tail feathers were highly prized by the people of Ngāti Hauiti in whose domain the Huia resided, and were themselves synonymous with the notion of Rangatiratanga. The model is drawn from analysis of qualitative interview data as well analysis of Ngāti Hauiti kōrero tuku iho in the form of pūrākau, mōteatea and whakatauākī, which reflect a unique Ngāti Hauiti worldview.

Te Remu o Te Huia is currently being trialled and refined in an iterative process over the course of a year, with the hapū representatives. Hapū representatives' input has shaped the initial model and the model is practised and reviewed at quarterly Rūnanga meetings. The model is a timely response to an ongoing challenge: over the years, despite best intentions, Rūnanga decision-making practices have often defaulted to Pākehā ways of leadership and governance. One example is moving and seconding in Rūnanga hui, which emphasises majority-led decision-making, as opposed to collective. We have found that unshackling our own minds from Western perspectives and understanding of governance and decision-making has been one of the surprising challenges in undertaking this work.

This presentation will explore an Iwi member's perspective on participating in this kaupapa Māori research, which seeks to reclaim and embed Indigenous governance practices. It aligns with both the Whītiki Taua theme and the Whakamana sub-theme of the Indigenous International Research Conference, focusing on the indigenisation of Rūnanga practices.

Utiku Potaka (Ngāti Hauiti, Ngāti Apa, and Te Āti Haunui-ā-Pāpārangi), is a Principal Investigator on the *Rapua Te Ara Rangatira* project and tribal leader of Ngāti Hauiti. Utiku has experience in Iwi leadership and governance roles and strong networks in Ngāti Hauiti. He has previously worked in the public sector focusing on Iwi Māori development and as a strategic advisor.

42   'Manuhiritanga: in the manner of being a guest.' Māori diaspora and research on Aboriginal Country.

Haua, Innez[1]

1   Department of Critical Indigenous Studies, Macquarie University

This presentation considers 'Manuhiritanga: in the manner of being a guest' as a research framework that recognises the interconnections and common elements of global Indigenous peoples, histories, knowledges, practices and realities whilst also acknowledging the uniqueness and distinctions of Indigenous identities. Manuhiritanga as a research framework is developed from te ao Māori term and concept, and it seeks to prioritise Indigenous practices of relationality in research through the manner of being manuhiri; visitor; or guest.

This presentation aims to provide a culturally relevant research framework for Indigenous researchers who define themselves as manuhiri (or variants thereof—including visitor and guest) on other Indigenous lands. Indigenous individuals researching on other Indigenous lands can be visitors or sojourners, temporarily working (often in higher education) upon invitation by colonial institutions. Indigenous researchers can also be members of diasporic Indigenous communities who have migrated between nation-states. The relationalities between Indigenous diaspora and tangata whenua, or the peoples of re-settled Indigenous lands, are often complicated by colonial settler structures of the nation-state, especially when we consider the realities and histories for both diasporic Indigenous peoples and for those Indigenous peoples on whose lands resettlement takes place.

Drawing from the unique situation and experiences of Aotearoa Māori diasporic resettlement on unceded Aboriginal and Torres Strait Islander Countries and islands (Australia), this paper seeks to encourage necessary discussion around the global modality of diasporic Indigenous existence in the contemporary world and the ways we think about Indigeneity, belonging and identity. This paper explores histories, entanglements, solidarities, tensions and privileges of diasporic Māori who reside on, or have re-settled on, Aboriginal lands. Manuhiritanga as a research framework speaks directly to collaborative research endeavours and solidarities of the conference theme Whītiki Taua: Research Solidarities. Further, it aligns with Whakamana through 'cultivating solutions that honour and elevate Indigenous peoples, rights, and self-determination' and Rangatiratanga through acknowledging and upholding Indigenous and cultural sovereignties.

This framework presents a way to navigate and inform research practice that maintains and strengthens Indigenous sovereignties and encourages Indigenous worldviews and practices of relationality. It aims to eliminate misunderstandings and offences that can (inadvertently, but sometimes intentionally) occur when research is undertaken by Indigenous researchers residing on other Indigenous homelands and is founded around the obligations, actions and intent of being a good guest and global relative.

Dr Innez Haua (she/her/ia) is a descendent of iwi: Ngāti Porou; Ngāi Tāmanuhiri; Rongowhakaata; Te Aitanga-a-Māhaki; Ngāti Kahungunu and a (grateful) settler on Dharug Ngurra (the unceded Aboriginal Country of Sydney, Australia). She is lecturer and the Convenor of the Indigenous HDR Internship in the Department of Critical Indigenous Studies at Macquarie University. Her research focus includes Indigenous diasporas, the entangled histories and futures of Indigenous relationalities, Māori in Australia and Indigenous cultural sustainability.

10   The systemic injustice of pokies across the Indigenous homelands of Aotearoa—public policy as the site creating inequitable outcomes for Tāngata Whenua

Waaka, Peti Maylia[1,2]

1   Te Kunenga ki Pūrehuroa, Massey University
2   Ngāti Toa Rangatira, Ngāti Raukawa ki te Tonga, Ngāti Whakaue, Ngāruahine, Ngāpuhi

Mā te wā kawhakahokia mai ngā hua e ngaro atu, Time always gives back what was lost (Morrison, 2000). Prosperous, flourishing and thriving futures for Māori as tāngata whenua over their homelands is a human right underpinned by Indigenous rights conventions He Whakaputanga o te Rangatiratanga o Nu Tireni 1835, Te Tiriti o Waitangi 1840, and the United Nations Declaration on the Rights of Indigenous Peoples 2010. Decolonising futures and achieving social justice free from racial discrimination requires an analysis of these instruments as tools to identifying barriers and opportunities for development towards not only equitable outcomes but sustainable political authority for mana whenua (Durie, 1991; Durie, 1989, 1998; Henare, 1991, 2011, 2014). This master's thesis rangahau/research explores the barriers and solutions to implementing Te Tiriti o Waitangi as the instrument that guides relationships between Māori and the Crown into local government pokies policy processes.

Evidencing systemic and structural injustices through Kaupapa-Māori and Māori-centered research methodologies is pertinent to the call for social justice and transformative change. This research examines the normalisation and proliferation of highly addictive pokies accessible throughout Māori communities in context to public policy processes as a potential site creating inequitable health, social and economic outcomes for tāngata whenua (Dyall, 2007; Dyall et al., 2012; Dyall, 2002; Herd, 2021). Through a critical Tiriti analysis of existing literature and interviews with expert informants, the findings may suggest ineffectiveness of current public policies to uphold Te Tiriti o Waitangi and within the pokies 'community funding model'. These findings may recommend changes to the gambling legislative framework for the inclusion of Te Tiriti o Waitangi. This research contributes in solidarity towards the significant contributions of Drs Dyall, Morrison, Herd, and others, in political resistance, advocacy and justice for Māori as the Indigenous peoples to Aotearoa.

Waaka, Peti Maylia. Of Ngāti Toa Rangatira, Ngāti Raukawa, Ngāti Whakaue, Ngāruahine, Ngāpuhi—Peti is a Te Kunenga ki Pūrehuroa Massey University student completing the Master of Health Science thesis component due for submission February 2025. She is a Health Promoter for The Problem Gambling Foundation of New Zealand based in Kirikiriroa, Waikato.

PANEL: Te Taunaha i ngā Tapuwae ō mātou Tīpuna: Piloting Traditional Knowledge Labels, by Waimarama Hapū

Chairperson: Annemarie Gillies
Panellists: Ana Te Whaiti, Ejay Gillies, Airini Gillies, Xavier Forde

Te Taunaha i ngā Tapuwae ō mātou Tīpuna: Piloting the use of Traditional Knowledge (TK) Labels by Ngā Hapū o Waimārama for their Archaeological sites

Professor Annemarie Gillies[1], Ana Te Whaiti[2], Ejay Gillies[2], Airini Gillies[2], Dr Xavier Forde[3], Janette Hamilton-Pearce[4]

1 EIT Te Pukenga
2 Hapū Researcher
3 Waikato University
4 Local Contexts

In Aotearoa, Archsite is the online database for the national recording scheme of archaeological sites, which are protected by law, but it often excludes data related to hau kāinga associated with these sites. The lack of hapū/iwi provenance, protocols and permissions around data use create a further deficit in every other information and regulatory asset building upon this information. This poses challenges for hapū/iwi communities seeking to exercise their kaitiakitanga in cultural or environmental resource management issues that require archaeological site information.

Our project has explored the use of the system of Traditional Knowledge Labels to record provenance, protocols, and permissions on Archsite records associated with Ngā Hapū o Waimārama, through wānanga with whānau and engagement with institutional data holders from the New Zealand Archaeological Association.

We utilized kaupapa Māori research methods to develop a customised set of Traditional Knowledge Labels that asserts the proper associations, protocols and permissions of Ngā Hapū o Waimārama over information and matauranga in relation to archaeological sites in their rohe. Further, these digital tags highlighted indigenous intellectual, and cultural, rights and issues of knowledge sharing and how users could be made aware of these and foster mutually beneficial engagement with Ngā hapū o Waimaarama

The project collaborated with Local Contexts, an Indigenous-led project supporting Indigenous sovereignty over heritage and traditional knowledge. Traditional Knowledge Labels were used as digital tags to address issues around Indigenous intellectual and cultural property and knowledge sharing. Many sites recorded on Archsite, such as papakāinga, pā, mahinga kai, middens, pits and other vestiges of the activities of our tīpuna lack references to the hau kāinga and their interests or aspirations for the sites. This project has started to address these issues and pilot the use of a system which should make it easier for other iwi and hapū to engage with the New Zealand Archaeological Association about archaeological site records in their rohe.

Te Taunaha i ngā Tapuwae ō mātou Tīpuna: Piloting the use of Traditional Knowledge (TK) Labels by Ngā Hapū o Waimārama for their Archaeological sites

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Professor Annemarie Gillies, Ana Te Whaiti, Ejay Gillies, Airini Gillies are members of Ngā Hapū o Waimārama. Dr Xavier Forde is Ngāti Raukawa ki te Tonga and Janette Hamilton-Pearce is Te Whānau-ā-Apanui. We will present as a group.

54   Pūrākau (Stories) of Strength: A Mana Wāhine Empowerment Analysis of Women's Weightlifting in Aotearoa

Ogilvy, Jamie[1]

1 PhD Candidate, Te Kunenga ki Pūrehuroa, Massey University

Sport has long been recognized as an influential catalyst for social change, with Governments, civil society, the private sector, and individuals advocating its effect on enhancing empowerment and well-being, for example. Often, the sport for social change sector focuses on the advancement of women and girls and marginalized communities. Yet women and Indigenous communities who are frequently targeted by this kaupapa of sport as a means for social change, are at the same time continuing to be marginalized by the very vehicle (i.e. sport) that is meant to support this change. For example, lack of representation and understanding of Māori worldviews in sport have directly impacted the ability of wāhine Māori to reap the full benefits of enhanced well-being and empowerment that the sector claims to offer. This paper looks to explore this tension.

With the aforementioned in mind, this presentation explores how weightlifting is being used as a catalyst to strengthen holistic well-being and mana of wāhine Māori. This is important because weightlifting in Aotearoa has seen a rise in participation for wāhine and Māori athletes over the past few years.

Underpinning this project is a Mana Wāhine theoretical framing. The project explores the experiences, achievements, and issues Māori women face in weightlifting settings, acknowledging colonization's ongoing effects of declined self-determination and transformation struggles.

This presentation draws on the early findings of my PhD project, which utilizes a blend of participatory data collection methods as a collaborative form of data collection; methods used are key informant wānanga, semi-structured interviews, photo elicitation, journalling, and observations to build Pūrākau. The method of photo-elicitation was used so wāhine could articulate their well-being narratives within the weightlifting space.

This research aims to add to scholarship that critically explores Indigenous communities' empowerment via sport by exploring the unique experiences wāhine Māori have, bringing forward their perspectives and knowledge.

The early findings suggest that weightlifting can be empowering and beneficial not just because of the sport but also because of the relationships that are built within the sport. Wāhine Māori shared that developing powerful strength crosses over to mental resilience in other aspects of life, such as work and education. Findings showed that a regular engagement with Te Tai Ao was important to them. Te Tai Ao included being on their land, in the Moana, and awa, which was significant to their overall well-being.

This presentation suggests some approaches and steps weightlifting stakeholders can implement to enhance collective mana wāhine values and well-being outcomes for Māori women and girls. By illuminating the complex relationship of being wāhine Māori in a strength sports setting, this research seeks to contribute to the ongoing conversations of decolonizing and reframing the structures that allow inequities to occur in the sport for development field. I argue when wāhine Māori can fully participate as themselves and are competent to express their culture and identity, then they can advance the well-being of the entire community by fostering flourishing Māori futures.

Ogilvy, Jamie. Of Te Aitanga a Maahaki and Ngaitai ki Tamaki—Jamie Ogilvy a PhD Candidate at Te Kunenga ki Pūrehuroa, Massey University. Her research involves unveiling the experiences of Wāhine Māori in weightlifting to understand if weightlifting could be a vehicle for strengthening mana wāhine values of a similar nature to well-being.

24   Whakama? Yeah, nah: putting the 'na' back into whakamana

Hinemoa Watene[1]; Tracy Perry[1]; Jeremy Hapeta[2]

1 Ōtākou Whakaihu Waka / University of Otago
2 Te Whare Wananga o Waitaha / University of Canterbury

This research on re-indigenising rugby for wāhine Māori through the normalisation of our waiwhero (menstruation) and pūrākau (traditional stories). In rugby and society, waiwhero is often silenced and considered a 'female-only' issue. However, there is a critical need for open and honest discussions about this natural aspect of being female. By addressing waiwhero within rugby, we aim to create an inclusive and safe environment that acknowledges and supports the multifaceted identities of wāhine Māori in rugby.

This qualitative study involved ten current (8) and former (2) female Māori rugby players (18–32y), across Aotearoa. Participants included current or former provincial players, with some representing national teams at international level.

Whakawhanaungatanga (informal conversations) were used to establish rapport, followed by data collection through semi-structured interviews and subsequent member-checking to ensure data sovereignty and safeguard the stories of our pūkenga (interviewees).

Themes to emerge:
Education and Cultural Integration: Participants stressed the importance of educating coaching staff and players about waiwhero. Discussions highlighted its impacts on performance, hormonal imbalances, and personal experiences of period symptoms. Integrating traditional pūrākau such as Hinenuitepō and Maui alongside other Māori deities into rugby contexts was identified as crucial for enriching cultural understanding and support.

Leadership and Representation: There was a strong call for increased representation of female Māori in governance, coaching, and leadership roles across club and provincial rugby. Beyond elite levels, participants emphasised the need for pathways that empower wāhine Māori to leadership positions within rugby administration.

Equity and Recognition: Participants advocated for rugby to value wāhine Māori as holistic individuals. They emphasised equity in resource allocation, improved accessibility to opportunities, transparent career advancement pathways, and fair compensation for their time and expertise. These aspirations reflect a broader commitment to recognising and supporting the diverse contributions of wāhine Māori within rugby, as athletes and knowledge holders of our culture in 'pale, stale, male' spaces of rugby.

Conference Themes:
Hauora: The study promotes health equity and cultural awareness through menstrual health education and integrating traditional knowledge. It aims to create a supportive environment prioritising the holistic well-being of wāhine Māori rugby players.

Whakamana: This research aims to uplift wāhine Māori in rugby through the normalisation of waiwhero, actively engaging wāhine Māori rugby players in conversations about this heavily stigmatised topic. By creating a space where wāhine toa can openly discuss their experiences, challenges, and cultural perspectives, this study empowers them to reclaim agency over their bodies and identities within the rugby community. It advocates for comprehensive education, representation in leadership roles, and equitable treatment, thereby fostering a sense of empowerment that extends far beyond the rugby field and into broader societal contexts.

This research advocates transformative initiatives that empower wāhine Māori, promote health equity, and confront systemic inequities within rugby and society, exemplifying the principles of whītiki taua through collaborative solidarity and inclusive research practices.

Watene, Hinemoa Henrietta. Ngāti Whatua, Ngāpuhi, Rongowhakaata, Ngāti Porou & Te Whakatohea; Promoting mana-enhancing conversations about waiwhero for, by and with wāhine Māori rugby players.

62   Sport for Social Change—Indigenising measures of success

Stewart-Withers, Rochelle[1]: Palmer, Farah[1]; Hapeta, Jeremy[2].

1   Te Kunenga Ki Pūrehuroa Massey University
2   University of Canterbury

At the turn of the century, Nelson Mandela proclaimed 'Sport has the power to change the world' (Mandela, 2000). Around the globe, organisations across a variety of fields, committed to the idea that sport can be used to meet social policy, peace-making and social justice agendas and goals (Collison et al., 2018; https://www.sportanddev. org/). This movement has been labelled Sport for Social Change, Sport-for-Development and Peace, plus-Sport, or simply Sport for Development (SFD) (United Nations, 2018). A wide range of projects now use sport as an entry point into communities, to, address gender-based violence and prevent HIV/AIDs, build social cohesion, foster youth or gender empowerment Collison et al., 2018). Much is promised. Yet, while almost 25 years of dedicated SFD theorising, research and practice has seen significant growth and sophistication, Indigenous voices within SFD theorisation, policy and practice remain under-represented and the voices of Indigenous women are mostly missing (Stewart-Withers et al., 2023).

While not unsurprising, this is highly disturbing given that Indigenous people are often the target of deficit-focused initiatives while at the same time being excluded from decision making in the field. No detailed SFD work has been undertaken in light of principles which resonate with Indigenous worldviews (Hapeta et al., 2019). The SFD field is also said to produce questionable evidence when it comes to claims about impact and success, and there is a dearth of skills and knowledge with regards to monitoring and evaluation (M&E) of SFD initiatives, Indigenous-informed SFD M&E measures, even more so, are underdeveloped, or are absent. In this paper we present initial findings from our Te Pūtea Rangahau a Marsden Fund Project (Royal Society Te Apārangi, 2020) with a particular focus on measures of success.

Our broader project methodology is qualitative in design, using a mixed methods approach. We have a two country focus (Fiji and Aotearoa) and use data collection methods: survey, document analysis, key informant interviews, hui, and talanoa.

In keeping with the conference theme, Whītiki Taua: Research Solidarities, this wider project works to probe, deconstruct and contest current SFD discourse in order to develop a co-constructed, Indigenous-centred, gendered, re-theorised understanding of SFD where Indigenous accounts and voices about success via this kaupapa are privileged.

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Rochelle Stewart-Withers of Ngāti Rāhiri Hapū o Te Ātiawa is an Associate Professor and Head of Programme for the Institute of Development Studies at Te Kunenga Ki Pūrehuroa Massey University. Development Studies at at Te Kunenga Ki Pūrehuroa Massey University holds a Top 30 QS Ranking, and is the number one ranked Development Studies programme in Aotearoa New Zealand. She has an extended record of co-producing research which argues the importance of culture, centres Indigeneity and applies Indigenous frameworks/worldviews to development issues in the wider Pacific and Aotearoa New Zealand.

99 Rangatiratanga i te Hākinakina: collective reflections on observations of self-determination enacted via culturally-responsive sport pedagogy

Hapeta, Jeremy[1]; Rua, Mohi[2], Rowe, Luke and Warbrick, Isaac

1 University of Canterbury
2 University of Auckland

Background context: The 1998 Task Force Report on Māori Sport revealed several significant issues within sport's sector. Indeed, strategic documents at national and regional levels failed to "reflect that there was a Māori dimension" to sport, identifying urgent "need to address the issue of contestable funding for organisations [who] deliver programmes to 'grassroots' Māori" (Hillary Commission, 1998, p.7). One programme, *He Oranga Poutama* (HOP) supported 'grassroots' flourishing Māori wellbeing by improving participation and growing leadership in/through Play, Active Recreation and Sport (PARS). According to Sport NZ, HOP investment focusses Māori ways of being and knowing to grow community leadership and PARS participation *as Māori*. In 2018, however, Sport NZ formally apologised to Māori for decisions and behaviours that negatively impacted HOP initiatives and committed to better honouring Te Tiriti o Waitangi. This korero (presentation) speaks to realising 'Rangatiratanga' in/through sport as we reflect on coaches' working with rangatahi (youth) in ways that are culturally responsive for them, *as Māori*.

Aim/objective: Our field-research observations captured experiences of culturally inclusive pedagogies applied in coaching practices, informed by Māori principles. Our framing employed the 'Ngā Hau e Whā o Tāwhirimātea' (NHWT) four winds of Tāwhirimātea (Rātima, Smith, Macfarlane, Riki, Jones and Davies, 2022) metaphor. At its core 'NHWT' is about oranga (health, well-being, vitality) with four pedagogical principles: Rangatiratanga (agency/leadership), Whanaungatanga (relationships), Kotahitanga (unity) and Manaakitanga (ethics of care). We adapted these to reveal coaches' culturally responsive practices, demonstrating competencies that enabled players to realise 'rangatiratanga'.

Methodology: Our auto-ethnographic observations employed a Participatory and Appreciative Action and Reflection (PAAR) methodology (Ghaye, et al. 2008). Thus, we discuss how the NHWT principles 'played out' in coaches' practices through our field-based observations. The 'PAAR' approach to 'PARS' settings emphasised a collaborative research endeavour in authentic partnership with sports teams.

Key findings: Collectively, our experiences/observations of sports symbolised the power of solidarity, knowledge sharing, and rangatiratanga. Coaches facilitated rangatiratanga via player-autonomous, self-determined learning(s). When teams thrived, key to success was coaches allowing players to lead, developing agency.

Whanaungatanga or connections between people is rooted in the whānau (family) or those considered family, such as teammates. Players and coaches enacted this by valuing, supporting, and creating a sense of belonging and unity through shared team values. Kotahitanga was when team togetherness, solidarity and collective actions were expressed. Strategies included using waiata (songs), haka and karakia (prayers) in team rituals and narratives.

Additionally, manaakitanga or hospitality, kindness and generosity was witnessed too, captured through respectful displays of being generous. Specific ways this 'played out' included hosting families and 'guests' at team functions.

Research significance or implications: Overall, our findings suggest that the application of the NHWT principles contributed towards rangatiratanga, creating holistic, culturally responsive approaches within teams. We suggest sports coaches using this framework to build culturally inclusive teams.

Jeremy Hapeta (Ngāti Raukawa). A/Professor Hapeta's research interests include Kaupapa Māori theory and methodology and Indigenous perspective of sport-for-development (SFD). He is currently on the Scientific Committee for UNESCO's Co-Chair in Sport for Development, Peace and Environment (SDPE). He worked with NZ Rugby to develop their 'Training and Education Framework' as part of the Working Group. He has worked with Sport NZ on Coach Developer and Physical Literacy. He was on the Ministry of Education's subject expert group (SEG) for the PE curriculum 're-fresh'. He is a Sport Manawatū director and lives in Christchurch with wife, Paola, and daughters Jemma Ata and Elina Koa.

39   Māori and sport—I'm representing my Māoritanga and showing it off to the world!

Rua M[1], Hapeta J[2], Rowe L[3,4], Warbrick I[5], Potts B, Rua A

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2   University of Canterbury
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5   AUT

Māori experiences of being 'othered', stereotyped and marginalized within mainstream sports are not new. Being Māori in mainstream sport is to adapt to the political and socio-cultural needs of those with the symbolic power (Pākehā/settler society) to story events about Māori. Yet, mainstream sport continues to attract Māori in large numbers from across all age groups, socio-economic levels and regions, whilst also offering positive strengths-focused outcomes in terms of physical, mental, emotional and spiritual wellbeing. The potential for mainstream sport to be transformative for Māori is reflected in the high numbers of Māori for whom sport plays a significant role in their everyday lives. Mainstream sporting spaces can be sites of indigenous resistance and transformation—a platform to challenge and disrupt dominant discourses and cultivate a sense of belonging within our everyday lives. So how can we ensure mainstream sports are mana enhancing spaces where Māori can participate and flourish as culturally Māori?

The aim of this presentation is to explore the role Kaupapa Māori focussed 'Touch' coaches and players within a Wharekura (total immersion Māori secondary school) girls touch team, deliberately realign this mainstream sport toward tino-rangatiratanga and their participation as 'culturally Māori'.

Mainstream sports are defined as those introduced to Aotearoa through colonialism, and where the organisational structure is founded upon Pākehā (settler society) cultural ways of being and knowing. The focus on Touch is because Māori have a strong historical and continued presence within this sport, and it has a high proportion of Māori actively involved compared to other mainstream sports.

The methodology is culturally and qualitatively driven, drawing upon an ethnographically orientated approach, within a broader Kaupapa Māori research paradigm. The research draws on in-depth case-based approach, narrative inquiry, social media 'scrap books', photo elicitation, and mapping exercises.

The scholarly findings from this project will contribute to theorising and understanding how a uniquely indigenous framework for participation in mainstream sports can act as a vehicle for processes of indigenous decolonisation, transformation and wellbeing for Māori and indigenous peoples generally.

This is a project that is by Māori, for Māori. As evidenced through the background, methodology and research team, within an indigenous context, this project strongly aligns with the overall aim of Whītiki Taua: Research Solidarities.

The research focuses on exploring Kaupapa Māori ways of being and doing (Whakamana) of mainstream sport that can lead to 'Rangatiratanga' that is transformative (Toitū) for Māori sports people, coaches and administrators. This research seeks to actively resist (Tika/Tohetohe) against the dominance of colonial practices where Māori are forced to assimilate and conform to Pākeha cultural norms. This research also contributes to Māori Hauora by responding to well-known social determinants of health embedded within what being Māori means in everyday mainstream sporting spaces.

Dr Rua is an Associate Professor with Māori Studies at Waipapa Taumata Rau: University of Auckland. His teaching and research background is grounded within Māori health and well-being drawing upon mātuaranga Māori, as well as kaupapa Māori theory and methodology. Dr Rua has a particular research interest in Māori health inequities, social determinants of indigenous health, Māori men's health, identity and masculinities, Māori poverty and homelessness, Māori and sport, as well as qualitative and kaupapa Māori research methods.

85   "Ko Manawataki ee!": A case study and discourse analysis of the Central Pulse and Te Whare Wānanga o Raukawa relationship.

Erueti, Bevan[1]

1Massey University

Summary: In 2024, Aotearoa New Zealand will lead the world, as the first nation to celebrate the Centenary of the first national Netball organisation. This presentation supplies the initial findings of a case study that describes the synergies between the Central Pulse ANZ Netball premiership team and Te Wānanga o Raukawa to advance scholarly understandings of the 'national sport for women' that has been central to Aotearoa women's lives and social wellbeing for over 120 years.

Methods: Using a collaborative case study design that *emphasises collaborative research endeavours within Indigenous contexts,* this presentation provides an introductory discourse analysis of the intimate relationship formed between Te Wānanga o Raukawa and the ways in which mātauranga-ā-iwi o Ngati Raukawa has been embraced by the Central Pulse ANZ Netball premiership team. The Pulse amalgamated with Te Wānanga o Raukawa—a Māori tertiary provider in Ōtaki, in 2017, and remain their major commercial partner. According to then CEO Fran Scholey this association "was difficult to see the alignment at the very start [or] the value it would bring to both organisations". However, seven years on, a tremendous relationship has been forged, which the Pulse believe has been critical to their success and progress as a side.

Findings: This presentation aims to explain and define the initial impact of this relationship by highlighting the ways in which this reciprocal connection has impacted tangibly and intangibly on both the Māori and non-Māori athletes in the Pulse team. The narratives of those involved are utilised to acknowledge the importance and role of Te Wānanga o Raukawa and mana whenua to instil te reo and tikanga Māori inspiring and contributing to a body of knowledge that once again identifies the influence te ao Māori continues to have in sport in the Aotearoa New Zealand context. This presentation moves beyond superficial descriptions of 'what' the Pulse 'did' (and continue to do) and re-centres 'the why' via a kaupapa Māori lens. Indeed, with deeper understanding and an increased attachment of meaning, the Pulse and Te Wānanga o Raukawa is an exemplar of Netball's contribution to the Aotearoa NZ sporting landscape that illustrates how sport and Indigeneity encourages *the bond and collective strength within communities* and how the history of people and place can inspire *knowledge sharing, and collective empowerment.* Such understanding encourages a myriad of metaphysical properties that encapsulates positive outcomes and the transformative potential for both Māori and non-Māori to become inspired in recognising the emerging Māori worldview narrative of belonging and national identity unique to Aotearoa New Zealand emphasising the collaborative research endeavours within Indigenous contexts.

Associate Professor Bevan Erueti (Taranaki, Te Ati Haunui-ā-Papārangi, Ngāti Tūwharetoa) teaches in the School of Health Sciences and is the Associate Dean Māori for the College of Health, Massey University. His academic learning, teaching and research interests are in advancing Indigenous knowledge systems (mātauranga Māori/Māori knowledge) within the contexts of health, physical activity, sport, exercise and nutrition. As such, many of his projects encourage both individual and communal notions of holistic wellbeing by exploring the inter-relativities and connection Māori have to whenua (land) and te taiao (the environment), and ethno-cultural identity, geographical connection, and environmental sustainability.

168   Enhancing *nehiyawewin* language outcomes: Insights from a review of a community-owned undergraduate language program

Shirt, Marilyn[1]; Krekoski, Ross[2]

1, 2 University nuhelot'įne thaiyots'į nistameyimâkanak Blue Quills

This study investigates methods to improve language outcomes for undergraduate students in our *nehiyawewin* (Plains Cree) language program at University nuhelot'įne thaiyots'į nistameyimâkanak Blue Quills, an Indigenous post-secondary institution owned by seven First Nations communities in Alberta, Canada. The *nehiyawewin* language faces challenges, further compounded by financial constraints common to Indigenous language revitalization efforts in North America and globally. Notably, existing language teaching methodologies, often designed for English, may not be suitable for Cree, and students often find difficulties in practicing speaking and listening in the language outside of classroom settings. In addition, the language class model of learning language, often a core aspect of postsecondary education, can often be somewhat limiting. Towards the goal of better serving the language dreams and aspirations of our students and communities, our research employed structured interviews with staff, elders, students, alumni, and faculty, and held community meetings to discuss program strengths, goals and areas where improvements can be made; student, staff, and elder experiences with the program; and to collectively vision how our program can best serve students and community in the future. We also reviewed the program's history, analyzing syllabi, course flow and course offerings, student feedback and outcomes, and curricular changes from year-to-year.

Our findings reveal, unsurprisingly that financial limitations significantly hinder program effectiveness. Additionally, there is a pressing need for a curriculum this is more tailored to the linguistic structure of *nehiyawewin*. Our study underscores that student language outcomes are perhaps served well by diverse, community-wide efforts rather than a singular focus on building individual language competencies in the classroom. Our students overwhelmingly want to be accepted as an integral part of a vital language community, and, although these aspirations may exceed the opportunities that currently exist in community, to best support both our community and individual-level language goals our program should act as an incubator for language initiatives (whether these are community- student- or program-led), and seek to create and support high-agency, real-world opportunities for students to speak *nehiyawewin* and engage in language initiatives.

Marilyn Shirt is *nehiyaw* from Saddle Lake Cree Nation and is the Dean of Indigenous Languages at University nuhelot'įne thaiyots'į nistameyimâkanak Blue Quills, an Indigenous post-secondary institution owned by seven First Nations communities in Alberta, Canada. She researches many aspects of *nehiyawewin* language instruction and revitalization, including morphology and grammar, teaching methods, program design and creation, and resource creation.

86   Te Aka Pūkāea, ka eke, Te Aka Pūkāea ka ita: Whakamana, Holding Space through Co-governance

Mane, Jo[1]; Lee-Morgan, Jenny,[2] Aperahama, Ruia

1   Pūrangakura:Kaupapa Maori Research Centre
2   Pūrangakura:Kaupapa Maori Research Centre
Te Aka Pūkāea, Newton Central School

This presentation discusses some of the key learnings at the completion of a two-year research project that investigated the ways that two Māori-medium pathways (total immersion and bilingual) work together in a newly built Modern Learning Environment (MLE) to progress Te Reo Māori and the aspirations of whānau. The overarching research question for this study is: How does a Modern Māori Language Environment (MMLE) successfully facilitate dual Māori-medium (immersion and bilingual) pathways that respond to learner and whānau aspirations in an English-medium primary school? While this question directs our research attention to the teaching and learning use of the MLE space, what emerged during this study, from the interviews we conducted, gave a much greater attention to the significance of a te reo Māori space within an English-medium school. The study emphasises the ways this MMLE space is understood, what it represents and means for the students and their whānau, as well as the teachers and their school leaders. Subsequently, this study relays how whānau have reclaimed and navigated Māori language spaces as critical to the spaces they occupy. In doing so, this kaupapa Māori research also asserts that it is te reo Māori that holds ultimate importance in that it creates, determines, characterises and embodies the 'space' of MMLE.

Of significance to this study, demarcating space for te reo Māori is an area that has been driven not only by parents but by a system of co-governance. With nearly twenty-five years of whānau-led initiative, Newton Central are leaders in the field of co-governance in schooling, where in 2001, Te Whao Urutaki founded a Tiriti-led model of co-governance representing authority over Māori education with a shared responsibility for governance of the whole school (Hoskins, 2018). This presentation shares whānau views about the experience of co-governance in these spaces and the instituting of an Alternative Constitution to protect the efforts made to secure te reo Maori speaking environments in the desire for tino rangatiratanga as critical to this model of co-governance within a mainstream school.

As a Kaupapa Maori methodology this study utilises pūrakau and wānanga as key research methods that draw from whānau narratives to inform the research.

Dr Jo Mane (Ngāpuhi nui tonu) is a senior researcher with Pūrangakura. Jo trained as a Kaupapa Maori researcher, coming from the background of whānau/hapū led development of iwi radio and kura kaupapa Māori education she has a keen interest in whanau/hapu and community led research.

206 Matariki as a framework to give effect to Te Tiriti in English medium schools.

Fabish, Robin Tairāwhiti[1]

1   Waipapa Taumata Rau—University of Auckland

The current problem for education in Aotearoa is that a system with deep roots in a Western model misses the mark for disproportionate numbers of the indigenous population when it comes to graduate successes. This has been the case for decades. Despite the efforts of many well-meaning and genuine people in the system, little improvement has been made. As part of recent attempts to address this problem, in 2020 the Labour government and the Ministry of Education legislated that schools must make giving effect to Te Tiriti o Waitangi a primary focus.

The doctoral research that I am undertaking explores what tumuaki are doing to give effect to Te Tiriti o Waitangi. It is an examination of the whakamana possibilities that derive from giving effect to Te Tiriti in our kura.

The methodology of this study privileges mātauranga Māori. It entails a whānau rangahau (research family) made up of English medium secondary and primary school principals and local hapū exploring their understanding and approaches to giving effect to Te Tiriti. We have used wānanga (collaborative sense-making) to deepen understanding, learn from each other, share initiatives and reflect on experiences. Matariki has been our guiding framework for the research. This framework is based on the nine whetū that make up the Kāhui Matariki. Each whetū represents an aspect of the change framework that tumuaki have used in their schools. We have identified effective and ineffective strategies, plus barriers to giving effect to Te Tiriti and improving successful school outcomes for ākonga Māori.

It is my contention that if the 97% of our tamariki Māori who are attending English medium kura are to enjoy flourishing futures as Māori and as members of their hapū, then the tumuaki of the schools they attend have their work cut out for them. First to understand what these concepts mean, second, to ensure their school curriculum makes this possible, third, to be able to resource their kura with the kaiako who have the necessary skills and knowledge, and finally, to be able to resource the upskilling of their existing staff. Critical to this has been empowering relationships with mana whenua and whānau to define what success looks like in the hapū regions of Aotearoa.

If the Ministry of Education is truly committed to the reality of giving effect to Te Tiriti o Waitangi, the Education and Training Act is a good start. However, significant resourcing is required to bring about system change. Thus far, the Ministry has failed to make this a budgetary priority and system transformation cannot be achieved cheaply.

In a political environment that has us moving away from recognition of obligations to Te Tiriti, this is a time that indigenous academics and practitioners need to pull together to provide solidarity and remind ourselves of the whakatauki whatungarongaro te tangata, toitū te whenua. People come and go but the land endures. Likewise, governments come and go, but indigenous commitment to the success of our mokopuna is endless.

Fabish, Robin Tairāwhiti. Of Ngāti Māhanga, Ngāti Maniapoto and with a whakapono connection to Parihaka—Robin is a former Principal of Tamatea High School, a coeducational school of 400 students in Ahuriri. With 55% of the school population being Māori and a staff population that mirrored this, Robin worked with mana whenua and his Board of Trustees to enable Tamatea students to stand strong in Te Ao Māori and Te Ao Whānui. Robin currently works as a Leadership Advisor in the Ministry of Education, he is also co-director of the consultancy Tokanga Ltd with his hoa rangatira, Sharron Fabish.

217   Kia tū rangatira ai: Reconceptualising Māori student success, flourishing and wellbeing at school

Webber, Melinda[1], Alansari, Mohamed[2]

1   Waipapa Taumata Rau / University of Auckland
2   Rangahau Mātauranga o Aotearoa / New Zealand Council for Educational Research

In this paper, we discuss the motivational and engagement patterns of Māori students (N= 4651) from primary and secondary schools across Aotearoa. We used a quantitative exploratory design (Ward's hierarchical cluster analysis technique) to investigate whether different clusters of Māori students could be identified in relation to their motivation and engagement. We also investigated whether clusters differed in relation to the students' cultural pride, support networks, aspirations, and achievement as well as in relation to their demographics (e.g., year level, decile, and student gender). The study was guided by the following research questions:

1. What are the motivational and engagement patterns of Māori students in English medium schools?
   a. Do these differ with respect to major school and student demographics (gender, year level, and decile) and by cluster group?
   b. Do these differ in relation to learners' self-reported achievement, support networks, and cultural pride by cluster group?

The data were drawn from a larger national research project called Kia tū rangatira ai: Living, thriving and succeeding in education. The broader strengths-based research project investigated how students learn, succeed, and thrive at school. This nationally representative project has large numbers of ākonga (n = 18,996), whānau (n = 6,949), and kaiako (n = 1,866) respondents.

A range of clusters were found (Flourishing, Thriving, Striving, Surviving, Struggling) and were examined alongside students' educational and wellbeing outcomes. We found that, predominantly, Māori students were flourishing, thriving, or striving in our study. They were motivated to learn, engaged in classroom activities and discussions, felt supported, and were proud of their cultural status. Contrary to prior research that often reinforces binary notions of motivation, our findings showed both intrinsic and extrinsic motivation to be positive predictors of self-reported wellbeing and educational outcomes. We also found that whānau was another positive predictor of student outcomes, as well as a positive correlate with the other two motivation types. Many Māori students seem attuned to the multiple and simultaneous reasons why attending school can be important for their short- and long-term goals (both tangible and intangible), and are therefore able to utilise that knowledge to fuel their engagement with various aspects of school(ing). Not only were students' motivation and engagement patterns predictive of their self-reported achievement, but they were also related to their perceptions of support networks and cultural pride. These patterns were also related to beyond-school factors such as post-secondary pathways.

Māori students are more likely to benefit from a holistic view on motivation and engagement, through connecting their wider sociocultural contexts (language, culture, and identity) to their classroom experiences, and using such links to support their lifelong success aspirations. This study provides evidence that what schools do in the classroom has significant bearing on how students see themselves academically and socially.

This research aligns with the conference themes of **Whakamana** and **Hauora** by amplifying Māori student perspectives about educational wellbeing and flourishing, and by honouring and elevating their educational experiences and expertise.

Melinda Webber is of Ngāti Hau, Te Paatu, Ngāti Hine, Ngāti Whakaue descent. She is a Professor at Waipapa Taumata Rau / University of Auckland.

Mohamed Alansari is from Bahrain. He is a Kairangahau Matua | Senior Researcher at Rangahau Mātauranga o Aotearoa / New Zealand Council for Educational Research

162   Māori Learning Spaces: He Wāhi Ako

Stewart, Georgina Tuari1

1   Te Ara Poutama, Auckland University of Technology

Māori aspirations in education have not been served by national policies. It is difficult to overcome the influence of monoculturalism, whereby schools were used to colonise Māori by enforcing linguistic and cultural assimilation. While Innovative Learning Environments (ILE) and Flexible Learning Spaces (FLS) have become normalised in school buildings, their policy history demonstrates the ongoing dominance of the Eurocentric, monocultural approach. Meanwhile, marae-ā-kura (school-based marae) have existed for decades, largely ignored in national ILE and FLS policy and research literature.

Our research is investigating how ILE and FLS in kura Māori (schools with Māori identities) support the aspirations of Māori communities in education. Interviews with school leaders and architects involved in planning and implementing ILE and FLS in kura Māori suggest that Māori identity must be 'built in' not 'added on' to monocultural ILE frameworks. This implies spatiality or a theorisation of how space is used is crucial to understanding the significance of Māori teaching and learning spaces. All aspects of the space of the classroom contribute to the curriculum and pedagogy as experienced by the students.

We posit the term 'wāhi ako' to define this notion of 'Māori learning spaces' as a new category and way of thinking about the radical and flexible nature of spaces for learning for, with and as Māori. Our research is located in 'kura Māori' which today are important sites of resistance to the loss of te reo me ngā tikanga Māori (Māori language and customs). Māori people set up kura Māori in order to ensure the sustainability of te reo me ngā tikanga, which are important in our cultural wellbeing and hence sovereignty, and a matter of justice, since schools were instrumental in the decline of te reo. This research supports flourishing Indigenous futures simply because it is located in Māori schools.

Stewart, Georgina Tuari. Of Ngāti Kura/Ngāpuhi-nui-tonu and Pare Hauraki—Dr Stewart is Professor of Māori Philosophy of Education at AUT, Auckland University of Technology, Auckland, Aotearoa New Zealand. A recognised leader in Māori/Indigenous science education and Indigenous Post Qualitative Inquiry. A double Marsden researcher, having completed a Fast-Start project on Māori-medium doctoral theses, currently leading a Standard Marsden-funded project on Māori Learning Spaces. Primary Investigator, MPI SFFF-supported project on Māori knowledge for animal ethics, currently coming to completion. Author of book *Māori Philosophy: Indigenous thinking from Aotearoa* (Bloomsbury, 2021). Editor, *Te Kaharoa* journal; Chair, Academic Committee of WIPCE 2025.

12   The Indigenous Political Violence Trauma and Response toward Transitional Justice in Taiwan

Hsiang-i Teng[1]

1   Associate Professor, Tunghai University, Taiwan

Indigenous victims and their families or networks who have been affected by political violence, the so-called 228 Event, and White Terror, the period of authoritarian rule since 1947, have struggled with the unspoken suffering of illegal violence. This article uses action research and explores the way of response to the care project implemented by the frontier workers through fieldwork methods to figure out the living conditions of Indigenous victims, such as the identity stigma, economic stress, aging, mental issues, and the loss of relationships with family and tribe. The main impact of the indigenous victims is the cultural belt broken indicated to the family and tribe, which had no means of being Indigenous. Moreover, indigenous communities were governed by their own native peoples under the control of a national surveillance system, which produced a silent and fearful environment of violence and trauma. Therefore, the care project focuses on satisfying individual needs and restoring collective anxiety. The former integrates resources across multiple professions collaboration; the latter is to reconnect the vulnerable relationship between victims, families, tribes, and mass society to reach reconciliation and symbiosis. This research emphasizes collective action and tribe-informed instead of trauma-informed to raise the consciousness of the impact of the illegal party-state power. On the other hand, to respect the way the Indigenous deal with the matters with their path to confront everyday life and struggles under the political violence and its legacy. These intend to fit the subject of the conference theme as justice, well-being, sovereignty, and resistance.

Hsiang-I Teng is Associate Professor at Tunghai University, Taiwan. She received two fields of training, combined with social work and anthropology. Her main research interests are ethnic studies, mobility and diaspora studies, political violence and trauma studies, cross-cultural social work, community development, and immigrant studies. Her publications focus on everyday life and struggles among Tibetan refugees in India and the Indigenous in Taiwan. She explores the diverse faces of ethnic identity, cultural sovereignty, and the psychological impact of immigration. Her current project is on the construction of the theoretical and practical models of ethnic social work that follow the way of Indigenous cosmology.

225   Combatting Racial Bias: Lessons from Te Tai Tokerau taiohi for teachers who want to see and change their racial biases

Hetaraka, Maia1, Hemara, Rhoen[1]

1   Waipapa Taumata Rau / University of Auckland

Western schooling in Aotearoa New Zealand has, since its introduction been a site of cultural contestation and is also a highly visible location where Indigenous and Western epistemological differences play out with real life impacts and consequences. Many education professionals are aware of the potential positive identity has in education settings for students, however, there are few opportunities for teachers to stand in the shoes of their Indigenous students'or to sit in the discomfort many students experience on a daily basis. There is ample evidence of students experiencing racial bias in Aotearoa's education system, which is known to harm students' self-esteem, engagement, and academic success, especially the success of Māori students as tāngata whenua.

The purpose of this study was to uncover racial biases that exist in education through the realities and lived experiences of taiohi Māori who had recently graduated from the compulsory schooling sector. In this programme of research we wanted to centre the voices of taiohi Māori who had all attended high school in the Tai Tokerau region. Of central importance to this project was honouring and amplifying the realities of taiohi Māori.

This programme of research explored the ways poetic interpretation of focus group transcripts of Māori young adults allowed insights into their experiences and perspectives of schools, teaching and education systems in Aotearoa New Zealand. Participants in this project all positively identify as Māori, but also have very different ways of conceptualising that identity. Through wānanga with taiohi Māori of Te Tai Tokerau this project identified incidents of racism and shone a light on Māori students' experiences in Tai Tokerau schools.

This project provides unique and honest glimpses of high school racial biases as experienced by Māori students of Te Tai Tokerau and aligns to the conference themes of **Whakamana** by amplifying Te Tai Tokerau taiohi voices, collaborations, and the generation of solutions that honour and elevate Te Tai Tokerau taiohi perspectives. It also aligns to the theme of **Tika** by surfacing and transforming deep-seated educational racism, which taiohi highlighted is engrained in education settings sometimes implicitly by teachers and students, at other times explicitly through education systems.

Maia Hetaraka is of Ngāti Wai, Ngāi Tahu, Ngā Puhi descent. She is a Lecturer at Waipapa Taumata Rau | University of Auckland and Director at Te Papa Ako o te Tai Tokerau.

Rhoen Hemara is of Ngā Puhi, Te Kapotai and Te Rarawa descent. Rhoen is the RA of this project. He is a co-founder of HĀ—History of Aotearoa and is also a creative involved with Ngā Pakiaka indigenous filmmaking.

52 Climate change and mātauranga Māori: making sense of a western environmental construct.

Taiapa, Ken[1]; Wright, Summer[2]; Helen Moewaka Barnes[3]

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In Aotearoa, the discourse and concept of climate change is largely driven by colonial values and norms. These reflect the same philosophical, ideological, and theoretical frameworks that underpin the colonial, capitalist systems that have been responsible for driving the ecological crises we currently face. In practical terms, New Zealand government policy and key supporting processes such as the NZ Climate Commission's advice on policy directions are limited by a predominantly monocultural framing and a narrow possible range of solutions. The range of solutions consequently tend to exist within dominant social, political, economic, and cultural frameworks. As a counterpoint, Indigenous knowledge systems such as mātauranga Māori are grounded in relational understandings of the world and intrinsic commitments to kaitiakitanga and reciprocal engagement with everything in nature to uphold the mana of all our relatives. Sporadically we are invited to engage with climate change as a concept and determine how we, as Indigenous Peoples, are able to act within this, however this is often lost in translation with little to no support to enable said practices.

In this presentation, using qualitative methods we explore how climate change framings can present barriers and restrictions to our approaches. However, participants in this study also give voice to mātauranga Māori, grounded in whakapapa and tūpuna learnings. From a te ao Māori space they speak to our ability to turn away from colonial discourse and ground practice in relationships with te taiao. Rather than a narrow framing, this supports holistic and integrated pathways. This comes at a cost, which we frame in this presentation as the 'work that we do' as Māori and indigenous peoples when faced with colonial concepts and strictures. The implications

include limitations on how Māori relationships with whenua can heal people and places. However, as an example of the work that we do, we argue that these shifts and struggles occur across multiple domains and are an often-invisible colonising force, colonising both mind and practice. Here, our participants give voice to the decolonising processes and practices needed to counter this. This Ngā Matakitenga funded research addresses the Pae Ora domain as a contribution towards understanding the relationship between hauora of tangata and whenua. This has implications for our practice and wellbeing, and although grounded in te Ao Māori may resonate with Indigenous Peoples more broadly.

Dr Ken Taiapa (Ngāti Porou, Rongowhakaata, Te Whānau ā Apanui) is a kaupapa Māori researcher with an interest in the relationships between human health and environmental health, kai sovereignty, mahinga kai, and Indigenous values and eco-health. His PhD work told the story of a hapū mārakai and the healing that was derived through whenua connections. He continues this work as a Post-Doctoral Research Fellow at the Whāriki Research Group, Massey University and at Climate Health Aotearoa, University of Otakou exploring the contribution of Indigenous values and climate health.

Summer Rangimaarie Wright (Ngaati Maniapoto) is an early career researcher with Climate Health Aotearoa and Ngā Pae o te Māramatanga. She is interested in how food and food systems intersect human and non-human wellbeings. Summer trained as a dietitian before undertaking a PhD about plant-based foods for Māori enterprise, which she is now in the final stages of completing at Te Kūnenga te Pūrehuroa, Massey University. Summer is interested in how research may challenge dominant perspectives on the environment, food, and animals. She also co-convenes OraTaiao: NZ Climate & Health Council, a health worker advocacy group for climate and health equity.

Prof Helen Moewaka Barnes (Te Kapotai, Ngapuhi-nui-tonu) is the Director of Whariki, a Māori research group and Co-Director of the SHORE & Whariki Research Centre at Massey University. Research areas include: developing and growing research capacity, practice and use; developing methods and methodologies within Māori paradigms; haputanga; wairua; Matauranga Maori birthing and; developing theoretical concepts, research and restorative action around the health of people and the health of whenua. Helen is a long time NPM researcher, was co-theme leader Te Tai Ao - Natural Environment and is now a Pou Patai on NPM Research Leadership Team.

169 Co-creating a sovereign and self-determined Indigenous Community of Practice (CoP) in Canadian occupational therapy

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Introduction: The diverse Indigenous Peoples, communities, and Nations in Canada are the original caretakers and stewards of the land. We have, and continue to, maintain our cultural connections and practices despite ongoing attempts to erase our people and knowledge systems through assimilation and genocide. In the Canadian context, it is a time of resistance and resurgence whereby Indigenous Peoples, communities, and Nations are enacting self-determination to take back control. This work is needed to empower our people to envision and create systems, structures, policies, and processes that are designed and led by us and for us.

Given Canada's colonial history, it is not surprising that the Canadian health care system is informed by colonial ideologies and has been shown to be a direct cause of Indigenous health inequities. There remains a small number of Indigenous healthcare providers in Canada, and therefore, both post-secondary and healthcare institutions are increasing efforts to recruit and retain Indigenous students and healthcare providers. Nonetheless, research shows that Indigenous healthcare providers often experience racism, discrimination, and a lack of belonging in these spaces, and Indigenous occupational therapists (OTs) are no exception.

Rationale: OT is a healthcare profession that aims to help individuals and communities address barriers to engaging in meaningful activities that occupy time, energy and attention. The profession must critically consider its role in advancing Indigenous health equity and support Indigenous knowledge through meaningfully recruiting and retaining Indigenous clinicians. To date, no empirical research has been conducted by and for Indigenous OTs in Canada.

We are a group of Indigenous OTs from diverse communities and Nations across Canada. This research, undertaken as part of the lead authors' doctoral research studies, aimed at capturing the experiences of Indigenous OTs in Canada and forming important relationships amongst one another to foster support and collaboration.

Methods: This collaborative research was conducted in two stages. Stage 1 captured the experiences of Indigenous OTs in Canada through individual storytelling sessions (N=13), and Stage 2 brought together Indigenous OTs from across the country (N=8) through a sharing circle gathering to envision the co-creation of an Indigenous Community of Practice (CoP) in OT. Using Indigenous methodologies to foreground Indigenous ways of knowing, being, and doing, this research draws on the expertise and knowledge of Indigenous OTs while committing to collaboration, respect, reciprocity, and relationality.

Results: This CoP is self-determined, Indigenous-led, and collaborative in nature to support the creation of community among Indigenous OT learners and clinicians in Canada with the overall goal to improve health care experiences for Indigenous Peoples and clinicians. Features under development include community-driven and -led research, mentorship and learning opportunities, gatherings and knowledge sharing events, advancing Indigenization and decolonization in OT education, and creative knowledge dissemination strategies.

Implications: By illuminating Indigenous excellence, this research aimed to recognize how health professions, including OT, can, and should, be changed, reconfigured, and strengthened by Indigenous Peoples and knowledges. The creation of an Indigenous CoP will contribute to research, education and clinical practices designed and led by, and for, Indigenous Peoples.

Dr. Tara Pride is a citizen of the Mi'kmaw Nation and member of Sipekne'katik First Nation, located in Mi'kma'ki. She is a registered Occupational Therapist and Assistant Professor in the School of Occupational Therapy at Western University. Her research program includes advancing Indigenous excellence through research in occupational therapy, the health professions, Indigenous mentorship, and community-driven and -led Indigenous health research. Her main area of research includes working alongside Indigenous occupational therapists to build relationships, determine needs and shared goals, and undertake research that is community-led and action-oriented to facilitate change in the occupational therapy profession.

235 Perspectives of Indigenous People on COVID-19 Vaccination

Gawe, Arris Bilibli[1]

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Introduction: Access to COVID-19 vaccines was pivotal in curbing the spread of the pandemic globally. Yet, the views of Indigenous Peoples on vaccination have largely been overlooked. This study explored and assessed the perspectives of unvaccinated Ifugao Indigenous People on COVID-19, COVID-19 vaccine, and factors leading to vaccine hesitancy and acceptance.

Methodology: A hermeneutical phenomenology research design was used. Purposive sampling was employed to identify the participants of the study: individuals aged sixty and above, COVID-19 unvaccinated, belonging to the Ifugao indigenous group (Tuwali, Ayangan, and Kalanguya), residents of the municipality for over six months, and without mental or sensory impairments. Data were gathered using semi-structured interviews, note-taking,

and audio recording. Data collection was done face-to-face and was conducted from April to May 2023. Data saturation was attained after interviewing the twentieth participant. Van Manen's approach to analysis was used to analyze the data.

Results and Discussion: The unvaccinated Ifugao indigenous people hold positive perspectives on COVID-19 despite numerous misconceptions and false beliefs about the disease. However, they lacked a correct understanding of the disease's modes of transmission and etiology. Media, particularly news and social media platforms, significantly shaped their perceptions. They often resorted to traditional healing rituals, like *"Hongan di mundogo,"* performed by a mumbaki, for fast recovery and healing when infected. Notably, some relied mainly on their indigenous knowledge to mitigate the spread of the disease, such as drinking boiled ginger tea and eating raw garlic. Furthermore, they perceive COVID-19 vaccines as a potential bioweapon, ineffective, useless, and solely profit-driven. Factors like underlying health conditions, personal beliefs, religiosity, concerns about reinfection, and skepticism regarding the effectiveness of the vaccines influenced vaccine hesitancy. The COVID-19 vaccination acceptance rate is low, as many expressed reluctance, indicating they would only consider getting vaccinated when they feel the need.

Contribution to Conference Theme: This study highlights the unique challenges and perspectives faced by indigenous communities in public health initiatives. By understanding their views on vaccination, this study emphasizes the importance of culturally sensitive health policies that respect and integrate indigenous knowledge and practices. This approach not only promotes better health outcomes but also strengthens the autonomy and resilience of indigenous populations, paving the way for a healthier and more empowered future.

Contribution to Conference Domains: This study significantly contributes to the conference domains by providing a nuanced understanding of the health challenges within indigenous communities. Through exploring the attitudes and experiences of Indigenous people on COVID-19 vaccination, this study addresses critical questions (patai) about trust, accessibility, and cultural sensitivity in healthcare. By highlighting indigenous voices and perspectives, it contributes to the body of knowledge (pae) essential for developing effective public health strategies. Moreover, the findings of this study offer strategic insights (rautaki) that can inform policies and practices aimed at enhancing health outcomes and equity for indigenous populations.

Mr. Arris B. Gawe is a passionate nurse researcher renowned for pioneering contributions to public health. As an advocate for health equity, Mr. Arris blends rigorous scientific inquiry with compassionate care, ensuring that marginalized voices are heard in the global healthcare narrative. His work was already presented in various local, national, and international conferences. He believes that holistic, culturally sensitive approaches are essential to advancing health equity.

174   Mitewekan: Using a Decolonial Approach to Heart and Brain-Heart Research

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Indigenous peoples in Canada (i.e., First Nations, Métis and Inuit) are disproportionately affected by the burden of most diseases and health conditions. This higher health risk profile results from social, economic and political inequities, including systemic barriers within the health care system, stemming from the coloniality inflicted here.

Many Indigenous health practices embrace a wholistic perspective that encompasses physical, emotional, mental and spiritual wellness. Therefore, culturally responsive health research and services must prioritize Indigenous knowledge systems and ensure culturally safe and resonant Western approaches to better serve Indigenous peoples. To help accomplish this, Drs. Alexandra and Malcolm King are supporting the establishment of **Mitewekan** (Cree, with an English approximate meaning of 'the spirit behind the heartbeat'), which comprises Indigenous Elders, Knowledge Holders, Indigenous people with lived/living experiences (PWLLE) of various heart and brain issues, researchers and leaders in Indigenous health, as well as non-Indigenous allies across Canada.

Our foundational values are based on the spirit of the onekóhrha, a Haudenosaunee ceremonial item used for recording treaties and agreements between nations, as it embodies honesty, openness and purpose. The teachings around the onekóhrha were introduced to Mitewekan by Kanien'kehá:ka Knowledge Holder Carol McGregor. The onekóhrha is woven into the fabric of our interactions and shapes how Mitewekan engages with its members, partnering communities and research collaborations.

Mitewekan provides guidance to the Cardiovascular Network of Canada, the Canadian Heart Function Alliance, the Brain-Heart Interconnectome, and other new and upcoming research collaborations across Canada on the contextualization needed for culturally safe and responsive research and health care. These partnerships were launched in ceremony, establishing a relational approach and intentionality in building trust with the host communities of these alliances.

We are also developing an Indigenous-determined research agenda in the undertaking of Indigenous-led heart and brain-heart health and wellness research. Some of our primary projects include:

1. An **Indigenous Mapping Project** which aims to understand and document, from a strengths-based perspective, the experiences of Indigenous PWLLE seeking health and wellness care and identify opportunities for wholistic interventions using Etuaptmumk (Two-eyed Seeing) approaches
2. A **7-Directions Summit** that will engage with Indigenous communities across Canada concerning brain and heart health to serve as a collaborative hub in the curation of Indigenous wisdom and perspectives on such issues
3. Working with a First Nation and a Métis community, the **Two-eyed Seeing Project** will elucidate a knowledge co-creation process aimed at enhancing brain-heart health and wellness rooted in Indigenous knowledge systems and Western approaches
4. An **Indigenous Engagement, Data Governance and Sovereignty Project** will explore these considerations in the Western brain and heart health research space

Mitewekan will continue working with communities and research alliances across Canada, drawing insights from global partnerships to establish long-term, mutually beneficial relationships guided by Indigenous knowledge and practices interwoven with Western science, while promoting the health and wellness of Indigenous peoples in Canada.

Malcolm King is a member of the Mississaugas of the Credit First Nation, Canada, Professor King is co-lead of Pewaseskwan, faculty at the University of Saskatchewan and the Scientific Director of the Saskatchewan Centre for Patient-Oriented Research. His research aims to improve wellness and achieve health equity for Indigenous peoples through strengths-based approaches. As a former Scientific Director of the CIHR Institute of Aboriginal Peoples' Health, he spearheaded the development of a national research agenda for Indigenous peoples' health and wellness. He is a recipient of the National Aboriginal Achievement Award and a Fellow of both the Canadian Academy of Health Sciences and the Royal Society of Canada.

