



HUTANGURU | FEBRUARY 2024

Kua tau te waewae o Ruhi kai whenua. The foot of Ruhi (a summer star) now rests upon the earth.

CONTENTS

Pou Matarua update
Kaupapa Matua: Te Rangihakahaka School
Rangahau: Wāhine and te taiao
NPM Research Leaders: Dr Tania Cliffe-Tautari
Kanapa update: Events
Ngā Manaakitanga: Opportunities

TE PŪRONGO O NGĀ POU MATARUA CO-DIRECTORS UPDATE

To say that 2024 started off with a flurry of activity is an understatement. Many of our NPM whānau travelled to Tūrangawaewae Marae in Ngāruawāhia on 20 January to join the hui-ā-motu called by Kingi Tuheitia. The focus on kotahitanga - unity across iwi and across peoples - drew up to 10,000 people from all over the motu. Those gathered were treated to a feast of kōrero from speakers that included our NPM rūānuku and former board chair, Tā Tipene O'Regan.

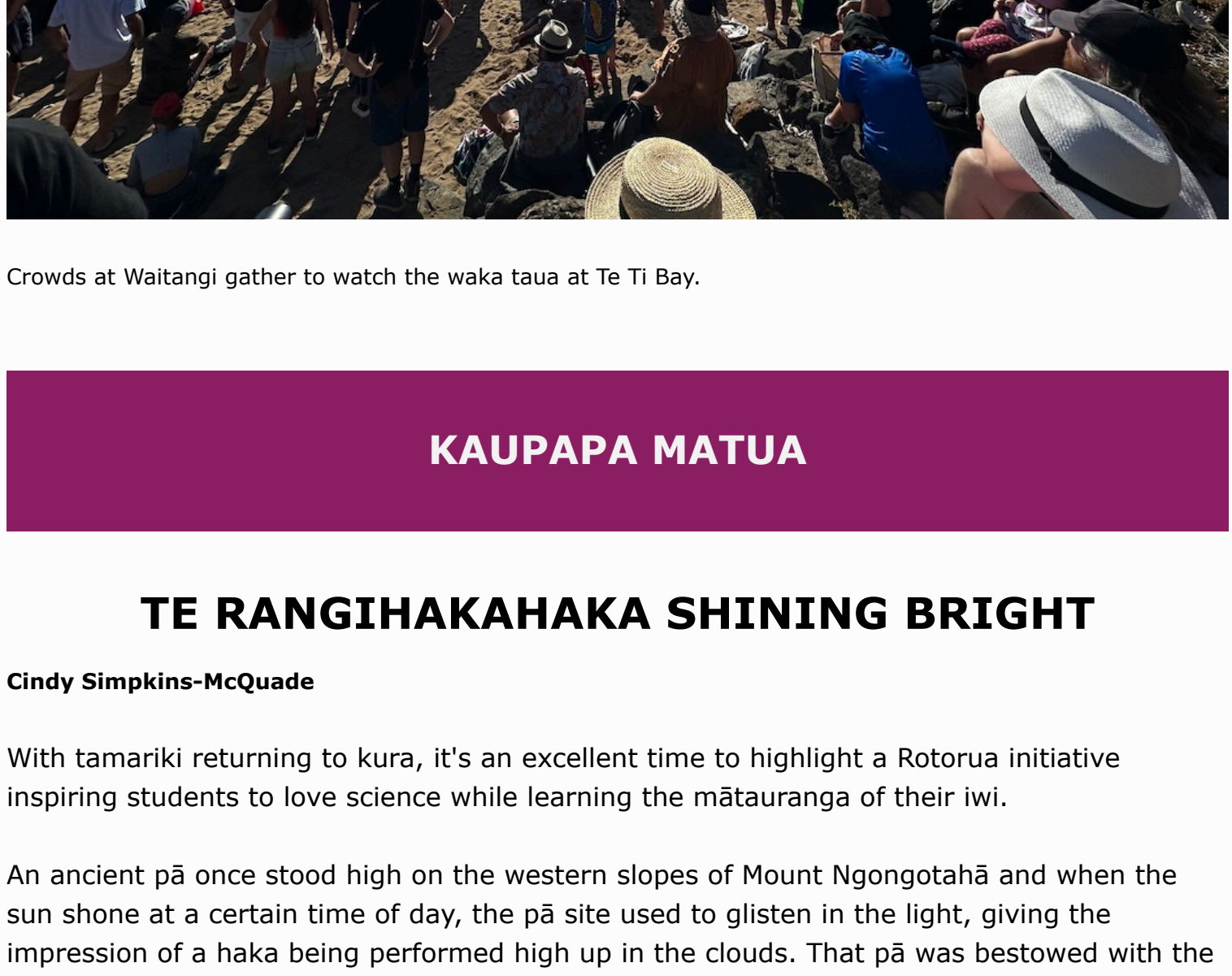
The kōrero and kotahitanga carried on through to the annual gathering at Ratana Pā a few days later and then to Waitangi, where many of our NPM whānau were among the estimated 80,000 or so gathered to taunoko the kaupapa: Toitū te Tiriti.

