8TH BIENNIAL INTERNATIONAL INDIGENOUS RESEARCH CONFERENCE

NGĀ PAE O TE MĀRAMATANGA

Tāmaki Makaurau - Auckland, New Zealand

13-16 November 2018

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Tākiri mai te ata hāpara a Hine Ruhi
E tipu te hinātore kia huaina mai i
Ngā Pae o Te Māramatanga
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! Ūngutungutu mai! Whakamana mai!
Kia tāmaua kia ita – Whano Whano Whanake e

The new dawn awakens, tis the morning due of Hine Ruhi
A glimmer of light extends to reveal
The various horizons of knowledge & understanding
Desired, pursued and achieved by the multitudes gathering

Welcome to one and all
Let us fill the sacred courtyard of Waipapa Marae
The domain of Tū, the validator of ones existence
For gathering are the chiefly indigenous peoples of the world
Let the unique and ancient languages be heard

May earth & sky remain steadfast
May indigenous world views reign supreme
Warriors of indigenous research, come, gather & empower
Let us be firm with conviction. Alas, let it be so.

Welcome from the conference co-chairs

Welcome to the 8th International Indigenous Research Conference

IIRC18 is our biennial international conference for the sharing of premiere Māori and Indigenous knowledge, research and scholarship. We welcome you from all parts of the world to our place, Aotearoa New Zealand, to our beautiful city of Auckland, to our gathering place at Waipapa marae, to Tānenuiārangi, Tāmaki Makaurau Auckland. Be inspired by excellence, connection, creativity, deep thought and scholar activism.

Embracing the overarching conference theme of 'Indigenous Futures', our week of sharing will highlight Indigeneity and the multidisciplinary approaches used for Indigenous development. Presentations and activity address research themes that invest Indigeneity strongly into the research space.

Professor Jacinta Ruru
FRSNZ Co-Director

Professor Linda Waimarie Nikora
FRSNZ Co-Director

Ngā Pae o te Māramatanga - Conference Hosts

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

Search in the innermost recesses of the intellect
To seek new knowledge as yet unexplored
As the past is purchased by the present
And the future is the goal of tomorrow!

Ngā Pae o te Māramatanga (NPM) is New Zealand's Māori Centre of Research Excellence (CoRE) and is one of ten nationally significant CoREs funded by the New Zealand Government, and is hosted by the University of Auckland. NPM is an inter-institutional network of researchers from across the country who have provided world-class research to Aotearoa and the world for the past 16 years (www.maramatanga.ac.nz).

NPM has 21 partner research entities. Our research seeks to realise Māori aspirations for positive engagement in national society, enhances our excellence in Indigenous scholarship and provides solutions to major challenges facing humanity in local and global settings. Our vision is Māori leading New Zealand into the future; through a research programme grounded in mātauranga Māori, Māori science, kaupapa Māori and tikanga Māori approaches and methods and inspired by all appropriate global disciplinary knowledges and techniques.

Sponsors 2018

We would like to thank our partners and sponsors for their support.

Committee names & roles

Dr Jamie Ataria, *Abstract-Committee Co-Chair*
Ecotoxicologist at Lincoln University; and, Māori business development manager at the Cawthron Institute

Dr Maria Bargh, *Political Panel Co-Lead*
Head of Te Kawa a Māui School of Māori Studies, Victoria University of Wellington

Marie-Chanel Berghan, *Conference Manager*
Business and Publications Manager, Ngā Pae o te Māramatanga

Mike Hennessy *Communications and Media Lead*
Media and Communications Advisor, Ngā Pae o te Māramatanga

Dr Te Taka Keegan
Senior lecturer in Computer Science, University of Waikato

Colleen Leauanae, *Conference Dinner Co-Lead*
Manager: Projects and Strategic Initiatives, Auckland University of Technology

Melanie Mark-Shadbolt , *Political Panel Co-Lead*
Māori Research and Development Coordinator, Bio-Protection Research Centre

Dr Morehu McDonald, *Abstract Committee Member*
Te Ihu Takiwā Rangahau Research Advisor, Te Wānanga o Aotearoa

Te Kororia Netana-Rakete, *Abstract Committee Coordinator*
Publications Coordinator, Ngā Pae o te Māramatanga

Professor Linda Waimarie Nikora, *Conference Co-Chair*
Co-Director of Ngā Pae o te Māramatanga and Professor of Indigenous Studies at Te Wānanga o Waipapa, University of Auckland

Dr Karyn Paringatai, *3MT® Three Minute Thesis Competition Lead*
Senior lecturer in Te Tumu School of Māori, Pacific & Indigenous Studies, University of Otago

Professor Jacinta Ruru, *Conference - Co-Chair*
Co-Director of Ngā Pae o te Māramatanga and Professor of Law, University of Otago

Paora Sharples, *Conference Tikanga Lead*
Kaihautu Tikanga, Ngā Pae o te Māramatanga

Dr Valance Smith , *Abstract Committee Member, Ka Haka and Conference Dinner Co-Lead*
Lecturer in Te Ara Poutama Faculty of Māori & Indigenous Development, Auckland University of Technology

Dr Emma Wyeth, *Abstract Committee Chair*
Senior lecturer in Department of Preventive and Social Medicine and Director of the Ngāi Tahu Māori Health Research Unit, University of Otago

Conference Themes

The overarching theme of the 8th Biennial International Indigenous Research Conference is 'Indigenous Futures' .

All speakers and activities will explore different ideas of this conference theme anchored within the following conference sub-themes:

Mahi Auaha – Creative Indigenous Innovation
Celebration and development of further Indigenous arts, performance, literature and technology to support Indigenous aspirations for positive engagement in our communities and enhanced excellence in Indigenous scholarship. Novel approaches, narratives, tools and methods for transforming outcomes for Indigenous peoples and celebrating Indigenous innovation.

Mauri Ora – Indigenous Human Flourishing
Strengthened social, health and community knowledges and practices that mitigate harm, nourish health and wellbeing and enhance flourishing Indigenous families and communities. Further development of Indigenous ethical foundations and strategies for positive, interconnected and enduring relationships.

Whai Rawa – Prosperous Indigenous Economies
Development of theories, models and tools that add value and enhance the profitability of diverse Indigenous businesses, enterprises and communities. Creation of new understandings and approaches for effective governance of resources that grow the economies of Indigenous communities while celebrating Indigenous cultural knowledges, practices and values.

Te Reo me Ngā Tikanga Māori – Thriving Indigenous Languages and Cultures
Increased revitalisation and normalisation of Indigenous languages, customs and values within research settings, communities and society. Further development of research-based revival and recovery tools and solutions for engagement, use and transmission of Indigenous languages and cultures.

Te Tai Ao – Healthy Natural Environments
Increased evidence to ensure coasts, waters, forests and lands are healthy and thriving ecosystems providing a sustainable basis for Indigenous aspirations. Greater solutions for Indigenous peoples to respond to environmental challenges at local, regional, national and global level.

Ka Haka – Māori Arts and Performance
Following the success of Ka Haka! Empowering Performance – the inaugural Māori and Indigenous Performance Studies Symposium (AUT, 2016), Ngā Pae o te Māramatanga and AUT partner to present: Ka Haka II 'Old ways of knowing, new ways of doing'. What might it mean to call a performance 'authentic' in the Māori and Indigenous context? How might mis/representations of the 'authentic' in Māori and Indigenous culture in performance be seen to reflect, or not, the influence of colonisation, mediatisation and/or globalisation?

General information

The following information is provided as a guide to the Conference. If you have any queries, please visit the registration desk.

Registration desk

For any questions, please visit the registration desk during conference hours.

If the registration desk is unattended, please call 027 807 9930.

Conference catering

Lunches, morning and afternoon teas will be served in the level 1 and 0 foyers of OGGB.

Dietary requirements

Vegetarian options are provided with each meal break. Care has been taken to ensure all advised dietary requirements are catered to. If you specified your dietary requirements when registering, please make yourself known to the catering staff.

Mobile phones

During all presentations please switch off or turn your mobile phones to silent.

Presentations

As a courtesy to our presenters, please ensure you arrive at each session prior to the start of presentations.

Presenting authors

Oral Presentations - A general guide for timing for these presentations are approx. 13 minute long conversation starters/presentation, followed by 5 minutes for further discussion, and a changeover of 2 minutes between presenters (a total of 20 minutes).

Panel Presentations - Short-form 60-minute panel sessions and a long-form 120-minute panel session.

2 hour sessions include:

Six 20-min oral presentations

One short form 60 minutes and three 20 minute oral

One long form 120 minute panel.

1 hour sessions include:

Three 20 min oral and 1 short form 60 minutes panel.

Cameras and electronic recording

No electronic recording of presentations is permitted in any form without the express written permission of conference organisers and speakers.

Urgent messages and lost property

Urgent messages for delegates and lost property can be directed to the registration desk.

Messages and lost property will be held there for collection until the conclusion of the conference.

Cultural Protocol

A pōwhiri encapsulates the formal welcome ceremony onto the marae, starting with the initial karanga (call) from the tangata whenua (people of the land, the hosts) right up to the sharing of kai (food). This process also removes the tapu (sacredness) from the manuhiri (visitors), who are referred to as waewae tapu (literally, sacred feet) if they are first-time visitors to that particular marae. Please dress respectfully for this ceremony. There are many stages to the pōwhiri that equally value the different gender roles. Please be respectful of this. Please do not eat or wear shoes in the wharenui (meeting house).

A briefing on the protocols for the pōwhiri (traditional Māori welcome) onto Waipapa Marae will take place outside the Marae complex at 10:00am on Tuesday 13 November, straight before the pōwhiri which starts at 10:15am.

Karakia (prayers) are said before meals and at the start of each day. Where available, visitors from other cultures may be invited to lead karakia in accordance with their own customs and/or language. At meal times, a utensil is tapped on the table to indicate that the person is about to commence the karakia. Please wait until karakia is completed before commencing to eat. If you are first on the scene please feel free to undertake this task. Meanwhile, delegates are asked to refrain from sitting on or placing hats on food tables as these practices are frowned upon in Māori culture.

Kaumātua (elderly people) of all nations are held in high regard in Māori culture and are to be treated with care and dignity. Younger delegates, therefore, are asked to defer to kaumātua and our invited speakers by allowing them to proceed to the front of the queue at meal times and by letting them have the seating spaces at the dining tables. Please note that our invited speakers and our overseas visitors should also be accorded priority treatment by local conference delegates.

On the final day of the conference there will be a poroporoakī to close the conference. This is a farewell and closing ceremony, delegates are encouraged to share their thoughts, and is followed by lunch. This poroporoakī will take place in tānenuiārangi (the wharenui) at Waipapa marae where the confrence commenced.

For more information on the Māori World, we recommend purchasing:

Reilly, M. et al (2018) Te Kōparapara: An Introduction to the Māori World (Auckland University Press)

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*

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

Karanga - a call

Karakia - a prayer

Kaumātua - elder(s) *[inclusive of both male and female]*

Kawa - protocols, rules, procedures

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

Manuhiri - visiting group

Marae - whole complex, grounds and buildings

Marae atea - ground directly in front of the wharenui *[forecourt of the marae]*

Ope - group

Pōwhiri - ceremony of welcome

***Tangata Whenua* -** home people *[people of the marae]*

Waiata - song

Wairua - spirit

Wharenui - meeting house

Wharekai - dining hall and/or kitchen

Significant Social events

There are a number of social events available to attendees. If you have not already arranged your tickets to these events, please visit the registration desk.

Movie night

Tuesday, 13 November 7pm

The Academy Cinema, 44 Lorne street, Auckland City

Poi E: The Story of Our Song. Poi E, 2016

96 min Feature

The movie Poi E is the story of how that iconic song gave pride to generations of New Zealanders. A simple song with a catchy beat released 32 years ago, has become New Zealand's unofficial national anthem.

Dinner

Thursday, 15 November 6pm

Tāmaki Paenga Hira, Auckland War Memorial Museum, Auckland Domain

This year's dinner will be an incredible experience not to be missed as we dine overlooking the magnificent skyline of Tāmaki Makaurau

Bus transport Depart: 5:45pm & 6:00pm,

Pick up point: Pullman Hotel

Return: 9:30pm, 10:30pm & 11:30pm

Drop off point: Pullman Hotel

Parking will be available at the venue for those who prefer to drive themselves.

The dinner is available to those who have purchased a ticket to attend this event. Please make sure you present your name tag on arrival, as it includes your dinner ticket(s).

If you aren't sure if you have purchased a ticket, please check with the registration desk staff.

Te Takarangi Exhibit

Ngā Pae o te Māramatanga and the Royal Society Te Apārangi will be celebrating 150 Māori non-fiction books and their authors at IIRC 2018.

The Te Takarangi project commenced in 2017 to mark Ngā Pae o te Māramatanga's 15th anniversary as New Zealand's Māori Centre of Research Excellence and the Society's 150th anniversary since the passing of the Act that established the New Zealand Institute.

From 13th February 2018, a book was profiled on the Royal Society Te Apārangi website and social media each day of the working week accumulating with the final entry from the list during Te Wiki o te Reo Māori 2018. In October 2018, the curated Te Takarangi exhibition was launched in Parliament.

The list of 150 books has been curated by Co-Director of Ngā Pae o te Māramatanga Professor Jacinta Ruru (Ngāti Raukawa, Ngāti Ranginui), Jeanette Wikaira (Ngāti Pukenga, Ngāti Tamaterā, Ngāpuhi) and Associate Professor Angela Wanhalla (Ngāi Tahu).

The exhibition includes a treasured centrepiece that displays all 150 book covers designed by Len Hetet and supported by 7 themed posters and an exhibition catalogue. The exhibit will be on display throughout the conference in OGGB level 0.

View full list of Te Takarangi publications: *https://royalsociety.org.nz/150th-anniversary/tetakarangi/*

WI-FI details

Internet access

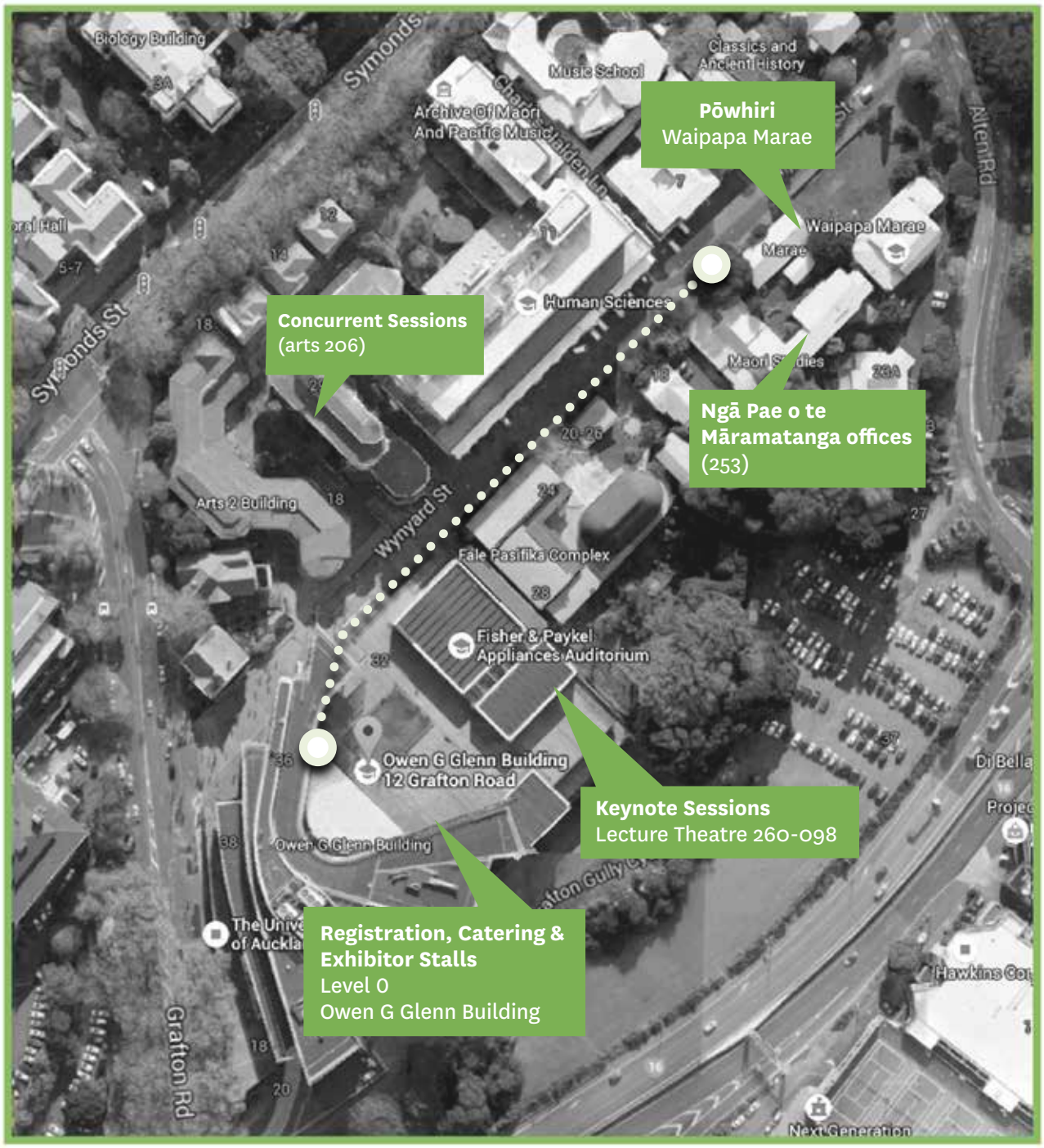
Wireless internet access is available for conference delegate use.

Select the wireless: UoA-Guest-WiFi

Enter the username: iirc@2018.com

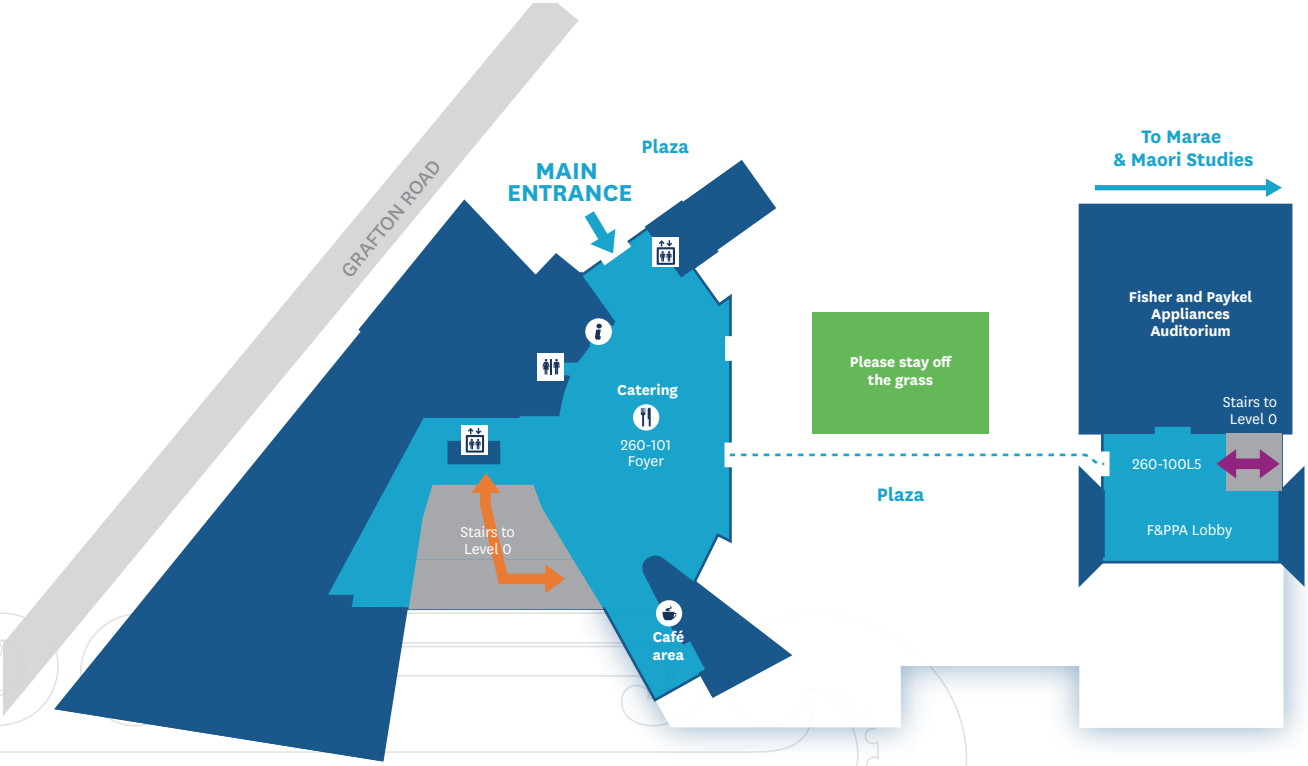
Enter the password: YvtHK9kN

Campus Overall Maps



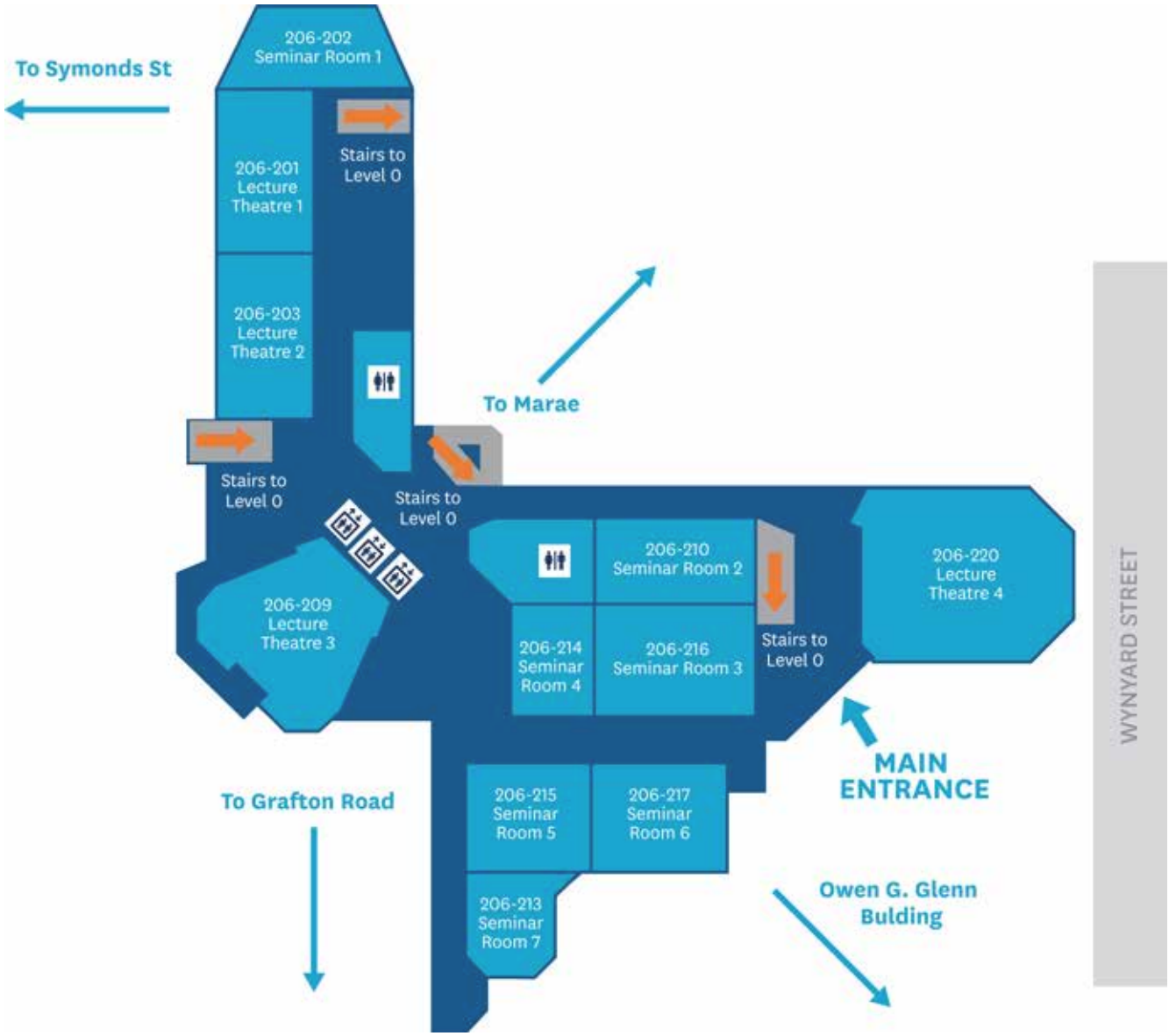
OGGB building level 0

OGGB building level 1



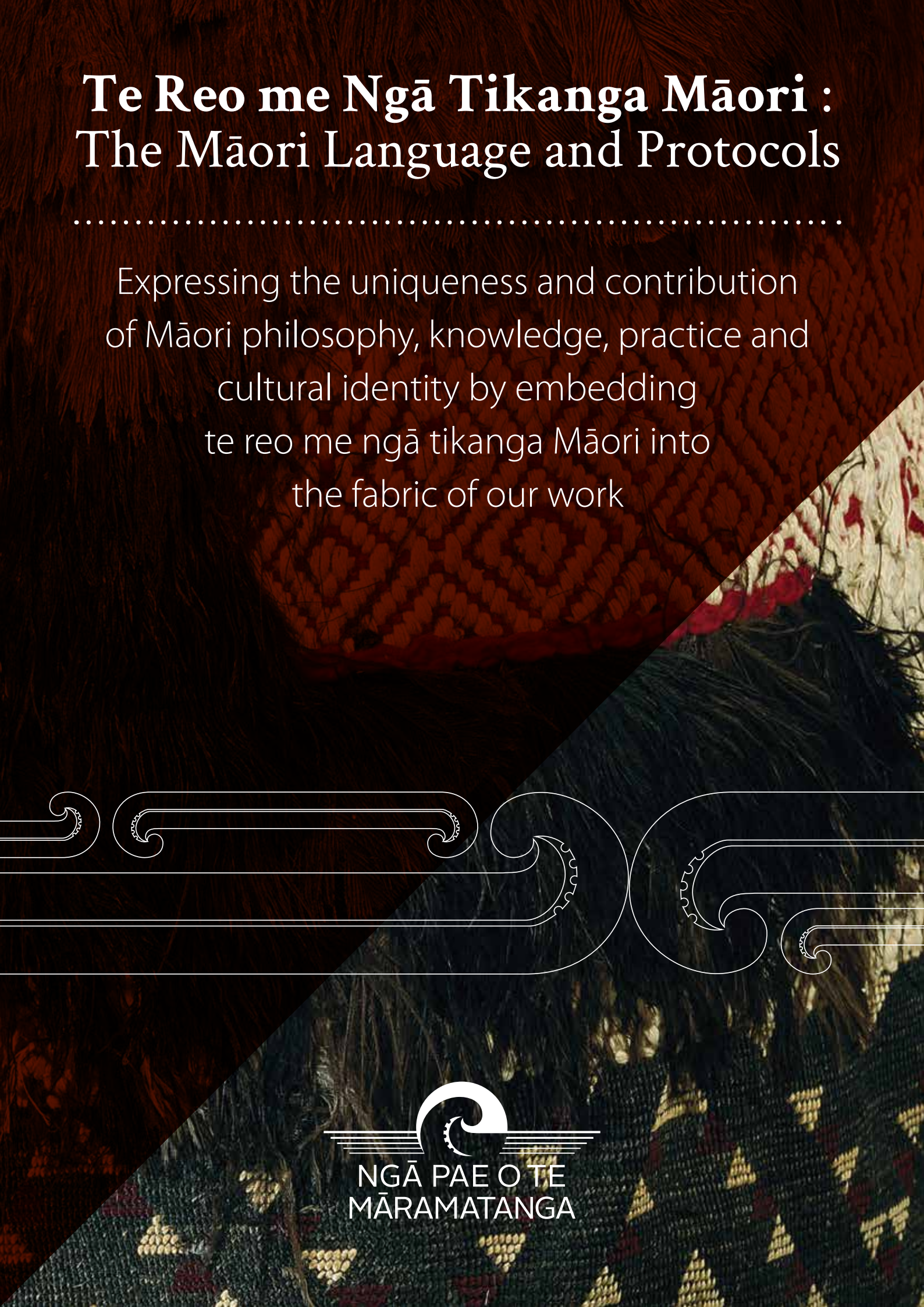
15

ARTS 1 building level 2



Te Reo me Ngā Tikanga Māori : The Māori Language and Protocols

Expressing the uniqueness and contribution of Māori philosophy, knowledge, practice and cultural identity by embedding te reo me ngā tikanga Māori into the fabric of our work



NGĀ PAE O TE MĀRAMATANGA

Collecting and storing seeds is a way of potentially saving native trees from extinction, and Whanganui iwi have now joined the charge.

Whānau of Te Awa Tupua, the Whanganui River, are the fifth recipients of a seed-banking drum kit developed as part of a BioHeritage National Science Challenge project focused on developing Māori solutions to fight myrtle rust. The initiative is supported by Te Tira Whakamātaki.

It's just one example of our commitment to mātauranga Māori. All of our research and innovation is enriched by blending mātauranga Māori with contemporary research methods.

NEW ZEALAND'S BIOLOGICAL HERITAGE

Ngā Koiora Tuku Iho

National SCIENCE Challenges

Find out more at

www.biologicalheritage.nz

Te Kotahi Research Institute

THE UNIVERSITY OF WAIKATO

Koi te mata punenga, maiangi te mata pūihoiho

Our vision is to be a world recognised Kaupapa Māori Institute that contributes to Māori and Indigenous aspirations through transformative research excellence.

CONTACT US
rangahau@waikato.ac.nz | 0800 RANGAHAU

COME AND SEE US DURING THE CONFERENCE

Te Kotahi Research Institute Sponsor Booth
Level 0 of the Owen Glenn Building

Our booth will be facilitated as a research conversation space, please see times below.
We will also have resources and publications available throughout the conference.

Nau mai haere mai!

WEDNESDAY 14 NOVEMBER

11.00am - Morning Tea Kōrero
Dr Naomi Simmonds
12.15pm - Lunchtime Kōrero
He Rangahau Whai Kiko,
A Prof Leonie Pihama

THURSDAY 15 NOVEMBER

11.00am - Morning Tea Kōrero
Dr Joeliee Seed-Pihama
12.15pm - Lunchtime Kōrero
Kōtuia te Mātauranga
A Prof Jenny Lee-Morgan

Te Kotahi Research Institute is the unified vision of Te Rōpū Manukura, a unique advisory body representing all iwi (tribes) within the University of Waikato's region. The Institute draws inspiration from Sir Robert Te Kotahi Mahuta, the founding Director of the Centre of Māori Studies Research established in the 1970s at the University of Waikato. The centre was the first of its kind which over ensuing years helped generate a wealth of research for and about Māori that crosses into every faculty of the University. We share Sir Robert's vision to generate resources to settle Raupatu (land confiscations), create momentum for tribal development for the future benefit of the nation, and support all Faculties to engage in research excellence.

The establishment of Te Kotahi provides a strong foundation for engagement in research that contributes to enhancing well-being for Iwi, Māori, Indigenous communities and society. The Institute further supports the work of the Deputy Vice-Chancellor Māori to sustain relationships and develop the research capacity amongst staff and students while realising the research needs and aspirations of iwi.

GOALS

Goal 1: He rangahau whai kiko - Kaupapa Māori research that makes a difference

Goal 2: Kia ngātahi te mahi - Develop Kaupapa Māori research collaborations

Goal 3: Kōtuia te mātauranga - To contribute to transformative praxis through knowledge dissemination and sharing

NGĀ PUNA RANGAHAU

Te Reo Māori ne ōna Tikanga
Ako - Education
Hauora - Health
Kaupapa-ā-iwi

NAISA CONFERENCE 2019

JUNE 26-29 HAMILTON
AOTEAROA NEW ZEALAND

THE UNIVERSITY OF WAIKATO
Te Whare Wānanga o Waikato

- Largest international scholarly organization devoted to critical Indigenous Studies
- Interact with some of the best Indigenous minds from all over the world

Visit naisa2019.waikato.ac.nz & follow @NAISA2019 on Twitter

TE PUA WĀNANGA KI TE AO
MĀORI AND INDIGENOUS STUDIES
Where the world is going

TE PAE AUAHA - THE CREATIVE SPACE

LUNCHTIME PERFORMANCES AT THE 8TH IIRC 2018

PERFORMANCE STAGE FOR THOSE WHO WOULD LIKE TO EXPRESS THEMSELVES CREATIVELY AND ARTISTICALLY DURING THE CONFERENCE.

PA SYSTEM, ACOUSTIC GUITAR, MICROPHONES, KEYBOARD, AND STAGE WILL BE PROVIDED

TO ENQUIRE EMAIL VAL SMITH – VSMITH@AUT.AC.NZ

Mauri Ora :
Human Flourishing

Creating the conditions in which Māori and the nation can flourish by leading, developing and implementing Indigenous knowledge and innovation

NGĀ PAE O TE MĀRAMATANGA

CROSS-NATIONAL SCIENCE CHALLENGE PRE-CONFERENCE WORKSHOP
Monday 12 November 2018.
Innovating Mātauranga in the National Science Challenges - Collaborating in and across National Science Challenges through kaupapa Māori research programmes

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9.00-10.00am	Registrations, coffee and networking
10.00-10.40am	Welcome and Opening – Dr Jamie Ataria Dr Jessica Hutchings, Director Māori, Building Better Homes Towns and Cities National Science Challenge *"Innovating Mātauranga in the National Science Challenges - collaborating in and across NSC through kaupapa Māori research programmes"*
10.40-11.00am	Professor Jacinta Ruru, Co-Director, Ngā Pae o Te Māramatanga *"The opportunities for a flourishing Māori research environment"*

<u>Showcasing Kaupapa Maori research across some of the National Science Challenges</u>

11.00-11.30am	*Te Manaaki o te Marae The role of marae in the Tāmaki Māori housing crisis* Building Better Homes Towns and Cities National Science Challenge *Presenters:* Associate Professor Jenny Lee, Rau Hoskins, Rihi Te Nana, Te Puea Marae
11-30-12.00pm	*Kaumatua/elder led research in the Challenges – how can we do science better?* Biological Heritage National Science Challenge Presentation *Presenters:* Kevin Prime, Jim Doherty, James Waiwai, Tohe Ashby *Facilitators*: Melanie Shadbolt and Dr Jamie Ataria
12.00-1.00pm	*Lunch*
1.00-1.30pm	*Māori-led food and beverage business clusters - a model for leveraging high-value science and innovation.* High Value Nutrition National Science Challenge *Presenter:* Meika Foster
1.30-2.00pm	*Hangarau Ngātahi Hei Oranga mō te Motu – Vision Mātauranga and Technology* Science for Technological Innovation National Science Challenge *Presenters:* Te Taka Keegan, Katharina Ruckstuhl and Hēmi Whaanga
2.00-2.30pm	*Whai Rawa, Whai Mana, Whai Oranga: Creating a world-leading indigenous blue marine economy* Sustainable Seas National Science Challenge *Presenters:* Dr Jason Mika, Dr John Reid
2.30-3.00pm	*Kaumātua mana motuhake: Kaumātua managing life transitions through tuakana-teina/peer education.* Ageing-Well National Science Challenge *Presenters:* Rangimahora Reddy (Rauawaawa Kaumatua Charitable Trust), Professor John Oetzel and Hoki Purcell (Rauawaawa Kaumatua Charitable Trust)

3.00pm Closing – Dr Jessica Hutchings and Dr Jamie Ataria

3.30pm Afternoon tea

SCHOOL TO PRISON PIPELINE

EDUCATION, SYSTEMIC RACISM AND ISSUES OF INCARCERATION FOR MĀORI, ABORIGINAL AND AFRICAN AMERICAN YOUTH

Monday 12 November 2018, 9.00am - 3.30pm
WA224B Lecture Theatre, AUT Auckland City Campus



PRESENTERS

Professor Bryan Brayboy
Lumbee

Associate Professor Crystal T. Laura
African American

Dr Jason De Santolo
Garrwa and Barunggam

Khylee Quince
Te Roroa/Ngapuhi, Ngāti Porou

Julia Whaipooti
Ngāti Porou

Dr Moana Jackson
Ngāti Kahungunu, Rongomaiwahine, Ngāti Porou

Chairs: Professor Linda Tuhiwai Smith
Ngāti Awa , Ngāti Porou
& Professor Tracey McIntosh
Ngāi Tūhoe



Monday 12 November 2018

9.00am	Workshop Registration
9.30am	*Tea & Coffee Served*
10.00am	**PANEL PRESENTATION** *Professor Bryan Brayboy, Associate Professor Crystal T. Laura, Jason De Santolo* *Session Chair: Professor Linda Tuhiwai Smith*
12.00pm	*Kai o te poupoutanga o te rā | Lunch*
1.00pm	**WORKSHOP** *What do we need to know to understand the School to Prison Pipeline in Aotearoa?*
1.30pm	**KEYNOTE PRESENTATION** *Khylee Quince, Julia Whaipooti, Dr Moana Jackson* *Chair: Professor Tracey McIntosh*
3.30pm	Ka mutu

Te Kotahi Research Institute
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Te Whare Wānanga o Waikato

NGĀ PAE O TE MĀRAMATANGA

NGĀ POU MANA
MĀORI ALLIED HEALTH PROFESSIONALS OF AOTEAROA

Ngā Pou Mana invites you to attend

NGĀ TAONGA TUKU IHO
PRE CONFERENCE WORKSHOPS

MONDAY 12 NOVEMBER 2018

AUT CITY CAMPUS - LEVEL 2 ENTRANCE 55 WELLESLEY STREET EAST.

9 :00am Workshop Registration
9:30am Coffee & tea served
10:00am First workshop – Rereata Makiha & Rikki Solomon – Ngā kitenga o te maramataka
12:00pm LUNCH
1:00pm Second workshop – Naomi Manu – Puhoro STEM academy - He Waka Eke Noa
1:45pm Third workshop – Te Tihi o Ruahine - Collective Impact and whānau aspirations
2:30pm Fourth workshop – Dayle Takitimu – Indigenous rights and environmental law expert
3:30pm KA MUTU

Rereata Makiha

Rikki Soloman

Dayle Takitimu

Naomi Manu

Te Tihi

Te Tihi O Ruahine

Ka Haka II Ngahau - IIRC18 Cultural Opening Event

Monday, 12 November 6pm-9pm

Venue: AUT WA Building, Level 2 - 201 Foyer

The Ka Haka II Ngahau will powerfully open IIRC18. Following the success of the Ka Haka! Empowering Performance Symposium held in 2016, Ngā Pae o te Māramatanga is proud to partner with the Ka Haka team to present this as one of the six conference streams.

This Cultural Opening will be filled with performances from renowned Māori performers including Rob Ruha (described as having one of the best male voices in Aotearoa), Te Kahu Rolleston (Māori poet, spoken word performer, actor and battle rap artist) and more.

Co-Directors Professors Jacinta Ruru and Linda Waimarie Nikora welcome all registered attendees to join us for an explosive beginning to what will be an outstanding week of celebration, inquiry and connection.

5.45 -6:00pm	Registration Desk Opens AUT Choir
6:10-6.30pm	Haka Pōwhiri & Welcome Pare Keiha
6:30pm 6:40pm	MC - Miss Kihi Mika Book Launch Mika and Sharon
6:55pm 7:05pm- 8:00pm	MC - Miss Kihi Entertainment including Raze Rosanna Te Kahu Rolleston
8:05pm	Rob Ruha
9:30pm	Kua mutu

Tuesday, November 13, 2018

	098, OGGB	Fisher & Paykel Appliances Auditorium, OGGB	Case Room 2, OGGB	Case Room 3, OGGB	Case Room 4, OGGB	OGGB 3	OGGB 4	OGGB 5	040B, OGGB	Lecture Theatre 1, Arts 1	Lecture Theatre 2, Arts 1	Lecture Theatre 3, Arts 1	Lecture Theatre 4, Arts 1
8:30 AM - 4:00 PM	Tuesday Registration Open												
10:00 AM - 10:15 AM	Pōwhiri Briefing												
10:15 AM - 11:15 AM	**Pōwhiri** Traditional Māori Welcome												
11:15 AM - 12:30 PM	**Hākari** Welcome Ceremony Lunch												
12:45 PM - 1:15 PM	**Opening Address: Sir Tīpene O'Regan, Kāi Tahu kaumātua, Upoko o Te Rūnaka o Awarua** The survival of Indigenous Identity – Why bother?												
1:20 PM - 2:05 PM	**Opening Keynote: Professor Poia Rewi presenting in Te Reo Māori** Te Rangakura Mātauranga Māori – he āputa, he ango, he houru												
2:05 PM - 2:35 PM	**Guest Keynote: Maree Sheehan** Inanahi, Ināianei me Āpōpō												
Day 1 (Tue) Concurrent Session (PM) 2:45 PM - 3:45 PM	Session 1A: Oral presentations in Te Reo Māori	Session 1B: Short Form Panel	Session 1C: Oral Presentations	Session 1D: Oral Presentations	Session 1E: Short Form Panel	Session 1F: Oral Presentations	Session 1G: Short Form Panel	Session 1H: Short Form Panel	Session 1I: Oral Presentations	Session 1J: Oral Presentations	Session 1K: Oral Presentations	Session 1L: Oral Presentations	Session 1M: Oral Presentations
3:45 PM - 4:00 PM	Light Afternoon Tea												
4:00 PM - 6:00 PM	**Ngā Pae o te Māramatanga – Fulbright 'Indigenous Futures' Forum** Chair: Georgina Roberts												
7:00 PM - 9:00 PM	**Film Screening: POI E: The Story of Our Song (2016)** Rated G												

Wednesday, November 14, 2018

	098, OGGB	Fisher & Paykel Appliances Auditorium, OGGB	Case Room 2, OGGB	Case Room 3, OGGB	OGGB 3	OGGB 4	OGGB 5	040B, OGGB	Lecture Theatre 1, Arts 1	Lecture Theatre 2, Arts 1	Lecture Theatre 3, Arts 1	Lecture Theatre 4, Arts 1
8:30 AM - 4:00 PM	Wednesday Registration Open											
9:00 AM - 9:10 AM	Wednesday Karakia											
9:10 AM - 9:55 AM	**Wednesday International Keynote: Dr Chelsea Bond** Mauri Ora - Indigenous Human Flourishing											
Day 2 (Wed) Concurrent Session (AM) 10:00 AM - 11:00 AM	Session 2A: Short Form Panel	Session 2B: Short Form Panel	Session 2C: Oral Presentations	Session 2D: Oral Presentations	Session 2F: Short Form Panel	Session 2G: Short Form Panel	Session 2H: Short Form Panel	Session 2I: Oral Presentations	Session 2J: Short Form Panel	Session 2K: Oral Presentations	Session 2L: Oral Presentations	
11:00 AM - 11:25 AM	Wednesday Morning Tea											
11:30 AM - 12:15 PM	**Wednesday International Keynote: Dr Marie Delorme** Indigenous Economic Empowerment - The Bridge to a Prosperous Future											
12:15 PM - 1:10 PM	Poster Session											
	Wednesday Lunch Break											
Day 2 (Wed) Concurrent Session (PM) 1:15 PM - 3:15 PM	Session 3A: Long Form Panel	Session 3B: Long Form Panel	Session 3C: Short Form Panel & Oral Presentations	Session 3D: Oral Presentations	Session 3F: Long Form Panel	Session 3G: Long Form Panel	Session 3H: Long Form Panel	Session 3I: Oral Presentations	Session 3J: Long Form Panel	Session 3K: Oral Presentations	Session 3L: Oral Presentations	Session 3M: Oral Presentations
3:20 PM - 3:40 PM	Wednesday Afternoon Tea											
3:45 PM - 5:15 PM	**Ngā Pae o Te Māramatanga Indigenous Postgraduate Three Minute Thesis Competition (3MT®)** Chair: Dr Karyn Paringatai, University of Otago											
5:20 PM - 5:30 PM	Light refreshments											

Thursday, November 15, 2018

	098, OGGB	Case Room 2, OGGB	Case Room 3, OGGB	Case Room 4, OGGB	OGGB 3	OGGB 4	040B, OGGB	Lecture Theatre 1, Arts 1	Lecture Theatre 2, Arts 1	Lecture Theatre 3, Arts 1	Lecture Theatre 4, Arts 1
8:30 AM - 4:00 PM	Thursday Registration Open										
9:00 AM - 9:10 AM	Thursday Karakia										
9:10 AM - 9:55 AM	**Thursday International Keynote: 'Aulani Wilhelm** Te Tai Ao - Healthy Natural Environments										
Day 3 (Thurs) Concurrent Session (AM) 10:00 AM - 11:00 AM	Session 4A: Short Form Panel	Session 4C: Oral Presentations	Session 4D: Short Form Panel	Session 4E: Oral Presentations	Session 4F: Short Form Panel	Session 4G: Short Form Panel	Session 4I: Oral Presentations	Session 4J: Short Form Panel	Session 4K: Oral Presentations	Session 4L: Short Form Panel	Session 4M: Oral Presentations
11:00 AM - 11:25 AM	Thursday Morning Tea										
11:30 AM - 12:15 PM	**Thursday International Keynote: Professor Charles Menzies** Mahi Auaha - Creative Indigenous Innovation										
12:15 PM - 1:10 PM	Thursday Lunch Break										
Day 3 (Thurs) Concurrent Session (PM) 1:15 PM - 3:15 PM	Session 5A: Long Form Panel	Session 5C: Long Form Panel		Session 5E: Oral Presentations	Session 5F: Long Form Panel	Session 5G: Long Form Panel		Session 5J: Oral Presentations	Session 5K: Oral Presentations	Session 5L: Oral Presentations	Session 5M: Oral Presentations
3:20 PM - 3:40 PM	Thursday Afternoon Tea										
6:00 PM - 11:00 PM	**8th IIRC2018 presents "Glitz & Glamour" Conference Dinner** Tāmaki Paenga Hira, Auckland War Memorial Museum, Auckland Domain										

Friday, November 16, 2018

	098, OGGB	Case Room 2, OGGB	Case Room 3, OGGB	Case Room 4, OGGB	OGGB 4	Lecture Theatre 1, Arts 1	Lecture Theatre 2, Arts 1	Lecture Theatre 3, Arts 1	Lecture Theatre 4, Arts 1
9:00 AM - 12:30 PM	Friday Registration Opens								
9:30 AM - 9:40 AM	Friday Karakia								
9:40 AM - 10:25 AM	**Featured Keynote: Minister Hon. Kelvin Davis**								
Day 4 (Fri) Concurrent Session (AM) 10:30 AM - 12:30 PM	Session 6A: Long Form Panel	Session 6C: Oral Presentations	Session 6D: Long Form Panel	Session 6E: Oral Presentations	Session 6G: Long Form Panel	Session 6J: Long Form Panel	Session 6K: Oral Presentations	Session 6L: Oral Presentations	Session 6M: Long Form Panel
12:45 PM - 1:30 PM	**Poroporoakī** Delegates are invited to share their thoughts followed by lunch								
1:30 PM - 2:30 PM	**Friday Farewell Lunch**								

NGĀ PAE O TE MĀRAMATANGA - FULBRIGHT 'INDIGENOUS FUTURES' FORUM


Daniel Bidois


Dr Eruera Tarena


Maia Wikaira


Dr Melinda Webber


Dr Rangi Matamua

Tuesday 13 November, 4:00pm
The University of Auckland Business School
Register on Eventbrite or email info@fulbright.org.nz

NGĀ PAE O TE MĀRAMATANGA

FULBRIGHT NEW ZEALAND
TE TŪĀPAPA MĀTAURANGA O AOTEAROA ME AMERIKA

Join us as we hear from five Fulbright-Ngā Pae o te Māramatanga Travel, Graduate and Scholar Award alumni as they discuss the future of Indigenous leadership, and highlights, connections and collaborations from their scholarship experience.

The event will be opened by Paora Sharples, with words of welcome from Ngā Pae o te Māramatanga Co-Director Professor Jacinta Ruru and Fulbright Executive Director Penelope Borland. The panel will be chaired by Ministry of Foreign Affairs and Trade's Director of Pacific Connections Georgina Roberts.

Panellists include:

Daniel Bidois
Dan (Ngāti Maniapoto) was a Fulbright-Ngā Pae o te Māramatanga Graduate Award recipient in 2010. He completed a Master in Public Policy degree, specialising in political and economic development at Harvard University in Boston, Massachusetts. Dan is currently the National Party MP for Northcote, and Associate National Spokesperson for Workplace Relations.

Dr Eruera Tarena
Eruera (Ngāi Tahu, Ngāti Porou, Te Whānau-a-Apanui) was a Fulbright-Ngā Pae o te Māramatanga Scholar Award recipient in 2013. He researched the features and mechanisms of contemporary Indigenous organisation design at Arizona State University in Tempe, Arizona and the University of Hawai'i at Mānoa in Honolulu. Eruera completed case studies on the Alaska Native Corporation, Sealaska and the Native Hawaiian Ali'I lands trust, Kamehameha Schools. This work contributed to his doctoral research which he completed in 2015.
Eruera is the Executive Director at Tokona te Raki: Māori Futures Collective, a Ngāi Tahu-led partnership to achieve equity in education, employment and income for all Māori in the Ngāi Tahu takiwā by 2040.

Maia Wikaira
Maia (Ngāti Tūwharetoa, Ngāpuhi, Te Rarawa) was a Fulbright-Ngā Pae o te Māramatanga Graduate Award recipient in 2016. Maia completed a Masters in Environmental Law and Policy at Stanford University, where she researched Indigenous water property rights regimes. After completing her award, Maia took a Legal Fellowship with the Yurok Tribe in Northern California. There, she practised Yurok Tribal law, and represented the tribe in engagement with federal and state governments regarding legal and policy issues that included natural resources and water rights, taxation, tribal gaming, economic development and child welfare.

Dr Melinda Webber
Melinda (Ngāti Whakaue, Ngāti Hau, Ngāti Kahu) was a Fulbright-Ngā Pae o te Māramatanga Travel Award recipient in 2013. While on her scholarship she gave presentations on Indigenous and Māori student achievement, adolescent social psychology and Māori identity development, at the University of Green Bay. Melinda is currently an Associate Professor at the University of Auckland, a Marsden grant recipient and a 2017 Rutherford Discovery Fellow.

Dr Rangi Matamua
Rangi (Tūhoe) was a Fulbright-Ngā Pae o te Māramatanga Scholar Award recipient in 2014. On his award he researched how astronomy is embedded within the cultural practices of Indigenous peoples, at the University of Minnesota in Duluth. Rangi is a Professor based in the Faculty of Māori and Indigenous Studies at the University of Waikato and author of the highly acclaimed Matariki: The Star of the Year book published by Huia Publishers in 2017.

DATE AND TIME
Tue 13 November 2018
4:00 PM – 6:00 PM

LOCATION
The University of Auckland
The University of Auckland Business School, Level 0, 098 Lecture Theatre Owen G Glenn Building
12 Grafton Road
Auckland

NGĀ PAE O TE MĀRAMATANGA

8th BIENNIAL INTERNATIONAL INDIGENOUS RESEARCH CONFERENCE 2018

3MT® COMPETITION

Open to ALL New Zealand Māori, Pacific and Indigenous international students currently enrolled in a PhD at a tertiary institution

Wednesday 14 November 2018
3.45-5.15pm
Te Whare Wānanga o Tāmaki Makaurau
University of Auckland - City Campus

3MT® THREE MINUTE THESIS
FOUNDED BY THE UNIVERSITY OF QUEENSLAND

For further details please contact:
Dr Karyn Paringatai, IIRC2018 3MT® Competition Chair
Te Tumu - School of Māori, Pacific & Indigenous Studies
University of Otago
karyn.paringatai@otago.ac.nz

Sponsored by:

OTAGO UNIVERSITY PRESS

HUIA

AUCKLAND UNIVERSITY PRESS

3MT Competition

Me poto te kakau o te papia!

Join us to be inspired by ten Indigenous PhD students as they take on the challenge to present their thesis in three minutes.

This is a dynamic flagship event for IIRC2018. Prizes include $1000 cash stipends for best presentations in English and Māori and audience favourite. We have beautiful sponsored book prizes for all contestants generously provided by Otago Universitiy Press, Huia Publishers and Auckland University Press.

This event is chaired by Dr Karyn Paringatai (Ngāti Porou) (Senior Lecturer in Te Tumu – School of Māori, Pacific & Indigenous Studies and recipient of the Prime Minister's Supreme Award for Tertiary Teaching Excellence in 2014).

Judging this event are Ngā Pae o te Māramatanga Deputy Director Professor Poia Rewi, Te Tai Ao Co-Theme Leader Dr Ocean Mercier, and Mauri Ora Co-Theme Leader Dr Mohi Rua.

The brave contestants are:

Hannah Burgess
(Ngāpuhi, Te Ātihaunui-a-Pāpārangi, Ngāti Tūwharetoa), Te Kupenga Hauora Māori, The University of Auckland

Jessica Gerbic
(Ngāti Pūkenga, Ngāti Pikiao), Psychology, The University of Auckland

Rachel Cocker Hopkins
(Kiowa Tribe (Oklahoma, USA), Tongan), Business School, The University of Auckland

Alehandrea Manuel
(Ngāti Porou), Audiology Department and Te Kupenga Hauora Māori, The University of Auckland

Tui Matelau-Doherty
(Ngāpuhi, Ngāti Kahu ki Whangaroa), School of Communication Studies, Auckland University of Technology

Abigail McClutchie
(Ngāti Porou), Management and International Business, The University of Auckland

Atakohu Middleton
(Ngāti Māhanga), School of Communication Studies and Te Ara Poutama, Auckland University of Technology

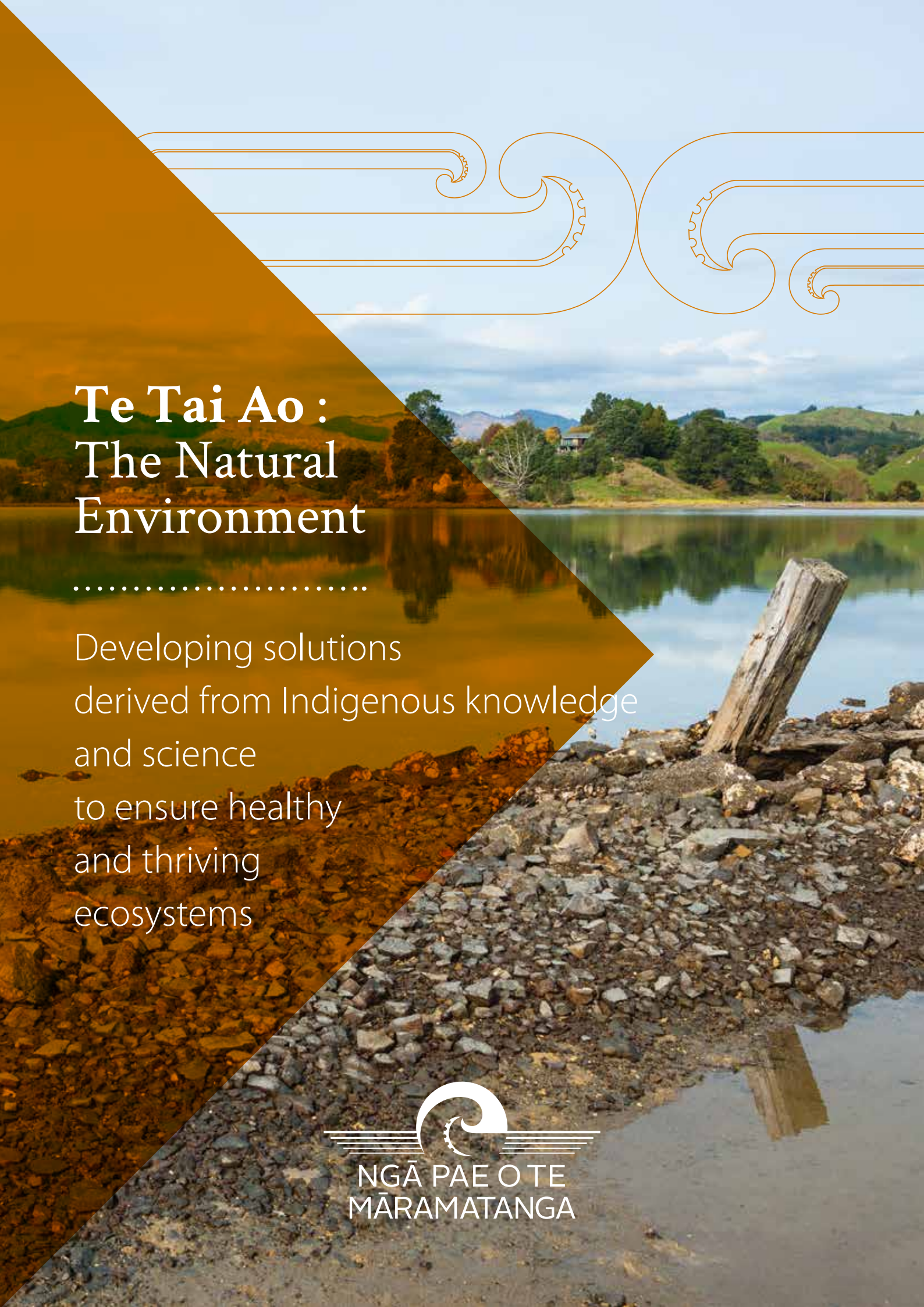
Jonathon Potskin
(Sawridge First Nation), School of Social and Political Sciences, The University of Sydney

Tepora Pukepuke
(Whakatōhea, Ngāi Tūhoe), Te Puna Wānanga School of Māori and Indigenous Education, The University of Auckland

Channell Thoms
(Ngāi Tahu, Ngāti Kurī, Ngāi Tūhoe, Ngāti Kahungunu), School of Biological Sciences, University of Canterbury

DATE AND TIME
Wed 14 November 2018
3:45 PM – 5:15 PM

LOCATION
The University of Auckland Business School,
Level 0, 098 Lecture Theatre Owen G Glenn Building
12 Grafton Road, Auckland



Te Tai Ao : The Natural Environment

Developing solutions derived from Indigenous knowledge and science to ensure healthy and thriving ecosystems

NGĀ PAE O TE MĀRAMATANGA

Keynote speakers

The IIRC Keynotes are outlined below in order of appearance

Sir Tīpene O'Regan

Chair of Ngā Pae o te Māramatanga's Board

Sir Tīpene O'Regan is chair of Ngā Pae o te Māramatanga's Board and he was been from August 2006. He was previously Assistant Vice-Chancellor Māori of the University of Canterbury and former long-serving Chairman of the Ngāi Tahu Māori Trust Board. He remains an Adjunct Professor in the Ngāi Tahu Research Centre at the University of Canterbury and a Fellow of the University of Auckland.

He holds a D.Litt (Hons) from the University of Canterbury, a D.Comm (Hons) from Lincoln University and a D.Comm (Hons) from Victoria University of Wellington. He is a Distinguished Fellow of the Institute of Directors and held a 28 year term as a member of the New Zealand Geographic Board.

Sir Tīpene led the Ngāi Tahu Claims process before the Waitangi Tribunal from 1986, culminating in a notable settlement with the Crown in 1998. He was the architect of the Treaty Fisheries Settlements in 1989 and 1992 and became the founding Chairman of Te Ohu Kai Moana, the Māori Fisheries Commission. He has been chairman and director of a wide range of entities in both the public and private sectors and has held major board appointments in both the heritage and environment sectors.

Sir Tīpene chairs Te Pae Korako and Te Pae Kaihika for Te Rūnanga o Ngāi Tahu. These two bodies lead the tribe's work in developing the Ngāi Tahu archive, GIS cultural mapping and authentication of traditional history. His personal scholarly interest is largely in traditional history, ethnology of Ngāi Tahu and Te Waipounamu, race and cross-cultural relations generally and on indigenous customary rights

In more recent years Sir Tīpene has become a widely recognised participant in the debate on the shape and character of the Māori economy and the modernising of iwi governance models. He was made a Knight Bachelor in 1994.

Professor Poia Rewi

Tūhoe, Ngāti Manawa, Te Arawa

Professor Poia Rewi is Dean of Te Tumu, School of Māori, Pacific & Indigenous Studies, University of Otago and researches Indigenous language revitalisation, te reo me ngā tikanga Māori, Māori oratory, Māori performing arts and Māori history. He has published extensively including as co-author on Whaikorero: The World of Māori Oratory and The Value of the Māori language: Te Hua o te Reo Māori. Poia has also worked collaboratively to create a series of innovative interactive Apps to teach te Reo Māori.