94   The opportunity of struggle: A case study on developing a Māori-centric nursing course

Josephine Davis[1]; Coral Wiapo[1]; Lisa Sami[1]; Ebony Komene[1]; Sue Adams[1]

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This presentation offers a unique perspective on the tensions inherent in the struggles faced by wahine Māori and their allies, who utilize cultural frameworks as sites of resistance within Western institutions. We highlight how education can carve out new spaces for Māori within their cultural context and the broader academic sphere. Inspired by Linda Tuhiwai Smith's work, this dialogue transcends academic boundaries, echoing the values, knowledge, and experiences of Indigenous peoples marginalized by colonialism.

Utilizing a case study approach, a collaboration between Māori and non-Māori nursing academics describes the development of two Māori-centric postgraduate courses. This approach allows for an exploration of the contextual factors surrounding sites of 'struggle' in course development and efforts towards decolonization and indigenization

The evaluation of a Māori-centric postgraduate course is guided by Linda Tuhiwai Smith's work, "Decolonizing Methodologies: Research and Indigenous People" and the five key conditions for 'struggle'. By illustrating the dynamic and intersecting nature of these conditions, the study reveals how various interests, tensions, and relationships intersect within academia. We further show how the team actively sought viable solutions to strengthen the Māori nursing workforce and those nurses serving Māori communities through the development of tailored courses.

This research examines how the concept of 'struggle' has facilitated Māori-centric nursing education. It provides visibility of the experiences and insights gained, through our reflections in designing nursing courses from a Te Āo Māori perspective within dominant Western academic constructs. The intention of the authors was to reflect on our everyday work as we seek to prioritise Māori through programmes of nursing workforce development, research, and education.

We will walk you through Smiths five concepts of struggle as a narration of our experiences, key points of traction, and points of challenge and provide early insights from nurses who have participated in the two courses. In this sharing, we aim to provide visibility of the importance of meaningful partnerships in the development and delivery of the courses and the trickle up effect that this has had on our nursing workforce as we work together to address inequity of health outcomes for Māori in Aotearoa. The development of these two kaupapa Māori nursing courses has been intentional as we actively resist the pervasive Western hegemony dominant within mainstream academic institutions.

Josephine Davis. He uri ahau o Nga Puhi me Ngati Whatua Orakei. Ko mātangi tapuhi me Associate Head Māori e mahi ana ki Waipapa Taumata Rau. My research interests are primarily focused into the workforce development space, which includes the development of nursing education that values and integrates indigenous epistemology and pedagogy into its curriculum, development of the Māori nursing workforce and the development of the non-Māori nursing workforce that is culturally competent and appropriately culturally responsive to support wellbeing for Māori.

119   An integrative review of racism in nursing to inform anti-racist nursing praxis in Aotearoa.

Coral Wiapo[1]

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Background—This review has arisen from the urgent need to understand the complexity of racism and the impact for nursing within westernised colonial systems. The intent is that this understanding may inform anti-racist nursing praxis. The term praxis refers to the critical consciousness and action that nurses require to work holistically and deliberately towards anti-racist solutions.

Aim—to synthesise international literature to identify mechanisms that maintain racism in nursing and understand the factors that contribute to designing and implementing anti-racist praxis.

Methods -. A comprehensive and systematic literature review was undertaken to abstract and synthesis the data from the literature. Of 1296 articles, 16 met the inclusion criteria, and 4 were included via citation chaining. In total, 20 articles were included. Thematic analysis was completed utilising Indigenous Kaupapa Māori principles to ensure a cultural and philosophical lens.

Findings—The articles reviewed described racism and the impact of colonial processes as constructs that benefit non-Indigenous and white people as well as significantly contributing to inequity. Two key themes were identified: (1) colonial active resistance to change; and (2) transformational, visionary, and proactive nursing.

Implications—Racism remains prevalent in nursing and the healthcare system. It is necessary to implement anti-racist praxis and policies that resist, deconstruct, and dismantle power and racism while validating Indigenous values, beliefs, and practices. This is vital to deliver equitable health care. These findings can be adopted in nursing practice, education, nursing regulatory bodies, and health policy.

This research demonstrates whītiki taua through the provision of potential solutions that challenge structures that hold racism in place, and, in so doing, may transform nursing care for whānau Māori. Solidarity is essential in the nursing profession if nurses are to promote anti-racist nursing praxis and uplift and value the perspective of Maori and other racially minoritised nurses, who offer significant insights for the transformation of health and wellbeing. Acknowledging that nursing has struggled to mitigate the stronghold of racism, white privilege, and associated power differentials, is the first step towards nursing realising hauora, so that everyone benefits.

Coral Wiapo. He uri ahau o Ngāti Whātua ki Kaipara. I am a Māori registered nurse, PhD student, and Professional Teaching Fellow at Waipapa Taumata Rau. My research interests include Māori nursing workforce development, indigenising nursing education, and making visible the mātauranga of wāhine Māori nurses to inform a culturally responsive nursing workforce.

77   Māori nurse practitioners: The intersection of patient safety and culturally safe care from an Indigenous lens

Ebony Komene[1]; Josephine Davis[1]; Rhoena Davis[2]; Robyn O'Dwyer[3]; Kate Te Pou[3]; Chantelle Dick[3]; Lisa Sami[1]; Coral Wiapo[1]; Sue Adams[1].

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2   Mahitahi Hauora
3   Te Whatu Ora

Dynamic complex health systems require innovative and adaptive solutions to support patient safety and achieve equitable health outcomes for Indigenous populations. Understanding how Indigenous, specifically Māori, Nurse Practitioners (NPs) practice patient safety is key to enhancing Indigenous health outcomes in predominantly Western healthcare systems. This research aimed to describe Māori NPs' perspectives on patient safety when caring for Māori and understand how Māori NPs deliver safe healthcare to advocate for responsive and Indigenous-led services, strategies, and systemic change. A group of five Māori NPs collaborated with a Māori nurse researcher to explore their perceptions of patient safety. Such collaborative research endeavours within Indigenous contexts underscore the significance of solidarity, knowledge sharing, and collective empowerment. An online hui (focus group) was held in early 2024. Data was analysed collectively, informed by kaupapa Māori principles, using reflexive thematic analysis. We found Māori NP experiences, expressions, and understandings of patient safety encompass cultural safety and have many facets specific to the needs of Māori. Three main themes included 1) Te hanga a te mahi: The intersection of cultural and clinical expertise where Māori NPs integrate their cultural and clinical knowledge to ensure patient safety, highlighting the importance of a dual approach. 2) Mātauranga tuku iho: The knowledge from within where safe practice is strongly informed by traditional knowledge and cultural practice, demonstrating the importance of Mātauranga Māori in modern healthcare. 3) Te Ao hurihuri: Walking in two worlds where Māori NPs navigate the Western healthcare system's policies and practices while advocating for and delivering culturally safe care, balancing the demands of both worlds.

The Māori NP lens on patient safety is vital for achieving equitable and effective healthcare. By recognising the unique needs of Māori whānau and incorporating cultural perspectives into practice, Māori NPs contribute to a more comprehensive and inclusive approach to patient safety that goes beyond Western principles and practices. Standardised nursing care, aimed at minimising errors and risks, can often marginalise cultural knowledge, especially in colonised countries dominated by Western practices. Māori NPs naturally integrate patient safety and culturally safe practices into their clinical routines and interactions. By navigating diverse knowledge systems, they have developed an advanced praxis that meets the demands of whānau (families), employers, and regulatory authorities. When employing organisations implement strong cultural principles, NPs are better supported in fostering culturally safe relationships with whānau. This research impacts Indigenous people, particularly Māori, clinicians, and employers interested in fostering clinically safe workforces and environments to improve equity in health outcomes. It is equally relevant for workforce development and agencies that regulate clinical practice. The research highlights the importance of developing Indigenous clinical workforces. Including Māori NPs at policy and governance levels ensures patient safety measures are culturally informed. By advocating for Indigenous-led services, strategies, and systemic change, the research aims to empower Indigenous communities through activism and transformative approaches. Emphasizing Whītiki Taua it showcases the collective strength and collaborative efforts necessary for advancing Indigenous health and well-being.

Ebony Komene. He uri ahau nō Te Arawa, Ngāpuhi, me Tainui. Ko nēhi rāua ko kairangagau ahau, e mahi ana ki Waipapa Taumata Rau. As a Māori registered nurse, doctoral candidate, and professional teaching fellow at Waipapa Taumata Rau, I focus on developing the Māori nursing workforce. I aim to illuminate the taonga that Māori nurses are to the future wellbeing of whānau, hapu, me ngā iwi katoa. I am a recipient of the Ngā Pae o te Māramatanga PhD scholarship, researching the inherent and inherited contributions of Māori Nurse Practitioners in Primary Healthcare.

183   Co-creating a systems model of engagement with Māori and Pacific community members who are involved in a community exercise and health program.

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3   Epidemiology & Biostatistics, The University of Auckland, New Zealand
4   Faculty of Medicine and Health Sciences, The University of Auckland, New Zealand
5   General Practice & Primary Health Care, The University of Auckland, New Zealand
6   BBM—Butterbean Movement Motivation, Auckland, New Zealand

Brown Buttabean Motivation (BBM) is a community-based, Māori and Pacific-driven organisation that started by providing free boot camps for community members and later became so much more. This project aimed to co-create a systems model of program engagement with the members of BBM to identify the key factors that kept members engaged in the exercise programs. When community members stay engaged in the exercise programs BBM provides there is great potential for improved health and wellbeing. This study employed community-based system dynamics (CBSD) to facilitate building a logic model of engagement in BBM's exercise classes. A logic model is a visual representation connecting system inputs to its outputs about an outcome of interest.

We held three Group Model Building Workshops with a group of 15 participants that aimed to understand participants' perspectives on the drivers and consequences of engagement with BBM. These workshops were led by Māori and Pacifica researchers and were guided by Kaupapa Māori principles. The findings from this study showed four key themes for program engagement: BBM values and organisational design, social network, community support, and health improvements.

This research contributes to the theme of the conference by highlighting the voices of Māori and Pacific community members and sharing what they have identified as important for program engagement. This study is also one of very few that has engaged Pacific communities in a systems science approach to understanding the motivations for sustained engagement with a health-promoting organisation.

This presentation will contribute to the Hauora/Wellbeing subtheme of this conference. This presentation is an effort to share the benefits of using a systems model engagement to evaluate how to better engage Māori and Pacific communities in exercise programs. It is a unique approach to empower communities to use their voices and advocate for what they believe they want and need.

Key words: Program engagement; Co-design; Māori Health; Pacific Island Health; Community-Based Participatory Research; community health.

Dr Truely Harding is of Ngatiwai, Ngāpuhi and Ngāti Porou descent and is passionate about Māori health. She completed her studies at The University of Waikato in 2021 and is currently a research fellow at Te Kupenga Hauora Māori at The University of Auckland. Her research background is in implementation science focusing on highlighting the impact of Indigenous approaches to effectively implementing health programmes with Māori communities

7   Working with Indigenous Australian communities *Kaupapa Mob Style*: how did we go

Gilbert, Stephanie[1], Rae, Kym[2]

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The Mums and Bubs Deadly Diets research project has been working with Indigenous communities across regional Australia to create co-designed holistic nutritional mobile health technology for use by Indigenous women during pregnancy. This study took place within several Aboriginal community sites often with the assistance of Aboriginal-controlled health services (Queensland (QLD), New South Wales (NSW), and Western Australia (WA)).

The research for this project was built on foundational values that prioritised Indigenous cultural heritage and principles of Indigenous ways of knowing, being, and doing. It also centralised Indigenous data-sovereignty principles. The research team underwent conscious decision-making processes focused on Indigenous-centred research methodologies unique to each the community consulted but within a centralised value base. The project has epistemic self-determination as its central goal.

To do this the project we embedded Kaupapa Māori principles with ethical frameworks, including the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) Code of Ethics, the National Ethics Standards for working with Indigenous Australians (2020) and the National Health and Medical Research Council (NHMRC). Kaupapa Māori positioning refers to the Māori practice for Māori by Māori and the material describing and discussing alongside long associations with Māori scholars assisted the take up of the concepts by the research team. It was seen by the team as being closely aligned with the project's goal of making meaning together. Central to this is active listening.

This project though focuses on Australian Indigenous peoples so to capture some of these different ways of doing things resulted in the creation of Kaupapa Mob style as a reflection of the research methodology processes. Whilst the presentation is not about Māori and the team is not Māori, we undertook to understand the spirituality and intentions of the philosophy behind it and the final part of our creation of the research model included the capture of core values and strategies such as gamma which helps us place and embed the work in the Australian landscape.

This presentation will showcase how the Mums and Bubs Deadly Diets project has collaborated with the community to make meaning together, which aligns with the "Whītiki Taua" conference theme and subtheme of Whakaman/empowerment. The analysis to be presented will be based within the Indigenous data sovereignty principles and how to operationalise these principles into paradigmatic actions. Making meaning together is core to this research which was originally proposed by a group called Gomeri Gaaynggal who asks us to further our work with mothers and children. Through actions including reciprocity we were tied into building community strength and empowerment as core business.

Associate Professor Stephanie Gilbert is a researcher of Indigenous knowledges and Indigenous lives. Stephanie identifies most strongly with her maternal lineage the Tubba-Gah Wiradjuri of central NSW but was born was born on the lands of her father's people, the Kamilaroi. Stephanie's publications include social work practice, history and critical Indigenous Studies. Stephanie is best known for her work in the examination of Stolen Generations lives. She is the Associate Dean (Indigenous Engagement) in the Humanities, Arts and Social Sciences Faculty at the University of Queensland. She was previously employed at The Wollotuka Institute, University of Newcastle as Academic Coordinator.

49   Ka puta, ka ora: Birth as a site of healing.

Marnie Reinfelds[1]

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

The idea that birth is ceremony is fundamental to Indigenous birthing practices. This is no exception for Māori. The act of birth itself is a ceremony, and ceremony for Indigenous peoples is a journey that leads to healing. Settler-colonialism, however, has disrupted and interfered with birthing and Indigenous birthing practices, and, therefore, it has disrupted and interfered with the potential of birth to heal. This understanding of the importance of ceremony as a pathway to healing lays the foundation for the kaupapa of this paper.

This paper will present the PhD findings that explored and examined the potential of birth as a method of healing for whānau Māori. What constitutes and facilitates positive and healing birthing experiences for whānau Māori are considered, as well as the negative, harmful and traumatic experiences. Analysing these factors is important to understand how the healing potential of birth can be enhanced.

The theme of the PhD study centred on Indigenous birthing. Consideration of the processes to explore birthing has been just as crucial as the theme itself. An important activity has been utilising Kaupapa Māori methods of knowledge generation. This has been an opportunity to delve into ancestral ways of knowledge generation, specifically pūrākau (storying), tohu (guiding signs) and wānanga (discussion and deliberation).

As well as highlighting the findings from this research journey and presenting the necessary conditions that support a healing birth for whānau Māori (Māori families), this paper will speak to how the PhD study will contribute to knowledge building in two key areas. Firstly, it will widen the expansive work undertaken by Indigenous and Māori scholars in developing theoretical frameworks that validate Indigenous and Māori world views. Secondly, it adds to the growing body of work in the mātauranga wāhine (Māori women's knowledges) and mātauranga ūkaipō (Māori maternities) research fields.

Marnie Reinfelds is a descendant of the Taranaki Mountain and the Ngāti Mutunga, Taranaki and Te Ātiawa nations, Marnie has recently submitted her PhD thesis that explored the idea of birth being a site of healing. Her research interests have been primarily within the infant and maternal health space. However, she has a growing interest in Indigenous feminisms and the reclamation of wāhine Māori (Māori women's) narratives. Marnie is a Professional Teaching Fellow at Te Kupenga Hauora Māori (University of Auckland), a mama to four beautiful tamariki (children) and an aspiring community-based researcher.

27   Kaupapa Māori antenatal wānanga: A solution to refocus health service delivery

Barrett, Nikki[1]

1   Te Ngira: Institute of Population Research, The University of Waikato

The revitalisation of traditional Māori birthing knowledge and practices is a crucial strategy for enhancing Māori maternal and infant health outcomes. This paper, grounded in Kaupapa Māori research principles and using a mana wahine theoretical perspective, investigates the potential of Kaupapa Māori antenatal wānanga to address maternal and infant health inequities. By exploring the current state of Indigenous, particularly Māori, maternal and infant health, this paper highlights both traditional and contemporary influencing factors and endorses holistic Māori-led health initiatives to improve maternal health.

This paper comprised of four distinct research methods. First, a systematic review that investigated the involvement and prioritisation of Indigenous Peoples in antenatal education, revealing that Indigenous voices are not visible or valued in academic scholarship. Second, a retrospective evaluation of Hapū Wānanga, a Kaupapa Māori childbirth education class. Through a mixed-method interpretive study of retrospective post-course survey data from 1,152 participants over three years, this study amplified participant experiences, affirming the positive impact of an Indigenous, strengths-based approach to childbirth education. Third, the co-design process of the Whirihia holistic assessment tool (identifies health or social need and provides a dedicated referral pathway for expectant mothers) is detailed through an autoethnographic reflective account. Finally, a cohort study that examined the experiences of māmā hapū (expectant mothers) with health and social services.

Grounded in the voices and experiences of Māori māmā hapū and their whānau, this paper challenges the misconception that Māori do not engage with maternal and infant health services. Instead, this paper demonstrates that Kaupapa Māori initiatives have a positive and transformational impact on end-users and attracts significant engagement from Māori māmā hapū, their wider whānau, and non-Māori participants. With the dis-establishment of Te Aka Whai Ora Māori Health Authority, now, more than ever, it is vital that researchers give space for Māori voice to be at the forefront and that we, researchers, use our positions to ensure agencies are held to account and fulfil strategic commitments to māmā hapū and whānau. The evidence-based research findings in this paper provides a robust foundation for positive change, as well as supporting broader efforts to improve Indigenous perinatal health and wellbeing globally.

Contribution of research to the conference theme- Whītiki Taua, and sub theme- Hauora Wellbeing
Findings from this paper has already generates interest with Indigenous Peoples, including those from Canada and Turtle Island, who share a passion for traditional birthing practices to enhance pregnancy, childbirth, and parenting. As an emerging researcher, sharing and relating with like-minded Indigenous Peoples is vital for disseminating this work. Grounded in the belief that Māori possess the solutions for our own maternal and infant health aspirations, this unapologetically Māori research aims to create systemic change in the maternity health system for the betterment of Māori. These ideals resonate with other Indigenous Peoples and my hopes are that we can come together to collectively empower one another.

Dr Nikki Maree Barrett (Ngāti Hauā, Ngāti Porou) is a postdoctoral fellow at Te Ngira: Institute of Population Research, University of Waikato, and has extensive experience in Kaupapa Māori research and evaluation, strategic health policy, and leadership. She completed her PhD at the University of Waikato and received the 2022 Fulbright-Ngā Pae o Te Māramatanga Graduate Award, focusing on Māori maternal and infant health. With over a decade of health experience, including as a Senior Project Manager at Waikato District Health Board, she has led strategic plans, managed numerous Māori health portfolios, and authored government-commissioned reports.

33   Reclaiming our Birthing Traditions, Impact on Birth Helpers Mental Wellness

Stephanie Sinclair[1]

1 First Nation Health and Social Secretariat of Manitoba, University of Manitoba

The research focuses on the impact of practicing and promoting Indigenous knowledge on mental wellness. Mental wellness, as defined by First Nations, includes feeling hope, belonging, meaning, and purpose. For this study, First Nations birth helpers were trained to provide services in two northern Manitoba First Nation communities and Winnipeg. Indigenous birth helpers (doulas) are trained to provide emotional and spiritual support to families throughout their pregnancy. Ten birth helpers out of the 36 trained were interviewed. The project was developed using Indigenous research methodology, where the interviews were developed in partnership with a community advisory circle. The interview included questions about their experiences and how being a birth helper relates to their own mental wellness. The interviews were conducted over the phone or in person and then transcribed, validated by participants, and analyzed using reflective thematic analysis. The results indicate that reclaiming and restoring birth knowledge impacts hope, belonging, meaning, and purpose for the birth helpers and, by extension, their families and community. Birth helpers are revitalizing Indigenous knowledge that women have historically held to support mothers and families with culturally based care. Before the medicalization of birth, the delivery of a baby was a community event that allowed community members and families to celebrate, welcome, and support the babies being born into their nations with culture, language, and connection to place. Reclaiming and practicing birth traditions is the first step to returning birth knowledge and, eventually, birth to communities. This work preserves and promotes the intergenerational transmission of cultural birth knowledge. The work echoes the Truth and Reconciliation Commission of Canada's 94 Calls to Action 12 and 22, which call for culturally appropriate early childhood education programs for families and the recognition and use of Indigenous health knowledge within the health care systems. To support the expansion of birth helpers, further training is required to meet the needs of all First Nations. Mentorship and partnerships are required to integrate the birth helper role into support systems.

Stephanie Sinclair is an Anishinaabe woman from Sandy Bay First Nation who grew up in Winnipeg. Stephanie is a proud mother of two children. She is the Manager of the First Nation Data Sovereignty team in Manitoba. Stephanie is interested in mental wellness, returning birth to nations, and nation-based indicators. Stephanie completed her Ph. D. in Indigenous studies at the University of Manitoba and has worked in First Nations health for over twenty years in suicide prevention, primary health care, anti-racism and maternal child health.

204 Whakapounamu Mana Wāhine: Investing in hapū māmā Māori impacted by methamphetamine

Ropitini, Sidney[1]; Lawton, B[1]; Lambert C[1]; Russell L[2], Bennett M[1]

1 Te Tātai Hauora O Hine (National Centre for Women's Health Research Aotearoa), Victoria University of Wellington, Wellington, New Zealand
2 Te Hikuwai Rangahau Hauora (Health Services Research Centre), Victoria University of Wellington, Wellington, New Zealand

Whakapounamu Mana Wāhine explores the impact of methamphetamine on the health and wellbeing of hapū māmā Māori (pregnant or recently pregnant Māori mothers) and their pēpi (babies) and wider whānau (families). This project is a partnership between Te Tātai Hauora o Hine (The National Centre for Women's Health Research Aotearoa, Victoria University of Wellington) and Ngati Pāhauwera Development Trust, building on a body of work seeking to improve outcomes for hapū māmā Māori. Initiated at the request of the kaumātua (Māori Elders, Knowledge Holders), this research aimed to empower whānau Māori to explore the impact and the potential solutions in relation to methamphetamine, through collecting whānau voice and knowledge sharing.

The tino rangatiratanga of Ngāti Pāhauwera in determining their own future and developments in Te Wairoa drove the research methods, including iwi engagement, and the overarching aim was for the research to be strengths-based.

This Kaupapa Māori (by, with, for and as Māori) qualitative study, holds mātauranga Māori (Māori knowledge) at its foundation. Te reo Māori (Māori language), tino rangatiratanga (self-determination, sovereignty), pūrakau (narrative), pōwhiri (formal ceremony of welcome) and tūrangawaewae (standing in a place of home, where one has the right to stand), were understandings privileged in this research. For this study twenty interviews were undertaken with wāhine and whānau Māori in Te Wairoa. Experiences were captured through qualitative interviews focused on the impact of methamphetamine in their lives and the lives of their pēpi and tamariki (children). We asked the pātai (questions): Why do hapu māmā Māori use methamphetamine? What are whānau Māori views of methamphetamine use in their whanau? What is known about hapūtanga (pregnancy) and methamphetamine use? Where do whānau Māori and hapū māmā Māori look for help to deal with use? What support has worked for hapu mama Maori who use methamphetamine?

Whānau shared a range of thoughts around what might help others to deal with methamphetamine addiction and eradicate the drug from their lives, and the lives of their tamariki.

Analysis included multiple wānanga (discussion gatherings) with robust sharing of mātauranga (knowledge, wisdom) over a period. Themes were identified and positioned against Dr Rose Pere's 1987 Te Wheke model of Māori health and wellbein. This led to using the eight overlapping and intertwined tentacles to symbolise the interconnected and inseparable nature of eight dimensions of Māori health and wellbeing.

This presentation shares these themes, insights, and understandings of the lived reality of these whānau.

Sidney Ropitini (Te Whakatōhea Ngāti Rakaipaaka, Ngāti Kahungunu) is a researcher at Te Tātai Hauora o Hine and brings experience as a Drug and Alcohol counsellor. Sidney is a named investigator on a number of research projects seeking to improve the well-being and flourishing of pēpi, impacted by methamphetamine. Sidney is deeply embedded in his Wairoa community and connected to many community organisations and marae who are actively working for safe and flourishing communities.

131 Disability and Leadership: The Story of Locust

Yellowhorse, Sandra[1]

1 Waipapa Taumata Rau, The University of Auckland

This presentation shares the Story of Locust to learn about the teachings of 'disability' framed by Diné (Navajo) worldview. Indigenous communities have always had stories that have shaped our understandings of 'disability'. Although there is no word for 'disability' in our Diné language, our ancestors taught us how to care for all diverse ways of being. These stories are about relationships. Most importantly, these teachings are about the immense power of drawing on relationships to know ourselves and one another, oriented always towards the pursuit of positive outcomes. When empowered by right relations, both one's inner and outer worlds carry to potential to cultivate harmony, balance, and nurture our communities. These are Diné teachings of 'disability'.

The Story of Locust exemplifies the importance of right relationships that we have both with ourselves (inner world) and with one another (outer world). When the Third World was flooded, the people fled through a bamboo reed into the Fourth World. Upon arrival, they were afraid and no one volunteered to venture into the new world to see what was beyond. No one, except Locust. Although heckled by Bear, and Mountain Lion, Locust believed in himself and had faith in what he was doing. He called upon the power of lightening, strengthened by these relations and embodying leadership with his steadfastness to search for a blessing. In this way, Locust expresses relational ways of knowing, being and doing to challenge notions of ability and 'usefulness'. His story teaches us that even Diné ancestors had important lessons to combat what we currently know as ableism. The lessons of Locust highlight the important gifts that all our relations carry to create the wholeness of our communities. No matter how small or insignificant something may seem, all beings are always in relationship to something else. It is through these right relations—both our knowledge and embodiment of them—that blessings continually find the people.

Using Diné practices of storytelling, I engage concepts such as ability, 'disability', leadership and the importance of relationships. I advance Indigenous knowledge of relationality to push past deficit-oriented, marginalising and erasing discourse of disability which saturate Western paradigms. The significance of this work is that Diné stories create the living archive of teachings of 'disability' that work to sustain, empower and cultivate wellbeing in our communities. Our diverse children and people turn to our cultural wisdom and have the stories that have existed since time immemorial to remind them that 'disability' and diversity are never removed from our understandings of community, land, and relationships. These teachings are restorative because our stories guide our people to know themselves through our own nurturing systems. Upholding these holistic frameworks carried in story, is a pathway to empowerment. It is to share and love all our relations through our enduring narratives, oriented always towards positive outcomes.

Sandra Yellowhorse. I am Kinyaa'aanii (Towering House People) born for the French of the Diné Nation (Navajo). I work in the niché fields of Critical Indigenous Disability Studies and Indigenous Inclusive Education. My scholarly work is rooted in Diné storytelling which examines 'disability' from an Indigenous perspective. I utilise Diné ancestral stories and land-based knowledge to examine the nature of being, identity, belonging, and wellbeing. I aspire to contribute to thriving Indigenous communities where our disabled and neurodiverse relations teach us, lead us, are treasured, safe, have a strong sense of belonging and are supported across all domains of life.

180 Giving a pepeha is scary

Emma West[1] (Ngāpuhi)

1 Te Wānanga o Aotearoa

A pepeha is a Māori cultural custom that is delivered when first meeting new people. A pepeha requires sharing your whakapapa or ancestral ties to your maunga, awa, waka, iwi and hapū. Sharing where you are from and from whom you descend helps establish whakapapa connections between Māori.

For Māori, whakapapa is our 'taonga tuku iho'—a prized treasure that is core to our identity. Unfortunately there is a large cohort of Māori who do not know their whakapapa connections. For this group providing a pepeha can cause great anxiety and a sense of whakamā or shame. Understanding the origins of this shame and reframing deficit perceptions pertaining to the delivery of pepeha is one aim of this presentation.

In Aotearoa our child welfare practices have been particularly destructive to the whakapapa knowledge of our whānau Māori. Fify years ago tamariki Māori were adopted out into non-kin and non-Māori homes. In some cases attempts were made to erase a Māori adoptee's ethnicity to make them more 'adoptable' to non-Māori (West, 2024). Tamariki Māori were also uplifted from whānau and placed in borstals and state care institutions. More recently, legislation has been used to uplift 'at risk' tamariki from their whānau Māori at alarming rates.

The ramifications of discriminating child welfare practices on Māori has been widely discussed. A Royal Commission of Inquiry into Abuse in Care, numerous reports, Waitangi Tribunal claims (WAI2915) and theses on the topic have provided ample evidence of New Zealand's destructive child welfare practices on whānau Māori. Testimonies from Māori who were impacted highlight the personal and intergenerational loss of whakapapa knowledge that has occurred in Aotearoa.

We now have a situation where there are Māori who do not know their Māori whakapapa—who stand embarrassed, unable to deliver their pepeha. While the simple answer is—'go find your whakapapa', for some such a request is fraught with immense challenges. Finding your whakapapa is no easy task when your Māori whakapapa was not recorded on your birth or adoption certificates, when you were raised estranged from your Māori whānau, when there are gatekeepers refusing to share information with you or when you need to do a DNA test to prove you are Māori.

Living as a Māori without knowledge of your Māori whakapapa can be an isolating experience. The aim of this talk is to reframe deficit narratives, while encouraging those seeking whakapapa insight to never give up or be afraid to give your pepeha irrespective of the depth of your whakapapa knowledge. Within this presentation I share the journey of myself and my Māori doctoral participants who have experienced first-hand the reality of living without whakapapa knowledge and our search for deeper whakapapa understanding.

Emma West, Ngāpuhi. I am a recent doctoral graduate from Te Awanuiārangi. For my doctoral studies I examined the impact of past and present child welfare legislation on whakapapa knowledge. The interest in this area stems from my lived experience as a Māori who was part of a closed adoption, where I was raised with non-Māori and non-kin. I currently live and grew up in the Waikato. Recently I was fortunate to finally learn about my Māori biological heritage.

181   Moanaruatia ngā muka tāngata

Paia Taani[1]

1   Te Tumu, Ōtākou Whakaihu Waka

The title of this presentation is from an oriori I composed to teach whakapapa to my tamariki. The verse containing this line was composed during a whānau reunion held this year so is a recent addition to the oriori. Moanarua means to repair a garment by weaving a new piece. Ngā muka tāngata means the strands of people. This was our first whānau reunion so within the context of the oriori, it speaks of a new beginning by bringing the strands of our whānau together. At this reunion, I presented the findings of my PhD rangahau that emerged from kōrero with my whānau who participated in my rangahau. This presentation draws from this kōrero shared with my whānau and I provide an overview of rangahau and findings.

My doctoral rangahau is focused on the intergenerational transmission of te reo Māori within my whānau. The overall purpose of my rangahau is to contribute to the reclamation and revitalisation of te reo Māori within my own whānau and to support other whānau seeking to reclaim their language and culture. My rangahau is positioned within a whakapapa-based, methodological research framework I developed called Te Waka Pounamu. This framework includes a tikanga Māori model I named Te Tuamaka which guides and supports how my rangahau was carried out. Kaupapa Māori theory informed the methodologies and associated methods of hui, pūrākau and kōrero. Significant findings of my rangahau thus far include:

- The importance of a whānau approach to reclaiming and revitalising our language and culture;
- The significance of whakapapa—knowing where you come from and connecting to those places and people;
- The connections between language, culture and identity;
- Having a sense of responsibility to reclaim our language and culture for future generations;
- My own assumptions that it would be easier for those living back home to connect with our marae, our language and culture.

My rangahau has the potential to contribute to the literature regarding intergenerational transmission of language and culture. Te Waka Pounamu and Te Tuamaka may also support others involved in Kaupapa Māori rangahau because they were developed to privilege our language, tikanga and ways of knowing, being and doing.

My rangahau contributes to the conference theme of Whītiki Taua because it is a collective project by and for my whānau. My rangahau was not possible without the knowledge and information shared by my whānau members who participated in my rangahau. Their voices and pūrākau are central to my rangahau. They provided the context and how their kōrero is presented throughout my thesis and they will continue to guide our way forward as a whānau in the reclamation and revitalisation of our language, culture, and identity. This is reflective of one of the conference's sub-themes, rangatiratanga, as the kōrero shared about their te reo Māori experiences will be used to inform, influence, and support current and future intergenerational transmission of te reo Māori.

Paia Taani (Ngāi Tūhoe, Ngāti Whare, Te Whakatōhea, Ngāti Uenukukōpako) is a lecturer at Te Tumu—School of Māori, Pacific and Indigenous Studies, Ōtākou Whakaihu Waka. She teaches te reo Māori and Māori education papers. Paia's research interests are te reo Māori me ōna tikanga particularly within the contexts of whānau and education. Paia is a PhD candidate at the University of Otago and is researching intergenerational transmission of te reo Māori within her own whānau. Paia has a personal and professional commitment to teaching and learning te reo Māori and, supporting and contributing to the revitalisation and reclamation of te reo Māori.

138   Architecture of Aroha: Weaving Indigenous Knowledge and Cultural Sovereignty through Wahakura and Gietkka.

White, Tanya[1]; Black, Zoe[1]; Guttorm, Gunvor[1]; Te Hira, Jasmine[1].

1   Te Whare Wānanga o Wairaka, Unitec.

Research Area Summary: Architecture of Aroha is an indigenous creative collaboration between Māori and Sámi artists, featuring an exhibition and presentation at the recent Lulea Biennale 2024 in Sápmi, Northern Sweden. This project showcases indigenous sleeping vessels for newborn babies; the wahakura from te ao Māori and the gietkka from Sápmi, highlighting their significance as cultural artifacts and vessels of ancestral knowledge. These taonga represent more than just objects; they embody relationships with the land, spirituality, and the intergenerational transmission of knowledge and aroha.

Methodology: The research employs a tikanga-based Indigenous methodology, prioritizing Māori and Sámi cultural practices and principles. This approach focused on principles of sovereignty and research activism, aiming to reclaim and revitalize Indigenous cultural practices for future generations. Collaborative engagement with Sámi artists from Jokkmokk, Sapmi, Northern Sweden was central, involving the creation of taonga from both indigenous cultures, documented through film.

Significant Findings and Policy Implications: The wahakura, woven from harakeke, and the gietkka, carved from timber and covered with reindeer skin, both reflect a deep understanding of the natural world and the importance of locally sourced materials. These taonga serve as powerful symbols of cultural resilience and continuity, demonstrating how Indigenous peoples innovate and adapt designs to ensure whānau well-being. The project underscores the importance of sustaining Indigenous knowledge systems and practices as vital components of cultural sovereignty.

Whītiki Taua | Research Solidarities: Architecture of Aroha exemplifies 'Research Solidarities' by enabling collaborations across disciplines, and cultures, particularly through meaningful partnerships with Sámi communities. By engaging in ethical research practices and sharing Indigenous methodologies, this project promotes sustainable practices and community resilience. It envisions futures where the interconnectedness of Māori and Sámi cultures strengthens cultural preservation and societal well-being.

Rangatiratanga | Sovereignty: This research addresses Rangatiratanga | Sovereignty by emphasizing research activism aimed at reclaiming and revitalizing Indigenous languages and cultural practices. The collaboration between Māori and Sámi artists demonstrates resistance to cultural erasure and promotes linguistic and cultural sovereignty. By sharing and preserving ancestral knowledge through the wahakura and gietkka, the project supports the intergenerational transmission of Indigenous practices, reinforcing community-led initiatives that uphold cultural heritage and identity.

Tanya White is a kairaranga of Ngāti Whātua, Ngāti Hine and Ngāti Maniapoto iwi. As a practitioner for many years her focus is on the integration of health and wellbeing between people and the land. Her current role is Kaitiaki Taiao at Te Noho Kotahitanga marae, Unitec; and Research Advisor at Ngā Wai a te Tūī Māori and Indigenous Research Centre.

28   He Whiringa Māramatanga: Kaupapa Māori Music and healing

Meri Haami[1]

1   Tū Tama Wāhine o Taranaki

Within the national context of Aotearoa New Zealand, music theory has been primarily associated with western music notation, harmony, and tonality (Haami, 2022; Ka'ai-Mahuta, 2010; Nunns, 1993). However, Indigenous Māori music contains unique key elements of its own musical theories through forms such as waiata (songs), karakia (prayers), ruruku (incantations), haka (posture dances), pūrākau (stories), whakapapa (genealogies) and many more, which are all integral within Māori lifeways and represent Māori creative expressions. Through examining Indigenous Māori musical knowledge systems and worldviews there emerges conflicts and adaptions for how traditional western definitions of music may be confining for Māori creative expression due to colonisation. Māori creative expressions are legacies informed by distinct tribal, genealogical, environmental, historiographic, and intergenerational elements culminating towards its sound, practice, and pedagogies (Burgess & Painting, 2020; Gifford, 2021; Haami, 2022; McRae, 2017; Smith, 2019; Wilson, 2010).

This presentation aims to draw on Indigenous Kaupapa Māori methodologies to discuss how decolonising and re-indigenising Māori music theories and practices for Māori creative expressions can enable pathways to accelerate Māori well-being. Kaupapa Māori methodologies draw on mātauranga Māori (Māori knowledge) with a metaphysical base that is distinctly by Māori for Māori focused on using anti-colonial frameworks (Eketone, 2008; Pihama, 2015; Smith, 2017; Smith, 1999). This critical discussion looks to examine unique Māori tribal pedagogies of waiata (songs) transmission and how these examples illustrate the significance of ancestral Indigenous customary knowledge systems rooted in Indigenous lands as being both ancestors and teachers of Indigenous music. These discussions will integrate Kaupapa Māori methodologies with interdisciplinary ethnomusicological and ecomusicological approaches to look further into envisioning what a Kaupapa Māori music theory would look like that is for Māori and by Māori with the aim to heal.

This presentation interconnects with the overall conference theme of *Whītiki Taua: Research Solidarities* in centring Kaupapa Māori methods while adapting culturally appropriate ethnomusicological and ecomusicological approaches. This could create learning spaces that can foster allyship, understanding, and culturally appropriate musical theories as well as practices. This presentation aligns directly with the sub-theme, *Rangatiranga: Sovereignty* and *Hauora: Wellbeing* by tackling te reo Māori preservation through waiata (songs) and investigating ways Māori creative expressions heal instances of intergenerational trauma.

Haami, Meri, Te Āti Haunui-a-Pāpārangi, Ngāti Rangi, Ngā Rauru Kītahi, Ngāti Tūwharetoa, Singapore. Meri works in a range of interdisciplinary Kaupapa Māori research that includes, health, the environment, racism, decolonisation, ethnomusicology, and ecomusicology. Meri works for a development and liberation organisation based in Waitara, Aotearoa called Tū Tama Wāhine o Taranaki focused on healing Māori. Meri is working towards post-doctoral study examining Kaupapa Māori music theories and practices for the purposes of healing trauma. Meri recently received a fellowship with the Institute of Sacred Music at Yale University to study archival material of waiata (songs) globally.

194 Toitū te Hakapupu: a critical takiwā inquiry into the circular economy

Ruckstuhl, Katharina[1,2]; **Tipa, Myra** [2]; **Ruckstuhl-Mann, Rachel**[2]

1   University of Otago
2   Kāti Huirapa ki Puketeraki

This presentation discusses findings from a 'circular economy' [CE] research project based on a Jobs for Nature' [J4N] river restoration programme, Toitū te Hakapupu, in the takiwā of East Otago. The research is part of the 'Amiomio Aotearoa' [AmA] project aimed at optimising circular material flows to reduce resource consumption and environmental impacts to support sustainable development for the benefit of current and future generations.

According to the Ellen Macarthur Foundation (n.d.), there are three principles of the circular economy: design out waste and pollution; keep products and materials in use; regenerate nature. An AmA scan showed that 'regenerate nature' was the least mentioned in policy and literature. This is unsurprising as CE discourse is driven by policy makers and businesses (Korhonen, Honkasalo & Seppala, 2018). The rural sector, where much marae-based environmental economy occurs, likewise has been less of a focus (Unay-Gailhard & Bojnec 2019). In relation to 'economy and environment', Māori researchers have identified key principles such as tauutuutu [reciprocity], nuanced user rights, multi-generational outlook, and balance with nature (Rout et.al. 2021).

Applying to takiwā Tuck & McKenzie's (2015) 'critical place enquiry' that puts Indigenous theories, methodologies, and methods at the centre of research, the presentation will focus on Kāti Huirapa ki Puketeraki hapū activities and underpinning principles to restore Te Hakapupu/Pleasant River. The presentation honours IIRC's theme 'whītiki taua' through members of the hapū presenting their observations, in person and through excerpts of a documentary under development. Documentary is one of the key methods to critically capture and analyse the relationships of the river to people, time, narrative, economy and takiwā. Additionally, there will be a discussion about some of the limits of the CE concept for hapū, but also the gaps and hence opportunities for a broader interpretation and hence more 'real' practice of regenerating nature beyond the socio-technical logics that underpin most approaches to CE.

Importantly, the research asks two important questions: what happens to 'whītiki taua/research solidarities' when the funding for projects like J4N runs out? How might temporal projects create research solidarities in Māori contexts if a CE objective of regenerating nature is to be truly manifested beyond rhetoric? Given that the vision of NPM is to create the 'foundations for flourishing Māori futures' and bring about 'transformative change for our communities, our environs and Aotearoa', these are timely and pertinent questions to posit answers.

Katharina Ruckstuhl (Ngāi Tahu) is an A/P at the University of Otago's Business School. Drawing on her hapū of Kāti Huirapa Rūnaka ki Puketeraki, her research has covered revitalisation of Māori and Indigenous languages, regenerative approaches to the environment, mining and extractive industries, business, science and technology, and Indigenous sovereignty, including data sovereignty. Myra Tipa (Ngāi Tahu) is a kaumatua of Kāti Huirapa Rūnaka ki Puketeraki who has been involved in several marae-based environmental and education projects. Rachel Ruckstuhl-Mann (Ngāi Tahu) has a Masters in Design from AUT and is directing the documentary about Te Hakapupu.

298 Towards Indigenous-led freshwater assessments in the Great Lakes

Nolan, Shayenna[1]; Jacobs, Clint[1]; Heath, Daniel[1]; Chiblow, Susan[2]

1 Integrative Biology, University of Windsor
2 Environmental Sciences, University of Guelph

Indigenous peoples have been actively stewarding ecosystems and coexisting with the earth for millennia, but the era of the Anthropocene and the advent of settler-colonialism has led to intensive land use pressures that have severely impacted terrestrial habitats and freshwater ecosystems. Though often overlooked, small streams and headwaters comprise approximately 75% of global watercourse length and provide ~55% of the water volume in larger rivers, highlighting their considerable influence on the health of downstream water bodies such as Nayaano-nibiimaang Gichigamin (Great Lakes in Anishinaabemowin). While streams and rivers are critical for sustaining life, they are also highly sensitive to stressors resulting from colonization. In Canada, the settler-colonial water governance frameworks responsible for assessing river health and protecting water have long excluded Indigenous knowledge and participation. Given the responsibility that Indigenous peoples have to water, and the inherent rights of water in Indigenous natural laws, there is a need to move beyond colonial frameworks and heal our relationship with water and improve the ways in which we care for it. This Anishinaabe-led project has the goal of reimagining the traditional stream and river assessments that are used in decision making at local, provincial, and federal levels in Canada; in partnership with the communities of Batchewana, Garden River, and Six Nations. This project takes major inspiration from cultural health monitoring in Aotearoa and asks the question: What does it mean to decolonize river health and governance in the Great Lakes? To answer this question, Indigenous-led field teams will be performing standard stream assessments for water quality, nutrients, and habitat characterization. In addition, stream dissolved organic matter (DOM) will be characterized alongside eDNA metabarcoding and metatranscriptomics of bacteria and fungi in water and sediment, to understand how modern pressures have affected the smallest life forms and what they need to survive (DOM). If water is life, then carbon is what builds it, and DOM quality provides insights on watershed-level carbon dynamics and land-water connection. These science-based tools represent physical and intellectual knowledge, and to include emotion and spirit, we will use photo-voice methodologies as well as a survey for participants to assess streams personally. The outputs from this project will not only foster better connections to the land and water among participants, but also provide valuable critiques of the current monitoring frameworks and actionable insights to move towards Indigenous-led freshwater assessments in our territories. A flourishing Indigenous future is one where we are honouring our responsibilities to the water, and finding solutions to these current impacts collectively.

Shayenna Nolan is Anishinaabe and a member of Batchewana First Nation in Sault Ste. Marie, ON, Canada, although she currently lives in Windsor, ON. Shayenna is a PhD student whose research interests include Indigenous-led water governance, holistic ecosystem ecology of streams and rivers, carbon dynamics across the land-water interface, and freshwater bacteria and fungi.

234 He Awa Ora, He Tangata Ora: Healthy Rivers, Healthy Communities

J.Hyslop[1]

1   Manaaki Whenua Landcare Research

It is increasingly evident that in order to flourish, river systems require space to dynamically adjust. Fluvial geomorphology, informed by the interconnections between river landforms, processes (flow, erosion, sediment) and their controls (e.g. climate, soil, vegetation, land-use), is well placed to guide river restoration strategies that work with the natural functioning of river systems, guiding resilient and adaptive river trajectories into the future. At the same time, Indigenous communities around the world are (re)claiming their sovereign rights over their natural resources, including waterways. In Aotearoa, tangata whenua rights to rangatiratanga (sovereignty) and kaitiakitanga (guardianship) under Te Tiriti o Waitangi have been given effect to in recent policies, such as te Mana o te Wai. Accordingly, statutory bodies are required to partner more effectively with iwi, in ways that elevate their mātauranga in natural resource management.

Recent studies in Aotearoa have identified alignment between fluvial geomorphology and Te Ao Māori ways of thinking about and managing river systems as tīpuna (ancestors), or living beings. And yet, geomorphological concepts and tools are not well utilised by kaitiaki engaged in river restoration. Our research draws upon a literature review and interviews with kaitiaki and pūkenga (knowledge holders) engaged in the Hōteo Sediment Reduction Project in Kaipara, Auckland, to examine whether kaitiaki could benefit from increased uptake of geomorphological concepts and tools in restoration, and how this might be done. Our research imperative is guided by Kaupapa Māori research methodology, whereby we endeavour to whakamana or empower kaitiaki leadership.

Our research suggests that there is scope to reframe geomorphological concepts and tools to be of more relevance for kaitiaki. We identify commonalities that underpin both approaches to restoration, including: catchment scale understandings, working with nature, making space for rivers, use of observational data, and holistic restoration. We suggest that highlighting these commonalities upfront can create a shared platform for considering how geomorphology and mātauranga might be used together in novel ways. It is equally important to acknowledge the limitations of fluvial geomorphology in fulfilling Māori aspirations. Fluvial geomorphology, as with any western science discipline, is unable to capture the deep, intricate and relational interconnections that Māori have with their environment, nor should it attempt to do so. We contend that western science must step back from dominating the restoration narrative, and instead be re-framed and applied with a Te Ao Māori worldview context. To do so, we offer a conceptual nested hierarchy approach for grounding science through a Te Ao Māori worldview. We purport that this approach will not only pave the way for resilient and adaptive river restoration, but will do so in ways that are relevant for kaitiaki and fulfil Treaty of Waitangi obligations, by empowering Māori to enact their rights of rangatiratanga, mana motuhake and kaitiakitanga.

Jade Hyslop (Ngāti Whakaue, Tūhourangi) is a kairangahau Māori in the Landscape, Policy and Governance team at Manaaki Whenua Landcare Research, Hamilton NZ.

36   Ka Mua, Ka Muri—Historical Timelines through Ngā Tirohanga Māori

McMillan, Oliver Timothy Waiapu[1]; Morgan, Te Kīpa Kēpa Brian[1]

1   Mahi Maioro Professionals Ltd

The whakataukī 'Ka Mua, Ka Muri' refers to walking into the future backwards, while looking toward the most recent past and beyond. We present three projects which have assessed changes to the environment over time and assessments completed for these from a Māori perspective—specifically looking at past changes to mauri and mauriora over time. In these projects, we rely on kōrero tuku iho, personal narratives from kōeke, and historical reporting to assess ways that the taiao has changed and how these have resulted in tāngata whenua experiencing changes in mauriora.

Our findings are presented from three separate projects—one at a culturally significant waterway in the Bay of Plenty, one at a series of culturally significant lakes in Te Wai Pounamu, and one landscape which has been altered by landfilling in the Bay of Plenty. Through these sites, we identified historical declines in mauriora associated with loss of culturally significant practices due to changes in landscapes, declines in water quality, altered land uses and reduced availability of safe and accessible mahinga kai sites.

As part of these projects, we sought out different ways of empowering iwi narratives, including assessment of changes from the perspective of mauri compared with Western ways of knowing. In each case, we found that assessing these changes from the perspective of mauri illuminated impacts to culturally significant sites and practices that may not have otherwise been captured using a Western Science-based approach. Through highlighting these impacts from a Māori perspective, we allowed for Mātauranga Māori to be centered, and empowered the knowledge of the different hapū and iwi. Capturing these ways of knowing also introduced complexities regarding how to access the mohiotanga which was shared and gathered during the research. We present alternative methods of communication for these changes depending on the audience and the desired outcomes.

We quantify cumulative impacts as a basis for planning future interventions that can reverse these changes. Some examples of ongoing works bringing about improvements to mauri states in these rohe are also shared, the aspiration being to enable future Iwi flourishing.

Oliver (Olly) McMillan (Ngāti Porou) is an environmental engineer with experience in mauri assessments, freshwater management and contaminated land assessment and remediation. He has worked with different indigenous groups throughout Aotearoa New Zealand, Canada and the United States developing frameworks for environmental monitoring and assessing impacts of contamination from indigenous lenses.

295 A Mana Wahine Critique of Freshwater Governance Practices in Aotearoa, New Zealand

Ella Waimarie Reweti[1]

1 University of Melbourne

Understanding how Māori women articulate their relationship with freshwater is essential, given the global challenges of water security and the need for improved management of freshwater bodies and rivers. Historically, the unique perspectives and knowledge systems of Indigenous women have been marginalised and excluded from policy and decision-making processes of all kinds. In Aotearoa, colonial governance frameworks have subjugated Māori women in specific ways, dispossessing them not only from their land—Papatūānuku—but from their traditional roles as kaitiaki and rangatira. The consequences of this dispossession on wahine Māori and the environment are only just beginning to be understood, and more research is needed to explore the spatial, spiritual, and embodied experiences of Māori women (Simmonds 2011)

In this paper, the aims, methodology and supporting literature of this developing research project will be described. Grounded in Mana Wahine theory, the primary aim of this research is to critique existing structures of governance and freshwater management while seeking transformative alternatives. As a localised and place-specific theoretical and methodological framework that encompasses not only the female but the *feminine,* Mana Wahine theory is well positioned to critique the typically patriarchal structures that govern environmental resources, while also illustrating how feminine principles can inform sustainable and equitable water governance practices. This analysis will highlight a range of literature that challenges the historical subjugation of wahine Māori, including an emerging but burgeoning field of work focusing on the restorative and creative ways in which they are reclaiming traditional roles, rituals and authority that have been eroded by colonialism.

This paper will conclude by examining several examples in which the transformative practices of wahine Māori relate to freshwater, emphasising community-led and collaborative governance and restoration activities, as well as personal reflections and artistic practices. This examination identifies gaps and directions for future research that will become the matter for a doctoral thesis. Through its focus on Mana Wahine this study aims to contribute to the conference theme of *Rangatiratanga,* though it would comfortably sit with each of the other sub-themes under the broader framework of *Research Solidarities*.

Ella Reweti (Ngati Ranginui, Ngai Te Rangi) is a Research Associate in the Indigenous Studies Unit at The University of Melbourne. She completed a Bachelor of Arts (Anthropology) with Honours at La Trobe University in 2013. Her thesis, "Pushing the Boundaries: Australian Mining and The Narrative Negotiation of Neoliberalism," explored the social reproduction of neoliberalism and the agency of neoliberal subjects. Ella is returning home to Aotearoa for her PhD research which builds on these themes, examining the transformative and restorative power of Kaupapa Māori and Mana Wahine theory in relation to resource management and freshwater governance.

20 Rangatahi Māori and the Whānau Chocolate Box

Te Maringi Mai o Hawaiiki[1], Le Grice, Jade[1], Hamley, Logan[2], Lindsay Latimer, Cinnamon[1], Groot, Shiloh[1], Gillon, Ashlea[1], Greaves, Lara[3], Clarke, Terryann C.[1]

1 University of Auckland
2 University of Waikato
3 Victoria University of Wellington

The concept of whānau can be an important site of support for rangatahi Māori, fostering their agency and overall wellbeing. Our recent research project, Rangatahi Māori and the Whānau Chocolate Box, drew upon photo-projects and interviews with 51 rangatahi and their whānau to understand how whānau practices inform rangatahi wellbeing. Interviews were thematically analysed, speaking to the areas of significance within vitalising whānau relationships. These discussions revealed the pivotal role that whānau and broader communities play in supporting rangatahi prosperity and wellbeing. The Whānau Chocolate Box is a strengths-based activity that emerged from this research. It is designed to identify and harness the diverse range of relationships, qualities and traits within whānau that positively influence the lives of rangatahi. The name of this activity reflects the idea of a box of assorted chocolates, each piece representing a different aspect of whānau support and strength.

This presentation will delve into the practical applications of the Whānau Chocolate Box model, focusing on how it can meaningfully engage rangatahi and what it can reveal about their hauora. By emphasising the strengths inherent within whānau dynamics, this activity bolsters rangatahi morale and highlights support sources within existing familial and community connections, assisting rangatahi to better understand their support network to draw upon during challenging times. The Whānau Chocolate Box challenges deficit-based narratives that often dominate discussions about Indigenous communities. This activity's strengths-based perspective recognises the resilience and resourcefulness of whānau and their essential role in supporting rangatahi across various contexts. This perspective is necessary for narrative reclamation and promoting community flourishing.

This paper aims to demonstrate how the Whānau Chocolate Box can reveal important insights about whānau and rangatahi wellbeing whilst contributing to a broader understanding of how research can build solidarities that empower communities. The Whānau Chocolate Box can be a powerful tool for engaging rangatahi and leveraging the strengths inherent within their whānau and communities. This presentation intends to exhibit this model and contribute to the ongoing conversation about how research can serve as a vehicle for re-Indigenisation, identity affirmation and positive change within Indigenous communities.

Te Maringi Mai o Hawaiiki. Hailing from Te Arawa, Maringi is a mokopuna of Ngāti Pikiao, Tapuika, Ngāti Mākino, Tūhourangi and Ngāti Whakaue. She currently studies clinical psychology at Waipapa Taumata Rau (University of Auckland) with a focus on Māori psychologies. Throughout her time at university, her work has focused on Indigenising psychological practices and validating existing hauora (Māori wellbeing) practices. This has informed her research of finding unique ways to uplift Māori wellbeing. Alongside her studies, Maringi pursues rongoā Māori (Māori healing approaches) and te reo Māori (Māori language), interweaving traditional Indigenous practices to inform her research, clinical studies and whakawhiti kōrero (therapeutic conversations).

114 Child Trauma Outcomes and Service Access Measures Relevant to Under-Served Populations in Aotearoa

Smith, Caleb[1]; Ameratunga, Shanthi[1]

1 University of Auckland, Ngā Pae o te Māramatanga

The aim of this literature review is to evaluate the current child trauma outcomes and service access measures relevant to underserved populations in Aotearoa. This allows for gaps in the literature to be identified concerning the need for patient/ whānau reported outcomes and experience measures to be deconstructed and decolonised.

The search tools of Google Scholar and PubMed (MeSH) were used with inclusion and exclusion criteria. This literature search included a process of: (1.) identification; (2.) screening; (3.) data extraction; and (4.) total articles after exclusion for irrelevance. This literature review is divided into three steps: (1.) identifying the most relevant currently utilised paediatric trauma outcome questionnaires/ tools; (2.) identifying the most relevant core outcome measures/ sets (in the timeframe of 2015 onwards); and (3.) how Indigenous and equity-focused frameworks and theory can be applied to the gaps in the literature.

The review focused on the following areas, the details of which are included in the Appendix: (1.) questionnaires tools/ instruments concerning paediatric outcomes (report completion method either being by parent or child proxy, the dimensions captured by the instrument, response scales and scores, and the cultural dimensions and/ or comments); (2.) the core outcome measures (COMs), core outcome sets (COSs), and core outcome domains (CODs) used within paediatric trauma outcomes (objectives, the core outcome measures and sets discussed, and trauma-specific outcomes); and (3.) the Kaupapa Māori and/ or Indigenous-specific frameworks relevant for considering paediatric trauma outcomes (Indigenous trauma domain inclusion, Indigenous inclusion gaps in the literature, and Kaupapa Māori frameworks and recommendations). The analysis of the outcome tools and core sets indicate significant gaps in domains of relevance for underserved populations, particularly indigenous children.

The literature indicates that commonly employed paediatric trauma outcome measures and core sets lack key domains of relevance for underserved populations, particularly indigenous children. Therefore, the implementation of an equity-focused foundation such as a Kaupapa Māori approach when deconstructing and decolonising the current paediatric trauma outcome tools/ instruments has the potential to be transformative and achieve equitable changes for these underserved populations. This research aims to contribute to the idea of solidarity within Indigenous research by addressing the overarching theme of colonisation within structures the cause inequities as the main theme of my research. Kaupapa Māori research has the aim of solidarity in the action of deconstructing and decolonising Eurocentric structures and ideologies. This is essential because the current Eurocentric system underlie the continued inequities experienced by Māori and other Indigenous populations across the world. Addressing these collectively and with solidarity will improve current health outcome inequities for Indigenous populations while also preventing the future propagation of these inequities simultaneously.

Smith, Caleb Alexander Allan. I have done projects that have looked a range of health status and outcome inequities for Māori within a social science setting. However, as a future medical professional, I have a vision for implementing a combination of biomedical health and population health research methods. Kaupapa Māori theory and practice is my passion and I am excited of developing my skills and experience as an Indigenous researcher so that I can continue to be a more effective Māori and Indigenous researcher in the future.

178 Pathways to Wellness: A Holistic Approach to Support Indigenous Children's Social and Emotional Well-being

Jingjing Sun[1]; Anisa N. Goforth[1]

1 University of Montana

Background. Indigenous communities practice survivance (Vizenor, 2008), drawing upon community strengths to resist colonialism and support their children's wellbeing. Historical and contemporary systematic oppression of Indigenous communities has significantly exacerbated children's disparities in academic and mental health outcomes. Universal social-emotional learning (SEL) programs where children and adults acquire knowledge and skills to understand and manage emotions, create and maintain positive relationships, and make responsible decisions are a promising approach to support children's academics and social-emotional wellbeing (Cipriano, 2023). However, few SEL interventions exist for Indigenous children and there is little research on their efficacy. Thus, it is critical that SEL developed and evaluated specifically for Indigenous children.

Methods. This 7-year community-engaged research used a decolonizing research process where community members are equal partners (Ahmed & Palermo, 2010). Through this partnership, research questions and community resources were identified. Together, partners conceptualized a holistic approach of children's well-being from the Indigenous connectedness framework (Ullrich, 2019), considering the connectedness of intergenerational, family, community, ancestors and future generations, environmental, and spirit. Children's well-being is deeply tied to collective well-being through historical knowledge, art, stories, Elders' leadership, language, and connection to land (Gonzalez et al., 2021). The universal SEL intervention, called Pathways to Wellness, was subsequently co-developed as a holistic way to support children, educators, and families in a public school on the Flathead Nation (Sun et al., 2023). Sixty-five Children (grades K-2) participated in 22 weekly lessons that were grounded in Indigenous values, language, and knowledge. Eleven educators participated in an initial half-day training and ongoing individualized coaching to learn about culturally responsive ways of supporting their own and children's well-being. Families received monthly newsletters to promote home-based discussions on culture and well-being.