No doubt 2024 will bring more political plays from various parties but of one thing we can be certain - te ao Māori will rise to whatever were is thrown down. Some of the most powerful forms of 'rising' may be through our everyday acts, in our homes and with our whānau. As Kingi Tuheitia so eloquently put it at hui-ā-motu:

"The best protest we can do right now is be Māori. Be who we are, live our values, speak our reo, care for our mokopuna, our awa, our maunga, just be Māori. Māori all day, every day. We are here, we are strong."

Ngā Pou Matarua | Co-Directors

- Professor Tahu Kukutai
Professor Linda Waimarie Nikora



Crowds at Waitangi gather to watch the waka taua at Te Ti Bāy.

KAUPAPA MATUA
TE RANGIHAKAHAKA SHINING BRIGHT
Cindy Simpkins-McQuade

With tamariki returning to kura, it's an excellent time to highlight a Rotorua initiative inspiring students to love science while learning the mātauranga of their iwi.

An ancient pā once stood high on the western slopes of Mount Ngongotahā and when the sun shone at a certain time of day, the pā site used to glimmer in the night, giving the impression of a haka being performed high up in the clouds. That pā was bestowed with the name Te Rangihakahaka.

Today, a Rotorua learning centre has been named after that ancient, shimmering pā and, for very different reasons, it shines just as brightly.

Te Rangihakahaka Centre for Science and Technology was established in 2018 to focus on teaching science, technology, identity, language, and culture to tamariki from years one to 10. The centre was the brainchild of Te Taumata o Ngāti Whakaeu who wanted to engage and inspire students that were dropping out of mainstream education in the Rotorua area. Specific science courses were created by the education arm to encourage them to keep learning. Those short courses proved extremely successful, and teachers realised they could be developed further and adapted into a full curriculum.

The previous National government's Charter Schools initiative allowed for the establishment of Te Rangihakahaka and principal Renee Gilles (Ngāti Whakaeu, Tūhourangi Ngāti Whāiao, Ngāti Pūkai, Ngāti Kahungunu) believes the model gave her the freedom to design and create a curriculum that was important and relevant to them.

It goes without saying that mātauranga Māori is an integral part of the school's curriculum which Renee believes harmonises nicely alongside Western science and technology inside and outside the classroom.

A visit to the school allows you to see how the model works. Peer into one classroom and you will notice microscopes and biology models sitting atop desks; next door you will see a teacher illustrating the structure of a plant to junior students, and in the neighbouring wharenui space, the entire school gathers every day to recite karakia tawhito, whakapapa and mōteatea. Renee believes the model created by Ngāti Whakaeu has managed to pakānui knowledge systems into an exciting and ground-breaking centre that engages young tāuirā in a way most mainstream schools do not.