Maree Sheehan

Ngāti Maniapoto-Waikato, Ngāti Tuwharetoa

My position at Auckland University of Technology at Te Ara Poutama, Faculty of Māori and Indigenous development provides a pathway to generate excitement in students for learning about Māori media and culture by engaging directly with Māori music and media. I have only recently stepped up into a research-focused position. The result has been a deeper devotion to the development, revitalisation and self-determination of Te Ao Māori. My commitment to a Māori worldview has informed and underpins my PhD project, so that my practice-led research takes a reflection on and in practice approach within an overarching Mātauranga Māori paradigm.

My MPhil thesis (2014) examined the ways contemporary waiata can be composed, both musically and lyrically, as vehicles for exploring and expressing Māori cultural identity. As I begin to publish my research, I have been expanding my field of interest to the work of contemporary popular Māori women composers and performers from the late 1980s till now. I ask how their music, compositions and performances can be seen to contribute to the revitalisation of te reo Māori and Mātauranga Māori.

Dr Chelsea Bond

Munanjahli and South Sea Islander woman

Dr Chelsea Bond is Senior Lecturer with the Aboriginal and Torres Strait Islander Studies Unit, University of Queensland and has worked as an Aboriginal Health Worker and researcher in communities across south-east Queensland for the past 20 years. She has a strong interest in urban Indigenous health promotion, culture, identity and community development. Dr Bond is also an Australian Learning and Teaching Fellow and a board member of Inala Wangarra (an Indigenous community development association), and an affiliate member of UQ Poche Centre for Indigenous Health Research.

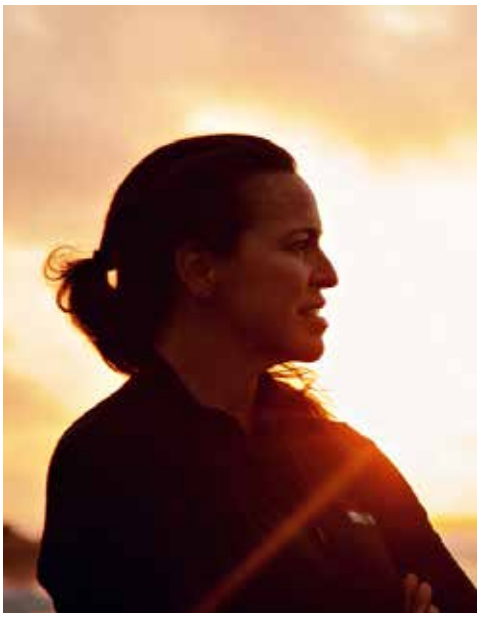
Dr Marie Delorme

Métis, Canada

Dr. Marie Delorme is CEO of The Imagination Group of Companies. She chairs the Chiniki Trico Board, is past chair of the Royal Canadian Mounted Police Foundation Board, and serves on the River Cree Enterprises Board, the National Indigenous Economic Development Board, the Queen's University Board of Trustees, and The Canadian Centre to End Human Trafficking. She is also advisor to two Universities.

Dr. Delorme is a Member of the Order of Canada. She has received the Indspire Indigenous Award in Business and Commerce; and was named as one of Canada's 100 Most Powerful Women. Other awards include: the University of Calgary Dr. Douglas Cardinal Award; Alberta Chamber of Commerce Business Award of Distinction; Calgary Chamber of Commerce Salute to Excellence Award, and Métis Nation Entrepreneurial Leadership Award.

Dr. Delorme holds a Bachelor of Science degree, a Master of Business Administration from Queen's University, and both a PhD and a Doctor of Laws honoris causa from the University of Calgary. Her work focuses on intercultural leadership in the context of economic development.



'Aulani Wilhelm

Hawaiian

'Aulani has spent 20+ years in natural resource management, primarily ocean conservation, leading the designation of what is now the Papahānaumokuākea Marine National Monument and World Heritage site in Hawaii. As the Senior Vice President for Oceans at Conservation International, she provides strategic direction, management and oversight of CI's Center for Oceans to drive global progress to restore and protect our oceans. Prior to joining Conservation International, she was Director of Ocean Initiatives for NOAA's Office of National Marine Sanctuaries, and a Social Innovation Fellow at Stanford University. She founded Island Water, a social venture to provide clean water and reduce plastic pollution on islands; and, Big Ocean, a global network of large-scale marine managed areas. She is Chair of the IUCN-WCPA Large-Scale Marine Protected Area Task Force. She brings a track record of innovation through the development of new models for scaled ocean conservation, building uncommon networks, and forging strong partnerships to improve conservation design. A long-time member of the Polynesian Voyaging Society, ʻAulani was privileged to be a crew member on the historic multi-year worldwide voyage of Hōkūleʻa, the Hawaiian voyaging canoe that has helped lead the revival of oceanic wayfinding and non-instrument navigation across the Pacific.

Professor Charles Menzies

First Nations, Canada, Member of Gitxaala Nation of northwestern British Columbia

Professor Charles Menzies is at the Department of Anthropology, University of British Columbia, Vancouver. His primary research interests are in the production of anthropological films, natural resource management (primarily fisheries related), political economy, contemporary First Nations' issues, maritime anthropology and the archaeology of north coast BC. He has conducted field research in, and produced films concerning, north coastal BC, Canada; Brittany, France; and Donegal, Ireland. His current research project combines archaeological and socio-cultural anthropology to document the traditional territory of Gitxaała.

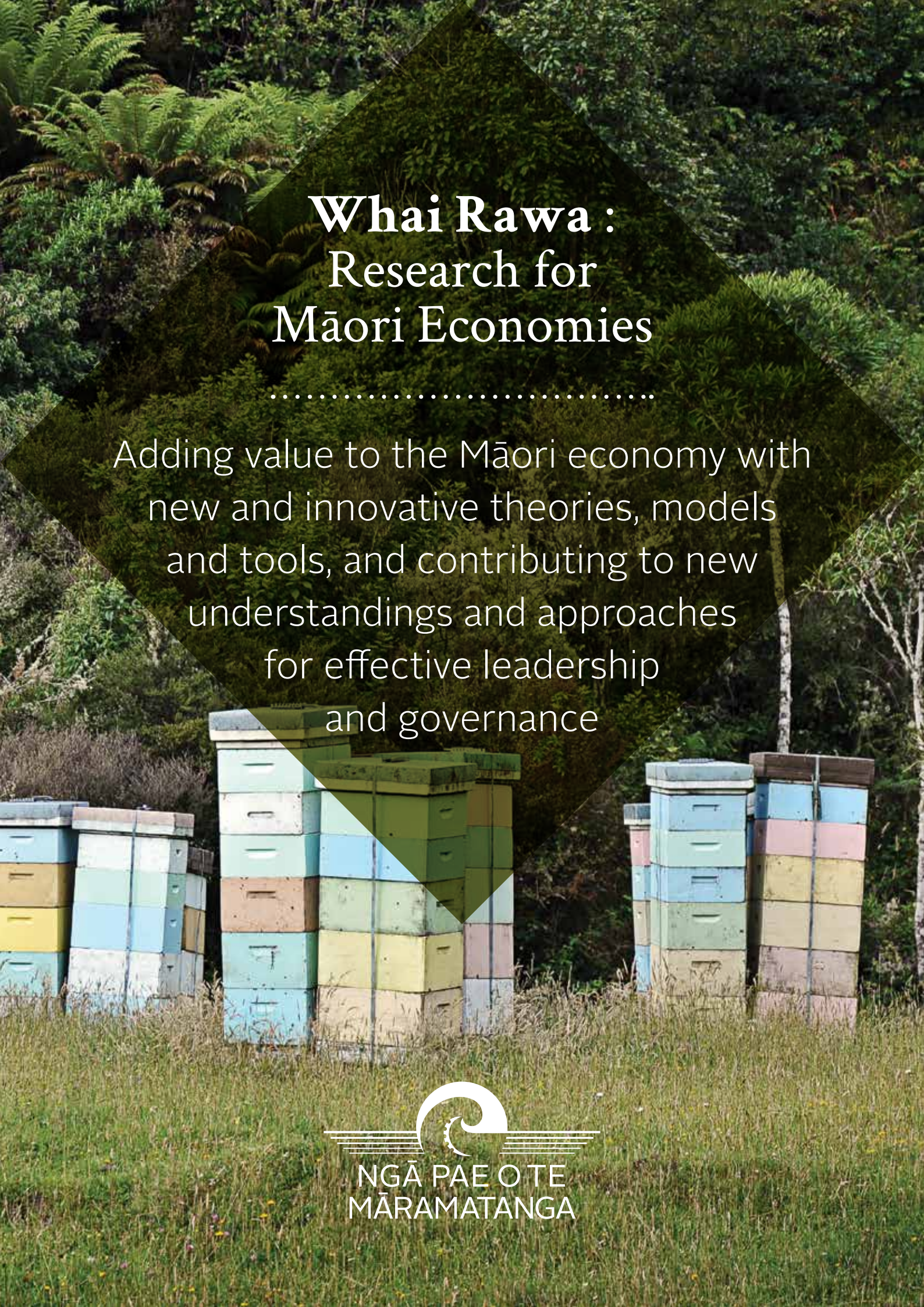
Hon. Kelvin Davis

Ko Taumarere te awa. Ko Puketohunoa te maunga. Ko Ngāti Manu te hapū

Hon Kelvin Davis is Māori Crown Relations : Te Arawhiti Minister, Minister of Corrections, Minister of Tourism and Associate Minister of Education.

Ko Taumarere te awa. Ko Puketohunoa te maunga. Ko Ngāti Manu te hapū. Hon Kelvin Davis is New Zealand's first Minister for Māori Crown Relations: Te Arawhiti, Minister of Corrections, Minister of Tourism and Associate Minister of Education (Māori Education).

Kelvin Davis is a successful former teacher and school Principal who turned a struggling Northland school around, and enabled the students to achieve beyond their potential. He was first elected to Parliament as part of the Labour Party in 2008. He is the MP for Te Tai Tokerau. Born and bred in the Bay of Islands but now living in Kaitaia, Kelvin is a man of the north who brings skills in education and Māori issues to the Cabinet table to improve outcomes for all New Zealanders educationally, financially, culturally and socially. He is a person with common sense and pragmatism who is able to relate across all sectors of society, but is most at home either fishing or up in the bush of his beloved Karetu Valley. As Māori Crown Relations: Te Arawhiti Minister, Kelvin Davis' role will be to progress the Treaty relationship beyond the settlement of Treaty grievances into what it means to work together in partnerships and have responsibility for a new agency to oversee Government's work with Māori in a post-settlement era.



Whai Rawa : Research for Māori Economies

Adding value to the Māori economy with new and innovative theories, models and tools, and contributing to new understandings and approaches for effective leadership and governance

NGĀ PAE O TE MĀRAMATANGA

Opening Address: The survival of Indigenous Identity – Why bother?

Sir Tipene O'Regan

Kāi Tahu kaumātua, Upoko o Te Rūnaka o Awarua

Over the past 30 years New Zealand has been engaged in the settlement of Treaty of Waitangi Claims brought against the Crown by Maori tribes. These settlements have varied greatly in quantum and in their particular terms as a consequence of the differences in their historic circumstances. The outcome has been the transfer onto Maori collective ownership of in land, property fisheries and other instruments. Figures vary greatly but it seems safe to predict that the cumulative collectively owned Maori economy will comprise some 15-20% of GDP within the next 30 years. Some say sooner.

The challenge of indigenous governance in the generation and distribution of this wealth is, however, considerable. First there is the challenge of maintaining and growing real capital wealth over time and intergenerationally. Successful precedents are rare. Second there is the cultural and political leadership required to maintain an inter-generational kaupapa. Third there is the evolution of a collective philosophy of purpose of sufficient aspirational strength to achieve the first two!

It is contended that the only functional purpose of this recovered wealth is the intergenerational protection, maintenance and growth of indigenous heritage and identity. If a tribal nation's history, identity and cultural competence do not survive there is no point in preserving wealth over time. It makes more sense to cash up now and let our people merge into globalised anonymity.

Te Rangakura Mātauranga Māori – he āputa, he ango, he houru

Professor Poia Rewi

Keynote, University of Otago

Te Rangakura Mātauranga Māori – he āputa, he ango, he houru.

Te taenga mai o te Māori ki Aotearoa, he kimihanga, he tirohanga, he hoetanga, he ngarotanga, he rangahautanga rānei ia nāna taua haerenga? He mahi māori noa iho rānei, he kitenga noa iho rānei? Āe rānei i mōhio te Māori ki te rangahau? Tēnā tatou ka amo ake i te whakapae, kāore rawa i mātua rangahautia te ao i ora ai rātou, heoi, i pātaihia te pātai, ka whakamātauhia te kaupapa, ka tau, ka ea te māhirahira; ka rongoātia te mate. Kua terea a Mahora-nui-ātea, kua rangawhenuahia a Tahora-nui, kua tihorea a Mahora-nui-a-Rangi, nā, e āki ana te rangahau a te Māori, o te Māori ki hea?

Interstices of Māori Knowledge and Development (MKD)

When Māori set sail across the Pacific many decades ago, were they searching, just having a look, merely paddling, disorientated, or was it a research endeavor? Were Māori historically conscious of research? Let us assume they weren't particularly research-focused, like some of us, but were prompted by curiosity or necessity in some instances, after which some sound principles of operation were observed and developed. The firmament, the great oceans, the crevices of terra firma have all been explored, what then remains in the quest to expand the knowledge economy of Māori and Indigenous peoples?

Inanahi, Ināianei me Āpōpō

Maree Sheehan

Keynote, Auckland University of Technology

"Ka eke ki Wairaka ka tahuri whakamuri,
Kaati ko te aroha te tiapu i Kakepuku;
Kia rere arorangi te tihi ki Pirongia....

(Rihi Puhiwahine Te Rangi-hirawea)

Our iwi, hāpu and whānau have long been expressing their cultural identity through traditional mediums and forms of artistic cultural practices, embodying our language and knowledges; passing this down from one generation to another. It has also been utilised as a traditional form to express emotion such as anger, love, sadness and desire (Ka'ai- Mahuta, 2010; McLean, 1996; Orbell, 1991; Smith, 2003). In more modern times it continues to be an important contribution to the advancement of our language and a chalice that holds and protects our stories, our knowledges and the expression of wairua mauri and our emotions.

For aeons cultures have sung, chanted, danced, stomped, jumped and rhythmically moved together to create unity and unleash individual and collective energy and expression of cultural identity. Be it for celebration, grief, remembrance, healing or preparation for war, these cultural activities and rituals bind a community together in a purposeful, active manner (Keiha & Pio, 2015; Spiller & Wolfgramm, 2015).

Enigmatically, whilst societies, continue to dance, sing and tell their stories, many workplaces are typically devoid of such enriching, energising and binding activities (Adler, 2006; Burrows, 2014; Pio, Spiller & Smith, 2016; Adler Taylor, 2002). Hence, the call from Professor Pare Keiha and Te Ara Poutama Faculty to mobilise a more collectivist approach towards the amelioration of Māori and indigenous performing arts practice and scholarship, initiated in the creation of Ka Haka 2016 - Empowering Performance – the inaugural Māori and Indigenous Performance Studies Symposium.

And what does Ka Haka actually mean? It is an expressive play on words and according to Keiha (2016) pertains to:

Ka Haka - To dance/perform
Kaha Kā - Fiery strength in performance

And because Ka Haka maintains the linkages between scholarship and practice of indigenous performing arts, we are honoured this year to have our manuhiri from the Pascua Yaqui and tribes Eddie Madril, dancer, singer, teacher of Southern Arizona and Northern Sonora Mexico and Sara Moncada, dancer, educator and cultural arts advocate to perform for us today.

We are also joined by Rosanna Raymond (Samoa), a true innovator of the Pacific art scene, founding member of Pacific Sistars. Recently awarded the Senior Pacific Artist Award at the Creative New Zealand Arts Pasifika Awards. Rosanna has held distinguishing artist residencies including De Young in San Francisco, the University of Hawai'I at Mānoa. Her work and 'Activations' have been received around the world at the Metropolitan Arts Museum New York, Museum für Völkerkunde in Germany and in recently the Pacific Sistars exhibition at Te Papa.

This year, Ka Haka II has united with the International Indigenous Research Conference to examine, investigate, korero, express and perform the theme of 'Old ways of knowing, new ways of doing' and what might it means to call a performance 'authentic' in the Māori and Indigenous context? How might mis/representations of the 'authentic' in Māori and Indigenous culture in performance be seen to reflect, or not, the influence of colonisation, mediatisation and/or globalisation? In this, we ask participants to stake a position in a conversation about the relationship between performance and authenticity in thedevelopment of Māori and Indigenous identities and communities.

To be healthy and human: Making the case for an Indigenist health humanities

Chelsea Bond

Keynote, University of Queensland

Drawing from the Indigenous Australian context, this paper reflects upon the theme of 'Indigenous human flourishing' and the (in)capabilities of the academy to see us as both human and healthy. It takes as its focus the Indigenous scholar, not as student but as activist, and considers the necessary weaponry for recovering and reclaiming our humanity and what it is to be healthy. This paper seeks not simply to problematise the ongoing production of racialized knowledges within the academy, but points to the necessary intellectual arsenal that we could develop which will enable us to not just survive, but thrive.

Indigenous Economic Empowerment - The Bridge to a Prosperous Future

Dr. Marie Delorme

Keynote, The Imagination Group of Companies

Indigenous economic empowerment is arguably one of the least understood or acknowledged opportunities to spur national and international economies. This presentation examines the complex combination of multi-faceted issues which inform Indigenous economic development. Viewed through the lens of the Canadian Indigenous experience and drawing on international perspectives the address examines issues, impediments, successes, and opportunities. Closing the economic gap between Indigenous and non-Indigenous peoples is not only right and moral; when Indigenous peoples can assume their rightful place in the economy all people benefit. The roadmap for economic reconciliation is inclusive, stimulates concrete action, builds upon community strengths, and incorporates a holistic view of prosperity, well-being, and values.

Key Elements of the Presentation:
Factors holding back Indigenous productivity

- Political changes (federal, provincial, Indigenous) - e.g. Kelowna Accord
- Access to global markets
- Governance
- Education levels
- History and intergenerational impacts: legislation, policy, residential schools
- Lengthy and challenging land claim settlements
- Incarceration rates

The role of women in building economies

- Coady Institute -Indigenous Women in Community Development
- Asset based community development -building local economies
- Indigenous women's role in advising federal, provincial, and territorial governments
- A macro perspective on women's entrepreneurship; examples from industries including logistics, construction, executive placement, and marketing
- Asia Pacific Economic Cooperation Forum on Women's Economic Development

Cross-cultural leadership in the context of Indigenous economic development

- Collaboration v. conflict

Free, prior, and informed consent
Challenges and successes in resource-based economies
Impact of food security in rural and remote regions on economic well-being Collectivism v. individualism in economic development
Highlights from the National Indigenous Economic Development Board economic progress report

The economics of full participation of Indigenous peoples in national and international economies

- World Bank and Royal Bank studies-pportunity cost
- Buying power of Indigenous peoples- $32B per annum in Canada
- Opportunities for international collaboration and sharing knowledge
- Impact investing and social enterprises to address social, environmental, and economic issues
- Industry and government procurement from Indigenous suppliers
- Equity interests v. jobs

A roadmap for the future

- Equitable education
- Preparing for the Indigenous economy - estimate of $100B in Canada alone
- Capacity building
- Self - determination
- Ownership and control of lands and resources
- Holistic view of economic reconciliation
- Rights entrenched in treaties and historical agreements
- Stable, predictable, and equitable funding
- Partnerships and framework agreements
- Entrepreneurship
- Thought leadership - innovation, unleashing the power of women and youth
- Ownership, Control, Access, and Possession of Indigenous knowledge and Wisdom
- Preparing youth to walk in two worlds
- UNDRIP and Truth and Reconciliation Commission Calls to Action
- The economic argument; the impact of closing the opportunity gap on national and global GDP

Indigeneity in a Changing Climate

‘Aulani Wilhelm

Keynote, Conservation International

It is hard to escape the reality that our climate is rapidly changing – in the natural world, and other wise. We are already experiencing the confluence of impacts from a dramatically warming planet: an acidic ocean, massive shifts in rainfall, intensity and duration of storms and fires, climate induced war and mass migration, and declines in agriculture and wild fish stocks. Trends that used to be predictable are erratic. Temporary shifts, like weather, that enabled us to be adapt to momentary changes and return once again to equilibrium are no longer able to prepare us for the even broader changes yet to come.

Healthy oceans play a critical role in absorbing carbon, cooling the planet, regulating weather, and therefore climate, yet it is often overlooked in seeking solutions to slowing the rate and intensity of change. This should be of particular concern to oceanic peoples and communities where shifts in ocean temperature, sea level, and productivity will cause significant shifts in human well-being and economic stability.

As indigenous people, we descend in many cases from cultures and traditions deeply rooted in the natural world. That familial intimacy enabled our ancestors to be in tune with micro-changes and base decision-making – short, long and inter-generational – on subtlties and deep understandings of the natural world, some of which still persists or is being recovered. As such, it should be of no surprise that globally, it is estimated that indigenous peoples manage or have tenure rights over 24% of land which contain ~ 40% of all ecologically intact landscapes and protected areas, and ~ 80% of the world’s biodiversity.

But in a rapidly changing climate, will indigenous rights (where they exist) and taking care of our respective ancestral lands and seas be enough? Who will we, as indigenous people, still be if our non-human ancestors and the nature upon which our cultures descend no longer remain? What will being indigenous continue to mean when climate impacts inevitably shift how ecosystems and human societies function? And, what role can and should we as indigenous people – including our research and knowledge systems – play in the global transformation required to respond?

Seeing our world in 16:9 aspect ratio – an Indigenous film journey

Charles Menzies

Keynote, University of British Columbia

John Berger’s Ways of Seeing (1972) popularized the notion that looking is a political act. As a film maker, especially as an indigenous filmmaker, this is a powerful liberating idea. Understanding the ways in which the colonial gaze transforms and takes possession of our production is critical for an autonomous, sovereign film practice. This presentation reflects upon the work involved in creating an autonomous Indigenous filmic space within a mainstream research university by discussing the journey behind The Ethnographic Film Unit at UBC. Special attention is paid to the power of Indigenous digital videography in disrupting the colonial gaze.

Ministerial address on 'Indigenous Futures'

Hon Kelvin Davis

Keynote, Minister for Māori Crown Relations, Te Arawhiti, Minister of Corrections, Minister of Tourism and Assoc Minister of Education (Māori Education)

Across the globe, there are numerous examples of treaties, compacts, or other negotiated agreements that mediate relationships between Indigenous peoples and states or settler communities. Perhaps the best known of these, New Zealand's Treaty of Waitangi is a living, and historically rich, illustration of this types of negotiated agreement, and both the symmetries and asymmetries of Indigenous-State relations. This collection refreshes the scholarly and public discourse relating to the Treaty of Waitangi and makes a significant contribution to the international discussion of Indigenous-State relations and reconciliation. The essays in this collection explore the diversity of meanings that have been ascribed to Indigenous-State compacts, such as the Treaty, by different interpretive communities. As such, they enable and illuminate a more dynamic conversation about their meanings and applications, as well as their critical role in processes of reconciliation and transitional justice today.

Te reo te kàkàhŭ o te whakaaro te huarahi ki te Aotŭroa o te hinengaro

King, Whaea Emma

Te Wānanga o Aotearoa

Tà Himi Henare

Anei ôku whakaaro, ôku tirohanga mai i āku haerenga i runga i te mata o tênei mahi rangahau. Ko tino àta titiro ahau ki tóku ake Ao Màori e pà ana ki te mahi rangahau nei. Kua kite ahau i te rereketanga o te whakaaro rangahau Pàkeha ki te whakaaro rangahau Màori.

Te Reo Ôkawa

He wairua kei roto I ngà mahi rangahau Màori. Ko te reo ôkawa e mahia ana, e rongohia ana i runga i ngà marae pêra i ngà hui-à-iwi. Te reo ôkawa, he mea hanga mô te reo i ngà wàhi e tapu ai te reo. E rongohia ana te reo whakakaha ake i runga i ngà marae, ko ngà whakatauki/whakatauàki whaikôrero, môteatea me te karanga, êhara i te reo o ia rà.

Te Reo Ôpaki me ôna Uri.

He reo à-iwi, à-whànau te reo ôpaki. Ka ahu mai ia i ngà àhuatanga o ia rà, pêrà i te taiao, ngà mahi o te kainga hoki. He reo whakapati, he reo whakatŭpato me te reo whakahàwea.

He maha ngà uri o te reo ôpaki, pêrà i te whànau, he rerekê tênà i tênà, he pŭkenga tô tênà, he pŭkenga ano tô tênà. Ă, pêrà tonu ki te tangata, he pŭmanawatanga motuhake tô te kîwaha. Ka tirohia ngà tikanga o te momo reo nei hei whakamàramà ake i tônà tuakiri.

Te Reo Horopaki

He kupu hanga te kîwaha, hei whakaatu i ngà àhuatanga o ia rà, he wairua pai, he wairua kawa ràne i têtahi momo reo i ahu mai i te reo ôpaki. Ēnei mea katoa ka taka mai i te pànga, kitenga ràne, o têtahi àhuatanga, à, ka tupu ake te kîwaha hei whakamàhara ki taua wà.

Kei têtahi rêanga ênei momo kôrero e mau ana, ko ràtou i whakatupua i roto i te reo màtotorutanga o te reo-à-taunga. Ka ngàhorohora mai i runga i te môhiotanga ki têtahi àhua o tônà whakamahi, à, kua ngaua kê pea te kaitaki o te momo kôrero nei.

Ki ahau, e rangahau ana te tangata ia rà, ia rà, i roto i tôna ake tupuranga ahakoa no hea ia, ahakoa he aha tôna mahi, kei te pàtai tonu, kei te pànui tonu, kei te kôrero tonu, he aha te aha!

Te Ōhanga o te Pīpīwharauroa - Expressing our Economic Aspirations in te reo Māori

Leoni, Gianna
University of Otago

The pīpīwharauroa does not build its own nest or rear its own young. Māori are much like the pīpīwharauroa in that, from a language perspective, Māori have been borrowing from the English language to explain tools, structures and concepts in relation to economic activity.

Economics is often perpetuated as a Western concept that is foreign to Māori, and although Māori are renowned for their entrepreneurship, this is inherently noticeable in the vocabulary used when expressing economic activity in te reo Māori. A lack of knowledge of finance-relevant terminology and vocabulary in te reo Māori often inhibits people's ability to use it when communicating economic aspirations to important parties. Many capable te reo Māori speakers will switch to English in order to continue a meeting when discussions involve economic activities.

This paper will focus on some of the findings from my Ngā Pae o te Māramatanga funded Post-Doctoral Research Fellowship. The aim of the project is to enhance the contemporary Māori language of economic development that reflects a kaupapa Māori way of doing business and will allow Māori to take control of economic activities through the use of te reo Māori.

Through archival research analysing language use in the 19th century and an examination of current language use, the intention of this project has been to reintroduce and/or develop appropriate language in Māori that expresses economic activity. This includes developing tools that will add value and profitability to diverse Māori enterprises, businesses and communities. This research will allow for kaupapa Māori values to be included in Māori businesses using vocabulary that encompasses a Māori way of thinking, not just transliterations, and that embraces the philosophy of trading in a Māori way. In order to truly align with kaupapa Māori values, and to get buy-in from the community, economic activity needs the opportunity to be expressed in the Māori language in all areas that are relevant to beneficiaries and stakeholders.

Modern society is forever changing and the introduction of Western concepts often means that there is a necessity for new Māori words to be coined. Since the 1970s, when the period of Māori language revitalisation began, more people are competent enough to communicate in te reo Māori outside of 'normal' Māori-speaking domains (e.g. marae). Lexicon expansion and dictionaries have been made specifically for law and computer and social media terms. Māori economics is a fast-growing industry, and this project will allow for lexicon development in that area.
This paper will consider the historical implications of both the Māori economy and the Māori language and provide examples of Māori economic language use from the 19th century. It will also discuss the current use of the Māori language in expressing economic aspirations as well as some of the tools that have been created as a result of this project.

He rongoā tō te reo Māori – Māori language as a form of healing

Sciascia, Acushla Deanne

Te Wānanga o Aotearoa

With a key focus on learners of te reo Māori (Māori language) and their narratives, this presentation will share and discuss preliminary findings and insights of this study. The intention is to engage in critical discussion with the audience about how the study might develop transformative outcomes, including innovative pedagogical tools for teaching and learning te reo Māori.

The project seeks to understand the motivators and barriers for learners to pursue and learn the language. Through rich narratives captured through focus groups and case studies, investigation into the psychological, emotional and spiritual aspects to learning te reo Māori will be discussed and how these might inform a set of innovative approaches to learning te reo Māori. Through severe impacts of colonisation, subjugation, discrimination and marginalisation, Māori have suffered catastrophic loss, specifically, a native language that was systematically stamped out through the generations. Te reo Māori endured in small pockets, learnt and spoken by a small number of native speakers, elders and second language learners. Learners have embarked on learning journeys that have been met with challenges and obstacles having significant psychological, emotional and spiritual impacts on the learner. Consciously or sub-consciously, learners of te reo Māori are navigating and negotiating historic and current contexts within their learning experiences which have significantly impacted the way in which they value and engage with the language.

A key outcome of this work is to develop our understanding around how te reo Māori can be viewed and practised as a form of healing that promotes health and wellbeing, that is fulfilling and empowering and enables individuals and communities to deeply connect and belong through a native language.

The Role of the EPA in Indigenous Futures in Aotearoa New Zealand

Te Heuheu, Lisa; Wilson, Tipene; Puke, Haupai; Doherty, Jim; May, Kelly; Hikuroa, Dan; Kohere, Keita; Johns, Lennie

Ngā Kaihautū Tikanga Taiao, Māori Statutory Advisory Committee to the Environmental Protection Authority

As detailed in the Environmental Protection Authority Act 2011, the EPA is tasked with managing critical decision-processes for Aotearoa New Zealand. The EPA:

- manages the decision-making process for proposals of national significance under the Resource Management Act 1991;
- is responsible for managing the environmental effects of restricted activities in NZ's Exclusive Economic Zone and Continental Shelf;
- sets rules for safe use of over 100,000 commonly used hazardous substance;
- manages the administration of NZ's Emissions Trading Scheme and the operation of the Emission Unit Register, and;
- manages the process to ensure any new organisms proposed to be released in New Zealand will be beneficial, without harming our environment.

Accordingly the work of the EPA overlaps significantly with Indigenous Futures. In particular, proposals of national significance (e.g. East West Link) and activities in the EEZ (e.g. TTRL) are of direct relevance to Te Tai Ao and Whai Rawa themes. Setting rules for safe use of hazardous substances (eg Glyphosate) has immense importance to Mauri Ora and Te Tai Ao, and the role of the EPA in decision-making regarding the release of new organisms has potential impacts across all three of those themes.

The EPA's Māori Advisory Committee, Ngā Kaihautū Tikanga Taiao (NKTT), is a statutory group that is appointed by the EPA Board, and provides advice and assistance to the EPA on matters relating to policy, process and decisions. Members provide a broad overview of Māori interests and perspectives, rather than representing their individual iwi. Ngā Kaihautū:

- consider individual applications and their possible effects on tangata whenua, and notifies the EPA Board if they have concerns from a Māori perspective;
- monitors the EPA's decision making and provides advice to the EPA Board;
- submits an annual report to the Board on an issue of broad relevance to Māori.
- has input into the development of relevant EPA processes, procedures and strategies, ensuring opportunities for Māori perspectives to be considered are included in our approach.
- may advise on the membership of decision-making sub committees.

Therefore, the work of the EPA, and the NKTT applies to four themes of this conference - Whai Rawa, Te Tai Ao, Mauri Ora and Te Reo me ngā Tikanga.

The approval of the mātauranga programme by the EPA Board, and its commendation by the Ministers of Environment and Conservation in their joint Statement of Expectations to the EPA, signal a watershed moment for Aotearoa New Zealand. Many government ministries, agencies and research institutions within Aotearoa New Zealand aspire to include mātauranga in their operations and decision-making, but to the best of our knowledge this is one the strongest commitments, with clear pathways to implementation. The benefits of establishing mātauranga as a cultural norm across the EPA will be immediately apparent to Ngā Pae o te Māramatanga International Indigenous Research Conference attendees. However, one of the most critical strands of work of the mātauranga programme is creating a tikanga-based framework for use by decision-makers, in decision-making, to examine the veracity of mātauranga as

evidence. Evidence forms the foundation of EPA decision-making.

With the Environmental Protection Authority Act 2011 as its primary legislation, the EPA also has roles within Health and Safety at Work (Hazardous Substances, formerly considered as part of the Hazardous Substances and New Organisms Act), Nationally Significant Proposals (via the Resource Management Act) and are responsible for regulating certain activities in the Exclusive Economic Zone and Continental Shelf (EEZ). Through these various Acts and Regulations, the EPA is delegated decision-making powers.

Evidence forms the foundation of EPA decision-making processes, and by far the overwhelming majority of evidence provided to date has been in the form of science. Science has been used to inform: what the adverse effects of a substance, a new organism, an activity might be; who or what will be affected by the substance, organism, activity; and what might happen. The three critical criteria for determining the veracity of science to be considered as evidence are that the information is: accurate, precise and has rigour. Research lies at the core of generating science.

As a decision-making authority, the EPA uses several protocols to aid decision makers in producing consistent, high-quality decisions. The EPA developed 'Incorporating Māori perspectives into decision-making' to be used by decision makers (as representatives of the EPA) as a tool to incorporate Māori perspectives appropriately into any decision making. This protocol is also intended to be used by iwi, Māori and applicants to understand how a Māori perspective is considered in decision making. However, despite the protocol being of immense benefit, it did not offer much guidance on how mātauranga might be considered as evidence, the foundation of EPA decision-making. When Hikuroa (2017) established that mātauranga can be accurate, precise, and have rigour, it created the opportunity for mātauranga to be considered as evidence. Both mātauranga and science are bodies of knowledge methodically created, contextualised within a world view. While there are many similarities between mātauranga Māori and science, it is important that the tools of one are not used to analyse and understand the foundations of another. Therefore, the EPA is embarking on a research journey to create a tikanga-based framework to test the veracity of mātauranga, as evidence.

Beyond weathering the storm: towards a holistic understanding of indigenous climate change vulnerability and adaptation

Johnson, Danielle
University of Auckland

In this presentation I explore both the complexity and the possibilities that arise as indigenous groups and communities move toward climate change adaptation. Drawing upon collaborative community-based research that I conducted for my Masters thesis in 2017 amongst Māori iwi, hapū, and whānau in the northern Kaipara Catchment of Northland, Aotearoa, I present a New Zealand perspective on a key debate within current international social science. This debate suggests that the overwhelming bias towards climate science within climate change research can produce inaccurate or incomplete understandings of vulnerability (the state of being at risk of harm from climate change) that can lead to maladaptive policies and further harm for communities.

Using my research, I propose that in order for indigenous groups and communities to adapt successfully to a changing climate and to flourish into the future, there is a pressing need for expanded, more holistic visions of climate change vulnerability and adaptation within research and policy-making. By sharing two case studies from the Kaipara – one focussed on freshwater use, the other on kaimoana (seafood) availability – I use a political ecology framework to demonstrate both the requirement for and benefits of complex and holistic perspectives on climate change. Instead of viewing indigenous vulnerability to climate change as a function of changing weather patterns and rising seas, I show how vulnerability is the result of multiple, intertwined, and ongoing socio-economic, political, cultural, and environmental issues that stretch through space and time. Current climate change adaptation policies in the Kaipara focus heavily on responding to natural hazards like storms and droughts, with limited consideration of how such events might be intensified for indigenous peoples by historical injustices, past and current marginalization, and alienation from land, resources, and opportunities. But there is the potential to change this situation.

When the complex and layered nature of climate change vulnerability is acknowledged, explored, and discussed by researchers in collaboration with communities, government, and other stakeholders, opportunities arise to create contextually and locally appropriate adaptation strategies. Strategies that help indigenous groups and communities do more than simply ‘weather the storm’ of climate change. Strategies that seek to address the root causes of indigenous vulnerability, to nurture productive partnerships, promote social and cultural wellbeing, and create strong, healthy, and resilient communities.

Although my research reflects the experiences of a sample of tangata whenua in the northern Kaipara Catchment, the stories and messages are applicable to other indigenous communities within and beyond the shores of Aotearoa. Towards the end of the presentation I hope to encourage dialogue between conference attendees who may be facing or involved with similar issues. I will be seeking to learn from others’ experiences, and interested in suggestions that attendees might have for my continuing doctoral research collaboration with Kaipara Māori.

African Indigenous Knowledge Systems, Rituals and Spirituality

Msweli, Pumela; Ngaka, Mosiuoa;
Durban University of Technology

This paper defines African spirituality from a deep ecology theoretical perspective. African spirituality as discussed in this paper, recognises a deep personal relationship between human beings and their metaphysical reality. This paper argues that such a reality is mediated through the gift of life and all forms of life including humankind, family, communities, nature, animals and the environment. The paper borrows from Waaijman's (2014) views of life as a precious gift of place and time where human relationships live in harmony with community, human and non human beings. It is worth noting that community in Waaijman's spirituality view is not just family, extended family and society – it includes plants, animals, rivers, seas, mountains, the environment, the past lives (ancestors), the cosmos and all of nature in its different forms and manifestations. This understanding of African spirituality is nonanthropocentric making it tightly linked to the theory of deep ecology. Deep ecology as explained in this paper denotes a philosophy of being, thinking and acting in the world, which underlies ecological wisdom and harmony marked by consistent features common to primordial spirituality. These features, include interconnectedness of man and the environment with all its elements. In this mix, Self is an idea of a life force that is bestowed as a precious gift from the Creator. Such a life force, as explained in this work, is mediated through births, families, communities; and is received, maintained and preserved through rituals. To understand the significance of rituals in the mediation process it was useful to look at the lives and livelihood of Bushmen, given that they are a universally known culture that is known to have existed for hundreds of years.

The findings presented in this paper are centered around the following research question: What role do rituals play in the spiritual lives of indigenous people of ancient times? Critical realism was found to be an appropriate epistemological approach for this study because it is based on the assumption that there is a reality of superlative intelligence that is independent of what can be observed through the five senses. This notion is in sync with the assumptions of Africa spirituality as described in this work. Given the critical realism philosophical stance, it naturally followed that knowledge would be constructed from multiple sources including transcribed content of in-depth interviews, observations and published material about the Bushmen and their way of life. Inductive content analysis, is a methodological approach used for collecting data from multiple sources; and purposive sampling was used to select participants. Thematic content analysis was used to analyse data. Themes were generated from the data using open coding which involved tagging transcribed interview content, observation notes as well as relevant literature.

Atuatanga, syncretism, and contextual theology: A view of Māori theology

Rangiwai, Byron

Te Tumu, University of Otago

Ā-tua: that which is beyond…
Out of focus, like a ghostly shadow
An enigmatic shape in the corner of my eye
Behind a veil of dense mist

Theology is the critical study of the nature of the Divine. Māori theology may be defined as the critical study of the nature of the Divine from a uniquely Māori perspective which considers the cultural, historical, political, spiritual, and economic factors that have shaped Māori society.

Atuatanga is at the core of Māori spiritual life. I define Atuatanga as "all things Atua", referring to both ngā Atua Māori – the traditional deified Māori ancestors with continuing influence; and Te Atua – the introduced and adopted God of Judeo-Christianity. It is a term that points to a spiritual realm that is "beyond" and concealed from view. Atuatanga is a concept that allows one to oscillate between or seamlessly amalgamate the spiritual traditions that have shaped Māori spirituality. Atuatanga is concomitantly at the centre of our traditional incantations and our Māori Christian prayers, where one's intention, and one's performance of a service to whānau, hapū, and iwi, is of more importance than the vehicle of delivery.

Syncretism, or religious mixing, is a word that has had negative connotations in some theological circles. The mixing of religions has been viewed by some theologians as a form of contamination; and conversely, by sociologists and anthropologists, as a naturally occurring phenomenon when cultures clash, collide or combine. I argue, however, that syncretism is not only normal but that it is a form of self-determination, exemplified by the Māori prophets of the nineteenth century. Syncretism is present on our marae where karakia tawhito and Christianity often dance together; and particularly at tangihanga, where Hine-nui-te-pō, the goddess of death, and Jesus, have been known to jointly escort loved ones into the great mystery.

Contextual theology is a form of theology that considers cultural worldviews and attempts to indigenize or acculturate Christianity. Contextual theology can be demonstrated in terms of the ways in which we have contextualized and indigenized Christianity, infusing it with our "Māori-ness" and making it our own.

It has been said that Christianity is shaped by the contexts into which it is planted and this is certainly true of Christianity in a Māori context. I will argue that Māori theology – as a manifestation of indigenous Christianity - is informed and shaped by Atuatanga, syncretism, and contextual theology.

Jesus can be my father
And Hinenuitepō, my mother
Papatūānuku and Ranginui
My Nanny and Koro
We can all fit inside
One of those mansions
There's lots of room
For everyone…
And their beliefs

Berries, trees, and canoes: Using methodological metaphors to understand Indigenous food sovereignty

Martens, Tabitha Robin[1]; Murdock, N. Elizabeth[2]

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Metaphors are a critical part of Indigenous knowledge systems, providing the artistic, relational, and mythical elements of Indigenous learning and ways of being. Today, Indigenous knowledge systems are threatened by land extraction and destruction, colonial attempts to assimilate Indigenous ways of being and knowing (including the destruction of language), and the rising popularity and resulting marginalization of Indigenous voices through the study of traditional ecology knowledge by western scientists. Examining Indigenous knowledge systems must include the movements connected to defending, protecting, and maintaining the land: as teacher, healer, helper, source of knowledge and source of life. In Canada, Indigenous food sovereignty (IFS) is a movement, an ethos, and a way of life that describes how Indigenous peoples are re-connecting to their local, traditional-based food systems by practicing historic food practices. Indigenous food sovereignty involves working towards confronting the colonial powers inherent in food systems. Importantly, this means issues such as appropriate legislation and land reform must be confronted. Through an Indigenous food sovereignty lens, there is an opportunity and need to connect food, land, culture, and ceremony and indeed, demonstrate how IFS is a larger part of a living breathing history for Indigenous peoples. In the context of sovereignty, a larger discussion of political and socio-economic resurgence must take place to better situate Indigenous thought, organization, and governance. Indeed, it has been argued that sovereignty, as a term and school of thought, no longer captures the worldviews of Indigenous peoples. However, in the context of Indigenous food sovereignty it is being used to deliberately capture the political dimension of food. Indigenous food sovereignty is just one example of how Indigenous knowledge systems are coming alive once again. Understanding Indigenous food sovereignty through Indigenous teachings and metaphors highlights the significance of Indigenous knowledges. Indeed, there is strong cohesion between Indigenous understandings of land, Indigenous knowledges, methodological approaches, and Indigenous food sovereignty. The symmetry between the sacredness of food and the place of ceremony in research methodologies is one such example. When our understandings include learning through research practices, Indigenous research methodologies provide a further lens for examining Indigenous food sovereignty. Metaphor, as a concept and a way of life, is an important example of Indigenous research methodologies in practice. Moreover, it is a methodological tool that helps unite land-based topics. Numerous methodological tools have offered guidance into research designs that are more than culturally appropriate, but rather are culturally inherent. Starting with researcher preparation, in which Indigenous scholars have suggested the need for spending time on the land, gathering information, and situating themselves in their research and including methods of culturally inherent data analysis such as working with textiles and word art, Indigenous scholars have offered numerous examples of culturally inherent, respectful research using metaphor. This presentation will feature examples of how metaphors have been used in various stages of Indigenous research methodologies, with particular attention on the use of food and land-based metaphors. A brief background on Indigenous food sovereignty will also be highlighted, including a study of Indigenous food sovereignty in western Canada that examined on the ground action by Indigenous communities through 24 different food sovereignty initiatives. These initiatives ranged from community gardens and culture camps to campaigns towards protecting waters from the tar sands through a nation's regional bio-monitoring program. Through this study, metaphor was used to analyze data and insight into that process will be shared. For a topic such as Indigenous food sovereignty, traditional teachings and Indigenous methods of research are entwined so tightly that these approaches provide a stronger, more holistic and empowering lens to the topic at hand. The parallels that exist between the principles and elements of Indigenous food sovereignty as proposed by Indigenous scholars and tenets of Indigenous research methodologies such as metaphor help ground this Indigenous research. More importantly, the symmetries and similarities between Indigenous food sovereignty and Indigenous research methodologies are teachings in and of themselves. It asks the question, as researchers what can we learn from our methodological approaches to carry into how the final stories unfold?

From Value-Added to *Values*-Added: Storying Kaupapa Māori Land & Water Food Relations

Hutchings, Jessica[1]; Smith, Jo[2]; Taura, Yvonne[3]; Whangaa-Schollum, Desna[4]

[1]Tīaho Ltd, [2] Victoria University of Wellington, [3] Manaaki Whenua-Landcare Research, [4] DWS Creative Ltd.

How can the kaupapa of kaitiakitanga help facilitate shifts in the Aotearoa New Zealand agrifood sector, particularly by fostering new understandings of how to be productive? The kaupapa of kaitiakitanga informs many Māori agrifood practices and aspirations against a backdrop of neocolonial and neoliberal ideologies. Kaupapa Māori-informed agribusiness practices have a significant history and offer success stories on how to do business differently in the food and farming sectors (Reid et al., 2013; Ruru, 2015; Harmsworth et al., 2105; Tipa et al. 2017). These practices also highlight the barriers that limit the flourishing of whanau, hapū and iwi-led ways of being, doing and knowing. Yet how widely known are these practices and constraints and what lessons can be learnt from these initiatives that aim for cultural as well as economic outcomes? Our working hypothesis suggests that shining light on existing Māori agrifood traditions and innovations can inspire Māori communities and individuals (as well as non-Māori decision makers in the agrifood sector) to reframe ideas about social, cultural and economic productivity.

Under current economic and environmental conditions, having a good story to tell about your food production process is a popular "value-added" technique that highlights the more intangible aspects of a food product or food experience to increase economic productivity. These good stories include promoting a sense of localness (from farm to plate, regional food identities), greater connection between producer and consumer (farmers markets, supermarket appearances, the intimacy promised by the celebrity of chefs) or greater environmental and ethical efficiencies (from nose to tail, organic, "green"). This project seeks to diversify these "good food stories" by drawing on the kaupapa of kaitiakitanga and techniques of pūrākau (storytelling), to showcase a small spectrum of the Māori agrifood sector whose practices are informed by a longstanding appreciation of the interconnected realities of lands, food and waterways. Productivity from such a values-informed approach, is the issue we seek to understand further. Our research is shaped by kōrero with diverse members of the Māori agrifood sector (including iwi entities, marae-based producers, small-to-medium businesses, organic farmers and retailers) as well as scholarship in the fields of kaupapa Māori (Hutchings, and Lee, 2016) and environmental communication (Hansen & Cox, 2015; Cox & Puzzollo, 2016). Kaupapa Māori methods affirm the science and knowledge systems of diverse Māori whānau, hapū and iwi. Environmental communication examines the words, metaphors, visuals, frames and narratives that are deployed to communicate the relationship between lands, waters and peoples. We combine these fields to develop an interdisciplinary and interdiscursive method based on a "ki uta ki tai" (whole of landscape) standpoint. This standpoint acknowledges the importance of understanding a Kaupapa Māori land and water food story "all the way down" to the fundamental connection between tangata, whenua and awa, and the kaitiakitanga obligations underpinning these relations. This presentation reports on the early stages of this 15 month project which is funded by the Our Land & Water National Science Challenge (2018-2019).

Māori perspectives of agroecosystems

Smith, Valance[1]; Norton, David[2]

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What is a Māori understanding of agroecosystems, and how might this understanding enhance the ecological function of native biodiversity on farms? Homophones such as whānau (family/birth), hapu (sub-tribe/pregnant), iwi (tribe/bones), whenua (land/placenta) provide some insight into how Māori relate to land. The importance of improving native biodiversity for Māori is underpinned by the traditional knowledge of Mātauranga Māori and asserts the relationship Māori have with their whenua. This relationship is both physical and spiritual which lends to a holistic approach to Māori ecological knowledge. In this way, the traditional ecological knowledge within Mātauranga Māori is essential to the development and strategic direction in enhancing the ecological function of native biodiversity in agroecosystems. While agroecosystems are primarily managed to harvest the maximum amount of produce to maximum profit, cultural and spiritual relationships are central to Maōri views of land. Māori concepts and holistic perspectives such as whakapapa (genealogies), kaitiakitanga (environmental guardianship) and ki uta ki tai (landscape-level approach to managing resources) serve as key cultural markers that underpin a Māori approach to engaging with agroecosystems. As such Mātauranga Māori must be at the heart of any biodiversity plan to benefit not only Māori farms, but New Zealand farms generally. How might Mātauranga Māori enhance the ecological function of native biodiversity on farms? What are the critical social and cultural factors that influence the way native biodiversity is perceived, valued, and/or engaged by Māori? We propose a framework of Māori connection to agroecosystems to help address these questions: 1. Mana whenua (sovereignty over land) - Māori farming tribal land, 2. Mana whakahaere (governance over land) - Māori farming non-tribal land, and 3. Mana tuku iho (Ancestral rights) - Private farm land over which a particular hapu or iwi have ancestral connections. Does the cultural and spiritual relationship to land differ across this spectrum and if so, why? This paper will also discuss the current state of affairs and best practice when it comes to adopting an indigenous approach to managing native biodiversity in agroecosystems and identify attitudes that create barriers towards adoption of such practices. This paper is a component of New Zealand's Biological Heritage National Science Challenge research project 'Project 3.3: Enhancing the ecological function of native biodiversity in agroecosystems' (Prof. David Norton and Assoc. Prof. Hannah Buckley).

The future is now: Māori knowledge at the science and technology cutting edge

Ruckstuhl, Katharina[1]; Hudson, Maui[2]; Whaanga, Hēmi[2]

[1]University of Otago, [2] University of Waikato

How do Māori 'connect' with the cutting edged science? Is it as passive recipients of new technologies or is there an active engagement to change how high-tech science is conceived and developed? On the back of the growing assertion that Indigenous and non-Western is science with a long history of contribution to its own traditions and those of 'western' science, this presentation considers how Māori are actively using Māori knowledge and Māori processes to change how cutting edge science is undertaken in Aotearoa New Zealand.

Dr Katharina Ruckstuhl: High-tech connect

Since 2007 and the implementation of the Vision Mātauranga policy, scientists have been told that they must better connect to and engage with Māori. However, as Moewaka Barnes warned in 2006, implementing such a policy when "those who enact those policies [fail] to recognise and examine the assumptions, concepts and norms within which they operate" was always going to be a challenge.

This presentation highlights the "concepts and norms" that exist within the science and technology system, why these exist and what can be done to change or modify these norms to allow for better connection to Māori communities and businesses. The presentation presents findings from the first two years of the Science for Technological Innovation National Science Challenge. A team of Māori researchers has been following scientists as they develop their high-tech projects. The findings indicate that to connect scientists to Māori thinking and practice requires more than funding incentives. Rather better understanding of the antecedents to 'upstream' and 'mid-stream' engagement – known as 'absorptive capacity' - as well as key mechanisms such as Māori innovation architects are required if high-tech science is to make a difference for Māori.

Associate Professor Maui Hudson: Summer Internship for INdigenous peoples in Genomics Aotearoa

In recent years there has been significant advances in the fields of genetics and genomics and an increasing focus on Māori populations and indigenous species. All research conducted in Aotearoa New Zealand should involve consultation with iwi Māori so it is important that community members understand enough about the technical, ethical and cultural issues to engage researchers in robust discussions during that process.

The presentation will outline the Summer Internship for INdigenous peoples in Genomics Aotearoa (SINGA) programme - based on the US programme of the same name - and its development to date. SINGA is an initiative of Te Waka o Tamarereti, a network of Māori with expertise across the fields of genomics, informatics, and technology. The programme has been operating for three years and has seen cohorts of Māori interns drawn from across Aotearoa engage with activities going on in the genomics and wider science system.

That was then, this is now: Māori Performance Research Comes of Age

Mazer, Sharon

Auckland University of Technology

The way I see it, it started in the late 1990s. A conversation with my colleague, Te Rita Papesch. We were thrown together as the only two female heads of school – she in Māori Studies, I in Theatre & Film Studies – at the University of Canterbury. Bonded by gendered necessity in a male-dominated academic environment, she started talking about Kapa Haka, I started talking about Performance Studies, and beginning with a joint symposium presentation – 'Crossing the Cultural Divide?' – in 2001, together we began to lay the foundation for a distinctive new field of Māori Performance Research. We weren't the only ones, of course, or even the first, really, but parallel projects were few and not necessarily informed in the ways ours was. Charles Royal's PhD thesis on whare tapere appeared in 1998, and Christopher Balme's book, Decolonizing the Stage, in 1999. At about the same time, Indigenous Performance Research in various forms began to take off, particularly in the USA and Canada. But our presentations and publications were distinctive for the way we applied contemporary performance theories to our analyses of Kapa Haka and other forms of Māori performance from our particular perspectives: Te Rita as a prominent performer, teacher, judge and commentator on Kapa Haka, and I as a trained theatre director and performance ethnographer.

That was then. Now, this paper will survey the field of Māori Performance Research, for the ways it has been informed both by the principles of Kaupapa Māori research and Performance Studies, and has been expanding exponentially over the past decade or so. What are the inclinations of the field and its implications for the way we think not only about the history and present practice of Māori performance, but also Indigenous performance more widely? How might Māori Performance Research, in fact, come to contribute to Performance Studies itself, perhaps even transform some long-standing assumptions about the relationship between international and local scholarship in ways that are meaningful and useful?

Kapa Haka in the 21st century: Reaching past the ‘powers that be’ to grow the art form

Papesch, Te Rita

Te Wānanga o Aotearoa

In this paper I will attempt to explore what is it in Kapa Haka (Māori Performing Arts) that maintains or retains 'old ways of knowing' where, instead, it could present itself today in ‘new ways of doing'. The question arises: 'Why, in this 'new' age of Kapa Haka, do Kapa Haka tutors and performers insist on reproducing onstage, components of 'old' tikanga marae (customary marae practices)? Furthermore, is it because some tutors and performers have not yet reconciled with the fact that Kapa Haka taken to the stage is theatre and therefore opens the way for a performance that is not based on tikanga? A further question will be discussed: 'Why, in this millenium, are judging processes of Te Matatini,5 that have been in place for some forty years, still maintained, and why have we not explored further and implemented a new competitive judging system?' The National Kapa Haka competition is nearly half a century old and yet there is still hesitance on the part of some rohe (area) representatives, tutors and judges to bring Kapa Haka completely into the 21st century in terms of what is produced for the onstage performance. In their book 'The Knowing and Doing Gap', Pfeffer and Sutton (2000) state: "People in many organisations are remarkably skilled at making excuses about why something cannot be done, why something will not work, and why the present condition is better than trying something new." They go on to say"...sharing information entails giving up power and prestige that comes from knowing things that others don't."

Having myself been a performer, tutor, rohe representative, judge at both regional and national levels and radio and television commentator, I have often been in a position to ponder these questions and have also, at times, raised them for discussion in the appropriate forums. More often than not, I never gained much mileage or traction in any discussion where these questions were posed. The references I have used earlier go some way to unlocking the answers as to why or why not 'new' ways of 'doing', but in terms of Kapa Haka today, there needs to be more contribution from beyond the 'powers that be' to reaching better outcomes for the growth of the art form.

Synergies between Taiwan and Aotearoa: Indigenous cultures in reconciliation, social work, education, art and health

Hsieh, Jolan; Teng, Hsiang-I [1]; Lakaw, Sifo [2]; Bawnay, Pisuy; Yasiungu, Pasuya[2]; Chang, Ena Ying-tzu[2]

[1]Tunghai University, Taiwan, [2]National Dong Hwa University

Indigenous peoples of Taiwan and Māori of Aotearoa not only have connections in terms of ancestry, language and cultures, as shown by recent research, but also have much synergies in contemporary issues. Indigenous peoples' movements in Taiwan that started in the 1980s have accumulated into policies, services and practices that are specifically geared towards indigenous peoples in the past decade. While there are socio-legal, economic, and environmental resources for the advancement of Indigenous development, the challenges remain in decolonization of approach, methodology and framework. Furthermore, the tendency towards conceptualizing culture as traditional, fixed and lost as opposed to resilient and adaptive to contemporary circumstances have created barriers to normalize indigenous cultures in mainstream frameworks. Through several visits to Aotearoa, we have observed that not only are these similar issues that Māori have encountered but that what makes Māori social movements distinct is a joining of forces with cultural and language revitalization efforts.
The panelist, both faculty members and PhD students, each have their own subject of focus in indigenous research in Taiwan and connections with Māori practices through their respective fields such as historical reconciliation and transitional justice, social work, education, art and health. The purpose of this panel is to bring together these experiences and knowledge and discuss synergies in research between Taiwan and Aotearoa with an emphasis on the critical role that indigenous cultures have to enable the upholding of indigenous sovereignty against mainstream frameworks.

- **1 Historical reconciliation and transitional justice**

One of the outcomes of the apology issued by President Tsai Ing-wen to indigenous peoples in Taiwan on Aug. 1st, 2016, is the establishment of the indigenous Historical Justice and Transitional Justice Committee. The aim of this Committee is to 'rebuild an indigenous historical perspective, progressively promote indigenous autonomous governance, restore indigenous languages and cultures, and improve the livelihood of indigenous communities as well as to pursue justice and serve as a platform for consultation between the government and the various indigenous peoples on an equal footing'. As the Convenor of the Reconciliation Subcommittee, Jolan's work has focused on gaining insights from reconciliation processes such as those in New Zealand to better develop a model of operation that can effectively execute the aim of the Committee.

- **Social work**

The profession and education of social work in Taiwan find their bases in the Charity Organization Society

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(COS), which was developed by English bourgeoisie in the 19th century. Since the 2000s with the raising awareness of multiculturalism in Taiwan, effort has been made to develop social work that is culturally sensitive to different ethnic groups. Nevertheless, the underlying assumption of social work is inherently western as it understands clients

as individuals with problems and the challenge lies in shifting the operation of social work from a deficit model to strength-based model. Hsiang-I's work focuses on re-conceptualizing the bases of social work in terms of cultural logic and local habitus of daily life. Her observation has been that while in Taiwan, indigenous cultural elements are adopted to fit into social work framework, the upholding Kaupapa Māori at the center of social work in New Zealand has enabled the practice to fully embody Māori cultures.

- **Education**

Indigenous education in Taiwan has gained substantial momentum in the past two decades in both legislation and activism. On the one hand, while the Indigenous Education Act has been in place since 1998 as well as Experimental Education Act and Indigenous Language Development Act in the past few years, in addition to the plan to establish Taiwan's first indigenous University following President Tsai's apology, the practice of indigenous education remains marginalized in mainstream education system. On the other hand, activists have worked on developing Indigenous education based on Indigenous cultural context. For example, a group of Pangcah elementary teachers designed a series of camp curriculum 'Sakalatamdaw' to enable children to learn academic subjects in the context of Pangcah livelihood and language as opposed to teaching them using Pangcah. The present challenge is to both work from within and outside of the mainstream education system by placing emphasis on the distinctiveness and legitimacy of indigenous cultures and knowledge. The work of Pisuy and Sifo, each with experiences in the two above mentioned approaches, build on observations and research on kohanga reo, kurakaupapa and wānanga to contribute to the development of indigenous education in Taiwan.

- **Performance art**

Traditionally, indigenous ritual music and dance were embodiment of respect for gods, community ethics of entertainment and culture. They simultaneously function as carrier for passing on history, language, religious beliefs and cultures as well as occasion for manner cultivation and community gathering. Pasuya's work focuses on the development of indigenous music and dance in Taiwan and aims to deepen its meaning and interpretation. Furthermore, building on the observation of haka as an embodiment of traditional culture in contemporary settings, his analysis of music and dance as ways to construct particular knowledge systems and performative discourses can contribute to an understanding of different models of indigenous music and dance development in Taiwan and Aotearoa.

