

MĀORI RESEARCH SYMPOSIUM 2022

TINO RAKATIRATAKA

17 OCTOBER 2022 | OTAGO POLYTECHNIC



OTAGO
POLYTECHNIC
Te Kura Matatini ki Otago

Māori Research Symposium 2022 Book of Abstracts
Editor: Scott Klenner

Published in New Zealand by:
Otago Polytechnic Press
Forth Street
Dunedin 9016
www.op.ac.nz

Otago Polytechnic Ltd is a subsidiary of Te Pūkenga - New Zealand Institute of Skills and Technology

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First published 2022

ISBN 978-0-908846-86-3 (Online)

Citation: Klenner, S (Ed.) (2022). *Māori Research Symposium: Tino Rakatirataka*, 17 October 2022. Dunedin, New Zealand: Otago Polytechnic Ltd. DOI <https://doi.org/10.34074/proc.2203>

Design and typesetting: Rhina Chan

Kia ora koutou and welcome to the 2022 Māori Research Symposium, hosted this year by Otago Polytechnic.

Te Kura Matatini ki Otago (Otago Polytechnic) bi-annual Māori Research Symposium provides a valuable opportunity for kairakahau Māori (Māori researchers) and scholars to present research and connect with each other.

The objectives of the OP Māori Symposium are to:

- Nurture research conducted by kaimahi Māori (Māori staff) and tauira (students) from around Aotearoa New Zealand.
- Provide opportunities to share Māori research fields and expertise.
- Showcase the depth and breadth of Māori-led and Māori partnered research.
- Explore the range of research being conducted to empower our communities.

This is the fourth Māori symposium hosted by Te Kura Matatini ki Otago, following Tā Moko in 2014, Mauri Ora 2018, and Kaitiakitaka 2020.

This year's Māori Research Symposium will be held on October 17, exploring the theme of tino rakatirataka. Researchers were encouraged to submit abstracts that considered the theme and how it is practised across a broad range of contexts, including but not limited to empowering Māori communities, mātauraka Māori and Te Tiriti o Waitangi.

Organising Committee

- Scott Klenner
- Megan Pōtiki
- Kelli Te Maiharoa
- Shaun Tahau
- Stacey Gullen Reynolds
- Ron Bull
- Debbie Davie
- Rhina Chan

8.30 - 9.00am	Mihi whakatau	Atrium
9.00 - 9.30am	Registration and morning tea	G106
9.30 - 9.45am	OPENING ADDRESS Megan Pötiki (Kāi Tahu, Kāti Māmoe, Te Āti Awa) DCE Partnership and Equity	G106
9.45 - 10.30am	KEYNOTE SPEAKER Zoe Bristowe (Ngā Puhī, Ngāti Porou) Co-Director Māori Health Workforce Development Unit	G106
10.30am - 12.00pm	PRESENTATIONS 20min oral presentations + 5min Q&A	
	Stream Tahī	G309
Mazharuddin Syed Ahmed	Teaching Māori Sustainable Values using immersive learning pedagogy and virtual reality BIM Models	
Rachel Dibble	Talking Tino Rakatirataka! Provisions of place and space in Tiriti education	
Dr Adrian Woodhouse and Chloe Humphreys	Embracing Te Ao Māori to Rebuild a Sustainable and Professional Hospitality Industry in Aotearoa	
	Stream Rua	G310
Scout Barbour-Evans	Kei ōu ringaringa te ao - Using Co-Design to Enhance Tino Rangatiratanga in Tamariki Māori	
Charmaine Tukua and Niki Hannan	'Mā te huruhuru, Ka rere te Manu' - A Self Help Guide to Teaching & Learning during a Natural Disaster	
Sue Stephens	A Literature Review on the Success of Ākonga Māori at Institutes of Technology and Polytechnics in Aotearoa, New Zealand	
	Stream Toru	G106
Fiona Cram, Tepora Emery and Kay Saville Smith	Housing Research in a Colonised Housing System	
Joanne Donovan, Irirākau Tawa and Tepora Emery	Learnings on the road to Ruatāhuna: A pākēha experience of tino rangatiratanga from a Ruatāhuna-based Māori research project	
Fiona Cram, Tepora Emery, Beverly Te Huia, Morehu Munro, Georgina Makoare, Zack Makoare, Kathleen Morrison and Violet Aydon Pou	Poipoia te Kākano, Kia Puāwai: Three years into our research journey	
	Stream Whā	G204
Anna Poutu Fay	The Indigenous Health Agenda in Medical Education	
Huhana Whautere	Treating with Te Tiriti in Mind - Improving outcomes for Maori through Occupational Therapy practice.	
Karole Hogarth, Lesley Brook and Jean Ross	Putting Māori in the frame: The impact of Māori history, culture and practice within a book on rural nursing	

12.00 - 1.00pm	Lunch	G323
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	Stream Tahī	G309
Stacey Gullen-Reynolds	Mana Whenua Expectations of Te Pūkenga	
Bobbi Clark-Heu	Indigenous Māori perspectives of smokefree parks	
Dr Robin Quigg, Demelza Scott-Weekly, Sade Gilbert-Perenise	Tracing lines - unravelling the histories of parks and reserves	
	Stream Rua	G310
David Lomax, Dr Dax Roberts and Dr Anna Williams	Using a Hiranga assessment to evaluate the learning experience for ākongā Māori: Initial challenges to conducting research.	
Kat Buchanan, Daren Coulston, Tracey Currie, Danny Ryan, Nadia Wesley-Smith and Kelli Te Maihāroa	TE HŌKAI NUI: REALISING RAKATIRATAKA	
Tui Bradbrook and Susan Luke	Exploratory study: Sending our ākongā Maori to the Wolves - The underdevelopment of support services for Māori carpentry apprentices	
	Stream Toru	G106
Rehua Mihaka, Waitiahoaho Emery and Tepora Emery	Ko tōku marae tōku tino rangatiratanga Ko tōku marae tōku whatu mauri manawa My marae is where I stand tall in knowing who I am My marae is where I connect with my heart and spirit	
Trudy Scott and Mereruia Rikihana	When the tūtae hits the fan - Whāia te mea ngaro	
Jamie Smiler	Tekau-Rima - A Māori educationist's response to policy opportunities. Did you really mean what you said? Are you sure?	
	Stream Whā	G204
Korina Burne-Vaughn, Tricia Thompson and Suzanne Miller	An exploration of the maternity experiences of wāhine Māori in their encounters with midwife lead maternity carers	
Dr Byron Rangiwai	An Indigenous analysis of the bulimia and <i>haka</i> montage in Netflix's <i>The Crown</i>	
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PRESENTATION ABSTRACTS

Teaching Māori Sustainable Values using immersive learning pedagogy and virtual reality BIM Models

Mazharuddin Syed Ahmed

Abstract:

Building Information Model (BIM) is not just a 3D modelling process but also an information exchange platform and a visualising digital twin. This process has become a crucial element of the design and construction lifecycle that can ensure highly efficient planning and construction (Ma et. al. 2012). Many buildings in Aotearoa-New Zealand have successfully integrated Māori Sustainable practices after the Christchurch 2011 earthquake rebuild achieving Tino Rakatirataka and kaitiakitaka (Harmsworth, et.al. (2008). These buildings were designed and constructed using BIM processes and technologies and offer excellent opportunities to teach both BIM technology and Māori Sustainable values and principles and empower our communities. Teaching Māori sustainable values will encourage our next generation to gain a better understanding of kaitiakitanga and the responsibilities of being a kaitiaki by, for example, caring for rivers, native forests and native fauna. Furthermore, environmental education for sustainability is about the global, social, cultural and economic well-being of all people. This also involves ideas and practices associated with sustainability, climate change, critical thinking, identity, community, and kaitiakitanga. One of the taonga of Te Tiriti o Waitangi is kaitiakitanga, meaning stewardship, protection and preservation. It is imperative for the building construction academic community to prepare the future citizens of Aotearoa to take the role of tamariki as active citizens and agents of change and to advocate a healthy environment and society. This research, in its first phase, will curate the Māori sustainable values incorporated in these projects using Building Information Model (Krygiel, et. al. 2008). The second phase of this project will develop teaching and learning content to teach BIM and Māori sustainable principles utilizing the paradigms of immersive learning using virtual reality BIM models.