As a trained primary school teacher, Renee has worked in the mainstream, and she says the difference in student engagement is like night and day. "Here our tamariki can express themselves for who they are, and they are able to realise their amazing potential within a framework that has been designed to suit them."

Crucial to the centre's success is the involvement of Ngāti Whakaeu who have always understood the importance of educational success and invested in it accordingly. Renee was involved in planning Te Rangihakahaka from the very start and remembers hui with Ngāti Whakaeu academics including Melinda Webber, Hira McRae, Angus Macfarlane, and Scotty Morrison who generously advised her and the team.

"There were many people who were prepared to support us from the beginning. But our paepae has been our most important source of support and guidance. We put the proposition to them for the need for this centre to better engage our rangatahi, they asked some questions, and then they supported us - and they still support and guide us today," she says.

The school got off to a rocky start initially because in its first year of operation, Jacinda Adern's Labour government was elected, and the centre had to become a Designated Special Character School in order to continue.

The shift from charter school to special character school affects the centre in a variety of ways. One example is that it had to cap its roll, despite having a waiting list.

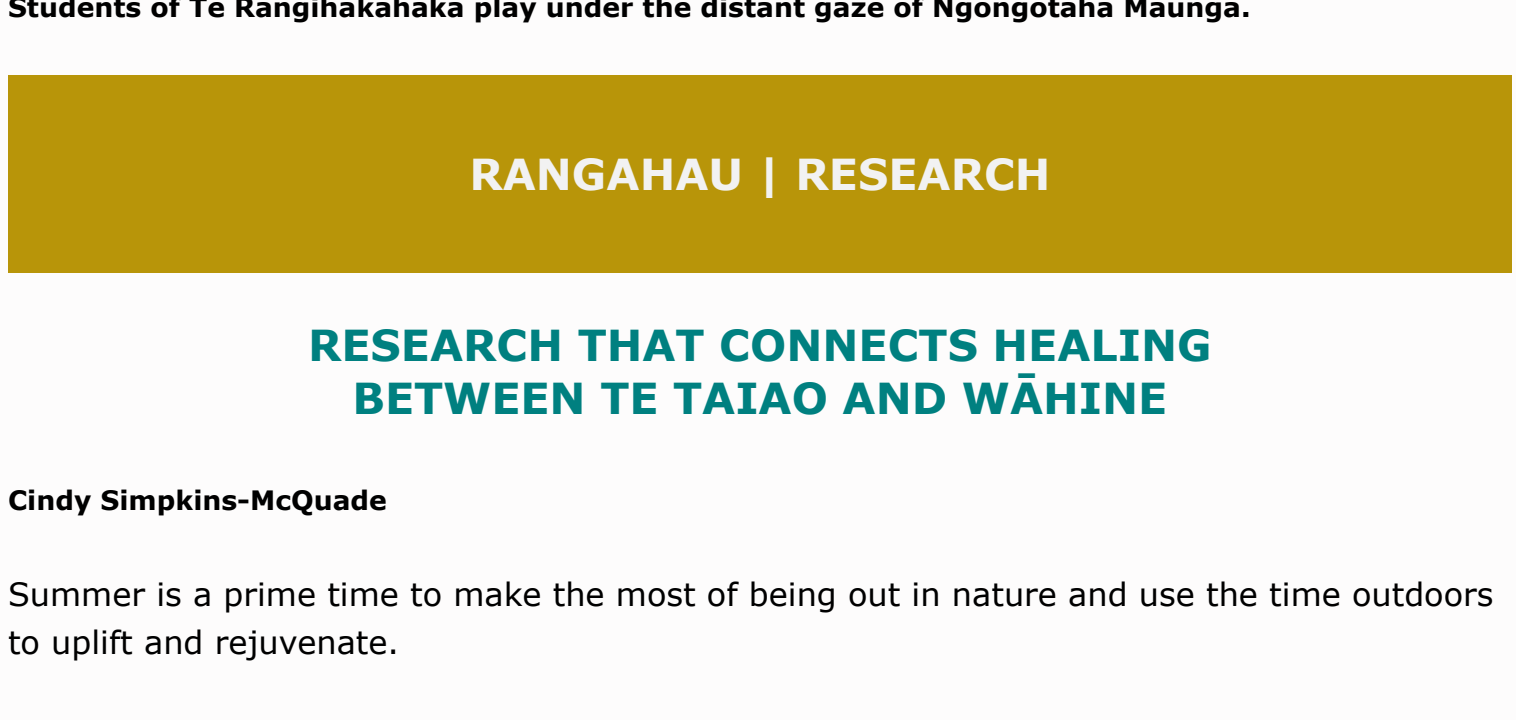
"When we first set up, we accepted any student that wanted to learn in our centre our way, irrelevant of their iwi, but a cap on our roll has been imposed by the Ministry and we have been put in a position of choosing Ngāti Whakaeu iwi first, then Te Arawa whānau, then other iwi." Renee says that, according to the Ministry, empty seats in existing mainstream schools need to be filled before the roll at Te Rangihakahaka can be increased. "It feels like the system or mainstream model is more about filling these seats, rather than what students really need," she says.