- **Health promotion initiatives**

In Taiwan, biomedical approaches have consistently shown significant health disparity of indigenous peoples and suggested that cultural differences must be addressed for the gap to be closed. However, this literature remains unclear on what such cultural differences are and what they entail and fails to recognize how indigenous cultures are evolving given histories of colonization, assimilation, globalization and the rise of Indigenous self-determination. Drawing on insights from New Zealand, particularly Whānau Ora, where the role of culture in health is taken more seriously in terms of both policy and practice, Ena's' project works with two indigenous community health initiatives in Eastern Taiwan, Jiqi Physical Rehabilitation Center and Kanahcian Elder's Day Care Center, to explore how local indigenous groups and biomedical discourses think about Indigenous health issues. It will identify practices that focus on the wellbeing of people rather than illness and the medicalization of bodily experiences. These will be analyzed as reflecting how indigenous cultures are adaptive to contemporary circumstances.

Glen Innes: An example of neighbourhood regeneration?

Henry, Ella[1]; Menzies, Diane[2]; Wilson, C.[3]; Whaanga-Schollum, Desna[4]; Tukua, Lucy[5]; Paul, J[1]

[1]Auckland University of Technology, [2]LandCult, [3]Unitec Institute of Technology , [4]DWS Creative, [5]Mana Whenua,

Glen Innes is an Auckland suburb developed in the 1930s as a large State Housing area (on land previously developed as the Tamaki Garden Suburb). It is relatively close to Central Auckland, with in-demand coastline properties, bordering the Waitematā Harbour, with bus and train access. Glen Innes encompasses diverse business and industry interests, as well as schools, Marae, Kōhanga, under-utilised open space, an aging housing stock on large properties, longer term residents and amongst the highest proportion of Maori and Pasifika of any Auckland suburb. The suburb is currently undergoing an extensive urban regeneration programme.

There are a number of stakeholders involved in the design and development in the area, including Auckland Council, a local community board, the Tamaki Regeration Company (TRC), and a number of tribes who hold Mana Whenua in the area. TRC is the lead development agency, initially formed by Housing Corporation New Zealand and Auckland Council, which now has responsibility for Housing Corporation properties, and works with independent, local initiators of housing projects.

This development scenario is complex and the various entities are currently working through a variety of issues relating to collaboration. Long-standing residents grapple with the effects of fragmentation of their formal and informal patterns of neighbourhood co-operation. The impact of a dramatic increase in density, and fenced boundaries, on concepts of time and space, present compelling needs for the diverse groups to work together effectively and efficiently, to ensure community cohesion, reduce friction, avoid duplication of efforts, and see that valued resources are maintained. Recent anecdotal evidence suggests the community and these organisations are finding ways to work together to address these changes.

This study will take place over three years (2016-2019), to investigate and confirm those strategies that are working best for the community and the developers (including government, TRC and other relevant organisations), and this is the first presentation of data from the study. It is being undertaken by a small group of Māori researchers, who are all practitioners of Kaupapa Māori research and design, and who are part of the National Science Challenge: Building better homes, towns and cities. Amongst the eleven, MBIE funded Science Challenges, this one is marked for the heavy emphasis it has placed on Māori and non-Māori researchers working collaboratively and respectfully, within the Tāne Whakapiriri Framework. This philosophical and ontological framework, developed over two years of consultation with Māori and non-Māori researchers (during 2014 and 2016), encapsulates the Vision Mātauranga statement for the Challenge. The Tāne Whakapiripiri Framework incorporates the Building Challenge vision, mission, outcomes, and research pathways. However, the Glen Innes case study is not a Kaupapa Māori Research project per se, in that research participants include many, but are not exclusively, Māori. It is being undertaken, by drawing on Kaupapa Māori research ethics, and further informed by the Te Aranga Māori Design principles.

This presentation will offer early findings, with each presenter reporting on their particular areas of interest:
Dr. Ella Henry will introduce the research project, discuss the methodology, in particular the ways that the Tāne Whakapiripiri Framework has evolved within the Building Challenge, and analyse some of the impacts of this regeneration project on the community, local government and developers;
Dr. Diane Menzies: Diane has focused on social procurement, as one strategy espoused by the Tamaki Regeneration Company, and the ways this has been applied in Glen Innes;
Desna Whaanga-Schollum: Desna has been working with youth/rangatahi groups, and designers, around models for co-creation in design and community development;
Carin Wilson: Carin has been exploring national and international models of urban regeneration, and the groups that are initiating projects, including ‘Roots’, a group of young designers working with communities in Auckland on community design projects.

Lucy Tukua: Lucy is of Ngāti Paoa abd Ngāti Whanaunga ki Tāmaki descent, and brings string relationships with Mana Whenua to the team. As the previous Environment Manager for Ngāti Pāoa, she brings intimate knowledge of the Tauoma, Mauinaina landscape, and is supporting tribal development as Ngāti Pāoa move into post-settlement;
Jacqueline Paul: Jackie has recently completed a Bachelor of Landscape Architecture (Hons), in which she worked with Ngāti Tamāoho on a Papakāinga housing development, which may have application for further developments in Glen Innes, particularly for Mana Whenua looking to invest in this area.

This presentation will form the basis of a more extended paper on the findings from this study. It will also provide an opportunity for those attending to contribute their thinking to the vexed subject of urban/neighbourhood regeneration in a city where Māori are increasingly marginalized by access to affordable housing.

Tāne Mahuta's Ethics Proposal: Indigenous practices as guiding principles

Te Kahu, Areta

Te Wānanga o Aotearoa

This paper examines an Indigenous rangahau (Indigenous methods of enquiry) process of knowledge gathering that has been practiced as far back as our own stories can be recalled. Even before Tane Mahuta's (God of the Forests) ascent to retrieve the baskets of knowledge and the sacred stones, we are privy to the stories of Io Matua (The parentless one from whom all life began). Io began his own search for knowledge. He planted the seeds of procreation that brought forth Ranginui (Sky Father) and Papatuanuku (Earth Mother) from whom all other Atua (Gods) descend, including Tane. The deeds of the Atua become guidelines for how we conduct ourselves when grappling social, political, educational, and cultural issues. It is a response to cultural Imperialism that has dominated the research platform and informed social policy that marginalised the Indigenous peoples globally.

The story of Tāne Mahuta and his search for knowledge epitomises the approach to which we engage in rangahau. He was given mandate from Io to retrieve the baskets of knowledge and the sacred stones. These articles held spiritual elements of rituals and practices required for knowledge collection. Rangahau celebrates the wisdom and council that is imbedded in our own tribal stories especially those that are designed as benchmarks for holistic wellbeing. The contributions of Tane Mahuta are etched in stories that are told throughout Aotearoa (New Zealand). In ceremonious fashion, Tāne had undergone a rigorous ethics process. Io (The Parentless One) used the waters of Rongo (God of Peace) in the twelfth realm to bless Tāne's numerous missions. His journeys were fraught with challenges.

To overcome the challenges of the investigation this articles uses the tikanga (correct) and whakapono (ethically sound) principles that Tane followed in order retrieve the baskets of knowledge. Kaupapa Māori, as an Indigenous theoretical approach, underpins the methodological framework.

The resounding words of our forefathers are often muffled under the clutter of academia. As the search for answers to issues faced by Indigenous peoples continues, we often inexplicably turn our backs on those who have left behind a legacy of guiding principles. It is these archives of knowledge that can be drawn on in order to inform Indigenous rangahau. Kairangahau (researchers) can draw on methodologies that are empowering and self-determining. Unwittingly we respond when challenged by the academy to justify our stance. We tend to pour into our rangahau a cocktail of theories both Indigenous and non-Indigenous. This paper postulates that our ancestors had already established principles and guidelines that ensures a robust and ethically sound investigation.

Decolonising ethics? A critical analysis of researchers intended ethical research practices

Thorpe, Alister

The University of Melbourne

From an Indigenous standpoint, how do researchers demonstrate the values of reciprocity, respect, equality, responsibility, survival and protection, and spirit and integrity?

In Australia, Indigenous research principles are well established, and implementation of ethical standards have been identified as a priority through various Indigenous and non-Indigenous research institutes. Practical examples for applying ethics when conducting Indigenous health research have also been identified. It is also widely accepted that to be effective Indigenous research should involve Indigenous people in the planning, development, and dissemination of research. These are common themes that are reinforced in national guidelines and frameworks for Indigenous health research. Yet it is difficult to measure how, if, and to what extent ethical principles for Indigenous health research are complied with in research practice.

A recent review found a general lack of awareness among researchers and Indigenous communities about Indigenous ethical guidelines. There were concerns about the consistency of human research ethics committees' assessment of Indigenous health research ethics applications. Accountability, monitoring, and 'policing' of the implementation of ethics in Indigenous health research is also insufficient. There are limited mechanisms for Indigenous communities to ensure that ethics principles are complied with, and there is minimal Indigenous participation in ethical assessment and review procedures.

The purpose of this study was to explore how researchers operationalise the National Health & Medical Research Council's Values and Ethics: Guidelines for Ethical Conduct in Aboriginal and Torres Strait Islander Health Research with Indigenous communities. The project also aimed to gain a better understanding of the capacity required by Indigenous communities to participate in the development, assessment, and monitoring of ethical conduct in research. A decolonising approach was adopted applying a critical race-grounded methodology to privilege Indigenous voices in the research and to allow broader examination of dominant social structures in the Australian context. This conceptual framework has been used as a liberating methodology, to critically examine the current ethical health research frameworks in Australia, contextualise power imbalances, and analyse the way it works, operates, and is applied by key stakeholders.

Two Indigenous community partners and the Lowitja Institute were identified as research sites. Three distinct groups, Indigenous participants, Indigenous community coordinators, and researchers, that have participated in or conducted Indigenous health research (since 2003) were recruited to participate in semi-structured interviews. The interviews explored personal experiences of ethical conduct in Indigenous health research. An Indigenous reference group was formed, including representatives from each site, to provide advice on community protocols and research activities, review ethical conduct, and support knowledge translation.

This presentation will share preliminary findings and summarise emerging themes from the data. Barriers and enablers for Indigenous participation in ethical review, and the capacity development required by Indigenous communities to effectively monitor and review ethical conduct will be explored. The results from the research may inform the development of future ethical frameworks for research conducted with Indigenous communities. Indigenous community organisations could potentially use these findings to develop policies for approving, managing, and reviewing research carried out in their communities.

Multi-generational Resilience in the Anthropocene: Routes to Indigenous Futures

Williams, Lewis[1]; Paul, Nicole[2]

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The Anthropocene - a time of unprecedented impact by humans upon the earth's systems – prompts deep and urgent questions concerning how we might live, including those that focus on ethical and multi-generational relationships. Whilst colonialism and anthropogenic changes to the earth's eco-systems are inexplicably entwinned, addressing these issues at their most fundamental levels requires collective efforts between Indigenous peoples and peoples no longer Indigenous to place . Such work necessitates deep cultural shifts in human thinking and behavior in ways that center Indigenous realities, knowledge and leadership.

The Alliance for Intergenerational Resilience (AIR) is an emerging global network whose purpose is to increase social, cultural and ecological resilience through the resurgence of Indigenous Peoples and indigenous knowledge systems through-out societies. As a not-for profit organization, AIR connects Elders with researchers from Turtle Island

(Canada), Aotearoa (New Zealand), Australia, and Alba (Scotland), and engages a number of strategies such as Indigenous, intercultural, and inter-sectoral learning, research and innovation. In particular, the organization's seven-year Indigenous Social Impact Strategy prioritizes 'multi-generational resilience'. This refers to the development of individual and collective resilience through increasing connectivity and knowledge transmission between human generations and species; which in Te Ao Māori equates to whakapapa in the active sense.

This presentation examines how AIR projects work in supporting youth, emerging and mature scholar-practitioners, and related social innovations, towards goals of indigenous resurgence and multigenerational resilience, and cultural and ecological sustainability. From our respective locations of place, culture, generation and discipline we will narrate the history of AIR, from the inaugural Elders Voice's Summit, a four-day land-based Indigenous education event held on Tsa'wout First Nation territory, British Columbia, in 2015, to present day community gatherings, publications and developments. We will focus on the question of "what are the pedagogical practices/nature of the learning community that will simultaneously enable the resurgence of Indigenous societies and knowledges, and facilitate epistemological, relational and creative solidarities to occur between Indigenous Peoples and those no longer to indigenous to place". As an inter-disciplinary scholar-practitioner and artist, we will bring our respective perspectives to bear in discussing key contextual issues and challenges both as these are globally experienced and unique to particular contexts; lessons learned and future strategies designed to facilitate contemporary Deep reconciliation

approaches through research and community engagement activities.

Art-story: Rethinking narrative art through historical exploration of Choctaw storytelling (Chahta hopaki ash nan anoli: Falämmint ishi na himak pilla)

Folsom, Jennifer Jamie

Colorado State University, Department of Journalism & Media Communication

This presentation offers a critical look at narrative art and storytelling forms, and defines a concept that brings together art, storytelling, and the cultural contexts in which these expressions occur - the art-story. It makes the case that contemporary Indigenous North American art-storytelling is a descendant of historical art and storytelling traditions of Native Americans. Choctaw storytelling and exploration of our art-stories - from early Mississippian and Hopewell cultures forward – provide a chronicle of the persistence of both specific art-stories within their evolving cultural contexts, and the assertion of cultural values that span generations.

Storytelling is seen as an activity geared toward children, and yet we know the power stories can have in all phases of our lives. Art is often discounted as a hobby, but it has an important place in academic literature and daily life. The term culture is often used as a way to minimize the economic, political, scientific, social and intellectual systems outside European narratives and what is considered legitimate. And yet, all three of these terms describe powerful ways of understanding the world and expressing human experience. This presentation defines each of these three realms from Indigenous points of view. To explore art, storytelling and culture as discursive spaces, I argue from Scott Richard Lyons' and Jace Weaver's frameworks of rhetorical and visual sovereignty. Anishinaabe scholar Margaret Noodin's concept of Indigenous literature helps establish a historical context for contemporary Indigenous art and storytelling.

Additionally, I propose a historical timeline based on shifts in the Choctaw culture that centers Tribal voices and experiences. This acts as a structure in which to follow a specific art-story through time and argues its continuing importance in Choctaw communities.

I also turn to several Indigenous artists for examples of how art-stories serve different roles that may not be understood in current paradigms of interpreting narrative art. By examining narrative art in light of their cultural context and storytelling processes, their value as documents, innovations, scientific literature, educational materials, reflections of relationships between generations, and holders of sacred spaces, this helps us reconceive our regard for them. The potential impact of art-stories, however, is not just for Indigenous cultures, but for a better understanding of art history. Art-story is not simply about the past and our visions of those times. Art-story disrupts Colonizer visions in all times and spaces, and supports the innovative and creative foundations of Indigenous cultures that carry us forward into the future.

Re-storying the unordinary: The power of visual art as a social informed practice

Mansbridge, Leonie Ngahuia
Curtin University Western Australia

As an Māori/Pākehā artist living in-between a cultural corridor, I provide an insight and understanding into the challenges associated with the merging of these two cultures.
Visual art gives me the platform to explore performances of identity as a process through which I share my stories in visual narratives. My presentation will discuss my practice-led research in relation to the concepts of story telling, identity and colonisation.

Fanon writes about how the colonised need to return to their culture,
to lose himself, come what may, among his barbaric people or else you are faced with the distancing of who you are, the sentiment of Individual without anchorage (Fanon 2004,155).

I have found my anchorage through the development of a creative art practice but there are some rules that you have to follow in academia. I used my education to my advantage … to tell my story of importance; I have a stage that extends beyond the confines of academia. Through the art world I share my research, and validate storytelling, by visually retelling the tales of my Great great-grandfathers, my granny's, my dad's and my own performed lives.
Our stories of ordinary people, my family; we are not famous, or rich, but hard working blue-collar workers.

In this way our story can resonate with many other people who have been affected by colonisation, so my voice echoes their voice. Our lives have been nothing but unordinary. I have survived the 'in-betweeness'. Not looking at history from a distance I have witnessed it and lived with the consequences everyday.

In being challenged to find strategies to survive the years of cultural and personal displacement, adaption has been our strongest strategy. I have coexisted in hidden spaces camouflaging whom I am, living within the hidden third space. In the art world there have been historic hierarchies that have classified works into high and low art categories, low art for example women's craft, outsider non-western art. As someone of mixed race, someone who did not fit I have deliberately chosen not to fit into the high art category.

My artwork needs to be understood as an informed practice, dependent on conceptualised research. Knowledge emerges through different kind of insights, the reading into specific associations relating to materials and the meanings associated with them.
These materials help to construct the theories. I use everyday day materials like masking tape. The use of this item is generally used protect the surface before painting, a covering over or cover up, in a comparable way I transform my skin colour into an object that is an inauthentic identity marker. I mask over my own and other images to raise questions about identity, what is hidden, what is exposed and why. As such, these works function as both an artwork and a sociologically informed document. Fanon, Frantz. The Wretched of the Earth. New York: Grove Press, 2004.

The sound of portraiture: An artistic inquiry into the identity of wāhine Māori

Sheehan, Maree

Auckland University of Technology

Lawrence-Lightfoot and Davis (1997) say “Portraitists seek to record and interpret the perspectives and experiences of the people they are studying, documenting their voices and their visions – their authority, knowledge and wisdom” (p. xv). As an audio portraitist, I am exploring ways to interpret the express the identity of wāhine Māori through the sound. To date the concept of audio-portraiture has not been explored as a distinct artistic phenomenon and therefore asks the question can portraiture be created and conveyed beyond the parameters of visual and narrative portraiture, though sound?

The sound of portraiture is a creative artistic inquiry that seeks to interpret and express the identity of wāhine. It provides a way of integrating the multi- dimensionality of the physically accountable (identity, knowledge, history, opinion, dialogue, music) and the spiritual. In particular this form of portraiture is concerned with the “essence,” of the person studied; as Witz (2006, p. 73) observes “not so much from the outside (the impression one gets looking at her externally), but “the ways she is inside, in her mind, emotions and spirit.” It positions wairua (spirit) and mauri (life-force) as communicable and as a living entity and powerful life essence capable of ongoing interpretation and reiteration. As a Māori woman who sees her culture as significant and that which orientates the inquiry, paradigmatically the study is positioned within Mātauranga Māori. A Mana wahine research approach is employed which ultimately seeks to honour and celebrate these wāhine.

Moana Maniapoto (Ngāti Tuwharetoa, Tuhourangi, Ngāti Pikiao) is one of the wāhine in a series of audio portraits being created. Over the last year I have been recording and creating a repository of sounds that relate to her. This includes in depth interviews, recordings of humanistic characteristics, audio recordings from social and whanau environments, musical performances and archival audio recordings. The data synthesis involves four methods, immersion, reflective journaling, audio sketching and iterative development of the final portraits through audio drafting and hypothesis testing.

The sound technologies of 360 immersive sound have the capabilities to convey a sense of space and time (Boren, 2018, p. 40) and have been utilised in this inquiry. It places the listener within a 360-sound environment of simultaneous sound cues and creates an immersive surround auditory experience. These sound technologies support the listener experience to connect, to hear, feel and sense the essence of the wahine being conveyed in the audio portrait. This presentation will provide an opportunity for listeners to hear some of the audio sketches and audio drafts binaurally through headphones.

The significance of this artistic inquiry, is that it creatively expands the concept of portraiture of Māori women into the aural realm and through this, develops a method of depiction that expresses a deep, multi-faceted dimensionality of their identity.

Strengthening the knowledge and practice of outcome measurement for Māori

Gifford, Heather; Boulton, Amohia

Whakauae Research For Māori Health and Development

This presentation outlines the service delivery experience of Māori health service providers (MHSP) within the context of contracting within Aotearoa. It draws on selected findings from a three-year Health Research Council funded study and discusses how MHSPs are evidencing that their service delivery is contributing to positive outcomes for whānau.
Methods
Informed by a Kaupapa Māori approach, and using a case study design, our Preventing Chronic Conditions (PCC) research drew on qualitative and evaluation-based research methods to examine three prevention of chronic conditions models. Phases two and three of the study included an examination of the recent MHSP experience of state contracting for services with a focus on funding for outcomes.
Multiple data sources were used to inform outcome measurement analysis including a review of the outcomes literature in relation to MHSPs, face-to-face MHSP key informant and focus group interviews with whānau participants, kaimahi, practice supervisors and managers; case study organisational document review; observations; and, field notes along with the detailed internal case record prepared by case study site lead researchers.

Results
Utilising all data sources, we defined five key theme areas when reviewing the data on outcome frameworks within the MHSP case study sites. Results will be presented under the areas defined as; Control, Complexity, Conscience, Consideration and Capacity. Themes are presented using a nested environments approach discussing how outcomes impact at various levels of the system including policy makers, providers and whānau.

Conclusion
We found evidence of the Whānau Ora Outcomes Framework being implemented by MHSPs and being adapted to suit local circumstances. For our MHSPs, the potential of Whānau Ora outcomes may be beginning to be realised. We are mindful however, of the many issues surrounding competing interests both in relation to Whānau Ora outcomes and to outcomes generally. Our findings highlight complexity of outcomes measurement, and of contract reporting overall, that remains problematic. MHSPs continue to juggle multiple contracts and experience 'report fatigue' despite state resolutions to simplify contracting, initiated almost a decade ago. The potential for 'unbundled' contracts and of cross-sector and 'high trust' contracting remains far from being realised. We conclude with the following recommendations;

2. the work already being done, under Whānau Ora, to enhance Māori control of outcomes decision-making be consolidated and extended beyond Whānau Ora;

- *A simplified contracting and reporting environment, more commensurate with funding levels, is established for MHSPs;*
- *MHSPs be adequately resourced to usefully reflect on results, at all organisational levels, and positioned to benefit from improved contractor feedback loops; and,*
- *MHSPs be appropriately supported to access and effectively utilise measurement tools. This is especially so in the case of smaller providers.*

Applying the Theatrical Teaching Method in Legal Education: Kuang-Lu Wang Case as a Case Study

Lin, Christine Meng-Ling

Feng-Chia University

This project focuses on how to apply the theatrical teaching method to legal education and utilizes Kuang-Lu Wang's indigenous hunting case to show how the method should be applied. Kuang-Lu was a member of the Bunun indigenous tribe who hunted goats protected by the Wildlife Conservation Act in order to provide for his old, sick mother. The police arrested and charged Kuang Lu with violating both the Wildlife Conservation Act and the Enforcement Rules of Firearms, Bullets, and Knives Act. Two main issues are involved here. First, Mr. Wang hunted two endangered goats, violating the Wildlife Conservation Act. Second, he used a gun which he found near a river, but the Enforcement Rules of Firearms, Bullets, and Knives Act only allows native people to use guns made by themselves. This case went through courts of three levels, and all lawsuits failed. Therefore, the case was appealed to the Constitutional Court for constitutional interpretation to consider whether regulations involved here violate indigenous cultural rights in 1) the International Covenant on Civil and Political Rights and 2) the International Covenant on Economic, Social, and Cultural Rights. Kuang-Lu's case is an example of how state law can conflict with laws meant to preserve indigenous cultural practice.

The ultimate goal of the research project is to promote multi-cultural legal education in Taiwan. In pursuit of this purpose, the author will evaluate the effectiveness of the theatrical teaching method in legal education, particularly in the areas of indigenous law, international human rights, and action research.

There are several advantages from the theatrical teaching method. First, incentives induce learning by students. Second, students can play any role in a case rather than just use their imagination. Third, students can be trained to change roles with different arguments in the theatrical room. Forth, professors can further deliver legal knowledge through a certain context. Last, the theatrical teaching method can help develop students' sympathy and empathy, which are very important abilities while practicing law.

This paper is timely because no one has practiced the theatrical teaching method in legal education in Taiwan thus far. Accordingly, the author will apply the theatrical method using Kuang-Lu Wang as a case study to promote a valid alternative approaching Taiwanese legal teaching.

The women are the shadow dancers: The Coolamon framework of Indigenous women's leadership in Australia

Ryan, Tess

University of Melbourne

Indigenous women in modern Australia face innumerable issues that render these women into invisible spaces. The representations we see outside of Indigenous society depict the women as entrenched in deficit holes, with few promoted for their strength and advocacy. This sits in contrast to what many Indigenous women achieve within a leadership domain, from a variety of areas where their influence and drive impacts on the creation of better outcomes in overall Indigenous, and Australian society.

The study of Indigenous women's leadership in Australia has long been a neglected field, narrowly focused on areas such as the political arena, art and sporting prowess or Eldership. This presentation examines Indigenous women's leadership in the present day, regardless of where in society this leadership occurs. Indigenous women carry with them a multitude of experiences in culture and identity, coupled with adapting modes of leadership along the way. Accepted leadership frameworks are identified as a basis upon which to further build towards the ongoing success of Indigenous women's leadership. Privileging the Indigenous women's voice in this research through a lens of Indigenous construct and Indigenous standpoint theory, this paper attempts to capture qualitative data from Indigenous women across three distinct areas of leadership: women leading in community, women leading institutionally, and women leading in public areas. It also uses textual analysis from previous data collected of the work of Indigenous women. The use of yarning as the main research technique enabled the individual experiences of the participants to demonstrate an Indigenous women's standpoint, and subjectivism guided this methodological approach. Analysis of the qualitative data returned two main findings: (a) the term 'leadership' was interpreted by Indigenous female leaders in a different way to accepted Western definitions, and (b) Indigenous female leadership regularly experiences challenges, reframing those into opportunities. For us as Indigenous women, the Coolamon stands as a representation of women's leadership, as it becomes a carry-all of time, culture, contexts of leadership and the various approaches these women take to lead for change in Australia. It is both tangible and intangible, carrying with it the long history of women 'getting it done' without degrees of acknowledgement or fanfare. This study works to build a framework relevant to Indigenous women, providing a basis for future research.

Aging Māori aging well

Dawes, Tia; Wallace, Edgar; Muru-Lanning, Marama

James Henare Māori Research Centre, University of Auckland

Towards understanding the scope and potential for studying aging well in northern Māori communities, the James Henare Māori Research Centre is undertaking a feasibility study centred on Ngāti Wai and the hapū of Patuharakeke. Well-being for older Māori is much more than recovery from illness or increasing life expectancy. Access to ao Māori is a key indicator of well-being among older Māori, but how this is expressed elicited varying responses. Focus group hui have sought to recognise the commonalities and differences in two distinct groups of kaumātua. Emerging insights extend across a broad range of factors. For example while experiences of healthcare appear to be generally positive, these tend be reactionary responses to the services presented and leaves open questions of decision making about the selection of healthcare interventions provided. The capacity for kaumātua and their whānau to think ahead and for Māori generally to develop longer term strategies to engage with the health-care sector will have ongoing importance. A different thread of discussion recognises that kaumatua have a concern to ensure a collective understanding of tikanga and history is valued and communicated. The preliminary feasibility results and emerging direction for future research emphasis will be discussed.

Another often little-seen aspect of 'aging well' is the role of whanau care givers. This is the focus of doctoral research exploring the concept of the informal care of an aged Māori family member (kaumātua) in which caregiving is not predicated on choice; that is, family care versus institutional care. This form of care has everything to do with Māori familial protocols that are imprinted in cultural etiquette, honour and privilege, and is founded on a sense of responsibility and respect to provide a home-based environment in which kaumātua may age well and with dignity. In this study the carer is also contextualised within a western framework in order to contrast the two diverse environments within which carers negotiate their existence and attempt to fulfil their obligations. The research will unpack the theoretical perspectives that shape ideas of how informal caregiving is valued for Māori.

These two projects can be seen as different sides of the same kaupapa. One is looking to understand the perspective of kaumātua themselves and what they see as the important facets of well-being to be measured. The other examines the position of the whānaunga mostly closely engaged with kaumātua as they age. Each project gives voice to perspectives that are less heard in wider professional or agency-centric discussions about Māori well-being. In bringing together discussion of the two research initiatives the multifaceted aspects of Māori aging well in New Zealand is better recognised and encourages broader discussion of the cultural values that underpin it.

Te Whakahaumitanga: Unlocking the potential of mātauranga to support Māori women ageing well within whānau

Gabel, Kirsten Aroha

University of Waikato

This presentation will report on some of the preliminary findings of Te Whakahaumitanga, a project within the Ageing Well Science Challenge that considers the cultural context of ageing well for kuia, with specific reference to the value and esteem that kuia are held in and the essential roles that they have in facilitating whānau and hapu wellbeing. This project works from the premise that mātauranga Māori has something significant to contribute to Ageing and Wellbeing outcomes and in particular, that our traditional mātauranga provide us with a valid and effective framework of wellbeing from which to create foundational strategies for ageing well.

Historically, Māori women have faced a dominant society that has failed to realise their full potential as they have aged through their life course. Underpinning the current project is the will to recognise the potential, the mana motuhake of kuia and to reinforce that kuiatanga is considered a positive life event for Māori, reflecting a transition to significant and important roles within whānau and hapu. Kuia are held in high regard their life experiences and their roles as repositories of mātauranga-a-iwi, exponents of karanga, as leaders in the community and as reo experts. The role of Kuia in the raising of mokopuna, and in the support of the parents of those mokopuna can also be integral to the overall wellbeing of whānau and hapū.

A specific outcome of this project will be a framework that can potentially inform health providers and policy-makers in their approach to supporting successful ageing for Māori women, that is, to increase their health and wellbeing in later years. It is envisioned that the nature of this framework will provide a foundation for which transformative approaches to health and wellness outcomes can be addressed.

Most importantly however, this research seeks to reflect on positive aspects of kuiatanga and the particular cultural context that kuia are valued for their contributions to the whānau and hapu. This strengths-based approach deemphasises the disability of kuiatanga, and centralises kuia mana motuhake; potential, capacity and ability. By engaging a whānau based approach it explores the connections between kuia and whānau wellbeing and positive ageing values that emerge through bringing generations together.

Te Whakahaumitanga has focussed firstly on reviewing historical literature related to concepts and mātauranga pertaining to ageing, and this presentation will particularly speak to some of the customary ideas around kuiatanga and ruahinetanga and the effect that colonisation has had on these ideas and particularly on the perceptions and understanding of the role of kuia in society.

Digging up the medicines: urban Métis women's identity and experiences with health services in Toronto, Ontario

Monchalin, Renée

University of Toronto

Métis Peoples, while comprising over a third of the total Indigenous population in Canada, experience major gaps in culturally-safe health services. Métis are unlikely to engage in health services that do not value their cultural identities, and often turn to mainstream options. These gaps in health services are particularly problematic given the severe disparities in health determinants and outcomes that Métis Peoples experience, compared to the non-Indigenous Canadian population.

To address the Métis health service gap, this re-search engages with the original community health experts, Métis women. Traditionally, Métis women were central to the health and well-being of their communities. Métis medical knowledge—*lii michin*, 'the medicines' was often passed on from mother to daughter, grandmother to granddaughter, auntie to niece, or a woman might acquire such knowledge from a respected Elder in the community. Knowing *lii michin* meant having knowledge of local herbs and plants to cure almost any disease. Métis women's relationship to, and knowledge of, the land was essential to community well-being. However, due to decades of colonial legislation and forced land displacement, female narratives have been silenced, and Métis identities have been fractured. This fracture has had direct implications on Métis Peoples health, which health services they will try to access, where one feels welcome, and what is accessible.

This re-search is a by and for Métis approach that follows up with 56 urban Métis women who participated in an Indigenous-led longitudinal cohort study called Our Health Counts (OHC) Toronto. Guided by an Indigenous decolonizing praxis, kitchen table conversations are employed to 'dig up the medicines', to explore what medicines are still carried by Métis women in urban areas and are being/could be applied to address health service gap in Toronto.

This presentation will share two outcomes: First, this presentation will share the findings collected from the kitchen table conversations. Second, the co-developed arts-based project with the Métis women will be explained. Conversations are currently underway, and will be completed in August 2018. The knowledge gained from this re-search aims to achieve the following: 1) Understand how Métis cultural identity informs, facilitates and/or impacts health and health service access; 2) Gather expert knowledge to develop recommendations for Indigenous and non-Indigenous health service providers in Canadian urban cities to better serve Métis Peoples' health needs; 3) Develop an urban Métis specific re-search methodology for social science and health re-search; and 4) Revitalize Métis medicinal knowledge to nourish the health and wellbeing of Métis communities.

The impact of mentoring on Indigenous education outcomes: building Indigenous futures in Central Queensland and beyond

Fredericks, Bronwyn[1]; Daniels, Carolyn[2]; Kinnear, Susan[3]; Mikecz, Marina[4]

[1]University of Queensland, [2]Central Queensland University, [3]Central Queensland University, [4]Central Queensland University

Access to higher education offers an important pathway to resolving entrenched socio-economic disadvantage for Indigenous Australians. However, once entering the higher education system, support to overcome specific personal and academic challenges and access to social, financial and academic support is vital if Indigenous students are to succeed.

This presentation will report on a qualitative study examining the outcomes of the Australian Indigenous Mentoring Experience (AIME) program in Central Queensland. AIME is designed to promote study skills, career aspirations and to encourage and prepare Indigenous students to successfully transition to higher education, training and employment. The goal of the AIME program is to see Indigenous students transitioning to higher education, training or employment at the same rate as non-Indigenous students. Students (mentees) participating in AIME take part in specific courses, receive support from academic tutors and become linked with their local university. AIME mentees, mentors, alumni, parents/carers of mentees and school coordinators were interviewed to ascertain the impact of AIME on individuals and the factors influencing the success of AIME. This provided rich data about the positive impacts and value of mentoring. This presentation will highlight the opinions of all participants from the three regional communities linked to CQUniversity to share some of the challenges and successes demonstrated in the data.

Data synthesis across the participant groups reveal the AIME program: is empowering, unifying, inspiring and holistic; advances reconciliation; positively contributes to Closing the Gap targets; builds self-confidence, pride, identity, self-esteem, self-identity, self-worth and self-determination; challenges stereotypes, shyness and 'shame'; promotes cultural connection, pride in identity, unity in diversity, self-improvement, school retention and academic excellence; and facilitates transitions to VET and higher education. Key factors influencing the success of the AIME program include: relevant content; fun, motivating activities; mentors the mentees relate to; personal encouragement; and role models who demonstrate success. In this presentation, the authors present two models capturing the experiences of AIME in Central Queensland: one describing AIME's levels of engagement, and one illustrating the impact of AIME on mentees, mentors, alumni, parents/carers, schools and universities.

The findings support existing quantitative data about the success of AIME mentees high school completions and transitions, providing qualitative depth and insight. The research demonstrates how AIME promotes school retention, contributes to Closing the Gap targets and builds participants' confidence and self-esteem. Its positive effects extend beyond mentees to their families, schools and communities and to the mentors themselves. This research demonstrates that AIME has the potential to support long-term change for Indigenous young people and their futures.

The art of wayfinding: Navigating Pasifika success in higher education

Matapo, Jacoba

University of Auckland

This presentation is based upon a one year pilot critical participatory action research (CPAR) project within the Faculty of Education and Social Work, University of Auckland. The embodied approaches of engagement within this project align with Pacific history, traditional Pacific knowledge(s) and contemporary Pacific research methodology. The embedding of Pacific cultural onto-epistemology is at the centre of all phases of the project with the main foci for data collection and theorising; being that of a decolonising agenda (Smith, 2012). Traditionally, teaching the art of wayfinding included specific tools that engaged learners with the complexities of navigation. One such tool is known as the shell map which plots Islands, ocean swells, currents and winds. As a (CPAR) the metaphor of shell maps and wayfinding are used in the planned interventions of the project as a cartographic method, to map, reconnect and determine what the University currently provides by way of Pasifika support. Talanoa (Vaioleti, 2006) in this study engages collective contributons, in face to face dialogue, self-reflection and interventions (with shell maps). The aim is to foster authentic relationships amongst the group and together theorise personal practice and understandings of Pasifika success within the university. Such approaches are supported within the key tenets of CPAR, “We re-affirm that the purpose of critical participatory action research is to change social practices, including research practice itself, to make them more rational and reasonable, more productive and sustainable, and more just and inclusive” (Kemmis McTaggart Nixon, 2014, p 2).

The embodied engagement in the making of shell-maps act as a provocation for Pasifika students and Pasifika academics to explore their perceptions of success. In addition to the shell map making process Pasifika students and staff were invited to take photographs of their environment, specifically locations that were most pertinent to their conceptualisations of Pasifika success. The sharing of photographs during the talanoa provoked further dialogue regarding spaces within the university that are significant for engagement, contribution and belonging. Utilising both postcolonial and poststructural paradigms, this research attempts to collectively map ‘notions of success’ to re-imagine using embodied and creative expressions with shell maps. In generating talanoa and engaging in already constructed and emerging meanings, an analyses of deep structure(s) which include cultural and professional understandings of success in higher education are evoked. Drawing upon and questioning deep structures of truth may create new ‘spaces’ for difference, providing an emergent understanding to the ways of being and becoming as Pasifika succeeding (as students and academics) within the University. The aim of this study is for all University staff and students to connect to the vision of Pasifika success, that is Pasifika success as Pasifika. Strengthening collaboration of all lecturers and teaching staff with Pasifika support staff to strengthen cultural awareness and engagement in cultural practices that are conducive to Pasifika success.

Beyond the Dusky Maiden: Pasifika Women's Experiences of Working in Higher Education

Naepi, Sereana

University of British Columbia

"And wouldn't it be nice for my daughters if they didn't have to think about camouflage all the time, and their clothes, and their voice, and their manner, and the way that they run meetings, and manage their relationships with co-workers. If they didn't have to go camouflage all the time." Talanoa 10

Despite investment from government and various university policies universities continue to under-serve Pasifika communities. There remains a gap between Pacific peoples aged 18-24 and the rest of New Zealand aged 18-24 in key higher education statistics (Education Counts, 2016). As a result of these statistics, the New Zealand Tertiary Education Commission's investment guide for universities states that in order to achieve priority three (boosting the achievement of Maori and Pasifika) of the tertiary education strategy institutions need to look at structural elements within their institutions that can be changed to better support Pacific learners (Tertiary Education Commission, 2016) and show evidence of addressing these structural issues in order to have their investment plans approved and receive funding from the New Zealand government. This is problematic when recent research such as Ahmed (2012) suggests that systematic change in universities for diverse groups is a nearly impossible task. One where diverse bodies consistently run into institutional barriers that prevent them from being able to make changes. Recently Ahenakew and Naepi (2015) argued that Ahmed's (2012) findings were relevant to Indigenous staff in universities who face the same barriers in instigating and maintaining the systematic change that the New Zealand government calls for. As such more research is needed to examine what these barriers are, how these barriers form, and how these barriers can be deconstructed from an Indigenous Pacific standpoint.

This paper uses the masi research methodology alongside talanoa to explore Pasifika women's experiences with and deconstructing these barriers. Pasifika women share how they came to be in higher education, their experiences of racism, sexism and lateral violence and how clashes in ontologies between Pasifika peoples and higher education institutions inform their experiences in higher education.

Hospital Transfers: Māori whānau engagement in the healing equation

Masters-Awatere, Bridgette[1]; Cormack, Donna[2]; Brown, Rachel[3]; Rata, Arama[1]; Hunt, Lyn[1]; Boulton, Amohia[3] and Rota, Marisa[1]

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For Māori, the care of those who are unwell has always been the concern of whānau (extended family) and community. Colonisation introduced an orientation towards Western notions of medical science and health services that re-ordered the structure and provision of that "care". Today, the configuration of secondary and tertiary care in particular has resulted in health services that are structured in ways that necessitate referral and transfer to settings beyond where patients usually live. When those who are sick need to move away from the familiar context of their everyday lives to access relevant health care, the world around them becomes strange and feelings of uncertainty can often arise. In this paper, we outline a foundational project within the Ngā Pae o te Māramatanga Mauri Ora theme. The project, entitled Hospital Transfers: Whānau involvement in the healing equation, ultimately seeks to develop strategies by which whānau can maintain their involvement and active engagement in the healing equation.

An environmental scan and an analysis of hospital admissions and discharges nationally by ethnicity, sex and condition within a ten year period (2004-2014) has allowed our team to determine the frequency, distances and, circumstances by which transfers occur for the different groups. Supplementing the national data, members of the team conducted qualitative interviews with Māori patients and whānau who were involved in an away-from-home transfer at New Zealand's Waikato Hospital. To seek better understanding experiences of the care equation, we also interviewed clinicians and hospital staff at Waikato Hospital with the intention of developing strategies to navigate some of the complexities identified with providing "quality" care for Māori.

Panel members have been working to understand factors that support or hinder whānau engagement with the care of their loved one(s) when hospitalised away from their home location. In addition to describing the different methods used, a summary of the findings from each of the data sources sets the scene for identifying potential intervention points. Each of the panelist presentations will contribute to the development of an implementation strategy of whānau-centred care that has been considered from the multiple stakeholders involved in an away-from-home hospitalisation.

Entrepreneurial ecosystem efficacy for indigenous entrepreneurs

Mika, Jason Paul; Warren, Lorraine; Palmer, Farah Rangikoepa; Jacob, Neihana

Massey University, School of Management

Ecosystems have become a popular analogy in small business and entrepreneurship policy discourse for characterising entrepreneurship as a spatially-defined interconnected web of enterprising individuals, firms and the support upon which they depend. While theorists and practitioners discourage governmental attempts at replicating the quintessential entrepreneurial ecosystem—Silicon Valley—policy makers and academics seem undeterred by the attraction of being somehow associated with the meteoric rise of a high-tech supernova firm that might spring forth from the various kinds of incubators, accelerators, hubs, awards, financing and mentoring schemes we proffer in their interest. Despite their intuitive appeal as an evolutionary self-sustaining systems-view of entrepreneurial endeavour, one of the limitations of entrepreneurial ecosystems as a concept is their encouragement of uniformity. Entrepreneurial ecosystems are premised upon a view of enterprise as high-growth, high-tech, job-generators, and wealth creators, with a tendency toward internationalisation—all exceedingly favourable attributes for towns, cities and regions seeking ways to engender regionally-specific growth. With such purchase placed upon uniformity, however, alternative views of entrepreneurship, innovation, enterprise and economy are repelled, forced underground or to one side. Indigenous entrepreneurship is one such alternative conception.

Indigenous entrepreneurship is the idea that indigenous peoples can succeed in commercial and economic endeavour, but on terms which make sense from an indigenous world view, knowledge-system, culture, identity, values and practices. The challenge this idea presents for sameness-focused entrepreneurial ecosystems is how to respond to the diversity of indigenous entrepreneurs, innovators and businesspeople? Several responses are apparent in the literature and in practice: an unmodified entrepreneurial ecosystem because all entrepreneurs are perceived as being the same, and therefore, deserving of equal treatment; a modified response in which ecosystem elements are fundamentally unchanged, but are manifestly more inviting; and an indigenous response. This paper focuses attention on the latter two of these scenarios: firstly, a modified view of what might constitute entrepreneurial ecosystem efficacy for indigenous entrepreneurs; and secondly, what an entrepreneurial ecosystem might look like from an indigenous view.

This paper draws upon recent research into the system of enterprise assistance for indigenous entrepreneurship in the country-specific setting of Aotearoa New Zealand conducted by a team of indigenous and non-indigenous researchers. The research is framed around the principal question of what constitutes entrepreneurial ecosystem efficacy with respect to indigenous entrepreneurs' innovation intentions and activity? The problem we address in this paper is how indigenous entrepreneurs can be empowered to embrace and shape change in entrepreneurial activity, contexts and outcomes and at different levels? We argue that indigenous world views, identities, cultures, languages and capabilities hold much promise in effecting indigenous wealth and wellbeing, but present theory, practice, policy and systems of support for entrepreneurship, innovation and enterprise rarely account for this distinctive viewpoint.

Te Kete Tua-ātea; Developing tools for Māori future studies in mahinga kai.

Baker, Mahina-a-rangi

Te Āti Awa ki Whakarongotai Charitable Trust

The future of mahinga kai and its ability to support our way of life as tangata whenua in Aotearoa has increasingly become a priority for not just our people locally, but also in national environmental policy such as the National Policy Statement on Freshwater Management.

Royal (1998) refers to Te Kete Tua-ātea, as one of the three baskets of wānanga which relates to the world to come, to future generations. The iwi of Te Āti Awa ki Whakarongotai identified the need to develop future studies tools from this kete that they could use to ensure the health of mahinga kai and of the people that will continue to rely on mahinga kai in generations to come.

This iwi-led research project was initiated through the development of a PhD project to build mātauranga Māori models of mahinga kai systems that the iwi could use as tools to:

1. Clearly communicate their understanding of the function of the mahinga kai system both internally and externally to other parties such as Crown agencies, research partners, and the wider community.
2. Demonstrate the interactions of different aspects of mahinga kai systems including those aspects that are often overlooked like the wairua and māramatanga aspects.
3. Predict what changes in the system would be observed in the future in different scenarios.
4. Identify what interventions in the system would achieve the future outcomes iwi envisage for their rohe and in their people.

The project has followed a kaupapa Māori approach, and explored the use of mātauranga Māori mahinga kai system frameworks such as Hua Parakore (Hutchings et.al. 2012), but also explored the use of other science's system dynamics and other modelling tools such as Vester's Influence Matrix and Bayesian Belief Network Modelling.

One of the key outcomes of this project has been the application of the mātauranga Māori modelling tools to identify what aspects of mahinga kai systems should be monitored as part of ongoing kaitiaki monitoring regimes. This has been transformative for the iwi in that it has completely changed the way in which monitoring will now occur in their rohe. Whereas 'environmental monitoring' had previously been limited to the monitoring of chemical, biological and ecological attributes of natural systems, the models constructed by the iwi had identified the need to monitor a new suite of critical system attributes, such as the influence of power arrangements, knowledge inputs into decision-making, the ability to practice tikanga in connection to the environment, and the scale of environmental trauma on wairua. Many of these have been previously overlooked in State of Environment monitoring, despite iwi modelling finding that interventions in these aspects of mahinga kai systems were predicted to have the most positive outcomes for the future.

Ultimately, the project has ensured that the iwi has more control of the knowledge that is generated in connection to the environment in their rohe, and in doing so, has filled their kete with knowledge tools that will better support them to realise their future aspirations for their mahinga kai and for their people.

Protecting our taonga for future generations, by exploring Māori perceptions to novel pest control methods and biosecurity

Black, Amanda[1 2]; Mark-Shadbolt, Melanie[1 2]; Lambert, Simon[3]

[1]NZ's Biological Heritage National Science Challenge, [2]Lincoln University, [3]University of Saskatchewan

The 21st century has seen a rapid increase in the introductions of both wanted and unwanted species into New Zealand. These introductions have not only had dramatic consequences for our biodiversity, but also for both the livelihoods and cultural integrity of Māori communities. Unfortunately our biosecurity system which aims to keep New Zealand free from unwanted organisms and to control, manage and where possible eradicate those already established here, has struggled to be inclusive of the various publics and create messaging that draws their interest and therefore participation.

Expanding on existing research initiatives of Te Tira Whakamātaki, the Māori Biosecurity Network, and with support from a Ngā Pae o te Māramatanga scoping fund, we sought to understand the attitudes, beliefs and practices of Māori as they relate to biosecurity and novel pest control.

Prelimary findings from Latent Class Analyses of both Māori and non-Māori respondents showed similar class groupings (i.e. four classes), although the proportions between classes were significantly different. In this presentation we discuss the hypothesis of what is driving these differences and how we can best tailor communication responses and edcuation material that actively attract Māori to support the biosecurity and conservation system.

Cooking with Gas: Māori and the coming energy transition

Ruckstuhl, Katharina

University of Otago

In March 2017, the Labour government banned all new offshore oil and gas exploration, with onshore exploration banned from 2021. While there was surprise and discontent from both the industry and parts of the business community, overall New Zealanders seemed to have accepted the decision as a necessary step in transitioning away from fossil fuels. However, current permit holders are still able to exercise their rights with a possibility that there will be test drilling over the 2018-19 summer off Otago's coastline.

The Otago coastline has seen keen international interest over the last 10 years, with recent seismic analysis predicting a gas reserve larger than that found in Taranaki. The flow-on economic impact is touted as in the billions. For the two local rūnanga who have recently published their combined environmental, cultural, economic and human rights 'bottom-lines' on oil and gas, there is the choice of either engaging with the developers or not. Perhaps the most pressing issue is whether gas is an acceptable fuel in the context of a transition to alternative energy sources.

This presentation will look at some of the issues of dealing with the oil and gas industry and under what circumstances Māori might consider gas as a transition fuel or not. With an interim Climate Change Panel recently appointed, the presentation will throw light on the materiality of transitioning to alternative energy forms.

Kha'p'o Owingeh RezRIDERS: Utilizing an Extreme Sports Curriculum to Develop Youth Leadership

Tafoya, Jonathan[1]; Oyenque, Jeremy[2]; Rae, Rebecca[3]

[1]Santa Clara Pueblo, [2]Santa Clara Pueblo, [3]University of New Mexico

In 2014, Santa Clara Pueblo's Department of Youth and Learning received three-years of funding from the Department of Justice's Coordinated Tribal Assistance Solicitation (CTAS) grants to adapt and implement the Kha'p'o Owingeh RezRIDERS program. The overall goal of the Kha'p'o Owingeh RezRIDERS grant was to: culturally adapt the RezRIDERS curriculum, pilot the curriculum with Tribal Research Team, and implement the adapted curriculum to reduce the prevalence of substance abuse in Santa Clara Pueblo youth and young adults ages 12-24 years old. A total of 33 youth participated in RezRIDERS over three years of programming.

RezRIDERS (Reducing Risk through Interpersonal Development, Empowerment, Resiliency and Self Determination) is a year-round leadership program that utilizes extreme sports activities to build coping and leadership skills among Native American youth. As an intervention program, RezRIDERS follows the water cycle from winter through fall, of repeated exposure to snowboarding, white water rafting and rock climbing. RezRIDERS fills a gap in substance abuse prevention by linking culturally centered practices guided by community Tribal Research Team adult mentors that integrate core value development and lessons, holds dialogue on optimism and hope for the future, incorporates team building that promotes social networks, and builds upon tribal duties and expectations. Youth are exposed to extreme sports where they challenge themselves, in controlled risk conditions with professional and skilled instructors, to overcome doubts and fears by enhancing their self-confidence and improving their problem solving, coping and leadership skills. Youth apply their developed skills by giving back to the community through a Community Action Project (CAP) that harvests the wisdom gained from a 1-year cycle of RezRIDERS.

Santa Clara Pueblo contracted with the University of New Mexico's Center for Participatory Research to provide consultation and evaluation of the RezRIDERS program. RezRIDERS utilizes a mixed method approach of quantitative (pretest/posttest) and qualitative (focus group) data collection and analysis. A semi-structured end of year focus group was conducted with the RezRIDERS to discuss the impact of the program activities and lessons learned. Additionally, youth complete a pretest prior to starting the RezRIDERS program and complete a posttest after finalizing their community action project. Questions on the pre/posttest were selected from previously tested/ reliable strength-based positive psychology measurement protocols that included questions around youth resilience, self-efficacies, self-determination, optimism, hope, cultural connectedness, mental well-being and empowerment. For the data analysis, a paired t-test was run to conclude if any changes occurred among the youth from the pretest to the posttest.

The presentation will describe the RezRIDERS program, discuss the role of the TRT and the importance of incorporating cultural teachings, language and group discussions on core values, social support, and optimism for the future. The presentation will also share promising statistically significant data that highlights the changes youth experienced through RezRIDERS.

Influencing the Uptake of Physical Activity and Wellness as Indigenous Peoples: A Cultural Vitality Approach

Whitinui, Paul

University of Victoria, Canada

Developing nations around the world share a similar colonial past, and Canada and New Zealand are no exception. The progressive decline of Indigenous language(s), culture and identity over a 170 years of colonization and government-led reforms, however, continues to impact on Indigenous people's levels of physical (in)active and/or state(s) of being (un)well. This phenomenon also appears consistent with the disproportionate number of Indigenous health referrals to health providers tasked with 'fixing' Indigenous peoples health. Within a community wellbeing discourse, cultural vitality has been identified as a key outcome many city municipalities are using to build and integrate the arts and culture. In one study conducted by Jackson, Kabwasa-Green & Herranz (2012), cultural presence, participation and support are considered as key domains of tracking the cultural vitality of Indigenous peoples living in the city. As a result, social identity, pride and self-worth emerged as key success health outcomes of what constitutes Indigenous peoples being well across their lifespan. From this position, I argue that the increase or decrease of the uptake of physical activity and wellness among Indigenous peoples, may well require a better understanding of the key 'social-cultural regulators, thresholds and supports' that align with notions of being cultural vital. Indeed, applying a cultural vitality approach in the health space is not well known, however, it does have the potential to give rise to new health research and theory advancement, that not only aligns well with Indigenous epistemologies, but is also inherently inclusive, w(holistic) and relational in its approach and delivery. In Aotearoa New Zealand, these regulators, thresholds and supports are often present in Te Ao Māori (iwi/Māori worldviews), mātauranga Māori (iwi/Māori ways of knowing), Whānau Ora (cross-government collective health initiative started in 2009) and Te Reo me ngā Tikanga (connections made between iwi/Māori language and culture) and are inextricably linked to strengthening one's identity, pride and self-worth. In a Canadian context, First Nations' perspectives related to being physically (in)active and (un) well, although similar, in terms, of one's health status, or life course, provide a different socio-political experience. The Truth and Reconciliation Commission's Calls to Action (No. 87-91) released in 2015 also called upon the federal government to amend the Physical Activity and Sport Act, as well as to promote physical activity and well-being in collaboration with Indigenous peoples at a Nation-to-Nation level, and in cooperation with the goals of the United Nations Declaration on the Rights of Indigenous Peoples. This, alongside other specific examples of lessons learned living and working in Canada, and in concert with my own experiences working in health and education for the past 10 years, will be discussed within the presentation.

Identity, Memory and Legacy: Taiwan Indigenous Dance, Music and Ritual Culture

Hsieh, Jolan; Yasiungu, Pasuya; Bonok, Dumai; Fuyan, Kacaw

National Dong Hwa University, Hualien, Taiwan

Indigenous dance and music in Taiwan is highly diverse. Given influence from policies from different settler regimes at various stages of history and other ethnic cultures, contemporary indigenous dance and music is constantly negotiating and challenging the dichotomy between traditional and contemporary. This panel will examine the traditional and contemporary functions of Taiwan indigenous dance and music in three different contexts.

The first panelist (Pasuya YASIUNGU) will speak from his personal 14 years of experience as the founder of the National Dong Hwa University Indigenous Dance Troupe, where students conduct fieldwork in different indigenous communities as ways to train them to consolidate ethnic identity between traditional and contemporary as well as continue the legacy of dance and music, on contemporary interpretations and reincarnations of the traditional by young generations. He will also provide an analysis of the College Dance Troupe as a new site for representation of indigenous rituals that is productive of unique knowledge systems and discourses.

The second panelist (Dumai BONOK) will discuss the evolution of the Harvest Festival, the largest indigenous event where each year one song and associated dance will be chosen as the official theme, in Hualien County and how indigenous peoples ourselves view this new ‘tradition’. This government organized and funded event is rooted in a history of where Pangcah music and dance was regarded as ‘performance’ during the Japanese colonial rule (1908-) and then as ‘tourist attraction’ in the Chinese Nationalist

Mai Ka Hoʻokuʻi a Ka Hālāwai: From Lofty Dreams to Dawning New Voyaging Generations

Dey, Darienne[1]; Kīʻaha, Kaipo[2]; Wong, Leionaona[3] (Chair); Yoshihata, Hana[1]

[1]University Of Hawaiʻi, [2]Mānoa, Kanaeokana, [3] University Of Cambridge

The waʻa / vaʻa / waka / vaka / canoe is an enigmatic embodiment of pasts, presents, and futures for residents of Moananuiākea (the Pacific Ocean). Traditional voyaging and wayfinding practices were first reintroduced to Hawaiʻi in the 1970s. Years earlier, Andrew Sharp had asserted that Polynesians had accidentally drifted (as opposed to purposefully navigated and sailed) to every inhabitable land mass in the Pacific. To set the record straight, an oceanic path worthy of past (and future) legend would need to be re-traced, and to that end, a voyaging community (as well as a seaworthy vessel) would need to be created. Among those severely outraged by Sharp's condescension was anthropologist Dr. Benjamin "Ben" Finney, who sought to refute such claims by reconstructing voyaging canoes, rectifying wayfinding practices, and sailing ancient sea routes. In 1966, while teaching in Santa Barbara, Finney built and launched a 40-foot replica of a coastal waʻa kaulua (Hawaiian double-hulled sailing canoe) that renowned scholar Mary Kawena Pukui christened Nālehia ("the skilled ones") for the way her hulls effortlessly glided through waves. Several years later, Finney moved back to Hawaiʻi and met famed artist Herb Kawainui Kāne and paddler Charles "Tommy" Holmes, together founding the Polynesian Voyaging Society in 1973 and creating an ʻohana waʻa (canoe family/community) that would birth the first transoceanic waʻa kaulua in modern times: Hōkūleʻa, named for Hawaiʻi's zenith star Arcturus and meaning "star of gladness." Now 43 years young, Hōkūleʻa continues to sail, representing an amalgam of pan-Pacific voyaging waʻa kaulua constructed with the original intentions of conducting scientific experiments but also a vessel of hope, inspiration, and empowerment for indigenous cultures, especially within the Hawaiian Islands, as well as a veritable reservoir of educational resources with relevance to humankind worldwide. Over a year since Hōkūleʻa culminated her historic three-year circumnavigation of the world, four crew members, who are among the most recent generation of ʻohana waʻa and who have since served as hoa waʻa (crewmates) for each other on and off of the canoe, reflect on their experiences through the lens of three ʻōlelo noʻeau (wise and poetical Hawaiian expressions): 1) E paneʻe ka waʻa oi moe ka ʻale (Set the canoes moving while the billows are at rest); 2) Lawe i ka maʻalea a kūʻonoʻono (Take wisdom and make it deep); and 3) Mai ka hoʻokuʻi a ka hālāwai (From zenith to horizon). During this time of rest (i.e., between major voyages), each has sought to creatively take voyaging wisdom gained from first-hand experiences and deepen it by innovating its means of transmission and leverage through the media of mathematics and science education, photography and film, social justice education, and visual art. Waʻa are lashed together by miles of kaula (line/rope), and so too will these hoa waʻa be bound by and to kuleana waʻa, i.e., the extensive legacy of voyaging that precedes them as well as the legacy that they are now responsible and privileged to perpetuate. Only through teamwork, dedication, and collaboration have voyages been successful and lifelong bonds formed and forged. Through personal, professional, and academic associations, these hoa waʻa continue to hone their collective resolve: capitalizing on their unique abilities in order to ensure that voyaging knowledge is not only celebrated but is sought for creative solutions to contemporary problems. The ultimate hopena (outcome) is to continue the moʻokūʻauhau ʻike (intellectual genealogy) of voyaging through the education of younger generations. As master navigator Pius "Mau" Piailug of Satawal, the modern source of ʻike hoʻokele (wayfinding knowledge) for Hawaiians and other Pacific peoples, once declared, "I have laid the stick that connects people together. Now it is up to you, your generation and the generations to come, to build upon that stick a bridge that will ensure the free sharing of information and teaching…" These voyagers, as perpetual students and educators, now seek to continue collaborations with their southern ʻohana in hopes of enhancing our collective futures.

Knowledge Makers: Optimising Indigenous Research Potential in Canada through mentoring

Naepi, Sereana; Airini; Knowledge Makers Students

Thompson Rivers University

In order to Indigenise our institutions Canadian universities need to serve Indigenous learners better. In the 2010s there was surge of calls for higher education in Canada to recognize and respond to the need to be culturally responsive in higher education from both Indigenous and institutional groups. Indigenous groups such as the Assembly of First Nations outlined the expectation that federal and provincial governments in Canada would provide and be responsible for ensuring culturally relevant and supportive education in all institutions for Indigenous learners (2010). Institutional groups such as the Association of Canadian Deans in Education (ACDE) stated in their Accord on Indigenous Education that the time had come for them to respond to recommendations "that Indigenous knowledge systems have a central position in educational policy, curriculum, and pedagogy, in order to make significant improvements to Indigenous education" (2010, p.2). However, these calls have resulted in rhetoric and not necessarily enough action. When exploring British Columbia university's commitment to Indigenous learners Pidgeon (2016) found that of the 124 publically available strategic plans in Canadian colleges and universities only 35% had a specific institution wide Aboriginal strategic plan.