1. Ma, Z., Cooper, P., Daly, D., & Ledo, L. (2012). Existing building retrofits: Methodology and state-of-the-art. *Energy and buildings*, 55, 889-902.
2. Krygiel, E., & Nies, B. (2008). *Green BIM: successful sustainable design with building information modeling*. John Wiley & Sons.
3. Harmsworth, G. R., & Awatere, S. (2013). Indigenous Māori knowledge and perspectives of ecosystems. *Ecosystem services in New Zealand—conditions and trends*. Manaaki Whenua Press, Lincoln, New Zealand, 274-286.

Bio:

Dr Mazharuddin Syed Ahmed (mazharuddin.syedahmed@ara.ac.nz) is a Senior Instructor in the Department of Engineering and Architectural Studies at the Ara Institute of Canterbury. He holds a PhD in Education from the University of Canterbury and MS in Architecture Engineering and Bachelor of Civil engineering. He also holds a New Zealand Certificate in Adult Tertiary Teaching. He has work experience in curriculum development, the Academic Leadership Development Program, and has developed over 15 graduate courses in the last 18 years. He has over 13 years of experience in the areas of e-Learning Content development, and immersive learning virtual reality content development. His research interests are in Building Performance Analysis, and in Carbon Footprint Life Cycle Analysis, on which he has published a book chapter and 12 articles. He has won a People's Choice Award for the Best Postgraduate Research at the University of Canterbury 2016, a Teaching Excellence Award from the Ara Institute of Canterbury 2018, and the Research Excellence Award 2020. Mazharuddin also has an interest in social media hate speech mining. He is a member of the Christchurch Call Advisory Network to eliminate terrorist and violent extremist content online and a member of the Collective Impact Board. Ministry of Social Development.

Kei ōu ringaringa te ao - Using Co-Design to Enhance Tino Rangatiratanga in Tamariki Māori

Scout Barbour-Evans

Abstract:

Following the opening of a new papatākaro at our kohanga reo, whānau are now looking to design a maara kai. Not only do we want our tamariki to learn about their hauora and where the kai they eat comes from, but we want to enhance their sense of tino rangatiratanga through this process. If this world will become theirs, they need to know how to navigate it, how to feed their whānau, and most critically be empowered to make decisions together. It is proposed that by using embedded principles from Te Whariki (the New Zealand Early Childhood Curriculum) and finding effective methodologies of co-design with our tamariki, we can continue using those methodologies to design cities and worlds that they'll be proud to inherit. In the context of the maara kai this could include deciding what to plant, how to decorate the maara kai, what sorts of kai the tamariki would like to prepare together, and how the tamariki would like to continue this learning once they move towards school and/or kura. Records of our sessions will be kept by journaling, including anonymous quotes from the tamariki themselves. By presenting the experience of facilitating this process, the researcher hopes to open the door to more effective co-design with tamariki Māori as part of every community decision in hapu, iwi, local government and central government.

Bio:

Scout Barbour-Evans (they/them, Ngāti Kahungunu ki Wairoa) (scoutbarbourevans@gmail.com) is an activist, consultant and parent in Ōtepoti. Scout was one of the first Bachelor of Leadership for Change graduates. They have a focus on learning through life, and whatever project you find them on probably reflects where their whānau are that day.

TE HŌKAI NUI: REALISING RAKATIRATAKA

Kat Buchanan, Daren Coulston, Tracey Currie, Danny Ryan, Nadia Wesley-Smith and Kelli Te Maihāroa

Abstract:

This presentation highlights the successful experiences of five Ngāi Tahu Te Hōkai Nui degree graduates through Te Kāhui Whetū/ Capable Māori programme, College of Work Based Learning. Drawing on the iwi-centric kaupapa Māori principles of 'for Kāi Tahu, with Kāi Tahu, by Kāi Tahu', this approach showcases a tailored Māori pathway for experienced Māori leaders in their field of management, leadership and social services. Here Kat shares her experience of how transformational the culturally affirming learning environment was for her, creating optimal space for tino rakatirataka, where each learner could flourish and realise their own self-determination. Daren reflects on the wise words handed on to him from kaumātua about rakatirataka, and the realisation of this tohu to make visible his skills and experience within the job market. Tracey identifies being the first in her whānau to gain a degree as a living expression of tino rakatirataka, one that she wears with immense pride. Danny discusses how he could incorporate his own mātauraka Māori gathered from the Tītī Islands within his learning experience to realise his own tino rakatirataka through a whānau and iwi lens. Nadia reports on how she achieved tino rakatirataka through whānau success, increased confidence and securing her dream job within her own papakāika. These celebrations of Ngāi Tahu success embody tino rakatirataka as role models for the next generation.

Mō tatou, ā, mō kā uri ā muri ake nei | For us and our children after us.

Bios:

Tracey Currie

Tēnā koutou, tēnā koutou, tēnā koutou katoa.

Ki te taha o tōku pāpā -
Ko Aoraki te maunga,
Ko Waiau te awa,
Ko Tākitimu te waka,
Ko Kāi Tahu te iwi.

Ki te taha o tōku mātua whāngai -
Ko Moehau te maunga,
Ko Waihou te awa,
Ko Tainui te waka,
Ko Ngāti Maru te iwi.

Ko Tracey Currie tōku ingoa.

Kei Oranga Tamariki ahau e mahi ana,
Ko Team Leader Support Services ahau ki Puketai Care & Protection Residence.

Mauri Ora!

Kelli Te Maihāroa has a background in education, with a focus on kaupapa Māori and bi-cultural responsiveness. At Otago Polytechnic Kelli holds the role of Kaihautū: Te Kāhui Whetū Lead: Capable Māori, working with Iwi Māori throughout Aotearoa New Zealand. Her areas of research interest are Indigenous research and peace traditions, cultural revitalisation and Māori educational initiatives.

Exploratory study: Sending our ākongā Maori to the Wolves - The underdevelopment of support services for Māori carpentry apprentices

Tui Bradbrook and Susan Luke

Abstract:

In 2020, only 19% of Māori carpentry apprentices 'participated' in training towards their National Certificate in Carpentry Level 4. For non-Māori apprentices, it was 72% (BCITO, 2020). Whilst this is unacceptable, it certainly isn't new! This has been going on for at least the past twenty years and needs transforming if Māori are going to maximise the benefit of education and be self-determining in their everyday lives. As Māori educationalists engaged in the support of ākongā Māori it is something we are both complicit in but also compelled to change.

This research is positioned within a Kaupapa Māori framework that takes as given the validity and legitimacy of Māori language, culture and knowledge (Smith, 1997) and seeks to answer the primary research question of how can support for ākongā Māori doing an apprenticeship in carpentry be more effective.

Using participation and completion data we will undertake descriptive statistical analysis. These statistics will be coupled with qualitative data from interviews with ākongā, kaiāwhina and industry experts. Interviewees will be recruited using purposeful sampling (Chein, 1981), with the data being analysed by kaupapa.

It is our view that the status quo is unacceptable, and by using values of tino rangatiratanga we seek to develop a model of intervention that allows us, as Māori educationalists', to take control of the underdevelopment of support for ākongā Māori undertaking carpentry apprenticeships.