Findings and Implications. After having participated in the intervention for a year, children demonstrated improved social, behavioral, and academic adjustment to school; educators showed enhanced cultural awareness and SEL knowledge; and families reported stronger school-family engagement. By involving community members, including children, educators, and families through the research process, this project fills a gap in culturally responsive SEL to support Indigenous children's wellbeing. Findings contribute to prevention strategies and policy recommendations to integrate Indigenous survivance to strengthen school, family, and community support of Indigenous children. Further, findings will enrich our understanding of how interventions can be co-designed and implemented that align with the culture and values of children from diverse groups.

Contribution to the Conference Theme. Indigenous community members have been integral in this study's research process through equitable and participatory modes of investigation. Thus, this research leads to producing both new knowledge and social changes in the community that participated in the research, reflecting the conference theme of Whītiki Taua, research solidarities. In particular, it contributes to the sub-theme of Hauora: well-being as the findings shed light on how Indigenous survivance can be grounded in school curriculum and training for educators to strengthen school, family, and community support of young Indigenous children's wellbeing.

Jingjing Sun, PhD, is an Associate Professor of Educational Psychology at the University of Montana. Her worldview has been influenced by the upbringing in China and postgraduate education and training in the US. Collaborating closely with Indigenous community members from the Confederated Salish and Kootenai Tribes of the Flathead Nation in Montana, her research centers on supporting Indigenous children's cognitive, social, and emotional development with strengths-based approaches. She investigates how culture, land, community, and tribal sovereignty influence children's learning and social-emotional well-being. She also examines how to support teacher learning and well-being through coaching and sustained professional development.

159   I Paʻa Ka Huewai Pawehe: Making Our Children Healthy

Serna, Alethea Kuʻulei[1]; Centeio, Erin[2]

1   University of Hawaiʻi at Mānoa, College of Education, School of Teacher Education
2   University of Hawaiʻi at Mānoa, College of Education, Department of Kinesiology

Hauora (Wellbeing) is crucial to a thriving and sustained Kānaka maoli (Native Hawaiian) lāhui (nation, people). Children are precious in Native Hawaiian (NH) culture, children have a sacred place, often referred to as lei poina ʻole ke keiki, a lei never forgotten is the beloved child (Liu, D. M., & Alameda, C. K., 2011, pg.1). The promotion of health and wellbeing for Kānaka maoli youth is crucial as they are the current and future generations of Kānaka maoli (NHs), successors of a familial and genealogical lineage (ML, Park, Park, Antonio, M. et.al, 2022). However, NH youth face a plethora of health inequities in today's society, experiencing various forms of cultural trauma, including effects of historical trauma since Western contact. NH youth have found it hard to succeed in traditional Western academic venues that do not reflect their home culture. Critical to NH well-being is lōkahi (harmony) with self and others, as well as the interrelationship among one's naʻau (mind/emotions), kino (body), and ʻuhane (spirit). Given the significance of education and the relationship between the overall health of youth and academic success, there is a drastic need for interventions surrounding the health of the whole child. Therefore, changes to the public education system may be required to address NH child and adolescent health and empower Native Hawaiian keiki by providing them with strategies to achieve self-determination for better health thus decreasing health disparities (Liu, D. M., & Alameda, C. K., 2011).

This paper will highlight an impact evaluation of the I Paʻa Ka Huewai Pawehe Project (IPKHPP). I Paʻa Ka Huewai Pawehe, translated as "so that our prized water gourds are made firm," seeks to support NH youth in Hawaiʻi's public education system to increase health promoting skills and knowledge that are culturally relevant. The IPKHPP is a strategic partnership between the University of Hawaiʻi at Mānoa, College of Education, the Hawaiʻi Department of Education, and the Hawaiʻi Department of Health with a goal of increasing the physical, mental, and emotional health and wellbeing of NH youth by initiating, expanding and improving the instruction and implementation of health/physical education and physical activity through culturally relevant and trauma informed teaching practices. The IPKHPP strategically partnered with 20 schools, spanning four complex areas within the state, all with high populations of NH students (>30%). Through workshops, site-based mentoring, and the establishment of teacher-led learning communities, partners provided comprehensive professional development and extensive resources that ensured a strong knowledge base of the new health and physical education standards, best practices in teaching, ensuring NH youth graduate with the skills to live an active and healthy lifestyle. Trauma-informed and culturally relevant teaching strategies were introduced to ensure that NH students were at the center of learning experiences and taught healthy ways to cope with everyday life. The impact evaluation will demonstrate that the IPKHPP has positively addressed lōkahi for NH youth and their naʻau (mind/emotions), kino (body), and ʻuhane (spirit).

Serna, Alethea Kuʻulei. Kānaka maoli (Native Hawaiian aboriginal descent). Kuʻulei Serna, Ph.D. is a professor at the University of Hawaii at Mānoa, College of Education, School of Teacher Education. Her research interests include the advancement, education, and well-being of Native Hawaiians; social, emotional, and cultural contexts for learning; health and its impact on academic achievement; and teacher education programming. Dr. Serna is a co-PI for the I Paʻa Ka Huewai Pawehe Project.

Erin Centeio, Ph.D. is a professor at the University of Hawaii at Mānoa, College of Education, Kinesiology and Rehabilitation Science Department. Her research interests include Sociocultural Issues in Physical Activity; the Relationship between physical activity and academic achievement; Comprehensive School Physical Activity Programs; Physical Education; and Teaching for Social Justice. Dr. Centeio is the PI for the I Paʻa Ka Huewai Pawehe grant project.

170   Reclaiming the Naming of Taonga Plants

Foster, Meika[1,2]; Courtney, Shannel[3]; Mead, Aroha Te Pareake[3]; Stephens, Jackie[1]; Stephens, Miriana[1].

1   AuOra Ltd, Wakatū Incorporation, Nelson
2   Edible Research Ltd, Ohoka
3   Independent Research Principal

There are myriad indigenous plants in Aotearoa that are not yet named. Māori have existing processes and systems for naming taonga that are founded on whakapapa relationships and tikanga. In contrast, the formal scientific naming system is underpinned by taxonomy and systematics, which classify all living things according to how morphologically and genetically similar they are. As part of an exercise to develop a comprehensive regional database of Te Tauihu indigenous vascular plants, Wakatū Incorporation discovered that 69 of the taxa endemic to Te Tauihu, most of which are under threat, were not yet formally described. Since the database was compiled, a number of the 69 endemic plants have been ascribed formal names, without consultation or involvement of mana whenua, prompting the need for action.

In the first phase of this initiative, Wakatū convened a wānanga series with Ngāti Koata, Ngāti Rārua, Ngāti Tama, Te Ātiawa, and Whakarewa to introduce the opportunity to collectively design a tikanga-informed naming process, consider what it means to be good kaitiaki of our endemic plants, explore the practical aspects of naming, and confirm Hapū/Iwi naming aspirations, priorities, and next steps. As part of supporting mana whenua to build the knowledge and capability required to take a lead in naming our taonga plants, a set of 51 maps was developed showing the distribution of unnamed Te Tauihu endemic plants and arranged into priority order based on threat status, distinctiveness and ease of naming considerations. Case studies were provided to explore how Hapū/Iwi from other rohe have approached the naming of taonga. Science allies were invited to contribute their expertise.

Mana whenua representatives confirmed their desire to be involved in the naming of endemic plants, as regards the assignment of both te reo Māori and formal scientific names. It was agreed that Hapū/Iwi should proactively pursue naming opportunities rather than wait to be approached by taxonomists, and that naming opportunities should be prioritised according to threat status. Mana whenua emphasised that being able to see and form a relationship with each plant *in situ* is critical to honour and maintain mauri and aid naming decisions. Taking a collective approach to naming that involves all Hapū/Iwi in Te Tauihu was viewed as important, with the immediate next step being to share our learnings more widely across the rohe.

Aligned with the IIRC conference theme (**Whītiki Taua**), this kaupapa Māori project is empowering mana whenua in Te Tauihu to articulate their aspirations for the naming of endemic species in a process that values and respects mātauranga and these taonga (**whakamana**). Over time, this mahi will strengthen mana whenua relationships with their endemic plants and lead to opportunities to ensure that threatened species are protected (**toitū**). Reclaiming the naming of taonga according to our mātauranga enhances kaitiakitanga and is a mechanism for articulating and asserting our mana motuhake (**rangatiratanga**).

Dr Meika Foster (Te Ātiawa, Ngāti Mutunga) is Pou Rangahau Huataki—Taketake a Tāne (Research Lead—Indigenous Organisms) for AuOra/Wakatū. She has a background in Nutrition Science and Law and her research interests include: the development of plant-based food and ingredient solutions that are beneficial for health and the environment, indigenous organisms research, the role of micronutrients in health and disease, the protection of Māori cultural and intellectual property, and novel food regulations. Meika is the Founding Director of Edible Research Ltd., which provides translational research services to the food and beverage industry, the science sector, and government.

203 Gadji Gadji Garden—Regrowing language and knowledge through tea, trust and patience.

Bernadette Duncan[1], Nat Raisbeck-Brown[2]

1 Gadji Gadji Garden—Kamilaroi Country, NSW, Australia
2 CSIRO—Atlas of Living Australia, Australia

Gadji Gadji Garden is a welcoming, patient and moveable space created to reconnect Kamilaroi women to language and knowledge for their local and traditional plants and animals, especially those used for food and medicine. It started in the post flood overgrown garden of the project facilitator—Bernadette Duncan. It has been in the Goondiwindi Botanical Gardens, Queensland, and is currently in the Community Garden in Boggabilla, NSW. It is not a place pinned to point on the map, it is a space that can be created anywhere at any time. The keys to the Gadji Gadji Garden are—slow down, relax, breath.

Bernadette Duncan is a Kamilaroi woman, healer, linguist, language worker, and senior knowledge holder. Through Gadji Gadji Garden she is bringing Kamilaroi women together to regrow, protect and share their language and knowledge for plants and animals. It creates opportunities for reconnection to traditional language and cultural knowledge through physical and cultural activities on sacred Country. Bernadette is partnering with the Atlas of Living Australia's Indigenous Ecological Knowledge (ALA-IEK) program to collect and share this language and knowledge through the Kamilaroi Plant and Animal Encyclopaedia (https://profiles.ala.org.au/opus/kamilaroi).

Before Europeans arrived in Australia, Indigenous people ate rich, exciting and a well-balanced diet. All plants and animals were connected to each other and to the local environment. During colonisation traditional plants and animals were wiped out to make way for a different agricultural worldview. Connecting Indigenous people back to their cultural food, healing and beliefs is a huge priority for many now as we form partnerships with western science to create meaningful quality pathways for our people, our environment and future.

Gadji Gadji Garden as a culturally safe gathering place for discussion, learning and sharing of traditional knowledge about plants for food and medicine. Kamilaroi women walk around the garden harvesting plants for traditional medicinal teas, guided by Bernadette as she shares her extensive traditional and western science knowledge about these plants. This opens the door for them to remember and share their knowledge. As they engage, they are reminded they have not lost their language and culture, it is just sleeping. Gadji Gadji is helping wake it up again in a safe and nurturing environment. This is very slow work, and requires a new view of funding that understands that repetition is the key and that trauma and obstacles exist that can prevent Aboriginal people from opening, or re-opening their minds and memories to their language and culture.

This language and knowledge work with Kamilaroi women has raised more than $350K since 2019 through external funding and ALA contributions.

This program addresses the conference themes of Whītiki Taua and Research Solidarities through strong research collaborations between Kamilaroi Knowledge Holders and western science through the ALA. It also addressed the Rangatiratanga | Sovereignty sub theme by giving Kamilaroi women a say in what is happening to their language and knowledge—a very important part of why these women are involved in the project.

Bernadette Duncan is a Kamilaroi woman born in Goondiwindi. She is a traditional healer and qualified linguist. She has been researching and reviving the Kamilaroi language and knowledge for the past 25 years including teaching language and creating language programs and resources for schools and community. Her publications include: Speaking Our Way, a local language dictionary (10 dialects); Kamilaroi language dialect dictionaries; songs; and translations. For Bernadette this project is exciting as it involves things she is passionate about—language, traditional knowledge, plants, animals, community and Country. Bernadette won the "Best 2-way science " at ESA in 2020.

Nat Raisbeck-Brown is a spatial scientist who has been working with Aboriginal peoples for 25 years. She leads the Indigenous Ecological Knowledge Project within the Atlas of Living Australia. The aim is to promote Indigenous science and by including Indigenous language and knowledge into the ALA—Australia's primary biodiversity online database. Nat works closely with Indigenous language centres, language workers, and Indigenous Ranger groups to collect and share this knowledge and together have now published their language and knowledge on the ALA which has contributed to over 3500 new words, in 13 languages for 450 species of plants and animals.

156   Developing a mātauranga-led Te Tauihu Pharmacopoeia.

Mead, Aroha Te Pareake[1,5]; Stephens, Miriana[1]; Eason, Charles[1,2]; McGowan, Robert[1,4]; Foster, Meika[1,3]

1 Wakatū Inc.   2 Faculty of Agricultural and Life Sciences, Lincoln University   3 Edible Research Ltd.
4 Tiwaiwaka Inc. Society   5 Bioprotection Aotearoa

Research Area:- We build on earlier Māori led research focused on the protection, conservation and documentation of all the plant species in Te Tauihu and their potential health and wellbeing benefits. The research advances kaitiakitanga as well as sustaining and strengthening rongoā Māori through a series of tikanga led steps towards the development of a regional pharmacopoeia. Valuing medicinal plants as taonga and acknowledging traditional understandings along with guiding tikanga are prerequisites for this initiative.

Methods:- The project started in 2022 initiated by karakia at Te Uma in Motueka. Te Uma is a place of revival that gives life to traditional knowledge for the hapū of Ngāti Rārua and Te Ātiawa ki Motueka. A collaborative approach was advanced with two inter-related strands focused on wānanga and literature reviews. This approach defined processes for the trusted protection of traditional knowledge before determining the design and format of the pharmacopoeia. Conventional desk top literature reviews enabled comparative analysis of the different types of national, regional and indigenous pharmacopoeias and monographs. Further consultation occurred with national experts in mātauranga and rongoā Māori.

Findings:- An early consideration was designing a culturally robust evidence assessment framework capable of handling published literature and relevant mātauranga in a manner that respects both systems. In doing so, we address the consequences of a national deficiency in Aotearoa-NZ where historical and recent initiatives have either impeded or fallen short of the commitment made to traditional medicines by other countries. Aotearoa-NZ lacks a current written pharmacopoeia and the New Zealand Formulary, somewhat akin to a pharmacopoeia, explicitly excludes rongoā Māori. Given this context participants in wānanga supported the development of a prototype regional pharmacopoeia subject to adherence to ngā tikanga o ngā tūpuna, rangatiratanga, whanaungatanga, manaakitanga, kaitiakitanga, hihiritanga and pono. Further prerequisites included being guided by kaumātua and kaitiaki, ensuring knowledge holders decide what to share and what not to share. Knowledge holders have also informed the development of a framework to weave together information gathered Mātauranga in all its manifestations and science papers "Level of Certainty of Mātauranga and Science Te Pae Taketake Mātauranga Māori, Taketake Pūtaiao Tuakoi Uru."

Contribution:- A unique style for a pharmacopoeia will be presented that draws its priorities from te Ao Māori rather than subscribing to Western conventions. The advance of a regional pharmacopoeia, facilitating kaitiakitanga (obligation of caring; stewardship) should reverse misappropriation and the erosion of traditional knowledge resulting from colonisation. The research contributes to the conference themes of whakamana, rangatiratanga and hauora.

Aroha Te Pareake Mead is an independent kaupapa Māori researcher specialising in the promotion, development and protection of Māori and indigenous biocultural heritage. A member of Te Rūnanga o Ngāti Awa, the NZCA, Toi Iho Cultural & Intellectual Property Committee, Māori Trademarks Committee (IPONZ), Wai 262 Kāhui Aronui and active in several international roles (Nia Tero Advisory Council, Chair Emeritus, IUCN CEESP). Aroha has been working with Wakatū Inc. for the past 6 years contributing to Wakatū's research platform, including the projects, Reconnecting Whanau to Whenua, Taketake-a-Tāne, Access & Benefit Sharing, and Te Tauihu Pharmacopoeia.

288 Rongoā Māori ki te Ao: An update on progress, challenges and opportunities

Wikaire, Erena[1]

1   Te Whare Wānanga o Awanuiārangi

Rongoā Māori is a complete health system in and of itself, fundamentally underpinned by mātauranga Māori, and inseparably linked to whakapapa and whenua. Deeply positioned within the fabric of te ao Māori, Rongoā Māori is the means by which tangata whenua understand, identify, and address things that impact our mauri, mana, and hauora.

This presentation brings together 10 years of Rongoā Māori research—investigating what Rongoā Māori was, is and will be—and how we might realise our moemoeā (dreams) for Rongoā Māori to be flourishing and readily accessible to all whānau. Key learnings from qualitative interviews with key Rongoā knowledge holders will be presented using practical examples from hapū-based rongoā development projects in Orākei and Ngāti Hine. Interview findings re-affirm that Rongoā is much more than kairongoā in primary care—extending broadly into all aspects of Māori tikanga and whakatinana o te ao Māori. That is, Rongoā (healing) occurs when whānau are able to engage with atua, whakapapa, whenua, whānau and mātauranga through both traditional and contemporary practices. Enabling this to occur on a routine basis for whānau requires us to break down and challenge colonial ideas about ourselves, and systems that oppress our mana motuhake.

These learnings will be linked to recent health sector changes such as ACC's funding of Rongoā services, and the Therapeutic Products Act (TPA) implications to provide an update of Rongoā progress, challenges and opportunities. For example, clarified and perhaps even new and more detailed tikanga-ā-rongoā may be needed to accompany new funding streams.

Significant demand for, and utilisation and acceptance of Rongoā Māori has grown in recent years—providing Māori specific Hauora solutions. Yet there remains more to do to ensure that flourishing, sustainable Rongoā systems are in place that uphold te mana motuhake me te tino rangatiratanga o Rongoā Māori.

This presentation contributes to the conference theme of Whītiki Taua: Research Solidarities, and the sub-theme of Hauora I Wellbeing by:

- Addressing and clarifying pressing Rongoā kaupapa
- Suggesting 'next steps' for ngā iwi taketake (Indigenous peoples), and
- Calling for tangata whenua to enact our rangatiratanga over Rongoā Māori by designing and establishing our own Rongoā systems, tikanga, and legislation.

Dr Erena Wikaire (PhD, MPH), (Ngāpuhi, Te Hikutu, Te Kapotai, Ngāti Hine) is a Hōhua Tutengaehe postdoctoral research fellow at Te Whare Wānanga o Awanuiārangi, and Director of Te Ramaroa: Māori health research. Her PhD research investigated the past, present and future of Rongoā Māori. Erena's research has also completed a long-term Rongoā plan for Ngāti Hine and presented to Te Aka Whai Ora and stakeholders articulating the essential building blocks needed for sustainable, long-term Rongoā systems in Aotearoa New Zealand. She serves on the Council of The Royal Society Te Apārangi, and as a Board member of Odyssey Trust.

109 Te Ao Rauropi: Mapping the biosphere of Rongoā Māori

Boulton, Amohia[1]; Mark, Glenis[2]; Kerridge, Donna[3]; Potaka-Osborne, Gill[1]

1 Whakauae Research Services
2 Ihope Research Consultancy
3 Ora New Zealand

Introduction: Rongoā Māori (traditional Māori healing) is an important part of the cultural heritage for Māori in Aotearoa/New Zealand. However, due to misconceptions about what Rongoā Māori encompasses, further study was needed to understand traditional healing concepts. The purpose of this research is to demonstrate that Rongoā represents the interconnectedness of all things that affect wellbeing, and which relates to the knowledge and practice of Rongoā health and healing.

Methods: This qualitative, Kaupapa Māori study was conducted with 55 participants in key informant and focus group interviews and wānanga (group forum) located around Aotearoa | New Zealand in a series of in-depth face-to-face, telephone interviews, Zoom calls, and email feedback.

Analysis: The Rourou Framework, which draws on mātauranga Maori (Maori Knowledge) was employed to analyse the data using the well known Maori proverb "Ka ora ai te iwi" (through our joint efforts the people will be fed). Each individual interview was analysed separately and all the cases were analysed together by the research team. The creation process of Te Ao Rauropi biosphere included research team discussions, as well as expert feedback. The biosphere graphic will be presented along with hard copies of the model.

Findings: Participants described Rongoā as a multi-faceted form of healing that can be used alongside other forms of health treatment; to describe health and wellness; as a Māori cultural practice and worldview; as a way to conserve and preserve the environment; as a way of life and as a site of decolonisation.

This research identified several concerns being faced by the Rongoā sector regarding the practice and sustainability, of Rongoā healing, knowledge, and practice. Recommendations included Crown recognition of Rongoā; the restoration of Rongoā Māori services; support for Rongoā mātauranga knowledge transmission; Māori have the right practice Rongoā; and that Rongoā be given equal privilege.

This presentation contributes to the *Whītiki Taua: Research Solidarities* conference theme by embodying the collaboration of knowledge sharing and collective empowering between Māori health research and the Rongoā sector, both within the research team, and the wider Rongoā community for the project duration.

We embody the *Hauora | Wellbeing* research sub-theme by aiming to empower Rongoā communities through explicating Māori holistic concepts of healing, health and well-being, and advocating for responsive and Indigenous-led Rongoā services, strategies and systemic change.

Boulton, Amohia. Of Ngāti Ranginui, Ngai te Rangi, Ngāti Mutunga and Te Āti Awa o te Waka a Māui, Dr Amohia Boulton is the Director of Whakauae Research Services Ltd. Amohia has undertaken a range of Rongoā research projects in the last decade focused primarily on how the Crown can better support Rongoā as a taonga and the Rongoā sector more broadly. She is currently co-authoring a publication which explores how the Western medical system can benefit from greater integration of Indigenous health and healing concepts, drawing on the findings of the many Rongoā studies in which she has been involved.

142 The self-narrative of resilience strategies of an Indigenous LGBT+ individual in Taiwan

Ciwko, Lahok[1]

1   Fanaw tribal community; National Taiwan University

Indigenous LGBT+ individuals in Taiwan grapple with invisibility due to intersecting marginalization within both mainstream society and their own communities. The dual minority status of Indigenous and sexual minority populations, exacerbated by pervasive majority-centric ideologies, creates significant barriers to establishing safe and inclusive spaces for community resilience and resistance. This study explores my personal journey of becoming visible, reclaiming identity, and reflecting on decolonization in contemporary society through a self-narrative approach conducted via an intersectional lens.

As an Indigenous gay man, I confront stereotypes and microaggressions within non-Indigenous LGBT+ communities that marginalize Indigenous individuals. These include assumptions that being Indigenous equates to alcoholism, rural living, and heightened sexual prowess. Sometimes, they would unconsciously bring up race-based hate speech and the mockery of Indigenous names. Despite both LGBT+ and Indigenous communities being minority groups striving against sexism and racism, non-Indigenous LGBT+ communities often fail to adequately understand or respect other minority groups' distinct lifestyles and challenges.

Additionally, I recount instances of heartbreak within my Pangcah community. In the Pangcah society, *kasaselal* is one of the essential units that sustain the function of the tribal community based on the age group. However, this cultural group deeply relies on clearly defined gender-specific tasks, which is incompatible with the diversity of gender expression of the LGBT+ community. These cultural prohibitions excluding sexual minorities reinforce challenges of intersectional identity marked by discrimination from mainstream society and rejection within Indigenous communities.

Despite these challenges, my experiences reveal two important strategies to enhance resilience as a racial and gender minority. First, building a visual network through social media. The created online groups provide safe spaces for us to maintain connections, to exchange emotions and thoughts, and to develop responses to react to the majority-centric ideologies. Second, moving between urban and tribal communities helped me establish boundaries to avoid either racial or gender-based hate speech from non-Indigenous communities. Living in tribal communities also allows me to immerse myself in the culturally rich environment to seek ancestral wisdom and learn with Elders about gender roles within Indigenous cultures. These efforts not only visibly recreate my intersectional identity as an Indigenous gay person and promote cultural revitalization but also aim to cultivate inclusive and secure environments where Indigenous LGBT+ individuals can thrive authentically.

Drawing on my experiences in Taiwan, this decolonial study calls for creating inclusive environments for Indigenous LGBT+ individuals and potential communities to reclaim our proud identities. Suggestions include enhancing intersectional awareness within governmental policies to address discrimination and microaggression targeting marginalized populations including, Indigenous, LGBT+, and Indigenous LGBT+ individuals. Furthermore, there is urging the Council of Indigenous Peoples, a central government unit in charge of Indigenous affairs, and Indigenous community leaders to acknowledge and promote the rights of Indigenous LGBT+ individuals, ensuring their safety and empowerment within Indigenous communities. By amplifying Indigenous voices and advocating for inclusive practices, we strive towards a future where all members of our communities can embrace their identities without fear of marginalization, contributing to a more just and equitable society.

Lahok Ciwko is a member of Taiwan's Pangcah community and just earned his Master's degree in social work. As a former research assistant in the Department of Social Work at National Taiwan University, he was involved in projects such as the development of Indigenous social work, Indigenous LGBT+ issues, and microaggressions against Indigenous people. In addition to participating in academic work, he actively engages in movements supporting traditional territory rights and combating racial discrimination. His master's thesis employs a self-narrative methodology to explore his experiences as an urban Indigenous LGBT+ individual, focusing on reflecting, recreating, and reclaiming intersectional identities.

223 Te Kura Huna a Hinenuitepō—Transformation is our Inherited Power

Crown, Te Huamānuka [1]

1   Waipapa Taumata Rau, The University of Auckland

Statistical indicators reveal a stark reality for many Māori women. The current demographic picture is a resounding call. We need to do something different. Mana wahine, with its inherent focus to (re)claiming, (re)asserting and (re)storying the herstories of our tūpuna and atua wāhine offers a powerful catalyst for enacting a paradigm shift. This PhD research commences by positioning mana wahine as a framework for transformation in the lives of Māori women that might challenge the negative statistics which have for too long defined their realities. Proposing mana wahine as a powerful framework for addressing the multifaceted complex challenges confronting Māori women today. The curiosity and ushering in of self awareness like Hinetītama; identifying purpose and self acknowledgement as Hinekura; the clarity and self actualisation of Hinenuitepō, hold philosophies of transformational wisdoms requiring further exploration. The aim of this presentation is to explore mana wahine theories and practices that might empower Māori women in experiencing transformation and realising their infinite potential. Demonstrating the capabilities of our kura huna (important knowledge) to inform the contemporary personal development intervention of coaching. Underpinned by a uniquely Rereahu mana wahine methodology, this research embraces a distinctly Māori lens guided by the principles of Kaupapa Māori. It delves into lived experiences through a rich tapestry of qualitative methods, including: conversation, embodied enquiry, mapping emotions, photovoice, photo elicitation, and autoethnography. This multifaceted approach ensures a culturally grounded and insightful exploration of the research topic. This project's scholarly contributions will support theoretical understandings of mana wahine as a framework for transformation. Specifically, it will highlight how this uniquely Indigenous approach can serve as a powerful vehicle for realising the infinite potential within Māori women. Moreover the project embodies the essence of 'by Māori, with Māori, for Māori,' reflecting a deep commitment to empowering wahine Māori voices, experiences, and aspirations. From its foundation in mana wahine to being guided by kaupapa Māori principles and a wahine Māori researcher, creating space for authentic Indigenous-led research within an Indigenous context advocates the overall aim of Whītiki Taua: Research Solidarities. This research explores mana wahine ways of being and doing (Whakamana) that can empower transformation (Toitū) for Māori women. It advocates for mana wahine (Tika/Tohetohe) within the predominantly western space of coaching. Furthermore, this research contributes to Māori well-being by addressing the social determinants of 'Hauora' that impact wahine Māori realising their infinite potential (Rangatiratanga).

Crown, Te Huamānuka (Rereahu, Raukawa, Ngāti Tūwharetoa, Ngāti Apakura, Taranaki Iwi). Te Huamānuka Crown is currently undertaking a PhD at Waipapa Taumata Rau The University of Auckland. She has a background in education and kaupapa Māori research. Currently, she works as a consultant and mana wahine apakura (coach) for Rise Global which works with businesses, Government agencies and communities domestically and globally to provide leadership opportunities for indigenous wāhine and tāne.

58   Whakamana: Empowering Well-being for Rangatahi Takatāpui (Phase One)

Tupaea, Morgan; Tinirau, Rāwiri

1   Te Atawhai o Te Ao
2   Te Atawhai o Te

Within Aotearoa New Zealand, rangatahi takatāpui (Māori youth whose identities sit outside the constraints of cisheteronormativity) encounter isolation and marginalisation as youth, Indigenous people, and Queer people. Through colonisation, marginalisation of mātauranga Māori (Māori knowledges, ways of being and making meaning) has forced tamariki (Māori children) and takatāpui into positions of vulnerability and have re-sold settler-colonial logic as imposter tikanga (tikanga refers to the customary or correct way of doing something), creating spaces where rangatahi takatāpui are not understood within the fulness of their cultural being and are often forced to choose between prioritising their Māoritanga (Māori identities, cultural values) or their LGBTQI+ identity when seeking help. Despite their overrepresentation within negative health outcomes, experiences of discrimination and marginalisation, and homelessness statistics, support services for rangatahi takatāpui throughout Aotearoa have long been underfunded, undermined, and challenged. This is particularly salient within regions like Te Ranga Tupua rohe (the lands belonging to a collective of 12 iwi entities and organisations across Ruapehu, Rangitīkei, Whanganui and South Taranaki), that already experience geographic isolation and state processes that leave rural regions underfunded and under-resourced. The Whakamana Project explores the support that Rainbow Organisations in Te Ranga Tupua can provide as well as how rangatahi takatāpui and their whānau (families) can be better supported. Aligning with the notion of hauora, this project seeks to empower communities across Te Ranga Tupua rohe by foregrounding mātauranga Māori that should be utilised to bolster the well-being of rangatahi takatāpui, and seeking to empower community-led responses to the challenges faced by rangatahi takatāpui to mitigate disparities in healthcare and support service access. This presentation speaks to the first phase of this project, drawing from semi-structured interviews with representatives of Rainbow Organisations to identify (a) what support they offer, (b) what elements of well-being those supports are designed to empower, (c) what support they want to offer, but cannot thus far, (d) the barriers toward implementing aspirational initiatives, (e) rohe specific need and challenges faced, and (f) the aspirations these representatives have for rangatahi takatāpui. Within a contemporary context of increasing identity-war rhetoric within government and public discourse, these interviews highlighted rohe-specific challenges Rainbow Organisations and rangatahi takatāpui face and aspirations for rangatahi takatāpui and their whānau who may be in search of help. Further, these interviews highlighted pathways toward engaging with and empowering rangatahi takatāpui within Te Ranga Tupua and their whānau through open knowledge sharing and community-building.

Tupaea, Morgan. Ko Maungahaumi me Taupiri oku maunga. Ko Waipaoa me Waikato oku awa. Ko Takitimu, me Tainui oku waka. Ko Te Aitanga ā Māhaki, Ngāti Koata, Ngāti Kuia me Ngāti Tiipa oku iwi. Morgan is a kaupapa Māori researcher for Te Atawhai o Te Ao and PhD candidate with the University of Auckland, whose work prioritises mātauranga Māori within reproductive justice spanning sexual violence prevention, perinatal services for mātua takatāpui, sexuality education and the flourishing of rangatahi takatāpui.

PANEL: Becoming Sexual Beings: A Panel of Pūkenga

Le Grice, Jade (Panel Host)[1]; Tupaea, Morgan[1]; Hamley, Logan[2]; Renfrew, Larissa[1]; Smith, Fern[1]

1   University of Auckland
2   Whakauae Research Services

Rangatahi Māori within Aotearoa are at higher risk of sexual violence and suicidality than their tauiwi counterparts. Colonisation has relegated Māori understandings of mana tamaiti, mana tinana, and mana takatāpui to the margins in favour of strict racialised, gendered, and age-based hierarchies. Within this context, the Becoming Sexual Beings Project was formed to platform lived experiences, mātauranga and generate tangible resources to support prevention and recovery from sexual violence, sexual well-being and reproductive autonomy for whānau Māori. Aligning with notions of rangatiratanga, this panel weaves together diverse research projects that fed into and from the Becoming Sexual Beings Project, highlighting the role of mātauranga, tikanga me ōna reo in creating flourishing Māori futures.

Mana Tamaiti: Un/binding Gender, Sexuality & Reproductive Autonomy.
Reducing the risk of harm rangatahi Māori face requires resources that centre te ao Māori while remaining responsive to the complex, increasingly globalised contemporary challenges rangatahi navigate. This presentation speaks to resources generated by mātua that reflect notions of mana tamaiti, whānau-centred learning, and notions of ako, shaped by research supporting rangatahi in the Becoming Sexual Beings project. Here, we centre Māori pedagogies and pūkenga that hold scope for the revitalisation and retention of mātauranga, tikanga me ōna reo for intergenerational reproductive autonomy.

Whakapapa, "the box" and Beyond: Poems, Te Reo Māori and the Potentiality of Rangatahi Tāne Identities in Auckland.
Rangatahi tāne are often positioned as deviant, at-risk, and as problems to be solved. Drawing from semi-structured interviews, this presentation explores the dynamic and fluid strategies rangatahi tāne use to craft a positive identity. Here, rangatahi affect surrounding te reo Māori is centred to foreground implications this holds for identity development. Further, this presentation discusses how differing sociocultural contexts influence feelings of belonging and pride. This work provides insight into the role of te reo Māori in revitalising Indigenous identities, practices, and resisting cultural erasure within urbanised spaces.

Whakaahua Taiao, Whakaahua Whānau: Multisensory Engagements with Ancestral Connection.
Whanaungatanga manifests as a relational bond between people and te taiao, an intrinsic connection that has long been understood by Māori. Drawing from photo-elicitation research with 51 rangatahi aged 12–21 across Te Tai Tokerau, Tāmaki Makaurau, and the Waikato, this presentation discusses how rangatahi conceive their relationships to Land and Place to create their identity as Māori. Here, we foreground multisensory engagements with ancestral connection to whenua, affirming the crucial nature of wairuatanga in revitalising Indigenous identities, practices, and creating pathways toward cultural sovereignty for future generations.

Engaging with Narratives of Resistance.
Through colonisation, taitamawāhine learn about sex, develop sexual subjectivities and navigate relationships within a context scaffolded by gendered, racialised discourses that coalesce in complex ways. Drawing from research developed alongside taitamawāhine in Te Tai Tokerau, this presentation discusses how taitamawāhine draw strength from narratives of resistance embedded within pūrākau of ātua and tūpuna. Further, whakapapa pūrākau hold taitamawāhine within rich whānau networks and collective support. These insights are imperative in highlighting the mana of taitamawāhine, and hold scope in crafting pathways toward cultural sovereignty and self-determination for whānau Māori.

Le Grice, Jade.

Ko Ngātokimatawhaorua te waka. Ko Hokianga nui a Kupe te moana. Ko ōku maunga karangaranga ko Rakautapu me Whiria. Ko Te Rarawa, me Ngāpuhi ngā iwi. Ko Ngai Tupoto, Ngati Korokoro, Ngati Wharara, Te Pouka ngā hapū. Nō Motukaraka me Pakanae ahau.

Jade Le Grice is Senior Lecturer in Psychology & Associate Dean Māori in Science at the University of Auckland. She is lead investigator of the HRC-funded project—Becoming Sexual Beings: Māori Recommendations for Sexual Violence Prevention. Jade was also the lead supervisor for each of the projects discussed within the Becoming Sexual Beings: A Panel of Pūkenga.

Tupaea, Morgan.

Ko Maungahaumi me Taupiri oku maunga. Ko Waipaoa me Waikato oku awa. Ko Takitimu, me Tainui oku waka. Ko Te Aitanga ā Māhaki, Ngāti Koata, Ngāti Kuia me Ngāti Tiipa oku iwi.

Morgan is a kaupapa Māori researcher for Te Atawhai o Te Ao and PhD candidate with the University of Auckland, whose work prioritises mātauranga Māori within reproductive justice spanning sexual violence prevention, perinatal services for mātua takatāpui, sexuality education and the flourishing of rangatahi takatāpui.

Hamley, Logan.

Ko Ruapehu te maunga. Ko Whanganui te awa tupua. Ko Ngāti Rangi, ko Whanganui ōku iwi.

Logan is a Senior Researcher at Whakauae Research Services, an independent Māori health research organisation that sits under the auspices of Ngāti Hauiti. He is a lead investigator of the HRC-funded project—Expanding connection: the process of reconnection for Māori youth. His PhD explored identity for rangatahi tāne in Tāmaki, and he has been involved in research relating to takatāpui wellbeing, rangatahi flourishing, and eliminating sexual violence in Aotearoa.

Renfrew, Larissa.

Ko Tauwhare te maunga, ko Hokianga te moana, ko Te Rarawa, Ngāpuhi, Ngāti Paoa, me Tainui ōku iwi.

Larissa Renfrew is a Research Fellow at the University of Auckland. Her research passions include Māori data sovereignty, relational ethics, Indigenous methodologies, Māori identity, and decolonial kaupapa. Her Masters research looked at how Māori youth connect via whanaungatanga to whenua using creative methods to connect visual research with pūrākau.

Smith, Fern.

Ko Huruiki te maunga. Ko Whangaruru te awa. Ko Ngātokimatawhaorua te waka. Ko Whakapara te marae. Ko Ngati Hau te hapū. Ko Ngapuhi te iwi.

Fern Smith is a PhD student at the University of Auckland. Her PhD explores taitamawahine experiences of abortion in Te Tai Tokerau. She has also worked as a researcher for Te Puna Ora o Mataatua—a Kaupapa Māori health organisation in the Eastern Bay of Plenty. She has been involved in kaupapa Māori research relating to youth sexualities, mahi tūkino, health inequities, kaumātaua experiences of dementia and Māori experiences with ACC.

153 Mana Rangatahi—Navigating Climate Change Leadership And Decision Making

Tetini-Timoteo, MahMah ; McMeeking, Sacha ; Hayward, Bronwyn ; Prendergast, Kate ; Ratuva, Steven

University of Canterbury
National Institute of Water and Atmospheric Research

Summary: For the past three decades, climate related education and adaptation has focused largely on the acquisition of scientific knowledge in instrumental ways, and community disaster preparation while encouraging individual behaviour change. This approach centres the 'problem' rather than human capabilities to generate solutions and strengthen relationships, which is particularly misaligned with the significance of Indigenous communities regenerating their own self-determining capabilities for leadership.

Māori and Pasifika rangatahi are among the most exposed to climate risk within Aotearoa. Climate change can be set in ongoing experiences of colonisation. Mana Rangatahi was an action research and leadership project/ pilot study working with two kura in high risk flooding areas of Ōtuatahi Christchurch. Our approach to climate adaptation education with Indigenous young people recognises Māori and Pacific young people already have pre-existing strengths and capabilities that can uniquely contribute to addressing complex climate challenges..

Method: The approach highlights the power of cultural, strength-based, intergenerational support to scaffold Indigenous young people into positions of networked leadership, to better address climate issues injustice within a broader intergenerational journey of resilience and reclamation.

The Mana Rangatahi pilot study trialled purakau, wānanga/talanoa with two kura, in five steps.

- Step one involves whanaungatanga/piri'anga, getting to know each other and identifying community leadership strengths, through intergenerational pūrākau and shared activities that involve reflection such as 'ei making.
- Step two scaffolds from this understanding to support young people to identify their own preferred leadership styles and sources of community support for problem-solving.
- Step three introduces the science of climate, and Indigenous knowledge and where practical problem-solving situations have been used to tackle a complex issue like local flooding in the community or in other communities sharing their insights.
- Step four puts Indigenous Knowledge and scientific knowledge, and artistic and digital and learning into action: identifying changes, goals and aspirations young people want to see in their community and identifying who can help. Akonga, also pitched their challenges and plans to local government.
- Step five- closing the loop. So what happened next? Returning to student communities to document their experiences, report on what happened and plan next steps

Findings: Our approach suggests the point is not that indigenous young people 'solve' or 'adapt' to climate change, rather that they chart Indigenous futures, which by necessity must engage with climate challenges. In this context, paying attention to relationships which support rangatahi is essential as is an ongoing ethical research commitment to supporting young people.

Conferences theme: This research interweaves into many of the conference themes with our purpose being to facilitate and nurture our indigenous rangatahi to not only have flourishing futures, but to understand what that means to them and their communities. By revealing and building upon the knowledge and capabilities that our young people already have, they are able to venture on a journey of collective empowerment, a journey in which their well-being and agency is paramount. More so, Mana Rangatahi celebrates the Indigeneity of the young people involved, which in turn has deepened their connection to the environment and sustainability. This mahi works to resist colonial approach's and understandings to climate change, and rather seeks to amplify and strengthen the power the already exists within our Māori and Pacific communities.

Dr Helena Cook is a Samoan/Irish lecturer in the Faculty of Education at Te Whare Wānanga o Waitaha | University of Canterbury. Her research has two broad areas of interest: the representation of historically 'othered' bodies within institutions, and centring Pacific and Indigenous ways of knowing and being in higher education. These interests draw on her background in tertiary education and political science as well as her passion for telling stories about the world we inhabit. Her teaching and research highlight the importance of interdisciplinary and intersectional theoretical approaches and supports young people to develop their capacity for intersectional, equitable, and representative leadership.

263 Gàidheal Indigenous resurgence: Strengthening climate and cultural-ecological resilience through.

Lewis Williams[1]

1 University of Western Ontario

Indigenous peoples throughout the world are under considerable cultural and ecological pressure in the face of a rapidly warming world. The push to achieve net zero by 2050 means that state sponsored corporate-driven approaches to renewable energy threaten Indigenous cultural-biospheres, lifeways and intergenerational knowledge transmission. For the Indigenous peoples of the Gàidhealtachd, the Gaelic speaking Highlands and Islands of Alba/Scotland, these issues exacerbated by their complex positioning within colonial structures and conflation with Anglo-British and to a lesser extent lowland Scots identities.

This research focuses on work being undertaken in the Western Isles of Lewis and Skye to strengthen climate and cultural-ecological resilience through the resurgence of Gàidheil Indigenous lifeways. The study focuses on two key lines of inquiry: (1) The current role of traditional cultural and place-based knowledge in strengthening climate and cultural-ecological resilience including policy and practice; (2) Contemporary dynamics of intergenerational knowledge transmission.

Methods consist of a community-led approach to project scoping and a snowball approach to participant recruitment. Data collection consisted of ethno-graphic methods including visits to sites of cultural and historical significance and in-situ informal face to face gatherings with community leaders and groups followed by 10 semi-structured individual interviews with traditional knowledge holders and youth. Research findings were then presented back in two face to face follow up talking circles with interview participants and community members for purposes of validation of the research findings and community accountability.

Drawing on historical and contemporary evidence significant findings include: current re-negotiations of Indigeneity in relation to post-colonial Gàidheal identities; ongoing impacts of the clearances and contemporary manifestations of intergenerational trauma; current dynamics of intergenerational knowledge transmission; the resurgence of Dùthchas (a former system of Native land tenure) (MacKinnon, 2018) as an ontology of interconnectedness (Chiblow and Meighan, 2023); and the ways in which Gàidheil cultural survivance, including place based knowledge is resisting global neoliberalism and cultural-ecological challenge.

This project is part of a larger emerging international project that also engages Indigenous communities from Tauranga Moana, Aotearoa and Deshkan Ziibi, Turtle Island. Drawing on the primary researcher's identities as a woman of Māori (Ngāi Te Rangi) and Gàidheal ancestry (Nan Argeantaich, Eilean Arainn) from Aotearoa, the research discusses the development of research solidarities across Indigenous contexts. The presentation will also demonstrate how strengthening climate and cultural-ecological resilience through Gàidheal Indigenous resurgence is interwoven and inseparable from the domains of whakamana (empowerment), Tika (justice), Hauora (wellbeing), Rangatiratanga (sovereignty), Toitū (sustainability) and Tohetohe (resistance).

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Born and growing up in Aotearoa, **Lewis Williams** is of Māori (Ngāi Te Rangi ki Whareroa) and Gàidheal descent. Her research and practice focuses on Indigenous resurgence and the application of Indigenous knowledge to climate and cultural-ecological resilience for planetary wellbeing. Lewis is an Associate Professor with the Indigenous Studies Program and Department of Geography and Environment, University of Western Ontario and Founding Director of the Alliance for Intergenerational Resilience.

76   Weaving whakapapa to build resilience and self-determination in the face of Cyclone Gabrielle

Pohatu, Soraya[1]; Akuhata, Hemi[2]; Crowe, Vanessa[2]

1   Te Herenga
2   Environmental Protection Authority

Wai Tuwhera o te Taiao—Open Waters Aotearoa (the programme) is a community science initiative run by the Environmental Protection Authority (EPA). It encourages community-led environmental DNA (eDNA) testing, with a particular focus on increasing Māori participation. A recent external evaluation determined the programme's strengths as being its inclusive, deliberative approach and deep understanding of the Crown-Māori partnership. The programme has evolved in an intentionally slow and iterative way that holds space for the whakaaro and pātai of its Māori participants and members of Te Herenga, the EPA's regional network of Māori environmental practitioners, to inform the kaupapa and tikanga for how eDNA data should be collected, owned, and shared. The name Wai Tuwhera o te Taiao was gifted by Te Herenga members Haupai Puke and James Doherty.

Over 2023 and 2024, I was the Wai Tuwhera o te Taiao programme coordinator for a Cyclone Gabrielle Response Project across Te Tairāwhiti and Te Matau a Māui. I brought together rōpū of affected iwi, hapū, and other local communities and supplied them with resources and support to test the eDNA of impacted waterways. This provided an opportunity to combine mātauranga Māori and contemporary science: reclaiming indigenous practices while applying modern day science technologies.

The kaupapa encouraged rōpū to apply their own rangatiratanga in determining what is best for their hapū and iwi and making decisions for their whenua, ngahere, awa, and moana. The project outcomes extended beyond eDNA testing—at the heart of the kaupapa is whakapapa, the thread that weaves between people, spaces, areas, histories (both shared and individual), tipuna, waka, and taiao

The project provided an opportunity for deepening our understanding of environmental ecosystems and sharing knowledge within the rōpū. eDNA testing complements and reaffirms mātauranga, providing a snapshot of the current taiao as it connects to the kōrero, waiata, mōteatea, and whakapapa kōrero of the whenua.

The rōpū used traditional methods to obtain scientific data and established their own tikanga for conducting their eDNA testing. The testing encouraged hope as the rōpū discovered what was living in the waterways and resolved to protect taonga they found there. It provoked whakapapa kōrero—looking to the past and planning for the future. The whakapapa was built on by strengthening connections across different hapū and different areas.

Having full ownership over the data and agency to decide where to test and why enabled the rōpū to reclaim resilience and build self-determination. Within the rōpū, some hapū needed to confirm their sovereignty for themselves before sharing their test results with others. Holding space and supporting this self-determination within the rōpū is key to reclaiming the resilience that will help shape sovereignty for the future—to feel the mamae for what happened to our whenua during the cyclone while working together to understand and respond to the storm's impacts.

Soraya Pohatu has been nurtured by te taiao for over 30 years and has led the environmental awakening of kaimahi taiao across Te Tairāwhiti in various roles. She is a member of Te Herenga and had the privilege of being the Wai Tuwhera o te Taiao coordinator for Tairāwhiti and Te Matau a Māui. He mokopuna ahau nō ngā iwi o Te Tairāwhiti.

PANEL: Decolonizing Water: Indigenous approaches to water governance across Turtle Island

Chairperson: Aimee Craft
Panellists: Aimée Craft[1]; Deborah McGregor[2]; Susan Chiblow[3]; Leora Gansworth[4]

1 University of Ottawa
2 University of Calgary
3 University of Guelph
4 York University

Indigenous peoples have governed the waters within their territories for millennia, guided by distinct legal and governance systems rooted in understandings of water as a relative to which humans have reciprocal responsibilities. Despite historic and ongoing exclusion from (settler) colonial water governance frameworks—a reflection of a broader set of active relations that seek to destroy or replace Indigenous sovereignty, authority, jurisdiction and responsibilities—Indigenous peoples have maintained their legal relationships with water.

Decolonizing Water is an Indigenous-led partnership committed to enhancing the protection of water and Indigenous water governance in Canada and abroad. We engage in community-led research on water, including its ecological, socio-economic, cultural, and spiritual dimensions.

Our panel presentation will delve into multiple examples of Anishinaabe approaches, presented by four Anishinaabe kwe (women) researchers from diverse Anishinaabe communities and geographic contexts. Their research methods and outcomes engage with the decolonial possibilities of Indigenous water governance. Presenters will draw from novel and strength-based examples of Indigenous approaches to water governance or co-governance and the challenges of Indigenous-state relationships in collaborative governance.

We employ what Māori scholar Linda Tuhiwai Smith (2013) and other Indigenous scholars (McGregor et al., 2019) call decolonized methodology in which research is guided by Indigenous values, knowledge, and laws. Our research is informed by decolonial approaches, particularly Tuck's (2009, p. 416) call for "desire-based" rather than "damage-centered" research. Desire-based research does not pathologize communities by merely documenting harm. Instead, it emphasizes visions, capacities, complexities, and hope and actively works toward building a better future—contributing to the conference theme of Flourishing Indigenous Futures. We will also employ "boundary work" a relatively new and innovative qualitative approach that is place-based and based on "boundary objects" identified by Indigenous communities and which can be used to communicate knowledge, values, and aspirations across social and political boundaries (Zurba et al., 2019). Further, land and water-based learning will be an essential dimension of re-imagining water governance that meaningfully builds on Indigenous values. For us, lands and water are not only site of learning, but are also actively involved in the process of education.

Decolonizing Water has had practical implications for Indigenous communities (ex. preserving traditions that risk being lost as a result of ongoing colonization), contributes to decolonization and reconciliation efforts, and stands to impact Canada's approach to water governance, as well as presenting opportunities for co-governance between Indigenous and state governments.

Indigenous Water Governance

Susan Chiblow[1]

1   University of Guelph

N'bi (Water) is significant to Indigenous ways of life. Indigenous peoples maintain distinct and multifaceted relationships to N'bi, yet colonialism has discounted their ways of knowing, being, seeing and relating to N'bi. In particular, Anishinaabek kweok (women) have been excluded from N'bi decision making with the introduction of colonial water polices and legislation. Anishinaabek have laws for governing roles and responsibilities to N'bi. Through this study from the Great Lakes territory, this article examines the lack of Anishinaabek kweok in N'bi policies, strategies, and N'bi governance specifically focusing on how does Anishinaabek naaknigewin (law) construct the role of kweok in N'bi decision making. This paper is specific to reporting critical insights into N'bi governance and Anishinaabek kweok from Anishinaabek kweok, grassroots peoples, mishoomsinaanik (grandfathers), nokomisinaanik (grandmothers), and traditional knowledge holders. This study utilized Anishinaabek protocols employing a qualitative Anishinaabek analysis to document Anishinaabek kwoek knowledge on N'bi governance, Anishinaabek naaknigewin, roles and responsibilities, and barriers and opportunities for inclusion of Anishinaabek kweok. This study supports the larger body of literature of kweok are N'bi carriers with responsibilities to N'bi based on their relationships with N'bi. It expands on roles and responsibilities to N'bi by demonstrating that men have a role in N'bi governance and reveals how Anishinaabek naaknigewin constructs the role of kweok on N'bi decision making. Recommendations internally and externally for relationships to N'bi, the recognition of kweok knowledge being valid, and the creation of safe space for kweok are instrumental in reframing N'bi governance.

Dr. Susan (Sue) Bell Chiblow is Anishinaabe kwe, born and raised in Garden River First Nation, Ontario. She has worked extensively with First Nation communities for the last 30 years in environmental related fields. Sue has a B.Sc. in Biology, M.Sc. in Environment and Management, and has her PhD in Environmental Science with a focus on N'bi Kendaaswin (Water Knowledge). More recently, Sue was appointed by Canada as a Commissioner to the International Joint Commission. Dr. Chiblow is also a Vanier Scholar and Assistant Professor at the School of Environmental Sciences at the University of Guelph.

Women's Perspectives on Anishinaabek Naaknigewin (laws) and Giikendaaswin (knowledge)

McGregor, Deborah[1]; Bartosh, Melanie[2]; Feinstein, Pippa[3]; Pugliese, Samantha[4]

1   Canada Excellence Research Chair, University of Calgary
2   Masters Student, Osgoode Hall Law School, York University
3   Ph.D. Candidate, Osgoode Hall Law School, York University
4   J.D. Student, Osgoode Hall Law School, York University

Elders and First Nation leaders in the Robinson Huron Treaty area (RHT, comprised of the territories of 21 First Nations in the eastern portion of the province of Ontario, Canada) have emphasized the importance of revitalizing Anishinaabek knowledge, legal and governance traditions to achieve environmental and social justice and protection that meet the requirements of Anishinaabek duties and responsibilities to the Earth. The intention of this project has been to identify, document, and codify Anishinaabek naaknigewin (laws) and giikendaaswin

(knowledge), with a focus on recognizing and revitalizing both in order to support community-level and treaty-wide movement towards water governance and water justice regimes that respect the needs of the First Nations people in the area. This project highlights the importance of community-based and initiated empirical research that supports on-the-ground application of Indigenous legal traditions and knowledge in water governance.

The initial goals of the project were to obtain direction from Elders, leaders, youth and community members in the RHT about the feasibility and appropriateness of documenting and codifying Anishinaabek knowledge and laws to ensure protection of the natural world for future generations. Following this crucial step, 7 days of community-based gatherings were held during which we were able to record the stories, statements and testimonies of First Nations participants from across the RHT. From this, we have identified Anishinaabek naaknigewin that can contribute to RHT water governance initiatives and help ensure water security over the treaty area.

Over the course of this panel presentation, we will focus particularly on the often-ignored role of women in the generation and transmission of, as well as compliance with, Anishinaabek naaknigewin. This presentation will therefore specifically highlight the perspectives, insights and lived experience of the women who participated in the gatherings.

Craft is an Associate Professor at the Faculty Law, University of Ottawa. She is a lawyer from Treaty One territory in Manitoba and is of mixed Indigenous (Anishinaabe-Métis) and settler ancestry. She holds a Research Chair Nibi miinawaa aki inaakonigewin: Indigenous governance in relationship with land and water. She is an internationally recognized academic leader in the area of Indigenous laws, treaties and water. She prioritizes Indigenous-lead and transdisciplinary research and co-leads a series of major research grants on Decolonizing Water Governance, transformative memory in colonial contexts, and the reclamation of Indigenous birthing practices as expressions of territorial sovereignty.

Leora Gansworth is Algonquin-Anishinabe and has been researching relationships with eels for over a decade. She is currently a postdoctoral scholar at Osgoode Hall Law School.

Dr. Susan (Sue) Bell Chiblow is Anishinaabe kwe, born and raised in Garden River First Nation, Ontario. She has worked extensively with First Nation communities for the last 30 years in environmental related fields. Sue has a B.Sc. in Biology, M.Sc. in Environment and Management, and has her PhD in Environmental Science with a focus on N'bi Kendaaswin (Water Knowledge). More recently, Sue was appointed by Canada as a Commissioner to the International Joint Commission. Dr. Chiblow is also a Vanier Scholar and Assistant Professor at the School of Environmental Sciences at the University of Guelph.

Indigenous legal principles and values leading multi-jurisdictional and transboundary freshwater governance

Craft, Aimée[1]

1   University of Ottawa

Imagine Indigenous legal principles and values leading a coordinated freshwater decision-making? It can be part of Canada's freshwater future, given the Canada Water Agency mandate to ensure collaboration and coordination amongst federal departments, with provincial governments and with Indigenous nation partners relating to freshwater, in accordance with a nation to nation approach. The new federal approach, which aims to redefine Canada's water future, is an opportunity to engage with Indigenous science, knowledge, laws, values, principles and process in order to help ensure sustainability.

In the past, Indigenous voices have often been disregarded or silenced in water governance decision-making spaces. Indigenous historical and contemporary approaches to water governance have the potential to engage across those boundaries (geo-political, disciplinary and conceptual) to enhance collaborative and sustainable water governance and to acknowledge the spirit and agency of various forms of water.

The paper will canvass three unique approaches within the Lake Winnipeg watershed (the second largest in Canada) as case studies for Indigenous-led water governance and draw some common themes relating to indigenized and decolonial water governance. Three examples of Indigenous water governance initiatives from the Lake Winnipeg watershed are considered, including their potential to effect change in how water is considered, related to and cared for, within legal constructions of relationality and responsibility. Each of the case studies results from community-led research, built upon the governance and self-determining aspirations of the Indigenous nations involved, and resulted in the Nibi Declaration of Treaty 3, Misipawistik Isihtwawina (Cree Laws) and the Lake Winnipeg watershed multi-nation Water Treaty. These community-driven processes engage Indigenous research methods, including ceremony and language as part of the revitalization of Indigenous laws and governance mechanisms in relationship with water.

Aimée Craft is an Associate Professor at the Faculty Law, University of Ottawa. She is a lawyer from Treaty One territory in Manitoba and is of mixed Indigenous (Anishinaabe-Métis) and settler ancestry. She holds a Research Chair Nibi miinawaa aki inaakonigewin: Indigenous governance in relationship with land and water. She is an internationally recognized academic leader in the area of Indigenous laws, treaties and water. She prioritizes Indigenous-lead and transdisciplinary research and co-leads a series of major research grants on Decolonizing Water Governance, transformative memory in colonial contexts, and the reclamation of Indigenous birthing practices as expressions of territorial sovereignty.

Living in Eel's World

Leora Gansworth, PhD[1]

1   Osgoode Hall Law School, York University, Canada

This panel segment draws from Anishinabe ontological grounding including intergenerational dodem gikendaasowin (clan/kinship knowledge) to suggest that humans are living in a world that includes an aquatic governance mediated by eels. A primary contribution is the suggestion that attention to such framing has applied relevance to intergenerational land-based healing, for extension of ongoing pursuits including Indigenous environmental justice, water governance strategies, and renewed interspecies relations. The application of these nascent concepts affects possibilities for current and future generations to exert reflective capacity and advocate for greater decision-making in matters of water governance. This paper suggests these opportunities be afforded to inheritors of ancestral Anishinabeg legacy dispersed throughout areas in Anishinabe-aki where eels have resided and migrated and may do so again. To survive the many barriers of modern infrastructure, eels benefit from informed policy and governance practices that facilitate physical assistance. This work supports visions and expressions of flourishing Indigenous futures. New regimes may be built from human reflexivity and the desire to give-back to life, an inherent principle of Anishinabe water governance and the application of Nibi Inaakonigewin (water laws).

Leora Gansworth draws from her embodied Anishinabe-kwe spirt including cultural practice and ancestral legacies to engage intellectual and spiritual pursuits of wellness based on the pursuit of mino-bimaadiziwin. Mino bimaadiziwin is the full expression of life that was given to Anisihnabe in a good and kind way. She is a postdoctoral scholar at Osgoode Hall Law School, York University (Toronto) and a band member of Kitigan Zibi Anishinabeg.

84   Te Tiriti o Waitangi as a Guide in Scholarly Publishing: He Kōrero Kōtuia

Huria, John[1]

1   University of Waikato, Te Raupapa Waikato Management School. Rangahau Mātauranga o Aotearoa (NZCER).

While a core of Te Tiriti o Waitangi (1840) (te Tiriti) is the relationship between Māori tino rangatiratanga and kāwanatanga exercised by the Crown, te Tiriti also guides organisational domains that stand beyond the central Māori–Crown relationship. Te Tiriti guides relational practices between Māori and tangata Tiriti that move towards, or maintain, the states envisioned in the Preamble to te Tiriti: "Rongo" and "Atanoho"—peace, and good order.

This paper provides an evaluative account of Tiriti relationality when it is applied to scholarly publishing. The account is drawn from a wider insider action research study of te Tiriti within an independent research organisation situated at the edge of the Crown. The paper evaluates how a scholarly press has used the principles of te Tiriti to guide its practice while also aligning with cross-organisational strategic priorities of upholding mana Māori in education—whakamana Māori, and decolonising education.