In an effort to respond to these calls Thompson Rivers University has developed Knowledge Makers, a research program that enables Indigenous learners to engage in the research process from within an Indigenous environment. Knowledge Makers began with undergraduate students, engaging senior Indigenous undergraduate students in the process of publication through 1:1 meetings, e-portfolios, two-day workshop on Indigenous research and knowledge supported by elders, publication, a community dinner and a $1000 award to support further studies. The 2018 Knowledge Makers journal opened with Aaron Fredborg who explored the impact of the current K-12 system on Indigenous students and suggests a way forward that is inclusive of all learners. Knowledge Makers then shared their thoughts on Indigenous research, the importance of our languages and cultural practices in resurgence, self-determination, and self-governance, and how our epistemologies can interact with Western epistemologies. The Knowledge Makers then reflected on authentic tourism experiences, the cultural and ecological impacts of declining salmon stocks, and our own personal biases. Our last article came from Roxie Defant who urged us to "forget decolonization and reconciliation" and "start with radical cultural resurgence." We closed with words from Elder Mike Arnouse, who reminded us that what we do as Indigenous researchers is share our people's knowledge and stories in ways that are inspired by Coyote.

Since its inception three years ago Knowledge Makers has had forty-two participants. From the first two years two have gone onto post-baccalaureate study, four to masters degrees, nine have secured roles as research assistants, three have received graduate studies scholarships, one has participated in an international internship, one has received mainstream funding for an undergraduate research project, one has started his own business that includes research skills in Indigenous environmental practices and across the four years, all forty-two have published. The 2018 cohort of Knowledge Makers is currently meeting to discuss graduate studies opportunities and further knowledge dissemination.

Since its beginning in 2016 Knowledge Makers has expanded to include three circles aimed at growing Indigenous researchers and expanding understandings of and through Indigenous research methodologies. The initiative now includes undergraduate, graduate and PhD researcher development Circles. The Knowledge Makers (Undergraduate) Circle focuses on growing undergraduate Indigenous researchers, aiming at up to 15 per annum. At graduate level the Knowledge Makers (Masters) Circle aimed to grow up to 10 successful, published Masters-level Indigenous researchers each year. In response to community requests, a Knowledge Makers (PhD) Circle has been established to support community-responsive Indigenous research that will also provide the researchers with access

to International doctoral credentials.
At this stage we have more than 35 expressions of interest, with several actively enrolling in PhD programs in Aotearoa New Zealand. Key outcomes of the Knowledge Makers Circles are to expand Indigenous research outputs across diverse disciplines, and to increase the Indigenous researcher workforce, including readiness for academic roles.

Knowledge Makers provides a space for Indigenous undergraduate and graduate students, and professionals to explore what Indigenous research is, to find and use their research voice and skills, and most importantly to stand strong in their culture as researchers expanding the body of knowledge in areas and ways that are meaningful and innovative.

In this presentation we will share more on the purpose, process and outcomes of the Knowledge Makers Circles, including from Knowledge Makers who will share their research and reflections on this Indigenous-led and indigenous-responsive transformational initiative.

Wetekia kia rere: The potential for place-conscious education approaches to reassure the Indigenization of science education in New Zealand settings

Ataria, James[1]; Macfarlane Angus[2]; Manning, Richard[3]

[1]Lincoln University, [2]University of Canterbury, [3]University of Canterbury

Wetekia kia rere is an expression employed here to describe the inherent potential carried within Māori pedagogical approaches to education. This presentation examines questions of power pertinent to challenges recently identified by New Zealand government officials regarding learners' experiences of science education in New Zealand schools. We begin by summarizing how the Tiriti/Treaty relationship informs the framing of New Zealand's science curriculum guidelines. Next we will discuss some official New Zealand education strategies along with several policy guidelines relevant to the aspirations of Māori communities for a transformative science curriculum. This discussion will be followed by a description of how the historical processes of ecological imperialism, environmental racism and institutional racism have combined to attenuate Māori experiences of science education. An overview of international literature is then presented to support calls for the development of place-conscious approaches to science education which validate Māori knowledge and learning contexts and Māori community initiatives to seek eco-justice. Finally, a case study of a Pā Wānanga (Māori learning village) located in Ōtautahi (Christchurch) is provided to suggest potential solutions to some of the problems discussed previously.

Mediating Cultural Border Crossings Between American Indian Tribal College Students and Natural Resources Science Learning using Culturally Congruent Education

Pete, Shandin; Sievert, Regina

Salish Kootenai College

This study is motivated by two research questions: (1) How does Culturally Congruent Instruction (CCI) influence American Indian (AI) students' attitudes and achievement in natural resources science at a tribally controlled college? And (2) What is the nature of the relationship between CCI course modifications and changes (or lack of) in AI students' science attitudes and achievement at a tribally controlled college? Findings developed a Culturally Congruent Instructional Framework (CCIF) for use in tribal colleges and beyond.

Previous research suggest that AI students and tribal college science must find congruence for the student to cross the cultural boundary of the institution. Tribal colleges can address the need for AI science experts to provide stewardship over natural resources within sovereign aboriginal territory. Previous research developed a survey that operationalized CCI content, pedagogy and instruction environment for K-12 science education. The present study used the content and pedagogy items as the basis for modifications in natural resources courses.

Four courses were selected for treatment where faculty engaged in workshops and follow up individual training to modify their courses. The treatment courses and control courses were subjected to pre/post surveys assessing changes in attitude toward science, motivational orientation and students' perception of CCI. Student and faculty focus groups were conducted to gain insight into course modifications and challenges. Formative and summative data was collected to determine student achievement in the courses. This study utilized a mixed method, quasi-experimental design to assess changes in student attitude and achievement. Quantitative data were gathered using

a non-equivalent control group design and analyzed using between group comparisons with t-tests and ANOVA. Qualitative data were gathered using a multiple case study design and within and across case thematic analysis. Findings indicate no changes in attitude towards science; increase in self-efficacy and task value for treatment group; and a greater agreement that the use of Native languages, tribal guest speakers and collaborative group work support border crossing. Treatment AI students experienced higher achievement scores than the control AI groups. The CCIF model suggests three levels of support for border crossing. Institutions/departmental, faculty/course and student level mediating factors are presented to mediate the least hazardous border crossings for AI students.

Tribal Colleges and Universities: Pathways to Building STEM Education and Research

Chase, Jody[1]; Sievert, Regina[1,2]; Monette, Carty[3]; Tupas, Jermelina[1]

[1]National Science Foundation, [2]Salish Kootenai College, [3]Tribal Nations Research Group

The Tribal Colleges and Universities (TCUs) in the United States grew out of the movement by Native peoples in the 1960s and '70s for self-determination through education. As described by Dr. Carol Davis, former president of Turtle Mountain Community College, "the mission in the early years was to preserve and promote the heritage, culture, and language of the tribe and to bring quality education for the people". The National Science Foundation (NSF) became linked to the TCUs in their infancy and over the years has provided longitudinal and progressive support as TCUs have developed their science, technology, engineering and mathematics (STEM) instructional and research capacity. Additionally, NSF has supported the TCUs' efforts to strengthen K-12 STEM education on and near reservations, through teacher professional development, curriculum development, resource enhancement, and the initiation of STEM teacher preparation degree programs. Since its inception in 2001, the NSF Tribal Colleges and Universities Program or TCUP, has supported the TCUs in their work to develop undergraduate and graduate degrees in STEM, to initiate and conduct culturally relevant research, and to serve as an incubator and archive for science, culture, and language for their respective tribes. A panel of four presenters who have served different but substantive roles in growing the TCUs' STEM enterprise will provide historical perspectives on the stages of TCUs' growth as educational institutions and NSF's supportive role in the development of STEM at TCUs. The presenters will map the evolution of the TCUs' K-18 STEM programming, underscore institutional challenges and opportunities, and highlight the advances made by the TCUs. They will also describe the mission of TCUP and its changing programmatic emphases to support TCUs as they have evolved over the last thirty years. Complementary support from other federal agencies to the TCUs will also be described to illustrate the US commitment to strengthening STEM education and research at TCUs.

Remembering an Indigenous Past to Reclaim an Indigenous Future

Taituha, Glenda; Hill, Norman; Matatahi, Huirama; Maipi, Joyce

Matawhaanui

My generation are the bearers of the fruits. We have sat at the knees of the founders, the creators and the writers of our realities. Those who walked in peaceful protests beside my grandfather on the day I was born. Those who forged silent revolutions, and began the journey to redress and settlement through the power of the pen. Rangatahi from other indigenous and first nations come to visit and learn about my generation of Maaori, and see us, our generation, as the 'round bellied'. The first generation of Wharekura graduates, the generations of tertiary scholarship recipients, the generation of new leaders of Maaori-centric institutions and entities. We have the good fortune to be able to remember and be who we are, and naturally create competitive advantage over our mainstream counterparts. We have the good fortune to begin business in a space where multiple bottom lines are narrowing, and where our ancestral requirements are now mainstream priorities and are in fact the answers to government and service shortfalls.

So, in this time of the 'round-bellied', what will our contribution be, and what does remembering have to do with it? It is our call to action, to state that for our generation, remembering is the first building block to creating resilience. Resilience then gives the ability to be innovative and entrepreneurial thinkers, and these types of thinkers will create a new leadership for the future. This leadership is not new leadership as in one that we will author and create ourselves, but a (k)new leadership we will remember, a known leadership from a time where resilience wasn't a tool to thrive but to merely survive.

The following submission is to tell one story of resilience remembered, to create an indigenous future in a small community that mainstream media refer to as Huntly. Key characters in our story are a multi-billion-dollar corporate built in the middle of our marae, and an ancient story of leadership, economic sustainability and partnerships. This story is an application of "remembering" as a building block to reclaiming an indigenous future. The lessons within our story, provide a model for other forgotten indigenous pasts to be reclaimed, for an indigenous future. The story also provides lessons in how kaumatua can become enablers of remembering through activating succession in a timely manner rather, and how remembering a past filled with resilience can enable an indigenous future.

Whakataukī – My way of learning te reo, my way of seeing the world, and my way of living my life

Gong, Lidu

Te Wānanga o Aotearoa

Background: Poipoia te kakano kia puawai1. My self-exploring journey through transformative learning of te reo has gone through three stages from 'I think, therefore I am'2 to 'I am what I think of,' and further to 'I am where my heart moves.'3 with whakataukī as the catalyst with the following transformation outcomes:

Learning te reo through whakataukī has reshaped my self-perception:

- Who I am no longer matters, who I am with does.
- Where I am from no longer matters, where I am going does.
- Physical age no longer matters, spiritual maturity does.
- Profession no longer matters, passion-driven professionalism does.
- Qualifications no longer matter, love-based quality does.
- Working in wānanga no longer matters, having wānanga working inside me does[4].

Learning te reo through whakataukī has:

- Enabled me to see things in non-dichotomous way: To be great is to be little; to be noble is to be humble; to be powerful is to be gentle; to be wise is to be simple.
- Formed my new attitude toward the world: Everybody is a good person I can learn something from and feel grateful to; everything is a good thing providing me a learning occasion and I can draw pleasure from; every moment is worth living and a perfect time to get something done perfectly; and every problem is an opportunity in disguise.
- Empowered me to comprehend what used to be the incomprehensible, tolerate what used to be the intolerable, forgive what used to be the unforgivable, accept what used to be the unacceptable, surmount what used to be the insurmountable, and make what used to be the impossible possible.
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Purpose: This rangahau[5] (research) project identifies whakataukī6 as the cause resulting in transformative learning effect – 'Nothing has changed, but everything is different' (Lin, c2010, p. Introduction) as viewed from the new perspective. This research is motivated by the belief that the mechanism of transformative learning through whakataukī is universal and beneficial at multiple levels of learning and living. Tapping this learning mechanism and sharing it can create intrinsic motivation of learning te reo both inside and outside classrooms.

Research questions:

1. How can learning te reo through whakataukī be transformative?
2. What are the key points in triggering off the transformative learning mechanism embedded in whakataukī?
3. How are teaching and learning whakataukī related to the vision and mission of Te Wānanga o Aotearoa?
4. What are the other benefits of learning te reo through whakataukī?

Methodology: Self-reflections on my lived experience of learning te reo through whakataukī that has reshaped my life[7].

Findings:

1. If the universe is made of stories (Rukeyser, 2017), whakataukī are the entry points to those stories. If languages are the living fossils (Hsiu, 2015), whakataukī are the genes embedded in the fossils.
2. Each whakataukī is a hologram of lived experiences over generations, a hyperlink to the network of the culture, and a star that directs us where to go.

3. Learning whakataukī, to be transformative, is a rangahau going through three stages from whānuitanga to hōhonutanga, and further to māramatanga8, or from cognitive learning to affective learning, and further to spiritual learning packaged as heart learning9 - the greatest discovery I have made in learning te reo. Whakataukī should be contextualised in such a way as to inspire the heart while informing the mind, transmit core human values while transmitting the knowledge about the language, and enable us to know ourselves while knowing the world.
4. Languages have different functions. 'The language of the Māori is different from all others in that it is the only remaining 'live' language through which the mana of the Gods may be called upon' (Ra, 1997, p. 59). This is true perceived from my lived experience of learning Te Reo: every time I spoke it in public, I lost my voice. Using a kaumatua's words, I have a 'fire in the belly'. The three languages I know play different roles in my life: Mandarin is my home language; English is my work language; and Te Reo is my wairua (spiritual) language. They are processed in different ways inside me: Mandarin comes out of my mouth; English out of my mind; and Te Reo out of my heart.
5. Conclusion: A whakataukī itself is a master teacher guiding us to live a fuller life. A whakataukī is a treasure house. If learning it fails to change the learner from inside out, it means the learner is still wandering outside this house.

Notes:

1. Nurture the seed and it will blossom.
2. From René Descartes (1596–1650), a French philosopher.
3. Heart pedagogy as a transformative teaching and learning approach is explored in: Gong, L. (2016). I am where my heart moves. Frameworks of being - Old friends in new times, Vol 1, Issue 1, 21-32.
4. Te Ngākau he wānanga I te mātauranga kia puta he aroha, he māramatanga' (The heart is the school where knowledge is transformed into love and enlightenment) (Royal, 2008, p. Title).
5. 'Rangahau' is a preferred term to 'research' as it captures more accurately how learning te reo 'weaves' myself into the fabric of Māori world.
6. Whakataukī (the proverbs with unknown authors) is used here in its broad sense including whakatauākī (the proverbs with known authors) and other types of famous quotes and set phrases.
7. See my transformation journey as captured in: (Gong, 2012a), (Gong, 2012b), Gong, L. (2016), (Gong, 2017).
8. (Mead, 2003, p. 318).
9. Heart learning is explored in: Gong, L. (2016). I am where my heart moves. Frameworks of being - Old friends in new times, Vol 1, Issue 1, 21-32.

Looking at the evolution of University of Nuhelot'ine Thaiyots'I nistamêyimâkanak Blue Quills Language Programmes

Lewis, Kevin; Shirt, Marilyn; Sylvestre, Jesse

University nuhelot'įne thaiyots'į nistameyimâkanak Blue Quills

In this chapter we look at how the concepts of ownership and self-determination has informed the work University nuhelot'įne thaiyots'į nistameyimâkanak Blue Quills (UnBQ) in their work in Indigenous education and training Indigenous language teachers. An ubiquitous, yet still often overlooked component of Indigenous learning is the legacy of Indian Residential schools on individual learners, and the concomitant issues with identities that have resulted. We will also thus share the process UnBQ has gone through to integrate ceremonies, once banned, back into the educational system as well as the importance of healing as an important component of quality education, especially (but not exclusively) for those who have personally experienced trauma stemming from Indian Residential Schools. UnBQ's journey has been one of reclamation and revitalization of language, knowledge, and history and this can best describe the work done in re-establishing land-based curriculum within our First Nation post-secondary institutions and our community schools. We will also discuss how the structure of Indigenous languages should inform curriculum and teaching methodologies.

Paper, scissors and rock on the pae!" Humour, storytelling as evidence of everyday Māori jurisprudence at work in urban Māori hui

Stephens, Māmari; Thomson-Browne, Trinity

Victoria University of Wellington

This paper continues the scholarly exploration, currently underway at Victoria University's Faculty of Law, of the modern development of Māori jurisprudence, a broad term which refers to the content, practices, concepts and theories of Māori law, including tikanga Māori. In particular, this scholarship has investigated Māori civic decision-making, whereby civic decision-making power is used to meet collective obligation for civic ends, for the good of Māori beyond close kin groups.

Investigating such decision-making in the context of Māori jurisprudence must start with looking to what Māori people actually do in everyday life that then reveals what Māori value and practise in the ordering and control of the behaviours of Māori communities or in broader society. The lived practices of Māori communities, with all their variety and change over centuries, are intertwined with, and reveal, very particular values of relevance to law.

Over the course of 2017 and 2018 a new study, He Pounga, has created recorded and transcribed and analysed 6 modern, urban Māori hui involving civic decision-making and the exercise of specific values and tikanga of Māori jurisprudence. This paper concentrates on the role of storytelling and humour in the making and the ratifying of hui-based decisions. Story-telling and humour reveal aspects of tikanga at work in hui-based civic decision-making, and are therefore illustrate important considerations for everyday Māori Māori jurisprudence, now and for the future.

Tika Tonu – Young Māori Mothers Experiences of Wellbeing Surrounding the Birth of their First Tamaiti

Graham, Aria

Whakauae Rsearch Serivces Limited, [1]Eastern Institute of Technology

The wellbeing experiences of young Māori mothers' (ngā māmā) surrounding the birth of their first tamaiti and the impact of those experiences often determine outcomes for Māori women, their tamariki and whānau. A greater understanding and nurturing of ngā māmā, has far reaching implications that encompass hapū, iwi, community, Aotearoa and the health experiences and outcomes of Indigenous and other subjugated people. However, there is little exploration and information about the wellbeing experiences of ngā māmā, and therefore little is known about their stories, thoughts and feelings.

Historical misrepresentation, western notions of gender and sexuality, negative statistics and reports have portrayed ngā māmā as the least capable, least desired and therefore deficient. Dominant western ideologies of motherhood and hegemonic perceptions fail to recognise the essence of wellbeing for ngā māmā, and instead marginalise and render their aspirations invisible and irrelevant. My research brings to the fore the elements that ngā māmā signal as vital to their wellbeing.

My research explores the experiences of young Māori women as ngā māmā for the first time, the integrity and validity of their experiences and the symbiosis between identity and wellbeing from a Māori worldview. In doing so, I have examined studies that have explored or perpetuated the dominant deficit discourses around Māori motherhood; socio-political and economic barriers young Māori mothers encounter to accessing (culturally purposeful) perinatal services; the value of healthy and appropriate social systems of support; and the various cultural connections young Māori mothers have with Te Ao Māori within a contemporary context.

I utilised kaupapa Māori methodology for my research, which enabled a culturally acceptable and appropriate approach to exploring the experiences of ngā māmā. I developed a kaupapa Māori analytical framework 'Haaro te Kaahu' based on origins of creation, a Māori model of wellbeing and mātauranga-a-Kahungunu to help make sense of and assemble the findings. My research findings reveal the integrity and validity of the experiences of ngā māmā, and the symbiosis between identity and wellbeing from a Māori worldview. Key findings include the importance of systems of support namely from the mothers of ngā māmā and other significant women, and how women provide the stability, guidance and empowerment that support ngā māmā to flourish. The findings include the importance of a cultural connection with te ao Māori within a contemporary context, and how this manifests through tikanga, wairua, whenua and the naming of a tamaiti. From the stories of ngā māmā, their tamariki are perceived as 'tohu aroha', and are at the core of the wellbeing of ngā māmā. These findings impact on what is culturally purposeful, responsive and valuable in supporting the wellbeing of ngā māmā.

Tūhono Māori: The future for our mokopuna

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Indigenous mokopuna Māori (grand-children) are disproportionately removed from whānau (family) and placed in child welfare care, adding to the ever-present climate of dispossession, trauma and humiliating experiences. Healing solutions and therapeutic interventions are frequently framed and privileged within a dominant monocultural and Eurocentric worldview that serves to monopolise decisions concerning the health and wellbeing of Indigenous children. Attachment theory provides a universal understanding of an individual's attachment. Attachment theory explains the development of a child's ability to form secure emotional ties to their attachment figures. These can inform many of the care and protection decisions of child agency practitioners. To date, there have been few indigenous research initiatives that provide a theoretical perspective on secure attachments. Tūhono Māori is an Indigenous research study that seeks to understand better the collective care system that helps to nurture and strengthen secure attachments and bonds from a culturally-informed perspective. We seek to advance what we know about healthy attachments through an indigenous Māori lens and to fill an existing knowledge gap where tūhono is hypothesised as a contemporary Māori notion of attachment. Having solutions that respond better to unresolved trauma that have spiritual, physical, emotional, psychological and long-term mental health impacts. Māori whānau systems that promote healthy attachment relationships provide the foundations for a contemporary Māori theory that will contribute to the healing and success of vulnerable Māori children and their families.

Indigenous research methodologies are opportunities to provide evidence-based solutions that support healing and restorative solutions for mokopuna Māori. Kaupapa Māori methodology incorporating qualitative methods is critical for an in-depth understanding of the cultural characteristics and nuances that are mediated through a Māori whānau system. Māori philosophies and principles such as whanaungatanga (extended relationships) and manaakitanga (supportive care) underpin and inform this study. The outcome will generate explanations of Tūhono (emotional bonds) as a way of understanding the nature in which Māori children become securely attached to whānau, including the extended whānau system. Typically, this system is inclusive of an intergenerational caregiving approach, whereby mokopuna are encouraged to be emotionally and securely attached to their grandparents and other significant whānau members.

Preliminary findings suggest that indigenous perspectives on secure attachments are mediated through both a hierarchical whānau system and through a multi-generational approach to caregiving. The quality of the attachment relationship is not solely dependent on the parental administrations of care, but much more reliably on the support rendered to them. Understanding Tūhono Māori provokes a greater responsiveness to meet the needs of our mokopuna.

Mana mātua: Being young Māori parents

Ware, Felicity Breheny, Mary; Forster, Margaret

Massey University,

Young Māori parents strategically navigate Western parenting expectations, and issues of indigeneity in their construction of early parenting. A culturally based narrative approach to research with young Māori parents revealed personal stories of early parenting located in wider expectations from family and peers, their Indigenous community and society. The application of a Māori relational analytical framework reveals how young Māori parents navigate and negotiate assumptions about being young and being Māori. They draw on Māori understandings about raising children to resist assumptions that having a child at a young age contributes to entirely negative experiences. Furthermore, identifying with Western attributes of good parenting helps to counter the negative social outcomes often attributed to Māori parenting. Further strengthening of positive experiences of early parenting for Māori requires a broader approach to developing positive representations of Māori caregiving and Māori identity and integrating these into parenting supports. This presentation will share some of the findings from doctoral research about supports for young Māori parents.

Kai Governance/Kai Sovereignty/Kai (Re)production: He mou mou kai, he mou mou tāngata Enhancing Culturally matched outcomes

Wiremu, Fiona[1]; Tinirau, Rawiri[2]; Gillies, Annemarie[3]; Waerea-i-te-rangi Smith, Cherryl[2]; Smith, Graham Hingangaroa[1]; Heitia, Mate[4]

[1]Te Whare Wānanga o Awanuiārangi, [2]Te Atawhai o te Ao, [3]Te Puna Ora o Mataatua, [4]Reka Trust

Contemporary struggles arise from an emerging shortage of kai and a rapidly growing world population. The diminishment of kai is often politically constructed. The situation creates pressure for indigenous populations who often exist in colonised circumstances of unequal power and social relations. A common denominator in these struggles is the control over kai markets and the (re)production of kai. This session will examine the persisting inequalities related to kai governance, kai sovereignty & kai security.

Political, structural and societal constraints create barriers to access affordable and quality kai produced within Aotearoa for its own citizens. Tensions may exist between Whānau, hapū, Iwi and Post-treaty settlement entities in relation to their economic, social, cultural and environmental priorities. This may be further exacerbated in respect of Māori/Indigenous dynamics within our own whānau, hapū and Iwi with other whānau, hapū and Iwi. In this post-treaty settlement era, our aim is to examine a selection of successful Māori/Indigenous kai initiatives and identify how Māori/Indigenous people may collectively work together (Ahi kaa, urban Māori, Taura here and others) to enable the effective and efficient sharing of resources and provide for a sustainable and accessible kai source.

Food Medicine across Indian Country: Reclaiming Indigenous Wellbeing

Johnson-Jennings, Michelle; Jennings, Derek; Settee, Priscilla,

University of Saskatchewan

Food medicine refers to the sacred relationship Indigenous people hold to their foods, lands and ancestral food practices. This panel includes three Indigenous scientists who have worked in decolonizing food and land-based practices within their Indigenous communities across the Americas. They have each sought to reclaim Indigenous well-being through food medicine and through grassroots movements.

Dr. Derek Jennings (Sac & Fox/Quapaw), Assistant Professor, aims to introduce a foodmedicine conceptual framework built from his community -based/ grassroots, food and land-based projects. He will discuss the development of this framework, opportunities for Indigenous community engagement, and the potential to support further community engaged wellbeing. He will focus particularly around food and decolonizing the diet.

Dr. Michelle Johnson-Jennings (Choctaw)- LE clinical health psychologist and Associate professor- will discuss utilizing food medicine and land-based healing to transform narratives of trauma into hope and resilience. She will present two community engaged, Indigenous projects in the United States in which the women sought reclaim health through reclaiming foodmedicines from the land and spurred cultural continuity. She will present initial findings and propose an Indigenous health framework that focuses on food and land-based healing as a method to mitigate addiction risks. This framework can be utilized to decolonize food-based health interventions and improve Indigenous wellbeing through reclaiming ancestral practices and focusing on prevention.

Dr. Priscilla Settee (Cumberland House Cree First Nations), Full Professor, will present on food sovereignty within an Indigenous context. Dr. Settee is a renowned author who is knowledgeable in Indigenous knowledge systems around food and wellbeing. She will discuss her local and international Indigenous food sovereignty projects and the power of Indigenous gardening.

In the face of a crisis, what is the role of Māori in seed conservation?

Mark-Shadbolt, Melanie; Black, Amanda; Wood, Waitangi; Marsh, Alby; Malcolm, Thomas; Waipara, Nick; Ogilvie, Shaun; Ataria, Jamie, Roskruge, Nick; Paine, Glenice

Te Tira Whakamātaki, the Māori Biosecurity Network

The authority of Māori to respond to biosecurity incursions has been undermined by state-led approaches to governance and management of natural resources, indicative of a lack of respect for Māori cultural practice and, the dishonouring of the nation's founding document, the Treaty of Waitangi, which guarantees partnership between Māori and the British Crown.

Nowhere has this been more obvious than in the 2017 government-led response to the incursion of Myrtle Rust (austropuccinia psidii), a devastating plant pathogen with a host preference for culturally important plant species in the myrtle family. As part of the government's response to the myrtle rust outbreak, a seed collection programme was initiated under the Biosecurity Act, an extremely powerful act that allows authorised persons to do anything necessary to eradicate or manage pests or unwanted organisms. However despite numerous calls by Māori for engagement to ensure free, informed, and prior consent around the collection of taonga seeds, there is little evidence that the government agencies sought to engage in any meaningful way with the local Māori communities affected by myrtle rust.

We provide a case study that documents an Indigenous people's journey to accomplish a partnership with a colonial government and an international conservation programme while facing a biosecurity incursion that threatens plant species of cultural, ecological and economic importance. We argue that inclusion in relevant global programmes, and participation in contextualised conservation, is a basic human right that too often indigenous people are denied.

The Cultural, Ethical, Research, Legal and Scientific (CERLS) issues in Rongoā Māori research

Mark, Glenis[1] ; Johnson, Marion[1] ; Boulton, Amohia[2]

[1]Independent Researcher, [2]Whakauae Research for Māori Health and Development

Debate about the misappropriation of information and knowledge in research means that greater care and attention is needed regarding Māori input and participation into Rongoā Māori research where matters such as inappropriate usage, intellectual property rights and commercialisation of information are of significant concern. This Nga Pae o te Maramatanga seeding grant aimed to facilitate engagement, consultation and collaboration between the Rongoā community, researchers, lawyers and scientists to consider the implications and issues inherent in research focused on Rongoā Māori. The research asked participants: what are the cultural, ethical, research, legal and scientific (CERLS) issues that are inherent in research on Rongoā Māori plants and healing; and what are effective strategies to address each of these issues appropriately? Twelve rongoā, legal, research, and scientific informants were asked to participate in two interviews. The first interview focused on identifying the issues that Rongoā Māori research raised in each field and determining strategies for addressing these issues. At the second interview, participants were asked to apply the CERLS considerations to rongoā research case studies.

The data was analysed thematically and results showed that there were multiple concerns regarding the care of rongoā and treatment of rongoā practitioners, as well as the potential impact of scientific research to healing practice in rongoā Māori research in each of the CERLS categories.
The cultural issues focused on ensuring that: the cultural integrity of Rongoā is maintained, research is patient/participant centred, research includes the values of aroha, respect, wairua, kaitiakitanga, utu (reciprocity), there is equality for participants and researchers, healers have the rights to keep the tapu (sacred) and to be accepted for their uniqueness, researchers should be educated with respect to Rongoā Māori, Te Ao Māori and involvement/interaction in the community.
The main themes under the ethical considerations of Rongoā research found that: full ethical informed consent should be provided to participants, comprehensive consultation with the Māori appropriate to the Rongoā topic and area should be conducted, safety during research participation was important, dissemination beyond the project end be completed, there were guidelines for dealing with specific ethical dilemmas and maintaining honesty and integrity for both Rongoā practitioners and researchers was vital.
The aspects of research that contributing participants discussed most were: reflecting Rongoā healing principles in the research design, contemplating research at early stages, conducting a literature review to learn from past research, recruiting in research, interviewing that reflects Māori cultural customary ways of being and Rongoā Māori healing principles, payment of Rongoā research participants, valuing participant feedback in data analysis, research dissemination communication, research funding.
The three main themes of the legal issues around Rongoā research included: the divine right of healers to hold and to give knowledge, full disclosure of intention of research intellectual property gains, protection of the ownership of research data should be clearly communicated.
The scientific issues of Rongoā Māori research focused on the following: conducting scientific Rongoā research according to Rongoā Māori healing principles, the need to acknowledge all of the traditional knowledge and healing principles in Rongoā Māori healing rather than focusing on one specific aspect of Rongoā plants only, issues around science meeting Rongoā and accountability for the Rongoā research data and information.

Four recommendations were made relating to the ethics, research and legal issues in rongoā research that aimed to provide measures to support appropriate rongoā research. The implications of the CERLS guidelines for rongoā Māori research include the importance of careful consideration of rongoā Māori healing practice cultural values and traditions in research, and greater inclusion, communication, and collaboration for mutual rongoā practitioner and researcher benefit and respect.

At a final consultation meeting, participants were invited to review the combined results of the guidelines. Participants were asked to give feedback on the CERLS framework for addressing issues on future Rongoā Māori research for a researcher/participant collaborative approach.

In addition, as a part of our continuing commitment to culturally appropriate rongoā research, we include a contribution from Donna Kerridge, Rongoā Practitioner and CERLS research participant, about the future uses of the CERLS guidelines. Donna has been invited to share her insights into the potential utilisation of the CERLS guidelines from her past experience in rongoā research participation and in rongoā healing.

This research collates and contributes insights to Rongoā practitioners, researchers and scientists to provide them with the knowledge they will need to consider how to conduct, and/or participate, in future Rongoā research. We aim to continue to discuss the issues around Rongoā Māori research with an intention to gain greater understanding, to explore new options for interface research frameworks, and to maintain the cultural integrity of Rongoā Māori healing principles in all Rongoā research.

The Healing Rituals of *I'waks* of Barangay Buyasyas, Nueva Viscaya Philippines: A Vanishing Practice

Pablo, Carol Geraldine[1,2]

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This study aims to identify the different healing rituals of two *I'wak* bands in Barangay Buyasyas, Nueva Viscaya, Philippines. Specifically, it answers the following objectives: who performs the healing ceremonies *(Sidlos)*, explored the healing ceremonies, customs and resources that improve health *(Dihtang)* and cure diseases, the factors that threaten *I'waks* natural healing practices and ways to preserve cultural knowledge. This study made use of a qualitative approach, using open-ended questions in local dialect where 7 tribal elders, 4 medicine men and a soothsayer provided a free listing of their verbatim accounts and narratives.
This polytheistic culture centers on a supreme God *(Yandaga/Agew)*, deities *(Bunejan)*, the traditional healers *(Mambunongs)*. They also have a soothsayer *(Maanap)* whose gift is passed through generation foretelling diseases but do not perform rituals. *I'waks* healing customs include tribal healers communicating with spirits, performing rituals, offerings, and saying incantations *(ebadios)*. Animal sacrifices are used in most rituals (native pigs and chickens). Cultural items used are the traditional cloth *(kulabaw)*, rice wine *(tapoy)*, ceramic bowl *(malukong)*, circular basket *(bilao)*, tail grass *(Talikti)*, wooden spoon and fork *(eros)* and money.

Rituals are also performed to prevent health problems such as the entry of a disease from another community *(Pungaw/Balay-bay)*, disease in the household during child birth *(Purong)*, the transfer of the sickness of a family member to the kins *(Bat-bat)*, and to separate a sick wife/husband from the healthy partner *(Irang)*. Rituals for healing ceremonies are for travelers who "met" spirits along the way *(Aspol)*, a severe version of *Aspol (Ampasit)*, a hard time giving birth because a dead relative are asking for offerings (*Ka'sew/Pad-dad),* unexplained child weight loss *(Kas-og)*, baby with oral thrush *(Bungot)*, unexplained pinprick sensation at the chest area *(Diyusaran)* and ritual for incurable disease *(Boton)*. With Christianity, the community has slowly given up the healing rituals for economic reasons and the availability now of health services. The presence of health services and national indigenous health memorandum has affected the patronage of practice. They acknowledge the importance of the cultural health ceremonies and are confident that the practice will not be a "dead culture" but a heritage that will always be remembered. They have a museum where they plan to put all their health ritual tools for safekeeping and are looking forward to the preparation of this document as part of a book that will make known their performative heritage.

Traditional Māori health systems (rongoā) - what was, is and will be?

Wikaire, Erena[1]; Harwood, Dr Matire[1] Pihama; Associate Professor Leonie[2]

[1]The University of Auckland

[2]University of Waikato

INTRODUCTION / BACKGROUND:
Rongoā was the 'traditional' way by which we as Māori understood and cared for our health and wellbeing. Devastatingly, rongoā Māori is one of many core 'traditional' Māori knowledge elements that suffered huge decline through colonisation. What once were socially 'normal' traditional Māori primary healthcare practices, have now become almost a 'last resort' healthcare option for Māori. Subsequent reliance on Western medicines as a 'first point of contact' for healthcare has failed to ensure our flourishing as Māori and there are calls for the revitalisation of traditional Māori ways of being, doing and knowing.

METHODS:
This Kaupapa Māori research project aimed to renormalise the use of traditional Māori health practices (rongoā Māori) for whānau (families) in everyday life. Key informant interviews and whānau focus groups were completed with Māori with expertise pertaining to the research topic.

RESULTS / CONCLUSIONS:
Rongoā Māori has significant potential to contribute to indigenous sovereignty and Māori health gains by re-framing healthcare from a traditional Māori health perspective. Specifically, reaffirming Māori control over our own health and well-being.

DISCUSSION:
Re-normalising the gift that is rongoā requires understanding of the complexities of colonisation of rongoā Māori. This involves decolonising our understanding of what rongoā 'was' and 'is' so that we can realise what we want it to 'be'.

WHAT THIS ADDS?
This research provides insight into the potential of traditional Māori health practices to contribute to reducing indigenous health inequities and moving towards tino rangatiratanga over our own wellness.

Te Tino Rangatiratanga o te Mate Ikura Roro

Taki, Te Whaawhai[1, 2]; Brewer, Karen[1]; Purdy, Suzanne[1]

[1]The University of Auckland, [2]Te Whare Wānanga o Awanuiārangi

We present a community-led kaupapa Māori research project that is currently underway. The purpose of the research is to develop a community-led peer support system for Māori with stroke. This study grew out of earlier research with Māori whānau with stroke in rural Bay of Plenty, in which it became clear that local, community-grown, solutions for Māori with stroke are needed and that Māori stroke survivors are keen to give back to their community and share their expertise to support fellow stroke survivors.

The main objective of the research is to investigate the implementation, outcomes and sustainability of a community-based initiative in which Māori stroke survivors are employed to provide peer support for other Māori stroke survivors and whanau members.

Facilitating contact between stroke survivors who are at different points on the stroke journey will promote "strengthened social, health and community knowledges and practices that mitigate harm, nourish health and wellbeing and enhance flourishing Indigenous families and communities" (Mauri Ora – Indigenous Human Flourishing). Rather than relying on volunteers, long term this project seeks a way to pay stroke survivors for their work with whānau. In this way, as well as providing a service for whānau with stroke, the programme will provide gainful employment for stroke survivors, further adding to Indigenous Human Flourishing.

In this presentation we report on the first stage of the project – a survey to find out what knowledge the local community in Ōpōtiki and Whakatōhea and surrounding communities and iwi have about stroke survival, and if they think stroke survivors and whānau should be employed to support stroke surviving. The survey was developed within the community, trialled, and re-written to meet community expectations. Participants will be stroke survivors, their whanau, members of the community and local health providers who work with stroke survivors. We are planning to complete data collection by August 2018.

Based on the findings of this survey we aim to go on to 1) Create and deliver a package that provides information, health literacy and self-directed rehabilitation specific to Māori with stroke. 2) Empower Māori stroke survivors and whānau of stroke survivors to be employed to support other Māori and whānau who have recently become stroke survivors. 3) Find sources of funding to make such a programme sustainable.

Indigenous Approaches to Health: Intersecting Taiwan Indigenous Health Strategies with Whānau Ora

Chang, Ying-tzu Ena

National Dong Hwa University (Taiwan)/Macquarie University (Australia)

This presentation is part of a PhD thesis project that works with two indigenous communities in Taiwan to investigate the critical roles that cultures play in indigenous well-being. A critical component to this thesis is to study indigenous health policies along with insights from Maori health strategies, mainly Whānau Ora, where the role of culture is at the heart of policy and practices. This project involves a 10-month field-work in Taiwan and a 1-month field trip to Aotearoa where indigenous community members, health practitioners and policy makers will be interviewed in additional to critical engagement with literature on indigenous health. This presentation will focus explicitly on the intersection between government indigenous health strategies in Taiwan and Aotearoa.

In Taiwan, the rights to health of Indigenous are protected by the Constitution as well as the Indigenous Peoples Basic Law. Based on these legal resources, the then Ministry of Health completed a draft of the 'Indigenous Peoples' Health Act' in 2011. Furthermore, Indigenous health issues have deservingly received separate discussion with independent chapters in documents published by the Ministry of Health and Welfare such as the 2020 and 2025 health white papers and the Long-Term Care 2.0 Ten Year Plan. Since the late 1990s, both Ministry of Health and Welfare and the Council for Indigenous Peoples have devoted special administrative units, funding and programs, such as the 'Indigenous Community Health Promotion Center' and 'Indigenous Community Cultural Health Center' respectively, to address issues on Indigenous health. Given the abundance of legal and government funding resources, however, health inequality in Taiwan is still significant. Mostly recently, the Ministry of Health has announced a three-year (2018-2020) plan, Action Plan for Improving Health Inequality in Indigenous Regions to improve health inequality in Indigenous regions which attempts to integrate the government's dispersed authorities and resources and explicitly states that the plan will not assimilate but respect Indigenous cultures. This plan is similar to Whānau Ora in the sense that places indigenous peoples at the center and the work is among the government sectors to work on integrating services that would be more in line with holistic indigenous worldviews. However, it lacks the robust cultural engagement with health practices.

Whānau Ora is simultaneously a philosophy, a model practice, and an outcome for health initiatives grounded in Māori values and worldview. Instead of focusing on individuals within an institutional context, this concept/practice empowers whānau, which is a core value in Māori worldview, within a community context. The concept of whānau ora was introduced in 2002 signaling a shift from the Western individualistic approach to a Māori holistic approach and to alter the fundamental assumptions underlying health and social services, specifically the shift from intervening when something goes wrong with an individual to building capacity of the whānau as well as transforming the 'deficit approach' to 'strengths-based approach'. This presentation aims to analyse key milestones, foundations and indigenous input in government health strategies in Taiwan and Aotearoa to examine the scope and effectiveness of government intervention in indigenous health.

Ndakuthumela ngezulu! – Rituals, trance dance and quantum theory of consciousness

Msweli, Pumela

Durban University of Technology

The narrative – 'ndakuthumela ngezulu'– means I will summon the cosmic energy of rain, storm and lightening and redirect it to you. This narrative is known in South African local villages and homesteads as a signal for man-invoked cosmic transformation that may be effected at will. In the SePedi culture for example, Queen Modjadji and u *Nomkhubulwane* in the Zulu culture are known as goddesses of nature and rainmaking. This paper takes a view that the mechanism used by indigenous people to transform nature from one form to the other, as is the case in rain making, is best explained by quantum physics many-worlds theory. Many-worlds quantum theory states that there are multiple universes that coexist simultaneously; and there is a mechanism for interaction between these universes that somehow permits all energy states to be accessible in some way and for all possible states to be affected in some manner.

Taking an ontological stance that there are multiple-universes that require specific mechanisms to access energy from different forms of existence, this paper explores sacred rituals, sacred music and trance dance as mechanisms by which different senses co-operate to gain meaning, to lead and to transform physical realities. The many-worlds quantum theoretical framework will make it possible to explore the mechanisms of creating a specific energy-field used by indigenous leaders to access certain forms of memory or intuition beyond the known senses of site, taste, touch, hearing and feeling.

The study was undertaken in the ancient hills of Mapubungwe, and in the desert of Kalahari as well as in uKhahlamba mountains over a period of two years from 2016-2018. The indigenous knowledge located in Mapubungwe, Modjadjiskloof in the province of Limpopo; in uKhahlamba mountains spanning over Lesotho and KwaZulu-Natal, and in Kalahari is explored in this paper because of its documented ritualistic significance in transforming nature (*ndakuthumela ngeZulu*). The paper also explores artifacts that have been known to unlock insights into the lost sacred values that glued indigenous people into cohesive communities. Against this background this work seeks to unearth ancient wisdom, indigenous values that underpin sacred rituals of rainmaking; and present a theoretical framework of how consciousness can transform physical realities.

This work interlaces the multiple-universe quantum theory with the African cosmology theoretical framework, that views music as a form of ritualistic energy that indigenous people have used as a way of unravelling the mysteries of life. In this paper we take a view that trance inducing music and dance are means of making movement and sound portray the perfection and harmony of the different universes that coexist, while opening a bridge to enter other universes. As some of our interviewees have indicated, at a particular frequency, the energy field can be accessed through specific states of consciousness. Building on these conceptions, this work views music and dance embedded in rituals as a way of portraying the union of the known and unknown senses of ritual participants. When the union is achieved, the person experiencing the union is able to access the different dimensions of being for transforming physical realities.

Te mana o ngā wāhine Māori me ngā take Tiriti o Waitangi

Rhind-Wiri, Hinerangi

University of Auckland

This project centres the experiences of Māori women who are claimants or negotiators in the Crown's treaty claims settlement process. The project has revealed the intersection of racism and colonial sexism which impacts Māori women's engagement with the Crown and consequently influences respective iwi, whānau and hapū Māori. From the arrival of the Crown and the subsequent establishment of Government, the operation of Crown policy fails to acknowledge the equal political standing of wāhine Māori as leaders, and agents of change and self-determination. Seeking to explore this relationship in more depth, this qualitative research project was guided by the methodologies of Kaupapa Māori, Pūrākau and Mana Wāhine.

While the treaty claims settlement process affords opportunities to respective groups, it is simultaneously a process of assimilation and ongoing colonialism. This is evidenced by the patriarchal bonding which occurs between Māori men and Crown servants, the lack of representation of Māori women as head negotiators, and the emerging iwi structures which have no specific policies or benefit distribution models to ensure wāhine Māori are equally considered. Various Mana Wāhine claims from across Aotearoa are deliberately ignored and are yet to be investigated by the Crown. These claims highlight the plethora of areas in which colonial sexism and racism continue to oppress Māori women. The silencing of histories specific to Māori women are habitually unseen in Crown legislation, as well as the systematic grievances which impact Māori women from 1840 to today. The institutionalised sexism and racism of the Crown perpetually impacts whānau Māori whereby our ability to reclaim and interact with our ancestral social structures are disrupted. This intrinsically displaces the way in which Māori women are able to engage with whānau and reclaim ancestral roles of leadership within contemporary iwi structures. Each claimant shared situations where division had occurred in their whānau, iwi, and hapū as a result of the claims process and shared the pervasive nature of colonialism and sexism which had infiltrated these groupings. All claimants revealed the Crown's failure to uphold, acknowledge and treat Māori women as equal political partners and signatories of Te Tiriti.

Despite the immense challenges which confront Māori women in their journey of enshrining Te Tiriti, they continue to be pillars of strength and agents of change in their wider communities. All wāhine shared their inherent understanding and source of empowerment through te ao Māori. Some women have intentionally empowered and affirmed the position of other wāhine Māori across spaces. Each claimant shared a different story in which they sought to operationalise a legitimate treaty relationship with the Crown. Despite the differences across claimants, common elements grounded their experiences in pursuit of reconciliation which included active resistance to Crown assimilatory policy, affirmation of mātauranga Māori, protest, and critical awareness of hegemonic structures. Each claimant continues to be deliberate in their work and engagement with the Crown and strives for full political self-determination.

Māori perspectives on valuing health and illness

Willing, Esther; Paine, Sarah-Jane; Reid, Papaarangi

University of Auckland

Background

Measures of health such as QALYs and DALYs are used widely within the New Zealand health system. These measures of health, and the way in which health and illness are valued, are underpinned by philosophical assumptions within Western economic theory that fail to consider indigenous understandings of health and illness. This has implications for funding health services and interventions and for considering the economic cost of health inequities between Māori and non- Māori New Zealanders.

This research set out to explore Māori lived realities of managing the economic, social and spiritual aspects of illness.

Methods

This research used qualitative research methods within a Kauapapa Māori methodology. Semi-structured interviews were conducted with Māori participants who came from a range of experiences and knowledge-bases to provide different perspectives on the reality of illness. Interview data was analsyis using thematic analysis that placed Māori at the centre fo enquiry.

Results

This research was undertaken when the abstract was submitted and results will be presented at the conference. Preliminary results indicate that the real cost of illness for Māori is much higher than current measures of health allow for.

Discussion

Understanding Māori perspectives on the way health and illness might be valued provides a first step towards developing a measure of health and illness from a Māori worldview. This could provide an alternative approach to economic analysis that more accurately reflects the economic, social and spiritual impact of illness on Māori individuals and their whanau.

Performing Difference Differently: Post the colonial, post the cosmopolitan . . . into the cosmos?

Joseph, Dione

Auckland Univeristy of Technology

This paper will discuss my conceptual and practical approach to directing the world premiere of America Rex by Tom Minter. America Rex is a play of epic themes, an acute look at global politics and policies, a work that seeks to bring an otherworldly dramatic quality to contemporary theatre. As a gay Black American, whose work has been produced in the London, Berlin, New York, Philadelphia and Washington D.C, Tom Minter is fascinated with what he calls the 'tapestry of identity' and the question of how different communities are created.

My production looks through and beyond the postcolonial to the cosmopolitan, in the first instance, by bringing together actors and artists of diverse backgrounds: Māori, Samoan, Greek, Caribbean, Zimbabwean, Indian, Sri Lankan, Singaporean, Chinese, Colombian, Lebanese, African American, and White English and American. We perform difference differently. For most of us, the colonial past remains proximate. At the same time, here in Aotearoa most of us identify as tau iwi; some of us may be indigenous, but we are not necessarily seen as indigenous here. We are, as such, a cosmopolitan company, our international paths crossing on the local stage in ways that can move us beyond customary polemics toward a cosmic reckoning.

For Ka Haka 2018, I want to provoke a reconsideration of the definitions and boundaries of theatre and performance in the indigenous context. How might performing diverse identities, indigenous and not, become also a play of ideas? In the play, the Speaker explains: 'It is important, very important, to please the crowd . . . Luckily, stability is one of the greatest soporifics in history.' By this he means that power is sustained by constancy. How might the theatre, while making use of the conventions and tropes that audiences need to make sense of what they see, also destabilise our assumptions of how brown bodies on stage are expected to perform? Through reflecting upon the collaborative processes involved in developing this work this paper explores how can we push beyond old ways of making theatre, into new ways of knowing who we are to be making it and what it might mean as a result?

The Tradition of Recycling Identity in Native Culture

Madril, Edwardo[1]; Moncada, Sara[2]

[1]San Francisco State University, [2]Dominican University

In 1915 at the Panama-Pacific International Exposition in San Francisco, California, United States, a sculpture was erected that depicted an American Indian man on horseback, slumped over as to display defeat. The statue is named "End of the Trail" and has been a popular representation of an antiquated view of what American Indian people were and are supposed to be.

There had been many federal policies crafted to end the existence of American Indian people through various means. Some were meant to physically annihilate them, while others more effectively reconstructed the meaning of the authentic Indian. Just over 100 years later the authentic Indian is still being deconstructed and reconstructed.

Men's Fast & Fancy dance came into being as a "contemporary" fabrication during the late 1800's. It was created, as a dance, to visually transmit a message; that of agency and continued recognition of the importance of traditional art forms in metamorphosis. As such, Men's Fancy, has arguably become one of the most visually recognized forms of Native American men dancing. As a global visual - from the outside it transmits a dance and visual image of traditional Native men dancing. And it was truly something else. But growing up - it also instilled a sense of connection, cultural pride, identity - even though it is rather contemporary. Two different messages for two different groups and yet both last and linger. Ironically, these "images" of both the End of the Trail sculpture and the men's fast and fancy dance, were created through/by/with non-native white influence, art, and voice.

A seed was planted as a new Native character called Eclipse. The character was planted fifteen years before it came to fruition. Eclipse takes on the definition of what it is to be authentic. It challenges how and why the characters' representation as a modern Native by a modern Native can be authentic by all intents and purposes. The character can clearly be seen as a traditional dancer; yet, it portrays this in the style of dress and dance. What juxtaposes the traditional aspects is how the dress is constructed, how the dance Is performed, and to what music the dancer performs. All very subtle and lies at the fulcrum of what may be construed as both traditional and modern.
The modern powwow is a gathering of many people from a wide variety of tribal affiliations, coming together to dance, rejoice, and define. Yet, this powwow derives from the popular Wild West Shows of the late 19th century, which took the drama of violence from the Great Plains wars between Native people and federal military personnel. There are a variety of answers as to the true definition of the word powwow. In researching the words' origin, an interview with a member of the Narragansett nation has offered that the original meaning of powwow was a small gathering to heal an individual. Cultures need a form of healing as renewal. Seasons change, as do generations of people and a recycling of essentials takes place organically.

Can we create our modern identities 100 years later by claiming it is traditional? Are we still following a path that adapts to social and political change, as well as taking advantage of new technologies as our ancestors have? This paper examines and interrogates the modern and traditional images that can be claimed and reclaimed by Native Artists. It investigates that while we revise and create new stories with images, they are also often beyond our control.

Ko au te wai, te wai Ko au – I am water, water is me . The role of personification in waiata composition to illustrate kinship to te taiao

Smith, Valance

Auckland University of Technology

Since time immemorial, composers have used whakatangata – personification in waiata as a tool to illustrate kinship with te taiao - the natural environment. Personification is a literary device that attributes a human characteristic to something non-human, for example the natural environment. The people of Tauranga Moana refer to their ancestral mountain 'Mauao' as their koro – revered male elder and thus asserting their connection to Mauao through whakapapa– ancestral ties, and pūrakau – story and legend. Further, the recent passing of the Te Awa Tupua (Whanganui River Claims Settlement) Act 2017, which declared the Whanganui River to be a legal person with all the rights, powers, duties and liabilities that attach to such status, acknowledges this kinship. It lends to explicate the relationship to place - to nature - to land. If indeed we (Māori) have an inextricable link to the natural environment, how might personification as used in waiata be a literary device to deeply illustrate this relationship? Homophones such as whānau (birth, family), hapu (pregnant, sub-tribe), iwi (bones, tribe), whenua (placenta, land) provide some direction as to identifying themes in waiata with messages of spiritual and physical connection to land. This paper will examine three waiata to contextualise and discuss the use of personification to assert the relationship Māori have with nature. Further consideration is given to why these particular waiata were chosen and how they might inform and frame belonging to, and connection to, te taiao. A key output of this paper is a new waiata composition, based on old ways of knowing te taiao, to contribute to te kete waiata - the basket of waiata that convey messages of connection to te taiao.

He Wero: Challenging Systemic Racism in Aotearoa

Pihama, Leonie (Chair) [1]; Smith, Linda Tuhiwai[2]; Harwood, Matire[3]; Jackson, Moana[4]

[1]Te Kotahi Research Institute, University of Waikato, [2]Te Pua Wānanga ki Te Ao, University of Waikato, [3]Te Kupenga Hauora Māori, University of Auckland, [4]Independent Māori Legal Advocate & Scholar

Acts of colonial invasion of Indigenous Peoples have been justified through many forms of colonial fictions, including the Doctrine of Discovery, race hierarchies and notions of white supremacy, patriarchal colonial gender relations, class oppression through the imposition of capitalist systems of production, and more recently neoliberal economics, and the denial of the rights of Indigenous Peoples to be sovereign within our own lands. Each of these oppressive acts have been developed, maintained and reproduced as means for the justification and the on-going perpetuation of oppressive systems. Colonising nations have for hundreds of years positioned themselves as superior and have utilised complex systems of oppression to maintain their dominance upon Indigenous lands. This panel highlights the centrality, and intersection, of dominant power relations, which are central to the colonising agenda and the intergenerational reproduction of such relations. In conjunction with the attack on the fundamental cultural way through which our ancestors maintained our ways of being, successive colonial governments have created policies, structures, systems, institutions and practices to deny tino rangatiratanga, our fundamental right to Māori sovereignty and self-determination.

The panel will be chaired by Leonie Pihama with presentations by Linda Tuhiwai Smith, Matire Harwood and Moana Jackson. Each of the speakers will provide analysis of the ongoing nature of systemic and institutional racism, the maintenance of and reproduction of oppressive power relationships within Education, Health and Justice. In the midst of a growing enabling of racist and white supremacist views globally we need ensure that we maintain a strong Kaupapa Māori critical analysis of governmental policies and legislative developments that continue to impact directly upon our whānau, hapū, iwi and communities. Past political experiences indicate that we should never become complacent, irrespective of which major party holds power within the parliamentary system, but rather we must continue to voice the call for tino rangatiratanga and to actively challenge the ongoing replication of systems that are structured upon embedded dominant Pakeha and western values, beliefs, policies, practices that reproduce systemic and institutional racism.

Both nationally and internationally events have highlighted that Māori, Indigenous, Black and People of Colour continue to be faced with racism and colonial oppressive acts every day. Māori educationalists have been struggling with the inherent racism that exists within the education system since its inception in 1816 in Rangihoua. Where the establishment of Kaupapa Māori education has made clear and powerful changes for Māori learning within our own reo, tikanga and mātauranga Māori there remains significant issues within the conventional mainstream Pākehā system. Research identifying the deficit and pathologising approaches that dominate many experiences within schooling has been consistent over the past 50 years. Attacks upon Māori researchers and commentators that challenge racism directly are not uncommon, leading to the comment by Linda Smith that institutions *"need to be much more explicit about being anti-racist, anti-sexist places and have policies, practices, resources and accountabilities in place. Also need to stop sanitizing language into corporate-speak drivel"* (Personal communication 2018). Linda Tuhiwai Smith will speak to the urgent need for educational institutions to create anti-racist, anti-sexist spaces for Māori and Indigenous learners and staff.

Within the health sector Māori disparities have been evidenced for many years. A key health disparity for Māori is racism, both personal and systemic. It has been noted that the health of Māori is disproportionately worse than Pākehā, and that this is evidently across all genders and social economic status (Robson & Harris 2007). Matire Harwood has stated *"It appears that we have a health system that isn't responsive to Māori health inequities. We do look at institutionalised racism in our work particularly in the area of policy and how policy values some people over others… Institutionalised racism is real for them. It means that they're missing out on good quality health care and good health outcomes as a result."* (https://www.radionz.co.nz/news/te-manu-korihi/342496/25k-for-maori-researcher-tackling-health-inequities).

What is clear for Māori is that racism is a critical factor in the overrepresentation of Māori across negative health indices and that impact of systemic racism through the failure of the health system to provide equitable health care for Māori must be actively challenged. Matire Harwood will speak to the impact of institutional racism on Māori health.

Within the justice system institutional racism has been exposed over many years by key Māori legal activists. In 1988 renowned Māori lawyer Moana Jackson wrote a pivotal piece of work 'Māori and The Criminal Justice System A New Perspective: He Whaipaanga Hou'. 'He Whaipaanga Hou' provided ground breaking evidence based, informative, historical and contemporary analysis of the Criminal Justice system and had the potential to inform the transformation of the colonial justice system in Aotearoa. However, rather than be seen as the inspirational, forward thinking, visionary work that it was it was, as with many similar reports, shelved somewhere in the depths of the, then, Department of Justice only to see the light of day when referred to by other forward thinking lawyers, researchers, community workers, hapū and iwi claimants, and academics.

Over the years it has become increasing clear that the imposition of western colonial institutional systems upon Indigenous Nations is an act of both ethnocide and genocide. What we have seen in Aotearoa is an exponential growth in the criminalisation of Māori generally, an over 500% increase in the incarceration of Māori women and the ongoing oppressive practices of the Department of Corrections in placing Transwomen into male prisons. Moana Jackson, lead researcher and author of the 1988 report, has been working for several years on an update of the original research, including tracking down and interviewing original interviewees, and comparative international research about other settler states. He Whaipaanga Hou 2018 involves discussion with over 2000 Māori across the country, and over 80 hui. It will also include extensive interviews with representatives from institutions of the criminal justice system. Moana Jackson will share some preliminary findings from He Whaipaanga 2018.

Reclaiming Rangahau as Authentic Māori Inquiry

Winiata, Pakake; Maged, Shireen; McDonald, Morehu; Hoani, Shelley; Adams, Pauline; Fuli, Everdina; Winiata, Helena

Te Tira Rangahau - Te Wānanga o Aotearoa

Te Rautaki Rangahau 2015-2019 introduced an indigenous Māori approach to the way Rangahau is carried out in Te Wānanga o Aotearoa (TWoA) to demonstrate its scholarly, philosophical and intellectual independence from mainstream New Zealand universities.

Te Rautaki Rangahau rejects the notion that Rangahau is a translation for the Western word and Eurocentric concept of research.

Instead, Te Rautaki Rangahau states that Rangahau is the articulation and application into practice of Māori ways of being, doing knowing, innovating and inquiring. Rangahau incorporates te reo Māori me ōna tikanga, Mātauranga Māori and Tikanga Māori. It validates karakia, whakapapa, pūrākau, kōrero tuku iho, kīwaha, mōteatea, whakairo, raranga, karanga and many other Māori philosophies, concepts, theories, frameworks, and methodologies in the pursuit of retaining traditional and developing new knowledge.

In 2016, TWoA introduced Te Rautaki Rangahau, the Rangahau Strategic Plan 2015–2019, to support its kaimahi to become active producers and contributors of high quality Rangahau.

Te Wānanga o Aotearoa is the largest Māori tertiary educational provider in the country. It is also the largest Indigenous tertiary educational provider in the world. Wānanga are defined by the Education Act, 1989 as:

"A Wānanga is characterised by teaching and research that maintains, advances and disseminates knowledge and develops intellectual independence and assists the application of knowledge regarding āhuatanga Māori (Māori tradition) according to tikanga Māori (Māori custom)."

Te Rautaki Rangahau is now in its third year of implementation. The TWoA panel will be chaired by Tumuakoranga, Pakake Winiata, with presentations by Pouārahi Rangahau, Shireen Maged and the Kaihāpai Rangahau to provide a national and regional review of the progress of the strategy and the rangahau contributions by TWoA kaimahi throughout the organisation.

Pouārahi Rangahau, Shireen Maged, will explain the key strategic objectives of Te Rautaki Rangahau: To develop the highest quality programmes, delivered to our tauira through the highest quality ako, underpinned by the highest quality Rangahau.

Tumuakoranga, Pakake Winiata, will describe the origins of Rangahau according to the teachings of the Sacred Whare Wānanga of Tainui.

The panel will discuss the concept and practice of Rangahau at TWoA including some of our ways of being, doing and knowing. They will describe how Rangahau draws on traditional paradigms and bodies of knowledge such as Mātauranga Māori, karakia, pūrakau, mōteatea, whakapapa, whakairo, raranga, whakataukī and te reo me ōna tikanga not just the written word.