Bios:

Tui Bradbrook (Ngāi Tamanuhuri) (Tui.Bradbrook@weltec.ac.nz)

Ko Horouta te waka
Ko Te Kuri a Paoa te maunga
Ko Maraetaha te awa iti
Ko Turanga a Kiwa te moana
Ko Tamanuhiri te marae
Ko Ngai Tamanuhiri te lwi
Ko Tamanuhiri te whanaunga
E mahi ana ahau ki te whare Wananga o te Awakairangi
Ko Tui Bradbrook ahau

Tui hails out of Te Tai Rawhiti and Brisbane, Australia. Raised in Wainuiomata. Attended Wainuiomata College. He is the proud father of two adult children. He is an experienced youth worker, adult educator and is well connected to his community through coaching rugby, rowing and cricket. He is passionate about empowering youth to unlock their potential and designing systems that enable this to happen.

Susan Luke (Te Āti Awa, Ngā Ruahine ki te Rangi, Ngāti Maniapoto, Ngāti Toa Rangatira)

Ko Susan Luke taku ingoa
I te taha o toku papa he Uri ahau no Te Āti Awa me Ngā Ruahine ki te Rangi
I te taha o toku whaea he Uri ahau no Ngāti Maniapoto me Ngāti Toa Rangatira
Kei te noho au ki Waiwhetu
E mahi ana ahau ki Te Whare Wānanga o te Awakairangi
No reira Tena Koutou Tena Koutou Tena Koutou Katoa

An exploration of the maternity experiences of wāhine Māori in their encounters with midwife lead maternity carers

Korina Burne-Vaughn, Tricia Thompson and Suzanne Miller

Abstract:

The purpose of this research was to explore the maternity experiences of Māori women to understand the optimal conditions needed to provide women-centred relationships with midwife Lead Maternity Carers (LMC). The research focused on the pregnancies, birth and motherhood experiences of Māori women and their relationships with midwife LMCs.

A Kaupapa Māori approach incorporating Mana Wahine principles was used for the research. These approaches locate the central importance of 'being Māori,' and a Māori worldview in research. While this research sought to address the impact of colonisation on Māori knowledge and Māori experience, the hope is to transform the landscape of maternity services for Māori women and their whānau and move beyond the deficit-focused research about Māori women that is prevalent in the literature.

Ten wāhine Māori mothers participated in semi-structured interviews for this project: five first-time mothers and five mothers who had previously given birth to one or more babies. A thematic analysis approach was used to explore pūrākau (stories) to reveal themes of whakamana wāhine (empowerment), tino rangatiratāka (self-determination), mana motuhake (autonomy) and whakawhānautakataka (connections). LMC midwives were valued most highly when they provided support and encouragement for wāhine and their whānau to be self-determining (tino rakatiratāka) and autonomous (mana motuhake).

This study contributes to the growing research being prompted by calls for improvements in midwifery education and practice. Furthermore, decolonising maternity spaces through revitalisation of pūrākau and reclamation of mātauraka Māori will influence change as seen from the perspective of wāhine Māori and their whānau.

Bio:

Korina Burne-Vaughn (Ngāti Hako, Ngāti Mahanga) (BURNKP1@student.op.ac.nz)

Korina has been a midwife for over 27 years. She is interested in improving health equity and positive outcomes for wāhine Māori. Her health expertise is drawn from 31 years in the health sector as a midwife and nurse. She was the Clinical Midwifery Leader (2005-2019) in Huntly and is currently a Senior Midwife Lecturer at Wintec – Te Pukenga in Hamilton. She completed her Master's degree in Midwifery in 2022. Her thesis topic is "An exploration of the maternity experiences of Wāhine Māori in their encounters with LMC midwives".

Indigenous Māori perspectives of smokefree parks

Bobbi Clark-Heu

Abstract:

The study aimed to understand the context of place associated with smoking in urban Hamilton parks from a Te Ao Māori perspective. The study approached smokefree environments in Hamilton through a Māori lens, utilising pūrākau as a method of research inquiry and undertaking interviews with whānau groups and people from organisations involved in the local Smokefree environments policy. The majority of the 26 adult participants identified as Māori, with 30% being current smokers. By capturing the narratives of Māori, we were able to highlight how parks have a place in the sporting memories of participants, how smoking was merged with these memories and that important features of places that influenced smoking behaviours were raised, with signage being a key talking point. The colonial construct of parks does not make visible Māori values and historical associations with the land, nor does it set a framework that would promote Māori ways of being and doing, including enacting smokefree spaces and places. As a kaupapa Māori study using qualitative research methods, this research frames the study within historical, cultural, social and political contexts, mindful of and critical about how Māori are represented in the research. This study provides the incentive to address change in parks and reserve management that would support Māori aspirations for their health and wellbeing associated with ancestral land and give meaning to smokefree environments. By utilising Kaupapa Māori approaches to provide results relevant to Māori, this research can better inform how Māori knowledge provides opportunities to strengthen and extend smokefree places.

Bio:

Bobbi Clark-Heu (bcdheu@gmail.com)

Supporting ngai Māori with experience in Māori strategy development, cultural capability development and Māori economic development

Iwi/Hapū: Waikato, Ngāti Korokī-Kahukura, Ngāti Te Wehi

Previous employment: University of Otago, Department of Preventive and Social Medicine - Research Assistant

Current employment: Te Wānanga o Aotearoa, Innovation and Development Group - Business Development Manager

Housing Research in a Colonised Housing System

Fiona Cram, Tepora Emery and Kay Saville Smith

Abstract:

Affordable Housing for Generations (AHFG) is a broad, multifaceted programme of housing research with five different but related components. Funded by the Building Better Homes Towns and Cities National Science Challenge, the aim of AHFG is to develop effective and practical approaches to alleviating the current crisis of affordable housing, and housing affordability for key workers, through targeted research-based solutions. Fiona Cram and Kay Saville Smith are co-leaders of AHFG and Tepora Emery is a named investigator. The AHFG is cross-disciplinary, cross-organisational and involves an array of key, emerging, community and kaupapa Māori researchers dedicated to transformational and enabling research. The research methodologies applied within the programme are diverse and designed to be robust, reflexive and solutions directed.

Findings from the research to date show that the Aotearoa New Zealand housing system has been colonised by a market paradigm that pathologizes individuals and communities, suppresses the voices, and disables diverse peoples and communities. We posit that if housing is to be a home, the housing system must: (a) Deliver not just shelter but agency; (b) Recognize housing as a human right and a matter of sovereignty; and © Liberate the power, imagination and commitment of people and their communities. In this presentation, we give an overview of the AHFG research - including findings to date and current research actions, impacts and futures. The presentation is a precursor to our second presentation: *Poipoia te Kākano, Kia Puāwai: Three years into our research journey* which shows how, despite the doom and gloom of Aotearoa's current housing crisis (as revealed within AHFG), whānau Māori are decolonising the colonised housing system to create whenua Māori based housing solutions that work for them.

Bios:

Fiona Cram (fionac@katoa.net.nz) (Ngāti Pahauwera, Pākehā) has produced one son, as well as a PhD from the University of Otago (Social and Developmental Psychology). She has over 25 years of Kaupapa Māori (by, with and for Māori) research and evaluation experience with Māori and Iwi organisations and communities, as well as with government agencies, district health boards, and philanthropic organisations. A large portion of this work involves the pursuit of decolonisation, Māori sovereignty, and societal transformation.

Tepora Emery is a kairangahau kaupapa Māori and a teacher. Belonging to Ngāti Pikiao, Rangiwewehi and Whakaue (Te Arawa waka), and Ngāti Unu, Ngāti Kahu ki Maniapoto (Tainui waka) Tepora has a long record of private and public service, in both lead and supporting roles, across a diverse range of whānau-hapū, iwi, hāpori and Government projects. Tepora is the Kaihautu Rangahau Māori at Toi Ohomai Institute of Technology-Te Pūkenga and a Principal Lecturer in adult teacher education.