A key element of scholarly publishing is ensuring that reported research meets disciplinary standards. Peer review is a core practice for setting standards. It takes different forms, but a common review practice is deidentified, or "blind", review. Deidentified review is where the names of the writers, the reviewers, or both, are not disclosed to either party. In offering the aegis of anonymity the deidentified system, in its ideal form, offers professional protection and ensures free expression of ideas. However, it is often not ideal, and it runs counter to modes of knowledge production that value identifying and acknowledging the people who are knowledge holders.

This paper evaluates a model named he kōrero kōtuia, where the international practice of deidentified peer review is replaced by the Māori practice of wānanga. That model builds te whare a Rongo in the time and space of a kanohi ki te kanohi wānanga (via Zoom). Participants—and the practice itself—are protected by tikanga, and by principles which are Tiriti derived and aligned.

The principles of te Tiriti which underpin he kōrero kōtuia include i) te tino rangatiratanga; ii) te houruatanga—partnership; iii) te matapopore moroki—active protection; and iv) ngā kōwhiringa—options. Drawn solely from te Tiriti, these principles do not endeavour to find "common ground" between the English-language Treaty of Waitangi and te Tiriti.

This paper finds that the kōrero kōtuia model is enhanced by principles of te Tiriti. The Māori indigenous knowledge practice of wānanga enhances quality alignment in scholarly publishing. The research finds that the practice of peer review by wānanga supports Tiriti o Waitangi-based relationality and reconciliation, along with cultural resurgence, in review contexts that maintain scholarly rigour while using a rapid and collegial iterative approach. The paper, in presenting an Indigenous framing of an international scholarly process, offers a model for Indigenous practice in the many contexts of selection and evaluation in which peer review occurs.

John Huria (Ngāi Tahu, Muaupoko, Ngāti Apa ki te Rā Tō, Ngāti Rangi) is a PhD candidate at Te Raupapa Waikato Management School, incorporating wayfinding and awa whiria methodologies in his research on Te Tiriti o Waitangi within tangata whenua and tangata Tiriti interpretive communities alongside the central Crown–Māori relationship. John is kaiētita matua, senior editor, at Rangahau Mātauranga o Aotearoa (NZCER), producing research journals and scholarly books. He has edited award-winning novels and works of non-fiction, and is an assessor for Creative New Zealand.

32 Harnessing the Collective: Indigenous PhD students' impact on the academy

Andrews, Shawana[1]; Mazel, Odette[2] Gallant, David[3]

1 Melbourne Poche Centre for Indigenous Health, The University of Melbourne
2 Melbourne Poche Centre for Indigenous Health, The University of Melbourne
3 Department of Social Work, The University of Melbourne

The numbers of Aboriginal and Torres Strait Islander PhD students in Australian universities are increasing, with close to 600 currently enrolled. As a growing cohort, they are making their mark. In this paper, we explore the ways in which these doctoral students are operating at the cultural interface in higher education and the impact this is having on the academy. Drawing on in-depth interviews with Aboriginal and Torres Strait Islander PhD students and a qualitative survey conducted with supervisors and/or advisory committee chairs of Aboriginal and Torres Strait Islander PhD students, this research highlights the influence these students are having on the kinds of research being undertaken, the methodological approaches to that research, as well as the initiatives that best support Indigenous students throughout their PhD journey. The research project was Indigenous-led, and interviews were conducted by an Aboriginal academic. The project has also benefited from consultation with Aboriginal leaders external to the project at its design phase.

As Aboriginal and Torres Strait Islander researchers often undertaking research relevant to their communities and/ or in ways that align with Aboriginal and Torres Strait Islander ways of knowing, doing and being, these students are managing complex responsibilities and priorities as well as competing intellectual knowledge systems. Whilst acknowledging the burdens that Aboriginal and Torres Strait Islander people continue to bear within higher education institutions and noting that there is still a long way to go for universities to be culturally safe and inclusive places, this study highlights the successful ways in which students navigate this terrain. They are not only undertaking research in respectful and responsible ways, but they are challenging accepted approaches to how research should be conducted, finding solutions to inadequate supervisory processes and engaging with their peers to develop a sense of place within the academic environment. In this paper we celebrate the collective impact that increasing numbers of Aboriginal and Torres Strait Islander PhD students are having on the academy and with respect to developing research solidarities. By empowering themselves within antipathetic academic environments, they are forging a path that amplifies Indigenous voices, honours respectful engagements with community, and champions Indigenous knowledges.

Shawana Andrews is a Palawa Trawlwoolway woman, Director of the Melbourne Poche Centre for Indigenous Health, and Associate Professor in the Department of Social Work, Faculty of Medicine, Dentistry and Health Sciences, the University of Melbourne. Shawana has led faculty and university-wide Aboriginal health teaching and learning initiatives, and signature programs that focus on Aboriginal doctoral advancement and health leadership. Her research areas include: Aboriginal graduate research candidate experiences and social capital, place and purpose of Aboriginal health leadership, Aboriginal mothering practices and family violence, Aboriginal feminisms and gendered knowledges, and cultural practice-based methodologies.

Odette Mazel is a non-Indigenous person and the Senior Research Fellow at the Melbourne Poche Centre. She leads the research and evaluation program to enhance the impact and reach of the Centre's activities and contribute to strengthening its strategic goals. Odette has published in areas relating to Indigenous human rights and self-determination, Indigenous student access to higher education, and agreement and treaty making with Indigenous communities. She has previously held roles as a Senior Research Fellow for the international Leaders in Indigenous Medical Education (LIME) Network, and as a Research Fellow for the ARC Linkage Project, Agreements, Treaties and Negotiated Settlements (ATNS).

72   The integration of Te Ao Māori in marketing: Perspectives from Māori marketing practitioners

Tangiora, Hiraina[1]; Arbouw, Paula[1]

1   Lincoln University, Te Whare Wānaka o Aoraki

Introduction: Combining culture and business in a way that is inherently Māori not only creates opportunities for Māori to give back to their communities; it is also good for business itself (Ka'ai, Smith, Haar, & Ravenswood, 2019; UniServices, 2022). Marketers are increasingly using Māori cultural elements in their practices; consider Whittaker's special edition Miraka Kirīmi (creamy milk) chocolate to celebrate Te Wiki o te Reo Māori (Māori Language Week) (Whittaker's, 2023). Consequently, it is of interest to explore: What are Māori marketing practitioners' perspectives and experiences of using Māori cultural elements in their practice?

Method: Exploratory interviews with six Māori marketing practitioners were conducted kanohi-ki-te-kanohi (in person) or virtually. The research employed kaupapa Māori (Māori ideology) principles and a wānanga approach adapted from Mahuika & Mahuika (2020) through interactive kōrerorero (conversations). This included karakia (prayers), pepeha (Māori introductions), whakawhanaungatanga (relationship building), and kai (food) (kanohi-ki-te-kanohi only). Interviews were transcribed and analysed for common themes.

Findings: When defining Māori cultural elements, most participants used Te Ao Māori (the Māori worldview) as their guiding framework. *"For me, it's everything...It's stepping back and viewing Te Ao Māori as a whole".* All participants embraced Te Ao Māori in their own practice and employed a consultation process, often with kaumātua (respected elders). The importance of relationships and whakapapa (genealogy) was emphasised. In terms of use by non-Māori, many participants were broadly comfortable with it, if those using it were also considerate of Te Ao Māori and tikanga.*"I will always support and embrace anyone that using multicultural elements if they also have been through that [Te Ao Māori and tikanga] journey themselves".* Personal cultural journeys affected the level to which participants were comfortable with the integration of Māori cultural elements in their practice. All participants seeking further education opted for Te Reo Māori (Māori language) and mātauranga Māori (Māori knowledge), as opposed to marketing.

Flourishing Indigenous Futures: The widespread use of Māori culture, when done well, benefits Māori communities (Roskruge, Morrison, & Maxwell, 2017). In recent years, more non-Māori organisations, like Whittaker's, have sought to incorporate Māori cultural elements into their branding and external communications. The key to protecting this cultural taonga (treasure) is recognising efforts that support Māori, while calling out misuse. This research adds to the literature by contributing Māori marketing practitioners' perspectives on the use of Māori culture in practice, and supports rangatiratanga (sovereignty) by encouraging commercial efforts to revitalise, and preserve, Māori culture.

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Ko **Hiraina Tangiora** tōku ingoa. He uri tēnei nō Ngāti Kahungunu ki Heretaunga me Rongomaiwahine. Kei te Whare Wānaka o Aoraki au e mahi ana. Over the last eight years I have worked in the kiwifruit industry in supply chain management and public relations, and in central government in primary sector workforce and strategic food and beverage policy. As such, I have wide range of research interests across the food and fibre sector, but my primary research and teaching interests at Lincoln University are in Māori agribusiness, innovation, and economic prosperity, as well as wider applications to Indigenous Peoples

PANEL: Navigating the Book Publishing Journey

Sam Elworthy[1], Mairaatea Mohi[1]

1   Auckland University Press

This session is a fantastic addition to our conference programme, offering valuable insights into the often-overlooked process of book publishing and that critical aspect—creating a compelling proposal. Whether you're aiming to publish a book or contribute to academic journals or other platforms, a strong proposal is the key to success. While seasoned authors may be familiar with the essentials of creating a compelling proposal for reputable publishers, many aspiring writers are not. This session brings together experts to share their knowledge, offering practical guidance and strategies to help participants navigate the publishing world more effectively.

196 What does a Māori Street look and feel like?

Kiddle, Rebecca[1]; Lipsham, Marjorie[2]; McDonald, Morehu[1]; Raerino, Kimiora[2]

1   Te Manawahoukura, Te Wānanga o Aotearoa
2   Te Kunenga ki Pūrehuroa, Massey University

Street design in Aotearoa has had limited involvement from iwi, hapū and hāpori Māori to date and yet streets are everywhere, they connect us to each other, they are communication channels and spaces and places to engage with others. This project asks, what then might a Māori street look and feel like? Drawing from a range of disciplinary perspectives, including hauora, urban and street design and historical kōrero, this project aims to develop a clearer understanding of Māori aspirations for streets, using this to influence government policy in this area.

The team uses a mixed methods approach drawing together a quantitative survey of Māori across the motu with qualitative wānanga to sense-check the survey data to draw out kōrero that supports a body of Mātauranga on the form, function and meaning of streets for hapori Māori.

Findings coalesce around eight themes—Ora (wellbeing in all its forms), Whaihanga (design), Mana (including mana whenua, mana atua, mana wahine and mana tane), Hononga (relationships and connections to whenua, whakapapa and place) Tuakiritanga (identity), Taiao (climate and environmental justice), Mana ture (socio-economic development) and Te Tiriti (guaranteeing Māori mana Motuhake). These finding will be used to develop a white paper to disseminate to relevant policy makers and stakeholders interested in built outcomes in our towns and cities.

Our Rangahau supports the notion of Whītiki Taua: Research Solidarities, the conference theme, with respect to using Rangahau to give hapori Māori agency in a kaupapa that has not been seen as a kaupapa of significance to Māori, nor needing input from Māori communities. The team is cross institutional creating opportunities to draw on a range of existing iwi, hapū and hapori relationships. Through the wānanga we partner with hapori Māori to test ideas and elucidate kōrero to ensure hapori Māori can enact their mana Motuhake in kōrero to do with the built environment—something that affects everyone's quality of life in Aotearoa and yet something not generally understood to be of interest or importance to Māori.

The research contributes to a number of the sub-themes for the conference. In relation to the *Whakamana* the research aims to provide a tool to hapori Māori to be able to advocate for the kinds of streets that fulfil their aspirations. There is currently very little information available for communities to draw on when engaging in built environment related kaupapa. *Hauora* sits at the heart of good street design. In a pilot study we found that streets must be places of justice, where one can play and meet whānau and friends. Finally, in relation to Toitū, sustainability underpins positive approaches to street design, ripe for active movement such as walking, scootering or cycling in favour of car use—the latter contributing to carbon emissions and not supporting natural exercise opportunities. To progress towards each of these, clear guidance from hapori Māori is needed that articulates decision-makers need to place energy in terms of the design of our seemingly innocuous town and city streets.

Rebecca Kiddle is Ngāti Porou and Ngāpuhi and has a PhD in urban design. She is Director of Te Manawahoukura, the Rangahau centre at Te Wānanga o Aotearoa.

294 Indigenous Perspectives on Fire and Planning.

Katerina Pihera-Ridge[1,2]

1 Ngāti Rangiwewehi, Ngāti Whakaue, Ngā Puhi, Ngāti Raukawa, Ngāti Ranginui, Czech Republic
2 Scion Research

Australia's native vegetation has adapted to fire, making land fire management essential. Aboriginal First Nations people have used cultural methods to care for country using fire for thousands of years. Relocation of traditional owners from their homelands and regulations promoting fire suppression, has increased fuel loads increasing fire risks across the driest populated continent in the world. In contrast, Aotearoa, New Zealand historically had few wildfires due to limited natural causes like lightning strikes, and rain-forest indigenous species. Consequently, wildfire management practices and legislation are not deeply ingrained in the New Zealand planning system. An increasing risk of wildfire, associated with climatic change and the establishment of introduced fire-prone species altering New Zealand's natural ecology, should raise awareness of the need to consider and improve our preparedness. While Australia and Aotearoa are distinct in landscape, there are similarities in Indigenous contexts. Caring for country and kaitiakitanga approaches are proactive strategies for Indigenous practitioner-based planning and action.

Research I have explored focuses on Indigenous planning methods, recognising that traditional practitioner-led planning existed before colonization. This research aims to learn from Aboriginal practices that apply traditional knowledge to wildfire and environmental management and planning. Through interviews I have explored how Indigenous Aboriginal wildfire practices combine planning approaches protecting natural landscapes, biodiversity, habitats, homes, public safety and cultural rights. I gained insights into how these practices might facilitate inter-Indigenous knowledge transfer and deepen localised Indigenous planning approaches.

Aboriginal First Nations are actively reclaiming and applying ancient cultural fire practices. This effort has led to government, agency collaborations, partnerships with scientific community, and increasing acknowledgements of local communities and landholders. This care for country approach is a demonstrates; Indigenous leadership; community wellbeing; environmental protection (including reduction of carbon emissions); economic resilience; and reconnection with traditional intergenerational practices and relationships with land and country.

Recognising that post-colonisation, Māori have been separated from various traditional rights, practices, and taonga, including the inability to be 'the planners' and 'policy makers,' has resulted in a decline of cultural knowledge application. Therefore, it is essential to recognise that revitalising traditional fire knowledge and practices is not straightforward. As a co-lead of one of the Scion-led Extreme Wildfire research themes, my objective is to understand the fire characteristics of indigenous forests. This is critical to reconnect with our cultural relationship with fire. The approach I have taken involves exploring traditional knowledge embedded in Te Reo Māori (Māori language), which has identified a specific 'ahi' fire dialect revealing at-risk knowledge.

The sharing of knowledge among Indigenous peoples has the potential to empower and further enable Indigenous perspectives. Aboriginal and Māori Indigenous connections, therefore, has the potential to contribute toward addressing challenges such as climate change, reconnecting with fire knowledge, and promoting the validity of Indigenous planning for the future.

Pihera-Ridge, Katerina.
Ko Ngāti Rangiwewehi, Ngāti Whakaue, Ngā Puhi, Ngāti Raukawa, Ngāti Ranginui, Ngāi te Ahi, ko Kōtimana, me te Czech Republic ngā Iwi.
Katerina is a transdisciplinary specialist and environmental anthropologist and leads Scion's Restoration, Protection, and Mauri o Te Waonui a Tāne portfolio and completing her final research report as part of Massey's Master of Resource and Environmental Planning. Katerina has developed strategies and pathways for both science-led and Māori-led research that interface distinct knowledge systems to work to complement each other, leading to better understanding and positive outcomes for ngahere ecosystems.

125   Ngā pānga i te whare Māori: Papakāinga me ngā ture mā i te pākehā. The repercussions on Māori buildings: Village housing and Pākehā legislation.

Brown, Savannah[1].

1   The University of Auckland

Māori were master architects, builders, and engineers. Equipped with esoteric customary skill sets, mātauranga (knowledge) and tools, Māori expertly built and maintained their vast range of whare (buildings) types for centuries before Pākehā (foreign) arrival. European explorers began arriving in 1642, and by 1840 New Zealand had 'become' a British colony. Our tikanga (Māori customs) based society changed with the New Zealand Government's establishment and its imposition of Eurocentric laws and legislations on Māori society.

The colonisation of Aotearoa (New Zealand) had significant adverse effects on tikanga hanga whare (customary Māori building practises) and whare Māori (Māori buildings). The lack of consideration for mātauranga Māori (Māori knowledge) when building legislation was developed gave Māori no other option but to comply or face penalties. Following colonisation and the implementation of Government legislation, Māori culture and architecture were assimilated within western notions of living and building. This ultimately led to traditional Māori building practises and techniques no longer being used in the way we design and build today.

This research explores the repercussions of New Zealand's imposed building legislations on whare Māori (Māori buildings) and the primary barriers Māori are facing to achieve their whare aspirations. Through critical theory, mixed methodologies, papakāinga (village) case studies and embedded in kaupapa Māori (Māori approach), this research highlights the lived experiences of Māori within the rohe (region) of Ngāti Whātua and the architectural, cultural and social challenges they are facing regarding their whare (building). It also underpins the need for authentic co-design between Māori and building professionals and the value in having skill capacity within the iwi (tribe).

The conference theme 'Whītiki Taua: Research Solidarities' is reflected through the primary objective of this research, to reclaim rangatiratanga (Māori sovereignty) within our built environment. The current building systems do not reflect or serve Māori in ways of our tikanga (practises), mātauranga (knowledge) and whakapapa (history). This research aims to begin kōrero (conversations) around shifting architectural approaches from Pākehā (foreign) dominated legislations to potential Māori governance frameworks and processes. Māori led pathways would restore traditional and fundamental mātauranga (knowledge) of tikanga hanga whare (customary Māori building practises), to ensure our built environments look, feel and reflect us as Māori.

Savannah Brown (Ngāti Whātua, Ngāti Hine, Ngāti Wai, Ngā Puhi) is a doctoral candidate at the University of Auckland. Her research interests include traditional Māori architecture and building practices, re-indigenising space, papakāinga living, Māori sovereignty, building legislation issues and the future for Māori in building governance and consenting processes. She is also an architectural graduate at Design Tribe Architects, working primarily on Māori centred projects for iwi and hapū. Savannah's research stems from her practice work where she saw firsthand the flaws and challenges in New Zealand's building legislation for Māori to reach their whare (building) aspirations.

71   ReoSpace: Revitalizing Te Reo Māori in Library Spaces

Hakaraia, Kohu[1]; Taitimu-Stevens, Mia-Mae[1]

1   Waipapa Taumata Rau, the University of Auckland

The launch of ReoSpace at Waipapa Taumata Rau, University of Auckland, explores the transformative potential of revitalizing te reo Māori within library spaces. Through collaborative efforts with the Mātauranga Māori and Pasifika collections at Te Tumu Herenga | Libraries and Learning Services, ReoSpace fosters an inclusive environment for language learning and exploration. As Indigenous communities reclaim their languages and knowledge systems, libraries become crucial hubs for preserving, disseminating, and rejuvenating these taonga. This paper examines the revival of te reo, tikanga, and mātauranga Māori by advocating for linguistic and cultural self-determination for future generations. The establishment of ReoSpace is grounded in Kaupapa Māori theories and praxis, encompassing a range of approaches informed by Indigenous knowledge systems, perspectives, and values. A Kaupapa Māori approach emphasizes self-determination and community empowerment, ensuring that ReoSpace aligns with these foundational principles in its mission and practices. The establishment of a dedicated space for te reo Māori within a university library demonstrates institutional dedication to language revitalization efforts and aligns with Waipapa Taumata Rau's broader educational policies aimed at preserving and promoting te reo Māori. The Language Plan for the Revitalisation of te Reo Māori 2020–2025 recognizes the university's role in preserving and protecting the language and culture, and it's commitment to do so in partnership with iwi Māori and the wider community. Furthermore, the collaboration between ReoSpace and the Mātauranga Māori and Pasifika collections underscores the importance of solidarity and joint efforts with tangata whenua, tagata Pasifika, and treaty partner communities, to foster collective strength and empowerment for Māori within academic settings and reinforcing cultural resilience and indigenous knowledge sharing.

This session will be highly interactive, motivating delegates to experience and participate in activating university spaces through te reo Māori. Participants will be inspired to champion the concept of ReoSpace in their organizations, challenge other colonial spaces to indigenize through te reo Māori, and cultivate a deeper sense of cultural empathy and understanding. Through active discussion, attendees will consider practical ways they can join the ReoSpace movement by promoting an environment where te reo Māori is not only integrated, but flourishes as a cornerstone of cultural revitalization and inclusivity.

Ko te reo te mauri o te mana Māori

The language is the life force of the mana Māori

Hakaraia, Kohu Atatu. Of Ngāpuhi, Ngātikahu, and Te Rarawa—Kohu Hakaraia is a Kaimanaaki Kaupapa at Waipapa Taumata Rau, the University of Auckland. She has 25 years of experience in teaching and leadership across schools, public service, and universities. Passionate about promoting culturally responsive practices, Hakaraia has dedicated her career to enhancing Māori educational success. Hakaraia continues to champion culturally responsive approaches that celebrate te reo, tikanga and mātauranga Māori that empower tauira Māori.

41 Planning for Indigenous food practices & food sovereignty in urban spaces

Thompson-Fawcett, Daizy[1]; Quigg, Robin[1]

1 Ōtākou Whakaihu Waka|University of Otago

Indigenous Māori communities are bound to their environment through genealogical relations, and thus are deeply tied to the natural world (Huambachano, 2024). Such connections between Indigenous peoples and their environments shape practices and ways of life. Of significance for Māori are a variety of Indigenous food practices (Hanna & Wallace, 2022). However, since colonisation, access to food sources and practices has been limited or completely eradicated due to land loss and dispossession. This begs the question of how Māori might re-gain the ability to access and revitalise food sovereignty, particularly in the urban spaces where most Māori live.

Concomitantly, contemporary unsustainable food production methods, coupled with the climate crisis, deepen issues of food security and food sovereignty for Māori (Tollan et al., 2023). Thus, notions of reinvigorating Indigenous food practices in urban spaces are gaining traction. For Māori, food is regarded as part of the 'woven universe', and therefore maintaining reciprocity between lands, waters and humans is fundamental (Hanna & Wallace, 2022; Hutchings et al., 2020). These understandings manifest in food systems, meaning that the related food practices are strongly focussed on sustainability and wellbeing. Genealogical connections to physical and metaphysical elements beyond humans are reinforced through place-based food cultivation, tied to intense obligations to the environment. In contrast to the general notion of food sovereignty, Indigenous food sovereignty takes a more interconnected and relational ethic of care towards food. Indigenous Food Sovereignty highlights a recognition of non-human relatives and environmental personhood, and the need for human kin to love and nourish the non-human. Introducing Indigenous food sovereignty initiatives into urban settings can also aid in reclaiming a sense of belonging and cultural identity in the city. In this overall context, investigating Indigenous Māori food sovereignty opportunities in urban environments is a priority as part of decolonising the planning of urban spaces.

In undertaking this research, we have adopted a Kaupapa Māori approach that uses a methodology founded in Māori culture, history, knowledge, language, values, and worldviews. It facilitates the research being focussed on Māori interests, with direct benefit to Māori communities. Our research has been centred on the activities of Māori communities in the city of Ōtepoti Dunedin, New Zealand.

Taken as a whole, the topic of Indigenous food sovereignty is still in its infancy. Research is needed to extend the knowledge base. Hence, our investigation of Māori food sovereignty, through the use of Indigenous food practices and how this can inform spatial planning and planning systems in Ōtepoti Dunedin, is a welcome contribution to reconfiguring planning futures. Knowledge generated from our research is assisting a variety of Indigenous communities to work alongside each other to encourage urban restoration, enhance urban biodiversity, and fulfil Indigenous urban futurities. Furthermore, this research informs planning practitioners and local, regional, and national authorities as to how they can transform ways of thinking about urban spaces through the integration of Indigenous-led planning practices.

40   Re-planning Settler-Colonial Cities—Indigenous Kinship, Identity, Practices

Tawera, Kaila1; Thompson-Fawcett, Michelle1

1   Ōtākou Whakaihu Waka | University of Otago, Aotearoa New Zealand

Urban environments worldwide are dynamic landscapes symbolizing progress and innovation. However, these sites of human significance are also commonly steeped in rich histories of genocide, displacement, and dispossession of Indigenous populations. Contemporary settler-colonial cities not only occupy Indigenous lands but effectively alienate the notion of Indigeneity that inherently exists within them. Aotearoa New Zealand cities are no exception. In Aotearoa, cities continue to reinforce colonial narratives through the fragmentation, dilution, and exclusion of Indigenous Māori geographies and identities (Puketapu-Dentice et al., 2017). Colonialism and urbanisation in Aotearoa have engendered the atrophy of everyday Māori traditions, practices, and social structures, resulting in disproportionately negative health, education, and economic impacts (Ryks et al., 2014).

Urban spaces profoundly impact the identity and experiences of the people occupying them. In Aotearoa New Zealand, our urban milieu might reasonably be expected to reflect the Treaty based biculturalism shared between New Zealand Māori and non-Māori cultures. However, urban spaces, alongside policy and decision-making, continue to deliver a one-sided Western narrative that does not reflect the diversity in the nation (Akena, 2012). This research paper critiques such Western oversight within settler-colonial cities. It does so by exploring the experiences of New Zealand Māori young people, both those living within and beyond their tribal territories, in two urban locations: Dunedin and Gisborne. These small cities offer unique case studies that are distinct from larger urban areas. By focusing on the smaller urban centres, the research articulates potential opportunities and insights to inform more inclusive and equitable approaches to urban planning in a settler-colonial context on the global periphery. In addition, the exploration of how Māori young people perceive and encounter their respective urban environments provides insights into identity and sense of belonging for Indigenous citizens. This investigation contributes to a nuanced understanding of Indigenous experiences within place and how place attributes can be conducive to facilitating identity formation and contemporary placemaking.

A Kaupapa Māori methodology has been used to ensure that the research, from its inception to its dissemination, is firmly grounded in Māori philosophy, epistemology, and ontology. Upholding a Kaupapa Māori perspective provides an avenue to mainstream Indigenous knowledge and aspirations alongside Western-based research, while also ensuring that the research is conducted by Māori, with Māori, and for the potential benefit of Māori.

Throughout the research, iterative engagement with Indigenous research collaborators and Indigenous communities about the initial work and preliminary findings has enhanced the ongoing direction of the research and its relevance and accountability to Indigenous people. The research outcomes create new understandings and applications of Māori practices and innovations to help transform urban environments in ways that Indigenous communities of various types prioritise in terms of living well and sustainably in globally peripheral towns and cities.

Of Ngāti Porou and Filipino descent, **Kaila Tawera** is a Master of Arts candidate at Te Ihowhenua, Ōtākou Whakaihu Waka. She has a Bachelor of Arts degree in Geography with a minor in He Kura Matanui from Ōtākou Whakaihu Waka. Kaila is currently undertaking research exploring the experiences of Māori, both mana whenua and mātāwaka, within urban areas, including how Māori perceive and experience their respective urban environments in terms of the impact on their identity and sense of belonging. Her research is funded by the Ngā Pae o te Māramatanga research programme Toitū he Kāinga.

231   Exploring Australia's Indigenous Business Landscape: How Collective Empowerment and Solidarity are Driving Success

Raciti, Maria[1]

1   University of the Sunshine Coast

The Australian Indigenous business sector has experienced significant growth, yet little is known about the emerging ecosystem that wraps around this sector to support its development and drive its success. Business ecosystems are dynamic networks of interconnected organisations, stakeholders, government initiatives and resources that intersect to drive growth and innovation. Despite the sector's expansion, there has been no systematic effort to document this burgeoning Indigenous business ecosystem. This presentation is a first step towards addressing this gap, exploring the vibrant business ecosystem that promotes, shapes and sustains Indigenous businesses in Australia.

Indigenous businesses, formally defined by the Australian Government as those with at least 50% Aboriginal or Torres Strait Islander ownership (National Indigenous Australian Agency, 2020), have risen dramatically in recent years, driven by Australian government policies and global movements such as Black Lives Matter and the #BuyBlak campaign. These activities have increased Indigenous and non-Indigenous consumer awareness and demand, resulting in a notable shift in the public's perception of Indigenous enterprises. However, the overall picture of the Indigenous business sector in Australia remains undocumented.

By systematically mapping the Indigenous business ecosystem via desktop research, this exploratory study identifies diverse key actors and activities that foster a supportive environment for Indigenous entrepreneurs to thrive. Preliminary analysis of the Australian Indigenous business ecosystem reveals a wide variety of wholly Indigenous networks including industry associations and alliances. These self-organised, often grass-roots networks connect Indigenous business owners and professionals bringing together Aboriginal and Torres Strait Islander peoples in solidarity to foster relationships and share knowledge, offering culturally safe critical support that formal mechanisms are simply unable to deliver. It was also found that in addition to a growing number of university courses, directories, chambers of commerce, awards and events, Indigenous business certification organisations play a critical role in verifying Indigenous businesses. Such certification is essential to detect and deter the 'black cladding' of Indigenous businesses. 'Black cladding' is defined as 'the practice of a non-Indigenous business entity or individual taking unfair advantage of an Indigenous business entity or individual for the purpose of gaining access to otherwise inaccessible Indigenous procurement policies or contracts' (Supply Nation, 2024). Certification matters because of lucrative government procurement targets regarding the awarding of contracts to Indigenous businesses, established under the Australian Government Indigenous Procurement Policy as well as a range of state-based policies. Lastly, it was found that the rise of Indigenous business podcasters and influencers is important because they amplify Indigenous voices, promote Indigenous economic empowerment and foreground business excellence.

By mapping this complex landscape, the presentation aims to provide a birds-eye view of Australia's Indigenous business ecology—an ecology that cultivates solidarity and collective empowerment to drive success. This mapping showcases Indigenous autonomy, excellence and economic self-determination. Such acts of agency reclaim and debunk deficit narratives can inform policymakers and foster more accurate and respectful representations of Aboriginal and Torres Strait Islander peoples.

Maria Raciti PhD is an Australian Aboriginal woman with cultural connections to the Kalkadoon, Thaniquith and Bwgcolman peoples. Professor Raciti is co-director of the Indigenous and Transcultural Research Centre at the University of the Sunshine Coast and co-leader of the Education and Economies Theme in the ARC Centre of Excellence for Indigenous Futures hosted by the University of Queensland. Her expertise is at the intersection of Indigenous peoples, social marketing, services marketing and higher education.

102   Pakihi whānau: Whānau enterprise wellbeing through social innovation

Mika, Jason Paul;[1] Xiaoliang, Niu;[1] Spiller, Chellie;[1] Rout, Matthew;[2] Haar, Jarrod;[3] Reid, John;[2] Karamaina, Tāne.[1]

1   University of Waikato
2   University of Canterbury
3   Massey University

Summary: Māori economies of wellbeing is the broad concept within we examine the question of how whānau wellbeing can be achieved through whānau-scale enterprise. In this instance, we study whānau enterprise wellbeing through a case study of The Southern Initiative (TSI). TSI is a social innovation lab within Auckland Council whose focus is system-level change for the improved wellbeing of people in South and West Auckland through effective policy initiatives.

Methods: We use two main methods, underpinned by kaupapa Māori research, in this study. First, wānanga (deliberation) and kōrero (conversation) with TSI employees and whānau enterprise founders. Second, analysis of written information about TSI and whānau enterprises. Data comprises interviews with seven TSI participants and one whānau enterprise, with two further enterprises to be included. Data was iteratively analysed using NVivo.

Findings: Three main findings were uncovered: (1) the persistence of social innovation within a bureaucracy; (2) the role of the Indigenous intrapreneur as change agent; and (3) whānau as a way of knowing, being, and doing business for intergenerational wellbeing. First, as a business unit with a focus on innovation, TSI should not in theory exist inside a bureaucracy; yet it does. We found that TSI represents an enigmatic conflation of the organic within the bureaucratic organisational form driven by a social mission for just lives. Examples of organic organising for social innovation within TSI include the value attributed to Māori and Pākehā knowledge-holders and use of whānau-led policy co-design. Second, we found evidence of Indigenous intrapreneurship in TSI's management system. Intrapreneurship refers to entrepreneurship within an existing organisation, but Indigenous intrapreneurship extends on the concept by the indigeneity of the intrapreneur. At TSI, Indigenous intrapreneurship is embodied by the TSI manager and exemplified in her approach to integrating Māori, Pacific and Pākehā knowledges to co-creatively solve existential crises, including in its own case for continuation. Third, we found that a whānau enterprise affiliated with Amotai—an Indigenous procurement agency TSI created—sees its mission as improving the wellbeing of its people, with business a means to this end. While providing decent work, pay, training, health and safety, and a whānau-like culture are essential features of its way of doing business, it's the steps the firm takes to helping workers secure their long term future that sets them apart. An example of this is facilitating home ownership, which has extended to the building of homes for workers. In this way, whānau is not just an organising modality for enterprise but for the intergenerational wellbeing of workers' whānau.

Flourishing Indigenous futures: can be achieved by providing authority and resources within bureaucracies, public or private, for social innovation labs to organise organically and create social and economic value for whānau within and without their organisations.

Contribution to whakamana: when organisational members are viewed as whānau their intergenerational wellbeing becomes a core concern and whānau as a concept and practice is elevated to an organising modality for whānau-scale enterprise and a perpetual Māori economy of wellbeing.

Jason Mika is Tūhoe, Ngāti Awa, Whakatōhea, and Ngāti Kahungunu and is a professor of Māori business in the School of Management and Marketing and Associate Dean Māori at Te Raupapa Waikato Management School, University of Waikato in Hamilton, New Zealand. He teaches, researches and writes about Māori and Indigenous business.

247   Knowledge-sharing amongst our communities is key to achieving thriving industries

Harcourt, Nikki[1]; Caddie, Manu[2] and Skinner, Damian[2]

1   Manaaki Whenua-Landcare Research
2   Hikurangi Bioactives Limited Partnership

A common aspiration for many of our Māori entities, whether being small whānau trusts or large incorporations is to create thriving economic income streams from Indigenous plants on our whenua. We share critical insights from our journey to establish a Māori-led kānuka oil industry so that our people can all benefit from our learnings. We will discuss the complex interplay of cultural, legal, ecological and economic factors involved in the creating economic income streams from taonga species. One of the greatest challenges remains the difficulty in getting people to share knowledge for the benefit of all.

We examine the intricacies of taonga species ownership, focusing on who holds the rights and who can authorise their commercial use. Existing frameworks often fail to represent kaitiaki (guardianship) interests effectively, complicating both commercialisation and kaitiakitanga. The deep cultural and spiritual significance of taonga species, alongside concepts like the Rights of Nature, necessitates a tailored approach distinct from that of other natural resources. Partnering with Māori communities involves addressing challenges such as limited capital access, low risk tolerance, collective decision-making, and understandably low trust levels in external parties.

Commercialising kānuka products provides a unique opportunity to incentivise the retention, protection and cultivation of Indigenous species, especially on erosion-prone slopes, but also involves navigating multiple pathways, including developing proven natural products, regulatory hurdles, supply chain issues and channels to new markets. Each path presents distinct challenges in raw material supply, quality control, regulatory compliance, and market entry. The process often entails higher costs, longer timeframes, and greater risks than anticipated. Success hinges on finding appropriate R&D partners, co-investors, and skilled legal advisors, yet the emerging industry struggles with limited funding interest and infrastructure gaps.

Our approach has evolved from initial research collaborations to a broader recognition of the need for cohesive national industry efforts. Insights from entities like Manaaki Whenua-Landcare Research have emphasised the importance of a unified national identity and the value of high-risk investments in clinical research.

Our insights make a valuable contribution to the Whītiki Taua conference theme because they describe how sharing knowledge can empower our communities to realise their aspirations for working with their whenua. Through sharing lessons about the necessity of balancing cultural integrity, Indigenous rights, strategic investment, and collaborative industry-building, our presentation will whakamana our communities to create thriving sustainable enterprises (toitū) with other taonga species.

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

227 He tōnui hou? Conceptualising a Māori economic and social framework

Mark Harvey[1]

1Waipapa Taumata Rau/The University of Auckland

While in recent times there have been many frameworks developed that can be seen to help us Māori navigate te ao (the world) from different lenses, this paper asks what it can mean to develop and propose a new Māori economic and social model that considers how we can decolonise, evolve and grow in all of our endeavours. As the well-known Māori whakatauki/proverb states: Ka mua ka muri (look back in order to move forward), this paper aims to acknowledge what our tūpuna (ancestors) have left for us while considering how we can adapt to these times and develop new knowledge and modes of navigation, economically, socially, ecologically and spiritually.

The methodology of the development of this model has been a mixed methods one involving modes of: 1. Whakahuatau (refining concepts and deigns, influenced by how we create whakaahua (design from some Māori perspectives) and notions of qualitative action research; Haseman, 2008); 2. whakarongo (listening) to tikanga (Māori protocols), kaupapa (Māori platforms and ways of thinking and operating in the world), our tūpuna and existing Māori models and frameworks of economics and being in the world; and 3. ngā tēhi (tests and trialling) concepts through various means including wānanga (workshops and knowledge exchange sessions; Mātāmua et al, 2023). Some of the economic, social and generative contemporary Māori models reflected on include: Teina Boasa-Dean and Juhi Sjareef's Māori Doughnut Economics model (2020), Manuka Henare's Māori economics (2021), Matthew Scobie and Anna Sturman's proposals around economic decolonisation (2024), the Te Whare Tapa Whā model used widely in health (Manatū Houora, 2024), and the Te Aranga Māori design framework (Palmer, 2021).

The model proposed here can be labelled He Huruwhenua (A fern), that attempts to incorporate the various material, economic, social, health, ecological and spiritual aspects of many of the frameworks surveyed while proposing a sense of adaptation to include new concepts and perspectives that we Māori can adapt to in future. Examples of this may be how we can navigate developments in AI (Artificial Intelligence), data sovereignty and the possibilities of economic de-growth. The visual metaphor of a maro or pītau (fern frond) is offered due to how it spirals and grows, allowing for new and unfolding view-points to be considered. The spiral is a common motif throughout te ao Māori, that amongst other things can be seen to reflect on our interconnectedness with the world around us and each other and how we share origins and grow. He Huruwhenua is intended to support Māori whakamana (empowerment), applying Linda Tuhiwai Smith's call for decolonising (2024). It is proposed that this model could be used as a transdisciplinary research and conceptualising framework for Māori across a wide range of contexts, touching on many disciplines (in a Western knowledge sense), that others may reflect on and in turn develop. It could also potentially serve as a model for other Indigenous peoples in which to reconceptualise their own culturally influenced decolonising frameworks, offering invitations for questions and reflection (at this conference and hopefully beyond).

Dr Mark Harvey (Ngāti Raukawa ki te Tonga, Ngāruahine, Clan Keith is an artist and researcher focussing on social justice, ecology and mātauranga Māori perspectives. He has presented in a range of forums including The Venice Biennale for Visual Artsand The New Zealand Festival of the Arts. Harvey has published in a range of publications such as *Knowledge Cultures*, and *Science Communication for Social Justice*, and the book *South*. He has co-led a number of national research projects in the human dimensions of forest ecology and is a Senior Lecturer in CAI at Waipapa Taumata Rau/The University of Auckland.

75   Te mana o te kupu hōu: te reo Māori neologisms in business and finance

Karamaina, Tāne[1,2]

1 The University of Auckland
2 The University of Waikato

This linguistic research and production focuses on the subtheme of "rangatiratanga" (sovereignty) by introducing a new specialised dictionary of business and finance terminology in te reo Māori. This research is nested within a Ngā Pae o te Māramatanga project He oranga whānau: mahi ngātahi Whānau livelihoods within the context of work and Māori economies of wellbeing.

The analysis highlights a fundamental difference in priority of what constitutes wellbeing for Māori vis a vis others. The (yet-to-be-titled) dictionary has sourced and analysed Māori business, finance and economic terms drawn from Māori media, extant dictionaries and glossaries. Kupu-in-use emerging in the wider research Whānau livelihoods project has also been analysed. **Early findings show a striking difference in vocabulary between the technical terminology created to talk about finance and wellbeing at a technical level and the language used by whānau to speak about finance and wellbeing. The kupu used by the whānau ties directly into spirituality, the land and kinship.** On the other hand, the financial jargon that's been coined (neologisms) tends to focus on the priorities of non-Māori, i.e. wealth generation and commodities.

One of the aims of the dictionary is to ensure speakers and users of te reo in this field take control of the language and use it in all domains and invent words if they find the ones presented don't feel right. By encouraging the use and discussion of these terms, the dictionary seeks to enhance fluency and normalise te reo Māori in business and finance domains, empowering speakers regardless of their acceptance or rejection of the vocabulary. The dictionary aims to be a resource that identifies neologisms, which has shaped its design. Thus, a key design element includes an entry titled Puna (source) to provide a point of discussion among speakers of te reo themselves. Further, the Puna feature serves as a mihi. Ehara taku toa i te toa takitahi, engari he toa takitini—my bravery is not of the one, but of many, this work acknowledges it builds on the works of others preceding it in the continued effort to expand te reo Māori use.

This work contributes to the discussion of "rangatiratanga" in the context of language revitalisation. It addresses the need for new words to ensure te reo Māori can be used in all the same domains and contexts as English, envisioning a future with a flourishing te reo speaking community of 1 million speakers by 2040, as per the audacious goals set for the government's Maihi Karauna. By expanding the lexicon of te reo Māori in business, finance and economics, this work not only contributes to the broader discussion of "rangatiratanga" but also plays a crucial role in revitalising the Māori language.

Keywords: te reo Māori, kupu hōu, pakihi, ahumoni, oranga, whānau, mana, resilience, tikanga, neologisms, business terminology, finance

Karamaina, Tāne. Of Ngāti Whanaunga (Pare Hauraki), Ngāti Apakura (Pare Waikato) and Te Rarawa descent, born and raised in Australia, Tāne's interests lay in the revitalisation and normalisation of te reo Māori. As a current translator for Te Taura Whiri i te Reo Māori, with more than 10 years of experience in translation and captioning as a freelancer, and for Te Karere and Pūkana, Tāne's role in Ngā Pae o te Māramatanga project He oranga whānau: mahi ngātahi Whānau livelihoods is to analyse kupu, provide reo and tikanga advice, and is currently writing a dictionary as a project output.

45 Mechanisms for achieving justice for Indigenous Communities to build sustainable peace in Sudan

Osman M. Gabr[1]

1 Royal Embassy of Saudi Arabia in Kuala Lumpur

Sudan is a multicultural country inhabited by several tribes of Arab and African origins distributed throughout its various cities and villages. The number of tribes in Sudan is about 570, divided into 57 ethnic groups based on ethnographic, cultural and linguistic characteristics, and they speak 114 written and spoken languages. In a country afflicted by armed conflicts for several decades, such as Sudan, including the war currently ongoing since April 15, 2023, to date, the struggle to achieve justice for Indigenous communities is an important element in building sustainable peace in this country. The main goal of this paper is to explore the mechanisms that would achieve justice for indigenous communities in a way that enhances the culture of peace and the values of coexistence and tolerance in Sudan. Through extrapolation and analysis of relevant literature and global practices, the paper attempts to delve deeply into the Sudanese case to identify the mechanisms that enable the researcher to strengthen the struggles of Indigenous people to achieve justice in the context of influential power dynamics, including political authority, native administrations, and natural resources taking into account the cultural specificities and demanding the right to self-determination by some indigenous communities in Sudan. The paper will also shed light on the armed rebellion adopted by some indigenous communities as a means of extracting rights, demanding fair distribution of wealth, and participation in power, and its impact on the conditions of these communities in particular, the current war that has caused the largest number of displacement in the history of the country, as more than 8 million displaced people. In addition, the paper will examine strategies and policies concerned with diversity management in Sudan that strengthen indigenous people's struggles to achieve justice and live in dignity in a homeland based on respect for cultural and civilizational specificities, and engagement that recognizes pluralism as a factor of strength and unity. Interviews will be conducted with academics, practitioners, decision-makers, and indigenous communities in Sudan to gain a deep and comprehensive understanding of the most appropriate mechanisms to empower indigenous communities in Sudan to achieve justice. The study's results will contribute to bridging the gap between academia and political power to enable indigenous communities in Sudan to obtain their rights and participate in national development on an equal base. While the paper reviews the reality of indigenous communities in Sudan, it seeks to benefit from the experience of Māori community in terms of policies and strategies related to empowerment and justice.

Osman M. Gabr obtained his (B. A) (1998) in Sociology from Al-Neelain University, Sudan, (M.A) (2007) in African Studies from the International University of Africa (IUA), Sudan, and (PhD) (April 2017) in Sociology from the International Islamic University Malaysia (IIUM). Osman was a lecturer at (IUA) from 2004 until 2014. Currently, Osman is working as a researcher at the Royal Embassy of Saudi Arabia in Malaysia since 2014. As an academic, poet, storyteller and violinist Osman is interested in the reality of indigenous communities in Sudan, especially the Nubians, to whom he belongs.

192 Commissioning Indigenous Health Evaluations—Including Indigenous ways of knowing, being and doing.

Fredericks, B[1]; Finlay, Summer[2]; Judd, J[3]; Smith. J[4]; Roe; Y[5]; Pender, J[2]; Simpson, H[3]; Boulton, A[6]; Kerrigan, S[2]; Opozda, M[4]; Cargo, M[4].

1 University of Queensland
2 University of Wollongong
3 Central Queensland University
4 Flinders University
5 Charles Darwin University
6 Whakauae Research Services

This project has responded to Indigenous leader's calls for opportunities to influence the evaluation decision-making processes within the health system and across sectors. Leaders ask for the commissioning of health and wellbeing programs to reflect their needs and priorities on program design, delivery and evaluation. The commissioning of evaluations plays a significant role in facilitating program evaluations. Commissioning refers to funding Indigenous health and wellbeing program evaluations, specifically focusing on the contracting, management, monitoring and reporting processes related to program evaluation. The commissioning process sets the framework for conducting the review, i.e., the budget is set, the evaluators are identified, the aims and objectives are determined, and many other aspects of the evaluation are established. Despite this impact, few commissioners or evaluators understand the importance of commissioning practices.

Billions of dollars are spent annually on Indigenous programs, services, and initiatives, yet, despite the need, there needs to be more evidence on how to define effective as well as quantify program effectiveness for improving Indigenous health and wellbeing outcomes. The Australian Productivity Commission has called for 'more and better' evaluations of Indigenous programs and commissioning processes that engage Indigenous communities, organisations, and leaders. To date, few research studies have sought to characterise the commissioning practices of government and non-government organisations in contracting evaluations for Indigenous health and wellbeing programs. Fewer still have investigated the role of Indigenous engagement and leadership during and resulting from the commissioning process despite Indigenous leadership's calls to do so.

This project aimed to identify how government and non-government commissioning practices can better support Indigenous engagement and leadership in evaluating health and wellbeing programs in Australia. The aim of the project was to define the current commissioning idles and understand what good practice commissioning looks like. The project was conducted in multiple phases, which included a comprehensive scoping review, in-depth interviews with relevant stakeholders (commissioners, evaluators, and Indigenous service providers), and four detailed case studies of Commissioned evaluations.

We will present the five commissioning models identified from an NHMRC-funded, Indigenous-led project: Indigenous engagement and leadership in evaluating Indigenous health and wellbeing programs: Taking steps to improve government and non-government commissioning practices. The models include Indigenous-led, delegative, co-design, participatory and top-down. The findings have significant potential to increase the number and quality of evaluations by improving the commissioning process. It also has the potential to strengthen the evidence base on effective Indigenous programs and inform future investments to improve health equity for Aboriginal and Torres Strait Islander people.

This abstract aligns with conference themes 1 Whakamana, Empowerment, and 2 Tika, Justice, as the project seeks to ensure Indigenous leadership and ways of knowing, being, and doing are embedded in the policies that support the commissioning of Indigenous health and wellbeing projects.

Fredericks, Bronwyn. As Deputy Vice-Chancellor (Indigenous Engagement), Professor Fredericks is responsible for leading the implementation of the Indigenous strategy and strengthening leadership within the University in relation to Indigenous Engagement, as well as building links with the community. Professor Bronwyn Fredericks has over 30 years of experience working in and with the tertiary sector, State and Federal Governments, and Aboriginal and Torres Strait Islander community-based organisations.Bronwyn is a member of the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) Research Advisory Committee, the Beyond Blue National Research Advisory Committee and a NATSIHEC representative for Universities Australia.

255 Illuminating Māori clinical leadership in Crown health organisations: Grit, authenticity and collective power

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1   Health NZ, Te Whatu Ora
2   Auckland University of Technology

Māori leadership in health is essential to expand and retain an Indigenous workforce, improve the experience of Māori receiving healthcare and achieve Māori health equity. Māori *clinical* leaders play an important role in the direct provision of care and improvement of services for Māori accessing care in western dominant Crown health organisations. There is growing acknowledgement and prioritisation of Māori leadership in high level health strategy, however Māori health workforce numbers remain low.

This research utilised kaupapa Māori knowledge and perspectives to illuminate the full scope of Māori clinical leadership work and make recommendations to create environments of thriving in Crown health organisastions. Twelve Māori clinical leaders were purposely recruited, representing medical, nursing and allied health professions from across Aotearoa. They were invited to share their pūrākau (stories) through unstructured kōrero (conversation). Data analysis utilised a pūrākau framework and drew from reflexive thematic analysis to elevate the voices of participants and articulate a collective leadership pūrākau.

Key themes generated were, foundations for leadership, whakamana (empowering leaders), and grit and determination. Foundations for leadership delves into participants' perceptions of how culture influences leadership. Participants emphasised the importance of authenticity and described the ways in which they strengthen their leadership foundations through education and self-development. The theme of whakamana highlighted the importance of support and mentoring for and from Māori clinical leaders, while grit and determination illustrated the resilience of Māori clinical leaders in overcoming obstacles to emerge stronger.

This study demonstrates that Māori clinical leaders have power in clinical environments, reinforcing their technical expertise and their ability to affect change in clinical practice and service delivery. It advocates for recognition of Māori clinical leadership broadly across professions to enhance collective influence.

Recommendations include fostering a sense self-identity through connection, and education for both cultural and clinical growth. Monitoring activity to hold Crown health organisations accountable for the growth of the Māori health workforce can be strengthened by expanding on definitions of leadership in policy. This study provides an evidence base around what constitutes as thriving to uplift and illuminate the work of Māori clinical leaders.

The whakamana and empowerment of Māori clinical leadership was a key driver for this research. It focuses on what Māori clinical leaders need to thrive in Crown health organisations, contributing strongly a Flourishing Indigenous Future.

Tracy Murphy (Ngāpuhi) is an occupational therapist with a special interest in stroke care. She is the Clinical and Academic lead, Equity (SI&I) in Health NZ Te Whatu Ora, Co-Lead for the Health NZ National Stroke Network and Tangata Whenua member of the Occupational Therapy Board, NZ. Tracy submitted her DHSc thesis for examination in July 2024, looking to illuminate the depth of Māori clinical leadership and to make recommendations for the support and growth of this key health workforce.

16   Flighty like the pīwakawaka: Empowerment through a Māori perspective on ADHD

Rangiwai, Byron[1]

1   Ngā Wai a Te Tūī: Māori and Indigenous Research Centre, Unitec

Attention-Deficit Hyperactivity Disorder (ADHD) is a neurodevelopmental disorder characterised by inattention, hyperactivity, and impulsivity. While ADHD has been predominantly associated with children, it persists into adulthood, impacting various facets of life, including self-perception and mental health. In Aotearoa New Zealand, adult ADHD is underdiagnosed within the public health system, leaving many to seek costly private diagnoses. In this presentation, I reflect on my mid-life ADHD diagnosis and introduce the pīwakawaka (New Zealand Fantail) metaphor as a culturally grounded framework for understanding ADHD from a Māori perspective. The pīwakawaka's behaviours—quick movements, curiosity, and adaptability—mirror ADHD characteristics, providing a positive and empowering lens for Māori individuals with ADHD. This approach challenges deficit-based perspectives and promotes empowerment by integrating Māori knowledge and Western psychology. This presentation also calls for more research on ADHD from a Māori viewpoint to develop culturally relevant strategies and treatments that support Māori well-being and identity.

Associate Professor Byron Rangiwai (Ngāti Manawa, Ngāti Whare, Ngāti Porou, Ngāti Tūhoe) is based at Ngā Wai a Te Tūī—Māori and Indigenous Research Centre, Unitec. With PhDs from Auckland University of Technology and the University of Otago, he was diagnosed with ADHD in May 2023 and is passionate about Māori research concerning ADHD and neurodiversity more broadly.

282   Cultural identity as an important determinant on Māori demographic fertility trends and patterns

Rarere, Moana[1]

1   University of Waikato, Te Ngira Institute for Population Research

This paper focuses on my recently completed doctoral study that re-examines demographic studies of contemporary Māori fertility patterns and trends in Aotearoa NZ. Analysing fertility is a core undertaking in demography, and in studies that include Māori fertility, most have been undertaken by non-Māori demographers who instinctively draw on Western-based frameworks to analyse and interpret these trends. Consequently, Māori perspectives and understandings are virtually invisible. Incorporating Māori perspectives are needed because despite a convergence of fertility trends similar to Pākehā (NZ European), important fertility patterns persist. Notably, Māori women bear their babies earlier and over a longer period. Fertility studies of other Indigenous populations in the settler-colonial states of Canada, the US, and Australia, share striking similarities, suggesting common cultural factors at play. While demographic and economic factors are important in fertility outcomes, this paper primarily explores the potential influence of culture, which has received little attention in the demographic literature. Hence, my study asked: *To what extent does culture influence contemporary Māori fertility patterns?*

The study draws on Kaupapa Māori research and Mana Wahine frameworks, along with the tools of demography, to deploy a mixed methods design of statistical techniques—using secondary data from the 2013 Aotearoa Census and the 1995 NZ Women: Family, Employment, and Education Survey—and thematic analysis of interviews with nine wāhine Māori (Māori women). While acknowledging the limitations of the quantitative analyses, the findings suggest that Māori cultural identity, as measured by 'expressed identification' in the data collection instruments, is an important factor in Māori fertility. For example, women who reported exclusive Māori ethnicity, Māori descent,

and at least one Māori tribe, had more children on average and lower rates of childlessness, while women who only reported Māori descent had less children and higher rates of childlessness. In terms of timing and spacing of births, women who identified 'mainly Māori' birthed their first child earlier and had shorter birth intervals on average than 'mainly European'. Interviews provided the space to amplify wāhine Māori understandings and narratives of their own fertility experiences—revealing and reaffirming that 'whakapapa' (genealogical ties) and 'whānau' (family/birth) are at the heart of fertility. These findings imply that taken-for-granted demographic theories and analytical practices need to incorporate Indigenous-centred frameworks and perspectives for a better understanding of Indigenous fertility and population change. On a broader scale, the findings shed light on how fertility patterns reflect different values i.e., culture that exist in te ao Māori (Māori world) versus Pākehā. Fertility, as understood through Indigenous frameworks, tells us that fertility does matter to Māori not only as an expression of whakapapa and whānau but also for the future survival of the Māori collective in the context of colonisation and as a means for Māori to live fully as Māori. For self-determination i.e., tino rangtiratanga/mana motuhake to be fully realised policy interventions are needed to support wāhine Māori fertility aspirations, and hence, flourishing Māori futures.

Rarere, Moana. Of Rongomaiwahine, Ngāti Kahungunu, and Tūhoe, Dr Moana Rarere is a Research Fellow in demography and population studies at The University of Waikato's Te Ngira Institute for Population Research. Her research mainly focuses on the demography of Māori populations, including tribal (iwi) demography, and reproduction and fertility trends. She has specialist data analytical skills and knowledge of Census and administrative datasets, and has contributed these skills to various research and consultancy projects involving population projections and demographic profiling.

98   Are the Effects of Precarious and Insecure Work Cumulative on Hauora?

Haar, Jarrod[1]; Spiller, Chellie[2], Rout, Matthew[3], Mika, Jason[2], Reid, John[3]

1   Massey University (Albany)
2   Waikato University
3   Canterbury University

Summary: Our current understanding of precarious work and job insecurity on the hauora (wellbeing) of the Aotearoa workforce remains poorly understood. We explore the question: is precarious work and job insecurity the same thing? Or does each bring a distinct psychological pressure to employees' mental health? Theoretically, the psychological pressures from work precariousness and job insecurity are expected to combine to be especially detrimental, and we test this towards job anxiety and job depression, including Māori ethnicity as an additional moderator, due to higher unemployment rates in Aotearoa/New Zealand. We suggest this might make Māori more prone to issues around insecurity, precarity, and issues around hauora (mental health).

Methods: We test a dual moderated model using a sample of 864 Aotearoa/New Zealand workers, including 153 Māori workers. Our sample was broadly representative of the Aotearoa workforce by age, gender, and geographical spread. We focused on employees earning no more than $100,000 due to our focus on precarious work. We controlled for age, tenure, and hours worked.

Findings: Overall, the measures were robust (all $\alpha > .80$) and the hypothesized measurement model was a good fit for the combined sample: $\chi^2(71) = 305.9$ ($p < .001$), CFI=.97, RMSEA=0.06 and SRMR=0.05. This gives us strong confidence in the measures. Overall, we find strong support for hypotheses, with precarious work and job insecurity being related but quite distinct constructs—including confirmation using CFA. Towards job anxiety we found significant effects from precarious work ($\beta = .20(.03)$, $p < .0001$ [LL=.14, UL=.27]) and job insecurity ($\beta = .29(.03)$, $p < .0001$ [LL=.23, UL=.34]). Similarly, towards job depression from precarious work ($\beta = .19(.04)$, $p < .0001$ [LL=.12, UL=.26]) and job insecurity ($\beta = .30(.03)$, $p < .0001$ [LL=.24, UL=.36]). While we find no significant interaction effect between precarious work and job insecurity towards job anxiety ($p = .2040$), a significant interaction is

found towards job depression (β= .08(.03), p=.0107 [LL=.02, UL=.14]). While Māori ethnicity did not significantly interact with precarious work (p=.2216), there was a significant interaction with job insecurity towards job anxiety (β= .29(.03), p<.0001 [LL=.23, UL=.34]) and job depression (β= .19(.08), p=.0144 [LL=.04, UL=.34]). No significant three-way interaction found between precarious work, job insecurity, and Māori ethnicity towards either job anxiety or job depression. Graphing the interaction effects show that towards job depression only, the highest rates are those with high precarious work and high job insecurity irrespective of ethnicity. Māori report significantly higher job anxiety and job depression when job insecurity is high, but no difference when job insecurity is low. Finally, the models accounted for a robust variance towards job anxiety (25%) and job depression (23%).

Flourishing Indigenous Futures: can be achieved through greater protection around jobs and job security for Māori specifically. The historical trends around over-representation in unemployment statistics suggests Māori are more attenuated—and detrimentally affected—by such perceptions.

Contribution to Hauora: the findings highlight the critical importance of job security for Māori compared to all other ethnic groups in Aotearoa. This is especially critical given the current climate of high job losses and insecurity amongst those currently employed.

Dr Jarrod Haar, Ngāti Maniapoto and Ngāti Mahuta. He is Dean's Chair and Professor of Management and Māori Business at Massey University. He researches employees and organisations (especially Māori). He has won industry and best-paper awards and multiple research grants including a National Science Challenge. He is a Fellow of the Royal Society of New Zealand Te Apārangi. He has 151 journal articles and has given 120 keynotes. He is ranked in the Elsevier World Top 2% of Scientists worldwide [by citations] and 2nd in New Zealand (Business & Management subfield).

151 Culture Leads, Culture Knows, Culture Heals: exploring transformative Indigenous health systems on Turtle Island, Hawaii and Sápmi

Kuraia, Louise Y M[1]

1   The Commonwealth Fund Aotearoa NZ Harkness Fellow in Health Care Policy and Practice 2023/24 at Johns Hopkins Center for Indigenous Health

Culture Leads, Culture Knows, Culture Heals was the overarching theme of the 2023 National Tribal Health Conference; borrowed to guide me as an emergent Māori scholar and Harkness fellow at Johns Hopkins Center for Indigenous Health. This paper is an overview of a year spent exploring the transformative power of indigenous health systems, policy and practice, experienced during site visits and while attending indigenous health courses, seminars, conferences and cultural events within the continental US, Hawaii and Norway.