The panel will further illustrate how Rangahau rejects Western imposed notions of ethics, and is instead framed using traditional Māori values and principles of Ngā Uara and Ngā Takepū. Ngā Uara incorporate the concepts of Kotahitanga, Ngā Ture, Te Aroha and Whakapono. Ngā Takepū incorporate the concepts of Kaitiakitanga, Āhurutanga, Koha and Mauri Ora. These are the guiding values and principles that underpin all Rangahau activity at TWoA.

The Present and Future of the Autochthonous Languages of Greece

Constantine, Peter

University of Connecticut

Greece has traditionally been viewed as a monolingual nation, in which Greek has been the only native language for millennia stretching back to the Homeric Bronze Age and beyond. But hidden in the mountain regions of the Peloponnese and in Central and Northern Greece, there are still enclaves of speakers of autochthonous languages such as Po Nas (a Slavic language), Vlachika (a Romance language), Tsakonian (a language that developed from Doric Greek), and Arberisht (an Albanoid language). These languages are considered severely endangered, bordering on extinction: most of the last fluent speakers are now in their seventies and eighties and prefer to use Greek, code-switching in casual conversation among themselves.

As a terminal speaker of Peloponnesian Arberisht, I would like to briefly present the current state of the autochthonous languages of Greece, particularly from an Arberisht perspective. I would like to touch on some of Greece's problematic national language policies regarding its autochthonous languages, and on our own disputes among different dialect speakers of Arberisht (concerning alphabet, standardization, and normalization). Lastly I'd like to mention some recent initiatives to revitalize and conserve our language. The project I am currently working on is a bilingual Arberisht and Greek edition (with sound recordings) of a biography in prose and verse that my uncle Yorgos Soukoulis wrote before his death in 2016. He was the last fully fluent speaker of our village. As our language does not have a writing system, Yorgos Soukoulis created his own orthography using Greek lettering. His has been the first book to be written in our language, and the first extensive language recording. What is particularly compelling about his work is that he was a master storyteller and poet (my translations of his poetry into English have appeared in *World Literature Today* and in *Modern Poetry in Translation*). He strove to write about every aspect of his life in great detail, driven by the fear that whatever words he did not record would be lost forever. As he wrote in *Language of Stone*, "I try to write something I have done, I have lived, I have learned, but I cannot remember a word once spoken by my ancestors, Arberors speaking Arberisht. I have no one to turn to who might help me remember; if I cannot quite remember the word I will not write it. Days pass, weeks pass, sometimes months, as I linger in mid-line." (He slept with a notepad by his pillow, and luckily the words would often come to him in dreams.)

In the last decade of his life, my uncle Yorgos had noticed with delight that younger Arberors, who only have a passive knowledge of Arberisht, are now for the first time in generations interested in reconnecting with our heritage language. In my brief presentation I would like to discuss his efforts as a paradigm of conservation projects undertaken by last full-speakers of moribund languages with a view to providing material for future revitalization.

Timaru St, Turramurra: Māori Odonyms in Australia

Mercier, O. Ripeka; Palmer, Symon

Te Kawa a Māui, Victoria University of Wellington

Street names (odonyms) are persistent and important features of our urban cultural landscapes. They memorialise places, monarchs, imperials and governments, events and industry from different times. They also contribute to a place's 'linguistic landscape', revealing socio-political ideals and tensions in relation to the languages spoken in communities versus those privileged by local authorities. Māori odonyms are, of course, found ubiquitously, albeit with varying spatial frequency, around Aotearoa New Zealand. However, there is also a surprising number of Māori odonyms overseas. Our questions and research into the appearance of Māori placenames and streetnames in offshore locations initially arose in 2013, through staff and student investigation within the Te Kawa a Māui Atlas project. This survey found Māori odonyms in Australia, England, USA and South Africa (see www.atlas.maori.nz). A deeper exploration ensued during coursework in 2017, a Summer Internship in 2017/18, and follow-up research in 2018. This presentation focuses on Māori odonyms in Australia, where we have identified around 350 Māori language street names in all states except for Northern Territory. We analysed these by name and region, and explored the history of their naming by estimated year of establishment. We will talk about how we found information, and present some of the findings from this work. We explore, for instance, why the most common Māori odonym in Australia (besides Manuka Road, Kauri St and Kiwi Court) is Timaru Place. In what kinds of geographic locations are Māori odonyms found, and how do they co-locate with other odonyms? Do the odonyms memorialise Māori places, people or things, or (Aotearoa) New Zealand identity more broadly? Finally, we'll consider the place of Māori odonyms in relation to Aboriginal names in the Australian cultural landscape.

Old Ways of being in Modern forms

Potskin, Jonathon

The University of Sydney

The research is twofold research. The first question is an encompassing question: “Can an Indigenous Research Methodology be used in a global context with modern Indigenous populations?” The second process is the research question “How are Indigenous youth from Canada and Australia articulating a modern narrative of settler/colonial relationships through Indigenous Rap Music?”

An Indigenous Research methodology is important to the research as it holds the values and worldviews of Indigenous ways of being. It is a solid form of Indigenous Knowledge production. Through guidance of Indigenous researchers such as Shawn Wilson, Margaret Kovach, Lorraine Muller, Chilisa Begele and Linda Tuhiwai-Smith writings I created an Indigenous Research Methodology that fit with the participants for this research. All look at the concept of relationality as the core theoretical approach of Indigenous ways of being. Going through the steps of creating an ontological, epistemological, axiological and methodological Indigenous approach allowed to keep the worldview from an Indigenous standpoint to lead the process’ of the project.

Researching Indigenous youth and their connections to Hip Hop culture and Indigenous cultures is rather a new way of researching the voice of Indigenous youth. As the first steps of creating an Indigenous way of research I went out and met with and listened to Indigenous youth, Hip Hop artist and community members on their view of Indigenous Hip Hop. Hip Hop is a culture that came out of the Bronx in the 1970’s. The cultural roots of the Hip Hop movement was to increase the voice of the voiceless which was mostly the Black American community as well as the Latino communities in the Bronx. This form of self-determination created in the Bronx resonates with people globally since the 1980’s. The research looks at how Indigenous youth connect to both Indigenous and Hip Hop culture and how both create a sense of belonging and a form of self-determination for themselves and future generations.

Detoxification needed!: Getting clean of English in the revitalization of the Hawaiian language

Wong, K. Laiana

University of Hawai'i at Mānoa

Efforts to revitalize the Hawaiian language revitalization began in the 1980s producing numerous speakers of Hawaiian who are conversationally fluent and who are now passing that capability on to subsequent generations.

Given this ostensibly successful report on the movement, it is easy to become complacent with regard to ways of speaking. English is the lingua franca of the community and, in the absence of a concerted effort to escape deeply ingrained, first-language ways of speaking, a continued dependence on English will prevail. Most second language speakers of Hawaiian are unaware of this dependence, as they are content simply to produce their English thoughts in Hawaiian. Deeply ingrained ways of speaking peculiar to English are reproduced with Hawaiian words and phrases, producing a stilted form of Hawaiian that differs dramatically from the written and audio-recorded evidence.

To be fair, no speaker today is immune from the influence of English, and this treatise is not meant to be prescriptive. In a language revitalization context, wherein the linguistic needs of the community have evolved, there is no way to maintain a traditional worldview. The evolution of these linguistic needs is particularly evident in the expansion of the lexicon, as novel entities appear requiring forms of verbal and written indication. It is not possible to eliminate the influence of English in this regard. This paper, nonetheless, advocated for efforts, wherever possible, to shift away from English and toward Hawaiian.

This is an extremely difficult endeavor since most of our linguistic needs operate below the level of consciousness. Moreover, the second language learner has little or no experience speaking on certain topics, perhaps never having heard others modeling appropriate speech patterns in such domains. It is in the cases, however, where we are aware of the appropriate ways of speaking but are prevented from utilizing them because of our addiction to English that we have an opportunity to recover. It begins with a genuine desire to do so. It advances with a purposeful and learned production of the appropriate forms in appropriate contexts until they are normalized. This leads ultimately to a level of competence wherein the interfering forms would require conscious effort to produce.

This paper examines some of the most commonly used patterns in Hawaiian that mirror those of English vis-à-vis their translated equivalents. This is particularly true of some very basic language use patterns that are ubiquitous in English and have become so in Hawaiian as a result. These operate below the level of consciousness. Even first-language speakers of Hawaiian succumb to the influence from English. There is a cure, however, but it requires an initial conscientization and a subsequent desire to clean up, or detoxify, the externally influenced patterns of speech that interfere with the acquisition of a way of speaking less adulterated by English.

This paper will resonate with conference attendees working in the field of Indigenous language revitalization who will find parallel patterns of dominant language interference, with English being the culprit in most cases.

Indigenous Futures: Free to fly with an indigenous model of teacher education

Jahnke, Huia[1]; Dewes, Cathy[2]; Wright, Rawiri[3]; Bowen, Anahera[3]; Soutar, Brenda[4]; Pohatu, Wi-Tom[5]; Ropata-Te Hei, Mari[1]; Warren, Te Rina[1]; Karatea, Nadell[1]

[1]Massey University, [2]Te Kura kaupapa Māori o Ruamata, [3]Te Rūnanga Nui o Nga Kura Kaupapa Maori, [4]Te Kura kaupapa Māori o Mana Tamariki, [5]Te Kura kaupapa Māori o Te Ara Hou

In this neo-liberal era, indigenous education continues to be under siege and there are serious concerns about the marginalisation of Kura kaupapa Māori education and the undermining of Te Aho matua kura in this highly politicised post-election labour government environment. Te Aho Matua is the only philosophy of education to emerge out of Aotearoa New Zealand. It is a philosophy that underscores what counts as education for, with and by Māori.

This seminar brings together some of the architects of the kura kaupapa Māori system to discuss the principles of Te Aho Matua as they apply to kaupapa Māori immersion ITE programmes located within one university setting at Massey. The programmes are innovative and represent the first mixed mode university based ITE programme at both undergraduate and post graduate levels offered in the country.The panel will deliberate on some of the key findings from 7 years of partnership between the kura kaupapa Māori sector and Massey, a western based institution. In particular, what can happen when and if we are free to fly and co-construct Te Aho Matua based ITE programmes aimed at contributing to the sustainability of teacher supply for the kura kaupapa system of education. In Initial Teacher Education, alternative partnership models such as the partnership with Te Rūnanganui o Nga Kura Kaupapa Māori enables Massey to work with the community in order to address the sector's teacher supply issue. The challenge for the academy is sustaining kaupapa Māori higher education programmes that are community driven and what that means in practice. For example, how do we maintain respectful relationships in the preparation of graduate teachers between two competing and oftentimes opposing systems? What strategies are required to navigate western systems dominated by neo-liberal sensibilities that are at odds with kaupapa Māori theory and praxis?

How such programmes were forged, and some of the positive outcomes and challenges faced will be presented. Such challenges emerged at the intersection of kaupapa Māori and western ontological and epistemological imperatives in teacher education generally that have serious political implications for the future of kura kaupapa Māori unless they are addressed. At stake is ensuring that the kura kaupapa system of education continues to flourish in order to strengthen social, health and community knowledge's and practices that mitigate harm, that nourish health and wellbeing of whanau and that enhance flourishing families and communities.

A New Model of Indigenous Wellbeing: A Study of Māori Employees

Haar, Jarrod

Auckland University of Technology

Current understandings of the wellbeing of Māori still needs development. Empirical models that test the wellbeing of Māori – typically life satisfaction – result in models that account for modest amounts of variance only. Furthermore, such 'indigenous models' suffer from a lack of significant predictors around cultural factors that are theoretically deemed important, such as language. For example, Statistics New Zealand *Te Kupenga* was the first survey on Māori wellbeing, but the model accounted for 24% variance and factors *importance of culture and fluency in te reo Māori*, while significant, each accounted for less than 1% variance. The present study sought to improve such models and focused on indigenising the Personal Wellbeing Index (PWI), which focuses on satisfaction with life (percentage), and has seven antecedent factors including living standards, and community connections etc. This study extends that model by including new factors (cultural wellbeing) and factors suggested by Durie: *satisfaction with your whanau, satisfaction with feeling stronger as a Maori person, and satisfaction with participating in employment that supports Maori cultural development*. This study hypothesises that Māori wellbeing (life satisfaction) might be more complex and tests a model whereby cultural factors (te reo etc.) predict cultural satisfaction factors (whanau, stronger as a Maori and working in Maori development), which in turn predict life satisfaction through the established antecedents.

Data was analysed using a sample of 524 working Māori, using structural equation modelling – allowing mediating effects to be tested. Compared to international PWI literature, the satisfaction levels found were typically low: life satisfaction=70.0%, while from the seven antecedent factors, satisfaction with health (59.5%) and satisfaction with future security (61.5%) were especially low, while satisfaction with safety was high (77.0%). Amongst the new cultural satisfaction factors, satisfaction with whanau was high (76.4%), while feeling stronger as a Maori person (67.9%) and employment supporting Maori development (65.2%) were more modest. The final structural model showed that te reo expertise was positively related to the importance of cultural values, and both predicted cultural wellbeing. In turn, these three factors largely predicted satisfaction with whanau, employment supporting Maori development, and feeling stronger as a Maori person, supporting the suggestions of researchers, although partial mediation was supported. Towards life satisfaction, the three new Māori satisfaction factors (whanau, employment supporting Maori development, and stronger as a Maori person) fully mediated the effects of te reo expertise, importance of cultural values, and cultural wellbeing. Finally, these factors were in-turn, fully mediated by the influence of the established PWI factors, with satisfaction with community connections, health, life achievements and living standards being significant predictors of life satisfaction. In the final model, the importance of cultural values factor regained significance. Importantly, the model accounted for 70% variance for life satisfaction, indicating a much improved model for predicting wellbeing. The findings provide useful insights into predicting the wellbeing of Māori employees. The presentation will discuss how the cultural factors expected to influence wellbeing have been supported and examine ways regarding why other studies may have failed to actualise these expected effects.

Mahi Tahi mo Te Hinonga: Indigenous Collaboration for Enterprise, the role of Indigenous Business Networks

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The presentation will report on a research project that explores the role which enterprise plays in indigenous self-determination. It will focus on New Zealand, where Māori business networks (MBNs) in three different regions, are currently being studied. Each has its own unique history and approach to the development of Māori business networks. The underlying research question is, *'what is the role of Māori business networks in Māori self-determination and sustainable economic development?'*

Kaupapa Māori is the primary methodology, and philosophical framework that is guiding this research, which is by, with and for Māori. The researchers have a long-standing commitment to kaupapa Māori as ontology, axiology, epistemology and methodology. Thus, the research must not only be rigorous and reliable, as research, but it must also make a meaningful contribution to Te Āo Māori, to the Māori world, people, culture and identity.
Further, the project is developing innovative methods for data collection and dissemination, among them the Wānanga. This method draws on an ancient cultural practice, providing a space in which Māori, and those non-Māori who support the kaupapa, may engage in immersive discourse. The Wānanga sits well within the research pantheon, as a collaborative methodology, for the co-creation of new knowledge, steeped in Mātauranga Māori.

This research is drawing on, and contributing to theory and literature in business networking, self-determination and sustainable development, indigenous business network theory, national and regional Maori economic development, Maori entrepreneurship and small business, social and cultural capital, network theory,and the values-basis of business networks.

Early findings from the case studies suggest these organisations are a manifestation of the struggle for self-determination, an important factor in the raft of initiatives that have sprung out of the Māori Renaissance (Walker, 1990), including Māori models in education, health, justice, and academia, but Māori business networks have, in the past, suffered from the absence of a sustainable business model. There is a recognition that a sustainable business model needs to be embedded in, and with Māori values, whilst also ensuring a clarity of vision and purpose. Alongside this, mutually beneficial partnerships with relevant parties need be developed, amongst these are with local government, corporations, economic development agencies and advisors, and the Māori communities in which they exist. This research will offer a better understanding of what Māori business is, and how it contributes to the New Zealand and Māori economy.

Preliminary findings of the Māori Identity and Financial Attitudes Survey

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This paper reports selected preliminary findings of the Māori Identity and Financial Attitudes Study (MIFAS). Our aim in this research is to answer one of the fundamental questions facing contemporary Māori: How can we foster Māori entrepreneurial behaviour and economic savvy? Embracing the notion that 'Māori must achieve success as Māori', we hypothesise that answers will be found through asking: when, why and how does culture affect Māori economic aspirations and choices, and to what extent does it vary for Māori from diverse backgrounds? Understanding Māori economic aspirations is a complex endeavour, with many layers of intra-group diversity to consider. Each iwi and hapū have their own distinctive history, and regional diversity results in variations in access to resources and opportunities. On the individual level, cultural knowledge (such as the ability to speak Māori and understand tikanga Māori—Māori values/practices) is unevenly shared. As Durie (1998) observes: "Māori live in diverse cultural worlds. There is no one reality nor is there any longer a single definition which will encompass the range of Māori lifestyles." Despite intra-group variation, studies show that customary Māori cultural values (particularly collectivism and interdependence) continue to influence Māori economic perceptions and priorities.

Qualitative studies demonstrate that Māori educational, work and career aspirations extend beyond personal success to encompass communal values and group orientation. Specific values typically mentioned include: wairuatanga—a belief in spirituality and commitment to the observation of spiritual protocols; kotahitanga—collective work for collective benefit; tino rangatiratanga—Māori determining what is best for Māori; whānaungatanga—family strength and unity; kinship ties—community spirit and cooperation; and pride in and respect for tikanga Māori. Several recent reviews indicate that these cultural imperatives are success indicators for Māori economic activity.

In summary, a number of data sources indicate that unique Māori values in relation to economic activity continue to drive Māori behaviour. While this endorses the view that 'Māori must achieve success as Māori', a much clearer picture is needed of what specific economic choices individual Māori make, and how those are shaped by cultural imperatives. We believe that one way forward here is to combine qualitative and quantitative methods to clarify the mechanisms that drive Māori personal economic choices and aspirations.
In October 2017 the MIFAS survey was sent out to 100,000 people registered as being of Māori descent on the New Zealand Electoral. Over seven thousand people responded making this the largest study of the financial attitudes and economic values in New Zealand.

Grounded in identity economics, the MIFAS collected data on education, micro-economic behaviour, personality traits and cultural values. Data from the MIFAS will elucidate how personal characteristics (e.g., ethnic identity, social identity beliefs, age, personality, gender) and characteristics within the social, economic and cultural environment influence economic behaviour, values and aspirations among Māori. This paper will contextualise the MIFAS and review current understandings of economic values and aspirations which are distinctive to Māori yet similar to those of other indigenous peoples. An outline of the study methodology will be provided along with an overview of response rate information from the first wave of data collection.

Cultural Impact Assessment and the aspirations for Iwi and Hapū mauri

Morgan, Tē Kīpa Kēpa Brian

Ngā Rangahau ā Mākino, Ngāti Mākino Iwi Authority

What has Cultural Impact Assessment (CIA) contributed over more than a decade of application, and are the original aspirations of Akwé: Kon being achieved? A relevant question to pose is whether collaborative frameworks can be effectively applied when there is little consideration of how cultural difference shapes the original enquiry and introduces unconscious bias determining whose ways of knowing is more relevant.

The voluntary status of the Akwé: Kon guidelines means that those with the power to decide, continue to be the decision-makers in many cases, and that Indigenous peoples are forced to respond to environmental challenges at local, regional, national and global levels rather than being empowered as pro-active contributors in the decision-making spaces.

Having observed the use of CIA over time, it is evident that while it can be useful in some cases, the outcomes are highly variable and are very much dependent on the drivers for the CIA. At the bare minimum, CIA involve a desktop analysis of the available literature, often Waitangi Tribunal Reports and documentation regarding claims settlement, Iwi Management Plans, and relevant national and regional policy. And while the aspiration may be to consult with the impacted Iwi, doing this well may not be possible within pre-determined timeframes where practitioners are strangers in communities that often have prerequisite expectations regarding the appropriate transfer or sharing of Indigenous Knowledge. Access to oral tradition requires a prior earning of trust and many planning practitioners do not have the necessary relationships with Iwi to be given access to such knowledge. So how then can CIA measure-up to the expectations of Iwi?

Past development has affected and altered the lives of Iwi and Hapū in significant and in some cases irreversible ways. At the heart of the problem is the imbalance in power and decision making that has been established by the colonisation process and that is perpetuated by the various levels of government in this country. The resistance to sharing power, for example as intended under Section 33 of the Resource Management Act 1991, is based to a large degree on the assumption that western scientific understandings are superior to Indigenous ways of knowing. The reality is that those ‘superior’ understandings have led to many examples of scarcity in resource management contexts that science does not have the ability to now resolve.

Questions around the effectiveness of CIA, and what is working and what is not, are really questions about power and decision-making. When organisations in control of the decision-making processes are open to indigenous input and the sharing of power, such as the adoption of the Aashukan Declaration by IAIA, there is the potential for significant progress. Unless this happens, tools such as CIA are at risk of diminishing rather than enhancing the mauri of Hapū and Iwi.

Exploring the role of Māori women in the Māori economy: A Pilot Study

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The purpose of this presentation is to present the findings of a small pilot study *The Role of Māori Women in the economy*, which aimed to consider how Māori women in business perceived their role in the economy. The project was supported by a 2017/2018 Summer student internship scholarship co-funded by Ngā Pae o te Māramatanga (Māori Centre of Research Excellence) and Otago Business School. The project involved a literature review (Simmons, et al. 2018) and a small series of interviews with five Māori women in business. A key finding was that the factors Māori women used to position themselves in economic spaces were firmly grounded in Indigenous knowledge, in particular their own mātauranga-a-wāhine (Māori women's knowledge's) (Simmonds, 2011) that had influenced their lives and actions.

Key research already undertaken through the Ngā Pae o te Māramatanga funded Whai Rawa: Māori economies project (*The intergenerational reality of Māori Small-to-medium sized enterprises*) has identified that the Māori economy is made up from increasingly diverse socio-economic structures. Within those are a number of ways that individuals contribute and participate within the economic frameworks whether at iwi, hapū or whānau levels; paid employment or otherwise. The role and participation of Māori women in the Māori economy is an area that is not explored in any detail. Yet, Māori women are active participants in the Māori economy, at the helm of enterprises ranging from tourism and ICT to farming. The purpose of this project was to consider the complex ways that Māori women (in particular) participate in the Māori economy and the roles they have in developing intergenerational growth through the forms of enterprise they have created.

This pilot project has formed the basis of further research into deeper and more carefully considered understanding of the distinctive role Māori women have in nurturing and sustaining our Māori economies. The guiding premise of this proposed research is that the Māori economy is a representation of diverse economic landscapes and identities (Amoamo, et al., 2018; Bargh, 2011; Gibson-Graham, 2016), of which mātauranga-a-wahine plays a substantial and sustained role. At a local and national level, this research has the potential to impact on discourse around the Māori economy and will have policy implications for the development of an entrepreneurial ecosystem that is more responsive to the specific features of Māori women in business. In addition, it brings to the fore the relationship of values based enterprise to community development, and highlights the important role Māori women have in effecting social and economic transformation.

Mapping our Pēpeha

Cunningham, Chelsea

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Ko Kahurānaki te maunga
Ko Takitimu te waka
Ko Ngaruroro te awa
Ko Ngāti Hōri te hapū
Ko Kohupātiki te marae
Nō Ngāti Kahungunu ahau
Ko Chelsea Cunningham tōku ingoa

The whakapapa that defines my geographical and cultural centre is captured concisely in the pēpeha above; it represents how I position myself within this world as a descent of Ngāti Kahungunu. Whakapapa is the essence of health and well-being, it is a tool, created by our tīpuna to frame our existence as Māori.

The aim of my research is to explore whakapapa by examining pūrākau and applying this knowledge to map and engage with whakapapa through ancestral landscapes within Ngāti Kahungunu, with the ultimate goal to enhance whānau well-being. This reconnection will be captured via GoPro, 360 degree camera's and drone technology then used to create story maps, short videos, virtual reality and films of our engagement. By filming and mapping whānau engagement with ancestral sites we aim to enhance cultural identity and well-being.

In reconnecting whānau to ancestral landscapes, which will include maunga, awa, pā, and marae, we are able to create a timeline of past events, people and places that creates a narrative that starts from the past, brings us to the present and guides us into the future. This can open a door of opportunity for whānau to engage with whakapapa and understand the strength of knowing and understanding whakapapa. This will provide an insight for a culturally relevant approach for whānau to explore their whakapapa and identity, with the fundamental goal of improving Māori health and well-being.

Using the technology outlined captures the attention of whānau, particularly rangatahi Māori and gives them the opportunity to use and learn them correctly and safely. What we create from this footage will be incredibly beneficial - it will be a representation of our whakapapa for future generations to have and learn from. The virtual realities of these engagements that we create will be available to our whānau unable to physically visit these places, essentially bringing the maunga or awa to them through the eyes and experience of their own loved ones, something that can be so precious at crucial times.

First Nation Sovereignty of Language and Culture

Shirt, Marilyn

University nuhelot'įne thaiyots'į nistameyimâkanak Blue Quills

This paper discusses issues regarding anguage revitalization in Canada primarily in the Province of Alberta. With the advent of the United Nations Declaration on the Rights of Indigenous People and the Truth and Reconciliation Commissions Calls to Action Indigenous Languages, nowledge and Culture have become the new resource that ainstream Institutions and Provincial Governments can mine.

In the rush to address the recommendations outline in the TRC Calls to Action movement to standardize language curriculum for the various language families in Alberta. ho has authoritygives direction and is responsible for the development of curriculum, resources, teaching methods and standards for ndigenous languages is another issue. There has always been fear expressed by Indigenous Elders that if our language, knowledge and ceremonies are taught by the mainstream institutions they will be corrupted and mismanaged.

Today as the Federal Government expresses intent to provide educational funding to support Indigenous Languages step forward to become the next "Boarding School management program" This paper will outline potential roles for both First Nation and Mainstream Post-Secondary Institutions in supporting langauge revitalization.

Te Hono Tāngaengae - the umbilical link: Connecting with our ancestors through ancestral place-based knowledges

Seed-Pihama, Joeliee; Simmonds, Naomi

The University of Waikato

Te Hono Tāngaengae – the umbilical link considers the merging of whānau, tamariki and whenua that creates a reciprocal relationship of nurturance and sustenance. This can be seen through the tikanga of returning the placenta and/or umbilical cord to the earth as practiced, in varying ways, by many whānau today. At the same time, burying the whenua/umbilical cord can serve to establish a sense of 'home' or 'belonging' for a child and therefore is particularly important to the wider spatial politics of being and becoming tāngata whenua. This paper seeks to illuminate the embodied, spatial, symbolic and spiritual maternities and naming experiences of whānau. Drawing from our respective research projects we consider the role of Te Hono Tāngaengae – the umbilical link, between whānau and child, whenua and people in understanding 'belonging' and place making through the use of mātauranga Māori, te reo and tikanga. We consider the transformative tikanga associated with reproduction, pregnancy, birth and early parenting as ways to 'connect' tamariki and whānau to a whakapapa and whenua that recognises the sacredness of life, the importance of matauranga and tikanga pertaining to tamariki, and the role of whānau based approaches to raising tamariki.

This paper argues that through the reclamation of tikanga that establish and maintain our connections to place and to whakapapa provided for through concepts such as te hono tāngaengae a decolonised pathway into and through the world can be created for tamariki and for well and healthy whānau. It is our contention that reclaiming and decolonising the spatial and symbolic approaches to raising tamariki within well whānau must happen in multiple and diverse ways. Through both the small and subtle acts of resistance, as well as, more overt and obvious expressions of defiance and recovery. As such, connecting to our ancestors through tikanga practices must be fluid, adapting to our own development, growth, the ever-changing world we live in and the collectives that we are responsible to. It is within our own cultural frameworks and whakapapa that there is the flexibility to be able to do this. We argue that our tikanga

and spiritual practices have the potential to transform and empower individuals. More than this, though, reclaiming whānau based and place based approaches to raising tamariki, such as te hono tāngaengae, is intimately connected to broader goals of decolonisation and tino rangatiratanga that merge the intimate, the personal and the political.

Saltwater Sensations: Te Ao Māori and a sense of place through Heke Ngaru (Surfing).

Waiti, Jordan

The University of Waikato

The unique relationship between Māori and the environment is a topic that has received much interest. The majority of these publications have been produced as a result of the Waitangi Tribunal hearings, and have focussed largely on waahi tapu, mahinga kai sites, and other sites of significance. Māori have retained a close and secure relationship with the environment, often relying on these spaces for food, resources, leisure and reaffirming identity (Durie, 2003).

There is however a lack of investigation into the oceanscape (and in particular to surfbreaks) and the sense of place among Māori wave riders. Māori have a unique relationship with the ocean that stretches back many generations to the arrival of the seminal voyaging canoes. Since that time, Māori have rode waves on various types of surfcraft (Beattie, 1919; Best, 1924). While the literature identifies the therapeudic effects of surfing and place-based health, there is a distinct lack of cultural identity and environmental spirituality identified within these studies as they are largely Western-based investigations.

Utilising key informant interviews, an online survey, historical and auto-ethnographic accounts, the study found that Heke Ngaru was a traditional cultural custom that enhanced all aspects of Te Whare Tapa Whā (Durie, 1985). The results suggest that for some Māori a deep sense of place prevails with certain surfbreaks in Aotearoa, and that this sense of place manifests an array of thoughts and feelings related to spiritual, familial, physical and cognitive perceptions. For some, these thoughts and feelings relate back many generations to their tribal ancestors, tribal boundaries or directly to specific atua such as Tangaroa and Hinemoana. In a wider sense, the implications of these findings highlight the need to ensure that these oceanscapes and surfbreaks are maintained for the future benefit of all New Zealanders'. Moreover, that reclaiming this space through heke ngaru participation is a potential future pathway for optimal Māori health and wellbeing.

Indeed, this research aligns with three of the conference sub-themes; Mauri Ora – Indigenous Human Flourishing, Mahi Auaha – Creative Indigenous Innovation, and Te Tai Ao – Healthy Natural Environments. For example the novel processes surrounding heke ngaru enhances social and individual wellbeing, resulting in positive community engagement. Finally, a Māori sense of place that is encompassed by whakapapa and ahikaa involves upholding the role of kaitiakitanga and stewardship.

A fire in the belly of Hineāmaru: Ngā Puhi identities

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In what ways do the distinctive tribal taonga, attributes and qualities of Ngā Puhi tūpuna endure in contemporary times? Ngā Puhi are the largest iwi in Aotearoa with a long history of influential leaders who have made a significant impact on the Māori world and beyond. Yet low employment, inadequate housing and lagging educational outcomes continue to threaten Ngā Puhi prosperity. A counter-narrative is needed to push back against the apparently endless stream of stories focused on a perceived cycle of poverty, hopelessness and underachievement as has been largely normalised in the mainstream narratives about Te Tai Tokerau. This Marsden-funded project has been designed to develop multifaceted hapū-based narratives that will contribute to our understandings of Ngā Puhi distinctiveness, success and history. This strengths-based project examines, theorises, contextualises, and celebrates whakapapa-linked characteristics recurring in Ngā Puhi kōrero and written in histories. Led by Ngā Puhi descendants, it identifies and explores uniquely Ngā Puhi narratives, identities, and perceptions of success.

This presentation outlines the Marsden project's initial findings. It underlines the ways Ngā Puhi have responded – and continue to respond – to adversity and challenges over many generations. As such, the project, *A Fire in the Belly of Hineāmaru*, serves as a platform to explore Ngā Puhi distinctiveness and Ngā Puhi understandings of success. Kōrero from a range of iwi-centred written and oral sources (such as *Ngā Pūriri o Taiamai* [1985], *Pēwhairangi* [2014], and *Heke-nuku-mai-nga-iwi Busby* [2015]) and televisual interviews are interwoven to form a new narrative. It pivots on informal marae discussions – generally between kuia and kaumātua – about intrinsically Ngā Puhi features and characteristics. Some casual, yet fundamental conversations are obtained from episodes of TV series such as *Koha* (1980 – 1989), *Waka Huia* (1987 – ongoing), and more recently *Mōteatea* (2009 - 2010) and Kōwhao Rau (2010 – ongoing). In summarising, matching and comparing the recurring Ngā Puhi attributes from print resources and these programmes, the project ultimately seeks to highlight and celebrate the skills, traits and deeds of Ngā Puhi tūpuna and identify the equivalent qualities in their living descendants.

The findings both in this presentation and in the wider study essentially disrupt and challenge dominant assumptions about Ngā Puhi, particularly those across the media. Protest and discord amongst hapū are regular items in news and current affairs shows, primarily in terms of unresolved land claim issues, highlight a continuing fascination with political gaming on and around Waitangi Marae. This tribal counter-narrative instead conveys tribal pride, optimism, and a fervency for Ngā Puhitanga through a timbre of Ngā Puhi voices. In so doing, the project seeks to revitalize the traditional Ngā Puhi knowledge base and worldview by representing Ngā Puhi as powerful agents of their own destiny.

Strengthening climate resilience in the Caribbean through an Indigenous community-based research model

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Caribbean island communities hold a longstanding and closely woven relationship with extreme weather events. Long before we met the most recent hurricanes named Maria and Irma, we knew *Guabancex*. She was the source from which our Indigenous Taíno ancestors believed huracán was born. Weather systems such as these, respected as forces of both destruction and renewal, guided settlement patterns and seasonal cycles of planting and harvesting. These most recent seasons of severe drought, coastal flooding and intense hurricane activity serve as a reminder that we must equip our younger generations to continue to face and adapt to extreme climate events such as these. Even today, the *bagua* (sea) is swallowing coastal developments and rural mountain communities are going months without electricity, struggling to meet basic needs. This is a critical time for our Caribbean island communities to identify and sustain resources and opportunities needed for strengthening climate resilience for the future of this region. When considering future climate resilience in this region, it is our children and grandchildren who will ultimately hold the task of facing and adapting to severe climate impacts.

On the island of *Borikén* (Puerto Rico) we are working with youth, elders and farmers in a community-based, participatory climate research study to sustain Indigenous knowledge resources for the future. Developing an intergenerational research model allowed us to bridge the widening gap between elder knowledge holders and future environmental leaders. In this model local youth observe and interpret connections between Indigenous knowledge and climate science concepts within their own community context. By using a participatory research experience in every stage of the study, we sought to strengthen traditional pathways for sustaining Indigenous knowledge while also engaging youth and community members as researchers. In our study we observe how with limited access to commercial inputs, rural smallholder farmers continue to draw from intergenerational knowledge of earth's natural systems to enhance food security. These include techniques for monitoring environmental conditions and phenological (seasonal) patterns, intercropping, crop rotation, and composting. These practices, contained in collective oral histories of climate impacts and adaptation strategies, demonstrate opportunities for strengthening resilience to extreme precipitation, drought, and increasing resistance to disease. When considering climate impacts, adaptation and resilience in the Caribbean, those members of the community maintaining the most intimate relationships with the land and earth's natural systems remain some our greatest knowledge resources. This project works to ensure this knowledge is sustained for future generations of Caribbean youth.

Te Awaroa Voice of the River

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Across New Zealand many rivers are unsafe parts of the ecosystem, with serious concerns about declining river health and hundreds of kilometres of streams have been buried alive, with many waterways over-allocated for irrigation or other purposes. Even our basic drinking water is in a perilous state – with most water suppliers unable to meet compliance with regulations, that are outdated and unsafe anyway. Reliance on legislation such as the Resource Management Act 1992 has failed to protect waterways, an assertion that the 'market' would drive positive change was at best misguided, and faith that technology would provide solutions has yet to deliver. The laws, drivers and rationales of decision-makers are based upon flawed understandings, whereby humans are independent from nature. Such a framing led to a situation whereby many of our rivers are dying. The 'bottom line' regulatory approach of the previous government's freshwater reforms did not deliver good outcomes for our waterways. Furthermore, the recent Labour-led government 'Three Waters' proposal does not engender much confidence either – seeking to compartmentalise water management into stormwater, wastewater and drinking water. However only a healthy water system can continue to deliver adequate supplies of water in ways suitable for human uses - whether for swimming, fishing, drinking, watering stock and plants. For that reason, it is vital to start by examining the impacts of human activities on groundwater, aquifers, wetlands, springs, streams, rivers, wetlands, harbours and the ocean and their ecosystems; and trying to ensure that these activities are conducted in a way that ensures the water system as a whole remains healthy and resilient.

Te Awaroa is envisaged as a national movement of people taking action to care for their waterways, with a collective goal of achieving 1000 rivers in a state of ora by 2050. The research presented herein poses the hypothesis that rivers will return to ora when stakeholders develop a collective sense of care, and have a suite of locally relevant practices and tools that they can and will use. The project is testing two critical components – 1. Understanding Collective Impact, and drawing inspiration from that to 2. Create a Social Movement of Kiwis connecting with their rivers in two trial catchments. Te Awaroa sought to provide a counter-approach by seeking to test the idea of articulating the Voice of the River, what would the river say? What is it saying? We are inspired in particular by two pieces of legislation, that appear to offer hope – Te Mana o te Wai from the National Policy Statement on Freshwater Management 2017 and Te Awa Tupua 2017. We will present findings from this project and postulate how a Te Awaroa – Voice of the River approach might be implemented to achieve 1000 rivers in a state of ora by 2050.

Tuhonohono: Tikanga Maori me te Ture Pakeha ki Takutai Moana

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[1]Te Mata Hautu Taketake - The Maori And Indigenous Governance Centre (migc), [2]University Of Waikato

Prior to European contact, Māori had effective legal systems based on mātauranga and tikanga Māori – Māori laws and institutions - which were very effective for social control and for maintaining law and order, and which developed into a considerable body of knowledge and practices over time.

Following European contact and the whole colonial process, mātauranga and tikanga Māori were negatively impacted by, inter alia, newcomer legal frameworks which displaced the Māori legal systems, values, institutions and practices. Such negative consequences were not anticipated by rangatira when they signed the Treaty of Waitangi in 1840. As Treaty of Waitangi partners and in more recent times, Māori values, rights and responsibilities within a mātauranga and tikanga Māori context have been re-recognised to varying degrees, and in different ways in New Zealand marine management policy and law.

Te Mata Hautū Taketake – the Māori and Indigenous Governance Centre ('MIGC') researchers at the University of Waikato will discuss the relationship between mātauranga and tikanga Māori and New Zealand State law and how to apply both so that they are mutually beneficial to both cultures over the marine coastal area which is a large and complex question of national significance. Tūhonohono or 'binding together' expresses the cohesive vision of New Zealand jurisprudence1 over the coastal marine area to explore the possibilities for the evolution of laws and institutions in Aotearoa New Zealand that reflect the best of the values and concepts of both founding peoples of the New Zealand state – Māori and European – to enhance the utilisation of the marine resources within environmental and biological constraints and to realise the value, increase use, and to maintain the ecosystem health of our vast oceanic and coastal assets.2

Aotearoa New Zealand's legal system historically acknowledged and accommodated for the inclusion of mātauranga and tikanga Māori.3 The non-Māori legal authority for such actions was/is the common law doctrine of aboriginal title, which is an acknowledgement of the pre-existing Māori legal systems based on mātauranga and tikanga Māori values, customs and institutions.4 The other authority is the Treaty of Waitangi, which specifically recognised mātauranga and tikanga Māori in Articles II, III and IV.5 Additional legal authorities include public international law and Indigenous human rights law such as Article 27, International Covenant on Civil and Political Rights 1966 and the UN Declaration on the Rights of Indigenous Peoples 2007 . Consequently, mātauranga and tikanga Māori were respected and integrated into the new New Zealand legal system following the Treaty of Waitangi and they should be respected today and moving into the future.6

Our MIGC Tūhonohono presentation will focus on current and future societal participation in marine governance and management to balance the aboriginal title, Treaty and international law rights, aspirations, and responsibilities of Māori through the application of mātauranga and tikanga Māori, with communities and industry through mainstream state law, and will build on Aotearoa New Zealand's reputation as a world leader in the use and stewardship of the takutai moana (marine and coastal area) space.

Our MIGC researchers will discuss the traditional and contemporary application of tikanga and mātauranga Māori such as kaitiakitanga,7 mana whenua, mana moana, matāwhanga and rāhui8 in the sustainable use and restoration of the marine environment.9 We will discuss these concepts 'in practice' through approaches based on whakapapa and 'place based' values and perspectives.

Murihiku Cultural Water Classification system: coding cultural uses to empower whanau in freshwater management

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Freshwater management in New Zealand is complex, with many competing drivers and a complex legislative framework. For Ngāi Tahu, freshwater has two significantly different legal definitions – one from the Resource Management Act and the other in the Ngāi Tahu Claims Settlement and Conservation Acts. In addition to this, Ngāi Tahu ki Murihiku is currently involved in the implementation of at least 13 pieces of legislation relating to freshwater management that involve more than 20 local and national agencies.

This situation creates a challenging, time-consuming, and at times, overwhelming process for whānau. The challenging environment is exacerbated by each agency focusing on its own legislation with whanau having to fit their values in rather than their interests being at the core of the management framework with agencies working together with whanau for a common vision.

The Ngā Kete o te Wānanga: Mātauranga Māori, Science & Freshwater Management research programme seeks to empower the role of mātauranga Māori in freshwater management and bring knowledge systems together to improve decision-making and outcomes for whanau. In the Murihiku case study this is being explored through the development of a 'Murihiku Cultural Water Classification System' that will help identify the synergies between mātauranga Māori and science and establish baselines and standards on waters for different cultural uses. The research is co-developed with mana whenua via the Murihiku Runanga Advisory Group. In doing so we aim to enable whānau to pursue and advance their freshwater management aspirations across the multiple implementation pathways available to them.

This research is founded on partnerships between people, disciplines and knowledge systems. This freshwater management framework is currently being developed at the scale of the Te Ara Koroka Pounamu Trail. Numerous barriers prevented Ngāi Tahu ki Murihiku use of the trail from around the 1880s; however, this cultural landscape and the values, beliefs and practices it supports (past, present and future) are still central to the identity of Murihiku whānau. To help reconstruct and revitalise mātauranga Māori around Te Ara Koroka, historical literature sources were used, alongside cultural value mapping, interviews and contemporary information sources.

The Murihiku Cultural Water Classification System is being developed around the cultural uses of Wai Tuna (eels), Wai Pounamu (greenstone) and Wai Noho (seasonal camping places). This presentation will illustrate the development of this management framework to date for these uses, and how the research has already been used and implemented by mana whenua.

Kaitiaki, Kaimahi me te Kāpata kai – Iwi solution seeking in wastewater treatment

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[1]Te Wānanga o Aotearoa, [2]Iwi Cultural Impacts Manager

The water quality of the Rotorua lakes (Rotorua, New Zealand) has seen significant deterioration over several decades for a variety of reasons, including leaching of nutrients through failed or overloaded disposal fields from lakeside communities. This paper describes the cultural impact and technical assessment to reticulate the lakeside communities of Lake Rotomā and Lake Rotoiti.

These regions have a rich history of Iwi (tribe or confederate of tribes) settlement, and the majority of land within the Rotorua lakes catchment is Maori owned and leased. For Lake Rotoiti and Lake Rotomā, this is the case where seven hapū and Iwi reside within the eastern border of these lakes, own, and passively control 89% of the surrounding lands.

Iwi have had an uninterrupted link with ancestral lands, wāhi tapu (sacred areas) and sites of cultural and spiritual significance in this area. The state of the lakes and water ways and the ability to adhere to kaitiakitanga (guardianship) practices and tīkanga (cultural traditions) regarding the treatment and disposal of water and wastewater on these ancestral lands correlate directly to the mana and rangatiratanga (sovereignty) of the Iwi of Ngāti Pikiao that reside within.

This paper considers decision making around a suitable reticulation method that reduces the environmental impact on the lakes, aligns with Iwi cultural values and practices and ensures financial viability for current and future generations. It also describes solutions being considered: STEP (Septic Tank Effluent Pumping) system for Lake Rotomā and Vermifiltration systems (Bio pods) for Lake Rotoiti, dependent on the outcome of an Iwi initiated trial of the latter system in the Lake Rotoiti community. The result of such decision-making has the potential for increased engagement of local Iwi and strengthening of local Iwi-council relationships.

The Māori precariat: structural causes and lived realities of poverty and inequality

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As many will be aware, dominant approaches to increased inequality, precarity and the provision of welfare services are primarily orientated towards identifying risk factors and profiling, behaviour modification, case management and punishment. This presentation comes out of Aotearoa/New Zealand and draws on findings from a collaborative research project that engages with precariat Māori (indigenous peoples of Aotearoa/New Zealand) households and their culturally-patterned and evolving responses to socio-economic marginalisation. This project employs various responsive qualitative and quantitative techniques to facilitate conversations with Māori precariat households to gain and document insights into their everyday lives, insecurities, the functioning of penal welfare, and opportunities for human flourishing. Quantitative analysis is utilised to understand the extent of hardship experienced by Māori precariat households, and their composition and dispersal. Our research seeks to challenge the understandings of Māori precarity as an isolated symptom of personal deficit. Instead, we seek to advance more contextualised and politicised understandings, and to counter the tendency of dominant groups to silence the structural causes and lived realities of poverty and inequality in Aotearoa/New Zealand.

Relational and Sexual Ethics: Tikanga, Values & Virtues in Adult Relationships

Edge, Kiri [1]; Nikora, Linda Waimarie[2]

[1]University of Waikato, [2]University of Auckland

Intimate and sexual relationships are integral to the human experience and the living out of everyday life with others. The capacity to engage with positive, healthy and enduring relationships is critical to our wellbeing and human flourishing. We are probably not born with all the necessary skills and abilities to engage with relationships, these require access to knowledge, guidance and experience. These learning needs are not exclusive to younger generations, but are likely to continue as a lifelong process and need.

Popular literature, media, music and television routinely feature aspects related to sex, intimacies and relationships. Most will spend some time thinking about, perhaps talking about, and often engaging with relationship experiences. Despite the commonality and importance of relationships, as topics of conversation these are often considered controversial and uncomfortable. Such discomfort compromises our ability to be discerning and intentional about the knowledge and resources that are helpful, healthy and relevant to our needs and concerns. Instead, we leave room for potentially harmful, unrealistic and irrelevant information to fill that void. We also constrain opportunities for reciprocal and intergenerational sharing of wisdom and new knowledge.

In times past, whānau assumed guiding roles in supporting their members through the course of establishing, maintaining and perhaps for some, ending relationships. Social, relational and technological changes have transformed the ways that we live, relate and connect with others. Modern mobility and virtual realities continue to bring people together in ways probably unimaginable to our tūpuna. Yet in other respects, our relationships with people, places and spaces have become marked with distance, detachment and disconnection. We are also unclear about the tikanga, value and virtue frameworks that might guide intimate and sexual relationships in ways that support social, emotional, cultural and collective wellbeing.

As part of the Ngā Pae o te Māramatanga Mauri Ora Research Programme, a post-doctoral research project is currently exploring the wisdom that adult generations (25 years+) gather and use as they enter into, live through and perhaps for some, end relationships. Although specifically focussed upon adult relationships, we are also exploring opportunities to strengthen learning and sharing between generations. Our project aspires to develop a tikanga and relationship focussed ethical framework, informed by a Māori worldview. Our orientation to the topic aligns with positive, proactive and preventative approaches within relationships. The collective approaches of our project team are inclusive, non-judgemental and celebratory of diversity and equality in their various forms.

While our work remains on going, we have welcomed research contributions from people and groups representing diverse perspectives, experiences and identities. We have spoken with experts and professionals including cultural elders, academics, medical professionals, social workers and counsellors. We have also spoken with everyday people in our communities including mechanics, forestry workers, carvers, stay at home parents, customer service representatives and machine operators. This paper outlines preliminary findings from our research and welcomes collaborative discussions upon how these may enhance our engagement with relationships and reciprocal learning across generations.

Default Narratives: Is your research heteronormative?

Fernando, Todd

The University of Melbourne

The emerging field of queer Indigenous studies is, at times, situated in opposition to default narratives within Indigenous communities. The narratives of Indigenous queerness, however, have prompted an ideological challenge to the heteronormative lens that exists within Indigenous research and knowledge. Amid the display of personal and public Indigenous socio-cultural practices, queer Indigenous research operates as a modality to assert and understand forms of sexual expressions and realities within gendered identities.

The reproductions of Indigenous heteronormativity within Indigenous research and knowledge can be understood as replicating the biases or social schemas instilled in us during historical (and ongoing) religious and colonial conflict. As a result, queer Indigenous stories become silenced or erased within the nexus of Indigeneity because colonially reinforced heteronormative frameworks remain fixed and dominant. Consequently, this encourages a tendency towards making non-Indigenous people accountable for the ethical and moral dilemmas that exist with regards to queer people in our communities, rather than taking responsibility for the prevalence of homophobia and transphobia. How do we start to devalue the harmful forms and methods by which colonial forces have conditioned our communities to think and act in ways that solicit harm? Is it time to turn the mirror on ourselves and consider that we too can be the producers of homophobia and transphobia?

Through an engagement with critical medical anthropology and assemblage theory, this paper draws on literature analysed and qualitative data collected within my doctoral research to reflect on the relationship between heteronormativity and Indigenous research (conducted by, and for, Indigenous people and researchers). By locating representations of queer Indigeneity within texts, digital images (including film) and art, the paper will highlight the importance of recognising heteronormative biases and social schemas within Indigenous frameworks as a way to shift and strengthen Indigenous social and community knowledge (both historically and contemporarily). The navigation of spatial and temporal boundaries will also provide scope for this paper to consider the importance of revitalisation and normalisation of queer Indigenous customs and values within Indigenous research settings, communities and society.

The nexus of violence and safety: Contradictions of being safe and unsafe for Māori women

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Wāhine (women) Māori traditionally held mana and status within Māori society, particularly their role in the health and strength of whakapapa (genealogy), whānau (extended family networks), and as whānau kaitiaki (guardians). Their status ensured wāhine safety and wellbeing by the enaction of cultural values and practices– any transgressions had severe consequences. However, the picture today is very different – many wāhine Māori are at significant risk of harm and death resulting from partner violence compared to other women living in Aotearoa. They are socially marginalised and in some cases socially excluded, similar to other Indigenous women globally. Wāhine and their tamariki (children) are the recipients of deliberate acts of emotional, physical and/or sexual violence used to intimidate, threaten and control them.

Design:
Using a qualitative kaupapa Māori research methodology with local critical theory (to 'decolonise' current thinking) and constructivist grounded theory, we aimed to produce theory to inform policy and practice to rewrite current unhelpful scripts that serve to further marginalise Māori women and their tamariki when they need help. To do this, we have interviewed wāhine Māori who have lived in unsafe relationships; rangatahi wāhine about safety; tane; kaumātua and kuia about traditional mātauranga Māori (knowledge) and their wisdom; and key stakeholders. We utilise mahi a roopū (working group) to analyse the transcripts, and reach a consensus on the findings.

Findings:
Contradictions between states of being safe and unsafe exist, simultaneously juxtaposing violence and actions related to safety. Wāhine Māori respond to violence in their whānau in ways that demonstrate an intelligence to navigate between unsafe and violent situations in order to maintain the safety and wellbeing of themselves and their tamariki. In doing this, they consider and respond to the unpredictable contexts within which their safety is being compromised and the nature violence that is being used. They do this by using strategies such as moving their children to 'safer' areas within or outside of their whare (home), and at times, providing ways to occupy them to keep them from being harmed; 'knowing the triggers' and managing their situations to minimise violent and abusive outbursts; using silence; and protecting others. Sometimes this may involve a decisions to stay in their relationship – so they can leave a partner who uses violence to threaten and control them, they need practical assistance to develop a plan.

Conclusions:
Contrary to popular understandings of Māori women, our research shows that wāhine Māori take active measures to keep themselves and their tamariki safe within their sphere of control, sometimes aided by whānau, friends or people in agencies.

Kaupapa Wānanga: A kaupapa Māori pedagogical framework

Akhter, Selina; Manuel, Warren; Rosales-Anderson, Norma; Rudolph, Lina

Te Wānanga o Aotearoa

Transformation through education is portrayed within kaupapa Māori bodies of knowledge and centred reflectively on how a group of Kaiako (lecturers) of Te Wānanga o Aotearoa utilises the Kaupapa Wānanga (KW) framework to facilitate the contents of Bachelor of Bi-Cultural Social Work programme (BBSW).

The BBSW is a three-year, full-time, social work degree programme of 480 credits consisting of 26 kōnae ako (papers) accredited by the New Zealand Qualifications Authority at Te Wānanga o Aotearoa. The bicultural notion of BBSW recognises the historical foundation of the nation Aotearoa and consciously creates equal space for Māori bodies of knowledge to be constructed alongside non-Māori bodies of knowledge. The vehicle to achieve the bi-culturalism is an approach which has been conceptualised as Kaupapa Wānanga (KW) framework. The KW framework consists of four takepū (principles)-- Koha, Kaitiakitanga, āhurutanga and mauri ora. The concept of takepū includes Māori wisdom, culture, applied principles, ethical positions and ways of life to convey ways of humanness to guide Te Ao Māori. These takepū are fundamental to all contents, assessments and delivery methods/ pedagogies of BBSW class.

In the presentation the pedagogy of 'Kaupapa Wānanga' will be illuminated by utilizing different dimensions of contents including; knowing one's true self- Kia ū kia tau; reclaiming unseen spiritual truths in rangahau; acknowledging cultural responsiveness in bi-cultural research; and integrating spirituality in classroom.
The Māori whakapapa paradigm: Te Kore (the Realm of Potential Being), Te Po (the realm of Becoming), Te Ao Marama (the realm of Being) will be used to map the meaningfulness of the transformative experience and to acknowledge the different stages of growth, development or enlightenment of each Kaiako.
The reflections will be discussed in the light of the Kaupapa Wānanga framework of transformation.

Key words:
Kaupapa Wānanga, bi-culturalism, rangahau, cultural responsiveness, whakapapa paradigm: Te Kore, Te Po, Te Ao Marama.

`Sámi pedagogy and social aspects of learning

Frangou, Satu-Maarit; Laiti, Outi

University of Lapland

In the Arctic regions, the Sámi people's languages and cultures are being revived through continuously developing indigenous traditional educational approaches. They pay particular attention to the societal and cultural background of the Sámi people, as well as their social learning customs, together with the relevant context and place.

In this presentation, the aim is to explore the development opportunities of Sámi pedagogical approaches for the recovery of Sámi languages and culture. We ask how can distance learning be developed so that the indigenous point of view and social interaction are best supported in Arctic regions where long distances oftentimes pose a challenge to education. Furthermore we discuss the possibilities of information and communication technology (ICT) in revitalisation and normalisation of indigenous languages and culture through observations done during a game programming course among Sámi adolescents in 2017.

Social interactions, awareness of others and emotions during learning can improve learning outcomes significantly. Therefore, developing distance learning in Sámi pedagogies and the aspects of social interaction during distance learning is salient for the revitalisation of the Sámi languages and culture.

Teaching Polysynthetic Languages

Shirt, Marilyn

University nuhelot'įne thaiyots'į nistameyimâkanak Blue Quills

Nehiyawewin (Cree) words when translated into English are often small sentences. So each Nehiyawewin word has various units of meaning that make up its composition. Teaching Nehiyawewin then requires students understanding these units of meaning and learning how to put them together. In polysynthetic languages students need to learn to build words before they can learn to build sentences.

Most curriculum for the nehiyawewin language is based on the English language and does not take into account the nature of nehiyawewin. More often then curriculum for nehiyawewin is simply translated English curriculum which is strongly noun based and does not take into account verb-based language like nehiyawewin. Curriculum needs to be more then direct translation of subject matter it needs to take into account the unique structure of Cree grammar.

Teaching students the meaning of the smaller units and how these contribute to the larger meaning can be very exciting. It allows students to feel creative in their use of language, to be builders of words. Learning these small units of meaning then gives students an opportunity to begin to understand words they have never heard before because they recognize a part of the word. This paper will explore how nehiyawewin language learning can be accelerated by teaching these units of meaning.

Taku wā kāinga kei te rārangi korehāhā - My home is on an extinction list

Smith, Matua Ross

Te Wānanga o Aotearoa

Ko Parihaka Te maunga
Ko Oparākau Te Pā tūwatawata
Ko Hōteo te wairua te waiora
Ko ngā manu o te waokū ngā kai mihi awatea
Ko te tauā a Whiro aku hoa awatea
Ko Pūpūharakeke ahau.

As a practitioner of Te Arataki Manu Kōrero and mau rakau with Te Wananga o Aotearoa, this paper takes you on a journey of old discovery through tribal narrative, principles of raranga and whakairo inhaling into your life essence a sense of Indigenous identity which guide your ancient heart Knowledge and knowing.
Unlike the Pūpū Harakeke, Pūpūrangi we have been here for but a few hundred years. They have existed upon the earth since the genesis of creation, the spiral of life has existed upon the shell of the Pūpū Harakeke, growing from its centre spiralling outwards touching all things in the universe.
You will find the spiral of life beginning from a centre point then growing outwardly in the shapes of nature. I will give an explanation of how it manifests and makes reference to human condition and how we relate to the design through our proverbs and tribal narratives.

Ko te kauhau o te Pūpū Harakeke:

This is my hau-kainga, I have lived here for centuries, under the protection and guardianship { kaitiakitanga} of the tupuna Parihaka, I have seen many changes in my life, lived and died many times over but each awakening forms a different experience.
This one morning the ground reverberated, I could hear voices in the dark, a great light shone down upon my shell I was lifted into the air, It felt uneasy at first, yet comfortable and warmed by this hand I felt safe {ahurutanga}.
The people talked about how I was a great part of the reason for their tribal narrative “Unuhia te rito o te harakeke” and that the harakeke is dependent upon my survival.

This is my {koha}. The harakeke also defines and characterises the aspects of family, which are then weaved into stories, prayers, songs and finely decorated mats used to birth their children {Mauriora}.
I was also fascinated to hear that my ancient moko can be seen in many other forms and shapes throughout creation and how our whanaungatanga to one another informs the belief and value systems of peoples of many indigenous cultures in intuitive metaphors of reflections in nature.

Sharing indigenous culture in the neoliberal age: Māori rugby, the haka and the transnational quest for recognition

Calabrò, Domenica Gisella

The University of the South Pacific

In the era of professional rugby, the All Blacks haka has become part of global sport imagery. Representing the integration of indigenous culture in contemporary New Zealand, and associated to the ancient Māori warrior tradition, the haka in rugby has collaterally contributed to making Māori achievements in the sport (and their culture) internationally visible. This has in turn opened up overseas opportunities for Māori rugby athletes.

Trying to be strategic about their post-rugby career, a few of the transnationally mobile Māori athletes have set up overseas businesses that revolve around the haka. They capitalize on the fascination that the dance exerts overseas, while emphasising the haka's symbolic capital as a marker of recognition in a postcolonial and globalised space. In the Netherlands, an athlete started the "Authentic haka", which offers local companies a unique team-building experience. The fact that its members are also involved in rugby and got in Europe thanks to those skills enable the local participants to better relate with the haka experience. In Italy, two athletes established the "Haka Rugby Global". This enterprise has been running junior rugby camps in multiple locations in Europe, in Qatar, the USA, Japan, China and Hong Kong, where it cooperates with resident Māori rugby athletes and their families, and possibly other Māori migrants and visiting Māori athletes. The word 'haka' frames the camps as a Māori space, where the local youth and their families experience Māori rugby skills, values, practices and traditions like waiata (songs) and the haka itself.

The people involved in these initiatives emphasise the act of sharing their culture and history with people who are eager to learn. Concurrently, they claim to take a stance against misappropriations and misunderstandings. Although anxieties of cultural adequacy re-surface in the overseas contexts, the athletes' pride and self-awareness as Māori are reinforced. In a context where several Māori in New Zealand fear the athletes' migration as cultural drain and the athletes may experience forms of non-acknowledgement both in New Zealand and as they migrate, these initiatives provide them with new avenues for being recognised and 'giving back' to the community. Still, some Māori (and non-Māori) question neo-liberal approaches to Māori culture and the 'authenticity' of the culture performed overseas. In the encounters, Māori may also emerge further exoticised. These athletes negotiate neo-liberal forces and romanticised understandings of indigeneity, hoping to achieve a better life for themselves and their families in the context of precarity that informs indigeneity and the rugby industry.

The cases observed in this paper point to the haka's power to encompass the Māori (contested) aspirations, struggles and negotiations as indigenous minority in a globalised space, which have informed their engagement with rugby. While they may generate reflections on the 'authenticity' and appropriateness of their uses of the haka, this paper focuses on the dance as a lens to observe transnational indigeneity as a lived experience.