Dr Kay Saville-Smith is a sociologist whose research focuses on optimising the interface between households, communities, industry and government. She is the director of the Centre of Research, Evaluation and Social Assessment and a specialist in housing as well its interface with well-being through better dwelling systems and built environments. Her research in these areas over thirty years is reflected in her appointment as the Ministry of Housing and Urban Development's first Chief Science Adviser. She is also on the external advisory group for Statistics New Zealand and the external advisory group for the Office for Seniors as it implements the *Better Later Lives Strategy*. She is a member of the ministerially appointed Marlborough Regional Skills Leadership Group.

Poipoia te Kākano, Kia Puāwai: Three years into our research journey

Fiona Cram, Tepora Emery, Beverly Te Huia, Morehu Munro, Georgina Makoare, Zack Makoare, Kathleen Morrison and Violet Aydon Pou

Abstract:

Poipoia te Kākano, Kia Puāwai is a community-based Kaupapa Māori housing research programme that seeks to leverage matauranga Māori to inform housing solutions that work for Māori. Now in its third year, we reflect on our rangahau journeys and our learnings. Rangatahi researchers at Waipuka have explored their kaitiaki responsibilities before turning their attention to inquiring after the housing aspirations of those wanting to live on their papakāinga. The regeneration of Te Kinakina wetlands in Te Kaha has led to a commitment to climate resiliency and an inquiry about how housing can be built in harmony with the whenua. In Te Wairoa, relationships between the home people and those returning home revolve around concerns about belonging and having a place to call home. And at Te Hauke, whānau have moved into houses on their papakāinga and are telling stories about their journeys home.

The four projects highlight the importance of communities having control over research kaupapa and methodologies. While exercising our mana motuhake, we shared our expertise with one another and have grown together in our love of research. Each one of us now knows we were kākano, and that we have been supporting each other to grow and to blossom. The projects highlight the interconnectedness of whenua, whakapapa, whanaungatanga and kaitiakitanga as a foundation for housing. The toolkit we build next will support decolonisation through narratives about our right to a house that is a home, where we can enact kaitiakitanga, and the whenua can nurture wellness, vitality and sustainability.

Bios:

Fiona Cram (fionac@katoa.net.nz) (Ngāti Pahauwera, Pākehā) has produced one son, as well as a PhD from the University of Otago (Social and Developmental Psychology). She has over 25 years of Kaupapa Māori (by, with and for Māori) research and evaluation experience with Māori and Iwi organisations and communities, as well as with government agencies, district health boards, and philanthropic organisations. A large portion of this work involves the pursuit of decolonisation, Māori sovereignty, and societal transformation.

Tepora Emery is a kairangahau kaupapa Māori and a teacher. Belonging to Ngāti Pikiao, Rangiwewehi and Whakaue (Te Arawa waka), and Ngāti Unu, Ngāti Kahu ki Maniapoto (Tainui waka) Tepora has a long record of private and public service, in both lead and supporting roles, across a diverse range of whānau-hapū, iwi, hāpori and Government projects. Tepora is the Kaihautu Rangahau Māori at Toi Ohomai Institute of Technology-Te Pūkenga and a Principal Lecturer in adult teacher education.

Zack Makoare has a vision of better housing for his whānau and hapū, living on-site at Puke Aute Te Hauke Heretaunga ki Ngāti Kahungunu Papakāinga whenua. On the personal side, he's 60yrs old, been married 40yrs, and has 11 mokopuna. He established Te Tai Timu Trust 20 years ago, around a kaupapa of wellbeing. The Trust works collaboratively with Mahue-Pera Trust, providing a koha of time and space for Ngā Mokopuna o Ngā Tipuna. He firmly believes that it takes a village to raise a child, and he is committed to the establishment of "Te Pā Oranga", a place of wellness within the Papakāinga.

Georgina Makoare is a Kaiwhakatere, or Navigator, at Te Taitimu Trust in Hastings. With a strong focus on the wellbeing of her tamariki-mokopuna, alongside Zack, Georgina has been instrumental in bringing the Pukeaute Papakāinga to fruition. The couple's vision is to see the expansion of the Papakāinga so as to bring other whānau home. Through whānau return to whenua, the goal is to create a sustainable economic base, strengthen their cultural connectedness, be worthy kaitiaki whenua and, ultimately, to achieve whānau ora.

Violet Aydon-Pou has spent almost 30 years in education, working predominantly at the 'grassroots' level. She has her MA in Social Sciences, been a Fulbright Scholar, and now holds a RTL (Resource Teacher Learning and Behaviour) position serving schools in the Eastern Bay of Plenty. In her spare time, Violet works with and supports Kathleen to prepare funding applications, Wetland Restoration Progress Reports for whānau as well as funding organisations, and to network with suppliers.

Morehu Munro is well-known and connected within the Te Wairoa community, as evidenced by the people he engaged with phase one of this research and the endorsement he received for being the researcher going forward. He is a skilled orator (often being called upon to sit on marae paepae) and gentle spirit, with a good understanding of kawa and tikanga and an inquiring mind.

Kathleen Morrison is a conservationist/Kaitiaki who, alongside of Violet Pou, has designed and planned Te Kinakina Wetlands Restoration Project. She comes from an artistic background with a Master of Fine Arts (MFA) in photography and years of experience as a graphic designer. Having spent the last 10 years living on Te Kinakina, she is now dedicating her time to project manage the wetlands restoration including: the initial design and function of the wetland areas, funding applications, planting schedules, sourcing trees and plants, liaising with community groups, and managing contractors.

Beverly Te Huia is a midwife and researcher who is well connected to her hapū of Ngāti Mihiroa. She also lives within the community and interacts regularly with the rangatahi, who are aspiring researchers within this project. She is a superb mentor and research coordinator for this project.


Talking Tino Rakatirataka! Provisions of place and space in Tiriti education

Rachel Dibble

Abstract:

A spoken word poem/pūrakau will delve into an educator's experience how Tino Rakatirataka can be determined within self and potentially redefined in places and spaces. Questioning who determines definitions, how space is created or diminished, and consequences of place will be explored. This pūrakau connects to the Master of Professional Practice Dibble is studying, focusing on the Tangata Whenua Tiriti o Waitangi educator experience 'in the room'.

Bio:

Passionate about Tiriti Education and indigenous representation, Rachel Dibble (Ngāti Ruanui, Ngā Ruahine) ( [0000-0002-6394-9120](https://orcid.org/0000-0002-6394-9120)) (rachel.dibble@op.ac.nz) has navigated several roles to this current teaching role of six years in the Bachelor of Social Service. A māmā of two growing children and a collector of PDF's related to this mahi, Rachel is currently focusing her Master of Professional Practice on the educator in the room when Tiriti content is delivered.

Learnings on the road to Ruatāhuna: A pākēha experience of tino rangatiratanga from a Ruatāhuna-based Māori research project

Joanne Donovan, Irirākau Tawa and Tepora Emery

Abstract:

This presentation explores an experience of tino rangatiratanga gained through teacher/student participation in a research journey into the Ruatāhuna hinterlands. Framed within a practice-led teaching methodology, where the practice itself exposes the researcher to change and reflection, a concept of tino rangatiratanga, was found through responding to the learning needs and aspirations of one taura, he wāhine nō Tuhōe.

Colliding values were first experienced as the student, Irirākau Tawa, embarked on the study of design practice with her non-Māori kaiako. Materialist values and capitalist views of business, integral to the study of design, were in stark contrast to the learning aspirations identified by Irirākau. She aspired to use the learnings on offer to return, to connect and to serve 'te kuinga' (the source) i.e. her kuia Hokimoana who lived in Ruatāhuna. This presentation explores this student-led learning journey for one kaiako that enabled a shift in perspective and a greater understanding of Māori worldview, far from the western economic hegemon.