It's easy to understand why parents would choose to put their children into Te Rangihakahaka. Relationships are at the core of its kaupapa and Renee says this gives tamariki a feeling of confidence and self-worth. "Our kids feel respected, understood, and cared for. We see them and accept them for who they are and where they are from. When you know how to harness this potential by affirming their identity while also connecting them to science and technology through the natural environment, you see them engage differently compared to how they are in the mainstream," she says.

"Our tūpuna were thinkers, explorers and innovators, as well as having good values, and we teach our tamariki to aspire to be like them."

The focus on relationships has allowed the centre to call on local scientists and experts who are happy to share their knowledge and be part of the children's learning. Teaching is localised and contextualised, drawing on the knowledge base of the wider community. Understanding nature, honing their observation skills, and planning teaching days according to the maramataka are all parts of taurā learning.

Renee says she would love to see other iwi establishing their own unique centres of learning because she has seen how whānau can be inspired when they are in the right environment. "I would encourage other iwi to do it if they can and I would be happy to help them. Just the joy that you see when kids and their whānau are engaged with their learning is amazing."



Students of Te Rangihakahaka play under the distant gaze of Ngongotaha Maunga.

RANGAHAU | RESEARCH
RESEARCH THAT CONNECTS HEALING BETWEEN TE TAIAO AND WĀHINE
Cindy Simpkins-McQuade

Summer is a prime time to make the most of being out in nature and use the time outdoors to uplift and rejuvenate.

AUT Senior Lecturer Deborah Heke (Ngāpuhi, Te Arawa) knows more than most how important the connection is between personal hauora and nature. As a former personal trainer, she observed it occurring many times.

The influence of her previous career is evident in her latest research project, 'Whakarongo, titiro, korikori kōrero ki ngā wāhine - exploring embodied and reciprocal healing relationships with our natural environments'. Funded by a NPM Matakiteanga grant, the project looks at how Māori and Indigenous women use movement in te taiao to bring about healing.

Deborah's prior research showed that when wāhine are in places that are meaningful to them, it often results in an emotional and spiritual 'remembering'. Her current research aims to explore these relationships further.

"Often when we go to somewhere that holds significance for us, something happens. It can be anything from walking your dog and saying karakia in the park, or it might be a rangapa practitioner who has a close relationship with karakia - when it is a ritual that you are embodying in that place and practice, there is some amazing healing power in that. You are being active, but there is something in that relationship with place and that ritual that I am really interested in," she says.

"I want to understand how we embody special places in order to make ourselves feel better and also to understand how we reciprocate that - to give back to those places as a way of healing te taiao. I am interested in how we form relationships with places as a way of healing ourselves and Papatūānuku," she says.