Māori share similar colonial histories with Native American and Sami peoples, with imposed borders and administrative, judicial, educational, health, religious and other settler-colonial systems designed to dispossess indigenous peoples of land, culture, language and lives. Yet despite how harmful these systems are, the indigenous communities I visited are thriving and vibrant.

I followed indigenous research principles and practices of listening, learning, sharing, and exchanging culture, stories, language and kai in wānanga with indigenous health leaders, kaimahi, organisations, scholars and communities. My Nannies taught me the importance of being a good manuhiri (who would be invited back!) who is respectful of local kawa, comes with a humble and open heart and reciprocates the generosity of time, stories and wisdom shared with me. I also embraced the roles of tauira, kaiako and kaiwhakamārama—listening and learning from indigenous elders and experts, sharing Māori stories, culture and tikanga, and translating between Māori, indigenous and western world views, values and knowledge systems.

I started with research pātai such as: how are indigenous health leaders on Turtle Island and Hawaii using traditional knowledge systems of healing to transform the health and wellbeing of their communities; and what can

we learn from their mahi to advance indigenous sovereignty, self-determination, health equity and the dismantling of systemic racism in health care policy and practice in Aotearoa?

As the year progressed, more and new pathways opened-up around how we meet the similar challenges we face as indigenous peoples; through international collaborations, sharing strategies for decolonising and indigenising our spaces, places, institutions and academies, and taking collective action to eliminate the harms of oppressive settler-colonial systems and create the conditions for Flourishing Indigenous Futures.

In Aotearoa, the policy environment changed significantly while I was away, shifting from relatively permissive to more adverse. In the US, Native peoples have had to survive centuries of toxic policy environments which seek to invisibilise, dehumanise, assimilate and eliminate them. We can learn from their resistance, survivance and determination live and be sovereign in the face of adversity.

"We are not a historically underserved population. My history is one of ancestors who survived so that I could thrive. My history didn't start with 'western civilisation'. I am colonially underserved. And I am historically resilient."—Abigail Echo-Hawk, Pawnee, Director, Urban Indian Health Institute

Kuraia, Louise Y M. Ngāti Manu, Kōhatutaka, Ngāpuhi, Whakatōhea, Ngāi Tai ki Tōrere. Welsh, Scots, English, Irish. Louise is a widowed māmā of three beautiful young men, who has lived in Te Tai Tokerau and worked in Māori Health and Te Tiriti O Waitangi policy and practice for almost three decades. She returned in August 2024 from a year living in the US as the 2023/24 Harkness Fellow in Health Care Policy and Practice, hosted by Johns Hopkins Center for Indigenous Health in Baltimore, MD. Louise is the Chief Advisor, Māori Crown Relations in Te Pou Hauora Māori, Manatū Hauora.

78 Kaumātua are confident about the future of the paepae yet concerned marae may become cold.

Teorongonui Josie Keelan[1], Ngahuia Te Awekotuku[1], Linda Waimarie Nikora[1], Kiri Edge[1], Okeroa McRae[1].

1 Ngā Pae o te Māramatanga, Waipapa Taumata Rau: University of Auckland

Kaumātua Futures was a case study of kaumātuatanga in Ngāti Whakaue, a tribe in the central North Island of New Zealand. It is a tribe of about 8,000 citizens occupying two areas of land—along the southwestern shores of Te Rotorua Nui-a-Kahumatamomoe (Lake Rotorua) with a pocket in Maketū. The purpose of the "Kaumātua Futures" research was to understand the lifeways of kaumātua. How they become kaumātua; how they serve; supports they may need to be able to fulfil that responsibility; what they see as being important for the role to continue into the future; how they pass on their knowledge to the next cohort of kaumātua. It was not about the pathology of elderly Māori, rather it was a cultural exploration of their leadership and service.

The research methods included wānanga—a data collection method of shared learning—interviews and an observation method (Haerenga Tahi) suggested by the Kaumātua Advisory Group which had a researcher accompanying two kaumātua for a period of time noting their daily activities. There were a number of findings so the focus here is on 'who' kaumātua are in Ngāti Whakaue, their current concerns and their view of the future.

Ngāti Whakaue are clear that not all elderly citizens of the iwi are kaumātua and the presentation will expand on this. In terms of policies that impact on their definition of kaumātuatanga, these are both of government and iwi organisations. The government policies impacting on the Ngāti Whakaue definition include Superannuation, the appointing of Kaumātua to ministries and departments and the lack of policies specific to the needs of kaumātua because of a tendency to see diverse groups as single entities. These policy areas will also be addressed in the presentation because they are among the current concerns of the Ngāti Whakaue kaumātua. When looking at iwi organisation policies, it is the perspective of the Kaumātua that they are not listened to and therefore their needs are not being met. Of the future, they are confident that the Kohanga Reo, Kura Kaupapa trajectory will provide a knowledgeable paepae but they are concerned at the loss of tikanga and that marae will become mātao (cold) and provided a proposal for addressing the concerns. Throughout the research, the Kaumātua Advisory Group were actively involved in the planning, as participants, reviewing of the report, contributing to its graphics, to the planning for and presentation of the report to the iwi. Kaumātua Futures was about Whakamana: Empowerment in that the voices of kaumātua are heard through the research. During the final stages of the report approval process, one of the Kaumātua Advisory Group crossed beyond the veil. Kia koe e te māreikura e Maxine moe mai ki to moenga roa.

Keelan, Teorongonui Josie. Ngāti Porou, Ngāti Awa, Tūhoe. Josie is a Senior Research Fellow at Ngā Pae o te Māramatanga, New Zealand's Māori Centre of Research Excellence. She has undertaken research in youth development, entrepreneurship and kaumātuatanga, Her focus is on the theory held in whakataukī where authors are both known and unknown, and on bringing traditional stories into the here and now, providing pathways of learning for whole communities.

240 What is Healthy Aging for Indigenous Paiwan Elders?

Kaciljaan, Kalesekes (Huang, Yu-Chi)[1]; Braun, Kathryn L.[1]

1   Thompson School of Social Work & Public Health, University of Hawaiʻi at Mānoa

The meaning of healthy aging in Indigenous communities often differs from mainstream conceptualizations. There is growing evidence to suggest that the meaning of healthy ageing in Indigenous communities is more holistic and there are researches showed that aging well is facilitated by spiritual, physical, and mental wellbeing, in which maintaining connections to individuals, place, and culture is crucial. However, policy related to Indigenous People in Taiwan is largely guided by the occupying Han Chinese, who define their Indigenous citizens as "elders" at age 55 years and older. This study focused on the Taiwan's Eastern Paiwan people to identify Indigenous Paiwan elders' conceptualization of healthy aging, which can help the Taiwan government better tailor eldercare services to this Indigenous group. With the approval of the Paiwan chiefs, a 2-hour focus group was held with ten elders, two participants from each of the 5 villages of Jingfong township. Seven males and three females participated. The focus group transcript was analyzed inductively for themes. In this community, healthy aging was not conceptualized as being physically healthy and mental acute. Rather, participants defined a healthy elder as one who: 1) continuously interacted with others in the community; 2) continued to learn new things; 3) contributed to the his/her family and tribe; and 4) practiced and transmitted cultural traditions.

This study represents the first attempt in Taiwan to construct research on the meaning of healthy ageing among Paiwan elders. Furthermore, participants stated that the Paiwan definition of elderhood was not based on chronological age, but rather on personal achievements and contributions to the tribe. Although not asked about specifically, participants advocated for greater control of services provide by the Han Chinese government in their villages.

This study demonstrate that, for Paiwan elders, healthy ageing is related more to staying engaged and interacting with others, while social isolation was linked to unsuccessful ageing. Healthy elders should continue to learn new things, give back to the family and community, and pass wisdom to the next generation. If elders maintain productivity in their later years, such as continuing to assist with daily family affairs, this is a symbol of healthy ageing.

Discussions within this focus group were conducted in the Paiwan language, and the transcripts were subsequently reviewed by native speakers for the empowerment of the community members. Future research should consider issues of representativeness among research subjects, such as gender proportions, and avoid overlooking minority voices when incorporating opinion leaders. Finally, there is an encouragement to utilize Indigenous languages in research.

Kaciljaan, Kalesekes (Huang, Yu-Chi). She is from the Sapulju tribe of the Paiwan Indigenous people in Taitung, Taiwan, and she graduated from the University of Hawaiʻi at Mānoa with a PhD's degree in Public Health Studies. Her professional training includes community-based participatory research and translational studies. Her research focuses on indigenous community health and elder health, with a commitment to promoting the utilization of public health practitioners in Taiwanese communities.

175   The Seven Directions Summit on Regenerative Medicine and Indigenous Peoples in Canada: Elders' Gathering

King, Alexandra[1,2]; Ametepee, Taiwo[1]; Jinkerson-Brass, Sharon[1,3]; King, Malcolm[1,4]

1 Pewaseskwan, University of Saskatchewan, Saskatchewan, Canada
3 The Key First Nation, Saskatchewan, Canada
2 Nipissing First Nation, Ontario, Canada
4 Mississaugas of the Credit First Nation, Ontario, Canada

Introduction: Indigenous peoples in Canada possess diverse, vibrant ways of knowing, being and doing, especially in health and wellness, addressing physical, emotional, mental and spiritual needs. Despite using wholistic health approaches, they face continuing significant health challenges compared to non-Indigenous Canadians, attributable to societal inequities and systemic barriers in healthcare rooted in coloniality. International and Canadian laws stress the importance of respecting and prioritizing Indigenous ways in health research and services, advocating for equitable integration of Indigenous ways with Western systems.

Dr. Alexandra King and Prof. Malcolm King are leading the 7-Directions Summit, a platform for Indigenous communities across Canada to shape the future of Regenerative Medicine (RM). RM focuses on repairing, replacing or regenerating damaged tissues and organs by employing techniques such as tissue engineering, cellular therapies and the use of biologically active molecules to stimulate the body's repair mechanisms. The Summit will engage with First Nations, Métis and Inuit from seven locations across Canada in a series of gatherings to understand their perspectives on and approaches to RM, as well as health challenges and barriers they experience in accessing healthcare. Participants will include Elders, Knowledge Holders, youth, individuals with lived experience of organ donation and transplantation, and health leaders.

Purpose: In a proactive step to ensure protocol adherence and create an ethical space for engagement, a planning event called Elders' Gathering was held in March. This gathering brought together Elders and Knowledge Holders from across Canada to deliberate on culturally appropriate ways to communicate RM therapies and identify community priorities. The insights shared during this event will play a crucial role in shaping the direction and focus of the Summit.

Methods: The Elders' Gathering was guided by the Etuaptmumk (Two-Eyed Seeing) approach, integrating traditional Indigenous perspectives with compatible Western research. Participants were offered tobacco and encouraged to contribute in any language they preferred. The Gathering featured sharing circles and individual conversational interviews. Knowledge Holders listened to RM experts and shared their wisdom on how the Summit can prioritize community-specific ethical protocols and cultural practices within the RM context. Importantly, Knowledge Holders discussed RM alignment with many Indigenous ways of knowing and doing.

Results: Participants highlighted the potential benefits of RM for community healthcare and identified challenges and reservations communities might have. They emphasized the importance of listening to diverse Indigenous voices across Canada, incorporating ceremony, wholistic care and obtaining community approval. Importantly, participants underscored the necessity of equitable funding for Indigenous healing initiatives, including community-identified health priorities and our own approaches to healing oneself.

Conclusion: RM research must incorporate Indigenous ways of knowing, as well as concerns and priorities. The Summit will serve as a platform for carrying the fire for the next seven generations in the RM space. The wisdom shared at the Elders' Gathering will inform our discussions during the Summit, enabling the generation of culturally appropriate solutions that reflect Indigenous values and traditions.

Dr. Alexandra King, a citizen of Nipissing First Nation, is the Cameco Chair in Indigenous Health and Wellness at the University of Saskatchewan and co-leads Pewaseskwan (the Indigenous Wellness Research Group). As an Internal Medicine Specialist focusing on HIV/AIDS and HCV, she supports Indigenous communities in improving wellness by prioritizing culturally safe and responsive research. Alexandra serves on various initiatives, including the Canadian Association for HIV Research, the Canadian Network on Hepatitis C, the CIHR Institute of Circulatory and Respiratory Health Advisory Board and Mitewekan (Cree, 'the spirit behind the heartbeat'), the lead Indigenous partner in heart health research.

167   Le taualuga o tausiga: The Samoan epitome of care

Sanerivi, Oka Popo Alapati William Robert

1   Centre for Health, Activity and Rehabilitation Research, University of Otago
2   Mātai Medical Research Institute, Tairāwhiti

Pacific peoples living in Aotearoa suffer disproportionate health outcomes in almost every metric. They are also likely to experience unjust and discriminatory attitudes and behaviours from health workers within the New Zealand health system. Thus, a culturally safe health workforce has the capability to remove or reduce the barriers that Pacific peoples face in accessing and receiving high-quality health services. This type of workforce will have a greater ability to meet Pacific peoples' needs and improve health outcomes by translating Pacific cultural values, practices, concepts and world views into high-quality, evidence-informed health services. However, there is no specific guidance available on how the Physiotherapy profession could plan, promote and deliver culturally safe health services when working with and for Pacific peoples.

This doctoral research aimed to explore the cultural knowledge of Samoan families and Physiotherapists living in Aotearoa New Zealand and Samoa with the view of illuminating how understandings of Samoan and Pacific cultural philosophies, ways of being and practices could enhance the rehabilitative role of Physiotherapists when providing health services with and for Pacific families.

With the imperative of employing Indigenous Pacific research methodologies to seek more contextualised solutions for Pacific issues, this qualitative research utilised Talanoa (Vaioleti, 2006) and Fa'afaletui (Tamasese et al., 2005) research methods and methodologies as data collection and thematic analysis tools. Drawing from the Fa'afaletui methodology, participants were clustered into five groups: (Group 1) Physiotherapists in New Zealand, (Group 2) Families in New Zealand, (Group 3) Physiotherapists in Samoa, (Group 4) Families, Traditional healers and Health officials in Samoa; and finally, a transnational group of Elders and cultural custodians (Group 5). The latter group included former Head of State and former Prime Minister of Samoa, His Highness Tui Atua Tupua Tamasese Ta'isi Efi. Talanoaga were conducted in person and online, utilising both English and Samoan languages as the participant(s) preferred. Data collection was also informed by the Uputaua Therapeutic Approach (Seiuli, 2013) to ensure that Samoan ethical and relational protocols were observed throughout.

The participants collectively emphasised the importance of the following thematic concepts in delivering culturally safe physiotherapy with Samoan families: Aiga and Tamāliiaga (Extended family and Genealogy), Teu le va (Tending to relational spaces), Holistic healthcare, Traditional healing practices and Health systems. These concepts and notable comments from participants led to the development of a conceptual model of Samoan cultural safety based on the traditional Samoan dance called the taualuga.

These novel research findings and conceptual framework drawing upon the taualuga provide guidance for physiotherapy and other health clinicians, researchers, policy makers and educators in delivering culturally safe services for and with Samoan families. This research contributes directly to the conference theme of Flourishing Indigenous Futures with a specific focus on Indigenous Samoans living in Samoa and the diaspora. It also aligns primarily within the conference subtheme of Hauora, though due to the authentic grounding of this research within decolonial Pacific research paradigms, this research also resonates with the emancipatory conference subthemes of Whakamana, Tika, Rangatiratanga, Tohetohe.

Sanerivi, Oka Popo Alapati William Robert. Oka is a Samoan, Tongan Physiotherapy clinician, manager, educator, emerging researcher and governor. Oka was awarded a Pacific Clinical Research Training Fellowship from the Health Research Council of New Zealand to conduct his doctoral research. This research explored the interface between Indigenous Samoan culture, including traditional healing practices, and the Western profession of Physiotherapy. His research aimed to provide guidance for Physiotherapists in New Zealand to deliver culturally safe services with Samoan families and communities. He has been gifted the chiefly title of 'Lilo' from his village of Matautu-Uta, Lefaga, in Samoa and lives in Turanga-nui-a-Kiwa/Gisborne with his wife and four children.

128   Inuit Elder: author, storyteller of Inuit Culture

Kusugak, Michael, writer of many children's books, some listed here

1   The Littlest Sled Dog
2   The Curse of the Shaman
3   T is for Territories
4   Northern Lights
5   The Soccer Trails
6   Hide and Seek
7   My Arctic 1,2,3
8   Baseball Bats for Christmas
9   A Promise is a Promise (co-authored with Robert Munch)

Michael Kusugak in an Inuk Elder, author and storyteller, who grew up in the Northwest Territories now called Nunavut. He is currently the Manitoba Inuit Association's board President. He recently spent time with all the staff at MIA and presented the Inuit Qaujimajatuqangit (IQ) Principles, which refers to Inuit Traditional Knowledge.

Michael has many awards and accolades, in November 2008 he was awarded the Vicky Metcalf Award of Children's Literature. In 1994 he won the Ruth Schwartz Award for The Soccer Trails book, as well as, short listed for the Anskohk award and the Hackmatack award and finally placed on the accolade list for the Aesop Prize in the United States.

Michael is listed on the National Speakers Bureau, they stated, "He takes audiences on a journey into a world and way of life foreign to most of us by sharing first-hand narratives from his Arctic home." He would be honour to share his life and the traditional teachings of his community at the IIRC Conference.

Michael Kusugak grew up in Repulse Bay, NU. During his childhood, his family travelled by dog sled, living a traditional Inuit lifestyle. He is the author of twelve children's books, including: The Littlest Sled Dog, The Curse of the Shaman, T is for Territories, Northern Lights: The Soccer Trails, winner of the Ruth Schwartz Award; Hide and Seek; My Arctic 1, 2, 3; and Baseball Bats for Christmas; and was co-writer of A Promise Is a Promise (with Robert Munsch). Michael lives in Rural, Manitoba. Michael is listed on the National Speakers Bureau.

251   The Kite Flies High

Purty, Anupam[1]

1   Rumbul: Padmashree Dr. Ram Dayal Munda's troupe for culture conservation

Sukaan Buru is an annual festival of the Munda tribe of Jharkhand in India. It is a celebration and venration of the mountain spirits. The most unique feature of this festival is that this cultural festival is also a place where participants from nearby villages bring their hand-made kites specially made for this occasion and fly them atop the Sukaan Buru mountain. Until recently, the festival was on the brink of extinction because people—especially the youth, weren't showing up and there was a clear lack of enthusiasm in the community regarding it.

Rumbul, a committed organisation for cultural preservation, set out to bring Sukaan Buru back to life because they knew how important it was to keep this culturally important event alive. This abstract talks about Rumbul's comprehensive and innovative approach to bring the festival back to life through a number of community workshops meant to bring together tribal youth from cities and tribal people from the countryside, helping them feel more connected to their cultural roots.

Rumbul set up workshops in three carefully chosen villages that brought together urban tribal youngsters and people from rural areas. The focus of these carefully planned workshops was primarily on kite making, giving people hands-on experience and chances to share what they know. The goal was to reconnect urban tribal youth, who often feel disconnected from their heritage due to urbanization, with their cultural roots, while also reinvigorating the rural communities that have long been the custodians of these customs and traditions.

There were many positive outcomes of the kite-making workshops. Firstly, the workshops led to a large increase in local and tourist participation in Sukaan Buru. The festival, once on the brink of extinction, experienced a resurgence of interest and attendance, revitalizing the local economy and bringing much-needed attention to the community's cultural heritage. Secondly, the workshops promoted a heightened sense of cultural pride among both urban and rural participants. Urban tribal youth, in particular, expressed a renewed sense of identity and belonging, which translated into active advocacy for culture preservation in their individual urban communities.

In conclusion, Rumbul's success in reviving Sukaan Buru through community workshops serves as a compelling case study for cultural preservation efforts worldwide. By fostering a deep appreciation for the mountain spirits and promoting active community participation, Rumbul has set a precedent for sustainable culture revival in the region. The innovative approach of bridging urban-rural and intergenerational gaps through immersive workshops has ensured that the rich traditions of Sukaan Buru will survive, offering inspiration and practical insights for similar efforts globally. Through dedicated efforts and a collaborative spirit, Rumbul has demonstrated that cultural heritage can be saved and honoured, ensuring its relevance and vitality for future generations.

Anupam Purty is a senior graphic designer and photographer who graduated in 2013 from the National Institute of Design, India; and has been working in Dubai, United Arab Emirates for over a decade now. Hailing from Jharkhand state in India, and belonging to the Munda tribe, he is passionate about learning his native language Mundari. Anupam is part of the indigenous youth group Rumbul that works for the preservation of tribal culture and his goal is to build a group of dedicated young people and give back to his community through his design knowledge.

73 Creating A Māori Futurism through Interactive Media

Morgana Watson[1]

1 Te Whare Wānanga o Waitaha | University of Canterbury

My research explores how Māori Interactive Media can transform Māori communities. For this presentation, 'Māori Interactive Media' refers to media created by individuals with Whakapapa Māori, centered on Te Ao Māori (Māori worldview, Tikanga, and Kawa), and prioritizing Māori audiences. I aim to highlight the social and cultural impact of video games, digital comics, board games, and social media as tools for intergenerational knowledge transfer. By encouraging collaboration, we can use interactive media as 'edutainment' to represent Māori authentically, share knowledge, and prioritize our wellbeing. My journey began 6 years ago when I decided to develop a Māori video game that is enjoyable, accurately represents Māori, is trauma-free, and excludes colonization, essentially creating a Māori Futurism. My master's degree, completed in 2023, focused on indigenous representation and the portrayal of women and indigenous women in video games, revealing a lack of existing research. This led me to pursue my current PhD research. I utilise Kaupapa Māori methods and resources, including Karakia, Wānanga, Marae, Whakapapa, Mana Wāhine, Pūrākau, auto-ethnography, literature, gaming fundamentals, and online resources. Developing "Ariki: The Kaitiaki Saga" has been a personal journey of decolonization, reclamation, and [re]creation. Our team, 4Phase Aotearoa, is committed to authentic Māori representation, celebrating our world and promoting Mana Motuhake and Tino Rangatiratanga. This presentation aligns with the conference theme by examining how digital and technological tools can collaborate, educate, and empower current and future generations, addressing sub-themes of whakamana, hauora, rangatiratanga, and tohetohe.

Watson, Morgana, V.

He uri anō tēnei nō Te Kāhui Mounga, Ko te Kahui Ātua, Ko te Kāhui Tū.
Ko Taranaki, ko Ruapehu, me Whakatere ngā mounga
Ko Kurahapō, ko Aotea, ko Paroa, me Ngāokimatawhaorua ngā waka tūpuna
Ko Pūniho me Parihaka ngā papa kāinga, arā ko Waikawa me Tuhirangi ngā marae.
Ko Taranaki, ko Te Atiawa, ko Te Atihaunui-a-Papaarangi, me Ngāpuhi ngā iwi.
He mokopuna tēnei o ngā whānau Erueti, Tahuaroa, Wharerau, me Morunga hoki.
Ko Morgan Watson rāua ko Vicki Erueti aku mātua.
Ko Morgana angeau.

46   Mātauranga Māori in the Media

Ella Henry[1], Christina Milligan[1]

1   Auckland University of Technology

This paper reports on a study conducted in 2023, funded by Broadcasting Standards Authority, Te Puni Kōkiri and Ministry of Culture and Heritage to investigate mātauranga Māori in the media.

The specific objectives of the study were to:

- Gain an understanding of the implications and significance of media's treatment of mātauranga Māori particularly for Māori as kaitiaki of mātauranga Māori (e.g., for purposes of assessing complaints under existing broadcasting standards and informing future discussion, policy and practices);
- Gain an understanding of whether there is a case for incorporation of additional broadcasting standards or guidelines surrounding the use of mātauranga Māori (whether now or as something that should be promoted in the Government's pending content regulatory review) and, if so, what they might be;
- Gain an understanding of community expectations around this area;
- Contribute to delivery of the Crown's all-of-government work on mātauranga Māori;
- Enable delivery of useful guidance to broadcasters;
- Build an understanding of media capabilities in their use of mātauranga Māori across the diversity of Aotearoa New Zealand's media system.

This study draws on Kaupapa Māori Research, that is research which strives to be for, with and by Māori; that validates te reo me ngā tikanga; empowers Māori, and delivers positive outcomes. The methods involved reviewing relevant literature, providing an overview of the statutory environment, and interviews with practitioners across the media-sphere, underpinned by kaupapa Māori research ethics (Henry, 2012).

Whilst the report is published, and any policy implications remain in the hands of the government agencies that funded the project, the findings are relevant in terms of Indigenous research, particularly around media (Hartley, 2004). We offer the key findings as an example of ways that Indigenous media can contribute to cultural and linguistic revival, which in turn has a positive impact on flourishing Indigenous futures.

The study offers an in-depth understanding of the implications and significance of media's treatment of mātauranga Māori, particularly for Māori as kaitiaki of that mātauranga.

The case studies that were appended in this report, though not sought by the funding agencies, offered insights into organisations and initiatives that have developed innovative models for protecting, enhancing and nurturing mātauranga Māori in the media. These models have the potential to offer insights and resources to other Indigenous peoples, particularly in terms of the social enterprise that proliferate in the Indigenous media sphere.

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Ella Henry (Ngātikahu ki Whangaroa, Te Rārawa, Ngāti Kuri) is Professor of Entrepreneurship and Director of Māori Advancement in the Business School, Auckland University of Technology. Ella has a background across multiple disciplines including sociology, business and Māori Indigenous development. She has been actively involved in research, teaching and advocacy for Māori media for thirty years, and who helped setup Ngā Aho Whakaari, Māor in in screen production (1996). Ella was Treaty Negotiator for Ngātikahu ki Whangaroa, and Chaired the Post-Settlement Governance Entity until 2019.

228   Indigenous AI in Action: Developing an AI Tool for Treaty Research

Wolfgramm, Tania Haerekiterā[1]; Tuazon, Gerson[2]; Wolfgramm-Russell, Vincent[3]; Koh, Josiah[4]

1   University of Auckland, Dame Mira Szászy Centre; Hakamana
2   Open Polytechnic, New Zealand
3   Hakamana Analytics, New Zealand
4   Hakamana Analytics, Australia

Technologies are not value-free; they manifest the values of their creators, designers, and developers.In Indigenous worldviews, all technology is information technology that engages and evokes significant knowledge and experiences unique to the Indigenous world.

Technological sovereignty means having the freedom, resources, and capacity to create and distribute one's own technologies and tools that express and support one's values, culture, and knowledge systems. However, the technological and data sovereignty experienced by Indigenous peoples for thousands of years has been interrupted by global forces, including colonisation and globalisation. The rapid expansion of Generative Artificial Intelligence (GenAI), driven by global tech companies, has increased AI's influence across almost all societal functions. While AI has provided some benefits, such as health diagnostics, there have also been numerous instances of algorithmic bias programmed into AI platforms, which have disproportionately affected Indigenous peoples.

It is essential, therefore, that Māori and Indigenous peoples have the freedom to create their own AI tools based on Indigenous values. Creating an AI tool specialising in Indigenous perspectives to address grand challenges requires tikanga and a respectful approach. For the research and development of this tool, the team utilises the Hakamana methodology. The principles of whanaungatanga support respectful and collaborative relationships, and manaakitanga encourages a complex adaptive systems approach. The choice of information and training data requires careful consideration as they form the foundation from which the AI tool derives its responses. Accurate referencing with the provision of reliable and accessible sources is a crucial metric for the AI tool. Kaitiakitanga translates interdisciplinary knowledge into creative and transformative AI solutions. Finally, rangatiratanga focuses on demonstrating courageous leadership, supporting authentic measures of well-being, and achieving transformational outcomes for Indigenous communities.

The research and development of an AI tool to support Māori researchers' access to thousands of documents relating to the Treaty of Waitangi is a complex challenge. Despite the Western perspective on how AI should be created, evidence that Indigenous values can be incorporated practically into an AI tool will encourage more research entities to think critically about the cultural perspectives that should go into creating their AI tools. Furthermore, such AI tools may unlock opportunities for Māori and Indigenous researchers to expand their sphere of knowledge and accelerate their research outcomes.

This project demonstrates the transformative power of collaborative research in developing ethical technological innovations, including machine learning programmes and algorithms that respect and uplift Indigenous knowledge. This approach aligns well the Whītiki Taua: Research Solidarities theme of Whakamana. By integrating diverse expertise and focusing on Indigenous perspectives, we can create AI tools that preserve cultural heritage and foster a sense of empowerment and solidarity within Indigenous communities.

Dr Tania Wolfgramm's whakapapa includes Te Aupouri, Te Whakatōhea, the islands of Vava'u Tonga, and the highlands of Scotland. A researcher, technologist, evaluator, and Indigenous designer, Tania is the lead author of the Mana Wāhine Inquiry research project into the contemporary socio-economic status of wāhine Māori. She is executive trustee of Pou Kapua Creations and founder of the HAKAMANA System of Design and Development, which has been applied across health, education, creative, and technology sectors. She is a psychological and social scientist researching consciousness, culture, identity, the politics of evaluation, systemic oppression, creativity, and technological transformation.

197 Rupture and Prosperity: A Journey of Narrative Reconstruction through New Media

TU, Yi-jen[1]

1   Ph.D. Student, Department of Adult and Continuing Education, National Taiwan Normal University.

The younger generation of Ketagalan, an indigenous people residing in the metropolitan area of Taipei, Taiwan's capital, experiences a unique cultural identity formation process. As a member of this young generation, the researcher embarks on a journey of self-exploration to investigate how cultural identity is shaped and how young Ketagalan engage with their heritage through new media. The research also aims to explore diverse forms of cultural expression and their impact on cultural revitalization.

Through the lens of self-narrative inquiry, the researcher examines her own experiences of cultural identity formation and efforts to reconstruct cultural identity through new media narratives. She explores how young Ketagalan navigate the challenges of cultural preservation and engage in the process of cultural reconnection. The research focuses on podcasts that create contemporary love stories based on historical linguistic materials, exemplifying the innovative ways in which new media can represent cultural heritage. This form of cultural regeneration increases public awareness of the Ketagalan culture and showcases the diversity of cultural expression, demonstrating the agency of young Ketagalan in contemporary indigenous issues.

The findings reveal that the young Ketagalan adopt a strategy of "persistence and compromise," maintaining the authenticity of their cultural traditions while actively seeking ways to coexist and thrive with mainstream culture. By constructing a "sub-center" in new media, the young Ketagalan assert their cultural subjectivity and share their perspectives with the broader society. Their experiences suggest that cultural revitalization involves both the acknowledgment of one's cultural position and the active initiation of cultural movements through appropriate compromises.

Ultimately, this journey of narrative reconstruction through new media enables the young Ketagalan to forge meaningful connections with their heritage and fosters intercultural understanding and appreciation among the broader society, contributing to a vision of shared prosperity and respect for cultural diversity. The research provides insights into the role and development strategies of indigenous cultures in a multicultural society, opening up new spaces for thought and practical paths for the revitalization of cultural heritage.

TU, Yi-jen. Because I worked in a museum making documentaries, I discovered my family's century-old forgotten history. This experience reconnected me with my cultural roots, inspiring my pursuit of cultural responsiveness. In 2021, I attempted to revive the Basay language, my ethnic ancestral language, through a podcast drama, winning third place in a competition. My research now focuses on innovative strategies for indigenous cultural representation through new media, bridging past and present in unique ways.

34 Uncle Chatty Gee—Generative AI and the potential harms to Indigenous sovereignty

Dr Tamika Worrell[1]

1 Department of Critical Indigenous Studies, Macquarie University

Colloquially known as AI, generative artificial intelligence refers to a range of technologies that draw on large language models to generative texts, images and videos. The term artificial intelligence, or "AI" is a blanket term to refer to a range of technologies that exist in many different forms. The terms generative AI, and AI are used to refer to a range of platforms that use artificial means to generate texts, images and videos. This includes OpenAI platforms such as ChatGPT, or Uncle Chatty Gee. Generative AI has become increasingly popular as a language model to generate and locate information with ease.

This presentation will explore Indigenous considerations from so-called Australia (Carlson and Farrelly, 2023) when utilising generative AI tools such as ChatGPT. With a lens on education, this research looks at the ways that generative AI tools can harm Indigenous knowledges, peoples, languages as well as Country.

Indigenous peoples have historically and continue to be overwhelmingly targeted by structural and strategic misinformation. AI learns from and draws its information from data. The data that is produced about Aboriginal and Torres Strait Islander peoples is often highly problematic and inaccurate, and Indigenous scholars have spent the past three decades debunking misinformation and disinformation has been provided in scholarly articles as factual. Concerningly, there are no mechanisms in place to ensure the content accessed by AI is accurate, culturally safe and appropriate.

AI futures are here and present, and AI has a lot to learn from Indigenous knowledges to ensure we can have Indigenous futures where we thrive, and our knowledges are not further damaged by harmful technologies. It is through our Indigenous solidarities in research we are able to thrive and grow. I am able to conduct research in a western institution through the work of those who have come before me—Indigenous scholars and leaders have paved the way for me to exist in the academy.

This research aligns with Rangatiratanga, as it is ultimately the commitment to Indigenous data sovereignty that informs this work.

Ultimately, this presentation will explore the question, can generative AI be utilised without harming Indigenous Cultural and Intellectual Property (ICIP) Rights and our data sovereignty?

Tamika Worrell is from Gamilaroi Country, Western New South Wales in so-called Australia. She has been grown up by Dharug Ngurra (Country), where she continues to live and work. She is currently an Senior Lecturer in the Department of Critical Indigenous Studies, and is also the Director of Research Training. Her research interests are broadly in Indigenous representation, Indigenous Higher Education success, education more broadly and digital lives, including artificial intelligence.

285 What is our generations gift to our mokopuna?

Mahuta, Hon. Nanaia[1]; Tiakiwai, Dr Sarah-Jane[1], Manukau, Merepaea[1]

1   Te Kotahi Research Institute, The University of Waikato

"What is our generations gift to our mokopuna?"

Te Kotahi Research Institute and The Hon. Nanaia Mahuta, Honorary Professor hosted a series of roundtable Ruruku Wānanga. These Wānanga were dedicated to discussing the future of Māori development amidst rapidly evolving socio-economic, environmental, and political landscapes. The Wānanga focused on the following key objective: "How will our response to the challenges of today improve the livelihood and wellbeing of our Mokopuna?"

The demographic composition of New Zealand's population who identify as being of Māori descent currently equates to 904,000 people. This profile continues to highlight a young demographic whose needs must be more vigorously planned for in order to assure them a secure future as Māori and global citizens.

The Māori economy continues to grow and has been quantified at approximately $70bn with productivity domiciled in the primary sector, property, infrastructure, tourism, hospitality, and retail sectors. Emerging digital and technology opportunities will be a dynamic contribution to how Māori influence economic, social, cultural, and environmental objectives that can also benefit New Zealand's transition to a more diverse and resilient productive sector.

Kaitiakitanga continues to sit at the heart of economic development that is no longer a binary set of propositions where the 'bottom line' drives fiscal and economic investment decisions. Climate change and its impacts will be an important driver of responsible environmental stewardship and the value contribution of Māori towards intergenerational benefits.

The current political landscape has prompted Iwi Māori to consider the constitutional roots of the nation founded on Te Tiriti o Waitangi—The Treaty of Waitangi. A concerted effort over the years to articulate at law and in policy the Crowns obligations to Māori has been driven by political and public sentiment with little certainty. The rights and responsibilities of each Treaty partner requires constitutional architecture to confidently guide the broader objectives of national identity, citizenship and nationhood.

This presentation will outline the key themes identified across all the Wānanga and propose practical solutions, both in policy and implementation, to address the socio-economic, environmental, and political challenges of today. The focus is on ensuring that we can provide a response to support the future needs of our Mokopuna as global citizens.

The Hon. Nanaia Mahuta served in Parliament and her constituency of Hauraki-Waikato for 27 years. She held various spokesperson roles and was the first woman to become Minister for Māori Development and Foreign Affairs. As a Minister Nanaia introduced the concept of Indigenous values to Aotearoa New Zealands diplomacy toolkit, strengthened the relationship with the Pacific and uplifted Māori economic participation through social procurement. Nanaia has now joined the team at Te Kotahi Research Institute and is an honorary professor. Nanaia is a mother, strategic adviser, mentor, independent director and a fledgling writer.

Dr Sarah-Jane Tiakiwai is from Te Rarawa and Waikato with whāngai links to Ngāti Awa and Ngāti Pikiao. She has been the Deputy Vice-Chancellor Māori at the University of Waikato since 2017 and is currently Chair of Te Kāhui Amokura. Prior to this Sarah-Jane was the inaugural Academic Director for the Waikato-Tainui College for Research and Development, an indigenous tribal institution which developed programmes in tribal governance and marae development, environmental stewardship, rangatahi leadership, capability and capacity building of Māori and kaupapa Māori researchers and established institutional academic and research relationships in NZ and internationally.

Merepaea Manukau is from Ngāti Wharara, Waikato, Raukawa, and Ngāti Toa Rangatira. She is a values-driven individual who, after over 10 years as a public servant, has recently joined Te Kotahi Research Institute as a Senior Research Fellow. Merepaea is dedicated to contributing to transformational system change to unleash the potential of Iwi and Māori, now and in the future.

146 Respectful Relationships and Governance with First Nations Research in Manitoba

Tait, Vanessa[1]; Gillis, Leanne1; Star, Leona1

1 First Nations Health and Social Secretariat of Manitoba (FNHSSM)

"As Indigenous People we have always done research, always searched for understanding, ways of being and knowing the world around us in order to survive. We just didn't call it 'research" Former Chief Norman Bone, Treaty 2 Territory, Keeseekoowenin First Nation, Canada.

Background: The formation of the First Nations Health Information Research Governance Committee (HIRGC) in Manitoba, Canada, in 1998 was a pivotal step in addressing the harms experienced by First Nation people due to poor research practices in Canada. Researchers have historically ignored First Nations rights, leading to mistrust in research and a complicated relationship between First Nations researchers and academic institutions. Recognizing the importance of Indigenous rights and data sovereignty, establishing a First Nations health research ethics committee was essential to ensure that research is conducted ethically, respectfully, and aligned with self-determination and research sovereignty principles.

Method: This presentation explores the history and rationale behind creating the First Nations Health Information Research Governance Committee in Manitoba, Canada. It highlights the need to protect Indigenous Knowledge and foster equitable partnerships between researchers and Indigenous communities. We will share our challenges and successes and the direction of First Nations ethics and data sovereignty in Manitoba.

Results: The Health Information Research Governance Committee serves as a regulatory body to review and oversee research proposals to ensure that they adhere to ethical principles and standards that respect the autonomy, traditions, and knowledge systems of First Nations people and communities. It comprises Manitoba First Nation representatives with knowledge in health, education, economic development, environment, socioeconomics, and academia, including a youth and an Elder/Knowledge Keeper. Research is reviewed according to their four principles of respectful research: free, prior, and informed consent; First Nations ethical standards, ensuring research benefits to First Nations; and adhering to the Principles of Ownership, Control, Access, and Possession (OCAP®).

Implications/Key Messages: Indigenous peoples have the right to govern or have oversight over their data and to lead our own research initiatives, which is paramount in fostering resilience and vitality amidst systemic inequities, oppression, and colonial legacies inherent in academic research and environments. This reflects a broader commitment to reconciliation and the recognition of Indigenous sovereignty over their stories, data, and intellectual property. Establishing similar Indigenous Research Ethics Boards throughout the world will be transformative as we move towards ethical research practices that honour the contributions and rights of Indigenous peoples, paving the way for a more just and respectful research landscape in Canada.

Tait, Vanessa. A Two-Spirit Cree from the O-pipon-na-piwin Cree Nation in the Treaty 5 territory, Manitoba, Canada. She has her Master's in Development Practice degree focusing on Indigenous development. She was a past academic member of the Health Information Research Governance Committee (HIRGC). She is the Regional Social Survey Coordinator with the First Nations Health and Social Secretariat of Manitoba (FNHSSM). She is a trailblazer, and her vision is to ensure that First Nations people achieve self-determination in research and data sovereignty, healing, and wellness in their communities and tell their own stories.

Gillis, Leanne. An Anishinaabe woman from Sagkeeng First Nation in Treaty 1 Territory, Manitoba, Canada. She has worked with First Nation communities in Manitoba for over 20 years, including administratively supporting and coordinating the work of the Health Information Research Governance Committee, a regional First Nations Health Research Ethics Committee. Her current role is Data Collection Training Coordinator for the First Nations Health and Social Secretariat of Manitoba (FNHSSM).

Star, Leona. A Cree woman from Thunderchild First Nation, Saskatchewan, Canada. Currently, she lives and works in the Treaty 1 territory as the Director of Research for the First Nations Health and Social Secretariat of Manitoba (FNHSSM); she is a Manitoba representative and the Chair of the First Nations Information Governance Committee (FNIGC). She strongly advocates for First Nations self-determination in research grounded in the First Nation principles of Ownership, Control, Access, and Possession (OCAP). She ensures that the highest standards of First Nations research ethics are upheld in all research projects, including those of the Manitoba First Nations.

172   Māori sovereignty and learnings for decolonising tobacco policy: documenting our past and shaping the future

Lani Teddy[1], Christina Heris[2], Andrew Waa[1], Raglan Maddox[2]

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2   Tobacco Free Program, Yardhura Walani, National Centre for Aboriginal and Torres Strait Islander Wellbeing Research,
    National Centre for Epidemiology and Population Health, Australian National University

Background and aim: Fuelled by the commercial Tobacco Industry, tobacco induced disease and death is tied to colonisation and breaches of health rights. Aa a response, advocacy, activism, and a Māori-led parliamentary inquiry on the Tobacco Industry influenced world-leading legislation that aimed to end tobacco use. In the wake of the repeal of the Smokefree Environments and Regulated Products Act (SERPA), sustained Indigenous leadership and initiatives are required as part of decolonising approaches to improve health and wellbeing outcomes. We aimed to better understand and document the contribution of Māori perspectives, expectations, and values in shaping the tobacco control landscape in A/NZ.

Method: We conducted in-depth interviews with Māori health leaders. Their roles included public health, community services, research, and advocacy. Kaupapa Māori research principles guided conduct of the interviews and the analytic framework.

Findings: Participants responses were embedded within a Māori worldview and underpinned obligations as guaranteed in Te Tiriti o Waitangi. Maori aspirations were informed by cultural values, accountabilities back to Māori communities, and driven by relationships and whakapapa (genealogy, kinship ties). Protecting what is Indigenous, confronting indifference to Māori conceptions of health and wellbeing, and utilising narratives to challenge and support shifts in thinking, strengthened resolve that to be tobacco free is a sovereignty issue, a health equity issue, and a Tiriti rights issue. Participants discussed challenging and changing what is acceptable and achievable, particularly addressing threats to sovereignty such as industry interference and nicotine addiction.

Discussion: This Indigenous sovereignty response highlights the necessity of Indigenous voices in defining tobacco control outcomes and policy, and how they can be brought about in a way that is consistent with their aspirations, world views and to ensure flourishing Indigenous futures.

Innovation/Significance: These findings can help hold the commercial Tobacco Industry and governments to account to Māori and Indigenous peoples to protect our right to health. Learnings will be embedded in tobacco control and shared with Indigenous peoples and others internationally.

Lani Teddy (Ngāti Ranginui, Ngāi Te Rangi) is a Research Fellow based at Te Rōpū Rangahau Hauora a Eru Pōmare (Eru Pōmare Māori Health Research Centre), and ASPIRE Aotearoa at the University of Otago, Wellington, New Zealand. Lani is involved in research that focuses on Indigenous perspectives of tobacco and has a strong interest in how youth perceive vaping and other nicotine products, and how policies related to regulation of tobacco can better support the aspirations of Māori.

195 Kai anamata mō Te Tauihu—a regional future food strategy

Stephens, Miriana[1]; Smith, Conal[1,2]; Roskruge, Nick[3]; Brown, Dianne[1]; Stephens, Jackie[1]; Eason, Charles[1,4].

1 Wakatū Incorporation, Nelson, Aotearoa New Zealand
2 Kōtātā Insight, Wellington, Aotearoa New Zealand
3 Massey University, Palmerston North, Aotearoa New Zealand;
4 Lincoln University, Lincoln, Aotearoa New Zealand.

Research Area: External shocks to Aotearoa-New Zealand's food system are increasing in frequency and severity and will escalate due to challenges like climate change. In response, and as part of a national 5-year research programme (2023–2028), a regional food system strategy for Te Tauihu is being developed with a focus on economic, environmental, societal, and cultural wellbeing. Wakatū is a Hapū-owned organisation based in Te Tauihu, representing more than 4,000 owners (Te Ātiawa, Ngāti Rārua, Ngāti Tama, Ngāti Koata) and their whānau. Its 500-year intergenerational vision (Te Pae Tawhiti) focuses on reconnecting whānau to whenua and protecting and enhancing taonga for current and future generations. This project aligns key elements of the intergenerational strategy including whenua ora (land and water wellbeing), tangata ora (human wellbeing), and rawa ora (prosperity).

Methods: Our methods include case studies at two māra exploring tikanga-led land use opportunities with a focus on feeding whānau, and then the scalability of current, new, and indigenous species, implementing mātauranga-informed farming practices. Monitoring the performance of these crops and species as well as our practices against our Hoea ki Te Pae Tawhiti outcome framework is part of the project; this involves analysis of data across a holistic range of wellbeing outcome measures that map to Te Pae Tawhiti, which will feed into future decision-making and investment priorities. The development of our Te Tauihu regional food system strategy will be aided by a food system model that is being developed jointly with Massey University to enable different land-use scenarios to be explored.

Findings: We present findings from a significant regional wānanga conducted in 2024 and from fieldwork focusing on testing indigenous crops as the first stage in building the evidence base for a food system strategy for the region. Fieldwork is informed by wānanga investigations focusing on how to translate tikanga-led regenerative farming on whenua Māori into practice in a sustainable and scalable manner. Production of current, new, and indigenous foods, in line with Te Pae Tawhiti and our Te Tauihu regional strategy will provide knowledge-intensive employment, further connecting whānau to whenua.

Contribution: This ambitious and collaborative initiative contributes to the IIRC conference theme of research solidarities (Whītiki Taua) and empowers Māori to play an increasingly vital role in Aotearoa-New Zealand's food and fibre sector, as well as in policy decision-making. In developing a regional food strategy, the project contributes directly to the empowerment (whakamana) of whānau, hapū and Iwi while grounding the strategy in a Māori approach to wellbeing (hauora).

Miriana Stephens (Ngāti Rārua, Ngāi Te Rangi, Ngāti Ranginui) was born and raised in Motueka and is a Director of Wakatū Incorporation. Her research specialties integrate mātauranga Māori and science knowledge and champion intergenerational thinking. She also has a keen interest in intellectual property rights and reform, particularly pertaining to Wai 262 and the protection of mātauranga Māori. Miriana holds advisory roles with Government and an executive role with Wakatū leading the development of Māori-led research programmes with this being one example.

31 A Kaupapa Māori Critique of Māori Food and Nutrition Data in Aotearoa, New Zealand.

Rapata, Hannah[1]; Wikaire, Erena[2]; Cormack, Donna[1]

1 Te Kupenga Hauora Māori, The Faculty of Medical and Health Sciences, University of Auckland, Auckland, New Zealand
2 Te Whare Wānanga o Awanuiārangi, Whakatāne, New Zealand

Background: Food and data are both areas and resources that have been severely impacted by colonisation and continue to be misused against Indigenous peoples within settler colonial societies. This study outlines issues of Māori nutrition data sovereignty (MNDS) and Māori nutrition data governance (MNDG) in national health surveys. It also reveals a novel Kaupapa Māori framework used to assess six national health surveys that collect food and nutrition data from Māori. This analysis provided a numerical score for each survey regarding the criteria for MNDS and MNDG set out within the framework.

Methods & Methodology: A Kaupapa Māori analysis framework was developed based on Māori data sovereignty principles developed by Te Mana Raraunga. This framework was used to review six national health surveys for adherence and support to MNDS and MNDG principles. Thus, the framework served as a guiding tool for reviewing publicly available survey documents, methodology reports and survey results in order to determine if each survey met the criteria for MNDS and MNDG within the framework.

The surveys assessed included the National Health Survey (NHS), the Te Hiringa Hauora Health and Lifestyle Survey, the 2008/09 Adult National Nutrition Survey, the Te Kupenga census data, the Growing up in New Zealand study and the NZ Youth19 surveys. The assessment framework gave each of the six surveys a combined score for MNDS and MNDG out of 12.

Results: Overall, the mean total score for MNDS and MNDG across all the surveys was 0.125. The Te Kupenga Census data scored the highest (5/12) and the lowest score (0/12) was shared by the NZ Health Survey, the Te Hiringa Hauora (HPA) lifestyle survey, and the 2008/09 Adult Nutrition Survey.

Conclusions: This study provides a Kaupapa Māori review of MNDS and MNDG issues among national surveys that collect nutrition data from Māori in Aotearoa, New Zealand. This was done by developing a Kaupapa Māori nutrition data analysis framework to review publicly available survey documents, results, websites, and methodology reports.

Greater use and respect for Māori data sovereignty principles in national health surveys will support the production of nutrition data that is safer and more relevant for Māori and will, therefore, better support Māori health outcomes. This evidence also points towards the need for re-investments from kawanatanga data spaces to mana motuhake data spaces for Māori.

I Whakapapa to the Motupōhue/ Bluff region of Te Waipounamu. I am a New Zealand registered dietitian and a PhD candidate within Te Kupenga Hauora Māori at Auckland University. My PhD is exploring concepts of kai from a Kāi Tahu perspective, Māori kai sovereignty and Māori nutrition data sovereignty. I am also the chair of Te Kāhui Manukura o kai ora (Māori dietitians association).

145   I Paʻa ka Iʻa ma ke Aho a Kāua

Stone, Johanna Kapōmaikaʻi[1]

1   University of Hawaiʻi, Mānoa, Kawaihuelani: ka Hālau ʻŌlelo Hawaiʻi & Political Science Department

Communities that have reimplemented the seasonal harvest restrictions of our original food systems, report to have increased fish populations and overall increased marine biomass in comparison to areas with no harvest restrictions, and in some instances, more marine biomass than even fully restricted "no take" areas.

This means a return of our ancestral abundance when we fish in our original ways, specifically setting aside times not to harvest so that the fish may spawn. This allows us to be in relation with these swimming ancestors in a way that is tika and that cultivates collective hauora. For there is even more fish than if we were to not fish at all, in some instances. And there is noticeably more fish in seasonally restricted areas than in areas with no restrictions. Reestablishment of our original food systems point our waʻa towards toitū. This cultivates our rangatiratanga & enables us to whakapono, as a nation that can feed ourselves has increased agency sprouting from profound levels of nourishment.

I analyze reported counts of marine biomass in areas that have reestablished their kapu / rāhui, seasonal harvest restrictions. My methodology is founded upon analyzing our ancestral epistemologies as found in our vessels of knowledge, including song, poetry, chant, proverbs, prayers, histories, elders, community practitioners & experience, that seed the ontology & cosmogony of a society that would voluntarily restrict harvest practices to allow for birthing periods, and thus abundant populations. I weave these harvest restrictions and the epistemologies from which they are birthed, with data from locally managed marine areas such as Community Based Sustainable Fishing Areas and other protected marine areas that have reported a difference in marine biomass observed pre and post reestablishment of kapu / rāhui. It is not from dominion, or greed that we voluntarily restrict our behaviors, but our ancestral teachings of kinship.

We must garner support in this advocacy to increase the number and size of protected areas, so that we, along with our unborn progeny, are able to eat from our place again, and ensure perpetual harvest, as is our birthright. This feeds our tohetohe. We see that when communities are supported in reestablishing their original fishing restrictions governing harvest, ecosystems begin to thrive again. These ecosystems are our most ancient ancestors. This is an integral part of our flourishing future.

Indebted to the nourishment of our swimming ancestors, as descendants of Moana nui, we are a fish-eating nation, that celebrates the balance of right relation that upholds the cycles of continuous Creation. Globally, fish stocks are suffering. The Kanaloa cry out to us, calling us to remember our reverent kinship. It is our privilege and responsibility to stand up for these elders, their lifeforce and our own, for these fish ancestors have nourished us since antiquity. We protect this intimate relationship, as their healthy populations, feed and ensure our healthy populations.

Kapōmaikaʻi is a Hawaiian language instructor and doctoral student of the Political Science department at UH Mānoa. Kapōmaikaʻi guides us in reclaiming our ancestral languages as powerful pathway to remembering ourselves and right relationship with our place. She advocates for the reestablishment of our original food systems as potent pathway to uphold the relationship that is ʻāina, and heal both our inner and outer climates. Her focus is on our seasonal harvest restrictions that allow for species to birth. Her ʻohana descends from Kailua, Koʻolaupoko, Oʻahu. She resides in Mānoa, beneath ka ua Tuahine. Waipuna lau ke aloha!

220   Aotearoa New Zealand insects as food: adding value through indigenous knowledge

O'Connor, Chrystal[1,2], McNeill, Mark[2], Bowie, Mike[1], Gathercole, Jessica[2], Morton, James[1]

1   Lincoln University
2   AgResearch Limited

With growing concerns over climate change and the increasing global population, entomophagy (eating insects) could provide a sustainable source of alternative protein for humans. Insects are widely consumed globally and were part of the traditional Māori diet. While showing great potential, the scientific literature on the health benefits of insect-derived protein products is limited. However, the species, diets, and life stages of the insects all impact their nutritional profile and potential health benefits to people.

This interdisciplinary research examines insect consumption in Aotearoa-New Zealand. We centre Māori perspectives and investigate the potential for edible insect-derived products amongst Māori. Our research investigates how different rākau rongoā (medicinal plant) diets affect the development and nutrient content of the insects that feed on these plants. We also examine the connection between the caterpillar and the medicinal value of its host plant, kawakawa. Our research integrates tikanga (Māori protocols) in harvesting, storing, and studying taonga (treasured) species, focusing on Aotearoa insects.

Methods: We surveyed Māori perspectives on entomophagy and historical insect consumption. Controlled insect rearing and feeding trials analysed how rākau rongoā diets impact insect nutrition. Metabolomic analysis evaluated whether caterpillar consumption altered kawakawa leaf medicinal value and the nutritional profile of these insects were assessed. We used both qualitative and quantitative approaches to gather comprehensive data, ensuring Te Ao Māori (Māori worldview) was embedded throughout.

Significant findings: Our research explored mātauranga (Māori knowledge) on culturally significant vegetables, rākau rongoā, and insects to Māori. Our findings show that Māori already recognise insects as being culturally significant and are relatively open to consuming insects. The huhu grub was the most named insect that was consumed. Māori were also more likely to consume insects if they were farmed sustainably and either native to Aotearoa, fed rākau rongoā, or if the type of insect was historically eaten by Māori. We took a Te Ao Māori approach to choosing the types of insects and plants studied by integrating cultural, ecological, practical, and nutritional considerations.

We identified distinct metabolomic fingerprints of kawakawa leaves affected by feeding from three caterpillar species, non-eaten leaves, and leaves with artificial damage. This knowledge corroborates mātauranga, that the medical value of kawakawa is higher in leaves eaten by the kawakawa looper caterpillar.

Overall, revitalising insects as a sustainable food source holds promising potential for improving human health.

Contribution to conference theme: Aligned with the conference theme "Whītiki Taua:Research Solidarities", our research strengthens community bonds through collaborative research integrating mātauranga into contemporary food systems. By revitalising traditional food sources and integrating mātauranga, our study contributes to flourishing indigenous communities by exemplifying how traditional knowledge can be used to develop innovative solutions to modern challenges of food security.

It contributes to the subthemes Whakamana|Empowerment by amplifying indigenous voices in Western science applications from taonga species collection, storage, and knowledge sharing, Hauora|Wellbeing by exploring health benefits of insect-derived foods and Toitū|Sustainability by highlighting insects as sustainable protein sources to help improve human health outcomes, requiring a significantly smaller environmental footprint compared to conventional livestock.

O'Connor, Chrystal Te Ohorere. Of Ngāti Hauā and Ngāti Paoa decent, Chrystal is a lecturer at Lincoln University in the Department of Wine, Food, and Molecular Biosciences. As a food biochemist with a background in animal science and biochemistry, Chrystal's research focuses on the added value of food for human health, with a focus on indigenous communities. Her research interests include sustainable foods, indigenous culinary traditions, and understanding their impact on human health. Through her work, she aims to contribute to the development of healthier and environmentally conscious food practices.

201 Te hā o Waiapu—Amplifying the breath of the Waiapu river through sound and vision

Robertson, Natalie[1]; Sheehan, Maree[2;]; Monteith, Alex[3].

1   Te Wānanga Aronui o Tāmaki Makau Rau / AUT University
2   Te Wānanga o Aotearoa
3   Waipapa Taumata Rau / University of Auckland

'*He Manako, He Pānga Pōuri, He Kōingo—Afflicted with desire, sadness, and yearning*' is a poetic moving image work created by Natalie Robertson (Ngāti Porou), Maree Sheehan (Ngāti Maniapoto-Waikato, Ngāti Tuwharetoa) and Alex Monteith (Eire), in order to elevate and amplify the voice of the Waiapu River which has been devastated by deforestation and consequent erosion. This comprises one creative outcome from *He Uru Mānuka*—a large-scale transdisciplinary collaborative creative project that promotes cultural heritage. Led by AWA—Artists for Waiapu Action, *He Pānga Pōuri* was recorded in the Waiapu catchment in conjunction with building customary pā tauremu (stone fish weirs). Instigated by ecologist Graeme Atkins (Ngāti Porou, Rongomaiwahine) and artist Natalie Robertson, the art of building fish traps was gleaned from examining historic photographs and film.

Following the three-verse Waiapu mōteatea *He Uru Mānuka*, a waiata of lost love, the three artists collaborated to visually and sonically explore the degradation of the river system. Underwater video and sound recordings document the process of building a pā tauremu, the high sediment load in the river tributaries, and the use of a kupenga (fishing net), woven by Lionel Matenga (Ngāti Porou). The relationship between Parawhenuamea as the personification of alluvial waters and Rakahore the personification of rocks, is explored allegorically. We asked: What do these sacred atua relationships tell us, and how they are seen and heard in the Waiapu? The resulting moving image work comprises three verses corresponding to the mōteatea.

Informed by our research into a living relational underwater and sonic world, we present mauri-centred knowledge. Natalie Robertson discusses AWA and the significance of this work for Ngāti Porou Tūturu, in particular, her hapū Ngāti Pokai and the uptake of pā tauremu in education. Maree Sheehan reveals how Māori knowledge and understanding of ihirangaranga (vibrations and frequencies) and pūngao oro (sound energy) can be sonically illustrated, through connecting to the hā or breath of Waiapu awa, to mana whenua, and in relationship to Parawhenuamea and Rakahore. Alex Monteith observes the impacts of turbidity and river flow through her underwater video cameras—including a 360-degree Virtual Reality (VR)—and how this informs our understandings of aquatic life. Collectively, we reflect on the felt experience of atua as sediment and the mauri of the awa.

This research began at Tīkapa Marae in 2023 and has directly involved over 25 locals in building three pā tauremu, exemplifying collective empowerment. Instigating transformative change and reigniting ancestral customary knowledges, through immersion we have been sharing knowledge and evolving new communal understandings of the river. The video *He Pānga Pōuri* will be presented to audiences at home and internationally, contributing to a tangible and lasting outcome alongside the pā tauremu and kupenga. We consider and discuss how, through collaborations, we can build thriving Indigenous futures that can lead to reinvigorated understandings on how to live lightly and uniquely in relationship with each other and the taiao—the natural environment.

Robertson, Natalie. Centring Waiapu—the ancestral river of Ngāti Porou—world-famous for its erosion—much of Dr Natalie Robertson's creative practice and research is based in Te Tai Rāwhiti, her East Coast Ngāti Porou homelands, to advance Māori counter-narratives to settler-colonialism. Natalie is a photographer, moving image artist, writer and Associate Professor at AUT University, Auckland. In 2022, Natalie graduated with a PhD for her thesis Tātara e maru ana: Renewing ancestral connections with the sacred rain cape of Waiapu Kōkā Hūhua through the University of Auckland. Recent exhibitions include Toi Tū, Toi Ora: Contemporary Māori Art at Auckland Art Gallery 2020–21.