This process evolved into a rangahau iti, entitled Haukāinga Hauora - developed by Tepora Emery, Irirākau Tawa and Joanne Donovan, which explored Māori positive ageing for Irirākau's kuia as she resided in Ruatāhuna. Traversing the Tūhoe hinterland, as part of the project, the Haukāinga Hauora experience offered deeper cultural insights into Irirākau's relationships with her kuia, whānau (family), whenua (land), tūrangawaewae, te āo tawhito, and the ngāhere. This journey and the impacts will be discussed through this presentation.

Bios:

Joanne Donovan (Joanne.Donovan@toiohomai.ac.nz) is an Aotearoa born artist, researcher and textile designer. Her background is in fine art printmaking and her textile design work extends to a mixed media approach between digital print, felt, stitch, dyeing and techniques often inspired by vernacular craft.

Joanne completed a Masters with first class honours, in 2015 at Auckland University of Technology, exploring digital print textiles mutated through craft-like interventions and outcomes. Currently Joanne is working on her Phd under scholarship at AUT, investigating self-reliance idioms in textile design through felt, locally sourced materials and re-use.

Joanne spent many years working freelance in the Interior Design industry in New Zealand, which led to a strong desire to question why we consume, especially the notions of identity renewal through 'make overs' as a goal for prosperity and well-being. This has led to research in connective ways of thinking and doing that provide a counter narrative to take-make-waste model of resource use and consumption.

She is now Senior Lecturer in Art and Design in the Creative Department at Toi Ohomai Institute of Technology, Mokoia Campus, Rotorua, New Zealand.

Irirākau Tawa

Kia ora, ko Te Irirakau Tawa ahau. He tamaiti o te Kohu, o Ngai Tūhoe, he māmā tonu ahau ki taku tama, e rua wana tau. (I'm a child of the mist, of Tūhoe descent and māmā to a near 2 year old son.) I'm a past student of Toiohomai who graduated with a degree in creative technologies in 2021.

My inspiration is mainly sourced from my cultural background and growing up in Te Urewera surrounded in the Ngahere (forest). I aspire to pursue future developments with intention of incorporating taha Māori in everything I set out to do and to celebrate te Reo and Maori culture through.

Tepora Emery is a kairangahau kaupapa Māori and a teacher. Belonging to Ngāti Pīkiao, Rangiwēhē and Whakāue (Te Arawa waka), and Ngāti Unu, Ngāti Kahu ki Maniapoto (Tainui waka) Tepora has a long record of private and public service, in both lead and supporting roles, across a diverse range of whānau-hapū, iwi, hāpori and Government projects. Tepora is the Kaihautu Rangahau Māori at Toi Ohomai Institute of Technology-Te Pūkenga and a Principal Lecturer in adult teacher education.

Mana Whenua Expectations of Te Pūkenga

Stacey Gullen-Reynolds

Abstract:

He toki kai te rika, taraia ai e Te Hamo, kā puna karikari ki tuawhenua, ki Hokonui, tere atu ki te awa moana o Ōtākou, rere atu ki Puketeraki, tae noa ki Moeraki.

It was the adze, Te Hamo that shaped the deep pools inland, to Hokonui, flowing out to the ocean river of Ōtākou, moving to Puketeraki and arriving at Moeraki

On 01 Apr 2020, Te Pūkenga was formally established, resulting in the merger of 16 Institutes of Technology and Polytechnics into the largest tertiary provider in Aotearoa providing work-based training, on-campus, and online vocational learning across the country (Tertiary Education Commission, n.d). Coinciding with this merger was the updated 'Education and Training Act 2020.' A significant change to the Act includes placing responsibility on the education sector to give effect to Te Tiriti o Waitangi. Consequently, the Act places emphasis on Te Pūkenga to "give effect to Te Tiriti o Waitangi and respond to the needs of, and improve outcomes for, Māori learners, whānau, hapū and iwi (Parliamentary Counsel Office, n.d).

Recently, a small project guided by kaupapa Māori methodologies was undertaken to gain a greater understanding of the aspirations of local mana whenua. Following a series of semi-structured interviews with members from each rūnanga who have influence in the strategic direction of education, the data was analysed identifying key themes which were presented back to mana whenua for agreement. What resulted was a one-page infographic outlining the expectations mana whenua have of Te Pūkenga in supporting their educational aspirations. The results challenge Te Pūkenga to consider a different way of working to support these aspirations, whilst considering ways in which the institute can work in more culturally responsive and innovative ways to give effect to Te Tiriti o Waitangi.

References

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Te Pūkenga (2021). Te Pae Tawhiti: Insights into Te Tiriti o Waitangi and Māori Equity Practices Throughout our Network. <https://xn--tepkenga-szb.ac.nz/assets/Publications/Te-Pae-Tawhiti-Insights-into-Te-Tiriti-o-Waitangi-and-Maori-Equity-practices-throughout-our-network.pdf>

Bio:

Stacey Gullen-Reynolds (Stacey.Gullen-Reynolds@op.ac.nz) (Bachelor of Honours Māori, Masters of Education) of Ngāi Tahu, Waitaha and Ngāti Mamoe descent has a background in number of regional, national, hapū and iwi roles. Stacey hails from Moeraki, and is a committed, dedicated member of her community, supporting her marae, whānau, and hapū. Stacey is an educator for Capable NZ facilitating in both the undergraduate and postgraduate degrees. Currently studying towards a Doctorate of Professional Practice, Stacey's interest in research include Kaupapa Māori research, the Treaty of Waitangi, Māori equity and education.

Putting Māori in the frame: The impact of Māori history, culture and practice within a book on rural nursing

Karole Hogarth, Lesley Brook and Dr Jean Ross

Abstract:

In 2018, the book *Stories of Nursing in Rural Aotearoa: A Landscape of Care*, was published. Edited by Jean Ross and Josie Crawley, the book tells the stories of 16 nurses who have practised in rural locations in many different parts of Aotearoa New Zealand. Four of these nurses identified as Māori. The book situates all 16 stories in Aotearoa New Zealand using maps in te reo and descriptions for each location that includes Māori history. Thematic analysis of the Māori nurses' stories revealed that rural nursing values align with Māori cultural values, for example, a holistic approach to wellbeing and community-centredness, enabling these rural nurses to practise their profession as Māori.


With ethics approval, the impact of the book on its readers was evaluated through an anonymous survey with specific questions about the Māori content. We received 38 responses from readers for analysis, a 20% response rate. Asked which features of the book added value for them, more than half of the respondents selected the Māori content. A similar proportion of respondents reported that the Māori content in the book had a particular impact on them. Comments showed that readers recognized how vital the Māori culture was to rural communities in Aotearoa and to nursing practice. International readers especially resonated with the Māori content. While some readers were already well aware of the importance of Māori culture in nursing practice, others reported gaining appreciation for the need for cultural inclusion and awareness of and respect for the cultural responsibilities that Māori nurses have in their practice.

Ross, J. and Crawley, J. (2018) *Stories of Nursing in Rural Aotearoa: A Landscape of Care*. Rural Health Opportunities.


Hogarth, K. and Brook, L. (2021) Māori Rural Nurses' Stories and their Connections to Communities: A Thematic Analysis, *Scope: Contemporary Research Topics (Kaupapa Kai Tahu) 6*, 62-71, <https://doi.org/10.34074/scop.2006006>

Bios:


Karole Hogarth (Karole.Hogarth@op.ac.nz) is an Associate Professor and Head of the Nursing School at Otago Polytechnic, a subsidiary of Te Pūkenga - New Zealand Institute of Skills and Technology. Her research interests include improving outcomes for Māori learners and the impact of interprofessional education in healthcare. She is a Registered Nurse and holds a PhD in Anatomy.