Deborah believes women's bodies are often a metaphor for what is happening in te taiao and that stories are a powerful way to convey messages. "We are mirrors of the land. A lot of things we share around our narrative and stories with the land are quite strongly linked with what happens with us in our own bodies. I think there is some really lovely potential in how we can use stories of our own embodiment as a way of telling stories of the land and we can use this to heal ourselves and heal the land as well. I'm interested in what's possible in that relationship."

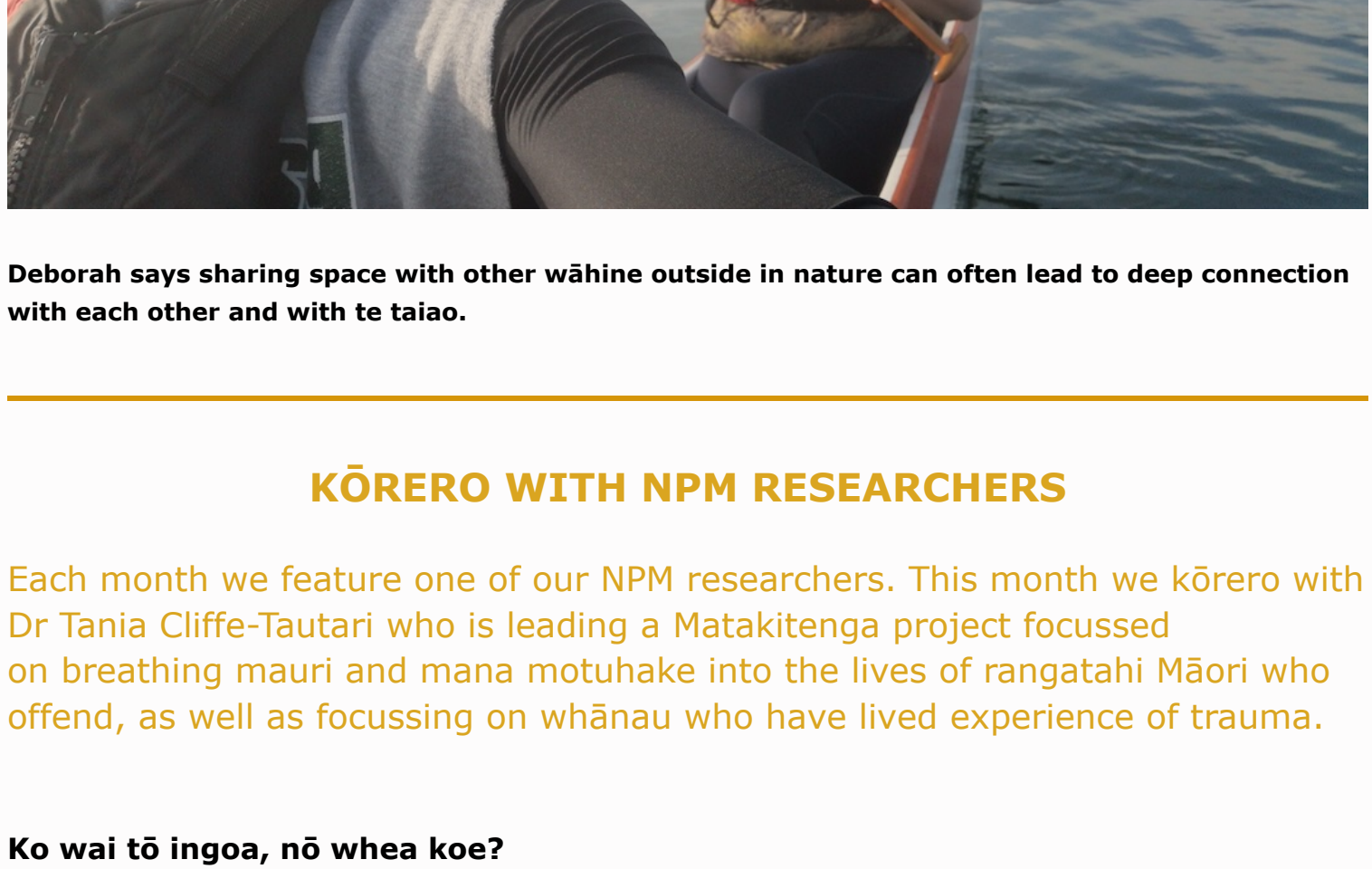
As part of her research, Deborah will be undertaking wānanga and talking with women one-on-one out in their significant places. Her research will be done alongside and with women rather than about women. "I realised from previous research that a powerful way to know people is through the things they do, their activity, and places they connect to. Physical activity or movement was like a shared language we were able to speak."