MANU TŪ RANGATIRA (The Plume Of My Identity)

Potts, Romana

Te Wānanga o Aotearoa

From Aotearoa my homeland, the land of manu(our chiefly birds), over thousands of years have developed systems of ultimate survival in a predator free environment. These taonga gifted to Papatūānuku by her son Tāne to beautify and protect our mother earth and create an environment that allows all living things including us, Ngā Tāngata to breathe and sustain our growth and development in harmony with our Taiao. Our elders, ngā manu are the first Kaitiaki o Te Waonui, the seed carriers, that spread the many varieties of ngā rākau whakahirahira throughout the land. These manu live in ultimate harmony with Te Waonui. So when Tāne created Hineahuone, we were brought into this lush paradise here in Aotearoa to keep the balance and harmony that our manu have been sharing 'mai rā anō!' From the Manu, the wānanga is passed down to us, Tangata Whenua, to feast on the fruits of mātauranga and disperse the seeds of Kaitiakitanga and Rangatiratanga throughout the land, and into the minds of all peoples who now make Aotearoa home. So from my Elders, my whaea and other Rangatira from Aotearoa who have passed on their mātauranga with aroha, I began to develop my Tū Rangatira and wove it with my background in māori dance, (Taiao Dance Theatre 1988-1992, Te Whareihi 1991-present) as an Indigenous choreographer and Pouako over the last 30 years. The Manu Tūwaewae Papa Wānanga, was one of my many movement techniques I have used as a waka to pass on the ancestral treasures of our Taiao and our tikanga. By weaving the mātauranga with the footwork and movements of these manu, the participants are thrust into the realm of Te Waonui a Tāne, for developing the tangata, enhancing their cultural integrity; a tinana, a hinengaro, a wairua, a whānau. This to me is our Tino Rangatiratanga e hoa mā!

My presentation is a visual kōrero of the latest interactive workshop that I have developed over the last 2 years as a Tutor in Maori language, cultural values and dance, called Manu Tū Rāngatira weaving the qualities of these manu, their songs and their movements with ancient cultural values and lores that are strongly needed today to carry on our continuity of consciousness, so it will never ever be lost. This continuity of our ancient knowledge passed down from our manu to the ancestors has survived by being embedded in the footwork of our manu and their songs. For us today we need to walk the talk of these ancient knowledge systems and tune in to our Taiao. As people of the land we have always listened to our manu as they are our elders, and the manu

footwork allows me to easily pass on the knowledge of ultimate survival uplifting everyone to stand strong and surefooted against the pressures of colonisation. Manu Tū Rangatira is the plume of my identity Whakarongo ki te tangi a te Huia Hui hui hui huia !

Sisters, Stars and Savages - A Curiotorial Activation Explanataion

Raymond, Rosanna

Pacific Sisters

PacificHow can the living performative body expand the concept of the Tā-Vā theory? Historically Samoan cultural understandings of the Tā-Vā have been grounded in relational and social space binding people and things together. I want to look at how to centralise indigenous ways of being and knowing through the body using the Tā/Vā Theory as a methodology for an embodied art practice.

This presentation will talk to the work of the Pacific Sisters and the SaVAge K'lub. Two collectives I am deeply involved with representing over 2 decades of socially engaged art practice challenging and reframing ethnological tropes through the arts as cultural practitioners. CULT.ivators, FAB.ricators, Acti.VA.tors creating works of VA'rt. Using the body as the genealogical matter bringing the past into the present initiating Vā relationships with all that connects to it.

This is putting the VA in the acti.VA.tion an embodied practice where the ancient and the modern co-exist. The Vā body mediating our place in the globe as we travel through time and space in the present, binding people and things forming new relationships. Intersecting a diverse range of spaces both academic artistic and performative as we use the body to recentralise the native narrative that we are adding to.

Indigenous Ancestral Knowledge & Pedagogical Approaches for Raising Children

Greensill, H.[1]; Manuirirangi, H.[1]; Pihama, L.[1]; Māhealani Miller, J.[1]; Lee-Morgan, J.[1]; Campbell, D.[1]; Te Nana, R.[2]

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Traditional repositories of Māori and Hawaiian knowledge Indigenous knowledge, history and ideas lay encoded in a variety of oral texts, including the traditional knowledge forms of many of which have also been held through the written form (Pukui, 1983). As a part of the Indigenous language regeneration movements within both Aotearoa and Hawai'i there has been a resurgence of knowledge drawn from traditional proverbial sayings such as expressed through whakataukī and 'ōlelo no'eau. These knowledge forms provide us with guidance and understandings of the ways in which our ancestors viewed the world and our multiple relationships with all of our relations that we live beside. Particular types of oral text, namely 'ōlelo no'eau and whakataukī, for messages relating to the positioning of Māori and Hawaiian children and the relationship of that to traditional childrearing practices. This panel presentation provides an opportunity for the bringing together of two distinct but related bodies of Indigenous knowledge within an Indigenous educational space.

'Ōlelo No'eau are often referred to as Hawaiian proverbs, aphorisms, or metaphors (Pukui, 1983). Pukui provides both the literal translation and the kaona or hidden meaning of each 'ōlelo no'eau. The Hawaiian dictionary (Pukui & Elbert, 1986) translates kaona as a concealed reference, or "words with double meaning that might bring good or bad fortune." Kaona is the art of layering meanings and being skilled at using metaphors. Kaona is still used in everyday conversation, as well as in songs, chants, hula and in stories and legends. The poetry of kaona is an element in most expressions of love, whether in song or flirtatious conversation. Kaona was also a way to further passionate political struggle in Hawaiian language newspapers, particularly around the protests against annexation (Silva, 2004).
The samples of 'ōlelo no'eau in the presentation are from the most significant Hawaiian collection and only publication dedicated solely to 'ōlelo no'eau by renowned scholar Mary Kawena Pukui (1983). Since the age of 15, she predicted the criticalness of translating, collecting and documenting the sayings and proverbs her kupuna raised her with as a primary means of conveying a Hawaiian worldview to the reveals a comprehensive understanding of Hawaiian thought and livelihood that have remained relevant despite interference by colonial influence since western contact in Hawai'i.

The role of 'ōlelo no'eau are often used for guidance and lessons. We will present on the 'ōlelo no'eau that are relevant to child rearing and practices. A number of generic works on whakataukī have been published over the years, including those of Grey (1857), Firth (1926), McRae (1988) and, more recently, a comprehensive collection by Mead and Grove (2003). Genre or field specific analyses of whakataukī have also been published in recent years, which include the work of Wehi, Whaanga, Cox and Roa (2013), on the relevance of whakataukī to traditional ecological knowledge relating to marine resources, and of Tuahine, Whaanga and Matamua (2016) on whakataukī associated with Māori astronomical knowledge, or more specifically, Te Whānau Mārama (Celestial Bodies). Another piece of work that is of particular significance to this paper is that of Metge and Jones (1995) on Māori proverbial sayings relating to Te Pā Harakeke.

Whakataukī have been referred to variously as Māori proverbial sayings (Metge & Jones, 1995), ancestral sayings (Seed-Pihama, 2005) and also as Pēpeha (Mead & Grove, 2003). While the nomenclature used can often often infer different things, for the purpose of this article, we simply use the term whakataukī. Whakataukī are mostly short, pithy sayings that are reflective of people and the environment. Whakataukī are didactic by nature, that is, they have an instructive or educational purpose and the orgins of the whakataukī are not normally known. Another type of nomenclature relevant to this discussion is that of whakatauākī.

Whakatauākī are also instructive by nature, but vary in length and have a known author, or source. The circumstances surrounding the coining of the whakatauākī are also known. For the purpose of this article, both types of ancestral saying will be referred to simply as whakataukī. The function and purpose of whakataukī and whakatauākī is to encapsulate the traditional wisdom of our ancestors.

This presentation provides a discussion of the role of ʻōlelo noʻeau, whakataukī, Māori and Hawaiian traditional knowledge forms in the education and wellbeing of our kamaliʻi/tamariki (children) and moʼopunua/mokopuna (grandchildren), and in particular the need to ensure that mātauranga Māori and ʻike Hawaiʻi and the deep learnings provided through language forms such as ʻōlelo noʻeau and whakataukī are embedded within the pedagogy of raising future generations.

Sharing research results to shape future services for Māori

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Novel approaches, narratives, a variety of tools and methods are critical components in research translation, uptake and impact for Māori. Whakauae Research for Māori Health and Development (Whakauae), an iwi owned research organisation, is committed to using research to transform Māori lives. Whakauae's vision seeks to deliver high quality, kaupapa Māori research that is innovative, collaborative and cutting edge to create positive change. Whakauae's strategic direction for 2018 -2023 defines our commitment toward Pae Ora (healthy Māori futures), by building on the organisations foundational work, the New Zealand Health Research Strategy 2017-2027, Vision Matauranga and Ahunga Āta Whakarite: Nga Pae Strategic Direction 2016 -2020. Whakauae's strategic direction is driven by five platforms; research, relationships, leadership, organisational capacity and capability and Translation, Uptake and Impact.

This presentation will focus on the fifth platform, Translation, Uptake and Impact (TUI). The goal of TUI is to translate research findings into forceful action resulting in positive change in the lives of iwi and Māori. Whakauae has demonstrated competence in disseminating results through academic avenues, however, different audiences require varied approaches. Māori communities are diverse and a one size fits all approach will neither ensure findings are understood, nor more importantly, be used to effect change. The organisation is committed to making research findings responsive and relevant to all layers within Māori communities.

An example of how Whakauae have tailored research results to different audiences is through dissemination of the Health Research Council funded project Preventing Chronic Conditions: Learnings from participatory research with Māori. This 42-month project demonstrated how chronic condition prevention was modelled in three Māori Health Service Provider sites (Whanganui, Taranaki and the West Coast of the South Island). Pivotal to the success of this was the identification of how and in what ways Māori chronic condition prevention models were making a difference for whānau. Now completed, in February 2018, research findings were first presented to policy makers and case site provider managers, by way of a policy brief. With whānau at the centre of the research we desired to translate the findings from each site in ways that were meaningful to them. Feedback was subsequently influenced by practitioner and whānau relationships that developed over the research partnership. Results were presented back to communities in three distinct ways: a set of posters, a PATH diagram and an illustrated booklet. In this session, we will describe the uniqueness of each approach and provide practical examples of the methods employed in each of the sites.

All My Relations: An Indigenous Wellness Research Network

McCormick, Rod; Naepi, Sereana

Thompson Rivers University

Indigenous peoples of Canada are transforming research so it is now being done by us instead of being done on us. We are starting to use re-search to search again for what we once knew. This is an important and urgent search for us, as most traditional Indigenous knowledge and traditional teachings provided us with guidance on how to lead a healthy life. Failed efforts by the Canadian Government to assimilate Indigenous peoples resulted in a disconnection from many of our sources of knowledge, strength, and wellness which were found in family, community, culture, the land and traditional spirituality. Currently there is a growing movement among Indigenous communities and Indigenous researchers to reclaim and to strengthen that knowledge.

The Indigenous peoples of Canada's far north have encapsulated their experience, traditional knowledge, and wisdom into what is called in Inuit Qaujimajatuqangit. It is their belief that this collected body of knowledge prepares Inuit for future success. Inuit Elders use the bow and arrow analogy to explain the relevance these teachings have for the future. If you do not draw back the arrow in the bow, it will drop a short distance in front of you. For Indigenous peoples the drawing of the arrow involves activities where people review and identify past resources, strengths, energy, knowledge and accomplishments. Without gathering energy, the arrow will not travel far. For thousands of years Indigenous peoples have first gathered medicines in preparation for healing journeys. That gathering process is our drawing. As Indigenous peoples, we will gather our own medicine in our own ways. In order to gather medicine, we need to reflect on ways of doing so for it is not culturally respectful to go out and gather medicines without first considering the method in which you do so, what ceremonies need to take place, what prayers need to be said and who should go out and gather etc.

As our present becomes our past and our future becomes our present we recognize that cultural teachings and traditional medicine are always evolving to meet the challenges that we face. What we must not forget is that the connection we have to family, community, culture, the land and spirituality is what provides us with this source of knowledge. This philosophy is summarized by many Indigenous peoples in the expression: "All my Relations". Our relations do not just refer to our family, communities and nations but to mother earth, sky father, grandmother moon, and our brothers and sisters in the plant and animal regions. "All my relations" also encompasses the spirit people – those who came before us and those not yet born.

Ka Makana, Transformative Approaches to Research Dissemination

Wilson-Hokowhitu, Nālani

Te Kotahi Research Institute, University of Waikato

Weaving storytelling, dance, poetry and visual art, this presentation will explore potent and transformative approaches to research dissemination. In particular, the talk will detail the journey of publishing, curating an art exhibit, turning my doctoral dissertation into a children's book and performance art piece. As a Kanaka Maoli woman with roots extending from Moloka'i Nui a Hina and Kalapana, Hawai'i, I will share stories of Indigenous, global citizenship expressed through a diverse array of mediums, such as storytelling, art and dance. The research and research expressions speak specifically about our intergenerational relationship between Hina, an ancestress who voyaged from Kahiki and birthed the island of Moloka'i and how her essence continues to guide the ebb and flow of the ocean tides, the flow within our own moon cycles, and everything that is fluid, such as water and river ways.

As a transformative approach to research dissemination, I use the metaphor of voyaging and navigation, so we can chart our sail plan and map the night sky to focus and align as artists, academics, and complex Indigenous peoples with the capacity to connect deeply to place, while also boldly setting sail into the future. As a Kanaka, living away from Hawai'i nei and among my Māori whānau, this presentation will discuss inter-Indigeneity and how an Indigenous woman living away from her place of Indigenous origin can sustain a sense of health and wellbeing in relation to place, identity and connection despite the physical distance between Hawai'i nei and Aotearoa. This has been my lived experience as an Indigenous woman who has journeyed to and from home to home in Hawai'i, Aotearoa and Turtle Island. It is a story that speaks about our profound ability to connect and love, love as a sovereign and decolonial action; and the sustained connection between traditional and contemporary, rootedness and voyaging, past, present and future.

We are experiencing a time in which our inter-Indigenous relationships are more important than ever before and, thus, our approaches to research must also transform. Indigenous peoples from Turtle Island and across the Pacific to Hawai'i, Asia, Australia, Aotearoa and beyond have sought to unify. Here I refer to cross-cultural Indigenous exchanges, as well as the power of social media that has surged a wave of social and political change. As an emerging academic, I am presently fusing my research and publications into an edited book collection, chapter publications, and most importantly new and creative forms of research dissemination, which is the premise of the presentation. Mahalo nui loa, my hope is that the presentation will inspire other academics to also seek out creative mediums to reach out far and wide into our communities across the globe and beyond the confines of our university institutions.

Te Nohonga Kaitiaki: Developing Guidelines for Genomic Research on Taonga Species

Hudson, Maui[1]; Mika, Jason[2]; Wilcox, Phil[3]; Ruru, Jacinta[3]; Brooks, Robert[4]; Thompson, Ari[1]; Stott, Matthew[5]; Battershill, Chris[1]; Nikora, Tuti[1]

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Biodiversity research is conducted across all regions of the world. Indigenous people are often used to learn about important biological resources or direct researchers towards locations where those resources can be collected. The collection and use of environmental DNA alongside mātauranga Māori is likely to conjure processes of biodiscovery and bioprospecting which targets natural resources known through traditional knowledge to have beneficial properties. Governments play a role in regulating access for researchers to biological resources and ensuring benefit-sharing mechanisms are implemented with indigenous communities. The key International Treaties regarding biodiversity and bioprospecting are the Convention on Biological Diversity (CBD) and the Nagoya Protocol (NP). The CBD has three main objectives:

1. The conservation of biological diversity
2. The sustainable use of the components of biological diversity
3. The fair and equitable sharing of the benefits arising out of the utilisation of genetic resources.

The NP covers genetic resources as recognised in the CBD and the benefits arising from these resources as well as traditional knowledge associated with genetic resources. The Protocol was adopted to overcome certain challenges that arose with implementing the Access and Benefit Sharing (ABS) elements of the CBD: creating an effective legal system, overcoming challenges related to traditional knowledge, and dealing with transboundary challenges being the most prominent problems. The requirements of the CBD depend in part on the nature of how indigenous rights are recognised and how these translate into ABS arrangements, allowing countries to tailor solutions to their specific situations.

The rapidly decreasing cost of genetic sequencing and improvements in the analysis of big data has led to a substantial increase in range of species and environments being sequenced within research projects. The heightened interest from the science community to sequence taonga species is matched to the increasing interest from Māori organisations and entities to protect taonga species as well as engage in commercial research and development.
The Nohonga Kaitiaki project is exploring Maori views on genomic research with Taonga species to enhance research practices amongst genomic researchers and, in particular, recognise potential Māori rights and interests in Taonga species. Currently there are no culturally informed ethical guidelines for researchers generating genetic information on Taonga species or indigenous New Zealand biota. Our research team aims to create guidelines for genomic research with Taonga species including pathways for benefit sharing and commercialisation. In this 60 min panel our multidisciplinary team will share insights from our early engagement with communities and discuss key issues and challenges for Maori to project their rights and interests in Taonga species.

Connecting Indigenous Planning around the world: Maori and First Nations Planning for Indigenous futures

O'Toole, Ryan

School of Environmental Planning, University of Northern British Columbia

The field of Indigenous Planning offers critical avenues for Indigenous peoples to express self-determination and assert human rights. Sustainable planning practices based on Indigenous knowledge—knowledges that are fundamental to Indigenous planning—ensures the survival of our unique cultures and reaffirms Indigenous existence as vital links to the past, while serving as a necessary component for Indigenous futures. Though localized in nature, Indigenous peoples worldwide face similar challenges in ensuring the land from which they draw their livelihood produces healthy and thriving ecosystems to sustain future generations. At the same time, however, international trade agreements and increasing energy consumption from growing populations worldwide move us closer towards globalisation and place Indigenous peoples and the unique knowledge systems, governance structures, and lands on which we depend under continued threat of dispossession.

Nested within the increasingly globalizing context and unique challenges facing Indigenous communities worldwide, this presentation will draw on a cross-cultural Indigenous knowledge internship based in Aotearoa New Zealand to explore different approaches to Indigenous Planning for healthy natural environments and Indigenous futures. Coordinated by the University of Northern British Columbia in Prince George, Canada and Massey University in Auckland, Aotearoa New Zealand, members of Te Tai Ao research team from the SHORE & Whariki Research Centre of Massey University will assist understandings of Maori Planning practices related to Maori-led governance, management, caring, development and benefit-sharing of land, water (freshwater/marine) and other natural resources. Intersections between Maori-led Planning with First Nations Planning in Canada will be highlighted, including how self-governance and determination is expressed through planning and in light of settler forms of recognition, and how resource development is navigated.

Key questions that will be discussed include: How can Indigenous Planning be applied internationally to foster reciprocal learning and exchange between Indigenous communities - particularly those which share similar colonial histories - to ensure Indigenous peoples around the world have the tools and resources to anticipate and respond to environmental challenges? Can Indigenous aspirations be achieved through sharing knowledge and practices globally given the place-based specificity of Indigenous knowledge? Can key cultural concepts be drawn between Maori of Aotearoa New Zealand and First Nations in Canada to offer a meaningful comparison from unique Indigenous Planning practices? Although explored within the context of increasingly globalizing threats to Indigenous futures, the time for Indigenous peoples to work together across international borders has never been more critical. Indigenous Planning may offer the space for important knowledge exchange to occur.

Whispering tales: augmented reality to enhance cultural landscapes and indigenous values

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Victoria University of Wellington, School of Architecture

Increasingly our built and natural environments are becoming a hybrid of real and digital entities where objects, buildings and landscapes are linked to online websites, blogs and texts. In the case of Aotearoa/New Zealand, modern lifestyles have put oral narratives at risk of being lost in a world dominated by written text. Intangible values, transmitted orally from generation to generation, in response to the interaction with nature and history, provide a sense of identity and community to indigenous Maori as they relate and experience the land based on cultural, spiritual, emotional, physical and social values. New technologies have the potential to reconnect these oral narratives with both the indigenous Maori, but also a wider public.

This paper extends the biophysical template of a landscape with virtual objects or information in truly mobile settings, providing a storytelling environment which is specific to a location. It engages with the narratives of real-word objects that stimulate people's imagination of a hidden past using augmented reality. The methodology adopts a design-led collaborative participatory approach by engaging with Ngati Kahungunu ki Wairarapa to create and visualise narratives through sketches, photographs, and computer imagery. It then tests the visual experiences and explores design decisions by mapping different context conditions at different scales and the representation of the narratives revealed. The use of augmented reality in landscape architecture allows for a layering of history while retaining the existing landscape. In this way it enhances and modernises Maori oral narratives and encourages a deeper and broader engagement with landscape, promoting respect for cultural diversity and human creativity through the use of mobile augmented reality.

The Demand for Higher Education in Cameroon: Transforming Female Aspirations to a Policy of Provision

Etta, Aki Mercy

University of Buea

Higher education for females is an indicator of development, democracy and gender equity, particularly necessary for a nation like Cameroon which attempts to achieve the global goal of becoming an emerging country by 2035. Girls constitute more than 51% of the population of schooling age so there is no doubt that an equitable and sustainable development of a nation cannot put aside this population. However, the issues of female access in education have usually not questioned the parameters of higher education as they have been limited to massive enrollments particularly at the primary levels of education. Higher education programmes must be relevant to the needs of these female students particularly in Africa, if where there is a continual need to appreciate our contextual realities. This is why this paper is focused on ascertaining the demand of females for higher education in order to inform a policy of provision for higher education in Cameroon. A triangulation approach that employed a semi-structured questionnaire and interview was used to find out the level of schooling that female students aspired to attain, the underlying reasons for their choices and the barriers they face in attaining these prospected levels of higher education. The sample constituted of 1007 female students from 46 secondary schools in all the six divisions of the South West Region of Cameroon. Statistical analysis such as simple percentages, chi-square analysis and logistic regression analysis, showed that female students' aspirations for higher education are high with the hope of achieving high standard paying jobs in order to enhance their living standards. These high aspirations spur into a consequently higher demand for tertiary education. These findings challenge the roles of higher education institutions in meeting with the social demands of these aspirers. However, these aspirations are tempered by a lot of barriers that pose threats to actual access and participation. These results stress the need for a critical look into these notable influences of female aspirations by all stakeholders of higher education and partners interested in sustainable development of African countries. To this effect, it is recommended amongst others that higher education school curricula be reformed to suit the needs of these female aspirers. Equally, financial aid can be offered through scholarships and donations by ex-student associations, university systems and so on to help curb financial difficulties plaguing young female aspirations for higher education.

Persisting inequalities and the potential for intervention through "new" governance models'

Gillies, Annemarie[1]; Mika, Jason Paul[2]; Smith, Graham Hingangaroa[3]; Wiremu, Fiona[3]

[1]Te Puna Ora o Mataatua, [2]Massey University, [3]Te Whare Wānanga o Awanuiārangi

This session examines both indigenous/Māori governance practices and the perspectives of communities in a post-treaty settlement era, as well as an exploration of the relationships between national and international Indigenous governance and communities.

This presentation brings together activist scholars engaged in practical transformative struggles for Māori, tribal and Indigenous advancement. Our aim is to identify and understand the prevailing conditions of high and disproportionate levels of persisting inequalities that Māori/iwi face. Our intention is to map the problematic of legislation, governance, structure, form, function, practice, and values as they pertain to contemporary, national, and regional Māori/iwi governance entities and their in/ability to serve the social economic, political, and cultural expectations of iwi/Māori. This is an opportunity for Māori and Indigenous governance to consider new governing structures that intervene in the persisting inequalities that disproportionately accrue to Māori in respect of their social, economic, cultural and political under-development. This presentation investigates how improving governance - from a culturally informed perspective, will potentially transform and benefit whānau, hapū, iwi and have a broader 'learning' to other indigenous jurisdictions around the world in a post treaty settlement future.

Challenges for Indigenous representative assemblies in national policy formulation

Crumpen, Tui

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This paper is based on a research project examining the challenges facing assemblies that represent Indigenous voices on national policy formulation. Representative assemblies can be a formalised forum between communities and government, and one of their critical roles is contributing to national policy formulation. They are examples of a developing institutional context, not just for Indigenous advocacy, but also for Indigenous governance and independence. This qualitative research study looks at the legitimacy and efficacy of Indigenous assemblies in an Australian institutional context.

This context includes the former Aboriginal and Torres Strait Islander Commission (ATSIC) model, the National Congress of Australia's First Peoples (National Congress), the Prime Minister and Cabinets' Indigenous Advisory Council and Empowered Communities (EC) models. This research will also include the more localised model of the Torres Strait Regional Authority (TSRA). In developing an analysis of these assemblies, the study aims to further explore Indigenous institutional legitimacy in an Australian context in order to improve policy formulation for issues such as Indigenous health disadvantage. Through approaches such as the Uluru Statement which seeks constitutional reform and current Treaty discussions in Victoria, Indigenous communities continue to point to the challenges for Indigenous representation, the inclusion of which can lead to healthier Indigenous communities.
As an Indigenous researcher with a professional background working within an Indigenous community governance context, my research has developed from a combination of observation, experience and a body of literature both in the Australian and international context, which have shaped my research questions. These questions relate to the need to further unpack and understand the Indigenous institutional environment that these assemblies are part of and that of its evolution.

This paper will present some of the challenges of localised and national representation for Indigenous peoples. While Indigenous diversity and local governance are often acknowledged by processes such as native title and land rights symbolising nationhood, Indigenous national representation can also be a symbol of unity and peoplehood unifying Indigenous experiences. This presentation will provide context for the importance of Indigenous representative assemblies in the formulation of policy for Australian Indigenous communities and peoples, whilst posing key questions about how the institutional environment that these assemblies sit in has been constructed. This presentation will also discuss the research design and methods of this study and seek input and discussion into defining Indigenous representation and understanding the role of institutions in society.

The Crown's Cultural Genocide of the Māori People of Aotearoa

McDonald, Morehu

Ngāti Hinerangi, Ngāti Mahuta, Ngāti Ngutu, (Ngāti Maniapoto) Kaihāpai Rangahau Te Ihu Takiwā, Te Wānanga o Aotearoa

Pākehā Settler Colonisation of New Zealand was founded on the Crown's criminal processes of Cultural Genocide of the Māori, the Indigenous Peoples of Aotearoa. For Māori, the term Colonisation does not convey the full extent of the devastation and destruction that has occurred in Aotearoa since the arrival of Pākehā Settlers. Colonisation was not a one-off event that occurred 180 years ago which should now be forgotten about. Rather Colonisation is a structure based on the violent and brutal overthrow of Māori by the Crown and Pākehā settlers to take over the ownership and control of the whenua from Māori peoples and nations as the First Nations of Aotearoa.

The premise of this paper is that the term of Colonisation needs to be replaced with Cultural Genocide which more accurately captures the intergenerational trauma and devastation that was inflicted on Māori by the Crown and the New Zealand Government. It also presents a fuller picture and understanding about what has happened to put Māori in the position where today we continue to suffer inequalities of treatment and to be over-represented in the statistics of imprisonment, failure in health, education, employment and housing, as well as being politically marginalised in our own country. Pākehā Settler Colonisation continues to thrive today with its processes of Cultural Genocide still intent on the Cultural Extinction of Māori peoples and nations.

The Crown's criminal, racist and white supremacist ideologies of Cultural Genocide entailed the killing of Māori tūpuna defending their homes and way of life; the Crown legislated wholesale theft of Māori land resulting in the deaths of almost 80% of the Māori population by 1896, and the on-going deliberate incarceration and marginalisation of Māori people, as well as the on-going destruction of the Māori language and culture up to the present day.

The Crown's intent, since the arrival on the shores of Aotearoa, has been the annihilation and Cultural Extinction of Māori as sovereign and independent peoples and nations with our own lands, with our own indigenous beliefs, traditional knowledge systems, social and political structures, language and cultural practices.

In the mid-1860s, barely two decades after the signing of Te Tiriti o Waitangi, the Māori peoples and nations of Aotearoa suffered the catastrophic event of Crown and Pākehā Settler Invasion of their tribal lands that they had owned and occupied for centuries. This is the period of the Pākehā Land Wars when the Crown and the Colonial Government legalised their processes of Cultural Genocide by passing laws that labelled those Māori peoples and nations who resisted the Settler Invasion, as 'rebels'. Any form of resistance by Maori peoples and nations therefore was an act of 'rebellion' against the State, meaning the Crown and the New Zealand Government. These laws were the Crown's and New Zealand Government's justification for using military force to kill the Māori peoples and nations as 'rebels' and to quash any form of 'rebellion' against the State. Not satisfied with killing those Māori peoples and nations labelled as being in 'rebellion', the Crown and the New Zealand Government enacted into law further punishment on the so-called Māori 'rebel' peoples and nations with the confiscation of millions of acres of Māori tribal lands.After the mid-1860s, the Crown and the New Zealand Government passed a plethora of legislation to further strip Māori of their lands and waters and to destroy their way of life, beliefs, knowledge systems, language and culture in order to hasten the extinction of the Māori peoples and nations.

The criminality of the Crown's processes of Cultural Genocide against the Māori people of Aotearoa is the result of the findings of a PhD thesis just completed by myself, Dr Morehu McDonald, this year.

This paper presents the case study of the hapū and iwi of the Ngāti Hinerangi people and nation of Matamata and Tauranga. It validates and documents the claim that the Crown's criminal processes of Cultural Genocide against Māori from 1840 up to the present date have resulted in the hapū and iwi of Ngāti Hinerangi being driven to the brink of Cultural Extinction, like many hapū and iwi throughout Aotearoa.

Kia Whakapiri Mai: Bridging the 'home and away' divide between governance entities and their members

Rata, Arama[1]; Ormond, Adreanne[2]; Kukutai, Tahu[1]; Kidman, Joanna[2]; Jahnke, Huia[3]; Sciascia, Acushla[4]; Edwards, Will; Te Huia, Awanui[2]

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Iwi are an enduring source of identity, protection, and strength for Māori, and traditional homelands retain spiritual significance to Māori in the modern world (Nikora, Te Awekotuku, & Tamanui, 2013). However, colonial processes designed to breakdown Māori social structures, appropriate Māori resources, and assimilate Māori into the Pākehā cultural mainstream (e.g. The Native Lands Act 1862; The Suppression of Rebellion Act 1863; The Hunn Report 1960) have diminished the significance iwi play in the lives of many Māori.

Contemporary tribal governance entities are tasked with representing, supporting, and distributing resources to their members. This necessitates engaging with members, who may be geographically dispersed. While the proportion of Māori who identify with an iwi through the Census of Population and Dwellings has increased in recent years (Kukutai & Rarere, 2013), affiliation through official statistics may not match the number who are registered with the tribal governance entity, and registration with a governance entity may not always translate to active engagement with that entity.

Remaining central in members' lives may be compounded for those entities based in remote locations. A dramatic movement of Māori people from rural to urban locations took place in the 20th Century, breaking down traditional social support networks, and prompting Māori to establish new urban institutions to foster cultural connectedness (Walker, 1990). Current demographic trends show that the emptying of the regions in favour of the major urban centres will continue, prompting the question: how can Māori governance entities curb the legacy of colonialism and strengthen engagement with all their members, regardless of where they're living?

Through this proposed Ngā Pae o te Māramatanga research platform (currently under review), we will (1) explore, through qualitative interviews, how Māori governance entities engage with their affiliates; (2) partner with a tribal governance entity to develop an in-depth demographic profile of the iwi they serve and determine the extent of the entity's engagement with tribal affiliates; and (3) survey members of our partner tribal governance entity to construct an engagement strategy tailored to the entity.

Our approach prioritises building and maintaining meaningful relationships with the communities our research focuses on. The outputs of this research will benefit our partner iwi by meeting their informational needs, informing their strategic planning, and enhancing their ability to engage their members.
We recognise that the issues facing Māori governance entities in engaging their members are not new, and neither are they easily solved. Therefore, this research will be used as a platform to extend our networks with stakeholders, build a knowledge base, and develop further research projects in this area.

He rongoa te reo Māori: Māori language as healing

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Delving into 40+ years of Māori language revival and reclamation in Aotearoa New Zealand is the focus of this foundational Ngā Pae o te Māramatanga research project: Challenges and Continuities: Unintended Consequences of Māori Language Revitalisation. Narrative histories of 100 elders, adults and youth are presented to reflect a historical timeline of colonial oppression, assimilation, loss, fear, hope, anger, pride, and hope for a future. Tied to these histories are the aspirations of a people determined to provide language opportunities for their children and themselves – to reclaim what was taken, and to live as Māori, on their own terms.

Each presenter will provide an account of the Māori language journey as described by key informants within the socio-political history of the time, up until 2018. Stories of loss, and deeply entrenched pain at being denied opportunities to learn from grandparents (kui/kuia, koroua/koro), parents (mātua) and educational institutions provide the context for the wave of enthusiasm to teach and learn the mother tongue.

While the primary focus of language revival was on teaching younger family members, it was readily apparent that government policy overlooked the whānau context of intergenerational learning. Marae fell silent at the loss of language speakers to early mortality, silenced and wounded Māori children in schools, or to the necessities of urban migration. Each generation therefore became increasingly distant from the cultural heritage and responsibilities inherent in language survival and maintenance. With language focussed on the younger generation, their growing language competence set the stage for their eventual movement into roles previously held by older family members and elders. We contextualise the effects of the shifts in those roles within the aspirations of a people determined to retain their language and their cultural protocols.

We lay bare the hopes of the generations who dreamed to come close to the language denied to their parents: the whispered language, the healing language, the language of love, and for some; the violent language. We do not hide the flaws in the revealed language journeys, but we also do not expose ourselves to criticism from the colonial voice. Our project is steeped in hope. The importance of cultural protocols is determined by each whānau, hapū and iwi; whether it is a karanga (call to ancestors) performed by a premenstrual young girl, or a whaikōrero (oratory welcome) by an older man speaking in pigeon Māori. Ultimately, language revitalisation has healed the fragmented, connected the lonely and cherished the lost. Their stories provide a pathway that negotiates the tensions that exist for both sides when neither generation treads carefully. We conclude by offering suggestions that may be a challenge, an insight or an affront – what we are sure of is that connection to language heals, and in that healing, we find love, respect and humanity.

Insights into the Future: The Global Evolution of Technology and its impact on Maori Development. What sort of world are we preparing Maori youth for and what does this mean for Maori leadership in the future?

Manaia, Wiremu

Manukau Institute of Technology

Māori ethnic population projections indicate the population will continue to grow over the coming decades to 910,000 in 2025 and to 1.18 million in 2038. In 2015, 1 in 3 Māori were under 15 years of age. By 2038, half the Māori population will be younger than 28 years.

Our most productive Maori development resource for the future are Maori youth. Maori development must focus on how to effectively develop our young people. We cannot afford to leave them to their own devices and see what happens. Nor can we afford to create Maori development opportunities and hope that they embrace them. We must be more deliberate and more determined than that.

Maori leaders today must be proactive in identifying ability, harnessing potential and guiding young people while creating leadership pathways that focus on the future of Maori development. To do this, current and future Maori leaders will need to understand the impact of rapidly evolving technology on modern day society and what this will mean for Maori development in the future.

Technology is the most defining factor in modern day society and it is evolving at a rate that even world leaders are struggling to comprehend. It has happened within the space of one generation – generation Z. The world of generation Z teens is almost alien to parents from generation X & Y. The most inspiring tool for teens and their lifestyle is the internet, mobile technologies, and computers. Teenagers and young people have also changed in comparison with teens in the past particularly around eating habits, active lifestyle, how they spend free time, and the importance of music and fashion.

For generation Z, mobile phones, social media, music, movies, television, video games and the internet are extremely important. Most prefer watching television & playing computer games to reading books because it's easier and they do not have to use their own imagination. Computer games have the capacity to provide teaching opportunities but they are also harmful to health. Generation Z teenagers prefer to spend free time in front of a computer rather than to walk, play sport, go swimming, or to meet with friends in a park and play a game. This will create a raft of intergenerational issues that Maori leadership has never experienced before. Although the long term effects are not likely to be evident for at least two or three more generations, Maori leaders need to prepare for this now and the first step is to understand all the issues.

Dr Manaia is Senior Lecturer in the Faculty of Business and Information Technology at Manukau Institute of Technology. He will present examples of science and technology evolution that will change modern day society and what this means for Maori youth of today and Maori leaders in the future.

He will discuss:

- Addressing Maori development priorities in a rapidly evolving world,
- What generation Z Maori need to be successful at university,
- What technology evolution will mean for Maori development,
- What Maori leadership will need in order to be effective in the future.

He will also present 6 examples of technology evolution that will dominate 2018 and will be evident in New Zealand society by 2019. He will present these as examples of what Maori leaders will need consider now in order to be effective for generation Z Maori in the future.

Maori leaders need to understand the environment of a rapidly evolving world in order to lead Maori youth into the future, confident and skilled in modern day society while proud and proficient in their Maori identity

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Working together for the now and the future of Indigenous culture, knowledges and arts practice

Fredericks, Bronwyn[1]; Daniels, Carolyn[2]

[1]University Of Queensland, [2]University Australia

Visual images and the arts more broadly provide tangible representations of culture. For Indigenous peoples, culture is linked to wellbeing which is encompassed both in the knowledge and the practice of culture, and respect from the broader community for that culture. Colonisation of Indigenous Australians and Māori resulted in the fragmentation of culture. Cultural strength and the preservation and transferral of culture in Indigenous communities is embedded in arts practice.

This presentation is a summary of a research project conducted at an artistic collaboration and cultural exchange that brought together Indigenous Australian artists based in Central Queensland and Māori artists who travelled from Aotearoa New Zealand. The artists gathering, titled Returning Cross Culture: Blending our Identities 2015, was a ten day residential collaboration of artists, held on a property in the forest at Byfield, north of Yeppoon. The gathering began with a re-enactment of Welcome to Country, held for the first time in 150 years in the Byfield area. The artists camped on Darumbal Country, working under a marquee, painting, printing, sculpting, carving and working with clay. The artists worked individually as well as in pairs on collaborative projects, facilitating the sharing of cultures. Their work culminated with a public art exhibition in the Yeppoon town hall.

The qualitative project explored the experience of Indigenous artists working together for cultural and arts development, and the impact this has on the present and the future of Indigenous culture, knowledges and arts practices.

Findings reveal that the future of Indigenous cultures, knowledges and arts practice is embedded in cultural revival, rebuilding and continuance, which can be achieved through: continuing arts practice; dancing, music, songs; retelling of stories; passing on of culture to younger generations; re-instating Indigenous languages; confronting racism through sharing culture with the wider community; maintaining Indigenous spirituality; and maintaining cross-cultural connections. Reclaiming Indigenous identity and developing a sense of belonging were also important elements of cultural revival. Additionally, the artists in this research explained that their health and wellbeing is directly linked to their practice of the arts.

The promotion, exhibition and sharing of Australian Indigenous and Māori arts practices and cultures, while benefitting health and wellbeing, cultural continuity and community cohesion, also has the potential to contribute to both nations cultural and national identities. The findings of this research emphasise the importance of supporting, promoting and funding Indigenous culture and arts practice for the now and the future of Indigenous culture, knowledges and arts practice.

The NEȾOLṈEW̱ Indigenous Language Learners Interactive Map and Sharing Portal

McIvor, Onowa

University of Victoria

The NEȾOLṈEW̱ (translated as 'one mind, one people', or 'doing things as one' in the SENĆOŦEN language) research project is a multi-year Indigenous-led partnership between the University of Victoria and none Indigenous communities and organizations across Canada, researching adult Indigenous language learners in Canada. To date, the main foci of Indigenous language revitalization activities were documenting Elder speakers, curriculum development and implementing school-based programs for pre-school and K-12. Increasingly, adults are identified as the missing link between Elders and children in the language revitalization movement. Adult learners have a great potential to contribute to the Indigenous language revival movement in Canada as parents, teachers, and community members.

The vast language diversity in Canada is often seen as a reason that language revitalization methods cannot be more unified. The NEȾOLṈEW̱ project aims to change that approach and show that the struggles, approaches, and solutions are often more similar than different, and that the process of language revitalization and reclamation can be accelerated by creating networks and mechanism for sharing knowledge between communities.

The Interactive Language Learners Portal is one of five sub-themes within the larger NEȾOLṈEW̱ Partnership project and focuses on creating a network for knowledge sharing between communities. In this project, we document significant sites of language revitalization across Canada. For the project, we developed a survey to capture where new language speakers are being created, and what successful elements and practices are implemented by communities and organizations in their programs.

The first pilot of the survey was undertaken in March 2018, conducted with the research partners who are themselves hotspots for Indigenous language revitalization in Canada. The current tool is made up of three surveys: the first survey is focused on communities and focuses on ways in which the new speakers are created within their community; the second survey is aimed at organizations, and focuses on ways in which organizations work with multiple communities to support the creation of new speakers. The third survey aims to capture language maintenance strategies.

The information gathered in the project has been translated into an interactive, online map and repository to facilitate learning from and combining efforts across various types of Indigenous language revitalization projects in Canada. This digital repository includes a password-protected space for NEȾOLṈEW̱ partner organizations and communities, as well as other Indigenous communities, to voluntarily join, share their story, and learn from the successes of others. This portal also provides information for the general public about ILR and communities who are willing to share their initiatives. In the next few years of the project, we hope to identify more communities who wish to become a part of this network, and to conduct 10 in-depth case studies in some of the most innovative and unique communities and organizations.

This talk presents the preliminary results of the pilot survey as well as the interactive map prototype, showing the breadth and depth of current language revitalization efforts in Canada and the similarities of successful strategies.

Kapa Kōrero: Te reo i waho i te akoranga

McNaughton, Joanne

Te Ara Poutama – Auckland Univeristy of Technology

He mātaitanga te rangahau nei o te rōpū e kīia nei ko Kapa Kōrero, he rōpū ā-hapori tēnei kia tautoko i te whakaoranga o te reo Māori. I whakatūria te rōpū nei e ētahi tauira pakeke o te reo i a rātou i te whare wānanga e ako ana i te reo Māori. He uaua te whakawhanake i ō rātou pūkenga kōrero ki a rātou i te mea hāunga te wā i roto i te akoranga he iti rawa te wā me ngā wāhi ki a rātou ki te whakamahi i tō rātou reo. Nā reira, i runga i te whakaaro me māori te karawhiu o te reo kia whakawhānui ai ngā horopaki mā tātou katoa ki te kōrero, i whakatūria te rōpū. Mai i taua wā kua hui te rōpū a Kapa Kōrero ia marama, ia marama ki tētahi wāhi tūmatanui ki te kōrero, ki te whakaharatau, ki te tiaki hoki i ngā hononga i waenga i te reo. Kei te tipu tonu te rangapū, ā, ko te rangahau nei he paku tirohanga ki ngā āhuatanga me ngā hua kua puta mai mā ētahi o ngā mema o te kapa.

This research is a study of a community driven language revitalisation initiative known as Kapa Kōrero. This group was established by a cohort of adult Māori language students while studying the language at university. It was difficult for them to develop their oral language skills, because, aside from their time in the classroom they had very few other times and places available to them to use their language. Hence, with the thought in mind that the use of the language needs to be normalised to expand the contexts available to use it, the group was formed. Since its inception, the group comes together monthly in a public setting to speak, to practice, and to nurture relationships established in the language. The group continues to grow, and this research is a brief insight into the aspects and outcomes of the group as seen by some of its members.

Intergenerational Knowledge Transmission: the Role of Art as Resilience and Cultural Reclamation

Paul, Nicole

Victorian College of the Arts, Faculty of Fine Arts and Music, University of Melbourne

My research examines the use of art and collaborative community art-based projects taking place within Australia and Canada between Indigenous and non-indigenous groups. The development of intergenerational relationships between youth and Elders is focused on, while exploring how these projects might be engaged as a platform for Indigenous cultural regeneration. By correlating the similarities and differences between Canadian and Australian efforts of reconciliation, this research considers the lack of investigation from a global context and discusses why a global understanding is important to the efforts of reconciliation. I will reflect upon and contextualise my own personal experiences of intergenerational trauma and the impact of colonialism while using traditional art practices as a prompt to consider the aims and impact of three key arts and community arts projects. Firstly, I will discuss the Canadian arts based project, The Child Taken Art Project, a collaborative art project between the Saskatoon Tribal Council and multidisciplinary senior art students at the University of Saskatchewan, a project designed as a way of commemorating the impact of Indian Residential Schools in Canada. I will then discuss my time learning the physical, spiritual and cultural significance behind traditional Indigenous drum making from my father and other master drum-makers within my community, focusing on community group workshops. Lastly, I will share insights from an Australian language-based community project involving University of Melbourne graduate students of Art, Community Practice and Indigenous Arts and Culture, positioned towards understanding the context of sharing and re-establishing Indigenous languages while being aware of the knowledge systems held within language. By actively creating engagement with the community in both discussion and participatory methods, a space was opened for non-indigenous collaboration within the Indigenous community.

Through the context of researching as an Indigenous woman from Canada I will give reason for working cross-culturally between various nations. I will discuss the influence behind my research while also considering the corresponding and contrasting histories of each nation. This presentation will illustrate how each project utilises art as a method of cultural reclamation, the partnerships between communities, engagement and discussion between youth and Elders and the development of Indigenous land knowledge through the use of traditional skills and artistic practices.

"Titiro, Whakarongo" - he huarahi ako noo ngaa raa o nehe. "Look, Listen"- a way of learning from days past

Rewi, Tangiwai

University of Otago

This presentation follows on from my PhD research about intergenerational knowledge transmission surrounding the Kiingitanga 1 events of poukai 2 , riikata 3 and koroneihana. 4 The overarching focus was on the use of traditional Maaori knowledge frameworks today. I set out to analyse whether evidence exists of such traditional Maaori knowledge frameworks being utilised in the way we learn the roles associated with three domains on the marae during three key Kiingitanga events. This thesis explored how learning was undertaken in ngaa whare waananga tawhito before documenting how my pouwhirinaki, participants', learned their roles. It concluded with my analysis of these findings and offered some recommendations, based on what the pouwhirinaki said, about cultural revitalisation looking forward.

Participants' narratives detailed how they learned their roles in preparing for any of these events within the three identified workspaces on the marae; te whakarite/whakapai marae – preparing/cleaning the marae or venue; ngaa mahi o te wharekai/kautaa - the dining room/kitchen or catering and te paepae – the orator's bench. The paepae was further split into three areas; the karanga - the call of welcome, whaikoorero - speechmaking and ngaa waiata kiinaki - support songs. None of this information was taught or learnt through any formal schooling.
Three pedagogies most prominently referenced by the participants' across each workspace are discussed: observing and listening, learning by exposure or as part of living, and role modelling. Some examples from the participants' narratives are used to illustrate these pedagogies. A short summary of the learning styles from the pre-1900 whare waananga5 are also touched on briefly.

Recommendations about advancing hapuu and iwi education will be discussed resultant from some common themes identified within the participants' narratives. These include the necessity of recording ruuruhi6 and koroheke7 life stories, succession planning for those in key roles on marae, retaining tikanga Maaori8 and te reo Maaori9, and the maintenance of tikanga Maaori practices on the marae.

Encounters with Diverse Knowledges in Northern Academia towards Sustainable Futures

Guttorm, Hanna; Virtanen, Pirjo Kristiina

University of Helsinki, Finland

This paper deals with our personal stories of taking Indigenous values and concepts as a core of academic thinking, learning, and teaching. Our Indigenous Studies Program at the University of Helsinki draws on Indigenous knowledges and languages, and aims at applying Indigenous research methods. Additionally, by emphasizing human–nonhuman collectives and interactions, we aim at engaging students with critical approaches, and thus challenging dichotomous thinking.

Yet distinguishing between the local and the global in Indigenous research methods and knowledge-making constantly challenges us. Local Indigenous values and knowledges vary and are not easily presented as global – nor universal – Indigenous knowledge. As a response, we emphasize our own relationships and experiences with different Indigenous lands and communities, as well as the continued presence of diverse knowledge-holders in our program.

This process, in fact, has shown us that communities have different voices and that the community-making in itself is a constant process. Not only do young and old community members differ from each other, or those living in forest and urban areas, but also personal life-stories create different knowledges and ideas about the community. All of them are valuable in their own right. These are crucial issues when talking about Indigenous futures, as well as when searching to expand Indigenous knowledge into academia more widely. We suppose that this very diversity, complexity, and multivocality are the key when creating dialogues, bridges, and peacebuilding, as well as in taking steps towards sustainable futures.

Several Indigenous peoples do hold valuable biocultural knowledge on sustainable ways of living with different life forms. We think that Indigenous futures, as well as the entire global future, depend on normalizing, restoring, and (re)including that knowledge, referring to the diversity of Indigenous ideas and values, in academia and the global society. There are several common points in which Indigenous thinking overall does create a contrast to the global capitalized and neoliberalist ideas based on profit making.

The first author is Sámi, and she has been working three years in Sámi teacher education with the Norwegian Sápmi, as well as following and participating in the discussions on diverse perspectives on Sáminess. The second author is a non-Indigenous person who has collaborated with Indigenous communities in Brazilian Amazonia for more than a decade. Learning or revitalizing Indigenous languages, as well as engaging in long-term collaborations and living in the Indigenous ancestral territories have given us a deep understanding of Indigenous lifeworlds in which invisible and visible agents, knowledges, and values constantly interact.

Kaitiakitanga: Reclaiming the power of Kapa Haka – creation

Kaiwai, Hector

Awa Associates

This presentation looks at Kapa Haka as a site for Māori creativity, innovation, identification and globalisation, and finds its inspiration in a 'moment' of personal reflection during a trip to France in 2011. The paper provides a brief history of the initial development, role and function of Kapa Haka at key historical points, particularly as a site of resistance and cultural empowerment. The second half of this paper will look at the impacts of globalisation and the 'globalisation of Māori culture' – in particular, the use of indigenous art forms, like the haka and other related iconography, being used by local and global corporations to sell their products. Kapa Haka continues to be a vehicle for Māori identity and change, and Māori culture is inspiring and empowering for other people and cultures. But at what cost? How can Kapa Haka come into the world successfully and continue to act as a vehicle for empowerment, while at the same time ensuring Māori retain Kaitiakitanga of their cultural symbols, identity and practices. The presentation concludes by looking at the Declaration on the Rights of Indigenous Peoples (UNDRIP) as a possible framework for mobilising indigenous action around issues of cultural misappropriation, and ensuring indigenous peoples retain the right to strengthen, promote and develop their institutions, cultures and traditions in accordance with their own aspirations and needs.

Navigating the Ātea: A Memoir of an Urban Kaikaranga (caller)

Cowell, Jamie

Auckland University of Technology

Tikanga Māori (Māori protocols), or as I like to frame it for those who are unfamiliar with this concept, serves as our GPS system, in that it presents us with guidelines and directions in alignment with our values, believes and old ways of doing. Sometimes common sense or practicality override the system, and the fluidity of tikanga allows us to adapt to suit the kaupapa (occasion), or rather the moment in time. We can choose to follow the path laid out before us, or take an alternative route to fulfil the obligations of the occasion.

The urban settings and diversity of groups who embark the university marae during pōwhiri (formal welcoming ceremony) present new and interesting situations which often require the kaikaranga (speaker) and kaikōrero (orator) to respond accordingly to uphold the tikanga whilst continuing to whakamana (validate and empower) and manaaki (look after) our guests, the marae and the occasion. The mandate to represent the university in these roles being upon only a select few. With Māori values remaining the underpinning guidelines for all decisions, sometimes, me whati te tikanga kia ora ai te tikanga - tikanga must be compromised for tikanga to be sustained.

The research draws on the experiences and challenges of the researcher and the hau kāinga (local people of the marae) within the setting of a university marae, a crucial learning space, to explore the role of kaikaranga and kaikōrero in navigating the ātea in the urban milieu whilst upholding cultural integrity and safety.

Living Taonga: Inanahi, Ināianei me Āpōpō

Sheehan, Maree

Auckland University of Technology

On Friday 22nd of June, 2018, Ngatai Huata (Ngāti Kahungunu, Ngāti Tūwharetoa, Ngāti Porou) is presented with the 'Living taonga' award at the Ngāti Kahungunu Matariki awards for her contribution to her iwi, hapū and whanau and especially to her lifetime endeavours and achievements in puoro Māori me nga waiata. How might the example of Ngatai Huata inspire and provoke us to express, heal, inspire and
embody Māori understandings and knowledge through our creations? How do the sounds of the past move us in the present and lift us toward the future?

Ngatai Huata was instrumental in developing the Tautoko Wahine Tautoko Whānau Trust (TWTW) in 1982 as a founding member, trustee and co-ordinator. The TWTW then set up TWM record label in 1983. Black Katz is a Collective of Māori Women writers, songwriters, composers, pioneers of kaupapa music since the 1980's in Aotearoa/ New Zealand. The Black Katz Trust was established and formalised in 1986. Black Katz was founded on principles of Ka Ora Te Wahine - Puapua; Ka Ora Te Whānau - Pūāwai; Ka Ora Te Hapū - Pūāwānanga; Ka Ora Te Iwi establishing a creative environment that contributed to Mana Atua, Mana Whenua, Mana Moana, Mana Wahine, Mana Tangata, Mana Māori Motuhake. As explained by Huata- Mana is the People - Rangatira is to be Māori - Aroha is Our Gift - Māuri is Woman - Mana Wahine Motuhake. The Black Katz mission Statement: "We are Wāhine Waihanga; Wāhine Whakaahua, Wāhine Pūatatangi, Wāhine Reo Irirangi, Wāhine Waiata, Wāhine Rua Atamai, Wāhine Tautoko, Wāhine Piripono, Wāhine Toa By Creating Soundz / Images We become more Ourselves; By Making Statements through Soundz / Images We Feel More Secure about Our Children's Future; We Are Proud of Our Tribal Heritage; and the Links We Make Across the Tribes"(Huata, 2018).

These principles live within her and are what move her to create kaupapa Māori music, but more importantly to tautoko the creative wairua and mauri of wāhine through the medium of sound. What does it mean to identify a person as a 'living taonga' in this way? Is it the sense that her music, is not locked away in the past but comes to life every time her voice is raised in song, or an instrument is engaged or wāhine are inspired to express themselves through sound? Is this kaupapa intrinsically connected to her whakapapa and the strong links to her tipuna who were also famous composers, especially when music and personhood are made to coincide? How can the multi-dimensionality of a wahine be expressed when put into the spiritual space identified as taonga?

By 2006 Ngatai Huata had digitalised all Black Katz albums from cassette to digital CD, produced another two Black Katz albums and also set up, established and formalised

- TWM Records
- Tautoko Wahine Māori Publishers
- Black Katz Music
- Black Katz Publishers
- Ngā Whetu Music
- Ngā Whetū Publishers
- NHW Music
- NHW Publishers

This presentation will engage in a conversation with Ngatai Huata to explore these questions raised and to find insights into what is means to be a 'living taonga' and how the past shapes the present and contributes to the future.

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A culturally-grounded, place-based, health program for Native Hawaiian women

Herrera, Samantha[1]; Ho-Lastimosa, Ilima[1,2]; Chung-Do, Jane[1]; Hwang, Phoebe[1]; Espiritu, Danielle[1,4]; Sabharwal, Sabhyta[5]; Arias, Kanani[3]; Kepa, Dolores[6]; Tognacchini, Camilla[1]

[1]University of Hawai'i at Mānoa, [2]God's Country Waimānalo, [3]Waimānalo Health Center, [4]Ho'okua'āina, [5]Tufts University, [6]Garden of Rainbows

At the intersection of gender and racial inequality, indigenous women are disproportionately affected by health disparities. In particular, Native Hawaiian (NH) women are significantly more likely to suffer from diabetes, cancer, heart disease, domestic violence, depression, and anxiety compared to their Asian and Caucasian peers. These inequities have shown to be linked to colonization and historical trauma, which have disconnected indigenous communities from their cultural practices and systems that maintained their health. Western-centric methods to address these health disparities have not produced long-lasting results among indigenous peoples as their clinical focus on individual behaviors ignore the systematic oppression and suppression faced by indigenous peoples, including NH women. Therefore, there has been a call for place-based and culturally-grounded programs, which are demonstrating promising results with indigenous peoples.

This presentation will provide an example of a place-based, community-based, and culturally-grounded program initiated by God's Country Waimānalo (GCW). GCW is a grassroots organization located in the rural community of Waimānalo, Hawai'i, home to one of the largest concentrations of NHs on the island of O'ahu. GCW implemented a wa'a (canoe) project called Mālama Ho'omana'o Mau (ever-lasting memories) in summer 2016 that acknolwedged Hawaiian culture, history, and the unique experiences of being a modern Hawaiian woman. The purpose of this program was to improve physical, emotional, and spiritual health, increase leadership skills, and to provide a space in which women could reclaim their sense of identity as NHs. Although the program was primarily designed for NHs, women of other ethnicities who had connections to Waimānalo were also invited to participate. A total of 17 women participated in this program that wove in traditional Hawaiian values, beliefs, and leadership practices. Seven of the women were returning participants from the pilot program in 2015 who served as mentors to new participants and 10 of the women were NH. As a physical ocean vessel, the wa'a was intended to serve as a practical, hands-on classroom space and a sacred space where cultural healing takes place. The program included seven hands-on, place-based lessons in the ocean and on the wa'a to teach the women traditional navigational practices, while cultivating leadership skills and motivating them to engage their families and broader communities in healthy lifestyle choices. Lessons were centered on teamwork building, nutrition, and exercises to build stamina.

Mix-methods data was collected through pre and post-program surveys and a focus group. The survey was developed with feedback from participants from the pilot program in 2015 and included 55 Likert scale questions concerning quality of life, social support and resiliency, sense of wellness, cultural pride and spirituality, perceived discrimination, and wa'a skills. A paired t-test was used to identified statistical significant differences between the pre-program and post-program scores. The focus group was 90 minutes long and used a semi-structured focus group guide that was co-developed by the participants and program developers. A narrative analysis was conducted to identifying emerging themes.

Pre-post comparison of mean response scores indicated statistically significant ($p < 0.05$) increases in social support, sense of wellness, cultural pride and spirituality, cultural values, wa'a skills, and resilience and sense of community. Seven qualitative themes were found that centered on gratitude of ancestral roots, increased confidence and empowerment, the importance of a safe space for women, the benefits of a mentorship model, as well as suggestions for the future direction of the program. The participants expressed that these benefits will be carried and sustained beyond the duration of the program. All participants developed a deep sense of gratitude to the wa'a and recognized the vessel as a living entity. They also conveyed their appreciation for each other and emphasized the healing that

took place with the support of other participants.

Results suggest that the Hoʻomanaʻo Mau positively impacted the wholistic health of all participants through a culturally-grounded collective experience. This demonstrates that healing, transformation and ʻohana-building can take place when women of all backgrounds come together to engage in experiences that are grounded in ʻāina (land/place), culture, and community.

Pono Research: Promoting Native Hawaiian Wellness through Culturally-Grounded and Community-Driven Research and Programming

Ho-Lastimosa, Ilima[1,2]; Chung-Do, Jane[1,2]; Herrera, Samantha[1,2]; Hwang, Phoebe [1,2]; Ho, Kenneth[2,3]; Radovich, Theodore[1,2]; Spencer, Michael S.[2,4]; Albinio, Luana[2]; Rogerson, Ikaika[2]

[1]University of Hawaiʻi, [2]Waimanalo Pono Research Hui, [3]University of Southern California, [4]University of Washington

Although Hawaiʻi is often portrayed as an idyllic paradise and is recognized as one of the healthiest States in the US, pervasive health disparities exist among Native Hawaiians. Native Hawaiians suffer from high rates of obesity-related diseases, such as diabetes, cardiovascular diseases and cancer, and experience poor mental health outcomes, such as depression, anxiety, and suicidal behaviors, which are linked to dietary behaviors. Similar to other indigenous populations across the globe, these disparities are linked to unjust social and economic policies rooted in colonization. Efforts to address these disparities have used Western-centric methods with limited results. Therefore, there has been a call for place-based and culturally-grounded research programs, which are demonstrating promising results with indigenous peoples. Indigenous frameworks have emerged to decolonize Western-centric research processes. One such example is the Waimānalo Pono Research Hui. This community-academic partnership was initiated in 2017 between the University of Hawaii Office of Public Health Studies and the Waimānalo. Waimānalo is a rural community located on the island of Oʻahu and is home to a large number of Native Hawaiians. Despite the educational and health disparities that impact this community, Waimānalo possess a number of strengths and assets, including a strong history of grassroots advocacy and programming.