 [0000-0002-5764-6289](https://orcid.org/0000-0002-5764-6289)

Lesley Brook is Research Projects Coordinator in the Research and Postgraduate Directorate of Otago Polytechnic, a subsidiary of Te Pūkenga - New Zealand Institute of Skills and Technology. Her research interest is in achieving and evidencing impact from research. She holds a Master of Professional Practice degree in the evaluation of the emotional impacts of an art exhibition.

 [0000-0001-6678-5179](https://orcid.org/0000-0001-6678-5179)

Dr Jean Ross is a Professor in the School of Nursing at Otago Polytechnic, a subsidiary of Te Pūkenga - New Zealand Institute of Skills and Technology. Her research interests are rural health, rural nursing practice and sustainable community development. She has edited and co-edited three books related to rural health.

 [0000-0003-2467-9233](https://orcid.org/0000-0003-2467-9233)

Using a Hiranga assessment to evaluate the learning experience for ākonga Māori: Initial challenges to conducting research

David Lomax, Dr Dax Roberts, and Dr Anna Williams

Abstract:

Te Pūkenga aims to “give effect to Te Tiriti o Waitangi”. To guide these endeavours, Te Pae Tawhiti framework has been developed. Our research pertains to Outcome 2: Inclusivity and Equity for Māori, and the associated Self-Reflective Practice question, “Is the learning environment safe and welcoming for Māori learners, and are their learning experiences conducive to their success?”

Ultimately, we aim to develop guidance for kaimahi within our institutions about using the Hiranga framework to evaluate and improve the learning environment and experience for ākonga Māori. The Hiranga framework is a mātauranga Māori framework, presented by Tāmati Kruger. It uses a four-quadrant approach that allows systematic evaluation of Hiranga (in this instance, energy), Mana (physical, visible status), Mauri (reason for existence), and Tikanga (guidelines, policy, procedure). To inform that guidance development, we are trialling the evaluation with one Information Technology course.

This project uses a sequential multi-step research design. To date, ethics approval has been obtained and Kaimahi consultation conducted. We are currently collecting whakaaro from ākonga Māori. In this presentation we will discuss the challenges and learnings encountered thus far in developing the ethics application, conducting research best suited for a kanohi-ki-te-kanohi kōrero/hui approach under COVID conditions, maintaining the mana, mauri and tapu of all participants, and upholding tikanga.

Bios:

David Lomax (Muaūpoko) (David.Lomax@weltec.ac.nz)

Ko David Lomax taku ingoa. Ko Muaūpoko te iwi, Ko Ngāti Hine te hapu, Ko Kawiū te marae. E mahi ana ahau ki te Whare wānanga o Te Awakairangi. Ko te Kaiwhakahaere o Tamaiti Whangai ahau.

Dr Dax Roberts (Kai Tahu/Pakeha).

Dax is a Cyber Security lecturer with Weltec with a PhD by research thesis from Otago University. Dax has previously taught undergraduate and postgraduate Information Technology at Otago University, The Southern Institute of Technology (Invercargill), and The New Zealand School of Education (Auckland).

Dr Anna Williams (Ngāti Pūkenga, Ngāti Maru, Pākeha)

Anna is a Senior Academic Advisor with Whitireia and WelTec. She grew up in the South Hokianga, in the rohe of Te Roroa, Ngāti Korokoro me Te Hikutu, but now lives and works in the rohe of Te Āti Awa me Ngāti Toa Rangatira.

Ko tōku marae tōku tino rangatiratanga **Ko tōku marae tōku whatu mauri manawa** **My marae is where I stand tall in knowing who I am** **My marae is where I connect with my heart and spirit**

Rehua Mihaka, Waitiahoaho Emery and Tepora Emery

Abstract:

This presentation reports on the kaupapa Ngāti Pikiao informed and led 2021 research inquiry into the place of the marae in the hearts, minds and lives of Ngāti Pikiao whānau, hapū and iwi: *Mā wai e tō taku kauae ki uta* - who will take my place?

Its whakapapa lies in the Ngāti Pikiao-Toi Ohomai 2020 research inquiry *Koeke - ā kō ake nei: Towards intergenerational positive ageing for Ngāti Pikiao people*, in which the koeke - elders asked: *Mā wai e tō taku kauae ki uta* - Who will take my place?

Who will perpetuate the reo, tikanga and kawa of the paepae tapu in our cultural ceremonies on our marae? The marae needs people to fulfil its many roles.

The voices of tamariki, rangatahi and pakeke were sought, and utilising modern and traditional methodologies, they shared their whakaaro around the questions.

Respondents, our Ngāti Pikiao people, said that marae contribution supports knowing who we are, development of potential, realisation of purpose and roles, and opportunities to be positioned in and to exercise tino rangatiratanga at the marae and in other walks of life. They also expressed that through marae contribution and participation, arises a deep connection of spirit and heart, to the marae, and to their identity.

Nurturing and upskilling our fledging kairangahau has been, and remains, our priority. Nō reira, in this presentation we present methodologies and findings from the tamariki mini project (conducted by Rehua Mihaka at Te Kura o Whangamarino), the rangatahi survey and some personal insights and learnings in answering the question: *Mā wai e tō taku kauae ki uta*?

Bios:

Rehua Mihaka is an emerging kairangahau Māori, an iwi leader and the Deputy Principal at Te Kura o Whangamarino.

Waitiahoaho Emery is a Te Arawa based iwi and community researcher.

Tepora Emery (tepora.emery@toiohohomai.ac.nz) is a kairangahau Māori and works at Toi Ohomai-Te Pūkenga, based at Mokoia Campus Rotorua.

The Indigenous Health Agenda in Medical Education

Anna Poutu Fay

Abstract:

This research describes the indigenous health agenda as a unique landscape located within the wider field of medical education. The research reviewed the commitments of medical schools in Aotearoa New Zealand and Australia to the indigenous health agenda, asking how these commitments are currently being enacted and can best be realised in future. The research identified that an indigenous rights to health approach was under-utilised and potentially beneficial. Using Kaupapa Māori methodology, a research study consisting of thirty-two semi-structured interviews was undertaken across two research phases. This presentation will focus on the 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 4x4 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 an 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, which in the Aotearoa context include rights to autonomy, independence and tino rangatiratanga (sovereignty and self-determination).

Bio:

Anna Poutu Fay (Annie.Fay@nmit.ac.nz)

He uri a Annie Poutu Fay ō Tūwhakairiora, Ngāti Porou nō te rohe ō Wharekahika. In 2017 Annie completed a joint PhD in Community Health at The University of Auckland & University of Melbourne. She has worked as a health researcher on a diversity of projects within The University of Auckland's School of Population Health and is currently the Pourangahau Māori and a social sciences tutor at the Nelson Marlborough Institute of Technology (NMIT).

Tracing lines - unravelling the histories of parks and reserves

Dr Robin Quigg, Demelza Scott-Weekly, Sade Gilbert-Perenise

Abstract:

The aim of this research was to explore the historical context of parks and reserves. A case study approach was taken, investigating three specific sites. Each of the three case study locations, Tūkorehe Scenic Reserve, Waikouaiti Recreation Reserve and Karapiro Lake Domain, were meaningful to one of the researchers. Historical content analysis was used within a kaupapa Māori framework. We found that the reserves were part of the statutory alienation of Māori from their land from the 1800s, and that this was repeated and replicated with each statutory, agency and authority change. For two of the reserves, the historical records did not show acknowledgement of the original land values, use nor ownership. There was no record of the history of the naming process, nor whether those legal and binding reserve names are appropriate. For one of the reserves, the naming process was part of the reserve creation. Parks and reserves are often purported to be an ultimate public resource, somewhere that anyone can visit and appreciate nature, but they are places where Tino Rakatirataka is not necessarily achieved. For the reserves in our study, there was and is no sovereignty nor self-determination. However, this work and these findings are part of a broader project that aims to support change in the local and central authority management and ownership of parks and reserves. The knowledge gathered through our research can empower whānau, hapū and iwi to have whatever relationship they want with land that is now known as parks and reserves.