Deborah says in the busyness of everyday lives women often forget to connect to te taiao but in times of stress these rituals are very important. One aim of her research is to help women remember their special connection to the environment because she believes it leads to better physical, mental, and spiritual wellbeing. "The land remembers us; we just need to remember the land. In that remembering, I think there's real healing potential."

She says people often have multiple things going and forget to practise beneficial rituals. "Sometimes you need to go out to nature to ground yourself with Papatūānuku and get extra energy from her. Those small little practices in nature might take 10 or 15 minutes but they are really beautiful things to do," she says.

As part of her project Deborah will create short reels for social media that are specifically aimed at wāhine, encouraging them to remember and ritualise their practice of embodying their connection to nature.

"In our everyday lives, I want women to shift their focus to doing simple things to heal themselves and te taiao at the same time. Keep it simple - starting small or real power in our own microclimate action with the things we have control over. I think there is real power in that."



Deborah says sharing space with other wāhine outside in nature can often lead to deep connection with each other and with te taiao.

KŌRERO WITH NPM RESEARCHERS
Each month we feature one of our NPM researchers. This month we kōrero with Dr Tania Cliffe-Tautari who is leading a Matakiteanga project focussed on breathing mauri and mana motuhake into the lives of rangatahi Māori who offend, as well as focussing on whānau who have lived experience of trauma.

Ko wai tō ingoa, nō whaea koe?

Ko Tania Cliffe-Tautari tōku ingoa. Nō Rotorua aha. Ki te taha o tōku māmā, nō Te Arawa, (nō Ngāti Uenukūpako, nō Ngāti Whakaeu), nō Kai Tahu. He hononga hoki ōku ki Ngāti Raukawa te au ki te Tonga, Waikato Tainui me ngā Kūki Airani. Ki te taha o tōku pāpā nō Ingarangi, nō Aitana nō hoki. I was born in Rotorua and grew up there for most of my life. I now live in the North (Whangarei) with my husband Jonathan.

What are your areas of research?

My current research interests are wide-ranging, and I enjoy working across different disciplines, policy, and praxis. I am also interested in Indigenous knowledge production and the ways in which we use mātauranga Māori in research methodologies. I developed a mātauranga Māori research methodology based on the matatoki (wero) in my doctorate. More broadly speaking, I am interested in how we can address marginalisation for rangatahi and whānau Māori. My PhD, a transdisciplinary study across education, social services, and justice, examined cultural identity as a resilience factor to reduce Māori youth offending. More recently I have been investigating trauma in rangatahi and whānau engaged in the justice system and educational barriers for rangatahi Māori subject to exclusion in mainstream.

What excites you about your work?

I really enjoy transdisciplinary research to solve real-world issues. As a kaupapa Māori researcher, mātauranga Māori and te reo Māori underpin my mahi, which are meaningful and enrich the work I am involved in. I feel privileged to participate in and contribute to different platforms to challenge the deficit narratives, conditions and inequities that relegate rangatahi and whānau to the margins.

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

It is a reimagined future where te reo Māori me ōna tikanga is flourishing, we have mana motuhake and tino rangatiratanga in all areas that are important to us individually and collectively as Māori. Flourishing Māori futures enables us all as tamariki, rangatahi, whānau, pakeke and kaumātua to live, grow, and prosper in spaces and places of our choosing.