Using the principles of community-based participatory research (CBPR) as a foundation, community members and academic researchers and students began meeting in February 2017. Monthly gatherings are held where community members and academic researchers share a meal and discuss community priorities with the goal of shaping research and programming that are rooted in Native Hawaiian values. Over 50 community members from keiki (youth) to kūpuna (elders) and academic research partners have participated who identified three community priority areas: lāʻau lapaʻau (traditional medicine), ʻai pono (healthy eating), and limu (seaweed) restoration. Based on these discussions, multiple initiatives have started to address the identified priorities, such as the Waimānalo Limu Hui, which focuses on building Native Hawaiian youth leadership through limu restoration efforts.

Integrated into these gatherings have been discussions about our mission and vision as well as protcols for engagement between the community and universities. Going beyond the CBPR principles, the Wāimanalo Pono Research Hui seeks to promote research that is pono (righteousness, just, balanced). Relationship and trust building is emphasized and prioritized, which not only focuses on nurturing our relationships with one another but also includes our relationship with the ʻāina (land). The ʻāina is seen as a living entity through the Native Hawaiian worldview. Thus, our gatherings include mālama ʻāina work days where we collectively engage in land stewardship and restoration efforts. Mixed-methods strategies are in place to document evidence of individual and collective transformations. Our community members continually report that the Waimānalo Pono Research Hui has positively transformed their perception of and willingness to engage in research. Conversely, the university student and faculty members continually express how much their knowledge about working with communities has grown. Creating spaces for communities and researchers to build authentic relationships and engage in ongoing conversations can support the

revitalization and maintenance of indigenous cultures.regime (1949-). Objectively speaking, indigenous music and dance has become site for politics; but for indigenous peoples, what started as a response to government policies has in turn shaped dance and music today. of music and dance has County which in turn has shaped the music and dance of the Harvest Festival.

The third panelist (Kacaw Fuyan) will discuss indigenous peoples' media and right. Taiwan Indigenous Peoples have had television stations since 2005, which is an important mileage for the development of indigenous peoples rights. Based on his long-term work experience with the Taiwan Indigenous TV (TITV), the panelist will use TITV as a case study to discuss indigenous peoples media and communication rights, current conditions, and some of challenges ahead in Taiwan.

The final panelist (Jolan HSIEH) will discuss what the impact of this theme song contest has on the indigenous cultural transformation and compare with other similar cases both in Taiwan and abroad. The third panelist will discuss the revitalization of the Siraya peoples and the continuation of culture through ritual practice. Even though the Night Ritual has been recognized by the government as an official ethnic culture legacy, because no one is able to complete the ritual in the Siraya language as tradition deems, much effort has been devoted to language revitalization for younger generations. This panelist will discuss how language, cultural and identity revitalization take place when the 'sacredness' of ritual cannot be performed through 'dance and music' and instead new songs composed with both traditional and contemporary elements are practiced by a younger generation. These three cases provide an interesting context of the question of 'authenticity'. As Jeffrey Sissons writes 'the very question of Indigenous authenticity has deep roots in colonial racism' (2005, p. 43), this panel aims to show how 'authentic' culture is those that are lived through the resilience of indigenous peoples.

OLA KINO: Ocean and Land Activities: a Keiki-centric Inequality Neutralization Operation

Bold-Wilson, Paula[1]; Ho, Kenneth[2]; Ho-lastimosa, Ilima[3]; Maiava, Alohilani[4]; Makane'ole, Kaulupali[5]; Kelekolio, Nathan[4]

[1]God's Country Waimānalo, [2]University of Southern California, [3]God's Country Waimanalo, Un, [4]University of Hawai'i, [5]Orange Coast College

Waimānalo, a city on the windward side of O'ahu, has one of the highest concentrations of Native Hawaiians (57.5%) in the state of Hawai'i. It has been well-documented that Native Hawaiians, the indigenous peoples of Hawai'i, have poorer health behaviors compared to other major ethnicities. A community impact study suggests that broad-based community approaches are the most effective in reaching the Waimānalo community and improving health. OLA KINO is a grassroots culture-based program that aims to promote 'ike Hawai'i, 'Ōlelo Hawai'i, and healthy behavior among Native Hawaiian youth. The purpose of this presentation is to introduce OLA KINO, and highlight its successes and challenges. Ola Kino consists of four modules: 'Āina ('land')-based and Kai ('ocean')-based health, Kanu (plant) and Huki (pull/harvest). In the 'Āina module, children learn land-based exercise. During Kai, children learn about ocean safety, swimming techniques, and how to hoe wa'a ('paddle canoe'). A total of 26 children completed the 6-week curriculum. Children developed the following skills: planting and harvesting vegetables, maintaining an aquaponics system, swimming techniques, paddling on a double-hulled canoe, making lā'au lapa'au (medicinal plants), protocol, and carving stone implements. Although the program was originally intended to improve youth health, other community members became involved with OLA KINO as the program progressed. OLA KINO was successful based on the positive feedback received from the community. Future goals are to secure resources to continue OLA KINO and develop a program evaluation component to assess the impact of the program

Whai Rawa: Mana Māori Whakahaere: Māori Self-Determination, Jurisdiction, Economies & Cultural Match

Joseph, Robert Andrew[1]; Rakena, Mylene[2]

[1]Te Mata Hautu Taketake - The Maori And Indigenous Governance Centre (MIGC), [2]University Of Waikato

Te Mata Hautū Taketake – the Māori and Indigenous Governance Centre ('MIGC') researchers at the University of Waikato will discuss how 21st century contemporary Māori self-determination and self-governance jurisdiction aspirations are best supported in law and in fact in Treaty of Waitangi post-settlement governance entities to assist with meeting strategic Māori community political, cultural, social, environmental and economic objectives of wealth and well-being as envisaged in the Treaty of Waitangi 1840 and the United Nations Declaration on the Rights of Indigenous Peoples 2007.

The researchers will discuss specific internal self-determination and good Māori self-governance jurisdiction models possible in law (de jure) and in fact (de facto) that seek to achieve multi-dimensional and intergenerational wealth and wellbeing for whānau, hapū and iwi rather than certain narrow groups.

In the second decade of the new millennium and as we have surpassed the 10th anniversary of the 2007 UNDRIP, Indigenous rights enjoy nearly universal rhetorical support, but how they are to be implemented in practice without compromising Indigenous economic and political aspirations on the one hand, and social development and cultural and environmental integrity on the other hand, remains contested.

How can we better conceptualize Indigenous peoples' rights and responsibilities to self-determination and self-governance in new, creative and innovative ways which fully respect Indigenous peoples' rights, responsibilities and relationships with settler state Governments and the broader public?

The MIGC researchers will discuss the nexus of Indigenous self-determination and self-governance, and Māori governance jurisdiction, and the strategic development of balanced wealth and well-being within a Māori narrative of whai rawa and tikanga Māori.

Indigenizing Eco-tourism: Sharing Teachings of the Land

Lewis, Kevin; Houle, Jody

University nuhelot'įne thaiyots'į nistameyimâkanak Blue Quills (UnBQ)

kâniyâsihk Culture Camps have developed a model that has been successful for indigenous research, employment and profitability. Tourism Canada has reached out to Indigenous people to create authentic Indigenous experiences for Canadians and the world. This model started with working with First Nations Schools, Colleges and Universities and has the potential to create an unforgettable experience for all that come to our territory. Adventure Tourism is the niche market that is beginning to gain popularity with our own people, our Canadian neighbours as well as the world. The programs started out with sharing our stories, our songs and our prayers with local First Nations Schools with the end goal of keeping our languages and cultures alive. Thirteen years later, we have incorporated the camp with the province of Saskatchewan as a non-profit organization in transition to a full function year-round business.

The seasonal operations follow all the traditional seasons of the Plains Cree. In keeping respect with traditions, we continue to hunt, fish and gather in our traditional territories and are now developed into a competitive tourist destination. More and more, the call of the wild grows and it's getting harder for people to reconnect with nature and disconnect from the hustle and bustle. kâniyâsihk Culture Camp Headquarters is nestled in the beautiful Boreal forest

of northern Canada. There are still lakes and rivers that await our visitors. Our guides are all qualified with our own First Nations standards as well as Canadian Standards such as Advanced Wilderness First Aid, Paddle Canada and Outdoor Council of Canada.

In the warmer months, the guides trek by foot or canoe to explore the forests, the lake and river shores. There are short paddles along with longer paddles. These have also been known as ecological tours with a First Nation twist. The guides help share stories of our rock paintings left by our ancestors, they share song and ceremony throughout. Fall months are based around getting ready for the winter months by hunting big game such as moose, deer and elk. There are preservation techniques, food security and food sovereignty that seem to take shape during the beautiful fall months. In the winter and colder months, sled dogs are used for travel along with snowshoeing and cross country skiing. These are introduced as the modes of winter travel as well. There are still trap lines in the territory where animals are harvested for their fur to make into hats, mitts and footwear to keep warm in the colder winter months. There really is no other place to have the land teach and to have the Cree men, women and Elders as guides as we do at kâniyâsihk Culture Camps.

Māori Small-to-Medium Sized Enterprises: Transforming economies and economics

Ruwhiu, D[1]; Carter, L[1]; Amoamo, M[1]; Bargh, M[1]; Ruckstuhl, K[1]; Thompson-Carr, A[1]; Awatere, S[2]

[1]University of Otago, [2]LandCare Research

This presentation provides an update for a Ngā Pae o te Māramatanga Whai Rawa Māori economies research theme. The primary question driving the research is what constitutes the intergenerational reality for Māori Small-to-Medium Sized Enterprises (SMEs), their economies and economics, when explored through Māori narrative and worldview? The key questions are as follows:

1.What are the key values that contribute to the resilience of Māori SMEs overtime and how these can respond to future social cultural, environmental and economic challenges;

2. What types of Māori SME lend themselves to collective organisational arrangements; and,

3.How can we better realise the collective strength of the diverse forms of Māori SME and the economic systems in which they operate?

We investigated the research questions through a diverse economies framework that suggests that the economy is constructed from multiple points of collective action (Bargh, 2011; Gibson-Graham, 2006). Thus extending the conceptualisation of the economy, and therein the Māori economy, to include all practices excluded or marginalized by the dominant theory of capitalism (Amoamo, et al., 2018). Diverse economies involve conscious and combined efforts to create a new economic reality that captures the intricate exchange of socio-economic logics, such as market and non-market, paid and non-paid work, capitalist and non-capitalist, framed by different kinds of transactions, types of labour and forms of enterprise (Gibson-Graham, 2016). Therefore, the notion of the Māori economy is a representation of diverse economic landscapes and identities, of which we argue Māori Small-to-medium sized enterprises play a substantial and sustained role (Amoamo et al., 2018).

The significance of this research project lies in its contribution to deeper understanding of what role Māori SMEs have as critical constituents of the Māori Economy. The Māori economy then is a “discursive space for the prevalence and diversity of non-capitalist economic activity”, and which empowers subjects who inhabit these spaces (Gibson-Graham, 2016, p. 289) and whose actions transform and sustain communities. The four case studies conducted reflect different forms of Māori enterprise and highlight elements of innovation and resilience grounded in conceptions of identity, cultural values, landscape and socio-historical experiences. The four case study themes (to be summarised in the presentation) are:

•Indigenous business model innovation, exploring the processes of innovation around a traditional resource
•Whanau business as a model of resilience in an uncertain world
•Creating contemporary enterprise around traditional knowledge
•Socially oriented forms of enterprise – blending traditional practices with contemporary vision

By understanding more deeply the key drivers, characteristics and values of Māori small business owners and the forms of enterprise they choose to create this research will contribute to the enduring resilience of Māori organisations, modes of economy and strong communities, today and in the future.

Paradigm warriors at the frontiers of Indigenous collective leadership

Wolfgramm, Rachel[1]; Spiller, Chellie[1]; Henry, Ella[2]; Pouwhare, Robert[2]; Reid, Ngaroimata[2]

[1]Auckland University Of Technology, [2]The University of Auckland,

In this session we confront the realities of collective leadership by examining the experience of Māori leaders and offer radical re-positionings to drive the field of collective leadership to a deeper understanding. Our innovative research methodology is informed by the ancient practice of wānanga and challenges the orthodoxies of secular, reductionist approaches. Wānanga traverses time and space and involves a quality of consciousness to achieve a 'mahara mind' (glossed as, 'thoughtful, reflective mind, Māori Dictionary, nd; Royal,2018), which surfaces an integrated collective intelligence.

In interaction with the audience we ask; what is the kaupapa of Indigenous Māori leadership? What do we think makes a good leader? How have demands on Māori leadership changed in recent times? The primary aim of this interactive wānanga is to stimulate engagement in these questions. Drawing on our current Whai Rawa Leadership project, the session incorporates digital archives, film and storytelling to illustrate how cultural practices empower leadership for better and for worse. We are particularly interested in generating a discussion on Indigenous references of meaning in leadership (embodiment) and how this becomes energised or thwarted in decision-making (enactment).

Using a range of creative techniques, we invite scrutiny of major tensions and challenges in Māori and Indigenous leadership from the perspective of multiple stakeholders, individuals, communities, tribes, hapu, whanau, nations, islands and so forth.

In the final part of the session, we discuss our current Whai Rawa Leadership and decision-making project study detailing the design, development and operationalising of a Kaupapa Māori framework operationalised through "wānanga" and "whakapapa", essential features of, Māori philosophies of research, learning, engagement and practice. We conclude by sharing results, analysis and future research directions.

Objectives: What will participants achieve in your session?

1.Participants will learn about Indigenous referent points, worldviews and cosmovisions and how these relate to leadership ideals and practices
2. The participants will gain insightful knowledge into how these philosophies of practice inform Indigenous leadership and decision-making
3. Participants will be able to share their perceptions of major challenges in Māori and Indigenous leadership
4. Participants will learn about an innovative methodological framework based on "wānanga" as a philosophy of practice developed by the Whai Rawa Leadership Project team that resonates with mahi rangahau research.
5. Participants will be informed about the findings of the current Whai Rawa Leadership project designed to amplify challenges and opportunities in contemporary Māori and Indigenous leadership
6. Participants will be invited to share their aspirations for leadership that advances wellbeing, wealth, and sustainable flourishing societies.

Gana Burrai: applying population data linkage to build an Aboriginal governed maternal, infant and child health dataset in the Goulburn Murray

Ferguson, Karyn; Freemantle, Jane; Boyle, Douglas

The University of Melbourne

It is generally expected and common practice that reliable data describing any person or community's health will be used to inform policy and program development, to evaluate policies aimed at improving service delivery and health status and to assess the efficacy of programs and interventions. For the Aboriginal community of the Goulburn Murray Region (GMR), comprehensive and specific data are required to accurately measure the health of Aboriginal women, infants and children compared to other Australian women and babies living and being born on Yorta Yorta country.

It is widely acknowledged that there is an undercount of the Aboriginal population. The 2016 Australian census reported the Aboriginal population of Goulburn Murray Region (GMR) as being 3% of the total GMR population. It is possible that the most significant gains in addressing inconsistent data could potentially be made in the correct identification of Aboriginal births.

In 2016, a Proof of Concept (PoC) pilot study, Gana Burrai, successfully tested the application of the data linkage concept. Using GHRANITE, a well-recognised privacy preserving data linkage software, the pilot study affirmed both the veracity and integrity of the methodology to link population health data across various sites with multiple data sources, while ensuring anonymity of the data. The main objective of the Gana Burrai project was to address the critical issue of the under-ascertainment of data describing Aboriginal maternal and child health outcomes within the GMR. The PoC explored the feasibility of linking a number of population administrative datasets that included information describing Aboriginal babies born and mothers and fathers living in, the GMR. The PoC also enabled an evaluation of the cultural, organisational, practical and technical issues critical to the development of this comprehensive population data set.

Population data from seven administrative datasets describing birth years 2005-2015, representing 111862 records were successfully extracted. These data represented 37,338 patients. Following the linkage process, 28,016 patient records were successfully linked. The 'ever-Aboriginal' algorithm was applied to the linked data. After linkage, results indicated a significant under ascertainment of Aboriginal births in records maintained by the Shire of Campaspe (16%), less so by City of Greater Shepparton (50%); Goulburn Valley Heath (92%), and Echuca Regional Health (86%) demonstrated a more complete ascertainment. However, the linkage showed a strong correlation of patient Indigenous identity collected by the shires/hospitals and the mothers'/fathers' chance of having a record at the Aboriginal Community Controlled Health Organisations. Selected birth outcomes were also analysed and will be further reported in the conference paper. This proof of concept project forms the basis of a larger study that is currently being undertaken.

The larger study will explore the notion and applicability of Aboriginal data custodianship and data governance principles to create a framework for management and governance of Aboriginal data. This will be the first time such extensive data-linkage has been achieved, demonstrating feasibility in developing a comprehensive, Aboriginal managed dataset with the potential for evidence-based, targeted population health initiatives to be developed, implemented and evaluated.

Dangal: A Filipino Approach to Study of Human Rights

Lavides, Maria Margarita

Auckland University of Technology

This paper arises from a doctoral thesis on exercise of child rights which employs “Maka-Pilipinong Pananaliksik” or the Filipino-oriented way of doing research. The epistemology is Sikolohiyang Pilipino (Filipino Psychology) while the worldview is Filipina (Filipino woman) which is feminist, pro-child, and radical though exemplified in a way that is based in the Philippine context.

This study is part of the initial efforts to apply dangal as an ontological lens. Dangal is a Filipino term that can be translated to dignity or honor. As explained by Tabbada (2005), dangal is the basic humanity which can be maintained if a person is treated like a human being and not like an animal. It is deeply rooted in each human being and as such has to be protected either through diplomacy or force from all types of oppression. Restoring dangal is of such major significance that it could impel people to revolt.

Dangal can either be present or in abundance (Tabbada, 2005). It can be enriched but never completely diminished as it is inherent in every person. Human beings vary in their capabilities and resources, but all are equal in their intrinsic dignity. However, dangal can be dictated by norms and beliefs and as such, it may or may not conform to international conventions.

Filipinos see dangal in every person that they treat them as kapwa or fellow human being. They see dangal within themselves hence, they expect to be regarded as kapwa. It is dangal that makes humans different from other creatures and is the reason that though other creations are respected, only fellow human beings are considered as kapwa.

While pakikipagkapwa sustains dangal, giving recognition or pagpaparangal is one way that dangal is promoted to its fullest extent. On the other hand, ignoring or violating a person’s dangal is considered a form of paglalapastangan.

Employing dangal as an ontological position in qualitative research is to see each person as having a basic humanity that ought to be respected, protected, and promoted. However, the application of dangal as lens is not limited to an individual level as it can also be used to look at a collective level. There is dangal that is present in a family, city or even a nation. The Philippines, being a signatory to the United Nations Convention on the Rights of the Child, is protecting its dangal by trying to implement the UNCRC in its jurisdiction.

Re-placing and cultural resurgence: Indigenous youth resistance in Narrm (Melbourne)

Munro-Harrison, Emily

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Aboriginal and Torres Strait Islander young people are adaptive, dynamic and active in contributing to and making culture and belonging in communities across Australia. Young people continue to resist the deficit narratives portrayed through policy, media and public discourse of what it is to be Indigenous, whilst learning about, living, restoring and re-creating their connections to culture, identity and place. In the place of Narrm (Melbourne, Australia), Aboriginal communities have always been active in political and social justice movements, and young people continue this action in ways that build on, reinvent and reinterpret what it is to be part of the past, present and future.

As an Aboriginal (Wiradjuri) woman who grew up in Narrm (Melbourne), off my own ancestral lands, I have seen first hand the ways in which Aboriginal and Torres Strait Islander people are erased from urban landscapes (which are sometimes also our ancestral lands). Having worked as a youth worker and Indigenous health researcher for many years, I have also seen the ways in which this erasure is internalised and has an impact of young people's social and emotional wellbeing. But young people are also active in projecting their identities and desires for the future.

Whilst there is a body of literature on young people's relationship to place, little has been written about the experience of urban-dwelling Aboriginal and Torres Strait Islander young people. The majority of research done in Australia relating to Aboriginal and Torres Strait Islander peoples is deficit driven, and focuses on places outside of urban towns, which further contributes to stereotypes of dysfunction and '(in)authenticity.'

Aboriginal and Torres Strait Islander people are frequently reminded of our places, our belonging or not belonging in place, our disconnection from place, our inauthenticity and out-of-place-ness, and the places we occupy in narratives of Australia.

This project sought to address some of these gaps, and to switch from a deficit narrative, that does research 'on' Aboriginal and Torres Strait Islander people, to work that focuses on the future aspirations, active participation and involvement of young Aboriginal and Torres Strait Islander people, and the places that support them/they feel supported by, in research practices and outcomes.

This presentation will share the emerging themes from this project, relating to the ways in which young Aboriginal and Torres Strait Islander people navigate, resist and re-create connections, belonging and Indigenous identities in Narrm (Melbourne, Australia), through multiple settings including University, youth services, arts-based programs and prison. This project used qualitative, ethnographic methods, to explore particular questions of place, and the narratives of identity and belonging constructed by young urban-dwelling Aboriginal and Torres Strait Islander people.

Some of the emerging themes that will be discussed include; resistance and refusal as voice; performance and re-creation of Indigenous identities; desiring - seeking and making belonging places by young people; and futuring – continuation and advancement of culture and identity, and acknowledgement of the agency of young people to achieve and participate in these processes.

Using an innovative indigenous Atua Matua Maori environmental framework to address childhood obesity by harnessing student leadership and the potential to be agents of change

April; Zavier; Muzzamil; Cherry; Kavisha; Shivi; Harleen; Swinburn, Boyd; Heke, Ihirangi; D'Souza, Erica; Pattison, Nicholas

Ormiston Junior College

Executive Summary

In simple terms, this project falls under the National Science Challenge; A Better Start and Cure Kids. In this research project five schools across the North Island, both primary and secondary level will be working with world-leading experts to look at exploring a Maori perspective of health through the Atua Matua or Maori "spirits" and how they connect to the whakapapa and maramataka of the school's environments in order to look at a systematic intervention the students can run to reduce childhood obesity.

Introduction

We are a group of seven students at Ormiston Junior College; Zavier Lichtwark year 8, April Ram year 10, Cherry Sam year 10, Kavisha Narayan year 9, Shivesha Shankar year 8, Harleen Singh year 8, Muzamil Khan year 7 who are leading the other schools in this project and would like the opportunity to present our work so far, which will be even further developed by the time of the conference. We think that our work would fit in perfectly with your theme of Mauri Ora – Indigenous Human Flourishing a innovative student led approach to mental, physical and spiritual health.

Overview of OPUSS-Project

This project aims to develop a systems level thinking understanding of food and physical activity environments in schools; identify the potential for incorporating an indigenous approach in the development of a health-inclusive curriculum, and investigate opportunities for monitoring the health and well-being of students within the current school system. It is in line with the broad population-based approach outlined in the New Zealand government's current Childhood Obesity Plan and recognises the positive influence schools and healthy food environments can have on student wellbeing and overall health status. It uses participatory approaches and systems-level thinking to bring schools and their community together and involves them in exploring, understanding and identifying interventions that will ensure the best possible outcomes for their students and community. How this group was brought together - OJC, Dr Ihirangi Heke, University of Auckland School of Population Health, National Science Challenge funded by Better Start and Cure Kids. Part of a collective of 5 schools - 4 from South Auckland, and a high school from up North. This group was brought together by Dr.Ihirangi Heke, Boyd Swinburn and Erica D'Souza who contacted Nicholas Pattison, who is a teacher at Ormiston Junior College.

What we did was we went down to our local bush and learnt about three things that are the basis of Māori culture, those things were:

Maramataka is the Māori lunar moon cycle. For example each season is good for different things. One is good for fishing, one's good for planting, another's good for harvesting, the last one's good for gathering.

Whakapapa is ancestry or family tree. For example everything has a whakapapa, a tree's whakapapa is it's grandparents which is the origin of the tree.

Tohungatanga is someone who studies spiders and the environment for example
Tohunga means telling the sign
Tanga defines someone who notices the signs.
Tohungatanga is all about studying spiders; fish, birds, trees, insects and stars, and how their behaviours affect

humans and the environment

Some of the activities we did with Ihi were we went to the local bush, Murphy's bush. We learnt about how Maramataka,Tohongatanga, whakapapa their connection to our environment and how that affects us. We also went to Omana park to get some still images, 360 footage and videos of Rangitoto. With this information, we then started to put together the virtual tour that helps you see the Auta Matua and connect to the environment using Google tours.

In the Atua Matua Project, we're looking through a Maori perspective on our health and the environment. By looking through a Maori perspective, we're hoping to improve the amount of physical and spiritual connection students have with their local environment which will increase their mental and physical wellbeing. This is for all people, not just Māori and demonstrated the importance of indigenous knowledge for all the people of New Zealand. Using the Maori narrative we're guiding and narrating the story in the present tense that includes beings and features of our environment as old as time. Using the Atua Matua environmental framework we're addressing childhood obesity without directly having to say it. This is going to affect the future because the current way we learn and teach health focussing on the individual which is limiting in how we do things and we don't always get enough opportunities to discover and learn new things from different perspectives.

In conclusion, as the leaders of the future, we would like to have the opportunity to present our ideas on how to make New Zealand a healthier place by better connecting to the local environment from a Māori perspective. If you give us this opportunity you will be able to give the conference participants a wider variety of backgrounds and ages within society who can share their different perspectives and we feel this is important at any event sharing knowledge amongst indigenous communities. We are the future so our voice should be valued and heard.

Mā te wāhine, mā te whenua, ka ngaro te tangata. Whānau informing maternal-infant health care

Stevenson, Kendall

Victoria University of Wellington

Māori whānau (family) are experiencing the harm or loss of their baby more often than Pākehā (non-Māori) whānau. Evidence shows that Māori babies more often suffer from poor health, resulting in higher rates of mortality or morbidity (i.e., harm or death of a foetus or new born, from 20 weeks' gestation to 7 days old), in comparison to New Zealand European babies (PMMRC, 2017). In addition to death, Māori babies are admitted to a neonatal intensive care unit or special care neonatal unit more often. These disparities are unacceptable and contribute to life-long disabilities in physical, social and emotional well-being. Arguably, these health disparities are a manifestation of how the current maternal-infant health care system is failing Māori whānau.

This recently completed PhD project worked alongside wāhine (women) and their whānau who experienced the harm or loss of their baby. It was the aim to learn from these lived realities to inform health system transformation and address the current health care systemic failure. The research questioned whether or not the maternal-infant health care system was delivering culturally responsive care for whānau following the harm or loss of their baby; and if not, can we learn from the lived realities of these whānau and mātauranga Māori (Māori knowledge) to propose positive, culturally responsive systemic change(s).

To carry out the research, a Kaupapa Māori (by Māori, for Māori) methodology, named Te Pūkenga Mātauranga, was developed following a consultation journey with key informants throughout Aotearoa and Canada. This methodology ensured the project was shaped and carried out in a sensitive and culturally responsive manner. Ten whānau who had experienced the harm or loss of their baby shared their stories with me through kōrero (conversational interview).

Following the analysis of the shared kōrero, it was found that all ten whānau entered the maternal-infant health care system at an unexpected time, and under unanticipated circumstances. It was found that when they were made to enter in this manner, the system was incompatible in delivering culturally responsive care.

To offer a solution, a nuanced framework of health care, named Te Hā o Whānau, is suggested. The name was chosen to mean whānau voices leading maternity care in Aotearoa New Zealand. Thus, the framework builds upon the whānau experiences and Te Tiriti o Waitangi/the Treaty of Waitangi to offer tikanga Māori (Māori cultural practices) guidelines that could enable the maternal-infant health care system facilitating a culturally responsive environment that allows whānau to thrive as Māori following the harm of loss of their baby.

This presentation will share the findings and how the maternal-infant health care system can deliver culturally responsive health care following the harm or loss of babies using Te Hā o Whānau framework.

Mana Mokopuna: Sustaining sacred potential for mokopuna through tikanga pā harakeke and the weaving of wahakura

White, Tanya

Te Whare Wānanga o Wairaka, Unitec Institute of Technology

Towards sustaining the mana, tapu and mauri ora of communities and the environment, this presentation draws upon a recently completed Master of Creative Practice kaupapa rangahau. It seeks to establish the application of te reo o te pā harakeke me ona tikanga as a tangible model for oranga whānau and the weaving of wahakura as a way for mokopuna to access rongoā. It is an articulation of raranga epistemology documenting a way of knowing and being that is grounded upon relationships to Papatūānuku, and to te taiao.

Tikanga pā harakeke provides a point of access for whānau to connect with te ao Māori. It is the waharoa, the gateway to this rangahau journey where discovery and transformation ignites with the first pattern of weaving, te reo karanga. The karanga initiates health and safety processes, enacted within the terms of encounter of the pōwhiri. It guides the weaving together of people to the whenua, to the ancestors, and to Atua.

Wahakura are vessels of wellbeing that give tangible form to all applications and processes of tikanga pā harakeke including the workings of kaitiakitanga, manaakitanga, kotahitanga, whanaungatanga and ngākau māhaki. As such, they are inextricably linked to processes which acknowledge Te Kahu o te Ao, the fabric of the universe (Marsden, 2003), and the situating of tāngata within this whakapapa fabric of divine origins. Every whenu/ strand, every weave, every interrelationship threaded through, over and under is a patterned pathway of woven whakapapa, ara, calling for a balance of wairua, hinengaro, tinana and whanaungatanga. This patterned trajectory is te ara tika, te ara kakano, the path of the seed. Sown forth from Rangiātea and woven with all embedded systems of hauora and waiora, health and wellbeing.

Wahakura, as their name suggests, waha (entrance, gateway) and kura (sacred), are a gateway to the divine, to that which is highly treasured. They are a weaving of whānau and a weaving to manifest sacred potential. Wahakura and the mokopuna they house, can be viewed as revelations of tapu – sacred potential, mana – the manifestation of sacred potential and aroha – the breath of Io te Ha Manawa, causing us to have focus in every breath.

The contradictory Māori Schools System: An instrument of indoctrination or an instrument of opportunity?

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New Zealand's democracy prides itself on having checks and balances that prevent the people of privilege from abusing the power inherent in that privilege. There are also expectations that individual rights are protected, that minority voices are heard, and that the "system" accords everyone the right to be treated equally. But, how do these translate into real life?

If the history of Māori disenfranchisement in New Zealand is brought under scrutiny, it is definitely arguable that the tenets of democracy are no more than platitudinous affirmations of a system of governance that reads well on paper but does not translate to real life. The Treaty of Waitangi Act 1975 and the establishment of the Waitangi Tribunal commission, which is charged with making recommendations on claims brought by Māori relating to actions or omissions of the Crown that breach the promises made in the Treaty, acknowledge that people of privilege have abused their power over Māori, that Māori rights were not protected, that the Māori voice was not heard, and that Māori were not accorded the right to equal treatment.

In pondering what he refers to as the closely knit relationship between democracy and colonialism, Gordon (2010) contends that colonialism has served a significant role in creating and sustaining modern democracies and that, more often than not, the production of people for the citizenry has come about through violent forms of exclusion. In 1867, an Act of Parliament created the Native Schools system. This system was set up to provide schooling for Māori and it ran parallel to that of the board-controlled public schools for nearly a hundred years. Native Schools were state controlled and, primarily, state funded primary schools set up in small rural Māori communities. The curriculum was taught in English and was designed to assimilate Māori children into the broader context of urban New Zealand.

This study documents the stories of three children-now-adults who attended Te Hāroto Māori School in the 1950s and 60s. At the time, the two-room school had a roll of about 40 children of which around 80% were Māori mainly from the Ngāti Hineuru iwi. On one level, the recollections of the three participants (albeit through adult lens) describe their experiences in public education as being caught in a lop-sided tug-of-war between two cultures. This study will present excerpts from short stories the three participants have written following a series of face-to-face discussions and discussions over email. As the discussions progressed, the participants experienced a flood of memories conjuring a wide range of emotions that propelled their writing into several pages of personal reflection. Sometimes they were moved to laughter, sometimes tears, sometimes anger, sometimes nostalgia, but most times to a stoic contemplation. As they peeled their memories away, they became more and more aware of the "triumphs" and "traumas" that can be brought to young children through their schooling. What follows are snapshots of their journeys—three small Māori children navigating the politics of the New Zealand Māori School System.

How legislative control covertly maintains white privilege in Aotearoa

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One of the hardest challenges contemporary Māori face relates to whether those who are knowledgeable about regulatory and institutional procedures are able to scrutinize how current legislation, land law, or government acts through various mechanisms actively obstruct or hinder Māori. Our communities and the legislative professionals who work with them aren't always aware of, or able to challenge covert racisms embedded within legislative frameworks. A classic example of this is the way in which the new Draft Auckland Plan 2050: Overview - February 2018, maintains the spatial marginalisation of Māori by proposing intensive development in areas located on the outskirts of the city. The aim of the plan refresh is to identify ways to enable population growth while also supporting Māori identity and wellbeing and preventing environmental degradation. According to this document, Auckland has the highest density of Māori in Aotearoa comprising around 160,000 people. The plan also stresses the importance of integrating “Māori values into planning, decision making and delivery”. However, if we are serious about supporting Māori identity and wellbeing in the future planning of Auckland, I feel we need to carefully consider the legacy of displacement of Māori incurred through colonisation both for mana whenua (locally indigenous people), and mata waka (indigenous people with tribal connections from elsewhere), and understand the complexities associated with the ways in which the proposed plan imposes a legacy of spatial restrictions that make assumptions determining how and where Māori should live that potentially places an on-going financial and social burden on our communities.

Using maps to identify access to local amenities, the cost to families of using proposed public transport nodes in urban intensification areas located on the outskirts of the city, and considering access to the best educational, health and recreational facilities associated with the development of Tamaki Makaurau, in this presentation I show how the proposed Auckland Plan refresh maintains a structure of spatial privilege and control, by ensuring that high decile, wealthy predominantly Pākehā owned suburbs located in desirable central areas, close to the best amenities are not intensively developed, while outer areas near Westgate, Albany and Manukau become more concentrated. While this alignment may seem sensible, as these outer areas can be developed in a coordinated way to provide adequate infrastructure to support anticipated growth. This plan does not address the underlying culture of displacement and spatial segregation that came with colonisation. Nor does it look at the long term effects and financial burden that a continued spatial marginalisation will have on Māori families. People who live on the outskirts of cities always face higher transport costs and longer travel times if they want to work in the city. There are other wider social implications such as the types of schools or educational facilities children can go to, the types of recreational activities they can participate in, and the medical facilities families can easily access. For high income families there are many ways to overcome the financial burden of travel distance, but for low income families this is difficult and this added cost can have long lasting consequences.

Manaakitia Mai Aotearoa: Māori attitudes towards diversity and multiculturalism

Kukutai, Tahu; Rata, Arama

The University of Waikato

In recent decades the field of migration studies has stretched to encompass a vast range of theoretical orientations and research foci, from migrant integration and adaptation, to transnationalism and diaspora, diversity and multiculturalism. However, an area that remains under theorised and unexamined within the 'migration paradigm' is the intersection between indigenous peoples and migrants. In countries with a history of colonisation and large-scale immigration, indigenous peoples are strikingly absent from the intellectual and political discourses that frame immigration debates and scholarship.

Here in Aotearoa, the 'face' of the nation is changing rapidly as a consequence of the settlement of migrants from throughout the world, temporary and circular international migration, growing ethnic diversity, and urban growth. Gains in net migration have reached record highs, and immigration is currently the main driver of population growth in Aotearoa New Zealand. In recent years, the share of migrants from Asia has been trending upwards, such that the number of Asian-identified residents is projected to supersede the number of Māori by 2038.

Against a fraught colonial history of 'demographic swamping', and in light of contemporary shifts in ethnic composition, in this research we use data from The General Social Survey to assess Māori attitudes to diversity, as part of CaDDANZ (Capturing the Diversity Dividend of Aotearoa New Zealand), an MBIE funded research programme that identifies how Aotearoa New Zealand can better prepare for, and respond to, demographic changes in order to ensure optimal outcomes for an increasingly diverse population.

The General Social Survey (a nationally representative dataset) offers an opportunity to advance an understanding of Māori attitudes towards ethnic diversity and multiculturalism, along with the social factors that might shape these attitudes. In our analyses of these data we address the need for research that goes beyond ethnic comparisons to explore how attitudes towards diversity and multiculturalism are formed among Māori as the Indigenous peoples of Aotearoa New Zealand.

There were three components to this research. Phase I involved analyses that were primarily exploratory and descriptive. Phase II assessed the relationships between select socio-demographic and cultural variables, and attitudes towards both diversity and multiculturalism. Phase III then employed more advanced statistical techniques to model how predictor variables influenced attitudes to diversity and multiculturalism.

The outcomes of this research advance understanding of Māori attitudes towards diversity and multiculturalism, and provide insights into how these attitudes are shaped. This information will enable the development of policy (and in particular immigration policy) that better reflects the bicultural constitutional foundations of the nation, as well as the multicultural demographic reality of 21st Century Aotearoa New Zealand.

Imbedding Mātauranga Māori in the university psyche

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Education in and through Māori language, tikanga Māori and Mātauranga Māori is an important part of New Zealand's tertiary education system. The Ministry of Education's Māori education strategy Ka Hikitia – Accelerating Success 2013-17, and its Māori language in education strategy Tau Mai Te Reo, recognise the Crown's responsibilities to work collaboratively with iwi in an effort to help improve Māori achievement, and recognise the economic benefits to individuals, groups, and society from improved levels of skills and education. This recognises the important role of Māori as tangata whenua, and the Government's responsibilities under the Treaty of Waitangi. Other examples and initiatives of where 'honouring' Te Tiriti o Waitangi has been embedded in education include - Vision Mātauranga, The Tertiary Education Strategy, Te Whaariki, and Kahikitia. However, this makes the assumption that these 'academic' documents will enable and empower the principles as agreed via Te Tiriti o Waitangi as signed on February 6 1840. In particular, the Tertiary Education Strategy 2014-2019 (TES) sets out the Government's long-term strategic direction for tertiary education. This strategy highlights that 'All parts of the system must support Māori language, tikanga Māori and mātauranga Māori' (TES, p.21). This paper asks how might Mātauranga Māori be included and implemented as part of a strategic plan for a university in response to the TES 2014-2019? How might the principles of the TOW be applied to this response? Wānanga, plays an important role not only in improving individual achievement of Māori, but also in helping to sustain and revitalise Māori language, and progress mātauranga Māori research. This helps to sustain Māori culture and delivers economic value to New Zealand. Therefore, this paper will also discuss the current state of affairs and best practice when it comes to adopting an indigenous approach to the development of a tertiary education strategy for a university, and identify attitudes that create barriers towards adoption of such practices.

Why Indigenous social movements continue to form social movement coalitions with non-Indigenous actors?

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The main aim of this research is to understand how leaders of Indigenous social movement campaigns advocating for the recognition of Indigenous sovereignty and land rights interact with non-Indigenous supporters and allies through an interactionist approach. The empirical starting point of this research is the Unist'ot'en clan's resistance campaign in British Columbia, Canada against five pipeline projects and the oppressive government policies allowing their construction since 2009. The ongoing campaign invites supporters (both Indigenous and non- Indigenous) to visit their barricade, learn about the community's history of resistance, and join the movement. Previous research on Indigenous/non-Indigenous social movement coalitions conclude that while these alliances are strategic in nature, non-Indigenous partners, such as large non-profit organizations, tend to reframe Indigenous movements to align with their individual and/or group goals and values. As a consequence, some of the key goals and values of Indigenous activists become overshadowed or completely ignored. Despite this trend, Indigenous social movements continue to interact and form coalitions with non-Indigenous actors. Therefore, this presents an interesting case to analyse. Further, if Indigenous actors are aware of the tendency for non-Indigenous actors to reframe the goals of these movements, how do Indigenous actors ensure that their goals remain the key frames of the movement.

This research puzzle is operationalized using Snow et al.'s frame alignment process (1986), taking frame alignment as a lens to focus on the interactions of Indigenous and non-Indigenous social movement coalitions. The aim is to understand why Unist'ot'en clan expands their social movement campaign to include non-Indigenous actors despite the negative trends found in existing literature. This data will be collected through in-depth interviews, participant

observation and secondary sources to understand the frame alignment process of Indigenous/non-Indigenous social movement coalitions.

A Mixed Methods Study Exploring Attachment for Native American Adults who Have Attended Indian Boarding Schools

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University of Nebraska-Lincoln

When you take language away from a child, you are taking away their history—their ability to preserve their culture. Native Americans were taken from their homes and assimilated to forget their own culture in the Indian boarding schools located around the United States. What the school officials failed to recognize is that by taking these Native American children from their parents and relatives, they were severing critical relationships with their parents which affected how they developed and learned. Additionally, Indian boarding school officials took away vital cultural dynamics which defined one's identity and sense of wellbeing. At a very early age, they were taken from their parents and not allowed to even communicate with them as it was seen as regression by the teachers. We recognize how important parent-child relationships are and how critical attachment is to personal development. Attachment theory research tells us that without these vital relationships, we cannot feel secure to explore or learn in our daily lives (Ainsworth, 1964). Native American individuals are experiencing difficulty in their psychological wellbeing causing a disposition towards destructive and unhealthy coping methods and inabilities to trust others. Current research will entail a mixed methods study to explore these traumatic experiences in the Indian boarding schools of Native Americans and determine if the severed attachment relationship created negative emotional, mental and cultural wellbeing and, negative relationships and substance-using behaviors.

Specifically, researchers will administer four assessments which will look at psychological, cultural, and familial wellbeing: Psychological wellbeing scale (Ryff, 2005), Adult Attachment Scale (Heller, 2014), Cultural Identity Scale (Multigroup Ethnic Identity Measure: Phinney, 1992). The qualitative semi-structured interviews will explore the negative and positive experiences at the Indian boarding schools and experiences of attachment for Native American adults who attended the Indian Boarding School system. Additionally, open-ended questions will explore the way that Native Americans see their own cultural identity, mental health, emotional wellbeing as well as their mechanisms for coping with stress.

Implications of the proposed research stem from valuable knowledge that would be gained to inform mental health policy and practice, benefitting mental health providers, policy-makers, health care payers, human service professionals, family studies, and Native Americans. An understanding of the nature and depth of attachment injury, as experienced by Native Americans who resided in boarding schools would lead to more effective mental health policy and practice. An understanding of the nature and depth of jeopardized cultural identity for this population would also inform mental health policies. To help them heal, we must first understand the nature and depth of the attachment injury to help Native Americans restore their cultural identity and build health family relationships.

Image-based Storytelling: Illustrations of Indigenous Human Flourishing That Resist Colonial Constructions of Disability in Canada

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Background: The construction and definition of Western models of disability oppose Indigenous perspectives of wellness. Disability is a colonial constructed identity that many Indigenous peoples do not subscribe to. Consequently, imposing a western conception of disability on an Indigenous person may in fact, create disability where one did not exist before. There are differently abled people who live in Indigenous populations who are not labeled as "disabled" until they enter the healthcare system.

Objective: This presentation aims to share knowledge of the nature and meaning of "disability" from an Indigenous perspective of wellness and to illustrate the "disabling" effects of colonialism. For example, many Indigenous languages do not have a word for disability, mobility impairment or other vernacular that would oppose a collective view of normalcy and impose a medicalized notion of wellness. Rehabilitation takes place from a western (colonial) perspective and clinicians engage with Indigenous patients without an understanding of the disabling effects of colonialism. This creates a clinical barrier between clinician and Indigenous patient. Clinical practitioners require knowledge of colonialism to develop and strengthen clinical relationships with Indigenous patients.

Methods: In this presentation, I invoke the Indigenous tradition of image-based storytelling to embody Indigenous experience and identity. I extract stories from images I have painted to confront Canada's colonial history and illuminate the resilience of Indigenous Peoples and cultures. Through this process I problematize definitions of disability from the perspective of an Indigenous person who has been diagnosed with a disability and through my father's experience as a boy with a mobility impairment attending residential school. I share that western methods of rehabilitation were harmful to both of us and demonstrate that the wounds of colonization could not be healed with colonial medicine. My father and I abandoned clinical interventions and found rehabilitation through cultural reclamation. These images affirm our Indigenous identity and serve to engage clinicians in a dialogue about the intersection of Indigenous and western worldviews related to "disability".

Outcome: This presentation provides an image-based overview of the implications of colonialism on rehabilitation in the Indigenous tradition on Image-based storytelling. It also serves to share stories of resilience and human flourishing. Understanding the effects of colonialism will better prepare clinicians to interact with Indigenous patients.

Rationale: I have chosen image-based storytelling for four reasons. First, image-based storytelling is a pedagogical practice that has been used by Indigenous Peoples for thousands of years. As such, I participate in the academic discipline of rehabilitation in a non-colonial format. Secondly images are needed to translate Indigenous perspectives because academic and clinical language are informed by colonialism and obscure Indigenous content. Third, it has been my experience that rehabilitation students, educators and practitioners are often resistant to learning about colonial dispositions in rehabilitation. Images are needed to encourage viewers to consider the racism and stereotyping of Indigenous patients that is prevalent throughout the healthcare system. And fourth, images have a high utility. Meaning that they are dynamic and translate a great deal of information in seconds. Images make meaning out of learning, expanding thought and changing perceptions.

Whānau rituals of encounter in combatting health system barriers

Brown, Rachel

University of Auckland

The value, power and skill of Māori and Pacific whānau and their associated processes are often under-estimated and under-valued within health care. Howe ver, collectively, whānau have the expertise and resources that can sustain them in daily life and particularly when one of their members is under threat. Dealing with a child who has a life-threatening medical condition poses a threat to whānau through premature death being imminent and whakapapa being interrupted. Health care engagement processes are critical and can either enhance or inhibit the whānau journey through the health care system. This project: Surviving the System, looked at whānau coping strategies to overcome health system barriers.

The objectives of this study were to explore Māori and Pacific whānau coping mechanisms and strategies while transitioning along the continuum of care with a child diagnosed with a life-threatening medical condition. The study also investigated the role and influence of Ronald McDonald House on whānau coping. Māori and Pacific methodologies underpinned the qualitative mixed methods research. Thirty sets of interviews took place (with collectives and individuals).

Findings revealed that while whānau entered the health system with a primary focus on their child, their attention became re-directed to coping with the barriers to fully engaging and participating in their child's health care.
Coping elements were cultivated stemming from whānau rituals of encounter: roles, functions and processes that were embedded within their own system of care.

This presentation will highlight whānau solutions in combatting barriers and distractions (that occurred across four areas: policies and procedures, people and practice, environment, and resources) for Māori and Pacific whānau who were admitted to Starship Hospital (New Zealand's key specialist children's health facility). Whānau became the expert and a critical resource to not only cope with their critically ill child but to engage, facilitate and support optimal health care provision and provide culturally relevant solutions for themselves, other whānau and medical staff.

The findings contribute to explaining how whānau survive the system despite it not being set up to cater to Māori and Pacific whānau needs. The study contributes to the work in the Whānau Ora space by providing evidence that whānau can self-manage, self-determine, and can articulate what they need to be healthy. The research reiterates that whānau are cohesive, resilient and nurturing. The study highlights the impacts of determinants including racism, economic position, and health literacy (amongst others) that hinder whānau leading optimal healthy lives. The research demonstrates the vitality and strength of the whānau collective. The mechanisms and strategies drawn upon to overcome health system barriers enhanced whānau coping so they could fully participate in optimal health care provision for their critically ill child.

A Māori Approach to the Management and Treatment of Dementia

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The number of kaumātua living beyond 65 years of age has nearly doubled in the last decade. Some kaumātua will be affected by age-related diseases such as dementia. “Current epidemiological data indicates Māori and Pākehā have similar rates of dementia, however Māori practicioners suspect that the existing diagnosis tools and practices may underdiagnose Māori cases and the actual incidence of this disease for Māori may be much higher. The literature regarding Māori and dementia however, is almost non-existent. As a result, Māori understandings and the experiences of dementia in Te Ao Māori are subsumed within dominant Pākehā paradigms. Given the burgeoning impact of this disease on Māori it is vital that we prepare now for a dementia care pathway that is informed by mātauranga Māori. The aims are twofold:

1. to develop a Māori understanding of dementia, and
2. to develop a Māori-responsive assessment tool for the diagnosis of dementia ready for a full validation study.

Research Design: There were 7 study locations throughout Aotearoa with 14 focus groups with kaumātua, 8 interviews with whānau and 3 interviews with individual Māori elders. The main format of the focus groups was whakawhiti korero, a traditional methodological term from Te Ao Māori that literally means exchanging of ideas and discussion. The facilitators listened carefully and where necessary asked questions for clarification or to seek expansion on explanations, and to explore areas of interest arising in the korero. Kaumātua were given the option to kōrero in Te Reo Māori or English.

We have coded and categorised data using Mahi ā Roopu approach to data analysis which involved analysing the data by individual research team members generating open and focused codes in preparation for the next stage. The research team then came together periodically and with vigorous discussion and debate synthesised the data to generate a kaupapa Māori understanding of dementia.

Findings from focus groups: We identified 11 general themes for further analysis however concepts such as Māori ways of healing, Role of kaumātua in Society, Kaimahi Services and Kaimahi whānau were identified as having distinct implications in Te Ao Māori and will undergo further discussion and analysis.

Tool Development: We have used the data to inform the development of an assessment tool for the early detection of dementia in Māori. The tool has a cognitive, a functional and a contextual component. The tool is is in process of being piloted with 40 kaumātua, 20 with a diagnosis of dementia and 20 without. At the conclusion of this study the tool will be ready for validation.

The Indigenous Health Agenda in Medical Education

Fay, Anna

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This presentation, based on the author's recently completed PhD research, describes the indigenous health agenda as a unique landscape located within the wider field of medical education. The indigenous health agenda offers medical educators the opportunity to contribute to indigenous health and wellbeing. This research reviewed the commitments of medical schools in Aotearoa New Zealand and Australia to the indigenous health agenda and asked how these commitments are currently being enacted and can best be realised in future. The research identified an indigenous rights to health approach as under-utilised and potentially beneficial. Using Kaupapa Māori methodology, a research study consisting of thirty-two semi-structured interviews (28 individual, two joint, and two focus group interviews) was undertaken across two research phases. In Phase One, key informant interviews were conducted to gain insight into stakeholder perceptions of medical school commitments to the indigenous health agenda. In Phase Two, a case study was carried out at The University of Auckland Faculty of Medical and Health Sciences, in which key informants discussed the relevance and potential applications of Phase One findings. Thematic analysis was used to encode and order data. This presentation will focus on study findings, which established the viability of a rights approach, and brought into focus drivers of the indigenous health agenda, obstacles to the indigenous health agenda, and strategic pathways for the indigenous health agenda. The indigenous health agenda is then defined as building a strong indigenous presence in medical schools via four strategic pathways - indigenous knowledge and information, indigenous process and practice, indigenous personnel, and indigenous resource base - and transforming institutions to enable that presence to have impact. When these four strategic pathways are applied across the domains of clinical teaching and learning, cultural understanding and critical awareness, community relations, and indigenous leadership and organisational autonomy, a 4 X 4 table of the indigenous health agenda is developed. The indigenous health agenda is then understood to consist of ends, means, and motives. The ends are to reduce indigenous health inequities and contribute to indigenous health and wellbeing. The practical means are to develop indigenous presence within and across pathways and domains in medical education. The motives are human rights to health and more specifically and powerfully, indigenous rights to health. Developing each facet of the indigenous health agenda is a task still to be achieved, as is mastering the complex dynamics of equitable partnerships between medical schools and indigenous communities, and between indigenous leaders and their non-indigenous allies. Even so, this research predicts a bright future for better understanding and further practical developments of the indigenous health agenda in Aotearoa New Zealand and Australian medical schools.

Māori understandings of alcohol use: An indigenous perspective

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Indigenous people's alcohol use is often understood in relation to the dominant public health understanding of 'problem alcohol use'. In particular, Māori people's alcohol use is largely understood as problematic and there has been little exploration of how Māori contextualise and understand their own alcohol use. To build on current understandings of Māori alcohol use, this study explored the broader and socially shared meanings of alcohol use from the perspectives of older Māori.

Utilising a Māori centred research approach, five kaupapa whānau hui comprising older Māori (n=19) were held where participants shared their perspectives on Māori alcohol use. Data were analysed using two narrative methods including: a master/counter discursive narrative analytical framework (Andrews, 2004), and Polkinghorne's (1995) method of narrative analysis which involved configuring a shared narrative of older Māori alcohol use.

Results show that older Māori drew on a number of discursive strategies to construct three narratives of Māori alcohol use. These were: Not all Māori are problem drinkers, There is good Māori alcohol use, and Alcohol is not the problem. These narratives simultaneously supported and challenged the dominant narrative that problematises Māori alcohol use. Second, the results highlight the importance of whanaungatanga as a primary driver for older Māori engagement in environments where alcohol is used. However, participant's argued that alcohol is not necessary to experience whanaungatanga and alternative options for alcohol free events that support whanaungatanga were shared.

Together, these findings highlight older Māori awareness of problem alcohol use among Māori but also offer alternative ways of understanding Māori alcohol use. Findings also highlight the importance of whanaungatanga among Māori and suggest the need for events and activities that support whanaungatanga, rather than alcohol use, to enhance the health and wellbeing of older Māori in particular. Such findings build on current understandings of Māori alcohol use to provide a nuanced understanding of Māori people's alcohol use, from the perspectives of Māori themselves. These findings will inform future research to support the development of culturally responsive alcohol policy and health promotion initiatives aimed at addressing alcohol related issues among Māori and thereby improve Māori health and wellbeing.

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Hospital staff-patient communication of Rongoā Māori use in a hospital emergency department

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The use and knowledge of rongoā Māori (traditional Māori healing) in the medical sector has not been researched extensively, yet patients continue to use rongoā treatment in addition to medical treatment (Mark, 2014). In medical interactions, it is believed that rongoā Māori use is rarely discussed by patients and hospital staff during the doctor-patient encounter. However, research into hospital staff-patient communication about rongoā use may be useful to increase cultural understanding for Māori patients and improve knowledge about patient rongoā use. This research conducted two surveys: an online survey with 91 Emergency Department (ED) staff, and a paper-based survey with 260 patients at Middlemore Hospital, Counties Manukau District Health Board. Each survey asked questions about knowledge, use and communication about rongoā use during ED consultations.

Preliminary results showed that the majority of staff and patients have limited knowledge about rongoā Māori and there is little communication between doctors and patients about patient rongoā use. There were 91 staff surveys that were completed. Out of a total of 91, there were 29 who said they do know what rongoā Māori is, and 60 who said they do not know what rongoā Māori is. There were 80 who said they do not discuss rongoā use during ED consultations with patients. The main reasons why staff did not discuss rongoā use include the following: not aware of it/limited knowledge, it doesn't occur to ask and patients will normally say if they are using rongoā and will bring it up. However, 69 staff thought it would be valuable to ask patients about rongoā use.

There were 260 patient surveys that were completed. Out of a total of 260, there were 68 who said they do know what rongoā is. There were 192 who said they don't know what rongoā is. Of those who do know what rongoā is, 36 did not discuss rongoā use and 10 did talk about rongoā use with their doctor/nurse. The main reasons why patients did not discuss rongoā use with their doctor/nurse included: personal reasons, fear of being judged, belief that doctors may not believe in alternative treatments and because rongoā is not Westernised. However, several patients were interested in communicating about their rongoā use due to cultural pride, belief in rongoā and dual treatment disclosure in case of interactions.

Implications of this research for increased awareness and understanding of rongoā by doctors may assist to enhance cultural rapport with Māori patients who use rongoā in conjunction with medical treatment. Suggestions for the provision of culturally competent care, improved cultural doctor-patient care and improved health outcomes for Māori include educating health professionals about rongoā Māori, the importance of communicating about patients rongoā use, and reasons for patient desire for communication about rongoā use as well as culturally appropriate ways of communicating in the doctor-patient encounter.

Whai rawa, whai mana, whai oranga: Creating world-leading indigenous blue economy

Mika, Jason[1]; Reid, John[2]; Hikuroa, Dan[3]; Awatere, Shaun[4]; Wiremu, Fiona[5]; Rakena, Mylene[6]; Gillies, Annemarie[7]; Lythberg, Bllie[3]; Hekia Bodwitch[8]

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The project 'Whai Rawa, Whai Mana, Whai Oranga' brings together a multidisciplinary team of Māori researchers embedded within, and connected across, Māori communities, commercial entities and tribal organisations. The project has been funded by the Sustainable Seas National Challenge (Ko ngā moana whakauka) under their Tangaroa research programme. The project team is a consortium of Whai Rawa researchers. The overall goal of this project is to create a foundation for New Zealand to become a world-leading indigenous blue economy. This will be done through the identification and dissemination of strategies that support the economic development of Māori organisations that rely on marine ecosystems and the ecological development of these spaces. This project's specific aims are to: (1) identify policy and regulatory tools that foster marine ecosystem and economic management and also reflect Māori knowledge systems, values frameworks and operating principles; (2) develop kaitiaki business models that embed Māori commercial activity within sustainable ecosystem processes; (3) integrate kaitiaki business models with frameworks for the development of sustainability tracing and authentication systems that will capture premiums for Māori marine products.

Our theory, Whai Rawa, conceptualises Māori economies as contextually-specific networks of localised economies with wider national and international connections. These include independent Māori enterprises, whānau businesses, units within hapū or iwi structures, tribal incorporations and larger pan-tribal entities, in multiple, often interconnected resource sectors. The Māori marine economy (MME) involves diverse actors using a blend of traditional and contemporary practices in dynamic relationship with marine ecosystems. The MME is founded on a praxis (kaupapa Māori) concerned with: intergenerational transfer of wealth; supporting Māori identity; restoration of mauri; and flourishing tribal wellbeing.

Research shows that any initiatives to increase productivity or add value in the MME need to have 'cultural-match' with Māori institutions (knowledge systems, values, property rights and organisational structures) to be successful (Folke, Hahn, Olsson, & Norberg, 2005). Philosophically, the economic and ecological sustainability goals of Māori organisations are supported by understandings of the interconnectivity between humans and the environment. Practically, these goals manifest in a set of values-derived 'operating principles.' These principles include kaitiakitanga (an ethic of ecosystem care) and manaakitanga (an ethic of generosity) (Mika, 2014a; Chellie Spiller, Edwina Pio, Ljiljana Erakovic, & Manuka Henare, 2011). Māori institutions provide a template for profitable yet sustainable resource use (Awatere et al., 2017). Overall, this project aims at a step-change in the way the MME, and the organisations within it, operate—creating a foundation for a world-leading indigenous blue economy.

Collapsing Time in Contested Space: Overcoming Temporal and Spatial Displacement with Urban Indigenous Kava futures

Hernandez, Daniel

Te Whare Wānanga o Tāmaki Makaurau/University of Auckland

Many Indigenous people are increasingly finding themselves living outside of their ancestral homelands. What do Indigenous futures look like in these circumstances? Diaspora experiences have often been centred on spatial distance or geographic dislocation from a people's original place(s) of origin (Spickard, 2002). In this presentation the temporal displacement in diaspora experience for Indigenous peoples is explored by unpacking the tensions in a modern paradigm between the dichotomy of western/indigenous identities (Maldonado-Torres, 2008; Rifkin, 2017; Smith, 2012). It is argued that diaspora is an existential phenomenon that happens not only as spatial displacement but also at 'home' due to temporal dislocation. This story is grounded in ethnographic research with inter-generational urban Moana (Oceanic) kava circles across various shores that this 'sea of islands' touches (Hau'ofa, 1993). Faikava (kava drinking session) circles are important sites of cultural reinforcement and facilitate navigating Indigenous identities in diaspora. Kava events collapse time by creating a state of noa (equilibrium) where difficult truth can be revealed and confronted (Māhina, 2011; Tecun, 2017; Tecun et. Al., 2018). In these spaces of openness, participants in kava circles are 'keepin' it real' through performance and mediation of their truths and realities through song, story, talanoa, and humour (Fehoko, 2014; Ka'ili, 2017; 2017b; Māhina, 2010). It is argued that when past, present, and future relations are successfully mediated in creating noa, a potential emerges for healing, recovery, reconnection, and imaginations of past futures. The songs and stories of the kava circle are mana (potency), which contributes to the creation of noa as they transcend the everyday feelings in a group while reflecting and maintaining their history and identity. Indigenous futures move from dystopian struggles of the present (temporal displacement in contested spaces), towards a reinvented ancestral future based in communal autonomy and self-determination.