Dr. Maree Sheehan (Ngāti Maniapoto-Waikato, Ngāti Tuwharetoa) is a researcher, sound artist, music composer, and educator. Responding to the artistic and educational aspirations of many Māori communities, her research and creative practice in sound ecology and sonic mapping of environments, contributes to the development of Māori and Indigenous scholarship. Her work Ōtairongo was included in the groundbreaking Toi Tū Toi Ora: Contemporary Māori Art at Auckland Art Gallery Toi o Tāmaki (2021) as the only sonic artist. Ōtairongo achieved the distinguished Toitanga Purple Pin and three Gold Pins at the Designers Institute of New Zealand Best Awards in 2020.

Monteith, Alex. As a surfer, visual artist and Associate Professor at Te Waka Tūhura Elam School of Fine Arts, Dr Alex Monteith explores how the arts can address the impacts of colonialism and its legacies, which have led to the destruction of habitats in the coastal environments and waterways in Aotearoa /New Zealand. Monteith's work grapples with issues including seabed mining, seafloor habitats, global technologies, the blue economy, surfing, and the threats to coastal and marine environments. Her current research explores underwater videography and virtual reality (VR) for storytelling on biodiversity collapse from pollution in water columns caused by runoff and sediment.

237 Muramura: The Impact of Creative Research as an Apparatus for Wellbeing.

Elliott, Zena[1]; Barrett, Tia[1]

1   Auckland University of Technology.

We, the authors of this transdisciplinary practice-led research, want to highlight the significance of Indigenous creative practices from the hands of the artists. Drawing upon our expertise in whao and lens-based practices, we embarked on a collaborative exploration to investigate how positionality activated within the arts can enhance and transform academic spaces. Through two collaborative exhibition case studies, Muramura of Protest (2023) and Neon Flux (2021), we intend to exemplify how we integrate multilayered technologies, innovate kaupapa Māori techniques, and mana wāhine perspectives and experiences into our disciplines. Our research aims to address the impact of how Indigenous creative practitioners can transcend traditional hands-off disciplinary boundaries to create new frameworks, methodologies, and understandings with a hands-on, toi-based technology approach. The potential of our Indigenous creative technological approach has the ability to uplift and expand the expressive possibilities of academic rigour, challenge traditional research notions and shine a light on our cultural customs, rituals and ceremonies. To further engage interested audiences in new and immersive ways of knowing. As Māori artists and Indigenous researchers, we weave our customary knowledge systems into our contemporary practices that reflect the world around us. The research methods we have adopted and will present are how we apply our creative practices that are pūrākau methodology which functions simultaneously in synergy with practice-led research methods activated through wānanga, whakarongo, titiro, hikoi, and contributing to hapū environmental impact projects. Our creative processes promote observation and self-reflection based on the values and principles of whanaungatanga, kaitiakitanga, manaakitanga, wairuatanga, tauututu, and mauri ora. We use research methods like analysis, inspiration, and intuition to guide us in our carving and filming. Transdisciplinary approaches in carving and film serve as an academic formula for solidarity within Indigenous communities, creative practices, and can contribute to whītiki taua. These approaches encourage collaboration, knowledge exchange, and cultural preservation by breaking down disciplinary boundaries. They provide a platform for Indigenous voices to be heard and celebrated while also facilitating cross-cultural understanding. Through transdisciplinary engagement, Indigenous communities can reclaim and assert their identities, challenge stereotypes, and promote social cohesion. This inclusive and collaborative approach paves the way for transformative and empowering creative practices. Our creative research outcomes have a significant impact on the well-being of mana wāhine, mana takatāpui, mana whenua, and mana motuhake. By taking ownership of our stories and experiences through exercising rangatiratanga, we enhance our mana and uplift our voices. Through creative expression and research, we create safe spaces for mana wāhine, mana takatāpui, mana whenua, and mana motuhake to share their perspectives and challenge societal norms. This process raises a sense of belonging, affirmation, and inspiration, ultimately contributing to the overall well-being of our communities.

Zena Elliott (Ngāi Te Rangi, Ngāti Awa, Te Arawa, Te Whānau ā Haraawaka) is an interdisciplinary artist and creative researcher specialising in painting and carving. Their work explores the intersections between mana wahine and customary carving practices. Elliott's work stimulates discussions about gender, fluidity, visibility, indigenous sub-cultures, colonisation and cultural identity.

Tia Barrett (Ngāi Tahu, Ngāti Maniapoto, Waikato-Tainui, Ngāti Tamainupō) is an artist who predominantly works with lens-based mediums. Her art is deeply influenced by a desire to connect with whānau, whenua me ō ngā tūpuna. Finally, Barrett incorporates taiao-inspired installation and the traditional medium of mōteatea into her contemporary practice.

17   Te Tāhū: The Role of Weaving in Kāi Tahu Memory

Pūtere, Ereni[1]

1   Kā Waimaero | The Kāi Tahu Centre at the University of Canterbury.

Te Tāhū challenges the influence of ethnological recording on academic understandings of what constitutes Māori history and knowledge. Ethnological methods and judgements created a perception of mātauraka that excluded and diminished the mana of wāhine and their authority in mātauraka Kāi Tahu. As a result, certain forms of mātauraka have been largely neglected and lost to academic understandings of what qualifies 'useful' Māori knowledge and historical sources, as well as who holds the mana to deal with matters of tribal tradition. This paper draws on the methodological frameworks of Te Whare Pora (the traditional school of learning for weaving), whakapapa and pūrākau to examine the power dynamics of colonial recording of traditional knowledge, with particular focus on the iwi Kāi Tahu and what constitutes a traditional record of our knowledge through examining the mana of woven material objects. Through understanding the role of wāhine and weaving in pūrākau and the colonisation of traditional concepts of tapu and noa, the paper will assert the authority of wāhine as knowledge holders and historical authorities crucial in the creation and transmission of kōrero tuku iho in Kāi Tahu tradition and their recording woven form. In this regard, this paper seeks to challenge narrow colonial understandings of literacy that exclude the traditional arts of indigenous peoples as valid source material in historical writing. Toi Māori has traditionally served as the visual manifestations and recordings of traditional knowledge and history, the historical exclusion of which has led to the depreciation of traditional art forms as little more than craft and costume and has economically and socially undermined the traditional roles of experts in these art forms. This paper will demonstrate that this impacted weavers doubly due to the impacts of colonial misogyny and gender roles. The centring of traditional knowledge systems and practices in our communities is a necessary act of decolonisation and re-indigenisation that ensures the ongoing resilience and sustainability of our ways of being as an independently indigenous society. Rakatirataka is not possible without ensuring that the mana of wāhine, their expertise, kōrero and relationship to the whenua, is evident and respected in our understandings and methods of recalling our pasts and history today so that we understand the role of Māori women and our practices today. For it is through knowing ourselves and our histories that we are able to move forward into the future as Kāi Tahu in an informed and tikaka-based manner—ka mua, ka muri.

Ereni Pūtere (nō Kāi Tahu, Kāti Māmoe, Waitaha, Te Ātiawa o Taranaki) is a doctoral candidate in history at Kā Waimaero | the Kāi Tahu Centre at Te Whare Wānaka o Waitaha. Her doctoral research examines the impact of recording mātauraka and how those recordings have influenced our understandings of whakapapa and the Māori past and who holds expertise in these fields. Her research and approach are informed by her ongoing training as a kaiwhatu (weaver of traditional garments) by the Ōtautahi Weavers collective of Rehua Marae.

126   Te Ruamātatoru: Researching and establishing a pātaka kai

Tinirau, Rāwiri[1]; Hogg, Manaaki[2]; Pehi, Tumanako[3]; Pehi, Ata Rangi[4]; Lind, Atarau[5]

1   Te Āti Haunui-a-Pāpārangi iwi; Ngāti Ruaka and Ngāti Tamarua hapū; Te Atawhai o Te Ao
2   Te Āti Haunui-a-Pāpārangi iwi; Ngāti Ruaka and Ngāti Tapui hapū; Te Morehu Whenua
3   Te Āti Haunui-a-Pāpārangi iwi; Ngāti Ruaka and Ngāti Hineariki hapū; Te Morehu Whenua
4   Te Āti Haunui-a-Pāpārangi iwi; Ngāti Ruaka and Ngāti Hineariki hapū; Te Morehu Whenua
5   Te Āti Haunui-a-Pāpārangi iwi; Ngāti Ruaka and Ngāti Hinekōrako hapū; Te Morehu Whenua

Pātaka are described as elevated storehouses situated in the heart of a community, designed to prevent unwanted animals and built for a specific purpose (Best, 1916; Best, 1929; Firth, 1929; Te Rangi Hīroa, 1949). Pātaka were also built to hold taonga, and in specific situations, pātaka were considered political statements, such as those that were erected in support of the Kīngitanga (Papa & Meredith, 2012). In a focused literature review on Whanganui pātaka, enabled through a Ngā Pae o Te Māramatanga internship, Rangi-Clarke (2022) found that the term 'pātaka' and 'whata' are used interchangeably to refer to a raised food store, with early sketches from the Whanganui region depicting whānau gathered near pātaka. As such, pātaka/whata demonstrated a community's ability to gather, harvest, hunt and preserve kai for future use, and to provide sustenance for whānau, hapū and manuhiri. More recently, the term 'pātaka' has been used to refer to physical and digital repositories of taonga tuku iho, such as galleries, museums, and libraries.

This presentation speaks to the establishment of the first pātaka/whata kai to be built in almost a century, led by Te Morehu Whenua, a tamariki and rangatahi-led environmentalist group affiliated to Ngāti Ruaka, on the Whanganui River. As part of the research process, Te Morehu Whenua studied a former pātaka/whata at Rānana, which had since collapsed. Drawings and miniature recreations of the pātaka were produced by the tamariki and rangatahi, and photographs captured. A local architectural firm was engaged to study the pātaka/whata, and prepare the necessary designs, which were approved by Ngāti Ruaka hapū. With support from Te Atawhai o Te Ao and the Deep South National Science Challenge, a local building firm was commissioned to erect the pātaka/whata, which involved Te Morehu Whenua rangatahi and hapū members as either employees or contractors.

The new pātaka/whata, named Te Ruamātatoru, was opened at Whakaniwha, Pūtiki, in June 2024, with attendance from whānau, hapū and community members, representatives from iwi entities and local authorities, researchers and others. The pātaka/whata site is a former garden of a Ngāti Ruaka whānau, and māra kai has been re-established alongside the new pātaka/whata. The name, Te Ruamātatoru, comes from a former garden on the Ngārākauwhakarāra land block, and refers to a storage space that is full of kai. The site of Te Ruamātatoru pātaka/whata is a place of gathering for the tamariki and rangatahi of Te Morehu Whenua, as well as local whānau and international guests who are interested in environmental restoration and food sovereignty activities of this rōpū. Through this presentation, you will hear from tamariki and rangatahi involved in the research that culminated in Te Ruamātatoru.

Tinirau, Rāwiri. Of Te Āti Haunui-a-Pāpārangi descent, Dr Tinirau has genealogical connections to several hapū and iwi who have connections with and interests in the Whanganui River. He is the Director of Te Atawhai o Te Ao, an independent Māori research institute focused on health and environmental research, and Chair of the Rānana Māori Committee. Rāwiri serves on a number of governance and advisory boards, and has several interests, including Māori health, environment, community, performing arts, education, business and economic development. In his spare time, he likes to spend time in and on the Whanganui River.

287 Toi Tuku Iho: Creative Methodologies

Kahurangi Waititi[1,2]

1 Te Whare Wānanga o Awanuiārangi
2 The University of Waikato

This presentation shares insights into my doctoral research which examines how mahi toi as process, theory, and output can contribute to oranga and mana motuhake for whānau, hapū, and iwi. This has been explored through the tribal storytelling processes of Te Whānau a Apanui. Kōrero tuku iho is the umbilical link to our ancestors that sustains us with teachings; cultivating a richness and depth of self and connection through story. This research demonstrates that the vehicles of sharing are as varied as the stories themselves and are known as "toi" or our creative expressions of kōrero tuku iho. Toi can be used to decolonise and re-indigenise research methodologies and facilitate transformation through praxis. The development of a Toi Tuku Iho methodology is proffered to understand the complex processes of iwi storytelling and reveal the relationality between innovation and what this research refers to as the tīpuna continuum. The application of kaupapa Māori creative practices to research expands the academic confines of knowledge production to include Indigenous stories and toi. The findings demonstrate that the research process, potential products, and outcomes, are transformed by using these practices.

Iwi storytellers were interviewed, sharing that within our toi practices lie a myriad of ways to challenge colonial structures and ideologies, ground us in tīpuna knowledge systems, and provide a space to innovate solutions to the challenges of te ao hurihuri (a changing world). This was processed through a digital story, merging storyscapes, timescapes, landscapes and generations past and future to reveal how knowledge through stories can become taonga tuku iho, fostering dreams and aspirations in their wake.

Themes explored in this research are; an ecosystem of learning through people, place, story, whakapapa and time; how iwi oranga is viewed and contributed to by toi; and how mana motuhake is embraced and enacted through kōrero tuku iho. Through these themes I seek to amplify the power of tribal storytelling through toi to transform the spaces we occupy both within and outside of our iwi. Mahi toi ignites our creative selves to dream and can activate a belief to explore beyond what we know. Hence it's use as a powerful research methodology.

Waititi, Kahurangi Rora. From the iwi of Te Whānau a Apanui, Ngāti Porou and Ngai Tahu, Dr Kahurangi Waititi is a kaupapa Māori researcher currently working as a Senior Lecturer in the School of Graduate Studies at Te Whare Wānanga o Awanuiārangi. She has recently completed her doctorate through Waikato university. She is passionate about enabling research access to our communities and is also working within the iwi—kai sovereignty space and as a researcher on the Mana Wahine claim.

50   Maramataka, microbes and moteatea: Researching our connection to taiao

Warbrick, Isaac[1]; Heke, Deborah[1]; Moewaka-Barnes, Helen[2]; Smith, Valance[1]; Hoeta, Ayla[3].

1Auckland University of Technology (AUT)
2Massey University
3University of Auckland

Indigenous language, narratives, and stories are encoded with knowledge that connects us with the environment and allowed our tūpuna (ancestors) to thrive as they moved through the Pacific and established homes throughout Aotearoa. Despite the effects of colonisation, whānau, hapū and Iwi (families and tribal groupings) continue to draw from kōrero tuku iho (teachings that are passed down through stories, songs, and karakia) to guide the way they interact with the environment.

The Maramataka is a system, often termed the 'Māori lunar calendar', that was developed as our tūpuna closely observed their local environment, the phases of the moon, movement of stars and celestial bodies, migration of birds and movement of fish, and even the behaviour of people. These observations were recorded in kōrero tuku iho and were adapted to reflect new locations and changing environments.

This presentation highlights the learnings from a 3-year Māori mixed-methods study which included 1) interviews with those who continue to use the Maramataka, here and in the Pacific, 2) focus group discussions with Māori who have been supported to engage with the taiao through wānanga, gardening practices, and other enviro-cultural activities, 3) and a novel assessment of the environmental microbiome and the potential health benefits, at a microbial level, of engaging in cultural practices that connect us to the whenua (land). Lastly, we will outline a series of waiata and moteatea (songs and traditional chants), composed by our research team as a way of recording, analysing, and disseminating the learnings from the study.

In our day, where many are disconnected from the outside world, the Maramataka requires us to continue the practice of observing and aligning our lives with the patterns in an ever-changing environment—a practice that is particularly relevant to 'flourishing Indigenous futures' considering the disproportionate impact of climate change, significant climate events (cycle Gabrielle etc.), and the destruction of ecosystems, on the lives of Indigenous people. Though aspects of the Maramataka have been lost to time and through colonisation, many continue to look to this 'system' as a guide both here and throughout Te Moana Nui a Kiwa (The Pacific).

This work reflects an important and essential relationship between researchers and Māori communities, whose aspirations underpin all aspects of this research. It also highlights an important relationship between Māori and our tuakana (older siblings) throughout the Pacific, particularly Hawaii, Tahiti and the Cook Islands, who share a common language, history and whakapapa (genealogy).

Associate Professor Isaac Warbrick (Ngāti Te Ata, Te Arawa, Ngā Puhi) is the director of Taupua Waiora Māori Research Centre at AUT. He is currently leading a 3-year project exploring the role of maramataka and kōrero tuku iho in connecting and reconnecting Māori and our relatives in the Pacific with the taiao (environment). Warbrick's work looks at the environment and Indigenous health, and he's just commenced a project exploring Indigenous Pacific languages and oral traditions (in Aotearoa, Hawaii, Tahiti, and the Cook Islands), and the climate/environmental innovations that are encoded in our language and stories.

193   Whakamanu: Preservation and restoration of taonga tuku iho

Broughton, Hinekorangi[1]; Mill, Jade[2]; Ponga, Ngākura[3]; Tinirau, Rāwiri[4]

1   Ngā Rauru Kītahi; Te Arawa; Kāi Tahu; Te Atawhai o Te Ao
2   Te Āti Haunui-a-Pāpārangi; Ngāti Rangi; Te Atawhai o Te Ao
3   Whanganui; Rangitāne ki te Wairarapa; Ngāpuhi; Te Whakatōhea; Ngāti Tūwharetoa; Ngāti Kahungunu; Taranaki; Te Atawhai o Te Ao
4   Te Āti Haunui-a-Pāpārangi; Ngāti Rangi; Ngāti Hāua; Ngā Rauru Kītahi; Ngā Wairiki; Te Atawhai o Te Ao

Exhibitions showcased at local, national and international levels, such as *Te Māori* and *He Awa Ora*, re-emphasise the importance and value of taonga tuku iho, which act as windows to the past, eyes to the future, and can serve as healing vessels. As such, taonga are considered legacies from our tūpuna, informing us of kōrero tuku iho and traditional practices, strengthening connections to our cultural heritage and identity. Working alongside whānau, hapū, and marae to care for taonga tuku iho has enabled us to understand and re-discover those elements, and by doing so, has initiated and enabled healing, recovery and reclaimation. Thus, we surmise that connection to, and restoration and preservation of taonga tuku iho contributes to healing from intergenerational trauma, and leads to cultural prosperity for whānau, hapū and marae.

As researchers and active hapū and marae participants, we sought to work with our whānau and hapū from selected marae within Te Ranga Tupua (a region that includes Whanganui, Ruapehu, South Taranaki and Rangitīkei districts), to identify aspirations for taonga tuku iho associated with our respective hapū and marae. Having developed personal and professional networks locally and nationally, we connected with taonga Māori technical experts to conduct taonga tuku iho assessments, before launching into preservation and restoration efforts, involving whakairo, photographs, urupā, manuscripts, and documents. As such, the project has improved access for whānau, hapū and marae to the necessary experts, knowledge, resources and tools required to advance aspirations and workstreams associated with taonga tuku iho. Uncovering and exploring kōrero tuku iho pertaining to taonga has been a major part of our work. Furthermore, through this project, we have observed hapū reimagine spaces at their marae to house taonga tuku iho and initiate and progress repatriation processes nationally and internationally.

Throughout this project, the research team has faced some challenges, such as finding suitable workshop times and navigating dynamics within whānau, hapū, and marae contexts. Prioritising ideas and discussions with whānau has been critical, ensuring that research outcomes align with whānau and hapū aspirations. This approach has enabled the research team and whānau to develop transferable technical skills that can be used to assist other hapū and marae in our rohe. The impact that this project has includes incorporating ancient wisdom into contemporary practices, thus fostering connections between the past, present and future. Another example involves strengthening partnerships and relationships within, between and across whānau, hapū, and marae communities, technical assessors, repositories, and research institutes. Looking ahead, this research encourages the provision of further community-based training on taonga tuku iho preservation and restoration techniques, with the express aim of seeking to expand localised, taonga-centric relationships, research and application.

Broughton, Hinekorangi. He uri nō Ngā Rauru Kītahi, Te Arawa me Kāi Tahu. Broughton is a Research Assistant at Te Atawhai o Te Ao, and as a team member, contributes to the Whakamanu Research Project, supporting up to six marae/hapū communities within Te Ranga Tupua rohe. She was raised in a bilingual household surrounded by tāonga Maori, not knowing their significance at a young age. She enjoys researching her own whakapapa and whānau narratives, all of which have become central to her journey through life. Acquiring new skills, and sharing these with others, is another personal and professional interest.

104   Mapping The Past, Present and Future of Indigenous Education Our Ways

Moorehead, Ash[1]

1   Macquarie University Department of Critical Indigenous Studies and Centre for Global Indigenous Futures.

This research stories through the past, examines the present and reveals pathways for flourishing futures of Indigenous education, our ways. The stories of our education started a long, long time ago, more than 65000 years in fact. This is when our education was grounded in Indigenous ways of knowing being and doing. We lived on Country, and spoke our languages. Knowledge was passed down from generation to generation which taught us how to take care of our communities, our Country and our waterways. Our children were happy with strong minds, strong hearts and learning in our ways. But then everything changed, the violence of colonisation started. Our children were taken from their ancestral lands and education was disconnected from Country. By attempting to assimilate, rather than celebrate who we are and where we come from, settlers have tried to reshape what we know Indigenous education to be, and how it is done. This has caused a break in the cycle of knowledge, language, and cultural transmission in connection with Country, now Country is out of balance too. But this is not where our story ends.

As a Biripi Worimi woman, I apply Indigenous, decolonial and relational frameworks, to examine three case studies of current approaches to Indigenous education within New South Wales (NSW) schools. Storytelling, relationality, critical reflection and privileging of Indigenous voices are not just weaved within but are the starting point from which the rest of my research flows. My use of (re) in brackets in this way symbolises a process that is not merely about looking back but actively bringing forward and integrating traditional knowledges into contemporary contexts. My Masters research draws from, and builds upon, a growing body of Indigenous futurities literature to not only argue that Indigenous education sovereignty is urgent, but further reveal this is already happening in practice, albeit in small pockets of NSW. The significance of my Masters research is the development of a model for what this might look and feel like in practice; that is teaching and learning which is determined, governed and delivered by Indigenous peoples for Indigenous peoples, grounded in Indigenous ways, in connection with Country. This research contends with flourishing Indigenous education futures grounded in ancient educational practices that our Ancestors would recognise.

Ash Moorehead is a Biripi Worimi woman, a Masters of Research candidate and Research Assistant at Macquarie University. Ash holds a Bachelor of Occupational Therapy, a Bachelor of Education, a Master of Indigenous Education, is an Aboriginal secondary school teacher and Indigenous education researcher. Ash's research is concerned with contributing to flourishing Indigenous education futures in which her future grandchildren can teach and learn in ways that her Ancestors would recognise.

187   Te koekoe o te Tui—Indigenizing speech-language therapy for whānau in Te Aitanga-a-Mahaki iwi.

Kohere-Smiler, Nicky-Marie[1]; Brewer, Karen[2]; Purdy, Suzanne[2]

1   Te Aitanga a Mahaki Trust, Tapuihikitia Marae, Puhatikotiko
2   Speech Science, School of Psychology, University of Auckland

In Aotearoa, many tamariki-mokopuna have speech, language and communication needs (SLCN), but the speech-language therapy (SLT) services that they receive are not always culturally appropriate. Over the past two years, Te Aitanga a Mahaki (TAAM) iwi conducted research with and for their people to understand what we know about SLT, what needs to change and how we can transform this space to nurture the whole wellbeing of our tamariki-mokopuna.

There were two main aims of this research:

- To develop a guiding framework for SLTs working with whānau and kaiako Māori who support tamariki with complex SLCN in TAAM.
- To design and create a kete-rauemi to support tamariki with mild-moderate SLCN at home with their whānau, and in the classroom with their kaiako.

While the SLT profession in Aotearoa is making considerable gains towards biculturalism and being Te Tiriti compliant, there is a significant gulf between the profession of SLT and providing culturally safe, relevant, and appropriate services for tamariki-mokopuna in kaupapa Māori education (KME). This qualitative kaupapa Māori research project, sheds light on an area of Māori education that is often overlooked and underserviced. It provides a comparative view of the SLT profession and its history in NZ, against the history of TAAM iwi and how this history has influenced a trajectory of inequity and deprivation.

Through wānanga, whakawhiti-kōrero, and nohopuku, as the preferred methods of ako for TAAM iwi, this project captures the voices of TAAM whānau and kaiako and validates their kōrero as steps towards decolonisation. This project identifies how contemporary SLC challenges can be alleviated through mātauranga Māori, tikanga Māori and te reo Māori.

Our guiding framework is based on what TAAM whānau and kaiako said were important tikanga, kawa, and mātauranga Māori to have when entering their spaces. It provides an in-depth, explicit account of colonization and its impacts on TAAM iwi today, then focuses on how and why this information is relevant to SLT and day-to-day practice. It is a document to stimulate discussion, wānanga, and critical reflection, but also to encourage advocacy, solidarity and action.

The outputs of this research project focus on raising awareness to inequitable SLT service provisions for tamariki Māori and creating space within current SLT Programmes for te ao Māori to be normalised. Learnings from this project have been instrumental in the current review of the New Zealand Speech Language Therapy Practice Accreditation Framework.

This research is ultimately about whakamana. An initial step for TAAM iwi in advancing through its vision and conceptual framework—Te Reo Toiere o Mahaki: that tamariki, whānau and kaiako Māori of TAAM iwi have access to speech, language and communication support based on TAAM iwi values and beliefs, practises and protocols, mātauranga and reo.

Kohere-Smiler, Nicky-Marie. Te Aitanga a Mahaki iwi—Mrs Kohere-Smiler is one of very few Māori SLTs of Aotearoa and is an iwi-based researcher with Te Aitanga a Mahaki Trust. A graduate of kōhanga reo and Kura Kaupapa Māori, she has vested interest in supporting Māori Education, including learning and communication support provision. She has practiced as an SLT in Te Tairāwhiti since 2014 and in recent years has sought alternative pathways, through research and policy, to reach tamariki-mokopuna Māori with SLCN across Aotearoa. Research interests include Māori speech, language and communication support.

116   Curating a Māori language benchmark for Machine Learning

Duncan, Suzanne; Leoni, Gianna; [1]

1   Te Reo Irirangi o Te Hiku o Te Ika

Benchmarking is used in natural language processing (NLP) and machine learning (ML) as an objective lens to measure or track the progress and accuracy of a language model. However, standardised open-source datasets rely on large datasets and favour a small group of high-resource languages, like English, Mandarin and French, that have the privilege of significant amounts of data and infrastructure (Mdhaffar et al., 2024). For low-resource languages, and in particular colonised and Indigenous languages, the valorised benchmarks are often laden with linguistic errors, perpetuate poor pronunciation, and have limited vocabulary because the content lacks cultural and linguistic intelligence.

There is a growing call for those working in the language technology sector to work with native speakers in their endeavours to 'leave no language behind' (Bird, 2022; Wiechetek et al., 2024), not only to keep the needs, desires and overall linguistic goals of a language community at the forefront of decision-making but to also curb the growing 'saviour' complex in speech and language technology circles in the search for language equality (Markl et al., 2024). The ongoing input and participation from language communities also ensure the development of high-quality and useful language tools. It means that the models and tools being built enable rather than inhibit language communities to receive information and communicate in their preferred languages (Joshi et al., 2019).

Most models and tools fail to recognise the vast and unique difference between language communities and their historical, cultural, political and sociolinguistic contexts (Bird, 2022). Instead data-driven technology further perpetuates a form of colonisation that results in low-resource languages still being left behind, and often with worse quality, meaningless tools. To overcome the inherent shortcomings of popular, influential, established and generalised benchmarks, Te Reo Irirangi o Te Hiku o te Ika have created a language-centric benchmark as a reliable and fair method of evaluation and performance reporting for the Māori language.

This paper provides an overview of benchmarking concerning both high- and low-resource languages. It highlights how 'cutting-edge', popular benchmarks such as FLEURS, the Few-shot Learning Evaluation of Universal Representations of Speech benchmark, is not fit for benchmarking te reo Māori.

The paper then introduces Te Taumata, a specifically curated benchmark, the first of its kind for the Māori language. The innovative and high-quality benchmark was created to address the resource gap that is fit-for-purpose and is culturally and ethically more appropriate for the Māori language community. It is based on our political history and language, has thorough quality assurance and reporting and a methodology that includes conscious decision-making to ensure high-quality outcomes.

This paper aims to share knowledge with other language communities in similar positions to replicate to curate a high-quality benchmark that supports their aspirations in NLP/AI. It provides an example of how quality over quantity in curating a tailored benchmark is more beneficial than measuring models and tools against more commonly used benchmarks.

Suzanne Duncan (Te Rarawa, Te Aupōuri, Ngāi Takoto) is the Chief Operating Officer of Te Reo Irirangi o Te Hiku o te Ika. Suzanne supports the work of the Māori data team, in particular data curation and data collection.

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

302 Exploring the Intricacies of Cree Morphology: A Comprehensive Study of Language Structures and Patterns

Shirt, Marilyn[1]; Lewis, wâsakâyâsiw Kevin[2]

1   University nuhelot'įne thaiyots'į nistameyimâkanak Blue Quills
2   University of Saskatchewan

The Cree language, one of the most widely spoken Indigenous languages in Canada, boasts a rich morphological system that offers unique insights into its linguistic structures and cultural context. This study aims to explore the intricacies of Cree morphology by examining its complex system of affixes, stems, and word formation processes. By delving into the morphological patterns, we seek to uncover the underlying principles that govern the language and contribute to its expressive power and cultural significance.

The research is grounded in a descriptive and analytical approach, utilizing a corpus of spoken and written Cree collected from various dialects, including Plains Cree (nêhiyawêwin), Swampy Cree (nêhinawêwin), and Woods Cree (nîhithawîwin). The study employs both traditional linguistic methods and modern computational tools to analyze the data, providing a comprehensive overview of Cree morphological structures.

One of the key features of Cree morphology is its polysynthetic nature, where words are often formed by combining multiple morphemes to convey complex meanings. This study investigates the role of prefixes, suffixes, and infixes in Cree word formation, highlighting how these elements interact to create intricate and meaningful expressions. Special attention is given to the use of verbal morphology, which is particularly rich in Cree, encompassing various aspects such as tense, aspect, mood, and voice.

The research also delves into the pedagogical implications of understanding Cree morphology. By providing a detailed account of the language's morphological structures, this study aims to inform language teaching and revitalization efforts. The findings can aid in developing more effective language learning materials and strategies and culturally responsive curricula, contributing to preserving and promoting the Cree language.

Furthermore, this study highlights the cultural significance of Cree morphology. Language is a vehicle for cultural expression, and the morphological patterns in Cree reflect its speakers' worldview, values, and experiences. Through the analysis of morphological structures, we gain insights into the cultural context of the language, including traditional knowledge, social relationships, and ecological understandings. This cultural perspective underscores the importance of language preservation to maintain cultural heritage and identity.

The implications of this study extend beyond the Cree language, offering valuable contributions to linguistics. Examining a polysynthetic language with a rich morphological system enhances our understanding of language typology and universals. The findings can inform theoretical morphology models and contribute to cross-linguistic comparisons, providing a broader perspective on human language diversity.

In conclusion, this study comprehensively explores Cree morphology, uncovering the intricate structures and patterns that define the language. By combining linguistic analysis with cultural insights, we aim to revitalize the Cree language and enhance our understanding of linguistic diversity. This research has significant implications for language teaching, preservation, and the broader field of linguistics, highlighting the importance of studying Indigenous languages in a global context.

Marilyn Shirt is a distinguished Cree language advocate and educator from Saddle Lake Cree Nation, Alberta. With over 30 years of experience, she has dedicated her career to revitalizing and preserving the Cree language. She has played a pivotal role in developing Cree language curriculum and teaching materials and has conducted workshops and language camps across Canada. Marilyn's work extends to creating safe spaces for storytelling, traditional knowledge sharing, and mentoring the next generation of Cree language teachers and speakers.

289 Reo Moana: Revitalising Indigenous Pacific languages through Heritage Language Education in Aotearoa New Zealand

Si'ilata, Rae[1]; Hansell, Kyla[1]; Aseta, Martha[1]

1   Va'atele Education Consulting

Supporting Ngā Reo o te Moana and Pacific Bilingual/Immersion Education (PBIE) in Aotearoa New Zealand (Reo Moana) (2022–2025) is a Ministry of Education professional learning and development (PLD) and research project delivered by Va'atele Education Consulting. *Ngā reo o te moana* refers to the *languages of the ocean,* with Reo Moana focused on the revitalisation of the Indigenous languages of the Pacific. Reo Moana PLD comprises nearly all schools in Aotearoa New Zealand with PBIE units. This paper describes the enactment of Reo Moana's aims: Supporting senior school leaders to strengthen their understanding of Heritage Language Education, and to improve the skills and competencies of teachers in PBIE contexts. Since its inception, the project PLD facilitators and researchers have worked collaboratively with more than 60 teachers and 50 leaders per year to strengthen practice in schools with Samoan, Tongan, Tokelauan, Cook Islands Māori, and Niuean units. Supporting systemic capability through effective leadership and teaching enables ākonga/learners to become bilingual and biliterate, while also empowering them to experience an education system where heritage languages, cultures, and identities are embedded in the valued curriculum and in notions of success. In response to sector demand, Reo Moana also works with a number of Rūmaki Reo/Reo Rua (Māori Immersion/Bilingual) unit teachers, recognising that tangata whenua (people of the land) are also tangata moana (people of the ocean). Due to there being scant research into PBIE in Aotearoa, Reo Moana research provides a unique opportunity to examine the experiences of teachers and senior leaders who engage in Māori and Pacific-specific PLD, to inform system support across the sector.

This paper examines the experiences of teachers and school leaders engaged in Reo Moana's Pacific-specific PLD provision, delivered by a facilitation team, who enact Pacific ways of being within spaces which traditionally have been held by non-Pacific facilitators. Pacific research methodologies of teu le va/tauhi va, talanoa/talanoaga describe the quality of the relationships in Reo Moana, and the safe space created when research parties engage in co-constructed dialogue. These spaces exist to tell stories without judgment or concealment, and focus on empowering and nurturing communities in which the research is located. The contributions of PBIE teachers and leaders, the affirmations and tensions in their work, and the future directions of PBIE provision and research in Aotearoa are explored. Reo Moana's unique facilitation team includes part-time PLD facilitators who are also fulltime leaders of their bilingual units or schools. These professional relationships and 'research solidarities' demonstrate the significance of having practicing teachers and school leaders involved in PLD research design and delivery, to strengthen connections between theory and practice, and to support teachers to have agency over their own research endeavours. Reo Moana strengthens PLD relationships and research solidarities across ngā reo o te moana (the languages of the ocean) while also demonstrating the power of these collaborative connections to promote rangatiratanga/sovereignty through the revitalisation of our languages, and the academic and intergenerational success of our tamariki/children.

Si'ilata, Rae. Of Ngāti Raukawa ki te Tonga, Tūhourangi, and Fiji, Dr. Rae Si'ilata is currently Director of Va'atele Education Consulting. From 2005–2020, she was lecturer/senior lecturer at the University of Auckland and from 2020–2024 was senior lecturer at Te Whare Wānanga o Awanuiārangi. Rae's research interests include Indigenous Māori and Pacific Education, bilingualism, multilingualism, multiliteracies, and mixed Māori/Pacific identities. During her career, Rae has also been a teacher and school principal in Aotearoa and Samoa.

13   Ngā haerenga o ngā diaspora: A whānau-centred rangahau

Te Awhe-Downey, Leteisha[1]; Thompson-Fawcett, Michelle[1]; Schaaf, Michelle [2]

1   University of Otago, School of Geography
2   University of Otago, Te Tumu School of Māori, Pacific & Indigenous Studies

'Plastic Māori'. 'Not Māori enough'. It is an upsetting narrative when these phrases are felt by Māori in diaspora who perceive themselves to lack key markers of a Māori identity—for example, living away from tūrangawaewae (ancestral 'home'). 'Colonial diasporic Māori' is a descriptor given to Māori who reside outside of their tūrangawaewae, as driven by colonial endeavours of dislocation, suppression, and assimilation. The problem is not that Māori live in diaspora; the problem is when diasporic Māori feel precarious in their cultural identity due to colonial ideas of Māori authenticity. The discriminatory environments that diasporic Māori experience intensify the obstacles to accessing and asserting one's identity as Māori. This rangahau (research) examines diasporic experiences within urban settings, as spaces predominantly evident of Western ideologies and values, while suppressing alternative knowledges and identities. The ongoing assimilative pressures of such discriminatory environments have intergenerational consequences for Māori in diaspora.

Framed through a kaupapa Māori paradigm and informed by whānau-centred research, this kaupapa recognises the diversity of Indigenous voices, and draws attention to the experiences of whānau (family) Māori in diaspora. Through inviting the collective sharing of pūrākau (narrative), this rangahau learns of the whānau Te Awhe migration from tūrangawaewae. Kaikōrero (participant) pūrākau provide an individual uniqueness, while also capturing moments of similarity in shared diasporic experiences. Pūrākau reflect on the intergenerational complexities of whānau migration, the compound experiences of being Māori in urban settings, and speak to the journey of healing from the adversities faced whilst in diaspora. The findings emphasise that colonial diasporic Māori identity is a diversity of te ao Māori (the Māori world) that requires greater recognition and support from the communities in which they reside, as well as those who they whakapapa (lineage) back to.

In addressing the conference theme, Whītiki Taua: Research Solidarities, and contributing to the subtheme, Whakamana | Empowerment, this research highlights the bond and collective strength of whānau. The reclamation of whānau narrative and pūrākau challenges current deficit views of Māori who live away from 'home', and instead empowers our diasporic Māori communities in telling their own narratives of diasporic experience and healing. Through collective empowerment, the current rangahau proposes that through access to mātauranga (knowledge) specific to iwi, hapū, and whānau, Māori in diaspora can be affirmed in their Māori identity regardless of physical geographical location. This confidence in identity assertion could encourage diasporic Māori to (re) connect with places of tūrangawaewae for the healing of past, present, and future generations.

Te Awhe-Downey, Leteisha. An uri of Ngaa Rauru me Ngāti Ruanui, Leteisha is a PhD candidate at the University of Otago. In 2021, she completed her Honours tohu with First Class. Located within the School of Geography and Te Tumu School of Māori, Pacific and Indigenous Studies, her research area concerns Māori migration, urban space, identity, sense of belonging, and healing. She also pushes to decolonise scholarship in the Western academy, drawing upon kaupapa Māori, whānau-centred research, and pūrākau as methodology. Through this research lens, she is committed to delivering outcomes to the communities in which she works alongside.

297 Tauhokohoko: Enabling mana motuhake through Indigenous trade

Joseph, Robert[1]; Mika, Jason Paul[1]; Roskruge, Matthew[2]; Hudson, Maui[1]; Whaanga-Schollum, Desna[3]; Strutt, Anna[1]; Mikic, Mia[1]; Hemi, Keaka[1]; Jurado, Tanya[2]; Cribb, Miriama[2]; Walsh, Ernestynne[4]; Warriner, Virginia[5]; Ross, Betty[6]; Jørgensen, Eva Jenny B[7]; Corong, Erwin[8]; Kuhlmann, Katrin[9]; Francis, Tara[9]; Forde, Xavier[1]; Stoddart-Smith, Carrie[1;] Hepi, Suzanne[1]; Niu, Xiaoliang[1]; Koekemoer, Jake[1]

1 University of Waikato	2 Massey University	3 DWS Creative Ltd
4 Te Taumata	5 Te Whare Wānanga o Awanuiārangi	6 University of Alaska Fairbanks
7 UiT The Arctic University of Norway	8 Purdue University	9 Georgetown University

Summary: Tauhokohoko means to trade in Māori; and from 950–1768, Māori trade was intertribal, becoming international from 1769. Tauhokohoko is a five-year, Endeavour-funded kaupapa Māori research programme that sets out to transform trade policy, measurement, and facilitation using Indigenous knowledge, methods, and values for the benefit of Māori and non-Māori people, communities, and enterprises in Aotearoa New Zealand, with application for Indigenous peoples. The research investigates what is Indigenous trade and its potential to transform trade policy and enable mana motuhake (Indigenous autonomy) for climate resilient outcomes and human and environmental wellbeing? Our hypothesis is that mana motuhake (autonomy) enhances Indigenous trade and its huanga (beneficial) and waiora (wellbeing) effects. The intended outcome of tauhokohoko is indigenising trade policy and enabling mana motuhake and wellbeing through Indigenous trade. This outcome will be achieved by three research aims: (1) Indigenising trade policy using Indigenous world views, knowledges, and values; (2) measuring Indigenous trade and its relationship to mana motuhake and wellbeing; and (3) enabling Indigenous trade through Indigenous entrepreneurial ecosystems.

Methods: Kaupapa Māori is the overarching research philosophy, which has paradigmatic (indigeneity) and pragmatic elements (partnership) elements. Multiple methods are used, including wānanga, kōrero, document analysis, iterative co-design, economic modelling, evaluation and observation.

Findings: International trade is commonly understood through a Eurocentric lens as an economic exchange that must effectively adapt to climate change and equitably distribute benefits. An Indigenous perspective sees trade as a relational exchange of culture manifesting in people, knowledge, and artefacts that must exhibit unity with nature and deliver intergenerational equity and economic, social, and environmental value for all. Tauhokohoko is uniquely co-designed and co-led with Te Taumata, the Māori trade advisory board, who chair the governance group. This means that the research is driven by Māori aspirations through engagement with Māori and Indigenous communities as well as Indigenous organisations engaged in trade policy and international trade. Tensions arise between Indigenous aspirations for economic self-development and protection of Indigenous rights in trade policy and practice.

Whītiki taua: As a Māori-led research programme, Tauhokohoko is transdisciplinary, integrating disciplines of law and policy, economics, business, and Indigenous studies through collaborative research with scholars, students, and experts from Aotearoa, United States, Norway, and elsewhere.

Whakamana: As a nation reliant on trade, Aotearoa New Zealand stands to benefit by being able to see, know, and do international trade from an Indigenous perspective, and grow its contribution to our nation's economic, social, and environmental wellbeing.

Associate Professor Robert Joseph is Tainui, Tūwharetoa, Kahungunu, Rangitāne, Ngāi Tahu. He is Director of the Maori and Indigenous Governance Centre at Te Piringa Law Faculty, University of Waikato, is a Barrister and Solicitor and leader for RA1.1 (Indigenising trade policy) of Tauhokohoko.

Dr Jason Mika is Tūhoe, Ngāti Awa, Whakatōhea, Ngāti Kahungunu and is a professor of Māori business at Te Raupapa Waikato Management School, University of Waikato and science leader and RA1.3 (Enabling Indigenous trade) lead for Tauhokohoko.

280 A Kaupapa Māori Engagement in Radical Friction Against Charles W. Mills' Racialised Liberalism.

Hemopereki Simon[1,2]

1 Faculty of Māori and Indigenous Studies, The University of Waikato
2 The Centre for Indigenous and Settler Colonial Studies, The University of Kent

This paper engages with Indigenous political philosophy, focusing on the epistemological divergence between the author and Mills, a disparity characterized by Latina philosopher Lori Gallegos de Castillo as "radical friction." The central aim is to critically examine the validity of Mills' arguments presented in his 2008 paper, "Racialised Liberalism." This critique unfolds within a broader context of literature that underscores the imperative for philosophy to resonate with people of color, highlighting the glaring lack of diversity within the discipline. The author positions themselves within political philosophy, emphasizing the significance of Indigenous engagement in challenging disciplinary norms and ideas, particularly through the emerging sub-field known as "Critical Philosophy of Race." While Mills acknowledges the necessity to "revitalize" liberalism and confront its racist underpinnings, the author observes a reluctance in Mills' approach to genuinely diversify perspectives, advocating instead for the continued adherence to liberal frameworks. In contrast, the author argues for a critical reassessment of liberal values within settler colonial contexts. Drawing on insights from their PhD research on mana motuhake, the author proposes alternatives to Mills' defense of liberalism, asserting that this advocacy perpetuates oppression against Indigenous Peoples and hinders the realization of a collective future. By interrogating these dynamics, this paper contributes to ongoing discourses on political philosophy, urging a more inclusive and reflexive approach that acknowledges and addresses Indigenous perspectives and critiques within the field.

Hemopereki Simon (Tūwharetoa, Te Arawa, Tainui, Hauraki, Mataatua) is a Research Fellow on the WERO project based at the Faculty of Māori and Indigenous Studies at The University of Waikato. He specialises in Indigenous Politics and policy, Critical religious studies, settler colonialism and Indigenous political philosophy and theory. His PhD explores mana motuhake and Indigenous political futures from the perspectives of non-siganatory hapū and iwi to Te Tiriti.

250 Cultural Sovereignty through Implementation Science

Belone, Lorenda[1]; Rae, Rebecca[1]

1   University of New Mexico

The current U.S. National Institutes of Health funded study is an example of research activism through a community-based participatory research approach (CBPR). The study examines the adaptation and implementation of an evidence-based Indigenous program called the Family Listening Program (FLP) which was initially co-created and rigorously tested with three U.S. Southwest tribal communities, and their own Tribal Research Teams (TRTs) that are Apache, Navajo, and Pueblo and now adapting with three newer partners that have established their own Community Advisory Boards (CABs), two are Navajo and one Pueblo in a CBPR partnership with the University of New Mexico's Center for Participatory Research. The study is led by an Indigenous researcher (Dine') with a primarily Indigenous research team (Jicarilla Apache and Dine').

The Family Listening Program is a family-strengthening program that utilizes a 12-week curriculum that is centered in each tribal partner's history, language, and culture. The FLP brings children, parents, caregivers, and grandparents together to strengthen language, culture, identity, family communication and problem solving. In this implementation science study the three CABs have adapted and culturally-centered the FLP in their own tribal history, language, knowledge, and values toward language and cultural revitalization. The CABs serve as mentees and are coached by the three TRTs in the adaptation and implementation of their own FLP. As adaptation of the curriculum was occurring the CABs received ethics in research training and facilitator training. Upon university and tribal IRB approval the CABs planned the implementation of their FLP program and recruited family participants. Currently, the CABs are near or have just started implementation.

In this presentation we are excited to share the experience of the adaptation and implementation of the FLP program by the CAB mentees and their TRT coaches and how research can have a cultural sovereignty or *rangatiratanga* focus led by tribal community members. We are also excited to share the learnings from this CBPR implementation science study and hope to contribute to the overall learnings at this conference.

Dr. Lorenda Belone (*Diné*) is from the Navajo community called *Naakaii Bito'* located on the Navajo Nation. At the beginning of 2023 Dr. Belone was promoted to full professor at the University of New Mexico College of Population Health. For the past 24 years, Dr. Belone has been engaged in CBPR research with an Indigenous paradigm focused on health disparities with southwest tribal nations. In 2020, Dr. Belone was funded by the National Institutes of Health (2020–25) a CBPR implementation study in partnership with six tribal nations in the implementation of an evidence-based Indigenous prevention program called the Family Listening Program.

Ms. Rebecca Rae is Jicarilla Apache from Dulce, New Mexico. She is a Research Lecturer III at the University of New Mexico's College of Population Health. She is an Indigenous scholar and her expertise spans over eighteen years implementing community based participatory research (CBPR) projects and Indigenous participatory evaluation in partnership with Tribal communities. Her primary areas of research include Indigenous research methodologies, prevention/intervention research and Indigenous evaluation. She works closely with multiple tribal community partners to mentor, strengthen and enhance community members' skills in program development, program implementation, data collection, data analysis, grant writing, research, and evaluation.

300 "I feel like my mauri is depleted": Māori experiences of Long COVID

Russell, Lynne[1]; Pahau, Iris; Ellison-Lupena, Rochelle

1   Te Hikuwai Rangahau Hauora, Te Herenga Waka–Victoria University of Wellington

During the COVID-19 pandemic, Aotearoa initiated extraordinary public health measures including isolation, lockdowns and mass vaccination programmes to reduce spread of infection. Research at the time identified that Tangata Whenua, Pasifika peoples, and those with disabilities were disproportionately affected by COVID-19 and the subsequent Government response. Five years on, the public health response has eased, yet rates of COVID-19 infection continue along with the inequity. Of those Māori who contract COVID-19, an estimated 4–14% will go on to experience Long COVID where symptoms persist for at least three months. Symptoms of Long COVID are diverse and range from debilitating fatigue to impaired brain, cardiac and respiratory function. Internationally, those with Long COVID report a poorer quality of life, diminished capacity to work and increased levels of disability. In Aotearoa, there is very little research on the impact of Long COVID, particularly for Māori, or on the services provided by the health system to manage Long COVID symptoms.

The research we will present used a co-design approach grounded in Kaupapa Māori theory to identify appropriate and accessible services for Māori with Long Covid. Māori who met the criteria (experienced ongoing symptoms of COVID-19 at least three months after contracting it) were invited to an in-person hui where rauemi|creative resources like paper, playdough and paint were available to create a three- dimensional picture of what support for Long COVID looked like for them. These participants were then invited to share their experiences of their health care journeys and lives with Long COVID as they constructed their image. Each hui culminated in participants telling the pūrakau|story of their picture. Audio recordings and images taken at the hui were themed at sense-making workshops which will later be used to develop a Māori-informed roadmap for Long COVID service delivery.

Participants described experiencing symptoms such as fatigue, brain fog and shortness of breath that significantly impacted their quality of life. They spoke of feeling isolated, depressed and anxious about their futures. When trying to obtain diagnoses and treatment, some were able to access care while others described feeling disbelieved, unheard or discriminated against, leaving them distressed and vulnerable. Many sought out treatments on their own to varying levels of success. When describing appropriate treatment and services, participants wanted to be heard and believed by their GP. Clear communication about diagnostic testing and treatment options was also wanted. In addition, participants wanted better recognition of the impact Long COVID has on the wider whānau. An unanticipated outcome of the hui was the sense of healing participants experienced after coming together and sharing their journeys. Whanaungatanga with others who understood the journey was hugely beneficial and reduced the sense of isolation participants had felt.

An output of this research is a service delivery road map that is led by Māori for Māori to ensure equitable access to diagnosis and treatment for Long COVID. It is anticipated that the road map will inform the development and implementation of appropriate services for Māori with Long COVID.

Rochelle Ellison-Lupena's whakapapa connects her to Ngāti Porou, Ngāti Whakaue, Ngāti Mutunga, Te Ati Awa, and Kai Tahu. In the Cook Islands her 'akapapaanga is to Rarotonga and Mangaia. Rochelle works as a lecturer in Hauora Māori at Te Herenga Waka–Victoria University of Wellingon and a senior research fellow at Te Hikuwai Rangahau Hauora. Rochelle's research interests are in health equity for Māori and Pasifika in Aotearoa, as well as Indigenous health curriculum design.

55   Kia Kite ai te Ora COVID-19 Impact on Ngāti Maniapoto Iwi (Tribe)

McClintock, Kahu[1]; McClintock, Rachel[1]; Rogers; Neil[1]

1 Ngāti Maniapoto Marae Pact Trust

Kia Kite ai te Ora COVID-19 Impact on Ngāti Maniapoto Iwi (Tribe) research provided Ngāti Maniapoto Iwi members the opportunity to share unique insights into their experiences as both casualties and survivors of COVID-19. Ngāti Maniapoto Iwi's experiences have primarily been sourced within the Tainui boundary of Mokau ki runga Tamaki ki raro from 2020—2023.

The voices of Ngāti Maniapoto Iwi members in partnership with Ngāti Maniapoto Iwi Researchers is a Mana Motuhake (self-determination-sovereign) approach in line with the Conference theme of Whītiki Taua: Research Solidarities. This opportunity brings Ngāti Maniapoto Iwi values, attitudes, and practices relating to their hauora (health) to the fore. In addition, the Mana Motuhake lens was utilised for recruitment in collaboration with the Ngāti Maniapoto Iwi entity Te Nehenehenui—facilitating online distribution of the *Kia Kite ai te Ora COVID-19 survey* and four Hauora providers within the Tainui boundaries led by Ngāti Maniapoto Chief Executives and the access to tribal members through their Facebook pages and specific Hauora held events who had accessed their services.

The quantitative online survey sought the views of Iwi members and was analysed using a Whare Tapa Whā lens—Wairua (spiritual), Whānau (family), Tinana (physical), and Hinengaro (behavioural). The promotion of whānau-led and Iwi-determined hauora services was dominant in the findings, reflecting a pathway to Mana Motuhake—healthcare sovereignty in a Pandemic and more likely applicable in non-pandemic environments.

In addition, survey participants were offered a qualitative phase to explore the in-depth narratives of their experiences in a COVID-19 Pandemic environment. The Qualitative findings were analysed also using the Whare Tapa Whā lens—Wairua, Whānau, Tinana, and Hinengaro. The testimonies discussed much-needed resilience, making decisions that reflected dealing with a time of uncertainty and, at times, feeling a survival against the odds. Reclaiming tikanga (traditional processes) and rongoa (traditional healing modalities) were encouraged, empowering Iwi through holistic wellbeing and advocating strategies and systemic change from an unhelpful Civil Defence Emergency state-run entity and other inefficient government-funded entities that was heightened for whānau during the COVID-19 pandemic to the more responsive and Iwi-led hauora service.

On a broad level, the findings can contribute to a future efficient Emergency Pandemic response for Ngāti Maniapoto Iwi that will have applicability to other Iwi and Indigenous people. These findings will also confirm Mauri Ora, the future pathways of holistic Hauora Health and Social Wellbeing of Ngāti Maniapoto Iwi, mātauranga (knowledge) transferrable to other Iwi and Indigenous people.

Of Ngati Maniapoto Iwi Affiliation, **Dr Kahu McClintock** has over 25 years of research experience in oranga (holistic wellbeing), working to assist and nurture the aspirations of Māori Communities. She led the establishment and development of the National Kaupapa Māori Research Unit in Te Rau Ora for nearly a decade while overseeing as the Editor the continuation of the Journal of Indigenous Wellbeing Te Mauri—Pimatisiwin transferred from Canada. In 2021, Dr McClintock took up supporting her Iwi in research pursuits. *Kia Kite ai te Ora COVID-19 Impact on Ngāti Maniapoto Iwi* is one such endeavour.

241 Defending the Pandemic on Indigenous Lands: Experience of Managing COVID-19 Outbreak in Sapulju, Taitung, Taiwan

Hua, Ta-Chun[1]; Kaciljaan, Kalesekes (Huang, Yu-Chi)[2]

1   School of Population Health, Faculty of Medical and Health Sciences, Waipapa Taumata Rau|University of Auckland
2   Thompson School of Social Work & Public Health, University of Hawai'i at Mānoa

From mid-May to early June 2021, Taiwan faced its first local COVID-19 outbreak. During this period, a COVID-19 outbreak occurred in the Paiwan community of Sapulju (Xinxing Village), Jinfeng Township, Taitung County. The outbreak in the Sapulju community emerged less than a week after the initial wave in Taipei, highlighting the rapid spread of the virus and the vulnerability of all regions in Taiwan.

Faced with the continuous emergence of confirmed cases and insufficient knowledge and preparation for the pandemic, the residents and public sectors had to manage the crisis and develop their pandemic response measures simultaneously. The authors will share how they reacted as part of and with the youth of the Sapulju community, leveraging existing social structures (such as the youth association and the mamazangiljan chieftain system) and widely used communication technologies. Through self-organisation, they assisted local government and health units in their pandemic response while also addressing other living needs of the community members during the pandemic.

The Sapulju community's proactive approach included mobilising traditional social structures and integrating modern communication technologies to coordinate efforts effectively. The youth association and the mamazangiljan (chieftain) system played pivotal roles in organising and disseminating information, ensuring community members were well-informed and supported. Additionally, digital tools and social media facilitated real-time communication and collaboration within the community and with external Indigenous organisations.

Simultaneously, through online community networks, they collaborated and exchanged pandemic response experiences with Indigenous youth and organisations across Taiwan, developing quickly disseminated pandemic knowledge media. This network of shared knowledge proved invaluable in crafting tailored response strategies that were culturally appropriate and effective.

The authors will discuss the pandemic development and community self-organisation in the Sapulju community, highlighting the strengths and potential challenges of community-based pandemic response from the perspective of Indigenous experiences. It will explore possible future directions for healthcare, public health, and medical systems in Indigenous regions of Taiwan, considering how communities can coexist and adapt to the impacts of rapid globalisation, such as infectious diseases. The discussion will underscore the importance of integrating Indigenous knowledge and social systems into modern health crisis management.

The Sapulju community's experience demonstrates the resilience and adaptability of Indigenous communities, providing a model for how traditional and modern practices can be harmoniously integrated. The Sapulju community's effective response highlights the potential for Indigenous social structures to enhance public health strategies, particularly in remote and vulnerable regions. By recognising and supporting community-led initiatives, policymakers can improve pandemic preparedness and response, ensuring that all communities are equipped to navigate future health challenges.

Ultimately, this research contributes to a broader understanding of how Indigenous communities can leverage their unique strengths to manage health crises, fostering more resilient and adaptable healthcare systems. The Sapulju community's approach offers valuable insights into the potential for harmonious integration of traditional and modern practices in addressing contemporary public health challenges.

Hua, Ta-Chun. Dr Hua, affiliated by marriage with the Sapulju community, Paiwan Tribe, and Indigenous Peoples of Taiwan, is currently an MPH student at the University of Auckland. With five years of experience as a family medicine doctor in Taiwan, he has extensive experience working with Indigenous communities. His research focuses on healthcare delivery, resource distribution, and healthcare policy formation in remote Indigenous communities in Taiwan. Additionally, he explores the perspectives and interactions of medical professionals and Indigenous peoples concerning healthcare services and their relationships with each other.

101 Te Wero: Māori experiences and impacts of the COVID-19 vaccine rollout

[1]Bailey, Tania; [2]Davis, Aaron; [3]Tinirau, Rāwiri; [4]Cribb, Miriama.

1   Ngāti Rangi, Te Āti Haunui-a-Pāpārangi, Te Ātiawa; Te Atawhai o Te Ao Independent Māori research institute
2 Ngā Rauru Kiitahi, Ngāti Ruanui; Ngā Ruahine; Te Atawhai o Te Ao Independent Māori research institute
3 Te Āti Haunui-a-Pāpārangi, Ngāti Rangi; Te Atawhai o Te Ao Independent Māori research institute
4 Te Āti Haunui-a-Pāpārangi, Ngāti Pikiao, Ngāti Porou, Ngāti Tama; Te Atawhai o Te Ao Independent Māori research institute

The COVID-19 pandemic, the COVID-19 vaccine rollout and associated Government response was unprecedented in Aotearoa, underpinned by significant infrastructure and regulation, including vaccine mandates and certificates which literally changed the way we lived. The aim of this rangahau was to generate innovative, whānau, hapū, and iwi knowledge in health and well-being research and consider key areas for future vaccine readiness and uptake. Te Wero is situated in Indigenous research methodologies and employed a Kaupapa Māori mixed methods multi-level approach that was conducted between February and April 2023 to explore the experiences and impacts of the vaccination rollout on whānau, hapū, and iwi Māori in the Whanganui District Health Board region and nationally. A total of 1,242 Māori aged 16 years and over were surveyed around Aotearoa. To understand iwi perspectives in the Whanganui rohe, a hapū and marae survey was also conducted with 16 marae, three focus groups and nine key informant interviews were held with local leaders from iwi and iwi-led hauora organisations or groups.

Almost half of respondents felt the vaccine rollout was okay, identifying many successful elements that were built off the exercises of whanangatanga, kotahitanga, and the manaakitanga given by kaimahi Māori who worked tirelessly around the clock. The biggest motivator to receive the vaccine was for whānau and to maintain income, reasons not to vaccinate centred around mistrust in the narrative, or trust in own immunity system. Māori mobilised before the Government, reimagined services proving the value of the hauora Māori and social services workforce repeatedly. Government processes failed Māori, modelling advice was not prioritised or enacted and the age-based vaccine roll-out was found to have breached Te Tiriti o Waitangi. Any additional support given by the Government was not maintained and whilst whānau supported the lockdown in Aotearoa, this did not extend to the mandates, with two-fifths of respondents feeling that the impact of mandates caused division amongst whānau that remain unresolved today, indicating a need for healing at a whānau level.