Bios:

Dr Robin Quigg (robin.quigg@otago.ac.nz)

Raukawa me Ngāti Tamaterā

Pūkenga - Hauora Māori, Te Rōpū Rakahau Māori o Kāi Tahu, University of Otago

Robin is a former recreation planner who always questioned what accessibility and equity in parks and reserves means. Her research is examining the intersection of hauora Māori and public places, particularly those enmeshed in 'old' legislation.

Demelza Scott-Weekly

Kāi Tahu, Kāti Māmoe

Master of Public Health (in progress), University of Otago

Demelza is Master of Public health student focused on equity. Her current project is investigating the influence of ethnicity, deprivation, and rurality on utilisation of secondary health services.

Sade Gilbert-Perenise

Ngāti Tūwharetoa me Ngāti Raukawa te au ki te Tonga

Postgraduate diploma in Public Health (in progress), University of Otago

He uri tēnei nō ngā kawai whakapapa o Ngāti Tūwharetoa me Ngāti Raukawa te au ki te Tonga. He raukura tēnei o te Kōhanga Reo, Kura Kaupapa Māori me te Wharekura. Kua tipu ake au i roto i te ao Māori, te reo Māori me ngā tikanga Māori.

I am a student at the University of Otago. I have just recently completed my Bachelor's Degree in Health Sciences majoring in Māori Health. I am currently undertaking my Postgraduate Diploma in Public Health this year.

An Indigenous analysis of the bulimia and *haka* montage in Netflix's *The Crown*

Dr Byron Rangiwai

Abstract:

This presentation will critically discuss the bulimia and *haka* (Māori posture dance) montage featured in Season Four, Episode Six of Netflix's *The Crown* from an Indigenous Kaupapa Māori perspective—that is, from a position that accepts a Māori worldview as normal, valid, and real. I will argue that the problem with *The Crown's* montage is that it represents Māori and the *haka* in exoticising, othering, and demeaning ways. Drawing on a range of theories, I will use Kia Manawanui—a Kaupapa Māori framework for analysing film texts—to critique the montage in *The Crown*. I will also argue that consultation with an expert in Māori culture and Kaupapa Māori filmmaking would have been necessary for *The Crown* to avoid representing Māori and the *haka* disparagingly, and for *tino rangatiratanga* to be maintained over the themes and imagery used in *The Crown*.

Bio:

Byron Rangiwai (brangiwai@unitec.ac.nz) - Ngāti Manawa, Ngāi Tūhoe, Ngāti Porou, Ngāti Whare - holds PhDs from Auckland University of Technology and the University of Otago. Byron is a Senior Lecturer in the School of Healthcare and Social Practice at Unitec Institute of Technology.

When the tūtae hits the fan - Whāia te mea ngaro

Trudy Scott and Mereruia Rikihana

Abstract:

When the tūtae hits the fan, those closest to it may be casualties covered in varying degrees of muck, creating impacts that are at best distasteful, at worst, beyond recovery. The disestablishment of the Whitireia Community Polytechnic Bachelor of Nursing Māori Programme Manager role in 2018 is a case in point. It resulted in the loss of significant Māori educational leadership from a programme recognised for having improved the participation and achievement success of Māori nursing students and ultimately tino rangatiratanga for them and their whānau. When the tūtae hit the fan, so to speak, there was a broad continuum of negative impacts. Subsequent contestation led to the movement of the programme from a conventional structure, the School of Health and Social Services, to a kaupapa Māori structure, Te Wānanga Māori.

The aim of this research is to understand the impacts of this move on Te Wānanga Māori kaimahi, ākonga, whānau, and more broadly from an institutional perspective. The methodology underpinning this study is Kaupapa Māori, by Māori, for Māori, with Māori, to benefit Māori, using tikanga Māori (Smith, 2015; Pihama et al., 2004). It will employ methods of kōrerotahi (Metge, 2001) and wānanga processes to understand the impacts of this change on these four distinct groups.

Te Wānanga Māori upholds the legitimacy of kaupapa Māori (Smith, 2012; Smith, 2004; Bishop & Glynn, 1999) and commitments set out in Te Tiriti o Waitangi. In a changing tertiary education landscape, the way that pathways are created towards tino rangatiratanga are critical.

Bios:

Trudy Scott (Trudy.Scott@whitireia.ac.nz) attained her Bachelor of Nursing qualification at Whitireia and is the Programme Manager of the Bachelor of Nursing Maori programme there. Trudy is of Ngapuhi descent, mother of one, a wife and a member of a large whānau. They are a huge part of her life.

Mereruia Rikihana is a graduate of the Bachelor of Nursing Maori programme, Lead tutor for Year 2 of the programme. Of Ngāti Raukawa and Ngāti Konohi, the first fluent te reo speaker to teach in the programme, a mother, volunteer, and proud to be part of a loving whānau.

Tekau-Rima - A Māori educationist's response to policy opportunities. Did you really mean what you said? Are you sure?

Jamie Smiler

Abstract:

The Institutes of Technology and Polytechnic (ITPs) sector in Aotearoa consistently underserves Māori. An unacceptable achievement gap exists between Māori learners and non-Māori learners which contains the potential of Vocational Education and Training (VET) to be transforming for Māori. To address this gap this paper proposes 'Tekau-Rima', a Kaupapa Māori praxis-based methodological approach that utilises multiple interventions that aim to double the total number of Māori faculty at two ITPs in Aotearoa over five years. These interventions, whilst being discrete, intentionally overlap and bring into sharper focus the long-term development of Kaimahi Māori within institutional contexts. They intentionally and organically are intended to make strategies of attraction, retention and development more effective. Leveraging policy conditions and expectations that emerged as a result of the Review of Vocational Education and Training (RoVE) 'Tekau-Rima' positions itself not as a silver-bullet answer to the underdevelopment of education services for Māori, however, instead, offers a solution that in the end will make education more effective at transforming the lives of iwi Māori.

Bio:

Jamie Ihimaera Smiler (Jamie.Smiler@weltec.ac.nz)
(Te Āitanga a Mahaki, Rongowhakaata, Te Whānau a Kai, Te Whakatōhea)

Ko Haumi te maunga
Ko Waipaoa te awa
Ko Takitimu te waka
Ko Te Āitanga a Mahaki, Rongowhakaata, Te Whānau a Kai me Te Whakatōhea ngā iwi
Ko Rongopai te marae
Ko Jamie Ihimaera Smiler tōku ingoa

A Literature Review on the Success of Ākonga Māori at Institutes of Technology and Polytechnics in Aotearoa, New Zealand

Sue Stephens

Abstract:

From the findings of this literature review on the success of ākonga Māori at ITPs in Aotearoa, we will inform our own exploration at Nelson Marlborough Institute of Technology (NMIT). This literature review has detailed what the motivating / success factors are for ākonga Māori to complete tertiary study. Six ITP contexts have provided a summary for prioritising what is required for a boost in system performance for Māori learners, along with a study of the Tertiary Education Commission (TEC) Learner Success Framework. Waikato Institute of Technology, Te Wānanga o Raukawa and Manukau Institute of Technology are referenced in the Learner Success Framework Pilot with TEC. The Western Institute of Technology, Taranaki Polytechnic, Eastern Institute of Technology, Whitireia Community Polytechnic, Te Tai Poutini Polytechnic, Otago Polytechnic School of Midwifery and Toi Ohomai Polytechnic are referenced in the review of ITPs. The Literature Review illustrates what would be best practice, however, there is no one solution to effect sustainable change in terms of Māori learners' social, cultural, and academic achievement outcomes. Considerations regarding Te Pūkenga - a public network of regionally accessible vocational education bringing together the existing 16 ITPs into one organisation from 2023 will be included in this presentation. Te Pūkenga commits to ensuring equitable access and outcomes for all learners - particularly under-served Māori, Pasifika, and disabled learners by prioritising them at the centre of everything Te Pūkenga does, working towards equity for them and responding to their needs and improving outcomes. Focus group interviews throughout Aotearoa, New Zealand identified opportunities to enhance success for Māori. Māori focus is to set key strategies, plans and activities to transform vocational education and an organisation that is flexible enough to change as the future develops.