The Rental Market, Social Policing and Wahine Resilience

Lewis, Cassandra; Norris, Adele; Tauri, Juan

University of Waikato

In the past two decades the social policing of the poor has received increased attention, especially in relation to precariat work. It is well established that negative stigmas are used to dehumanize and to limit, restrict and deny assistance to the poor, especially poor single mothers. While Indigenous scholars have examined racial social control especially with regard to gangs, how the stigma of gang affiliation influences access to quality housing has been scantly examined. In Wairoa, where Maori represent 61 per cent of the total population, perceptions of gang affiliation runs deep in the social conscious of residents. This project's stance, which serves as a pivotal aspect of the hypothesis, is that being brown in Wairoa carries the social stigma of gang affiliation, regardless of one's affiliation or not, which plays out in the power dynamics between the landlords and potential tenets. As housing is a key issue on the government agenda, the process by which property speculators, landlords, rental agents screen potential tenants based on preconceive characteristics is of critical importance and is under researched. Using Wairoa as a case study, this study seeks to understand how the poor, more specifically wahine access affordable quality housing. A Kaupapa Maori approach is employed to examine how wahine resist social policing by landlords and rental agents. It is the goal of the study to extend the discussion of the strategies wahine use to cope and gain quality housing. In doing so, it gives voice to wahine who negotiate negatives narratives/messages and provides a counter-narrative that challenges the system that perpetuates poverty.

Taku Wharewaka - māku tōku ake whare e hanga Tiny House on Wheels

Matthews, Pania

Te Wānanga o Aotearoa

I am a daughter, a sister, an aunty, a grand-aunty, a cousin and a friend. Among these and other titles, I also identify as being a single, 37-year old Māori woman. One could say that I am an anomaly to the statistics that describe where I should be at this stage and age of my life. I embrace what makes me an anomaly, and look for other ways in which this can be celebrated in my life.

Therefore, upon receiving a work promotion at Te Wananga o Aotearoa and this opportunity requiring me to move from Gisborne to Hamilton, the question 'Where should I live?' provided a chance to be innovative and embrace my difference, through the journey of building a 'Wharewaka' (Tiny House on Wheels).

I began my journey in te ata pō (pre-dawn), a state of confusion, having considered renting, boarding or purchasing a home all presented their individual and unique difficulties and barriers. It is common knowledge, the range of difficulties facing first-home buyers in Āotearoa. Therefore, these options were not viable for my current lifestyle, this lead me to the wharewaka journey.

In the space of te ata tū (just after sunrise), having made a decision to engage in the wharewaka space this lead me to rangahau all of the specifications and creativity that this project offers. Also engaging appropriate 'hoa haere' (Pohatu, 2010) to assist me on my journey, a builder, online support (Living Big in a Tiny House), and most importantly financial assistance. The spiritual creation, the planning, vision, and work timetabling happened in te ata tū.

In te ata hāpara (dawn), the physical creation: purchasing and gathering materials, the wānanga-on-the-go happened in this space. However, it wasn't uncommon to swing between te ata pō, darkness and confusion during this stage encountering new challenges while problem-solving and working our way back through to te ata hāpara.

Te Awatea (broad daylight), is the season of work in the light of day and the season where I currently reside, the work is almost complete but I still have more to complete and learn about living in this new space.

Te tōnga o te rā (sunset), is the space I look forward to, where all is completed and I enjoy the labours of this innovative space that provides everything I need for my lifestyle.

This journey has presented me with an opportunity to share an innovative approach and alternative living options to a traditional whare. The wharewaka has transformed my ability to live within my means, I will own this wharewaka within a short timeframe, giving me more financial freedom. I look forward to te tōnga o te rā, and opportunities to share this journey to inspire other indigenous peoples.

Customary Land Use for Economic Development: Case studies from Fiji, Samoa & Papua New Guinea

Meo-Sewabu[1, 2]; Scheyvens[1]; Banks[1]; Vunibola[1]; Stevens[1]

[1]Massey University, [2]University of the South Pacific

External commentators regularly assert that customary practices around land 'constrain' economic development and do not encourage investments across the Pacific. There is little sign that culture, in whatever form, is seen as a resource; rather it is positioned as a hindrance to development. Our research seeks to turn that proposition on its head, drawing on case studies in 3 countries: Fiji, Samoa and Papua New Guinea. The aim of this project is to explain how communities across the Pacific have been able to establish distinctive models of economic engagement that allow them to pursue successful business development while retaining control over their customary land and upholding community processes and values. Our critical review of the literature has identified that, despite the multiple constraints faced by businesses in Pacific Islands, there is particular promise in communal land as a basis for a) family owned businesses, and b) cooperatives. Cultural values definitely informed the business practices of indigenous enterprises in the wider Pacific region. Case studies presented highlight factors that contribute to the success and sustainability of indigenous businesses across the 3 countries. Some of these factors included establishing good relationships with chiefs and the Vanua (meaning people, a way of life, defined territory, ways of being, epistemology, culture) and also ensuring that the business has communal benefits rather than primarily focusing on being a profit-making venture which benefits individuals. The case studies also demonstrate how business models are built on strong cultural norms and foundations and showcase how these businesses deliver cultural and social benefits as well as good economic returns.

Mauri Based Assessment Approaches: Use of the Mauri Model in an infrastructure development context

Cheah, John

Synergine Group Limited

A successful decision-making process results in the identification of the best overall option for all stakeholders and partners. Identifying the best overall option can be difficult because it requires consideration of multiple variables and an ability to objectively assess how each option contributes toward achieving multiple outcomes.

The Mauri Model was applied in an infrastructure project setting to assess and compare between the viability of a light timber framed housing method and a flax-fibre reinforced rammed-earth housing method (Uku) for implementation in the rural Māori community of Ahipara. Use of the Mauri Model provided a clear direction for the project and helped the project obtain general awareness within the local community and broad support from the many different project stakeholders. The project was successfully completed in 2012 with the construction and occupation of an Uku dwelling on Māori land in Ahipara.

A review of the decision-making process used in the housing project highlighted three elements of the Mauri Model which contributed to the effectiveness of the decision-making tool:

1. Inclusivity: The ability for the model to include the perspectives of all stakeholder groups and their corresponding knowledge and experiences;

2. Accessibility: The ability to assess options (including fringe and unconventional options) in a way which is not inhibitive in terms of cost and time, to do so in a way that retains robustness and transparency, and to provide a clear comparison and ranking of options; and

3. Use of an intrinsic measure of well-being and sustainability: The use mauri as a measuring stick for the evaluation of all metrics.

The use of mauri and the ability to collectively evaluate it and apply the concept to evaluate options in a decision-making process is significant and gave the result legitimacy. The Mauri Model enabled the evaluation and comparison of metrics for each project options based on intrinsic well-being which few sustainability indicators offer at present. In additional to this, the Mauri Model was flexible enough to include the consideration of an unconventional option which could have been discounted due to time and cost considerations as well as a lack of pre-existing knowledge and precedent. The ability to include unconventional options in the decision-making process supported innovation as it enabled a potentially transformational project option to be considered and evaluated alongside other options which represent existing good practice or incremental improvement.

Complementarity not competition: realising the value of both traditional and western approaches for disaster recovery

Fa'aui, Tūmanako

The University of Auckland

The 2011 Rena grounding has been acknowledged as New Zealand's worst environmental maritime disaster, currently costing in excess of $500 million (USD) – one of the most expensive wreck recovery operations internationally. The environmental impacts of this disaster were pronounced and quickly evident, having wide ranging effects on the diverse array of stakeholders. Imbedded within this context exists a cultural layer, due to the relationships that the local iwi (tribal groups) have with the land, sea and in particular to the sacred reef, Otāiti, which the Rena ran aground.

The cultural effects, impacts and perspectives of the disaster have been seen to differ from those experienced other non-Māori stakeholder parties. Among the multitude of stakeholders present in this post-disaster context, all the stakeholder worldviews fall under one of two categories:

- Indigenous worldview; or
- Non-indigenous worldview

The different ontological and epistemological traditions that predicate the stakeholder worldviews, are evident in the outcomes sought and positions taken regarding the recovery operations and management of the reef. An indigenous based decision making framework, the Mauri Model, has been used to assess the impacts of the disaster – accounting for the different knowledge sources present and varying lenses of the stakeholder groups.

This paper identifies the value that traditional knowledge approaches can contribute disaster recovery and impact assessment, by examining the interactions between and decisions made by different stakeholder worldviews present in the Rena context. A framework to facilitate the integration of both traditional knowledge and 'Western' based knowledge – realising opportunities for complementarity and convergence, rather than opposition is also presented.

Mauri Based Assessment Approaches

Morgan, Kēpa[1]; Hikuroa, Dan[2]; Kahui-McConnell[3]; Cheah, Jing Siong (John)[4]

[1]Ngāti Mākino, [2]University of Auckland, [3]Environmental and Social Capital Broker, [4]Synergine

Mauri was the conceptual basis used by early claimants in the Waitangi Tribunal to explain the qualities of resources denigrated by inappropriate actions that science could not understand. Since those early hearings, Mauri has been incorporated into assessment approaches for several decades. It is timely then to convene a panel for those using mauri based assessments, to discuss the advantages, disadvantages, risks and rewards associated with using this conceptual basis rather than statistics or money.

As an example, the Bay of Plenty Regional Policy Statement (RPS) promotes sustainable management of the natural and physical resources within the Bay of Plenty. The policies and methods within the RPS are set to achieve the integrated sustainable management of these resources. The RPS is implicitly aligned with the key provisions of the Resource Management Act (RMA) 1991 which have been incorporated into Part two and are reflected in specific sections, for which a number of objectives are set to address mauri impacts with corresponding methods 43 and 44. Method 43 promotes the enhancement of mauri, while Method 44 intends to develop robust methodology for assessing the mauri of natural resources for inclusion in future regional plan changes and regulatory frameworks.

The RPS defines mauri as “the essential life force, energy or principle that tangata whenua believe exists in all things in the natural world, including people” and asserts that “Tangata whenua believe it is the vital essence or life force by which all things cohere in nature.” The definition also refers to the capacity of kaitiaki to influence changes in mauri and the responsibilities inherent in kaitiakitanga; “When Mauri is absent there is no life. When Mauri is degraded, or absent, tangata whenua believe this can mean that they have been remiss in their kaitiakitanga responsibilities and this affects their relationship with the Atua. Mauri can also be imbued within manmade or physical objects.”

The Waitangi Tribunal in Wai 262: Ko Aotearoa Tēnei - A Report into Claims Concerning New Zealand Law and Policy Affecting Māori Culture and Identity; describes mauri as the; “life principle or living essence contained in all things, animate and inanimate. All things are infused with mauri that we are all related through a common whakapapa.”

Approaches such as the Whakatohea kaitiakitanga framework, Cultural Health Index, State of the Takiwā, Mana O Te Wai, Māori Environmental Performance Indicators for Wetland Condition and Trend, Mauri Compass, Cultural Opportunity Mapping, and Coastal Cultural Health Index for Te Awanui, Tauranga Harbour as well as the Mauri Model Decision Making Framework all reference impacts upon mauri as a way of knowing. The later approach, the Mauri Model is an ontological modelling of reality as 4 dimensions of mauri which is subjective. The process that uses the Mauri Model as a basis to quantify worldview bias and guide indicator selection, then incorporates the Mauri Meter to define thresholds of impact upon mauri and thus measure mauri, and then combines these understandings in pre-defined ways in order to better understand complexity is the Mauri Model Decision Making Framework.

The questions; is it possible to measure mauri and who can assess impacts upon mauri will be discussed.

Indigenous Identity and Epistemology as a Mechanism of Influence

Morgan, Kēpa

Ngā Rangahau ā Mākino, Ngāti Mākino Iwi Authority

Indigenous ways of knowing continue to be as relevant at this time, as they have ever been. The relevance of wisdom created over millenia when considering long timeframe complex issues such as sustainability and climate change is evident when highly fragmented and politically skewed science is the alternative. The holistic ways of knowing of Indigenous Peoples offer solutions to the problems that are facing humanity and threatening our future survival, and these holistic epistemologies are increasingly evident to a society concerned for the out of balance emphasis on economic outcomes at the expense of all else.

An opportunity to shift the focus and more broadly include alternative ways of knowing exists within the Bay of Plenty Regional Policy Statement (RPS) which promotes sustainable management of the natural and physical resources within the Bay of Plenty. The policies and methods within the RPS are set to achieve the integrated sustainable management of these resources, and for which a number of objectives are set to address mauri impacts with corresponding methods 43 and 44. Method 43 promotes the enhancement of mauri, while Method 44 intends to develop robust methodology for assessing the mauri of natural resources for inclusion in future regional plan changes and regulatory frameworks.

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As an example, regional planning instruments are experienced by Ngāti Mākino as mechanisms that attempt to perpetuate injustice by maintaining the historic coloniser imposed power imbalances and attempting to protect

disproportionate and inequitable resource allocations of the past. The approach taken to submissions by Ngāti Mākino Heritage Trust regarding proposed Plan Change 9 for Bay of Plenty Regional Council is shared as a case study. The hearing panel findings will be released and phase three of the WAI 2358 hearings will also occur before November meaning that this discussion will be topical in the water ownership space at the time the conference takes place.

Storying-Up through an oral model of learning and reflexive videos in an Indigenous studies classroom

Bouvier, Victoria

University of Calgary

As a Michif-Metis educator, I have witnessed and experienced the erasure of a unified mind/body/spirit (Meyer, 2013) in learning in favor of privileging content-based delivery of information in post-secondary education. Cree scholar, Willie Ermine (1995) posits, "Western education systems that our children are subjected to promote the dogma of fragmentation and indelibly harm the capacity for holism" (p. 110). Holism, as I employ in my classrooms, is the unification of an individual's mind/body/spirit (Meyer, 2013) to explore and deepen one's relationships within and through sets of intricate human and more-than-human systems (Ermine, 1995) that are indelibly interconnected (Deloria, 1999). The centering of oral pedagogical practices of the smudge as a truthing process and the unification of mind, body, and spirit is central to my own work in teaching and researching from an oral system in post-secondary education.

Within my course, we privilege orality by using an oral model of learning that is predicated on sanctified kindness (personal communication, Elder Reg Crowshoe, 2017) and individual and collective truthing through iterative circular dialogue (Moore, 2017). This oral presentation is birthed from a research project currently being conducted in the Indigenous studies course I am teaching to which CFREB ethics approval has been obtained. The project explores the question of how the privileging of orality through using student iterative reflexive video assignments and subsequent teacher video feedback encourages students to bend the light and 'see' the connections in "searching for what lies beneath the obvious" (Maracle, 2015, 232) in order to "transform the way we see, to broaden the field of vision, [and] to inspire us to 'turn around'" (Maracle, 2015, p. 250).

The questions that guide my inquiry are: How did the method of iterative video entries assist or enhance student learning? How did the instructor feedback videos enhance or deepen student learning? How does this method of feedback differ from other courses? Did the oral model of learning deepen or enhance student learning? And if so, how? As affirmed by Maracle (2015) "When students have come to a place of peace with the journey, reconciled themselves to themselves then and only then do they really know something" (p. 246). This process of reconciling oneself and then storying up one's self orally by reshaping "their conduct based on their personal understandings" and collective responsibility (Maracle, 2015, p. 246), sits at the heart of the praxis of the Indigenous studies courses I teach at the University of Calgary and this inquiry into oral pedagogy.

Ngā Moemoea ō āpōpō: Empowering Taiohi Māori for the future

Tomlins-Jahnke, Huia[1]; Kidman, Joanna[2]

[1]Massey University, [2]Victoria University of Wellington

In the 21st century, indigenous youth face an uncertain and challenging future. In the years ahead they will need to deal with a daunting range of issues, some on a potentially unprecedented scale and scope. These include, for example, the impact of climate change and associated environmental damage and social dislocation: global economic crises; food and water insecurity; high youth suicide rates; rising levels of child poverty and preventable poverty-related diseases; interpersonal violence, armed conflict, and cultural and religious warfare between peoples and nations; and, many other problems linked to over-population and consumption. At the same time, every-day life for many young Māori in the present carries its own tensions and challenges.

In this presentation we present a study that is currently underway. It explores the experiences of Māori youth growing

up in cities and small towns across Aotearoa as they determine what will work for them now and in the future and how they can make a difference for their whānau and their wider communities. The guiding questions for the project are: what hopes and fears do taiohi Māori have about the future and how do they engage with the cultural, geographical, emotional and political spaces that make up Aotearoa New Zealand as a nation and how will this change in the years ahead?

The project was designed as a series of interconnected case studies in seven geographical regions across a range of urban, rural and tribal locations. Groups of young Māori (N=100) between the ages of 13 and 19 years joined researchers as we walked with them through their local neighbourhoods and communities. These walk-along methodologies, combined with activity-based group interviews, gave the participants an opportunity to talk about their experiences of growing up in particular tribal urban, rural and municipal 'spaces' and how these affected their thinking about the future.

Using a strengths-based approach, our methods draw on previous studies where young people have been invited to articulate their "possible selves" within an imagined future whilst locating themselves within their local neighbourhoods or 'places'. In this study, we extended the notion of 'possible selves' as an expression of the hopes and aspirations of individual young people and focused on how they might envisage "possible selves" that are collectively produced by cultural and social relations now and in the future. In this presentation, we will present out initial findings.

Te rangiwhāwhā o ngā atua Māori: The widespread influence of Atua Māori in a Modern World

Mahuta, Dean

Te Ipukarea, Te Wānanga Aronui o Tāmaki-makau-rau, Auckland University of Technology

This paper will present early findings from my research project that focuses on mātauranga Māori associated with atua Māori. At its foundation, this research must first look to the cultural concepts and systems that are inherent in traditional Māori society. Furthermore, these systems and concepts continue to have meaning for contemporary Māori identity. Our connection to atua and the associated deep knowledge of the taiao is where whakapapa, epistemology, spirituality, science, philosophy, and culture converge. It is a holistic approach to viewing the world, where everything is connected. It also highlights the fact that the terms 'myth' and 'legend' are simply inadequate when it comes to describing the deeds of our atua and their lasting, deep impact on mātauranga Māori.

The relationship between Māori and the environment formed the foundation for the organisation of Indigenous knowledge in Aotearoa/New Zealand (Durie, 2004). Durie (2004) suggests that as a result of this, Māori people and the natural world are inseparable. The importance of this research project goes to the very essence of Māori identity, and its connection to the natural world. From time immemorial, Māori have maintained an affinity with the natural world through the traditions associated with the Māori pantheon (Best, 2005). For example, Jones (2013) describes Tangaroa as the god who maintains all of the oceans and fresh water, an idea that is entrenched in traditional Māori knowledge, and manifests itself today in the movement to advocate for the protection of Indigenous water rights.

The project seeks to understand atua Māori in a contemporary context, and is guided by two questions, 'what are the implications of reclaiming and reviving mātauranga associated with atua Māori?' and 'how does this contribute to reimagining the role of atua Māori in the modern world?' To date, this research has relied heavily on archival material, with particular effort in returning to original Māori language manuscripts. Another aspect of this research is to identify the gaps in our knowledge about atua, for example, which atua do we know the least about? Research into these collections go a long way in determining traditional views on atua Māori, and will be cross-referenced with current literature regarding Māori mythology. Specific information on some atua, such as Tāwhirimātea, within current literature is scarce to say the least. For example, in Reed's (2004), Book of Māori Mythology, there is only one page dedicated to Tāwhirimātea, despite his having a significant effect on Māori cultural concepts. Therefore, returning to

the source material is paramount in the search for ngā atua Māori and their influence on Māori custom, tradition, and lore.

Ngā uaratanga Māori, a framework for co-designing with rangatahi to design an emotional wellbeing app

Ruru, Stacey[1]; Cargo, Tania[1]; Shepherd, Matthew[1]; Wharemate, Rawiri[1]; Stasiak, Karolina[1]; Fleming, Theresa[2]

[1]The University of Auckland, [2]Victoria University of Wellington

Mental health and wellbeing for New Zealand rangatahi is a concern and in particular for, Māori and Pacific rangatahi who struggle to maintain their hauora within their schools, communities and whanau environment. Rangatahi are faced with multiple challenges that impact their holistic wellbeing such as, school demands, social pressure, relationship issues, bullying and mental health. Using Māori values from te ao Māori has been shown to be culturally responsive to rangatahi that enable them to reconnect with their culture and to be able to build resilience over time. This presentation will describe my own lived experience as a Māori kairangahau and being a part of a large National Science Challenge called HABITs (Health Advances through Behavioural Technologies) – part of A Better Start – E tipu e rea. During this presentation I will describe how Māori values were included in the co-design process to gather feedback for the development of an emotional wellbeing app. These values include, whanaungatanga, manakitanga aroha and tautuutu. These values culturally affirmed the lived experiences of rangatahi that allowed them to stand strong with their Māoritanga and to share their voice. Developing relationships with rangatahi created an opportunity to feel heard and this was apparent when we gathered feedback from rangatahi and their whanau. Methods were diverse and included, whanau hui, focus groups and workshops. I will also explain how Māori tikanga such as, karakia before and after an engagement set the scene for rangatahi to openly share their kōrero. The findings were recorded as qualitative summaries and as demographic data. The summaries emphasised the different points of views from rangatahi about designing an emotional wellbeing app. We found that the process of co-designing with rangatahi using cultural values is an evolving process that we will continue to develop. The demographic data for the development phase found that, 108 students participated and of those numbers (44%) were identified as Māori and (38%) Pasifika. More than half of the students were Māori and coming from a kura kaupapa background enabled me to connect with these rangatahi using my reo, tikanga and uara that I've carried into my role as a kairangahau. Using Māori values to co-design an emotional wellbeing app ensured that rangatahi were able to present their ideas in ways that valued their indigenous knowledge. Lastly, I will reflect on my journey as a kairangahau Māori and how my Māoritanga empowered me to overcome challenges and develop within a research environment.

He Oranga Ngākau: Māori Approaches to Trauma Informed Care

Pihama, Leonie[1]; Smith, Linda Tuhiwai[2]; Cameron, Ngaropi[3]; Mataki, Tania[4]; Kohu, Hinewirangi[5]; Te Nana, Rihi[6]

[1]Te Kotahi Research Institute, University of Waikato, [2]Te Pua Wānanga ki Te Ao,University of Waikato, [3]Tū Tama Wahine o Taranaki, Taranaki, [4]Te Puna Oranga, Otautahi, [5]Independent, [6]Kakariki Ltd,

This panel presentation takes a collective approach to sharing preliminary findings from the HRC funded project 'He Oranga Ngākau: Māori Approaches to Trauma Informed Care'.

'He Oranga Ngākau: Māori approaches to Trauma-Informed Care' is a three year research project established to support Māori Providers, counsellors, clinicians and healers explore the notion of Trauma Informed Care, and developing with them a framework that will provide practice principles when working with whānau Maori. It has been noted by Māori Providers that there is an increased use of Trauma Informed Care in Aotearoa with little or no recognition of the need for cultural approaches within such constructs. Presentations by Indigenous researchers, scholars and Native Behavioural Health experts have for some time drawn attention to the fact that such approaches fail, on the whole, to provide for Indigenous experiences of collective trauma, such as historical and intergenerational trauma (Duran & Duran 1995; Walters et.al. 2002; Walters et.al. 2011; Duran 2012). Māori experiences of both historical and colonial trauma and current collective trauma (multiple forms of racism) have been ongoing for close to 170 years. Million (2013) emphasises the violence of the impact of trauma on Indigenous Peoples, stating;

Trauma supposes a violence that overwhelms, wounding individual (and collective) psyche sometimes suspending access to memory. The victims of traumatic events suffer recurrent wounding if their memory/pain is not discharged. (p.2)

For Māori, effective and contextualised provision of care has been articulated by Irihapeti Ramsden in her work on Cultural Safety. Ramsden (2002) conceptualises cultural safety as the ability for the health workforce to make the correlation between historical events, political agendas, economics and ill health. It includes an awareness of how social conditioning has shaped the health professionals attitudes, beliefs and practice, including attitudes and beliefs towards indigenous peoples. Cultural safety is ultimately about social justice, and the power and prejudice of the practitioner as opposed to focussing on the differences of Māori patients. Over time, the concept of cultural safety has been re-invented, through a dominant lens, as cultural competency and has tended to focus on the attributes of Māori as the 'patient' receiving care. Cultural competency has been critiqued as a concept that allows the dominant culture, expressed through social institutions like health care systems, to regulate what sorts of problems are recognised and what kinds of social or cultural differences are viewed as worthy of attention (Kirmayer, 2012). 'He Oranga Ngākau' aligns with the concept of Cultural Safety as articulated by Ramsden (2002), and discussions on providing effective care to Māori should be viewed in this frame. Cultural Safety is important not only because of enduring inequalities in the incidence and prevalence of physical and mental illness (Robson and Harris, 2007) but also because of the principle of indigeneity and the recognition of Māori world views as a distinctive and legitimate frame for working with Māori who access health services (Durie, 2003; Nikora, 2007).

The study is informed by Kaupapa Māori which provides both the theoretical and methodological foundation for understanding the world, exploring and conceptualising issues. Kaupapa Māori approaches are grounded within principles that require such developments to be undertaken through a meaningful co-production of knowledge approach with Māori whānau, hapū, iwi and communities and that is located within the spaces that Māori live, can support Māori and non-Māori providers to be cognisant of the distinct issues that contextualise Māori trauma. The need for contextualised and culturally safe health and social services is well recognised within Aotearoa and particularly within Mental Health and Addiction Services. While trauma is an experience that can impact on all people, Māori experience trauma in distinct ways that are linked to the experience of colonisation, racism and discrimination, negative stereotyping and subsequent unequal rates of violence, poverty and ill health. Given that Māori are impacted

by trauma in specific ways, it is important to explore and identify practice principles that contribute to the development of a framework that supports Māori Providers, counsellors, clinicians and healers in working with Māori.

It is our contention that in order to grow an understanding of Indigenous approaches to Trauma Informed Care that can positively impact on the healing experiences of Māori there must be (i) the development of Kaupapa Māori and Indigenous approaches to healing the collective impacts of Historial and Colonal Trauma and (ii) a clear critique and understandings of the limitations of imported individualistic western approaches that currently dominate the construct of 'trauma informed care' in Aotearoa.

'He Oranga Ngākau' offers the timely opportunity to collaborate with those working most intimately with Māori survivors of trauma to build capacity and capability in the area of trauma-informed care, and to design and develop a framework of culturally specific interventions that utilise Indigenous approaches to collective trauma experiences, such as historical and intergenerational trauma. Ultimately, the development of Kaupapa Māori frameworks will guide practice in regards to Māori approaches to trauma and trauma-informed care and add to a drive for cultural safety and relevancy in service provision within Aotearoa that has been a cornerstone of Māori aspirations for service provision principles for decades.

I am Who I am: enhancing teaching, learning and research success for Pacific students

Anae, Melani

University Of Auckland

Despite the excellent Faculty-wide equity provision of Pacific student support services in the form of academic and tuakana mentoring programmes, and allocated tutorial rooms, why is it that pass rates are still comparatively low? Learning to feel at home within the university it seems involves more than these equity/support programmes and initiatives provide. This study is about making culture count. This study examines how the ethnic identity journeys of 25 PACIFIC 300: NZ-born Pacific Identities, students across the duration of the one-semester course define and derive meaning for a more secured ethnic identity as a strategy for success across teaching/learning and researching. The major focus of this project will be to investigate the influential factor of a secured ethnic identity and other influential factors that contribute to Pacific students succeeding well in their studies, and whether the established support initiatives are influential in their success or not. The project aims to ascertain the nature of any trends of teaching, learning (curricula, ethnic identity issues); and utilisation of equity programme patterns which support or constrain success. It calls for strategies, changes to environments, teaching/learning communities and curricula that allows students to think, write about and act on their ethnic identities to support Pacific success and assure its continuance. The results of this study will also call for and set the scene for a larger project that will incorporate all Departments/ Faculties within the University.

Lalanga ha kaha'u monu'ia - Embedding Indigenous knowledge, values, and culture for Māori and Pasifika Student Success

Fonua, Sonia

Te Kupenga Hauora Māori Faculty of Medical and Health Sciences, University of Auckland

When looking for ways to improve teaching and learning it makes sense to utilise the culture of the students who are struggling in a system dominated by another worldview. Acknowledging and embedding indigenous knowledge is one way to counter the dominance of western content and pedagogy in education, thus creating inclusive learning environments that would have potential to increase the achievement of Māori and Pasifika students (Thaman, 2003).

My CLEAR fellowship goal is to enable educators on science-focused courses across the University of Auckland to identify ways to embed or influence their teaching and learning with Māori and/or Pasifika values, culture and knowledge. It is intended that these changes or modifications create space for students to culturally identify with and to empower them to reclaim and (re)present their indigenous knowledge and themselves in the university setting and beyond. Lalanga ha kaha'u monu'ia is a Tongan phrase that means to weave a successful future. I will present insights into how teaching staff were able to embed Māori and/or Pasifika values, culture and knowledge in their courses, the process we created together to do this, the reflections of teaching staff engaged in this process and ways we have built relationships across the University. I will also discuss the indigenous student voice in this project, using insights gained from indigenous students enrolled in some of the courses where this embedding or reflecting process has occurred.

He Vaka Moana: Navigating Māori and Pasifika Student Success

Anae, Melani; Fonua, Sonia; Leenen-young, Marcia; Novak, Julia; McClutchie, Abigail

University of Auckland

This panel includes presentations from seven recipients of the He Vaka Moana: Navigating Māori and Pasifika Student Success Fellowships for 2018 at the University of Auckland. Each Fellow has undertaken research that focuses on exploring success for, by, and with their Māori and Pasfika students. Each of the seven projects looks at different aspects of Māori and Pasifika student success from a self-determining and transformative perspective. Some of the themes being explored include; research success, teaching and learning innovations, embedding indigenous knowledge and culture, navigating aspects of leadership, traditional wayfinding, and ethnic identities that support or constrain Māori and Pasifika student success. These themes will be explored utilising a variety of Kaupapa Māori and Pasifika research methodologies.

He Vaka Moana: Navigating Māori and Pasifika Student Success

Leenen-Young, Marcia

University of Auckland

My CLeaR Fellowship project aims to help address the disparity in academic achievement between Pasifika and non-Pasifika through contributing to educational equity by focusing on learning to learn as a key component of a Pasifika students' journey in tertiary education. This project will seek to answer how Pasifika students access learning support, its effectiveness, and how they view the concept of learning to learn as a vital part of tertiary study.

This project aims to contribute positively to learning for Pasifika students through seeking to understand processes of learning and offer alternatives to promote deeper understanding, application and creation of knowledge within a culturally appropriate framework. It promotes a holistic view of learning, with learning to learn incorporating the power of reflection, a growth mind-set, the development of grit, independent thinking, critical enquiry, and focuses on the importance of identity as Pasifika (Zimmerman & Schunk, 2001; Duckworth, 2013; Yeager & Dweck, 2012; Airini et. al. 2010). We aim to look at traditional, indigenous ways of knowing to reflect upon learning processes distinct from those traditionally promoted in a western institution.

Leadership through learning and teaching innovations

McClutchie, Abigail

University of Auckland

Te Fale Pouāwhina (Te Tumu Herenga, Libraries and Learning Services) delivers the 'Leadership through Learning' programme built around three key ideas: lead, empower and transform. The four cornerstones of the programme include: Students' - participation and story-telling; Curriculum -designed to stretch boundaries; Pedagogy - that is culturally-centred and based on aroha (caring) for the students; and Facilitator expertise - especially in creating relationship-based, empowering environments. Māori and Pasifika students enrol in this 12 week semester-based programme as an extra-curricular activity. In presentations to their peers and staff, they share stories of mind-set and personal growth experiences, strengthening cultural identity, leadership opportunities, and new academic literacy skills that enhance the way they engage with their studies. They mark the programme as successful and valuable to their university and life journeys. Yet programme leaders and facilitators have only hunches about how and why this is

the case. This qualitative study aims to find out about learning and teaching innovations in the programme, and what aspects have worked for Alumni and current Leadership through Learning students. Using a series of interviews, focus groups, and in-class observations, this project centres Kaupapa Māori and Pasifika research methodological and theoretical approaches to explore how and why 'Leadership through Learning' impacts students' leadership, empowerment and transformation.

He Vaka Moana: Navigating Māori and Pasifika Student Success

Novak, Julia

The University of Auckland

Culturally Appropriate Measures and Pathways for Success
Our small research team are investigating teaching and learning practices in the context of retention rates, pass rates and pathways for Māori and Pasifika students. In consultation with Māori and Pasifika communities from both inside the University (students and staff) and outside the University (parents, schools and community groups) we will interrogate current teaching, learning and assessment practices and create alternative metrics for success that are more consistent with Māori and Pasifika influences and values. Directly influencing policy and practice in the Faculty of Science at The University of Auckland, we hope that this research will result in increased engagement, achievement and success for our Māori and Pasifika students.

The Injustice in Justice: Know me before you judge me

Bold-Wilson, Paula

Unitec Institute of Technology

This presentation examines a pivot point in the criminal justice system to ascertain whether the quality of legal representation is a contributing factor to the disproportionate number of Maori in the justice system. 'Quality' was objectively determined by eight Māori men, between ages of 18-30 who appeared in a District Court. The age of participants was selected in recognition that young men, especially those who have experienced social exclusion, experience greater challenges than older men. The interviews focused on their experience with their lawyers, and the criminal justice system as a whole.

Five of the young men had experienced social deprivation, which had had led them into the justice system. Poverty, CYFS care, education attainment, mental health, drugs and alcohol, and periods of homelessness emerged as underlying drivers of their experience. These factors, coupled with their culture and socio-economic status exposed these young Maori men to unfair treatment, unconscious bias, and a system which is inherently racist.

The young men identified that they often felt powerless, unheard and disengaged in the justice process. The inability to establish a client/lawyer relationship, the use of legal terminology, inadequate preparation time with their lawyer, and an assumption of guilt lead to frustration, and confusion in the court room. Three experienced criminal lawyers were also interviewed, of which one was Māori. The lawyers highlighted systemic issues such as significant caseloads, chaotic courtroom environments, and a reduction in legal aid funding as factors impacting on the quality of legal representation.

The use of Kaupapa Māori research methodologies enabled the young men to identify key strategies which would lead to social change. The intervention of Maori social workers, Maori justice programs and the ongoing support of whanau affirmed that 'by Maori, for Maori' justice practices were pivotal turning points for the participants. To achieve greater justice outcomes, Māori must be given a greater proportion of resources, and autonomy to establish innovative and culturally responsive approaches to justice. Accordingly, this would shift the focus from a punitive justice system, to one which upholds the mana of the individual and their whānau, with a greater focus on rehabilitation, and addressing the root causes of social inequality and disadvantaged.

Mauri Mate Mauri Ora – Whanau Strategies for Combatting and Coping with Methamphetamine Use

Mane, Jo

Unitec Institute of Technology

Aotearoa, New Zealand has one of the highest populations of methamphetamine use in the world, with Māori indicated as highly represented in the statistics of methamphetamine use. While methamphetamine (P, meth) is recognised as a worldwide public health problem there has been relatively few if any studies in Aotearoa that highlight the impact of methamphetamine on whānau/families.

This presentation will discuss a research approach that involves whānau, community practitioners, communities and clinicians to design and explore community led interventions and strategies in which to support whanau to combat and cope with methamphetamine use in whanau. As whānau struggle to identify meth use in their midst, this proposed research will provide insights and approaches to inform whānau strategies. This study is a response to the situation of whānau just not knowing what to do when a whānau member is identified as a meth user. Denial of

the situation is also implicit in that methamphetamine abuse is hard to detect and also hard to deal with. Meth users themselves, frequently consider themselves to be in control of their use of meth which makes it hard in terms of them willingly seeking help.

In facing the devastating impact of methamphetamine, whānau trauma is asserted within this study as a consequence of its use. The high use of methamphetamine throughout New Zealand is devastating whānau and communities who face high level crisis in dealing with whānau members who use methamphetamine. The epidemic use of methamphetamine and the negative impact it has on users, whānau and communities is a huge cost to whānau and community health and well-being

Clinical approaches are not enough on their own where whānau dealing with crisis have neither the support or resource to address the crisis situations they are confronted with. Whānau waiting for placement are in crisis, as are whānau who are trying to support whānau who use to rehabilitate. Critical, practical information is needed to address the devastating impact that methamphetamine is having on whānau and communities. Kaupapa Māori, community based approaches provide the primary approaches of this research where clinical oversight is provided by a group of experts and advisors whose practice is located in Te Ao Māori.

This research is crucial in terms of providing hope for whānau that are faced with whanau members who are methamphetamine users; as it is also important for the long term health risks associated with methamphetamine abuse to become more commonly known and openly discussed in Māori communities. The study is based from the context of community led action positioned within kaupapa Māori methodology so as to inform approaches and strategies that seek positive and practical solutions for whānau and their communities

While the literature around the impact of community level intervention is seen as effective there has been little investment or research in terms of community led intervention in a New Zealand context. Research specific to methamphetamine use in Aotearoa needs to inform and action change that involves those that are most affected, whānau.

Indigenous Elder Wisdom on Crime and Justice: The Real Criminology in Native America

Monchalin, Lisa

Kwantlen Polytechnic University

White western knowledge dominates the field of criminology, while Indigenous knowledges have been underappreciated. When Indigenous peoples are acknowledged in mainstream criminology it is largely in relation to “overrepresentation” in prison. Solutions to “overrepresentation” tend to propose tinkering with current colonial structures. And numerous introductory criminology textbooks start with the beginnings of criminology from a completely European perspective. Many will trace roots back to Medieval Europe, with the dominant narrative told through an Anglo-European perspective. Focus is put on contributions from thinkers during the “Enlightenment.” And they go on to explain how theories of crime and criminology took shape during the Industrial revolution in the “United States” based on this European trajectory of so-called “enlightenment.”

What criminology textbooks, programs, and curriculum fail to cover is the criminology of the lands to which they are on. By not including Indigenous histories in the telling of crime and justice from the outset promotes the colonial falsehood that Indigenous peoples either didn’t have systems of crime and justice, or that European contributions are somehow better, or trump, Indigenous approaches. This is not the case, Indigenous peoples had, and still have, advanced forms of dealing with crime, and approaches to justice that were in place long before the arrival of the colonizers. Thus, this presentation challenges and deconstructs mainstream criminological approaches, arguing that criminological frameworks and ideologies continue state oppression and contribute to injustice and crime. In order

to disrupt and change the current state of criminology, a new theory and framework must be adopted. And this must come from the true experts of these lands—not from those who are promoting and upholding the system that continues to exploit and oppress.

This presentation will share Elder wisdom on what constitutes a crime, and how crime was traditionally dealt with across Canada based on initial results from open-ended interviews with Indigenous Elders from various nations across “Canada.” This project is currently underway, with the first interview conducted in the summer of 2017, and with interviews continuing into 2019. The knowledge gained from these interviews aims to achieve the following: (1) to disrupt and change the power structure, harm, and injustice propagated by mainstream criminology, (2) re-shape criminology in Canada by re-writing it from the perspective of the true and original experts on crime and justice of these lands—Indigenous Elders, (3) create an information repository on traditional Indigenous methods of crime and justice, (4) develop a theory for understanding crime and harm based Elder knowledge, and finally, (5) to gather this expert knowledge to help develop solutions to mitigating harm affecting Indigenous peoples, while enhancing the well-being of Indigenous families and communities across Canada.

Prosperity on Country: How to reposition the social, cultural and economic value of Indigenous people in the Goulburn Murray region of Victoria.

Nixon, Raylene

Poche Centre for Indigenous Research, University of Melbourne

Prime Minister Gillard's 'Closing the Gap' speech in February 2011 called on the country’s First Peoples to take responsibility for improving their situation. This kind of rhetoric highlights one of the underlying reasons why no substantial improvement has been achieved in the position of Indigenous Australian peoples. Indigenous peoples are predominately identified as ‘the problem’ and positioned as the agents who need to ‘fix it’, which ignores the influence of dominant culture in maintaining the current position of Indigenous peoples. Adopting a critical Indigenous standpoint approach, this research contributes to the growing body of literature that seeks to challenge the historical, social and economic position of Indigenous peoples. It draws on the experiences and knowledge of Indigenous community leaders and those working in government on strategies for empowering Indigenous communities to build a model for how to reposition the social, cultural and economic value of Indigenous peoples in the Goulburn Murray region of Victoria that can potentially be operationalised across Australia. It is argued that in order for substantive change to be made, power relations between Indigenous and non-Indigenous Australians need to be realigned and dominant social structures reconstituted. A collaborative leadership response to the institutional racism, assimilation and segregation through racial and historical stereotyping needs to be addressed including the exploitation and generational devaluing of Australia’s First peoples. Only once these shifts have been made can parity in education, health, employment and economic prosperity be achieved. It is suggested that a collective approach that recognises the need for all Australians, Indigenous and non-Indigenous, to play a role in creating these shifts is needed.

Whakamanahia ngā mātauranga o nehe: A Kaumātua-lead research project on Māori bioheritage knowledge enhancement

Ataria, Jamie[1,2]; Mark-Shadbolt, Melanie[1,2]; Te Pareake-Mead, Aroha[1]; Ashby, Tohe[3]; Doherty, Jim[4]; Prime, Kevin[3,1]; Waiwai, James[5]

[1]NZ's Biological Heritage National Science Challenge, [2]Bio-Protection Research Centre, Lincoln University, [3]Ngāti Hine, [4]Tuhoe Tuawhenua Trust, [5]Tuhoe, Waikaremoana

Indigenous Ecological Knowledge (IEK) has evolved over a millennia of community associations with their respective local environments. Ecology and culture are inseparable - one is defined by the other. Collectively this corpus of knowledge is intimately and spiritually entwined with Indigenous communities through frameworks of familial relationships. Therefore, this knowledge has an important role to play in creating contemporary solutions that address many urgent and 'wicked' issues like threats to global biodiversity associated with climate change and the transport of invasive species (vertebrates, plants, insects and pathogens). However, the role of IEK in the conservation of biodiversity has yet to be fully explored and utilised. Therefore, the question remains what is required in order that IEK can be incorporated meaningfully into holistic solutions to some of the 'wicked' issues threatening biodiversity and cultural heritage – a significant problem this is faced by indigenous peoples all over the world?

In New Zealand (NZ) there is a growing acknowledgement of the opportunities that IEK, known as mātauranga Māori, can contribute to solutions. These efforts are reflected in the NZ science system at both the policy and strategy levels and is manifested by an increasing number of science research collaborations with Māori. However, holders of mātauranga Māori and kaitiaki (guardians) are inherently aware of and concerned about the vulnerability of this knowledge. Accordingly, kaitiaki are committed to ensuring that this knowledge is adequately protected and importantly transmitted to future generations to avoid the risk of demographic concentration of knowledge amongst the elderly.

We will discuss the role that holders of mātauranga Māori play in the protection of their knowledge and the role our research has played in bringing together knowledge holders, indigenous researchers and funders to facilitate discussions on how to restore and futureproof mātauranga Māori processes and frameworks, and address wicked issues such as the decline of New Zealand's biological heritage.

Indigenous perspectives and approaches to maintaining forest health; Te Tira Whakamātaki talk about kauri dieback, and the push from Māori to save their sibling the Kauri tree from extinction

Mark-Shadbolt, Melanie[1,2]; Waipara, Nick[1,3]; Marsh, Alby[1,3]; Woods, Waitangi[1]; Malcolm, Thomas[1]; Black, Amanda[1,2]; Paine, Glenice[1]; Ataria, Jamie[1,2]; Roskruge, Nick[1,4]; Ogilvie, Shaun[1,5]

[1]Te Tira Whakamātaki, [2]Lincoln University, [3]Plant and Food Research, [4]Massey University, [5]EcoResearch Associates Limited

For many of the world's Indigenous peoples, the natural environment is intrinsic to life. Inter-woven with human ancestries, nature is essential to cultural and community integrity of the past, present and future. Environmental stewardship and inter-generational responsibility are inherent in Indigenous cultures . Yet despite international and domestic policies that recognise these principles and legislate for their adoption, Indigenous peoples are too often denied a role in governance or the management of biological invasions.
In Aotearoa New Zealand the number of biosecurity invasions threatening our taonga (sacred) species is increasing. Yet often in the response, the wants and needs of Māori, New Zealand's indigenous people, are ignored, lost or forgotten in what is a rapidly changing, crowded and confusing biosecurity system. The authority of Māori to respond to biosecurity incursions has been compromised by state-led approaches to governance and management of nature, and is indicative of a lack of integration and respect for Māori cultural practice that has been commonplace throughout the colonial history of New Zealand.

In early 2018 it was announced that Kauri Dieback, caused by a phytophthora, had spread rapidly through a significant secondary forest, the Waitakere Ranges, close to the urban centre of New Zealand's largest city Auckland. In an attempt to stop the spread of kauri dieback causing disease in their forests, the local tribe Te Kawarau a Maki placed a rāhui (restriction) on the Waitakere Forest (known to them as Te Wao Nui a Tiriwa). The rāhui while supported by Māori around the world and numerous NGO's, did not receive support from the Auckland Council and therefore no legal support for the rāhui.

We will discuss the role indigenous solutions play in the protection of forests and the role that Te Tira Whakamātaki has played in bringing Māori together to raise awareness of the ongoing cultural impacts caused by biological invasions on top of colonisation effects.

Religion, spirituality and conservation: Exploring Māori perceptions of new biotechnologies proposed for wasp biocontrols

King Hunt, Alan Rangitane

Victoria University of Wellington

This research is part of a National Science Challenge: Our Biological Heritage funded project, which explores Māori perceptions of five proposed novel biotechnologies to control introduced wasps in Aotearoa New Zealand. These technologies include introducing a pathogen-carrying mite into wasp nests, RNA interference and gene editing to inhibit expressions of fertility. The activity raises issues similar to those discussed previously by Māori in relation to genetic modification, but the imminence and specificity of the techniques under investigation here invites closer scrutiny. Furthermore, the many current conversations on gene editing tend to avoid or cast religious or spiritual concerns in secular terms, which critically neglects a key part of the debate. In my Masters project, particular attention is given to Māori in stewardship roles that span natural and super-natural domains. These include those tangata who hold kaitiaki roles in conservation restoration or pest-control efforts and critically engaged members of religious denominations. A mixed-methods approach blends kaupapa Māori philosophy, with interviews and focus groups that incorporate quantitative measures such as ranking exercises and Q-Method sorting. The views within the participant groups will be discussed in this presentation. I will also discuss the implications of the findings. So, in a predator-free focused Aotearoa, what cultural, spiritual or religious factors underpin Māori views when weighing the potential of biotechnology as a means for introduced wasp control or eradication?

Māra ki Kātere: Reconnecting People to the Land

Skipper, Glen[1]; Taiapa, Kenneth[2]

[1]Ngāti Tāwhirikura hapū, [2]SHORE and Whariki Research Centre

In Aotearoa New Zealand there are significant community-based initiatives in environmental restoration activities that are providing opportunities to build communities of connections and (re)connect people to whenua. Combined with living philosophies such as rangatiratanga, manaakitanga and mana whenua, kaitiakitanga provides a foundation for the development and implementation of Māori-based environmental restoration initiatives. One of the most popular expressions of community action towards environmental restoration and (re)connecting people to the whenua is through community gardens. This communal style approach to food production is increasingly recognised for its ability to increase access to fresh healthy food, promote physical activity, build community and share knowledge on growing foods. They have become prolific to the point where they can be found in most towns around the country and in a number of rural settings. One example can be found at Kātere ki te Moana, a small holding of hapū-owned land situated on top of Mangaone Hill, on the Northern boundary of New Plymouth city. Bordering the road is an additional acre of land no longer owned by the hapū that has been converted into a māra kai. The only building on the land is a relocated house that serves as a whare for the mana whenua, Ngāti Tāwhirikura hapū; one of eight hapū that collectively make up Te Atiawa iwi. This presentation will offer insights, reflections and context into my current PhD research funded by Nga Pae o te Maramatanga as part of the Te Taiao theme, which is focused on the impact that (re)connection with whenua can have on hapū wellbeing. To do this it provides a discussion on the (re) connection of Ngāti Tāwhirikura hapū to their turangawaewae as they express and explore their kaitiakitanga through developing and implementing māra kai and other related initiatives aimed at restoring their social and environmental wellbeing. It will begin with an overview on the research design and development, including a discussion on the use of Kaupapa Māori Participatory Action Research (KMPAR) methodologies and haerenga kitenga methods to explore the (re)connection of Ngāti Tāwhirikura hapū to their turangawaewae through māra kai initiatives and the impact this has on their wellbeing. Context and rich perspective on the development and implantation of māra kai initiatives will be offered by Ngāti Tāwhirikura hapū representative and community expert on kaitiakitanga initiatives Glen Skipper

to share insights and learnings on this process. Beginning with the development of their hapū aspirations framework will open the way for a discussion on how this translated into working towards restoring and enhancing their ecological footprint in an urban context and how this is providing opportunities to build community and connections through māra kai.

Mapping waiata koroua (traditional prose) of the Tarawera Eruption, 1886; and its relevance to contemporary natural hazards preparedness and response

Tapuke, Sylvia Hiriwa

Massey University

The Eruption of Mount Tarawera which in 1886 had a significant impact on Māori tribes in the central North Island of Aotearoa New Zealand. This region of New Zealand remains an area of significant volcanic risk. Iwi such as Ngāti Haka Patuheuheu, a distal tribe currently resident within the region have an increased risk of being exposed to major volcanic hazard events. Ngāti Haka Patuheuheu, an iwi that is rurally situated within the region, retains strong cultural values, tikanga (practices) and taonga (waiata and pūrākau) that pertain to assessing and managing volcanic risks. A Kaupapa Māori-based research project was conducted to develop a culturally relevant and responsive volcanic risk information resource that may be drawn on to inform Ngāti Haka-Patuheuheu volcanic emergency management planning. This kaupapa Māori-based research sought to develop a culturally relevant and responsive volcanic risk information resource, drawing on the collective worldview, experience and knowledge of Ngati Haka Patuheuheu, and neighbouring tribes. A kaupapa Māori research and ethical framework based on Māori cultural imperatives formed the 'Te Whetūmārama Framework'. This framework provides the basis for participant recruitment, data collection and analysis. Participants were recruited through marae hui, Facebook, and kōriporipo, whānau recommendations. Data collection involved a literature review of both Māori and English resources around the Tarawera Eruption, a two-day wānanga (cultural learning programme), hui (traditional meeting), whakawhiti kōrero (informal discussions) and semi-structured interviews with Tūhoe, Ngāti Haka-Patuheuheu, and Te Arawa tribal members. Data, including two waiata koroua, 'He waiata mate mo Tarawera' and 'Tērā te Auahi' were deductively analysed against Māori cultural attributes to facilitate emergency management (Kenney and Phibbs, 2014). The first waiata koroua was composed prior to the eruption, while the second waiata koroua was composed in response to the Tarawera eruption. For each of the waiata koroua, a GIS-based volcanic risk information resource was created including whakapapa (genealogy), waiata koroua, pūrākau (a bibliographic sketch), spatial paepae (mātauranga Maori-Western Science interface), mahere (GIS plotted map) and whakaahua (images). The kaupapa Māori based volcanic risk information resource was developed by the researcher based upon the two waiata (song) about the Tarawera Eruption, through the experience of Ngati Haka-Patuheuheu, and neighbouring tribes, including Te Arawa. Five key findings were found: Firstly, the resource conveys that Te Kooti used the vehicle of waiata to communicate volcanic risk and readiness, prior to the Tarawera Eruption. Secondly, Te Kooti also utilised his community networks to support affected tribes by his advocacy role for food from the government, by initiating community fundraising and leading the safe evacuation of two tribes following the Eruption. Third, the resource demonstrates that waiata is a vehicle to communicate psycho-social effects of the Tarawera Eruption upon the individual and the collective. Fourth, historical waiata contains traditional knowledge, values and practices of disaster events, which can contribute to a broader understanding of volcanic risk, and consequently preparedness activities. Finally, waiata provides another culturally responsive approach to engaging communities usually disengaged from the emergency management sector.

Indigenous Peoples and the State: International Perspectives on the Treaty of Waitangi

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Across the globe, there are examples of treaties, compacts, or other negotiated agreements that mediate relationships between Indigenous peoples and States or settler communities. The Treaty of Waitangi is one living, and historically rich, illustration of these types of negotiated agreements and both the symmetries and asymmetries of Indigenous–State relations across time. This session features some of the contributors to a new collection of essays, Indigenous Peoples and the State: International Perspectives on the Treaty of Waitangi, who will discuss the meaning ascribed to the Treaty by different interpretive communities and the implications for understanding Indigenous-State relations

Transitional Justice and Framing the Mudan Tribe Incident for Cultural Tourism in Southern Taiwan

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Under the banner of transitional justice, nine historical incidents in relation to aboriginal people were revealed and the truths behind the incidents were brought open to the public and thereafter rewritten in 2016. The Mudan Tribe Incident is the earliest one that took place and also the only one that has to do with the Paiwan aborigines. Framing is the key concept of this paper. So is the main subject under study. From the perspective of an individual, framing is the framework used to interpret the outside world which helps one to understand, recognize and define one's experiences. Framing can be regarded as selecting and excluding certain ideas to organize an historical narrative over time and space. The paper aims to analyze how the Mudan Tribe incident is framed into the cultural tourism by local government representatives and aboriginal groups of Southern Paiwan. In so doing, it first examines the historical truth behind the Mudan Tribe incident and the old and new ways in which the Paiwan aborigines were pictured. Then it investigates how the Mudan Tribe incident is integrated to the cultural tourism of the Southern Paiwan aborigines with its historical remains through the medium of field interviews with local tribal leaders and local groups. Two major research findings and suggestions can be summarized as follows. The efforts placed on strengthening the linkage between the truth of the Mudan Tribe incident and the Paiwan identity are far short of sufficiency. More consciousness of cultural laboring, as far as the tribal leaders are concerned, is required in the reconstruction of the Paiwan image from the incident as well as in the elaboration of the cultural values accompanied. Historical remains and cultural heritages are increasingly being seen as an asset not only for cultural promotion, but also for extracting revenues through their status in the cultural tourism market. The extent the market status of the Mudan Tribe Incident and its historical remains affected the ways the incident is framed is also worth of investigation. After all, no historical truth speaks for itself and all depends on how it is interpreted. Likewise, there are many possible ways to enhance the values of the incident and its historical remains, both for tourists and local society. It is unnecessary to let it be overruled by the market flows or trapped into situations that may threaten its integrity and authenticity. For this reason, framing the incident becomes important. In the concluding section of this paper, the strengths and weaknesses regarding how the Mudan Tribe incident has been framed are discussed and meaning practices to reframe the incident to the benefit of the Paiwan aborigines are also recommended.

Rembering Pipichiw: Miyeu Pimatishiwin in northern Manitoba Metis women

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Metis women in Thompson region report some of the worst health in Manitoba compared to non-Metis Manitobans but have no dedicated health or holistic services to best serve their needs. Several frameworks have been created to understand Metis wellness and support community resiliency but northern Metis in the Manitoba Metis Federation are still disavowing their provincial Metis membership and pursuing federal Indian status under bill C31 revisions to Canada's Indian Act. Federal Indian Status grants Indigenous peoples access to the federally funded First Nations and Inuit Health Branch Non Insured Health Benefits Plan. Unfortunately, once Indian status has been acquired all Metis membership is lost as Indigenous Peoples in Canada can only legally claim one identify. Through her thesis, the researcher will contribute to her Metis regional government and support advocacy for services while creating a wellness framework for the Manitoba Metis Federation region that she calls home.

To recruit participants for her thesis the researcher held beading circles to share Metis beading teachings and reconnect with her community. Beading supplies were offered to anyone interested in this meditative form of expression, to encourage sharing our stories in a good way. Metis oral history was utilized as the research methodology allowing participants to grow in relationship with the researcher and share stories and teachings freely. Many aunties opened their homes to the researcher to contribute to this strengths-based storytelling to tell how Metis women live miyeu pimatishiwan with chronic illness despite vast geographic isolation.

Within Metis oral history, there is the potential to counter the cognitive and medical authority of knowledge and strengthen health and healing traditions apart from the health and holistic services that the Manitoba Metis lack. Within a demographic that is faltering in membership, the sharing of stories regarding resilience has the potential to strengthen community bonds.

As part of her graduate degree, Valdine lived in Whanganui, New Zealand as a Queen Elizabeth Scholar learned from Whakauae Research for Maori Health & Development to gain understanding into how Maori research methodologies support Whanau Ora and prevent chronic conditions. Time in Whanganui was transformational and empowered the researcher to advocate for the Metis methodology being used in this thesis.

Pipichiw is Cree for robin, which represents the sacred teaching of Truth in northern Manitoba. Pipichiw represents gentleness and rebirth while miyeu pimatishiwin is Michif for living in a good way. Michif is the language of Metis, and is a mixed language of both Cree and French.

Manaaki Tangata: The Classroom Ako Pedagogy Requires the Heart.

Leonard, Rose

Te Wānanga o Aotearoa

Manaaki Tangata is a multidimensional concept underpinned by Kaupapa Maori frameworks. It is inherently innovative and defined by Matauranga Maori, principles, beliefs and takepu.

When takepu is applied in tertiary learning and teaching practices the approach is holistic and totally human-centred. The language and ideas may be purely subjective because it focuses on manaakitanga (nurturing) the overall wellbeing and development of the person. History informs us that the uniqueness of Maori thinking and its cultural identity has been weakened by colonisation and mainstream education over time. Hence, resulting in indigenous voices and practices being made invisible and marginalised. In Te Wananga o Aotearoa we aim to raise conscientisation by encouraging Akonga (tauira/students) to talk about the context of their culturalness, traditions, and experiences, tupuna stories, whakapapa stories and bring them 'alive' in their day-to-day 'Ako' space. The 1959 proclamation by Pei Te Hurinui Jones (p.248) and the Tikiahua and Tikiapoa and IO connection. The giving, naming and blessing of its heart Rangahau, questing the breath of life. Rangahaua Manawa-tina the beating heart, Rangahaua Manawa-toka the throbbing heart.

T.W. Pohatu (Puna Ako, 2014). *Where does the heart feel nourished? Go there.* This statement gives permission to embrace an impassioned release for our ākonga to contribute to the ongoing development of Māori cultural capital and to further expand Māori Literature. Stories that are not limited to scientifically stiff protocols around research methodology…but rather stories from the heart and memories of 'real-life' experience is what matters to people most. The heart offers a new approach, is a way for people to stay connected to ones values, beliefs and truths. To tell it as it is without prejudice or shame. This thinking is provocative it challenges the notion of westernised curriculum delivery at every front. The value that emerges is that culture appears to have authority over many destinies. Therefore, it makes absolute sense to draw on Māori models of practice, like Takepū (Pohatu) Mason Durie's Te Whare Tapa Whā and others. And, be motivated and inspired by whakatauki or whakatauāki e.g. 'E tipu e rea…..Ta Apirana Ngata, 1949. Like the lyrics of the song … and the men who hold high places, must be the ones who start to mold a new reality closer to the heart (Rush 1977).

Exploring the identity of Māori and Pacific female creative practitioners: A study of life stories using vertical layers of discourse.

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Identities are shaped by multiple layers of discourse. Multimodal (Inter)action Analysis delineates three vertical layers of discourse that produce identities: The outer layers, which are the rules and laws, institutions and media that exist in society; the intermediary layers, which are made up of people from the varying networks that the social actor belongs to, and the central layers of discourse, which are constructed through the mediated actions and the practices that the social actor performs and participates in (Norris, 2011). These layers of discourse construct identities.

In New Zealand one out of five children are of Māori or Pacific Island descent and they will play a significant role in shaping New Zealand's future. Understanding and defining either Māori or Pacific identity is difficult due to historical migration and immigration as well as political and socio-economic factors. However, research does reveal traditional Māori and Pacific identities which although positive can exclude the many Māori and Pacific people raised in urban environments. This research examines the intersection of creative practice and identity in order to make visible the emerging fluid ethnic identities within these communities. Using an ethnographic approach, the larger research project includes video recordings, photos and life stories of six female creative practitioners of either Māori or Pacific ethnic descent.

For this paper I examine the life stories of the participants to reveal the common institutions, networks and actions that shape their emerging fluid ethnic identities. The layers of discourse that produce ethnic identities are visible in life stories. A life story is a situated story told within an interview which allows for the teller to reflect on past experiences. In this way life stories are culturally entrenched and incorporate complexities relating to gender and class and other social categories (Horsdal, 2012). By formulating a life story, participants construct a sense of self through constructing a story that incorporates time, place and reflection and this process makes evident identity elements to the researcher (Adler& McAdams, 2012).