Te Wero reflects "Whītiki taua" the collective resilience and whakamana (empowerment) within Indigenous communities achieved through kotahitanga (solidarity) and tikanga Māori. Te Wero raises fundamental questions as to how Government and iwi can have an effective relationship that recognises and enacts tino rangatiratanga and resources Māori to lead their own solutions. Te Wero identified ten key recommendations that focus on systemic and implementation improvements for future rollouts, and actionable solutions tailored to improving outcomes for Māori, including the value of investing in research to understand the impact of public health measures on Māori. Ongoing monitoring, evaluation and research are needed across all public health activities, to ensure the needs and aspirations of whānau Māori are met and equitable outcomes achieved without causing division or harm. This rangahau contributes to ongoing kōrero regarding the cultivation of solutions that elevate Indigenous peoples' rights to rangatiratanga, equity of hauora experiences and outcomes.

Bailey, Tania Aroha (Ngāti Rangi, Te Āti Haunui-a-Pāpārangi, Te Ātiawa)
Tania Bailey is a researcher at Te Atawhai o Te Ao Independent Māori Research institute for environment and health based in Whanganui, her turangawaewae. Tania has 35 years of clinical experience as a Māori Registered Nurse working front line with whānau and is passionate about centring the voices of whānau Māori and Kawa Whakaruruhau (Cultural Safety in health care). Tania is currently enrolled at Massey on her PhD journey to reclaim Kawa Whakaruruhau and to elevate Matauranga Māori within nursing in Aotearoa.

258 Māori Single Parenting as an Expression of Whakamana

Hoani, Shelley[1]

1 Te Wānanga o Aotearoa

There is a prevailing narrative in Aotearoa New Zealand that perpetuates harmful stereotypes about the Māori single parent community. In particular, this narrative suggests that Māori single mothers often lead a transient lifestyle while parenting multiple children to multiple fathers, suffer from mental illness, are undereducated, and as long-term recipients of government assistance—unemployable. However, this narrative tends to ignore the wider cultural and historical contexts that impact the lives of Māori single mothers on a daily basis, such as historical trauma and intergenerational disadvantages through the effects of colonisation, land confiscation, and the suppression of cultural knowledge and practices.

This presentation celebrates my recently completed doctoral study that set out to explore notions of success—such as academic achievement, personal growth, professional fulfilment, and whānau wellbeing—for Māori single parents pursuing postgraduate education. At the heart of this exploration were the voices and lived experiences of ten Māori single parents (kaituku)—six mothers and four fathers. Their pūkōrero, or personal narratives, effectively redefine single parenting as an expression of whakamana, or empowerment. Highlighting their resilience and strength as leaders of their whānau, a more nuanced understanding of single parenting within the Māori community emerges.

The methodological approach for this study was grounded in Kaupapa Māori principles, a framework that ensures research methods are respectful and beneficial to Māori communities. This research utilised two preferred methods: hui, a process of gathering and discussion, and pātai, the act of questioning and inquiring. These methods were instrumental in capturing the rich pūkōrero of each kaituku, shedding light on their unique journeys of resilience and experiences of success as Māori single parents. Applying these methods revealed significant insights. The findings show that Māori single parents, through their commitment to education and the wellbeing of their whānau, and a strong sense of identity grounded in te ao Māori, are able to navigate challenges and experience success on their own terms. One of the most significant findings was the demonstration of success, as defined within this community of Māori single parents, which often contrasts with mainstream definitions.

This presentation highlights the power of resilience, identity, and education in redefining success for Māori single parents. It challenges prevailing narratives, illuminates the strength of the Māori community, and advocates for a more nuanced understanding of single parenting within the wider societal context of Aotearoa New Zealand. Ultimately, it calls for a shift in societal perspectives to honour and support these Māori parents' journeys towards empowerment, towards success.

Of Waikato-Tainui and Ngāti Mākino-Te Arawa descent, Shelley brings a wealth of knowledge and skill to her work within Indigenous tertiary education. Guided by these four essential Māori concepts: Ako (teaching/learning), Aro (reflective practice), Aroha (sacred thought, sacred breath), and Rangahau (Māori inquiry), her journey as an Indigenous woman has been one of service and leadership. Shelley's recently completed doctoral dissertation explored notions of success for Māori single parents pursuing postgraduate education. Through her rangahau, she amplified the voices of Māori single parents, guided by the principle: 'We tell our stories so that others don't tell them for us.'

106　Pikau i te Onamata: reclaiming tūpuna parenting wisdoms to raise the future

Nisa-Waller, Arianna

1　Te Tātai Hauora o Hine, National Centre for Women's Health Research Aotearoa, Te Herenga Waka, Victoria University of Wellington

From an indigenous epistemological perspective, there is little separation between a past state and a current and/or future state of being. While time separates the past from the present and future, the theory of knowledge that is laid out within the perimeters of this research through an analysis of ancestral parenting says, there is much that can be gleaned from the past to master our own understandings as tangata whenua (indigenous people of Aotearoa) pertaining to the parental and whānau (family) context.

Pīkau I te Onamata (ancestral baby wearing) through the body of this work represents the archival component of the research process connecting with pīkau knowledge traditions from the past. This presentation will talk about the time continuum of onamata (past) and anamata (present and future) as a way of framing up postpartum and parenting wellbeing in the first 2000 days of a child's life.

Te pīkau was a term used by our tūpuna to describe the physical practice of carrying their babies on their backs. The term 'pīkau' throughout this work is utilised to discuss a mode of ancestral parenting that was gentle, nuanced and aligned with whānaucentric expressions of wellbeing. The use of pīkau through the body of this work symbolises ultimate whānau wellbeing and highlights the significance in reclaiming cultural narratives related to carrying the future forward.

This study makes a contribution to the research theme of building research solidarities informed by our past, present and future states. There is firm continuity across the Whakamana (empowerment) and Hauora (wellbeing) conference sub-themes as the whānau voice component centralises past memories of pīkau and activation of wellbeing within an indigenous mātuatanga (parenting) lens. Through the utilisation of a whānau voice method, we are able to see beyond the numbers or data that can desensitise the system to the core challenges and opportunities of realising whānau-led health care aspirations. The methodological framework 'Kaupapa Pīkau' is an extension of Kaupapa Māori praxis and attempts to centralise indigenous perspectives in the maternity and infant health sector in Aotearoa.

Nisa-Waller, Arianna. Of Ngāi Te Rangi, Ngāti Ranginui and Te Kapotai—Arianna has proud whakapapa to Tauranga Moana in the Eastern Bay of Plenty and Te Kapotai in Te Tai Tokerau. She is a product of the kōhanga reo movement and is a Māori Health academic. She is a current PhD candidate with Te Koronga, Centre of Indigenous Science at the University of Otago and Te Tātai Hauora o Hine, National Centre for Women's Health Research, Victoria University, Wellington. Arianna's research focuses on whānau Māori perinatal experiences to encourage system-level change across the maternity and infant health system in Aotearoa.

4   Whakamana a Māmā

Heke, Lisa[1]

1Te Rito Maioha Early Childhood New Zealand

The rangahau Māori (Māori research) shared in this oral presentation explores teenage Māori Māmā experiences of support to strengthen their holistic wellbeing, in Aotearoa New Zealand. Five areas of support were thoroughly investigated. The areas explored included Health, Social, Financial, Education and Whānau support. The effectiveness of each area of support to strengthen holistic wellbeing for teenage Māori Māmā was measured using Te Whare Tapa whā: Māori Health Model (Durie, 1984). To that end, holistic wellbeing was assessed in relation to taha tinana—physical, taha hinengaro—mental and emotional, taha wairua—spiritual, and taha whānau—family and social relationship health and wellbeing (Durie, 1984). An interpretive paradigm underpinned this rangahau Māori. Employing qualitative, kaupapa Māori (Smith, 1997) and narrative inquiry methodologies, findings present the most effective areas of support to strengthen holistic wellbeing for this precariat group. As expected, disparity and inequity in some of the less effective areas of support, were also identified. Although this rangahau Māori remained focused on highlighting the most effective supports, policy recommendations are made to mitigate some of the impact where negative experiences or gaps have been identified. Alongside these findings, research participants were located within one Teen Parent Unit (TPU), highlighting Whītiki Taua; the collective strengths within communities. This rangahau Māori sought to whakamana (empower) teenage Māori Māmā by giving voice to their experiences and by focusing on the most effective and positive experiences of support to strengthen holistic wellbeing. The teenage Māori Māmā pūrākau (stories) are shared within this rangahau Māori. Compelling and often confronting narratives from each research participants pūrākau are shared in this oral presentation. In addition to connecting to the conference theme Whītiki Taua, and sub theme Whakamana—Empowerment, this rangahau Māori is embedded in Tika—Justice, Hauora—Wellbeing, and Rangatiratanga—Sovereignty. In the unique cultural context of Aotearoa New Zealand, the indigenous researcher applies a strong social justice lens and offers policy recommendations that resist systemic disadvantage and injustice, as a result of colonisation. This rangahau Māori is concerned with the Hauora—Wellbeing of the teenage Māori Māmā research participants involved. This rangahau Māori seeks to create a platform for teenage Māori Māmā voices to be heard and for inequities relating to access and quality of culturally competent and discrimination-free support are addressed. Finally, Rangatiratanga—Sovereignty is touched on as research recommendations highlight effective areas of support and solutions that come from within our own indigenous communities, and ultimately, self.

Lisa Heke. Ki Ngāpuhi, Te Rarawa me Ngāti Maniapoto. Lisa's research interests are in kaupapa, mātauranga, rangahau Māori. Lisa is interested in disrupting the dominant discourse of colonisation in Aotearoa New Zealand and resisting racism and oppressive systems that disadvantage tangata whenua. Lisa's mahi is always social justice focused with a view to levelling the playing field for Māori, in Aotearoa New Zealand. Lisa is an educator, researcher, and life-long learner. She is committed to upholding the mana of others and to advocating for the ideals of equity hoped for in the signing of Te Tiriti, to finally be realised.

PANEL: Artful talanoa: Bridging research and art for Pacific futures

Chairperson: Sereana Naepi
Panelists: Naepi, Sereana[1]; Tavola, Vasemaca[2]; Conaco, Marc

1   Waipapa Taumata Rau|The University of Auckland, Te Pūnaha Matatini
2   Vunilagi Vou

Despite decades of extensive research into the inequities faced by Pacific peoples in Aotearoa New Zealand universities, the transformative changes necessary to ensure our thriving within universities remain elusive. As we confront escalating tensions and threats when Pacific peoples and our communities share our narratives of marginalization, it becomes imperative to devise alternative modes of knowledge sharing that ignite talanoa rather than exacerbate these tensions. In response to this urgency, we embarked on a shared journey to translate academic insights from often inaccessible and occasionally confrontational research papers into evocative, talanoa-sparking imagery. In a driveway in Morningside a collaborative partnership was formed, featuring Indigenous Fijian artist-curator Vasemaca Tavola, artist Marc Conaco, and Indigenous Fijian academic Dr. Sereana Naepi. Our collective efforts culminated in the creation of a compelling set of art cards, depicting illustrations designed to evoke deeper reflection and discussion on both the barriers and enablers of Pacific success within our higher education institutions. In this panel session we will share these images, providing physical copies to the audience to foster an engaging talanoa among attendees regarding the provocative, inspiring, and transformative possibilities of collaborative artistic interpretation as a mode of communication for academic research. Additionally, we will share our reflections on the process of coming together and how relationality is central to bringing together artists and researchers.

Our decision to share these images at Whītiki Taua is rooted in our united quest for a brighter future for Pacific communities. We came together in solidarity, driven by a shared determination to create positive change. The unique perspectives of artists and academics offer transformative ways of engaging with the world. When these worlds collide, we unlock new opportunities and pathways to achieve tika, forging a powerful alliance to create different futures for our communities.

We invite everybody to join us on this journey of mixing art with research and to reflect on what conversations are made possible when we change the medium.

Dr Sereana Naepi (Naitasiri, Fiji) is a Rutherford Discovery Fellow whose areas includes inequity in higher education, racism and Pacific research methodologies. Sereana's deep commitment to addressing inequity in our universities has resulted in high impact scholarship that influences education policies and institutional hiring practices.

Vasemaca (FKA Ema) Tavola is an independent artist-curator based in South Auckland, Aotearoa New Zealand. Tavola's curatorial concerns are grounded in the opportunities for contemporary art to engage grassroots audiences, shift representational politics and archive the Pacific diaspora experience. Tavola has worked in galleries and museums throughout Aotearoa New Zealand and is committed to curating as a mechanism for social inclusion, centralising Pacific ways of seeing and exhibition making as a mode of decolonisation.

Marc Conaco is a queer Bisaya artist, graphic designer, zine-maker and amateur farmer. His work centres on reclaiming pre-colonial Bisaya culture and histories with a special interest in queer pre-colonial futurism and world-building.

PANEL: Generation Kāinga: Co-creating a Kaupapa Rangatahi Research Methodology

Panellists: Annie Te One, Rhieve Grey, Jenny Lee-Morgan, Ella Henry, Hinekura Smith
Chairperson: Ben Barton
Authors: Ratana, Maia[1]; Te One, Annie[2]; Grey, Rhieve[1]; Lee-Morgan, Jenny[1]; Henry, Ella[3]; Smith, Hinekura[4]

1 Pūrangakura Kaupapa Māori Research Centre
2 Te Herenga Waka—Victoria University of Wellington
3 Auckland University of Technology
4 Ngā Wai a Te Tūī Māori and Indigenous Research Centre

Generation Kāinga is a four-year Māori-led MBIE Endeavour-funded research project that aims to unlock the capacity of rangatahi Māori to become agents in promoting and developing whānau housing and kāinga solutions. This abstract presents the innovative kaupapa rangatahi (rangatahi-focused) research methodology being co-developed by rangatahi researchers, rangatahi community leaders and pakeke researchers within the project.

Our methodology interweaves kaupapa Māori principles with youth and community-based participatory research approaches to center rangatahi Māori agency throughout the research process. Key methods include place-based wānanga with rangatahi communities and leaders, qualitative interviews, quantitative surveying, and the co-creation of pūrākau showcasing innovative rangatahi-led kāinga initiatives. Regular wānanga provide space for rangatahi researchers and pakeke researchers to collectively analyse findings through the four wellbeing themes of kāinga ora, whenua ora, rangatahi ora and ōhanga ora.

Initial findings demonstrate the power of rangatahi voices, knowledge and aspirations to generate radical solutions for kāinga regeneration. Rangatahi Māori show immense capacity as designers, storytellers, researchers and advocates. Policy implications suggest the need to formally include rangatahi in housing strategy, planning and decision-making to enact solutions that serve the diversity of rangatahi, whānau and broader community needs. Rangatahi researchers bring innovative, creative and energised conceptualisations of research as political activism and advocacy.

This research directly contributes to flourishing Indigenous futures by positioning rangatahi as critical knowledge holders and change agents in transforming kāinga realities for current and future generations. Our kaupapa rangatahi methodology provides a framework for realising rangatahi tino rangatiratanga and mana motuhake in co-creating pathways to regenerative kāinga futures. Part of this framework includes partnerships with rangatahi-led organisations who are developing innovative solutions to different kāinga issues that will enable their respective communities to not just survive but thrive. Through these collaborations, we have built a network of strong, capable, and future-focused rangatahi who are working in solidarity to create positive change across Aotearoa.

Kaupapa rangatahi centers rangatahi cultural identity, mātauranga and tikanga as essential to guiding kāinga development. It builds transformative rangatahi research capacity and intergenerational connections between rangatahi, researchers and the Māori housing sector. Furthermore, it generates rangatahi-led evidence, strategies and solutions with the potential for policy transformation to support kāinga ora, whenua ora, rangatahi ora and ōhanga ora. This presentation will focus on kaupapa rangatahi as a methodology that provides an innovative Indigenous youth participatory research approach with powerful potential for transforming kāinga and the future of Aotearoa.

Maia Ratana (Te Arawa, Ngā Rauru kī Tahi, Ngāti Raukawa) is a researcher at Pūrangakura Kaupapa Māori Research Centre, a lecturer at the School of Architecture at Unitec and a PhD student at Te Whare Wānanga o Awanuiārangi. She has interests in Māori housing, sustainable and innovative housing design, homelessness, rangatahi leadership and equity in tertiary education. Her doctoral thesis looks at kaupapa rangatahi as a theoretical framework that centres rangatahi as innovative leaders with the ability to contribute at all levels of decision-making, particularly in the area of kāinga.

Dr Annie Te One (Te Ātiawa, Ngāti Mutunga) is a lecturer in Te Kawa a Māui, Victoria University of Wellington. Annie's PhD is from the Australian National University and focussed on iwi and local government relationships in Wellington and the Hutt Valley. She

is currently undertaking research relating to the Mana Wāhine Inquiry (WAI2700), rangatahi-led research focusing on the future of Māori housing, and was recently a Fulbright Scholar at the University of Hawaii, focusing on the connections between Māori and Kanaka Māoli political philosophies. Her research interests are also focussed on how Crown institutions engage with tikanga.

Rhieve Grey (Ngāti Tūwharetoa, Ngāti Porou and Ngāti Raukawa) is a kaupapa Māori researcher at Pūrangakura. He also serves as Te Hiwa for Ngā Toki Whakarururanga and sits on the steering committee for Te Kuaka, an independent organisation promoting a progressive role for Aotearoa in the world. Rhieve has an academic background in public policy and was awarded the Rhodes Scholarship to complete Masters study at the University of Oxford. In his first year at Oxford Rhieve completed an MSc in Evidence Based Social Intervention and Policy Evaluation and completed a Master's of Public Policy in his second year. Rhieve's research focuses on interactions between Te Ao Māori, Diplomacy and Foreign Policymaking.

Dr Jenny Lee-Morgan (Waikato, Te Ahiwaru, Ngāti Mahuta) is a senior kaupapa Māori researcher. Formerly the inaugural Director of Ngā Wai a te Tūī Māori and Indigenous Research Centre, Unitec, Jenny has led several large community-centred research projects. Currently, she is a co-director of Pūrangakura, the science leader of Generation Kāinga and also a Trustee of Te Ahiwaru Trust and Te Motu o Hiaroa Charitable Trust.

Dr Ella Henry (Ngātikahu ki Whangaroa, Ngāti Kuri, Te Rārawa) has a background across multiple disciplines including sociology, business and Māori Indigenous development. She has been actively involved in research, teaching and advocacy for Māori media for over twenty years. Ella was a Treaty Negotiator for her Iwi, Ngātikahu ki Whangaroa, and has been involved with the Post-Settlement Governance Entity, as Trustee and Chair, until her appointment as Director of Māori Advancement for the Business School.

Dr Hinekura Smith (Te Rarawa, Ngāpuhi) is the director at Ngā Wai a te Tūī Māori and Indigenous research centre at Unitec. Her research grounded in kaupapa Māori theory, includes the reclamation and revitalisation of Māori language, culture and identity—particularly for Māori women and children as well as the development of qualitative Kaupapa Māori and art-based methodologies. Hinekura was a recipient of the Ngā Pae a te Maramatanga Scholar Award and in 2023 spent time researching Native American and Native Hawai'ian women's traditional clothing making as decolonising and culturally regenerative arts praxis.

PANEL: Indigenous Climate Change Futures: Envisioning Wellbeing with the Earth

Chairperson: Deborah McGregor
McGregor, Deborah[1]; Gansworth, Leora[2]; McGregor, Hillary[4]; Grosbeck, Dionovan[3]; Kennedy, Tia[5]; Anwhatin, Nevada[6]

1   Whitefish River First Nation and University of Calgary
2   Kitigan Zibi Anishinabeg and York University
3   Chippewas of the Thames First Nation
4   Whitefish River First Nation
5   Oneida of the Thames First Nation
6   Wikwemikong Unceded Territory

As Indigenous peoples, we have been adapting and finding ways to be resilient since time immemorial. How do we continue to determine our own future in the face of climate change? What do time-tested Indigenous legal orders, knowledge, languages and cultures have to offer in our ongoing struggles for survival?

This panel presentation, chaired by senior panel member Dr. Deborah McGregor, will begin by exploring traditional Anishinaabek teachings that offer guidance in tackling climate change and taking positive steps toward a self-determined climate change future. Recognizing that the current climate crisis is not the first time Indigenous peoples have had to face devastating environmental change, Indigenous scholars have delineated a distinct formulation of Indigenous climate justice based on Indigenous legal orders, knowledge systems, and conceptions of justice. Given that few, if any, proposed mainstream solutions are Indigenous-led or adequately informed by Indigenous ways of knowing, Dr. McGregor's remarks will articulate what an Indigenous ontology of climate change looks like, with an emphasis on Anishinaabek perspectives. Over the past few years, climate change/justice has become a central focus for Indigenous peoples, with climate emergencies declared by numerous First Nations across Canada and by the national First Nations governing body (the Assembly of First Nations). By applying Anishinaabek theoretical foundations to Indigenous climate futures, Dr. McGregor will provide a deeper understanding of climate justice issues facing Indigenous peoples and propose viable approaches to seeking a sustainable climate future on Indigenous peoples' own terms.

An essential element of Dr. McGregor's work has been the inclusion of multigenerational Indigenous voices in sharing hopes and aspirations for a positive climate future and potential pathways for getting there. As such, the bulk of this panel session will focus on the topic of 'Engaging Youth in Climate Plans and Initiatives, including Multi-Generational Climate Resilience'. Presentations on this topic will be shared by Anishinaabek youth whose territories, like those of Dr. McGregor, lie within the boundaries of the province of Ontario, Canada. These youth will be responding to the question, "What are some Indigenous perspectives and practices that can strengthen multi-generational relationships and resilience in addressing the climate crisis?" The presentations will bring attention to the unique climate impacts facing First Nations youth, as well as how their relationships to the Land and language serve as a pathway to climate resilience. They will explain also how they rely on knowledge generated from the Earth and shared by Elders/Traditional Knowledge holders as well as their own experience to provide hope for the future. As a specific example, ongoing work focusing on stories of 'The 13 Moons', based on the Anishinaabek calendar system, will be presented.

Dr. Deborah McGregor was born and raised in Anishinaabek territory in Ontario, Canada. In addition to her academic career, which has led to a doctorate degree in forestry (University of Toronto) and her current position as Canada Excellence Research Chair at the University of Calgary, she continues to serve her own and other First Nations communities across Canada in applying an Indigenous lens to addressing issues related to climate change, source water protection, education and environmental planning. She is presently appointed to the Indigenous Circle of Experts for the Assembly of First Nations Climate Change and Environment Committee.

PANEL: Kua huri te tai, kua pari te tai aroha: Climate Change, Extreme Weather and Indigenous Research

Haley Maxwell, Dayna Chaffey, Renee Raroa, Hiria Philip Barbara, Holly Thorpe
Chairperson: Renee Raroa

Ko ngā tai o mihi o Te Tairāwhiti e tau nei. Mai i Pōtaka, ki te Toka a Taiau, ki ngā wai o Waikohu, whakawhiti atu ki Te Kuri a Pāoa, ka huri, ka huri i Te Tairāwhiti e!

This panel discussion shares the process and product of a local community research project in, with and for Te Tairāwhiti, a region heavily impacted by multiple extreme weather events (flooding) over the past 18 months. The panel brings together the project manager, academic lead, and three community researchers, to share their collaborative journey together, working to do research in, with and for their own community in a context of post-disaster. The panel will share their personal experiences of doing trauma-informed, relational, culturally responsive and care-full research with those who have lived through repeated flooding events. As well as sharing insights into their process, the panellists will present key findings from the research, including the impacts of flooding on Māori and Pacific communities, and how these communities responded as existing inequities were further exacerbated. Panellists will present findings on how repeated extreme weather events impacted the health and wellbeing of rural, isolated coastal Indigenous communities, and the critical role of marae and iwi-based providers in supporting communities in a time of great need. The panel will close with a kōrero with audience members about key learnings, reflections and considerations for doing research about climate change and extreme weather events by, with and for Indigenous communities.

Paper 1: Weaving-Together a Community-Led Research Project on Extreme Weather, Health and Wellbeing
Presenters: Josie McClutchie (Rongomaiwahine, Ngati Porou, Rongowhakaata) and
Professor Holly Thorpe

Paper 2: Extreme Weather and Impacts on Māori and Pacific Communities
Presenter: Haley Maxwell (Ngāti Porou, Ngai Tai)

Paper 3: Extreme Weather and Rural Indigenous Communities
Dayna Chaffey (Ngāti Porou, Hapū: Te Whānau a Taki Moana)

Paper 4: Extreme Weather and the Critical Role of Marae and Iwi Health Providers
Hiria Philip-Barbara (Ngāti Porou, Hapu: Ngāti Rangi)

PANEL: Indigenous Taiwan Panel I : Pathway toward Historical Trauma and Transitional Justice Healing

Panellists: Sifo Lakaw, Pisuy Bawnay, Yi-Jen TU, Hui Hsin WU
Chairperson: Bavaragh Dagalomai / Jolan HSIEH

In recent years, there has been a notable global awakening to the resurgence of Indigenous peoples and nations worldwide. This awakening has crossed borders, uniting political leaders, activists, scholars, and ordinary citizens alike. It has sparked crucial dialogues about the concept of "sovereign nations" within Indigenous communities and has revitalized calls for Indigenous transitional justice.

This panel, titled "Indigenous Taiwan Panel I: Pathways to Healing Historical Trauma and Transitional Justice," undertakes a deep exploration of the complex tapestry of historical injustices faced by Indigenous communities in Taiwan. Moreover, it delves into the ongoing processes of transitional reconciliation within Taiwan's unique context, with particular emphasis on language revitalization, decolonization research methodologies, new media, and cultural transformation.

Matengil ko Sowal ita i Loma'/Hear our Language at home: Decolonizing Language in Indigenous Families

Sifo Lakaw[1,2]

1   Chairman of the Pangcah Indigenous Language Regeneration Association.
2   Ph.D. at the Department of Ethnic Relations and Cultures at National Dong Hwa University.

Due to decades of official policy promoting Mandarin at the expense of Indigenous languages, few Pangcah under the age of 55 are able to speak their mother tongue, but that may be starting to change. New government initiatives are seeking to encourage the study and use of Indigenous languages. Although the languages of Indigenous in Taiwan are protected by official legislation. Accredited official statistics, the Indigenous languages speaker continue to disappear. Through an exploration of how the decolonizing language use in Taiwan Indigenous families are fighting to save this endangered Austronesian language, drawing on a diverse range of issues, including indigenous language revitalization, decolonizing language, linguistic racism, family language policy. we analyze the challenges facing Indigenous language revitalization in Taiwan. Particular attention is paid to the child's transition from the home to formal—Mandarin-medium—schooling. In doing so, we draw on recent work that emphasizes the agency of children in shaping family language policy (also referred to as 'family language planning'). How do children's experiences at school shape their—and other family members'—linguistic behavior at home?

The Council of Indigenous Peoples in Taiwan draws on the experience of New Zealand and Hawaii in setting up "Language Nests" to successfully revitalize Indigenous languages. Since 2014, The Council of Indigenous Peoples has provided funds to subsidize kindergartens to implement immersion education plans. The government employs teachers who can speak indigenous languages to provide immersion education in kindergartens. Since 2014, The Council of Indigenous Peoples has subsidized 69 kindergartens to implement immersion education. However, only 4 of them were implemented in non-indigenous areas. Although most Indigenous families migrated to urban areas. But in fact, due to past policy marginalization of Indigenous peoples and the impact of capitalist culture on language. Making it more difficult to establish Indigenous language immersion education in urban areas than in Indigenous areas.

Language nests or immersion education are indigenous self-determination solutions to the situation of indigenous peoples who have been deprived of their language and culture by colonization. However, implementing immersion

education in Taiwan means that Indigenous teachers have to compete with Chinese-speaking teachers in the classroom for space to use Indigenous languages. So family language practices are still influenced by other language ideologies, even more supportive of using Chinese and learning English. Especially when children of families practicing language decolonization enter primary school, they will face more challenges and pressures from school learning and society, and there will be fewer and fewer opportunities to use indigenous languages. After comparing Taiwan's current family language policy to similar efforts elsewhere, argue that taking children's agency seriously means that family language policy must be combined with changes in formal schooling as well— changes that are best implemented by the Indigenous communities themselves.

Sifo Lakaw. I'm Pangcah- an Indigenous people of Taiwan. I focus on Indigenous language revitalization, Indigenous education, Indigenous health and cross-cultural understanding, family language policy, family language decolonization, language ideology and agency, etc. The past eight years, I also been collaborating with a group of elementary school and preschool's Pangcah teachers to lay the groundwork for a Pangcah immersion school.

The development potential of Taiwan Indigenous methodology

Bawnay, Pisuy[1]

1   Te Kawa a Māui—School of Māori Studies, Te Herenga Waka—Victoria University of Wellington, Wellington, Aotearoa New Zealand

This article aims to explore the potential for developing Indigenous methodologies in Taiwan. Although Taiwan has accumulated a large amount of Indigenous research, discussion of Indigenous methodology is relatively lacking compared to other research topics. However, based on the development experience of Indigenous methodologies around the world, such as the widespread application of Kaupapa Māori in research or various practices to form a strong Māori research field, it can be seen that the application of Indigenous methodologies is crucial to the development of Indigenous studies. Therefore, the researcher attempts to summarise the characteristics of Indigenous methodology through literature analysis, analyse the current situation of Indigenous research in Taiwan, and rethink the possible development of Taiwan Indigenous methodologies.

First, the characteristics of Indigenous methodologies in the literature are summarised, including decolonisation, ethics, and Indigenous knowledge. Judging from the current situation of research on indigenous people in Taiwan, there are responses to each of the above features, such as the adoption of decolonising methodologies, relevant ethical regulations, and plans to build the Indigenous knowledge system. But there is an overall lack of Indigenous methodologies that are essentially based on Indigenous perspectives. However, because Taiwan Indigenous research possesses these fundamental traits, it has great potential to promote the formation of Taiwan Indigenous methodologies. In particular, it can be found from the research and practices of some Indigenous researchers that due to their own cultural knowledge, values and decolonising consciousness background, the methodologies they adopt can be regarded as Indigenous methodologies. Nevertheless, Taiwan academic circles have not yet extensively discussed or defined Indigenous methodologies, thus they are rarely referred to as Indigenous methodologies.

Based on the above supporting reasons and referring to the Indigenous methodologies of other countries, the researcher tried to outline a sketch of Taiwan Indigenous methodology. Firstly, decolonisation is the first prerequisite. In addition, the relevant laws and regulations that have been formulated have become the minimum basic requirements for Indigenous research ethics, and Indigenous methodologies have been placed in deeper ethical norms. As for Indigenous knowledge, this is pivotal and will take the knowledge system currently being constructed in Taiwan as a reference. Although it is difficult to frame a unified methodology because there are many Indigenous peoples in Taiwan, it may be possible to discuss common principles so that future researchers can have basic rules to follow. In addition, each Indigenous people also needs to start from their own knowledge

system and develop their own methodologies. In summary, considering the current energy for Indigenous research in Taiwan, it does have the potential to develop Indigenous methodologies.

Bawnay, Pisuy. I am from the Mihu community and the Raysinay community of Atayal people in Taiwan. Due to having a background in working at the NDHU College of Indigenous Studies, I am interested in the research fields of Indigenous higher education and Indigenous representation in mainstream education. It was also the above reasons that prompted my decision to study in Aotearoa to learn from Māori outstanding experience. After being inspired by the master's course "Tā Te Māori Rangahau", I profoundly realised that Indigenous methodologies are crucial to Indigenous research and praxis, which also motivated me to explore this field.

Rupture and Prosperity: A Journey of Narrative Reconstruction through New Media

TU, Yi-jen[1]

1 Ph.D. Student, Department of Adult and Continuing Education, National Taiwan Normal University.

The younger generation of Ketagalan, an indigenous people residing in the metropolitan area of Taipei, Taiwan's capital, experiences a unique cultural identity formation process. As a member of this young generation, the researcher embarks on a journey of self-exploration to investigate how cultural identity is shaped and how young Ketagalan engage with their heritage through new media. The research also aims to explore diverse forms of cultural expression and their impact on cultural revitalization.

Through the lens of self-narrative inquiry, the researcher examines her own experiences of cultural identity formation and efforts to reconstruct cultural identity through new media narratives. She explores how young Ketagalan navigate the challenges of cultural preservation and engage in the process of cultural reconnection. The research focuses on podcasts that create contemporary love stories based on historical linguistic materials, exemplifying the innovative ways in which new media can represent cultural heritage. This form of cultural regeneration increases public awareness of the Ketagalan culture and showcases the diversity of cultural expression, demonstrating the agency of young Ketagalan in contemporary indigenous issues.

The findings reveal that the young Ketagalan adopt a strategy of "persistence and compromise," maintaining the authenticity of their cultural traditions while actively seeking ways to coexist and thrive with mainstream culture. By constructing a "sub-center" in new media, the young Ketagalan assert their cultural subjectivity and share their perspectives with the broader society. Their experiences suggest that cultural revitalization involves both the acknowledgment of one's cultural position and the active initiation of cultural movements through appropriate compromises.

Ultimately, this journey of narrative reconstruction through new media enables the young Ketagalan to forge meaningful connections with their heritage and fosters intercultural understanding and appreciation among the broader society, contributing to a vision of shared prosperity and respect for cultural diversity. The research provides insights into the role and development strategies of indigenous cultures in a multicultural society, opening up new spaces for thought and practical paths for the revitalization of cultural heritage.

TU, Yi-jen. Because I worked in a museum making documentaries, I discovered my family's century-old forgotten history. This experience reconnected me with my cultural roots, inspiring my pursuit of cultural responsiveness. In 2021, I attempted to revive the Basay language, my ethnic ancestral language, through a podcast drama, winning third place in a competition. My research now focuses on innovative strategies for indigenous cultural representation through new media, bridging past and present in unique ways.

Transforming Gender Roles: Cultural Healing in Indigenous Knowledge Systems

Huihsin WU[1]

1 National Dong Hwa University, Taiwan

This study investigates traditional and contemporary gender roles within Indigenous knowledge systems, utilizing action research to examine how artists and craftspeople redefine these roles through their work. It highlights the role of Indigenous women artists in creating healing spaces through collaborative craft activities, fostering community connections, support, and the transmission of traditional knowledge. Historically, Indigenous cultures maintained distinct gender roles, but current narratives reveal individuals transcending these boundaries to address critical issues such as ecosystem stewardship, land protection, and the passing of knowledge. This research underscores the importance of cultural practices and knowledge transmission in shaping both traditional and emerging gender-based divisions of labor.

Huihsin (Asing) is a PhD student in the Department of Ethnic Relations and Cultures at National Dong Hwa University, Taiwan. Since 2005, she has engaged with Indigenous communities in eastern Taiwan, focusing on local revitalization efforts. Collaborating with Indigenous farmers, she has deepened her understanding of wild herb knowledge and traditional farming practices, learning from their wisdom and sustainable methods. This experience informs her work in community development, cultural management, and gazetteer studies. Asing believes that practice is essential for societal improvement and writes on local development from an Indigenous perspective to explore effective regional strategies. Her current fieldwork investigates the intersection of traditional knowledge, modern agriculture, and community revitalization in eastern Taiwan.

PANEL: Indigenous Taiwan Panel II: Pathway toward Historical Trauma and Transitional Justice Healing

Panellists: Panay Kumod, Shau-Lou Young, Mulas Ismahasan, Jolan Hsieh
Chairperson: Bavaragh Dagalomai / Jolan HSIEH

Historical injustices against Indigenous communities in Taiwan are deeply ingrained in a history marked by colonialism, land dispossession, cultural oppression, and systemic discrimination. These injustices have left indelible scars and historical trauma within Indigenous populations, with far-reaching consequences that continue to permeate their well-being and societal fabric.

This panel, titled " Indigenous Taiwan Panel II : Pathway toward Historical Trauma and Transitional Justice Healing," embarks on an in-depth exploration of the intricate tapestry of historical injustices faced by Indigenous communities in Taiwan. Furthermore, it delves into the ongoing processes of transitional reconciliation unfolding within the unique context of Taiwan with particular emphasis on cultural transformation and political empowerment.

Promoting Bunun identity through cultural tourism

Panay Kumod[1]

1   Te Herenga Waka-Victoria University of Wellington

This article explores indigenous entrepreneurship via cultural excursions, specifically utilizing electric bikes and mountain climbing to promote tribal cultural tourism among the Bunun people.

This research delves into the innovative approach of leveraging cultural tourism to bolster the identity and heritage fo the Bunun people, an indigenous group residing in Taiwan's Central Mountain Range. Since the 18the century, the Bunun have maintained a traditional lifestyle rooted in the mountainous regions, practicing slash and burn agriculture, hunting, and gathering along the Lakulaku River. Despite a forced relocation by the Japanese colonial government to the plains, the Bunun have preserved the cultural identity by naming new settlements after ancestral lands. In 2017, a significant cultural revival occurrence with the Bunun community's collaboration with the government to reconstruct transitional slat stone houses in Qaising, symbolizing a reclaiming of the heritage.

The research employs a mixed methods approach, integrating qulaitative and digital methodologies. Firstly, the ethnographic fieldwork in depth interviews and participant observation were conducted with Bunun community members, cultural tour guides, and tourists to gather insights into the lived experiences and perspectives on cultural tourism and identity. Secondly, the digital thchnologies of augmented reality (AR) was used to recreat historical sites and provide an immersive experience for tourists. Archival photo and digital reconstruction of traditional Bunun artifacts, such as the 3-inch speed guns, ancestral houses, herringbone stone walls, and pontoon bridges, were integrated into the aray experiences. Lastly, cultural exclusions, organized ours featuring electric bike rides and mountain climbing on the Batongguan historic trail allowed for the practical implementation and evaluation of the cultural tourism model. The trail have rich with historical significance, offers a narrative journey through the remnants of the Japanese colonial era and ancient Bunun settlements.

This article are significant finding and policy implications of reinforcement of cultural identity. The reconstruction of slate stone houses and the intergraion of cultural narratives into tourism significantly reinforced the Bunun people's connection to their ancestral heritage. This physical and symbolic reclamation of space fostered a renewed sense of identity and community pride. On the other hand, this is also display the economic

empowerment. Cultural tourism provided an economic boost to the Bunun community through sustainable and culturally respectful tourism practices. The use of electric bikes and eco-friendly mountain climbing minimized environmental impact, aligning with indigenous values of land stewardship. Toruists and participants gained a deeper understanding and appreciation of Bunun culure and history, promoting cultural sensitivity and awareness. The use of AR enhanced this educational aspect, making historical and cultural content more nEngaging and accessible.

In conclusion. This research contributes to the theme of flourishing indigenous futures by demonstrating how indigenous entrepreneurship in cultural tourism can create sustainable eonomic opportunities hike preserving and promoting cultural heritage. The potential of cultural torism as a vehicle for indigenous communities to reclaim Bunun heritage,empower economies, and educate the broader public, ultimately contributing to the flourishing of indigenous futures.

Panay Kumod. I come from two different indigenous groups; my father is from the Amis tribe, and my mother is from the Bunun tribe. Five years ago, I returned to my own community to engage in cultural tourism. Currently, I am studying at Victoria University, exploring Maori studies and theories, and participating in Māori cultural tourism. I hope to broaden my perspectives on tourism through these experiences.

From Ritual Practices to Indigenous Sovereignty: Decolonizing Practices and Agency of the Tsou People

Young, Shau-lou[1]

1   Department of Anthropology, National Taiwan University

Indigenous rituals have long been regarded as crucial components of traditional practices and cultural revitalization in contemporary society. In this study, based on over ten years of fieldwork using participant observation, I take the Tsou people of Taiwan as a case to further explore how Indigenous communities, under colonial rule, strive towards decolonization and the assertion of sovereignty through continuous land-related ritual practices. Moreover, within the context of social changes and religious conversions, the communities have transformed certain elements of these rituals into festivals. This transformation allows the non-sacred elements of traditional rituals to persist within a secular framework, demonstrating the agency of the communities and creating new strategies for decolonizing practice.

Traditionally, millet served as the main crop and staple food for the Tsou people. Following the growth cycle of millet, the Tsou held rituals associated with it to ensure abundant harvests and territory protection. Over the past two hundred years, both Chinese immigrants and Japanese colonizers introduced new staple crops and lifestyles, posing significant challenges to the social structure and culture of the Tsou. Additionally, due to the impact of external intruders, Tsou's original territory became national land of the state, and their political organization completely declined. In my point, the people at this time exactly adopt a strategy of cultivating millet and holding several relevant rituals. Through elements such as ritualized food-sharing among clan members, mutual visits to clans' ritual houses, markers erected at territorial boundaries, and post-harvest war ceremony, the Tsou not only reinforced cultural identity but also re-confirmed culturally-defined social structures, hierarchical positions, and clan territories, as well as linking all clans and lineages to maintain the Tsou as a common unity. Furthermore, the Tsou maintain their system of time and claim their territorial ownership and sovereignty against the state by annually practicing these rituals. It reflects the way of local knowledge and performance of ethnic power with subjectivity which bring the culture-bearers to strengthen themselves. However, social change and modernization have impacted Tsou society, hindering the full practice of traditional rituals. In response, the Tsou have adapted parts of their rituals and cultural practices into festivals, imbuing them with contemporary meaning to meet community needs. Thus, while revitalizing traditional rituals, the Tsou also maintain their stories, narratives, and

knowledge in alternative ways. This adaptation demonstrates the communities' agency in creating new spaces for cultural practices and articulating their identity within the modern world.

Overall, this research offers an understanding of how Indigenous communities can navigate the challenges posed by external influences and how continuous ritual practices serve as strategies for decolonization. This provides a framework for other Indigenous communities seeking to reclaim and assert their sovereignty and resilience against colonial impacts. By showcasing the Tsou people's adaptive strategies, the research also underscores the importance of community agency in cultural sustainability. This can serve as a strategic blueprint for other Indigenous communities to maintain and adapt their cultural practices in the face of modernization and social change.

Shau-lou Young's Siraya roots led her to study a master's program at the College of Indigenous Studies, National Dong Hwa University. After her marriage, she also became a member of the T'fuya community of the Tsou People. Before entering the PhD program, Young participated in several research teams for making advanced study on indigenous knowledge system of Taiwan indigenous people. Currently, Young is conducting her Ph.D. fieldwork with Tsou communities in southern Taiwan and Ifugao communities in the Philippines, for a comparative study of the relationships between agricultural rituals and indigenous modernity.

Taiwan's indigenous women participate in politics in elections

Mulas Ismahasan[1]

1   National Dong Hwa University

Gender and minorities are usually the focus in discussions of political representation, This study conducts a study on political representation of female indigenous people in Taiwan participating in the election of legislators. From a systematic analysis of the role of institutional factors in the distribution of power, motivations and incentives for women to participate in politics under ethnic groups, we hope to contribute to the accumulation of research results on the political representation of female indigenous ethnic groups in Taiwan. Advanced democracies will regard protecting the rights of minority groups as a necessary condition for social stability and democratic peace. In a multi-ethnic country, to ensure the effective political participation of ethnic minorities, the premise is that there can be adequate and appropriate representatives in Congress and local meetings, rather than puppets. Recently, some indigenous intellectuals have questioned that the political participation of Taiwan's indigenous peoples is tantamount to policy isolation. The current law restricts indigenous peoples to only stand for elections or vote for indigenous legislators, which deprives indigenous peoples of their right to vote. The R.O.C. (Taiwan)'s mechanisms to ensure the representation of minority representatives include special constituencies, guaranteed quotas, and constituency divisions. The electoral system of the R.O.C. (Taiwan) is enshrined in the Constitution, which explicitly guarantees the number of legislative seats for indigenous peoples. It stipulates that the flatland and mountain indigenous peoples each have three seats, which are arranged in special constituencies. The provisions of the "Election and Recall Law" and the expediency of administrative units have systematically eliminated the "universal suffrage" of indigenous peoples in the electoral system, cleverly using the name of protection to segregate political participation, and segregating indigenous peoples into constituencies based on identity. Unless indigenous peoples have the ability and resources to exercise effective participation rights, this "gift" right is not effective political participation.

Mulas Ismahasan. Bunun.
Educational qualifications: National Dong Hwa University,College of Indigenous Studies, Department of Ethnic Relations and Cultures, PhD student
Current position: Indigenous Languages Research and Development Foundation, Education Promotion Section Director

PANEL: Tikanga in Technology: Transforming Data Ecosystems

Panellists: Tahu Kukutai, KatieLee Riddle, Ben Ritchie, Te Taka Keegan
Chairperson: Maui Hudson

The world is undergoing disruptive change as rapid advances in data linkage and powerful digital technologies converge, creating major challenges and opportunities for Indigenous data sovereignty. For Indigenous peoples, these innovations are a double-edged sword, creating vast potential for improved wellbeing as well as major risks of group exploitation and harm. The current narrow focus on individual data rights and protection is failing us. We need a profoundly different approach—one that recognises collective identities and allows data to be understood through a wider set of ontological realities.

Aotearoa has a global advantage in Indigenous research and an enabling environment to optimise this edge to transform data ecosystems so that they are generative and beneficial for Indigenous peoples and their wider societies. Funded by the Ministry of Business, Innovation and Employment, the Tikanga in Technology (TinT) research programme seeks to advance Indigenous approaches to transforming data ecosystems. This panel session will focus on some of the practicable measures being researched and developed by the research team to empower Indigenous nation building and self-determination. The papers are intended to aid in the creation of an immersive digitally enabled society to empower Indigenous communities to thrive within this digital future.

Paper 1: Māori data privacy

Kukutai, Tahu[1], Clark, Vanessa[1], Jacobs, RoimataoteAroha[1], Kani, Heeni[2], Jones, Nicholas[3], Muru-Lanning, Marama[3], Newbold, Ella[1], Sterling, Rogena[1], Teague, Vanessa[4], Tuffery Huria, Lynell[5], & Watts, David[6]

1 The University of Waikato
2 Te Tira Rangahau o Ngāti Tiipa
3 James Henare Research Centre, The University of Auckland
4 Thinking Cybersecurity
5 Kahui Legal
6   Data Protection Legal

Data privacy laws in most countries focus on the protection of personal data and personal data privacy. However, the Western emphasis on individualism contrasts with other traditions that see humans as relational beings whose identities and lifeways depend on their relationships with others and their environs. This relational paradigm—which is intrinsic to Indigenous cultures—has implications for how we think about data and data privacy.

Guided by our TinT Kāhui Kaumātua, our research team has developed a Māori Data Privacy Framework centred on the tikanga of mana, tapu, mauri and hau. In this paper we discuss the key elements of the framework, how it was developed, and why it is needed. Aotearoa is an interesting context in which to explore Indigenous privacy approaches, being both a founding member of the DN network of the world's most digitally advanced nations and in the vanguard of the global Indigenous Data Sovereignty movement. The Special rapporteur on the right to privacy has endorsed Indigenous data sovereignty in several reports and called on governments and corporations to recognise the inherent sovereignty of Indigenous peoples over data about them or collected from them.

When our team began developing the Māori Data Privacy Framework, we reviewed the literature to identify key features of an Indigenous approach to privacy. To summarise, we found:

Indigenous concepts of privacy are inherently collective and are underpinned by Indigenous laws and protocols that determine when, how and by whom information and knowledge can or should be shared.

Indigenous collectives assert that they have the right to own and control information collectively in much the same way that an individual owns and controls her personal information.

Where an individual's information is intermingled with others—one obvious example being ancestry and genetic data—then there is a collective privacy right, and

Recognising and upholding relationships of belonging, responsibility and respect are paramount.

Clearly, for Indigenous peoples the protection of personal data is one part of a much wider set of data privacy considerations. Despite there being no word for privacy in the Māori language, there are well-defined cultural protocols that are central to a Māori concept of privacy. A 2016 paper by legal academic Khylee Quince explored how Western liberal notions of individualism and Māori collectivism produce very different cultural concepts of privacy, and how it is understood and applied. Our Māori Data Privacy Framework extends her work in the specific context of information privacy and offers practical guidance for agencies responsible for safeguarding Māori data.

Tahu Kukutai FRNSNZ (Ngāti Tiipa, Ngāti Kinohaku, Ngāti Māhanga, Te Aupōuri) is Professor of Demography at Te Ngira: Institute for Population Research where she specialises in Māori and Indigenous demography and data sovereignty. Tahu is a founding member of the Māori Data Sovereignty Network Te Mana Raraunga and the Global Indigenous Data Alliance. She co-edited *Indigenous data sovereignty: Toward an agenda* (ANU Press), *Indigenous data sovereignty and policy* (Routledge) and *The Oxford Handbook of Indigenous Sociology* (Oxford). Tahu is also Co-Director of Ngā Pae o te Māramatanga, Aotearoa's only Māori Centre of Research Excellence.

Paper 2: Māori data provenance and benefit sharing

Riddle, KatieLee[1], Kusabs, Natalie [1], Hudson, Maui[1], Coltman, Tim[1], Anderson, Jane[2], Golan, Jacob[2]

1   The University of Waikato
2   New York University

The interface of Indigenous rights, Intellectual Property (IP), and benefit sharing has seen significant advancements at the United Nations Convention on Biological Diversity (CBD), in which new provisions around Digital Sequence Information (DSI) are currently being negotiated. Central to these discussions has been ensuring that Indigenous peoples and local communities (IPLC) receive fair and equitable benefits from DSI use through a multilateral mechanism and fund, in order to enable the ongoing protection, and sustainable use of biodiversity. TinT has been representing Māori rights and interests within these discussions and advocating to have IPLC provenance standardised within metadata.

Alongside this international work, the TinT team has published an article surrounding the importance of inclusive provenance metadata and undertaken a discrete choice model experiment study to ascertain the willingness to pay of users when utilising DSI related to IPLC, such as that of taonga species and associated traditional knowledge. This experiment was based upon several key attributes in relation to data, such as data access, data integrity, and provenance. The team modelled the amount a user of DSI would be willing to forfeit from an allocated research budget to access DSI on kūtai (green-lipped mussel) genetic resources. The resulting data revealed statistically significant preferences amongst Indigenous and non-Indigenous researchers and research managers for data control attributes such as a known dataset place of origin, and clear consent for use. Willingness to pay increased in value when these factors were present, showing a clear willingness from DSI users to pay more for high quality Indigenous data.

In this second presentation we discuss the recent international developments, pathways to enact change in the absence of clear regulation, and share the results garnered from this recent study on willingness to pay.

KatieLee Riddle (Rongowhakaata) is an ENRICH Scholar, Ngā Pae o te Māramatanga and SING Alumni, and enrolled Solicitor and Barrister of the High Court of New Zealand, who specialises in Māori and Indigenous Intellectual Property, Digital Sequence Information (DSI), Genetic Resources, and Indigenous Data Sovereignty. She advises on these issues for the United Nations Convention on Biological Diversity and is a representative for New Zealand and the Pacific at the International Indigenous Forum on Biodiversity.

Paper 3: Māori algorithmic sovereignty framework application

Ritchie, Ben[1], Brown, Paul[2], Escott, Kirita[3], Wilson, Daniel[4], Kusabs, Natalie[2], Rickus-Graham, Manakore[1], Ropeti, Asia[1], O'Neale, Dion[1,4], Keegan, Te Taka[2], Taia, Ivy[2]

1   Nicholson Consulting
2   The University of Waikato
3   Victora University of Wellington
4   University of Auckland

The emergence and growth of algorithmic decision making in Aotearoa New Zealand has outpaced the ability of indigenous communities to maintain oversight and governance of the development and implementation of such tools and processes. In response, the authors have developed a Māori Algorithmic Sovereignty framework to guide how Māori may maximise the opportunities these technologies create and minimise the risks they impose. Algorithms that use Māori data require extra considerations due to the heightened risks Māori endure due to systemic biases inherent within data and the processes that underlie algorithm development. Building on Māori Algorithmic Sovereignty: Idea, Principles, and Use (Brown et al, 2024), this paper discusses the application of the Māori Algorithmic Sovereignty framework to a live algorithmic decision-making process for a government department in Aotearoa. This paper sets out improvements and refinements to the framework; lessons learned from the process of engagement with the government department and application of the framework in practice; and concludes with practical guidelines for data scientists and decision-makers, and discussion of how these contribute to the safe and ethical use of algorithmic decision-making tools for indigenous people.

Ben Ritchie (Kāi Tau, Kāti Māmoe) is employed as Service Lead, Research & Insights with Nicholson Consulting. Ben is interested in practical application of Māori Data Sovereignty principles to social policy and social research issues. Ben leads qualitative, quantitative, and mixed-methods projects with a focus on ensuring Māori have access to, and benefit from administrative data and the Integrated Data Infrastructure.

Paper 4: Generative reo Māori AI—the good, the bad and the ugly.

Keegan, Te Taka[1], Komene, Te Mihinga[2], Keith, Tūreiti[3], Huria, Lynell Tuffery[4], Keane, Basil[5,] Tomoana, Ria[5]

1   The University of Waikato
2   The University of Otago
3   Te Hiku Media
4   Kāhui Legal
5   Te Mātāwai

Recent advances in Artificial Intelligence (AI) have been so significant that, wrongly or rightly, people have raised concerns about an existential threat to humankind. A significant area of AI advancement has occurred with the development of Large Language Models giving computers a seemingly human like ability to converse in a number of languages. What is surprising is that these AI language models are able to converse in lower resource languages, languages such as te reo Māori. Given that AI tools are built on large amounts of data, and lower resource languages are, by definition, languages that do not have much data, the fact that these tools can converse at all, let alone very well, is not just surprising, it is quite concerning. It is concerning because it raises

critical issues around who has sovereignty over language data. It has been said that the ability of AI tools to speak an indigenous language is the antipathy of indigenous data sovereignty.

Due to concerns about the direction where this technology is heading for te reo Māori a panel was convened to explore this at the 2024 Artificial Intelligence Researchers Association (AIRA) conference. The panel was held on Wednesday the 10th of April, at Auckland University, and was titled, 'Generative reo Māori AI—the good the bad and the ugly'. The panel was convened by Associate Professor Te Taka Keegan of the AI Institute at the University of Waikato, and included the following speakers: Te Mihinga Kōmene, a reo Māori language technologist currently working on her PhD at Otago University, Tūreiti Keith, data scientist at Te Hiku Media, Lynell Tuffery Huria, IP lawyer at Kāhui Legal and Basil Keane and Ria Tomoana Māori language experts from Te Mātāwai. This paper is a summary of the key points discussed at that panel and some further thoughts the panellists have had since the panel took place. It highlights some key possibilities in terms of technological advancements and some major areas of concerns for te reo Māori in Generative AI technology.

Te Taka Keegan (Waikato-Maniapoto, Ngāti Porou, Ngāti Whakaue) is Associate Professor of Computer Science and Associate Dean Māori of the Wānanga Pūtaiao, University of Waikato. He has worked on a number of projects involving the Māori language and technology including the Māori Niupepa Collection, Te Kete Ipurangi, the Microsoft keyboard, Microsoft Windows and Microsoft Office in Māori, Moodle in Māori, Google Web Search in Māori, Māori macroniser and SwiftKey for Māori. In 2013, Te Taka was awarded the University of Waikato Māori/Indigenous Excellence Award for Research. In 2017, Te Taka was awarded the Prime Minister's Supreme Award for Tertiary Teaching Excellence.

PANEL: Te Poutokomanawa o Te Puna Ora-a Māori health and wellbeing research framework

Panelists: Hiria Hape, Annemarie Gillies, Jason Mika
Chairperson: Fiona Wiremu
Author/s: Wiremu, Fiona K[1].; Hape, Hiria[1]; Gillies, Annemarie[1]; Mika, Jason P[1].

1   Te Puna Ora o Mataatua

This panel presentation will discuss a kaupapa Māori framework as a model of Māori health provision for research and practice. This framework is infused into strategy and decision making of governance and management and amplifies our principles and values at operational levels of Te Puna Ora o Mataatua ("Te Puna Ora").

Te Puna Ora is the leading provider of equitable health, social and employment services for disadvantaged whānau Māori in the Eastern Bay of Plenty. Te Puna Ora has over 112 full time staff and provides 19 distinct services grounded in Te Poutokomanawa; including medical, as well as support services for tamariki & rangatahi, whānau, and kaumātua. In addition, 600 support workers offer Homebase and ACC services to more than whānau across the rohe.

Each panel presenter has a unique relationship with Te Puna Ora o Mataatua, and as such have conducted research with or on behalf of Te Puna Ora. Examples of these research projects will also form part of the panel presentation. It highlights Māori perspectives emphasising collaborative research, knowledge transference through Māori and community empowerment.

Ms Fiona Wiremu is from Tūhoe (Hāmua, Te Mahurehure, Ngāti Koura) and Ngāti Ranginui (Ngai Tamarāwaho). She holds governance roles across the health, social and employment sectors. She is involved in variations of partnership models with Iwi-Māori (whānau, hapū, marae and hāpori) & non-Māori. She is an educator at Te Whare Wānanga o Awanuiārangi, specialising in Indigenous Business (background in accounting, strategy, modelling, systems and processes) with areas of research covering Mātauranga Māori (Māori knowledge) inclusive of language, culture and identity; Whai Rawa (Māori economies); Te Tai Ao (The Natural Environment); Mauri Ora (Human Flourishing); and Māori community self-development initiatives.

Dr Hiria Hape QSO, is a leading proponent of Te Reo Māori, Mātauranga Māori and Tikanga Māori. She has a fervent commitment to culture, language and the advancement of equitable outcomes for Māori. The depth of her Mātauranga Māori and Tikanga Māori contributes to a stronger Māori strategic focus for whānau, hapū and iwi. Her governance and leadership style is both practical and future focussed, with an ability to craft the future when managing change in unfamiliar landscapes. Utilising skills of critical research analysis and experiential competence has enabled her to proactively implement Mātauranga Māori and Tikanga Māori across workplaces.

Professor Annemarie Gillies is a New Zealand Māori academic, and is Professor of Māori Research at the Eastern Institute of Technology in Hawke's Bay. She has extensive research utilising kaupapa Māori practices. Professor Gillies (Ngāti Kahungunu, Ngāti Awa, Te Whanau-a-Apanui and Te Arawa) is a long established business and management academic with a previous senior appointment at Massey University and a Professorial appointment at Te Whare Wānanga o Awanuiārangi. In addition, Professor Gillies managed Te Pūmanawa Hauora Māori Health Research Programme under the directorship of Sir Mason Durie.

Professor Jason Mika is Tūhoe, Ngāti Awa, Whakatōhea, Ngāti Kahungunu. He is a Professor of Māori business at the University of Waikato in Te Raupapa Waikato Management School. He has successfully completed research across Māori entrepreneurship and Indigenous business including Indigenous trade, tourism, agribusiness, and the marine economy. Professor Mika is a member of the Academy of Management, Australian and New Zealand Academy of Management, and Te Apārangi Royal Society of New Zealand. Prior to academia, he had worked extensively as a management consultant and policy analyst in Māori economic development.

PANEL: Te Whakahekenga: A Deprivation in Palliative Care Study

Panellists: Farena Pahina, Rose Ngareta Herewini, Stella Black, Hinemaukurangi Simpson
Chairperson: Stella Black
Authors: Farena Pahina[2], Awhina Kurei[2], Bub Hohepa[2], Hinemaukurangi Simpson[2], Rose Ngareta Herewini[2], Stella Black[1, 2]

1   University of Auckland, School of Nursing
2   Te Tōpūtanga o te Mauri Manatōpū/The Lifeforce Collective Inc

Exploring the impact of area deprivation in accessing palliative and end of life care is a health and social justice concern that has received little attention in Aotearoa New Zealand. Before his passing, Ngāpuhi kaumātua Rawiri Wharemate named this project Te Whakahekenga and cautioned against focusing on individual deprivation. Instead, area deprivation looks at the resources available to support end of life care. As this study took place in the Eastern Bay of Plenty, its rurality and high proportion of Māori required a culturally sensitive and mana-enhancing/ strengths-based approach. This panel presentation details the establishment and journey of a community-based and hapu/marae/whānau-focused research and advisory rōpū (group) called Te Tōpūtanga o te Mauri/ The Lifeforce Collective (Tōpūtanga). During this session, you will hear about their whakapapa(origins) and the range of research activities they were involved that led to the development of a conceptual model called He Tapu Te Tangata and resources highlighting key messages for all people, communities, and organisations in areas of deprivation to experience better end-of-life or palliative care.