This presentation will outline the findings of the literature review and make some suggestions for future practice. While working through the TEC Framework it became apparent that broader institutional change is required. If Te Pūkenga focuses on identified areas for maximising Māori learner outcomes— effective teaching, learning, assessment, productive learning partnerships, and how culture counts—then achieving a broader institutional change for Māori learners would indeed be a realisable goal.

Bio:

Sue Stephens (Sue.Stephens@nmit.ac.nz)

He uri a Susan (Sue) Stephens no Ngāti Maniapoto me Ngāti Porou. Sue has recently completed a Master of Māori and Indigenous Leadership at the University of Canterbury. She is currently a Kaimanaaki (Student Learning Advisor) at the Nelson Marlborough Institute of Technology (NMIT) and started with the Institute in January this year. Prior to moving to Nelson, Sue worked in Kirikiriroa Hamilton as a Kairangahau (Researcher) for Te Rau Ora (formerly Te Rau Matatini) a Non Government Organisation strengthening Māori Health and Wellbeing through out Aotearoa. Sue also has a background in Tertiary Education and has worked at Te Wānanga o Aotearoa, Waikato Institute of Technology (WINTEC) and the University of Waikato.

'Mā te huruhuru, Ka rere te Manu' - A Self Help Guide to Teaching & Learning during a Natural Disaster

Charmaine Tukua and Niki Hannan

Abstract:

Māori pedagogies are paramount to teaching and learning for the Indigenous peoples of Aotearoa. This presentation will share another lens of tino rakatirataka through creating a *Self-Help Guide for Teaching during a Natural Disaster*. It was developed following research on how Māori pedagogies were used and the impact these had on Māori kaiako and ākonga during the recovery phase of the 2011 Christchurch Earthquake.

The key question for the development of the self-help guide was 'how to help new emerging teachers with their teaching during a natural disaster?' This question paralleled inquiries into how to assist ākonga and how the workplace can assist kaiako during these times to empower and enhance their teaching and learning journey.


The research the self-help guide is based on is related to a qualitative study framed by a constructivist - interpretivist approach to collecting and analysing data. Semi-structured interviews were used to gather perspectives from six Māori kaiako re-telling their stories (Tukua and Hannan, 2021).

The main conclusion of the research was that Māori pedagogies provided strategies and skills to cope with changing circumstances in a time of crisis. It was evident that creating a self-help guide for new staff was important but included a need to focus on ākonga and the workplace.

Bios:

Charmaine Tukua - Tainui / Ngai Tahu (Charmaine.Tukua@ara.ac.nz)

I am a Kaiako at ARA in Te Puna Wānaka in the Department of Humanities. Teaching Te Reo Māori language & culture. I have been teaching at ARA for over 20 years in various roles.

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Niki Hannan - Tāngata Tiriti

I am a Kaiako at ARA in Teacher Education in the Department of Humanities. A Staff Trainer in Adult Education. I have been teaching at ARA for over 20 years. Charmaine & I have taught Te Tiriti o Waitangi workshops for over 10years.

Treating with Te Tiriti in Mind - Improving outcomes for Maori through Occupational Therapy practice

Huhana Whautere

Abstract:

This study aimed to investigate and understand how kaiwhakaora ngangahau (occupational therapists) are working with Māori post-injury within Aotearoa and share this understanding with others to encourage discussion within the profession to inform practice with Māori. A qualitative interpretive description approach was used, and ethical approval was gained from the Otago Polytechnic ethics committee. Through purposive sampling, a sample was selected from the population of occupational therapists within a private health and rehabilitation company. Semi-structured interviews were completed with five therapists. Questions explored the thought processes of the participants when working with Māori and how the culture of the client informed the occupational therapy process. The interviews were then analysed using thematic analysis. Three main themes were identified with associated subthemes. These were rapport building, therapist experience and reducing barriers. There was evidence of Māori principles being utilised; these were Maanakitanga, Kaitiakitanga, Wairuatanga, Whanaungatanga, Kotahitanga and Rangatiratanga. This study identified that occupational therapists are actively adapting their practice when working with Māori. Implications for the funder included needing to reconsider the service and funding model to allow a more culturally responsive practice for providers.

Bio:

Huhana Whautere (Huhana.Whautere@op.ac.nz) is a Māori occupational therapist with connections to Ngāpuhi iwi. Based in Taranaki, Huhana works for the Otago Polytechnic occupational therapy fieldwork team working as a fieldwork lecturer. She is a member of the Māori Advisory Komiti Te Ropu Tohutohu for the Occupational Therapy Board of New Zealand.

Embracing Te Ao Māori to Rebuild a Sustainable and Professional Hospitality Industry in Aotearoa

Dr Adrian Woodhouse and Chloe Humphreys

Abstract:

The professional kitchen is a fast-paced environment often founded on hierarchical structures and stressful working conditions. Within this environment, tensions often run high, resulting in aggressive behaviours and, at times, bullying and violence towards junior chefs. For the last decade, the hospitality sector has been struggling to recruit and retain aspiring chefs into the professional kitchen. Compounding the recruitment issue is the social narrative that the hospitality industry is a poorly paid profession that works long and unsociable hours.

Due to the global pandemic, the hospitality sector has suffered significant upheaval resulting in significant numbers of its workforce choosing to leave the industry. Like other countries around the globe, the hospitality sector in Aotearoa New Zealand is having to rethink and reset the way it operates in a new post Covid-19 landscape. Central to this is the questioning of established modes of practice and reimagining a new hospitality future.

In response to the changing landscape of hospitality, the Bachelor of Culinary Arts programme at Te Kura Matakini ki Otago (Otago Polytechnic), Aotearoa New Zealand has developed a bicultural pedagogic framework that embraces te ao Māori values. As a strategy to educate chefs into alternative workplace behaviours and cultures, the values of manaakitaka (care and integrity towards self and others), whānaukatika (integrity of relationship), and kotahitaka (a sense of collective unity and ownership) are deliberately integrated into the programme's pedagogy and the courses' learning outcomes. In doing so, this pedagogic framework upholds the world views, values, and mana of Aotearoa's takata whenua (Indigenous people), while also attempting to rebalance the historical practices of the professional kitchen.

Bios:

Adrian Woodhouse (Kāi Tahu) (Adrian.Woodhouse@op.ac.nz) is the Head of Programmes at the Food Design Institute, Otago Polytechnic, Aotearoa, New Zealand. As a chef and academic, Adrian's research is positioned within Kaupapa Māori theory with a primary focus on kai (food), power and identity formation. In particular, Adrian's research focuses on the power relationships, that exist within, the explicit and implicit institutional systems and structures of society.

Chloe Humphreys is the Academic Leader for the Bachelor of Culinary Arts, Food Design Institute, Otago Polytechnic, Aotearoa New Zealand. Chloe's research focuses on holistic and integrative approaches to teaching and learning. This has included work on effective assessment practices in the context of student engagement and well-being, alongside the integration of Positive Education concepts within the tertiary context.



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