Lastly, can you tell us something surprising about you?

I have lived overseas twice; first, in Brisbane. Later, I lived and worked in London, where I was a part of Ngāti Raranga. I made lifelong friendships, travelled throughout Europe and other parts of the world, and had incredible opportunities. For example, I was part of a haka group that travelled and supported the opening of the New Zealand embassy to Poland.



Whangarei based Matakiteanga lead researcher, Dr Tania Cliffe-Tautari.



Funded by the Ministry of Business, Innovation and Employment (MBIE), Kanapu is a NPM initiative to support Māori talent and leadership across te ao Māori in research, science and innovation spaces.

Kanapu launched the Uemataru programme last year to support grassroots researchers to develop processes and systems that enable their community-based research. If you know anyone in your whānau, hapū or wider community who may help with these areas, please share the following information.

TE AKO RAU

Free online mentoring programme to help develop robust processes and systems. Select rōpū that participate in Te Ako Rau will also receive further mentoring. Programme dates: March 18, May 13. Sign up here

TŪHONO RAU TANGATA - MĀTANGA TALKS
An online series of specialist talks throughout 2024.

Mātanga Talks 2: Tānei te pū, nau mai te ao - Ignitising the spaces we occupy. This mātaunga talk features dynamic Ngāti Porou duo, Dr Diana Kopua and tohunga, Mury. Kopua who are reshaping the design and delivery of mental health and wellbeing services, mātauranga Māori focused training and professional and personal development for Māori healthcare workers.

Join us and hear about their journeys and the pivotal choices they made leading to the creation of mahi-ā-ataua. Learn how mahi-ā-ataua incorporates many expressions of mātauranga Māori including pōrākau and mahi toi.

When: Thurs, 15 Feb 2024, 12 - 1 PM

Where: Online

Registration: https://kanapu.maori.nz/tuhono-rau-tangata-2024/

Mātanga Talks 3: Kirikowhai Mīkaere - Mana ōrite and protecting Māori data and IP. Māori data sovereignty has become an increasingly important issue for te ao Māori over the last decade, and our third Tūhono Rau Tangata mātaunga, Kirikowhai Mīkaere (Te Arawa - Tūhourangi, Ngāti Whakaeu), is a wahine toa, front and centre of those developments.

Join us as Kirikowhai shares insights on Māori data sovereignty developments, her role models and pivotal moments in her career journey.

When: Thurs, 26 Feb 2024, 12 - 1pm

Where: Online

Registration: https://kanapu.maori.nz/tuhono-rau-tangata-2024/

KEY UPCOMING DATES AND DETAILS

Kanapu Hui Hīhiri: Kanapu National Online Wānanga

Save the Date: 3-4 April, 2024

Follow Kanapu on Instagram, Facebook or LinkedIn.

NGĀ MANAAKITANGA | OPPORTUNITIES
SCHOLARSHIP OPPORTUNITY

Te Rōpū Whāriki, Massey University, is pleased to announce a scholarship for a Māori master's student to undertake a thesis as a part of our Marsden project Rangatiratanga and online media: Understanding how Māori create, share, experience and share our worlds. They are looking for someone who has interest in online media and Indigenous audience research. A background in relevant social science disciplines such as media studies, kaupapa Māori, Māori studies, public health and sociology or other related areas will be useful.

The successful applicant will receive a tax-free stipend of \$22,000 and fees for 12 months. You will be based at Te Rōpū Whāriki and will be part of the research team for the duration of 12 months while you write your thesis. It is hoped to appoint the recipient by the end of March 2024.

Application deadline: 29 February 2024, 5pm.

Contact: Angela Moewaka Barnes - a.moewakabarnes@massey.ac.nz

For further information: https://shoreandwhariki.ac.nz/ma-thesis-opportunity-rangatiratanga-and-online-media

Kōri rā ngā kōrero mō tēnei wā.

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