He Tapu Te Tangata: A Te Ao Māori Conceptual Model for Improving Palliative Care Experience

Stella Black[1, 2], Hinemaukurangi Simpson[2], Farena Pahina[2], Awhina Kurei[2], Te Ara Ruwhiu[2], Donna Kelly[2], Rose Ngareta Herewini[2], Bub Hohepa[2], Cherie McPhee[2], Josephine Rakoczy[2], Mini Tipene[2], Te Ana Ulale[2], Jo-anne Ramanui[2], Jackie Robinson[1], Merryn Gott[1.]

1   University of Auckland, School of Nursing
2   Te Tōpūtanga o te Mauri Manatōpū/The Lifeforce Collective Inc

Existing research in Aotearoa shows people living in areas of deprivation are less likely to die at home, or in a hospice and are more likely to die alone with unmet physical, psychological and spiritual needs. Deprivation refers to 'a state of observable and demonstrable disadvantage' relative to the broader society. Te Whakahekenga aimed to investigate how people accessed and used end-of-life services in the Eastern Bay of Plenty rōhe (EBOP region). Given the rurality and high proportion of Māori in this region, area deprivation rather than individual deprivation was adopted to avoid stigmatisation and uphold participants' mana.

Drawing on the qualitative findings from this study, this paper outlines two te ao Māori conceptual models that healthcare professionals (HCPs) can use to provide better end-of-care experiences. The first is an expansion to the Whare Tapa Health Model developed by Tā Mason Durie and in the Hua Oranga measurement tool and training offered by Te Rau Ora. The second is the development of He Tapu Te Tangata/The Sacredness of the Person model. We invite HCPs to challenge their assumptions by reflecting on how they engage with individuals and whānau (family), some of whom may be hard to reach. By using te ao Māori concepts in He Tapu Te Tangata, HCPs should consider the sacredness of each person and adjust their approach, perceptions, behaviour, and reactions accordingly. The pinnacle of appropriate palliative care should look to Whakamana or empower people, this can involve listening actively and respecting the beliefs, values and practices of the person they are engaging with. Whakahīhī refers to someone who is conceited, arrogant, proud or a show-off, but in a time of high emotions or frustration, these qualities may be misinterpreted as overly assertive, aggressive and troublesome. This concept asks the HCP to put aside those assumptions, taking the time to consider if the person who likely knows their

tinana (body) best (or that of their whānau member) is justifiably angry, scared, confused and uncertain. The HCP will look for these indicators and not react in kind. Whakaiti refers to someone who may be humble and quiet, however silence may be misread as not listening, dumb, or withdrawn. In response, the HCP should be content to sit silently, even if uncomfortable, until the person is ready to talk. Knowing this may take several attempts. Whakamā is a complex te ao Māori concept that is context and historically situated, understanding the depth and extent of whakamā means taking the time to understand the mamae (pain) and impact this may be causing to the mana (status) of the person. An HCP will consider the scars of whakamā and look for ways to whakamana (empower) whānau, being mindful of the underlying trauma and pain they may bear. Lastly, Whakahōtaetae reminds HCPs to be aware not to add more barriers that may impede people accessing and utilising end of life, palliative care services.

Stella Black. Ngāi Tūhoe, Whakatōhea, Te Whānau-a-Apanui, Ngāti Whakaue—Stella is a Kairangahau/Researcher with the School of Nursing, University of Auckland. She is passionate about working with Māori young and old across a range of topics. Her personal experience caring for both her parents before their passing drives her passion for improving access and utilisation of end of life and palliative care or creating whānau care plans that better suit their needs and desires.

Hinemaukurangi Simpson. Ngāti Awa—Hinemaukurangi is a talented graphic artistic and Kaiwhakarurhau-a-iwi. In the Te Whakahekenga Project, she has conducted research recruiting from her wide community networks, had creative oversight of the communication for Tōpūtanga and contributed her graphic artistry in producing the research outputs, specifically in creating the te ao Māori Conceptual Model He Tapu Te Tangata.

Te Tōpūtanga o te Mauri: Collective Response to Supporting a Deprivation in Palliative Care Study

Farena Pahina[1], Rose Ngareta Herewini[1], Cherie McPhee[1], Donna Kelly[1], Hinemaukurangi Simpson[1], Te Ara Ruwhiu[1], Awhina Kurei[1], Bub Hohepa[1], Josephine Rakoczy[1], Mini Tipene[1], Te Ana Ulale[1], Jo-anne Ramanui[1], Suzie Hamiora[1], Ora William[1], Robyn Freeland-Smith[1], Stella Black[1,2], Jackie Robinson[2], Merryn Gott[2.]

1   Te Tōpūtanga o te Mauri Manatōpū/The Lifeforce Collective Inc
2   University of Auckland, School of Nursing

Exploring the impact of area deprivation in accessing palliative and end of life care is a health and social justice concern that has received little attention in Aotearoa New Zealand. Before his passing, Ngāpuhi kaumātua Rawiri Wharemate named this project Te Whakahekenga and cautioned against focusing on individual deprivation. Instead, area deprivation looks at the resources available to support end of life care. As this study took place in the Eastern Bay of Plenty, its rurality and high proportion of Māori required a culturally sensitive and mana-enhancing/strengths-based approach. This paper details the establishment and journey of a community-based and hapu/marae/whānau-focused research and advisory rōpū (group) called Te Tōpūtanga o te Mauri/The Lifeforce Collective (Tōpūtanga).

The Kairangahau (Researcher SB) had established relationships with a rōpū of 'Mauri ora' whānau, many of whom had whakapapa connections or lived and worked within the Waiariki rōhe (large geographical area in the North Island). The rōpū had completed the Mauri Ora indigenous training programme, graduating as Kaiwhakaruruhau-a-iwi in 2019. For many, the training was life-changing for decolonising minds, normalising te ao Māori worldview and imperatives in everyday practices and settings. Tōpūtanga was invited to support the Te Whakahekenga research project. Our kawa (guiding protocols) lay a solid foundation for how and why we should work with whānau. So supporting a kaupapa that could potentially benefit whānau and the wider community was an exciting prospect:

He tapu te tāngata	The sacredness of people
Ahakoa ko wai	No matter who
Ahakoa no hea	No matter where from
Whakanuia te mana	Reinforce the mana
Whakanuia te mauri	Reinforce the life force
Whakanuia te tapu	Sustain the sacredness
o ngā tāngata katoa	of all human life

Tōpūtanga members filled varying roles. Our only surviving kaumatua remained our steadfast Rangatira (Leader) in keeping us grounded in te ao Māori and tikanga. A tohu (logo) was created by another member, it symbolises mauri as a dynamic life force that manifests to nurture and protect individuals, communities, and ecosystems. The role of Pouako and Kaitiaki (Educator and Cultural Supervision) enabled ongoing cultural education and supervision. While our Pou Tikanga developed the mātāpono (values) and accompanying whakataukī (proverbs) to ensure the cultural safety and protection of the whānau participants. Local capacity and expertise were increased as some members took up Kairangahau roles. Recruitment was aided by the collective drawing on their community networks. Regular in-person and online hui were held. While dedicated wānanga at noho marae and weekend retreats enabled time for kōrero (conversations), noho wānanga (deep self-reflection) during the analysis and initial development of our model. Dissemination of the research findings, including the development of two models and a series of short films, highlights the key messages for all people, communities, and organisations in areas of deprivation to experience better end-of-life or palliative care.

Farena Pahina. Ngāti Porou, Te Rarawa, Rangitāne ki Tamakinui a Rua. Farena is an experienced pouako/educator and wānanga facilitator. She enjoys sharing mātauranga Māori with others in the Tōpūtanga wānanga space. Currently, she holds a position at the Auckland Starship Hospital. She is passionate about her mokopuna and their future and is inspired by what her adult children do in their lives. She is invested in her hauora/wellbeing journey and encourages others to prioritise their hauora, too.

Rose Herewini. Te Arawa, Ngāi Tūhoe, Ngāpuhi, Ngāti Kahungunu. Rose is a dedicated social worker and educator with expertise in Te Ao Māori and bicultural professional supervision. She's passionate about empowering individuals and communities through relational engagement, empathy, and traditional wisdom.

Cherie McPhee. Ngāpuhi, Ngāti Hine. Cherie supports whānau to embody the values of manaakitanga and whanaungatanga, nurturing connections to strengthen iwi bonds and standing tūturu in our culture and identity. She is the hēkeretari mō Te Tōpūtanga o te Mauri Manatōpū, ensuring the smooth operation of our administrative affairs.

Donna Kelly. Whakatōhea. Whaea Donna, is deeply committed to the well-being of our people and the future of our generations, by instilling in them our Māoritanga in a way that helps them understand and embrace their identity. She works with kaumātua and rangatahi to find their voice and stand confidently with humility and mana, taking a firm stance on their own terms. Her role is to guide and support them in expressing their light, living with humility and mana, while carrying their mauri.

PANEL: The good, the bad and the ugly: challenges and solutions for revitalising te reo Māori

Panelists: Te Rina (Krystal) Warren, Te Mihinga Komene
Chairperson: Te Rina (Krystal) Warren
Authors: Dell, Kiri[1]; Warren, Krystal Te Rina[2]; Kōmene, Te Mihinga[3]

1   Ngāti Porou—Senior Lecturer, Business School, Auckland University
2   Rangitāne, Maniapoto, Whitikaupeka—Senior Lecturer, Te Pūtahi a Toi, Massey University
3   Waikato-Maniapoto, Ngāti Apakura, PhD student Waikato University

Te reo Māori is a multi-faceted discipline—from language learning and curriculum, lexicon and socio-political position to social interaction and intergenerational transmission. As te reo Māori gains acceptance in Aotearoa/New Zealand, and the uptake of learning te reo Māori grows, ongoing challenges need to be addressed and new strategies are required for new generations of learners.

As part of Marsden research project, the position of the multiple agents and 'actors' involved in the revitalisation of te reo Māori is investigated utilising a Kaupapa Māori Discourse Analysis of social media. As an evolving technology, social media provides an environment where users continuously develop new content where multiple perspectives on a range of subject matters (including te reo Māori) are presented. The findings of the research aim to answer critical questions such as: what are the narratives in the current discourses on language revitalisation? Which discourses are privileged? How are Māori interacting with revitalisation policies? With the national focus on te reo Māori revitalisation, the research findings seek to understand how te reo Māori learners are engaging with revitalisation policies and determine how responsive current policies are to the needs of language learners.

Comprised of three te reo Māori advocates, this panel draws on the lived experience of the presenters and considers research findings to explore the nuances of language revitalisation in Aotearoa/New Zealand that focus on: the colonial history of te reo Māori and implications for current learning and engagement, and some of the challenges facing te reo Māori. This panel presentation discusses some of these challenges and offers critical insight into the socio-political position of te reo Māori learning and potential pathways that can aid revitalisation strategies.

This conference panel discusses the notion of Rangatiratanga for te reo Māori learners in the current context of government led language policy and the diverse experiences of language learning as articulated on social media. Ultimately, this panel presentation seeks to consolidate our diverse understandings of te reo Māori revitalisation and considers a broad perspective of language revitalisation as expressed through our colonial history. The panel applies a Kaupapa Māori Discourse Analysis to social media in order to examine potential directions for the revitalisation of te reo Māori that can positively enhance rangatiratanga.

Dr Kiri Dell is a Senior Lecturer in the Business School. She is a Ngāti Porou woman living in her tribal territory of Ruatōria. Her main passion is working with whānau and activating their aspirations for whenua Māori. She holds various director, trustee and board roles across a number of organisations. She has a lively and large whānau, which enables her to play the many roles of mum, aunty, daughter, sister, cousin and niece.

Te Rina (Krystal) Warren is a māmā who committed her child's education to Kura Kaupapa Māori. She currently teaches Strategic Māori Development and the Treaty of Waitangi courses at Massey University. Her research centers on Māori development and conscientisation—which includes te reo Māori revitalisation, Māori development and decoloniality. Her PhD investigated the impact of the internet on tikanga Māori. Te Rina is a member of Te Atakura Society for Conscientisation delivering Tiriti/Treaty education in Aotearoa, and she is involved in development initiatives for her iwi, including language revitalisation and the return of tribal lands.

Te Mihinga Komene (Waikato-Maniapoto, Ngāpuhi, Ngāti Tamaterā, Ngāti Whakaue me Ngāti Porou) is passionate about and committed to the revitalisation of reo Māori in education. She has held roles at The Mind Lab and Tech Futures Lab providings leadership, academic and pastoral support and mentoring for Māori and Pacific postgraduate students, as well as being an advisor for Māori masters students. Te Mihinga is currently a PhD student at Waikato University.

PANEL: (Re)Shaping Narratives of Mauli Ola through Storytelling and Indigenous Photovoice

Panelists: Ashlea Gillon, Māhealani Taitague-Laforga, Camille McComas
Chairperson: Mapuana C. K. Antonio
Authors: Mapuana C. K. Antonio, Kānaka Maoli, DrPH[1-3], Ashlea Gillon, Māori, MPH, PhD(c)[1,4], Māhealani Taitague-Laforga, Kānaka Maoli, BPH[1-3], Camille McComas, Kānaka Maoli[1,3], V. Luʻukia Nakanelua, Kānaka Maoli, Esq.[3,5], Troy J. H. Andrade, Kānaka Maoli, PhD, JD[3,5]

1 Native Hawaiian and Indigenous Health Summer Health Academy, University of Hawaiʻi at Mānoa
2 Native Hawaiian and Indigenous Health, Office of Public Health Studies, Thompson School of Social Work & Public Health, University of Hawaiʻi at Mānoa
3 Project Mōkiha, Robert Wood Johnson Foundation (RWJF) Interdisciplinary Research Leaders (IRL)
4 Māori Studies, Te Wānanga o Waipapa, Waipapa Taumata Rau, University of Auckland
5 William S. Richardson School of Law, University of Hawaiʻi at Mānoa

Background. Kānaka ʻŌiwi, Māori, and Indigenous Peoples, especially of the Pacific, share a story of resistance and resilience. These stories of resistance demonstrate the ongoing resilience of Indigenous communities despite the ongoing and long-standing impacts of colonialism and intergenerational trauma. The ability to (re) shape narratives of health play a critical role in the perpetuation of mauli ola, or mauri ora, optimal health and wellbeing among Indigenous communities globally. Methods. Photovoice utilizes pictures taken by participants to reflect on stories and evoke emotions. Through this process, participants become active researchers and provide insights on lived experiences and their communities. Indigenous photovoice elevates this process by grounding the process in Indigenous ways of knowing, including relationships with the land, ocean, nature, and environment and promotes traditional knowledge and storytelling. In this presentation, Indigenous scholars (re) shape narratives of health in Indigenous communities through applied examples of storytelling and the photovoice process. In this panel presentation, Indigenous scholars of Hawaiʻi and Aotearoa will present on applied examples of Indigenous photovoice that (re)shape narratives of health and wellbeing, with a specific focus on ʻĀina, kai, wai, and LANDBACK. The framing of this panel presentation is based on Indigenous epistemologies, ontologies, and paradigms, which prioritize relational aspects of health and wellbeing. Through this framing, Indigenous scholars describe our sacred, intimate, genealogical, and spiritual connection to ʻĀina, kai, and wai. This presentation also showcases applied examples from Indigenous scholars, including student scholars, who provide critical reflections about the Indigenous Photovoice process. Findings. Major themes of applied examples include holistic health as relational and intergenerational, healthy and thriving lands that contribute to healthy and thriving peoples, the critical importance of Indigenous and community-led solutions for modern-day inequities, and reclaiming stories through the Indigenous Photovoice process. Discussion. The presentation concludes with lessons learned and an opportunity to reflect on Indigenous photovoice as a method to (re)shape narratives of health, to elevate the ongoing work of communities particularly in the context of research and education, and the potential to incorporate Indigenous photovoice at a policy and advocacy level.

Dr. Mapuana C. K. Antonio, Kānaka Maoli, is an Associate Professor, head of the Native Hawaiian and Indigenous Health Program, and the inaugural Queen Liliʻuokalani Endowed Professor in Native Hawaiian Culture at the University of Hawaiʻi at Mānoa. Dr. Antonio is dedicated to advancing the health and well-being of Native Hawaiians and Indigenous peoples. Her research takes a strengths-based, holistic, and community prioritized approach by bettering the physical, mental, and spiritual health and wellbeing of Native Hawaiians, with a specific focus on measurement and resilience.

PANEL: Titiro Whakamuri, Kōkiri Whakamua: Looking to our ancestral knowledge for Future wellbeing

Panelists: Ngaropi Raumati, Kiterangi Cameron
Chairperson: Kiterangi Cameron

Titiro Whakamuri, Kōkiri Whakamua

Pihama, Leonie[1]; Cameron, Ngaropi[1] Cameron, Kiterangi[1]

1 Tū Tama Wāhine o Taranaki

Titiro Whakamuri, Kōkiri Whakamua is one of four projects connected to the five-year research programme with Massey University called Tangata Whenua, Tangata Ora. The programme is an investigation into whenua initiatives that aim to produce health gains for people and whenua. It places relationships between tangata and te taiao as central to understandings of supporting hauora. This project is Taranaki based and focuses on a process of healing for Taranaki wāhine Māori grounded in an understanding that, to move forward we must heal the historical trauma that has embedded itself within our communities. Cameron et al. (2017, p. 107) discusses the importance of contextualising the historical violence and trauma that Taranaki iwi and hapū have continuously faced as a precursor for collective healing. This project is informed by Kaupapa Māori research methodologies and practices, which provides ways of understanding and articulating across the physical, social, cultural, mental, emotional, and spiritual realms thereby aligning most effectively with Māori conceptualisations of hauora and Māori wellbeing (Pihama, 2010). Smith, G. (1997) defines Kaupapa Māori as providing a framework through which te reo Māori and tikanga are affirmed and actively advanced as both valid and legitimate ways of engaging with the world.Further, Kaupapa Māori research works collaboratively with Māori communities to reflect on research findings and practical experiences to develop as well as refine initiatives aimed at transformation (Moewaka-Barnes 2000; Pihama et.al. 2015; Smith, 2021). Kaupapa Māori theory and methodology informs this project through a Māori cultural, social, and political lens. As a methodology it has been argued that Kaupapa Māori principles of tino rangatiratanga, whānau, kaupapa, kia piki i nga raruraru i te kainga, ako and taonga tuku iho create a framework that enable the investigation of issues in Aotearoa from a distinctly Māori positioning (Smith, 1997; Smith, 1999; Pihama, 2001; Pihama et.al 2015). These principles bring forward the desire for research to be defined by communities that are involved and that through such processes those communities define their research needs and questions. Smith (1999) has highlighted that a Kaupapa Māori methodological approach requires a clear positioning in terms of how the research may be organised. In this context, the wāhine Māori and their whānau are paramount and this project serves as a healing journey. Further, in this research we are connected by the belief that we must create healthier pathways for our people (Smith, 2015). Titiro Whakamuri, Kōkiri Whakamua involved wāhine within Taranaki haerenga through landscapes associated with trauma and healing; reconnecting, learning stories and histories, exploring practices of hohou rongo and whakarauora through visiting 13 significant sites across Taranaki. A critical finding from Titiro Whakamuri, Kōkiri Whakamua is the deep significance of both remembering and re-connection. Wāhine Māori on the haerenga reflected on the power of being on the whenua and mounga, the stories of their whānau and the strength that comes with reconnecting to those place and spaces as a means by which to remember those stories and served as a reminder of their inherent tapu and mana as wāhine.

Pihama, Leonie—Te Ātiawa, Waikato, Taranaki. Leonie is a mother of six and grandmother of six. She is Professor of Māori and Indigenous Research and Research Director at Tū Tamawahine o Taranaki. Leonie is a recipient of the Hohua Tūtengaehe Post-Doctoral Research Fellowship (HRC) and inaugural Ngā Pae o Te Maramatanga Senior Māori Fulbright Scholarship (University of Washington). Leonie was awarded 'Te Tohu Pae Tawhiti Award' (NZARE) Excellence in Māori Educational Research and 'Te Tohu Rapuora Award (Health Research Council) recognising significant contribution to Māori health excellence and leadership. Leonie is a Fellow of the Royal Society of New Zealand.

Raumati, Ngaropi: Ngāti Mutunga, Ngāti Kahungunu ki Wairoa, Te Ātiawa. Ngaropi is a mother of five and kuia to nine mokopuna. She is the foundation member, Director and Senior Family Violence Programme Facilitator/Educator. She has been a member on: the Māori advisory group Interim Te Rōpū (Governmental Joint Venture Unit); the Domestic Violence Programme Approvals Panel; Māori Reference Group to the National Taskforce on Family Violence; Central region Family Violence Death Review Panel. Ngaropi is a former general/obstetric nurse, and member of the NZ Association of Counsellors (NZAC). She received The Nursing Network on Violence Against Women International Award 2011.

Cameron, Kiterangi—Ngāti Mutunga, Te Ātiawa Nui Tonu, Ngāti Kahungunu ki Wairoa. Kiterangi is a kaupapa Māori kaimahi with Tū Tama Wāhine o Taranaki, and a foundation member of the Taranaki Māori Women's Network. An active iwi member who has worked 20+ years in community and local government sectors. Kiterangi has been engaged in the reclamation of Taranaki waiata tawhito and poi for future generations. She is currently supporting the research projects within Tū Tama Wāhine including: Titiro Whakamuri, Kōkiri Whakamua, WHAI: A pathway for re-imaging Waitara township and Te Whare Rangahau: Developing a Taranaki based Research Centre.

PANEL: He Toa Taumata Rau—the many resting places of courage

Panelists: Tepora Emery, Caine Tauwhare, Candy Cookson-Cox, Cheyenne Kohere, Jamie Emery
Co-Chairs: Candy Cookson Cox and Tepora Emery

Military to civilian life (MCT) begins sometime prior to release from the military to sometime after entering civilian life. Characterised as a time of stress and uncertainty, and comprising preparation, psychological adaptation, administrative functions, identity shift, and social economic adjustments, MCT can be a critical period for veterans. The prevalence of multifaceted 'transition stress' leading to serious mental health problems that negatively impact veterans and their whānau are well documented. For veterans with a strong attachment to military culture, assimilation into the civilian world can be doubly difficult. Loneliness and social isolation are possible outcomes, and, that being so, the risk of post-traumatic stress, mental unwellness and suicide is omnipresent.

The research project, He Toa Taumata Rau (2022–2025) involves a holistic framework, Te Matapihi ki te Ora, the window to life, to investigate the MCT of contemporary Māori veterans and their whānau. Using narrative enquiry, we interviewed 19 veterans and six whānau and co-constructed 'first-voice' stories, analysed through Te Matapihi ki te Ora and verified by participants.

This panel covers three aspects of the He Toa research. Firstly, the transition, home-coming, and return to civvy street experiences and outcomes for Māori veterans. Secondly, we bring to light struggles faced by the immediate whānau of serving personnel during MCT. Thirdly, we provide an example of how the bonds of Māori military brother and sisterhood, formed whilst in the military, can be maintained and strengthened through Toi Māori and Māori cultural practices, and used to support hauora (holistic health and wellbeing) for Māori service men, women and veterans whilst in, and beyond, the military.

Whitiki tauā
Maintaining the bonds and collective strength of Māori in the military —and beyond

Tauwhare, Caine[1]; Clarke, Izak[1]; Emery, Jamie[1]; Emery, Debra[1]; Kohere, Cheyenne[1].

1   Soldiers Sailors and Aviators Association of New Zealand

He hono tangata e kore e motu; ka pa he taura waka e motu…

The bonds of Māori military brother and sisterhood are forged, in the first instance, through shared cultural traditions, identity, values and experiences. These connections are strengthened through shared sacrifice, unwavering loyalty, a deep sense of duty and a commitment to serve one's country. In times of adversity, whether in combat or training, service members depend on each other for support, camaraderie, and mutual understanding.

The bonds formed transcend ethnicity, rank, unit, and background, creating an unbreakable connection among all who serve. This connection fosters a deep sense of unity and belonging and an implicit understanding that no one is left behind. During conflict, these bonds are tested and proven, forming an enduring foundation that transforms individuals into a cohesive force, united by enduring ties of brotherhood and sisterhood that remain beyond the military.

Maintaining and strengthening military bonds through Māori cultural practices is at the heart of this presentation. Whitikia tauā provides a window into the work of veteran Caine Tauwhare who is using hikoi (pilgrimage) and whakairo (carving) to support hauora (holistic health and wellbeing) for Māori service men, women and veterans. Based in Otautahi Te Waipounamu (Christchurch in the South Island of Aotearoa New Zealand), Caine's work aims to strengthen Māori values, traditions, identity, and sense of belonging for ex and serving soldiers. It is part of a pilot kaupapa Māori research project called Ko Hine Ko Rua which is investigating how whakairo can help to better secure the Māori, and Ngāti Tūmatauenga identity, of serving soldiers at Burnham military camp. In this presentation we hear about these initiatives and also, about the experiences of brothers and sisters in arms who have participated in pounamu pilgrimages on the Arahura River and also, in the carving of the waharoa at Burnham Military Camp under the tutelage of Caine.

Situated alongside, and within, the Ko Hine Ko Rua research, these Māori centric activities are serving to strengthen and enrich Māori cultural practices within the New Zealand Defence Force, support Māori service personnel in embracing their identity, facilitate smoother military-to-civilian transitions, and promote better health and wellbeing outcomes for veterans and their whānau. Supporting Māori service men, women and veterans in strengthening their Māori identity, and flourishing, is the ultimate goal.

Caine Tauwhare, from Ngāti Wheke, is an army veteran and kaiwhakairo (carver), teacher and emerging researcher. Izak Clarke is also an army veteran from Ngāpuhi and Ngāti Tama te Ra. Marūtuahu. He is as a Field Officer with MATES in Construction and an emerging researcher. Jamie Emery is a navy veteran from Ngāti Pikiao and Ngāti Maniapoto. He is a youth worker and an emerging researcher. Tepora Emery and Cheyenne Kohere are kaupapa Māori researchers from Te Arawa, Tainui and Horouta waka. Please note that for the purposes of our studies, we classify a veteran as anyone who has served.

Te hokinga mai—coming home
Māori veteran experiences of military to civilian transition

Kohere, Cheyenne[1]; Emery, Tepora[1]; Cookson Cox, Candy[1]; Hamerton, Heather[1]; McBride, David[1].

1   Te Manako Centre for Research Toi Ohomai Institute of Technology

Military to civilian life (MCT) occurs over a period of time—beginning sometime prior to release from the military to sometime after entering civilian life. Characterised as a time of stress and uncertainty, and comprising preparation, psychological adaptation, administrative functions, identity shift, and social economic adjustments, MCT can be a critical period for veterans. The prevalence of multifaceted 'transition stress' leading to serious mental health problems that negatively impact veterans and their whānau are well documented. For veterans with a strong attachment to military culture, assimilation into the civilian world can be doubly difficult. Loneliness and social isolation are possible outcomes, and, that being so, the risk of post-traumatic stress, mental unwellness and suicide is omnipresent.

The research project, He Toa Taumata Rau—the many resting places of courage—involves a holistic framework, Te Matapihi ki te ora, the window to life, to investigate the military civilian transition (MCT) of contemporary, New Zealand Māori, ex-Service personnel. Using narrative enquiry, we interviewed 19 ex-Service personnel and co-constructed 'first-voice' stories, analysed through Te Matapihi ki te Ora and verified by participants.

Drawing directly from these narratives, we present an in-depth view of the wellbeing risk and protective factors, including cultural factors, at play for Māori during military to civilian transition. This includes whānau (family) background situations preceding enlistment, snap decision-making, survivor guilt, blaming, grief and loss as well as the benefits of Māori cultural connectivity.

We believe that the holistic view taken of MCT through Te Matapihi ki te Ora, has relevance not only to Aotearoa New Zealand, but can inform international practice in ensuring a safe journey through MCT for service men and women.

Cheyenne Kohere, Tepora Emery, and Candy Cookson Cox are kaupapa hapū-iwi-Māori researchers from Te Arawa, Tainui and Horouta waka. They live and work in Rotorua in the central North Island of Aotearoa, New Zealand and are whanaunga, colleagues and co-researchers on the He Toa Taumata Rau research project.

Te hokinga mai—coming home.
Understanding health and wellbeing risks, and protective factors, for New Zealand Māori Veterans pre, during and post military to civilian transition (MCT).

Kohere, Cheyenne[1]; Emery, Tepora[1]; Cookson Cox, Candy[1]; Hamerton, Heather[1]; McBride, David[1].

1   Te Manako Centre for Research Toi Ohomai Institute of Technology

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26 Upholding Tangata Tiriti values throughout the Design Programme

Hoeta, Ayla [1] ; **Baron, Gabriela Nuri** [1]

1   University of Auckland, Waipapa Taumata Rau

The project aims to make the design program a space where Maaori students can thrive. The overarching vision is to achieve tino rangatiratanga (self-determination) for Maaori students, ensuring they progress through their academic journey and become leaders and changemakers addressing historical inequalities. Our main goal as a Programme was to decolonise existing design pedagogies and integrate kaupapa Maaori (cultural values and practices) into the curriculum transversally in all core courses. Utilising the "Hautu Waka" kaupapa Maaori framework, the project emphasised building whanaungatanga (relationships) and manaakitanga (hospitality) while aligning with Maatauranga Maaori (Maaori knowledge). Central to this effort is "Te Rapunga" (infinite potential) phase, which involves creating a nurturing space for students to explore and develop their potential as tangata whenua and tangat tiriti. The project will continue operating transversally, collaborating with stakeholders such as the AD Maaori and Tuakana Teina program to enhance student support structures. During 2023, we ran a series of tikanga-led design workshops with Tuakana students, which revealed several critical insights: 1. A need for a supportive community among students. 2. Increased cohesion of kaupapa (principles) across the program. 3. Enhanced integration of programme kawa (values) throughout the curriculum. 4. Strengthened engagement with Maaori and Pasifika students. 5. Better understanding of the lived experiences of all students. 6. Clearer pathways into the professional creative industry. 7. Mentorship for both Tuakana (senior) and Teina (junior) students. 8. Strengthening kaupapa Maaori among staff to enact tangata tiriti. We held two overnight waananga for the teaching design team to facilitate a deeper exploration of these insights through a tikanga-led design approach. This involved shared leadership with Tuakana students, learning from their lived experience, and incorporating Maatauranga Maaori through practices like haka, waiata, waananga and puuhoro (sound mindfulness exercises). The team focused on building trust, fostering vulnerability among kaiako, and connecting with Te Taiao (environment) using Maramataka as guidance (Maaori environmental calendar). This work went deeper into the discomfort and personal transformation that kaiako need to strengthen tangata Tiriti. During these waananga, concrete actions were devised for 2024, including restructuring two core design courses (DES101 and DES201) to emphasise whanaungatanga, manaakitanga and empathy. A shared assignment was developed to embody Maatauranga principles, and a student-led, co-designed "Manaaki festival" was planned to bridge gaps in institutional offerings. Results: The restructured courses were piloted in the first semester of 2024, and learnings and experiences were shared and analysed for an iteration scheduled for 2025. For staff, the project has promoted a collaborative and courageous approach to integrating Tangata Tiriti values. For students, it has offered a safer space to explore their positionality, identities and values, enabling Maaori and tauiwi students to confidently express their mana and benefit from enhanced support and partnership. A summary of learnings was presented to all design and CAI staff in the format of a "transition framework" towards creating educational spaces where Maaori students can thrive. This framework includes recommendations for transformation at the personal (kaiako) level, the course level, the program level, and the overarching institutional systems.

Hoeta, Ayla (Tainui) Ayla is a proud maama, Maramataka practitioner and kaiako at Te Waipapa Taumata Rau. Her whakapapa connects to Waikato Tainui where she resides in Papakura, Tamaki Makaurau. As a Maramataka practitioner and lecturer at the University of Auckland, her mahi empowers tauira and kaimahi to integrate maatauranga Maaori in design practice, recentering te taiao and Maramataka for a unique kaupapa Maaori perspective that strengthens tangata tiriti. Beyond this, Ayla works with whaanau to reclaim and revitalise Maramataka, fostering a sense of empowerment and connection to place and whakapapa.

81 Multiracial Young Adults' Experiences of Racial Microaggressions and Coping Strategies

Kawaii-Bogue, Babe[1]

1 University of Hawai'i at Mānoa

Background and Purpose: Multiracial Americans are challenging traditional notions of race and have become the fastest growing racial group in the U.S. Between the 2010 and the 2020 Census, the number of persons reporting two or more races rose by 276%. The multiracial population was measured at 9 million people in 2010 and 33.8 million people in 2020, the largest increase of any racial group in the U.S. Yet, little research exists on the everyday racialized experiences of multiracial people. Moreover, approximately 80% of Native Hawaiians identity as multiracial, and yet only a couple of studies exist that examine the racial microaggression experiences of multiracial people in Hawai'i. While microaggression research has been critiqued for failing to include the experiences of multiracial people, researchers have only recently begun to document the unique microaggression experiences of multiracial populations. This study adds to this literature examining multiracial young adults' experiences with racial microaggressions and coping strategies in various geographical regions of the U.S.

Methods: Participants for individual interviews (n=30) and a focus group (n=4) were recruited in Honolulu, Hawai'i, Southeast Michigan, and the San Francisco Bay Area via fliers, community referrals, and announcements in various community, local organizations and social networking sites. The largest participant racial and ethnic identities were overwhelmingly multiracial White (77%), aligned with the U.S. multiracial population. Participant ages ranged from 23–40 and 75% of the sample identified as lower or middle income. Participants were asked about their microaggression experiences, including type of microaggresssion and microaggression perpetrator (i.e. family, peers, community). The interviews were audio-taped and transcribed by a professional transcription company. The classic manual content analysis of the transcribed interviews followed a six-step data analysis procedure.

Results: Racial microaggressions experienced by participants included: microassaults (i.e. dehumanization of mixed race people), microinsults (i.e. stereotyping of minority racial group), and microinvalidations (i.e. racial identity assignment, denial of racial identities, isolation/exclusion from racial groups). Coping strategies included: asserting/embracing racial identities, racial identity development, racial non-conformity/fluidity, passive/cognitive-focused coping, and active/solution-focused coping. Specific microaggression and coping experiences varied by gender and racial subsets.

Conclusions and Implications: In order to promote the hauora of Indigenous peoples and the flourishing of Indigenous futures, social work education and practice recommendations include the inclusion of multiracial voices in social work education, as well as the creation of spaces for multiracial communities to discuss their unique racialized experiences. Authors highlight the importance of allowing multiracial people to self-identify and for clinicians to learn about the unique racialized experiences of multiracial populations, such as the challenge of managing racism from family members. Due to multiracial adults being more likely to meet criteria for both a mental illness and a substance use disorder than any other racial group, studies exploring the psychological effects of racial microaggressions should consider in-depth examinations of coping strategies among multiracial populations and psychosocial outcomes: such as impacts on self-esteem, substance use, and rates of depression and anxiety.

Kawaii-Bogue, Babe. As a Multiracial Kānaka Maoli and African American investigator, Dr. Kawaii-Bogue is passionate about pursing research at the intersection of anti-racism and mental healthcare. Her career has been devoted to addressing mental health disparities in Black, Kānaka Maoli and other multiracial communities. She currently assumes the role of an Assistant Professor of Social Work and was recruited for my expertise in mental health service delivery with Black, Indigenous and people of color. She is a licensed clinical social worker and recently completed a seven-year postdoctoral career working in clinical and policy work in the San Francisco Bay Area.

107 Parks and reserves: a scoping review of Indigenous peoples' relationships with management and use

Russell, Els[1]; Quigg, Robin[1]; MacDonald, Heather[2]

1   Ōtākou Whakaihu Waka—University of Otago
2   University of Carleton, Ottawa Canada

Parks and reserves are often celebrated as public places accessible for all, greenspaces for facilitating recreation, locations enabling historical preservation, and as sites for ecological and environmental protection. But are they places that honour and respect Indigenous values? Parks and reserves are geographically demarcated and socially constructed, often still reflecting colonial settler values and perspectives. In Aotearoa New Zealand, while legislation enshrines the involvement of the Indigenous people, Māori, in the management of these defined spaces, historically, these have often been places of their disenfranchisement, alienation, and removal. Globally, the participation of Indigenous groups in the management of parks and reserves varies. Like Aotearoa New Zealand, other countries with histories of settler colonialism are addressing processes of Indigenous disenfranchisement through the management of land. We are completing a scoping review exploring the involvement of Indigenous peoples in the management of parks and reserves across four settler colonial countries (Aotearoa, Australia, the United States of America, and Canada). This review is focusing specifically on the involvement of Indigenous peoples in locally and regionally managed parks and reserves, which depart from the legislative management practices of larger, more studied National Parks. The results will be presented.

Our research embodies Whītiki Taua through a collaboration of both local and global Indigenous knowledge. Through examining the management of our parks and reserves through an Indigenous lens informed by global Indigenous land management practice, we aim to inform future changes to practice and policy in Aotearoa. Despite enshrinement in legislation, stubborn colonial legacies mean Māori engagement in the management of parks and reserves does not always equate to the use of indigenous-led practice. The coloniality of our managed parks and reserves must be challenged to shift the trajectory of engagement in land management practice to ensure the recognition of Indigenous values and leadership. This research aims to provide the foundation for that challenge and in doing so embodies themes of Whakamana, Tika, Rangatiratanga and Toitū through its engagement with diverse Indigenous thinking, land rights, cultural revitalization through Indigenous sovereignty and Indigenous land planning through the empowerment of Indigenous voices.

Russell, Els. With whakapapa to Ngāti Maru ki Hauraki, Els Russell is an Assistant Research Fellow in the Ngāi Tahu Māori Health Research Unit at Otago University. Based in Ōtautahi Christchurch, she is engaged in research broadly looking at Māori health as influenced by the social determinants of well-being such as housing, transport, land and policy. Alongside this, Els teaches health economics.

127 Culture is Healing: An Analysis of Addressing Substance Use Among Indigenous Youth Through Traditional Practices

Disbrowe, Malcolm Cole[1]; Disbrowe, Alanna Gracie[2]

1 Department of Psychology, University of Manitoba
2 Faculty of Social Work, University of Manitoba

Issue/Objective: Substance use among Indigenous youth is a critical public health issue that requires both urgent attention and culturally appropriate interventions. This research synthesizes findings from three qualitative studies exploring approaches to addressing substance use amongst Indigenous youth in three separate communities worldwide. The guiding questions of this research are: what pivotal roles do cultural identity and traditional practices play in substance use prevention and recovery? And how can interventions be designed to respect and incorporate Indigenous cultural values?

Methodology: In answering the guiding questions stated beforehand, a seven-step approach is employed to conduct a meta-ethnography.

Results: Through reciprocal translations, seven themes emerge: _Cultural Identity and Connection_, _Traditional Practices_, _Integrations and Adaptations of Western Healing_, _Culturally Sensitive Materials_, _Addressing Barriers and Enhancing Access to Support_, _Community and Family Involvement in Recovery_, and _Promoting Alternatives and Future Goals_. These results intertwine to uncover a more prominent theme, which is _Culture is Healing_, alluding to Indigenous Peoples' resilience and long-standing history of healing through cultural acts and ceremonies.

Significance: Strong connections to Indigenous culture, cultural efficacy in services, and cultural identity integration serve as protective pathways against substance use in light of many issues Indigenous youth face globally. Traditional practices can also enhance youth resilience, which makes culturally grounded interventions essential for enhancing Indigenous youth wellness. Finally, tailoring services to meet specific community and youth needs is crucial for successful outcomes, including future goal setting, finding purpose, and gaining motivation to live a good life which demonstrates to policymakers, governments, and advocates that cultural pathways to healing should be used and further understood.

Contribution to Conference Theme: This research contributes to the themes by elucidating the critical roles that cultural identity and traditional practices play in addressing substance use among Indigenous youth. Through the themes and overarching theme in this research, we highlight various avenues in which communities can engage with western and Indigenous pathways to healing in the hopes of growing intervention and prevention programs for Indigenous youth globally which addresses hauora, whakamana, and rangatiratanga.

Contribution to Pātai, Pae and Rautaki: The research aligns with pātai, pae, and rautaki throughout our reflexive and strengths-based approach throughout the research process by addressing the two guiding questions regarding cultural identity and traditional practices playing a role in substance use programming and recovery, as well as advocating for the development of interventions and preventions designed to respect and incorporate Indigenous cultural values. Through meta-ethnography, we identify core themes important to Indigenous communities and youth to demonstrate the importance of culture in Indigenous substance use prevention and intervention.

Malcolm Disbrowe is an Anisininew, Cree, and Métis student in the Department of Psychology at the University of Manitoba. Malcolm is also a registered Barren Lands First Nation member, a Cree and Denesuline Nation in northern Manitoba. Malcolm's current research uses both Indigenous and western social science to investigate Indigenous pathways to healing, food security, and colonialism as a social determinant of health.

144 It all starts with a pebble- The Zaasijiwan Framework for Indigenous Health Communication

Wolf, Jennifer[1]; Ryan, Cameryn[1]

1 University of North Dakota

Zaasijiwan is a word in Ojibwemowin (the language of the Ojibwe people) that translates to "it ripples". Zaasijiwan refers to how an object, like a pebble, creates waves of kinetic energy that move through water, affecting everything around it in concentric circles. Similarly, health messages can spread and influence behaviors at various levels, from individuals to families, communities, tribes, and beyond. It all starts with a pebble, or a message, and someone to throw it- a messenger.

The Zaasijiwan framework represents an innovative approach to health communication that centers on decolonizing and Indigenizing traditional Western frameworks. The framework seeks to reclaim narratives and cultivate culturally resonant solutions to public health challenges by amplifying diverse Indigenous voices and integrating traditional knowledge. Rooted in the principles of Whakamana (Empowerment), this research underscores the importance of equitable collaborations and respectful engagement with Indigenous communities.

This study explores the creation and application of the Zaasijiwan framework, an innovative health communication strategy designed to resonate with American Indian and Alaska Native (AI/AN) communities. Created by an Indigenous Ph.D. student, the framework draws upon Indigenous epistemologies and methodologies, emphasizing cultural revitalization and identity affirmation.

The development of the Zaasijiwan framework involved a comprehensive literature review of existing health communications frameworks, alongside a focused review of communication frameworks tailored for Indigenous peoples, particularly American Indians and Alaska Natives. This methodological approach ensured a robust integration of both theoretical insights and culturally specific considerations.

The Zaasijiwan framework provides a new, culturally attuned model for health communication that can be adapted for other Indigenous communities. It is designed to assist public health professionals in creating more engaging and effective campaigns that resonate with AI/AN audiences. By emphasizing components such as homophily, connections, trusted messengers, and leveraging cultural assets like storytelling and humor, the framework enhances the impact and relevance of health messages.

The framework advocates for policy reforms that support the integration of Indigenous knowledge systems into public health strategies. By acknowledging and addressing the historical and systemic injustices, policymakers can create more equitable and effective health interventions that are culturally relevant to Indigenous communities.

Aligned with the Whītiki Taua: Research Solidarities theme, this research contributes to the empowerment and elevation of Indigenous peoples. The Zaasijiwan framework not only addresses health inequities but also promotes cultural pride and community flourishing. By centering Indigenous knowledge and voices, this approach offers a transformative model for public health communication that honors and uplifts Indigenous self-determination and rights.

Jennifer Wolf, a member of the Ponca Tribe of Oklahoma, is the owner and Founder of Project Mosaic LLC. She has worked with dozens of Indigenous communities, nonprofit organizations, and other entities. Jennifer is pursuing her Ph.D. in Indigenous Health at the University of North Dakota. Research areas of interest include Indigenous health communications.

Cameryn Ryan is an enrolled member of the Nottawaseppi Huron Band of the Potawatomi in Michigan. She is pursuing a Ph.D. in Indigenous Health at the University of North Dakota. Her research areas of interest include Indigenous health, health equity, and health communications.

257 Mātauranga Māori within financial and economic reporting: The building blocks of financial and economic modeling

Gladys Henderson[1]

1 Te Whare Wānanga o Awanuiārangi

This research is a contribution to the Rangatiratanga / Sovereignty sub-theme and is my Doctor of Māori Development and Advancement Research Proposal pātai that has identified a mātauranga Māori triangular effect of gaps in how mātauranga Māori is portrayed within financial and economic reporting. The triangle points identify the misunderstanding, lack of support and traditional practices mātauranga Māori have within financial and economic reporting. The first triangular gap is the rise and misunderstanding of mātauranga Māori within financial and economic reporting, having resulted in fragmentation. The research shows that there is a lack within financial and economic reporting that Iwi indigenous sovereignty is discussed more than individual tākiwa cultural sovereignty. The second triangular gap found that there is a lack of mātauranga Māori financial models to support a mātauranga Māori framework in annual financial reporting. Using a mātauranga Māori approach to financial reporting has resulted in community-led initiatives to design their own mātauranga Māori methodology within financial reporting. However, a Western financial model is used for auditing purposes. The third triangular gap found that the relationship of mātauranga Māori frameworks in most economic reporting is not reflected in Western economic models, prompting Māori aspirations to be buried in data and Western frameworks. The research shows that Western economic frameworks are data-based, whilst mātauranga Māori frameworks have an environmental well-being approach. Duel Te Ao Māori methodologies guide this research proposal. The first methodology is Kaupapa Māori theory, precisely the idea that cultural practice building blocks, as a structural model, provide the space for cultural practices to thrive. The second methodology connects people to place and is called Āpiti Hono Tatai Hono. These methodologies allow Māori to understand their cultural practices within their environment to create building blocks for financial and economic modelling for the next generation's well-being. The methods used for this research proposal were personal communication and a desktop approach. Personal communication identified gaps in how mātauranga Māori was understood within financial and economic contexts. People's ideas in the personal communication method were offered to close the gaps of misunderstanding mātauranga Māori. The technique of the desktop approach was used to compare historical and modern Te Ao Māori approaches with a financial and economic theme to Western approaches. The approach clarified the mātauranga Māori triangular financial and economic reporting gaps. Therefore, this research proposal provides an analysis of how mātauranga Māori is portrayed within financial and economic reporting to first open a dialogue to work towards building a mātauranga Māori model for financial and economic use and secondly for rangatahi to utilise the building blocks into a dual structure of mātauranga Māori models that support intergenerational transmission.

Gladys Ihuwai Henderson. He uri au o Ngāti Pikiao engari e noho ana au i raro i te korowai o Ngāi Tahu ināianei. I am the Kaiwhakahaere Pakihi for Kauati Ltd, an environmental consulting company based in Queenstown. I am the lead researcher for Te Ōhanga Māori and have 38 years' experience in business finance. I am the Mātauranga Māori content writer for Open Polytechnic, economics and marketing topics. I am in my third of Professional Doctoral Māori Development and Advancement with Te Whare Wānanga o Awanuiārangi.

264 A Dollar in Te Mātāwai is worth Two in the Crown

Nate Brabender[1], Hawaikirangi Harris[1]

1 Te Mātāwai

Te Mātawai is an independent statutory entity legislated to act on behalf of Māori to revitalise te reo Māori alongside the Crown. A strong focus of Te Mātāwai is to support language activities among whānau, kāinga, hapori and iwi by way contestable direct investment.

Te Mātāwai does not fund Māori language initiatives; Te Mātāwai invests. Yes, there is a difference.

 Whītiki Taua: We present Te Mātāwai insights, research and experience with particular emphasis on Whakamana-Empowerment and Toitū- Sustainability with regard to the millions that Te Mātāwai directly invests in kāinga, hapori, iwi, whānau to revitalise the language.

Language revitalisation does not exist in isolation of community, of identity and wellbeing. Te Mātāwai shares te reo Māori as a core component on the journey to cultural reclamation and securing Hawaiki Mokopuna, the future where our mokopuna can thrive with te reo me ngā tikanga, te reo me ōna tikanga providing the basis for wellness of our people.

Te Mātāwai applies the adage Whiria he Kaha Tuatini Mōu, looking at increasing Māori language revitalisation capability and capacity by way of its community driven development model working with Kāhui, Hapori, Whānau and Iwi as the road to sustained impact and benefit of resource.

We share insights on the microshifts in Māori language as a result of direct Te Mātāwai investment in Māori language activity across the country.

Neihana (Nate) Brabender, Ngāti Porou, Ngāti Kahungunu, Ngāti Ruapani
Nate is the Kaiwhakahaere Haumitanga, (investment manager) and is a dedicated individual driven by the values of manaakitanga and a strong sense of service.
Raised by his grandparents and later in his teen years by a solo mum, he observed and learned determination and how to serve whānau from an early age.
"All things to all people"—Is Nate's attitude, though his role may say Investment Manager, Nate enjoys serving his people in as many ways as he can.
 With a background in team management and development, combined with insights in Sustainable Investment through Harvard Business School, Nate brings a unique skill set to his role and to Te Mātāwai.
Nate also oversees our Kāhui Support and Development arm at Te Mātāwai.

Hawaikirangi Harris, Ngāti Kahungunu, Kuki Airani, Ngāpuhi, Te Rarawa
Hawaikirangi works for Te Mātāwai alongside Nate in Te Mātāuru, the investment unit of Te Mātāwai. Managing a team of investment facilitators who work closely with our community leaders and those on the ground running initiatives that revitalise te reo Māori.
Hawaikirangi has worked with Te Taura Whiri o te reo Māori in both their investment program and the language planning unit working with crown agencies to develop and implement their respective language plans.

265 Wāhine Māori and political participation: Māori women's experiences of politics

Morgan, Ella[1]

1 Victoria University of Wellington

Wāhine Māori (Māori women) have continually served as political leaders in Aotearoa, and have demonstrated ongoing engagement across various sites of politics. Traditionally, wāhine and tāne fulfilled important parts of a collective whole, and many wāhine-specific pūrākau from various iwi speak to the power and leadership of wāhine Māori. Colonisation and the introduction of European values related to gender dynamics and the roles of women disrupted Māori social organisation, and contributed to the marginalisation of wāhine Māori on the basis of race and gender. Western-based research has failed to substantially acknowledge wāhine Māori participation in politics, and has focused on the state as the key site of political participation, excluding discussion of Māori systems of politics. Ultimately, wāhine Māori participation in kaupapa Māori politics (the first form of politics in Aotearoa) has been invisibilised by dominant discourses.

This research aims to investigate the sources, strengths, and challenges for wāhine Māori political participation in Aotearoa. Kaupapa Māori, Mana Wahine and pūrākau serve as the methodologies through which this topic is explored. The pūrākau of 10 wāhine Māori will be recorded and analysed, and this research draws from existing pūrākau scholarship to engage with an adapted framework for pūrākau analysis. This allows for a culturally-appropriate approach to recording and analysing the life stories and political participation of wāhine Māori.

This research aligns with the conference theme Whītiki Taua: Research Solidarities as it strives to make visible the experiences and needs of wāhine Māori, and answer the question: what can be done to support wāhine Māori political participation? In this way, this research can aid in the development of mechanisms to empower wāhine Māori both individually and collectively. The conference sub-theme Whakamana: Empowerment is of particular relevance to this research, due to the opportunities this research provides for amplification of wāhine Māori voices and wāhine-specific knowledges.

Ella Morgan (Ngāti Wehi Wehi, Ngāti Tukorehe, Ngāti Raukawa) is a PhD student in Political Science and International Relations at Victoria University of Wellington. Her research interests include Māori and Indigenous politics, Mana Wahine, and gender and politics.

290 Te Kura i Huna: a Kaupapa Māori approach to re-indigenise taonga species translocations

Dobson-Waitere, Aaria Ripeka[1,]

1 Te Herenga Waka

Species translocations have been occurring since the arrival of our first ancestors here in Aotearoa. Despite this long history of translocating taonga species, the translocation process continues to be dominated by Western knowledge and processes, and there are few recent examples of taonga species translocations being led by indigenous peoples and their knowledges. There are 3 key reasons that prompted my interest in this topic. Firstly, indigenous biodiversity in Aotearoa NZ is declining at an unprecedented rate (Department of Conservation, 2017), and improving the success of taonga species translocations is crucial in combatting this. Secondly, the current approaches to assessing conservation management are largely informed by Western knowledges with little to no recognition for Indigenous knowledges and values (Wehi and Lord 2017, Ens et al. 2021), which reduces the potential of success in taonga species translocations by ignoring entire schools of knowledge with long history of involvement with these species. Finally, taonga species translocations are often focused on larger, more charismatic species (Parker et al, 2020),or example, in Aotearoa NZ there has been a focus on translocating native birds and less attention on threatened plants or freshwater species, where a tikanga maori based approach may be more likely to result in an ecosystem level approach

Using the unique case study of Pua o te Rēinga, Dactylanthus taylorii, I intend to apply Kaupapa Māori Methodologies using a mixed-methods approach to deepen our collective understanding of the indigenous values and tikanga Māori that inform taonga species translocations in Te Whanganui-a-Tara. I will further explore how the Hua Parakore framework, developed by Te Waka Kai Ora, can be used as a model to help understand Māori values and tikanga associated with taonga species translocations, and ultimately to guide a partnership approach to taonga species translocations in Aotearoa. The methods of this rangahau will include interviews, focus groups, and wānanga with representatives from all 6 iwi within the greater Wellington Region. A key aim of the project is to co-develop taonga translocation tikanga alongside mana whenua across the greater Wellington region. The results of this study will help to inform a mātauranga Māori approach to species recovery planning, challenge the current approaches for the assessment of species translocation 'success', and build on our current knowledge and understanding of Pua o Te Reinga and it's role as an ecosystem engineer. The outcomes and impact of this study will help to resist the dominance of Western Knowledge approaches, and decolonise the thinking and implementation of decision-making in relation to taonga species translocations.

Dobson-Waitere, Aaria Ripeka. I te taha o tōna Pāpā ko Ngā Rauru-kii-tahi me Ngā Ruahinerangi ngā iwi. I te taha o tōna Māmā ko Ngāti Pākehā te iwi. Ko Aaria Ripeka Dobson-Waitere te ingoa. Tihei Mouriora! Aaria is a recipient of the Ngā Pae o te Māramatanga—Te Tai Ao scholarship, and through her PhD journey she proposes to explore how Kaupapa Māori approaches can be applied to reindigenise taonga species translocations. Aaria is passionate about exploring her bi-cultural heritage and how the two knowledge systems can make positive contributions towards environmental and cultural restoration of the taiao and people.

293 Indigeneity and Conflicts: Contemporary Adivasi Resistance against Hegemonic Identities in India

Tuika, Iswar[1]

1   Centre for the Study of Law and Governance, Jawaharlal Nehru University, New Delhi (India)

Identity has been the important capital that helped assert the indigenous people their rights across the world. It plays a crucial role in their claim-making process in the power-dynamics of the States. Stronger the recognition of the identity in the society the easier it gets to secure the rights and the entitlements. Identity of Adivasis—the Indigenous peoples of India has historically been neglected by Indian society and the state. Aspects of Adivasis' cultures, customs, histories, traditions, languages and knowledge are not equally represented in the state policies and in the public domain. They are either ignored or appropriated under the dominant histories and knowledge systems in defining the identity and the national character of the society. Like any other indigenous societies, Adivasis or the tribes have historically been resisting the subjugations in protecting their sovereign spaces— land, resources, cultures and governance since the colonial times. After India's independence, the Indian state has further aggressively interrupted the lives of the Adivasis by displacing them from their lands in the name of 'development projects' and taken over the control on the territories and resources of tribal lands without respecting their rights which they historically owned. Adivasis have been the victims of identity manipulation in the public sphere as anti-development, anti-state, and eventual crackdown of resistance movements. In recent times, after the emergence of right-wing politics as a dominant force in the country which denies adivasi indigeneity, adivasis are facing regular conflicts not only on their land and resources, but also in the domains of culture, religion, rights and entitlements which are the essence of their existence. Drawing upon the conceptual frameworks and cases from different regions in India, this paper explores the nuances of conflicts for identities and interests. It examines the indigeneity and dominant identity conflicts and its policy implications at large.

By looking into the academic discourse of the adivasi identity, the paper will also analyze how this identity has been shaped by the Indian academia and their implications on rights of the indigenous peoples.

Iswar Tuika is a first generation indigenous scholar belonging to Khond/Kui indigenous (Adivasi) community from state of Odisha in India. He has an interdisciplinary background in social science with Masters in Social Work, and M.Phil in Planning and Development. Currently he is a PhD student at the Centre for the Study of Law and Governance, Jawaharlal Nehru University in New Delhi. His research interests are embedded in Indigeneity, Adivasi Identity formation, resistance movements, State and Politics in India.

303 Nurturing Plants: Hydroponics Enhancing Food Security and Indigenous Food Sovereignty in one Diné community.

Lameman, Breanna[1]; Caleigh Curley[1]; Alison Watson[1]; Diné Advisory Board[2]; Diné Introspective[3]; Navajo Ethno-Agriculture[4] .

1   Mel and Enid Zuckerman College of Public Health, University of Arizona, Tucson, AZ., Tucson, AZ
2   Diné Advisory Board Members: John Hosteen, Kyle Jim, Bruce Lane, Gloria Lane, Harry Lane, JoAnn Lameman, and Emiliano McLane
3   Diné Introspective, Diné-led nonprofit in Shiprock, New Mexico.
4   Navajo Ethno-Agriculture, Diné-led nonprofit in Nenahnezad, New Mexico.

The Diné (Navajo people) have deep connections to the land, animals, water, and their foodways through hunting, harvesting, farming, medicines, ceremony, language, singing, dancing, and storytelling. Climate change and colonization have traumatized the land and the people that steward it. As climate change and environmental stressors are increasing on the Navajo Nation, the continuation of Diné foodways, is critical. The integration of modern technology like hydroponics combined with Diné knowledge systems can offer Indigenous communities sustainable, resilient, and culturally relevant approaches to agriculture that address food security, Indigenous cultural resurgence, environmental justice, and increase the longevity of the land.

To reclaim traditional foods, leafy greens, and uphold Diné culture and practices, we developed a relationship with two Diné-led organizations, Navajo-Ethno Agriculture and Diné Introspective, and collaboratively created the Nurturing Plants Program (NPP). The NPP was born and implemented from 2022 to 2023, with a focus on training Indigenous community members in hydroponics, food sovereignty, and environmental justice with an emphasis on Diné perspective. The overall goal of this pilot study was to increase Diné food sovereignty and Diné lifeways through hydroponics and assess the feasibility of the NNP by evaluating the program's implementation and hydroponic system. The researchers and the partner organizations developed a Likert scale and open choice survey questions to assess the feasibility of NNP for 1. acceptability among Diné participants 2. implementation of the program, and 3. adoption of hydroponic system within the home. During the one-year study period, there was a total of 16 participants in NPP, all were local community members. The findings from the survey highlighted the benefits of the program such as 1. advantages of using a hydroponic system within the home, as 43% participants reported the use of the hydroponic system increased their understanding of food systems; 2. benefits of including cultural aspects, as 57% of participants agreed the program applied Diné practices of spirituality, Diné lifeways, and cultural resources and 57% agreed to increasing their sense of cultural or community connectedness, and 3. 50% of participants reported the program increased their knowledge of traditional forms of healing and health. On field visits, the researchers collected concerns of participants reporting that challenges found in the program were the length of each workshop and establishing and maintaining the hydroponic system in the home.

The findings of the study inform that the Diné-led NPP has the potential to uplift Diné food sovereignty, the resurgence of Diné practices, values, language, and increase healthy eating. While this study is focused on the Diné, Indigenous communities can collectively benefit from this study by using similar Indigenous methods of evaluation of modern technology and integrating collaborative program planning methods to create their own community-specific hydroponic program. This study also serves as a model of research by us, for us, centering Dine knowledge within the research process, showing how to avoid perpetuating the recurring research harms caused by colonialism and extraction. This project shifts the research paradigm to one of reciprocity, respect, and relationship-building between researchers and Indigenous communities.

Breanna Lameman is Diné from Shiprock, Navajo Nation. She is a second-year PhD student at the University of Arizona in the health behaviors health promotion program with a focus in Indigenous food, water, & energy systems (FEWS). Her life's work and passion are grounded in the land, Diné cultural teachings, the Diné language, and lived experience. Her research focus is on Indigenous food sovereignty, food security, hydroponics, environmental justice, and the nexus of Indigenous FEWS.

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