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## **A. Ngā Pae o te Māramatanga – Conference Hosts**

Ngā Pae o te Māramatanga (NPM) is one of New Zealand's seven Centres of Research Excellence (CoRE). Our network includes 16 partner research entities, comprising all New Zealand universities and wānanga, museums, Māori trusts and others. We are funded by the Tertiary Education Commission and hosted by the University of Auckland. NPM is a network of researchers throughout New Zealand producing internationally acclaimed research outputs and assisting New Zealand in being an innovation-led economy and society.

As New Zealand's Māori CoRE, NPM aims to conduct research of relevance to Māori communities and is an important vehicle by which New Zealand continues to be a key player in global indigenous research and affairs. NPM was established in 2002, our Director is Associate Professor Tracey McIntosh and founding Joint Directors were Professors Linda Tuhiwai Smith and Michael Walker.

Professor Sir Hirini Moko Mead gave the centre its name, Ngā Pae o te Māramatanga, "horizons of insight". It is symbolic and relates to Ngā Pae o te Māramatanga's whakataukī or proverb, about the pursuit of horizons of understanding so we may emerge into the world of light.

**Whāia ngā pae o te māramatanga me te aroha**  
Ko te pae tata, ko te pae tawhiti  
**Kia puta koe ki Te Whaiāo ki Te Ao Mārama**

*Pursue the horizons of understanding and love*  
*The near horizon, the distant horizon*  
*So that you may emerge into The World of Light*

### **Conference Abstracts Committee and Editorial Proceedings Board**

Associate Professor Tracey McIntosh, Dr Daniel Hikuroa, Dr Marilyn Brewin, Dr Joseph Te Rito, Professor Trish Johnston, Bridget Robson, Associate Professor Jacinta Ruru, Dr Joanna Kidman, Associate Professor Linda Nikora, Dr Kepa Morgan, Associate Professor Te Kani Kingi, Associate Professor Huia Jahnke, Dr Amohia Boulton, Marie-Chanel Berghan, Dr Katharina Bauer, Bartek Goldmann.

## B. Conference Themes

This conference will highlight indigeneity and the multidisciplinary approach used for indigenous development. Presentations and papers address aspects of the following themes central to the realisation of indigenous development:

### Primary Themes: Transformation through Indigenous Research Excellence

1. Optimising Indigenous Economic Wellbeing – addressing issues, needs and opportunities arising in indigenous communities leading to increased economic independence and self-determination.
2. Healthy and Thriving Indigenous Families – addressing issues, needs and opportunities arising in indigenous families leading to healthy, successful and thriving indigenous families.
3. Enhancing Indigenous Distinctiveness – understanding the distinctive contributions that indigenous communities – people, knowledge, assets, resources – do and may yet make to the world. Opportunities for development that may not be sourced from any other community or population.

Underpinning these themes are the following outcomes, all presentations include one or more of the following critical aspects:

### Secondary Themes: Research Outcomes

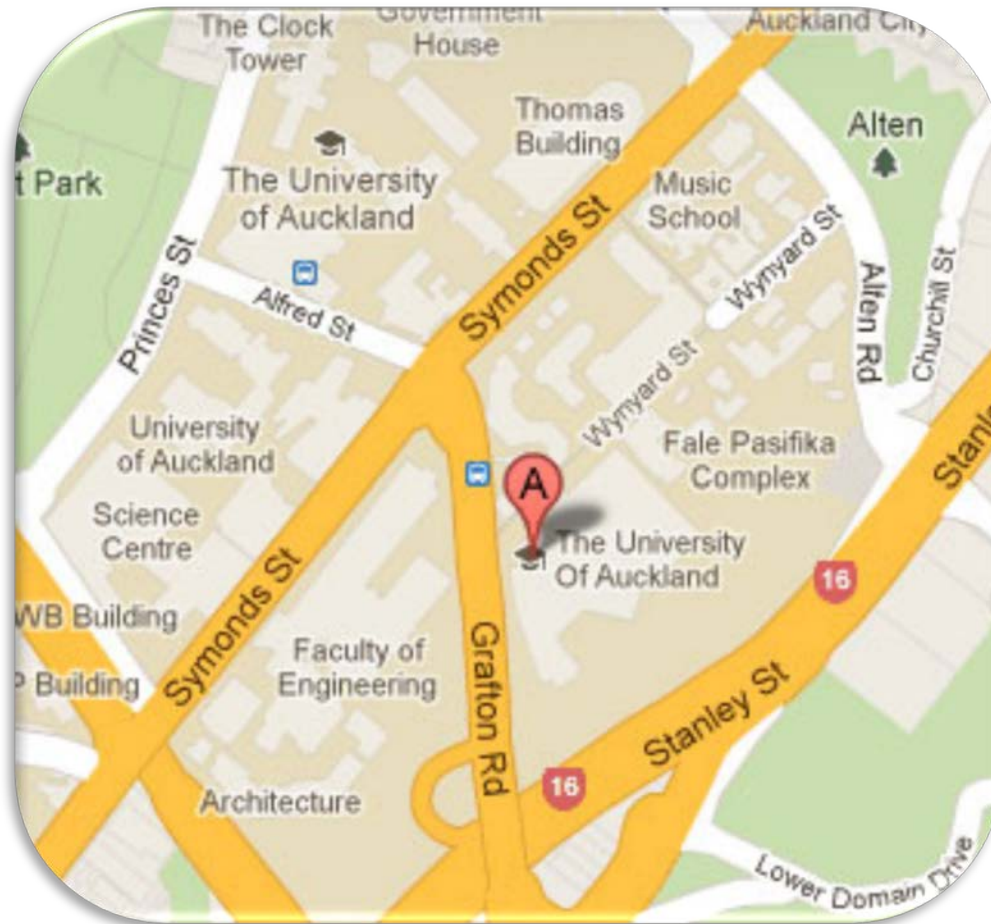
- A. Embracing Indigenous Worldviews and Knowledge creation – the development of indigenous approaches to and methodologies of knowledge creation, exploring indigenous worldviews and understanding the contribution of these approaches to world knowledge.
- B. Furthering Excellent Indigenous Research Capability – what is the nature of the indigenous research capability? How is this achieved? How can we harness new technologies? What do we mean by excellence in indigenous research capability? Do any current models exist? What models exist in the histories of indigenous communities?
- C. Indigenous Action Taking and Transformation – what is the ‘bridge’ between indigenous development research and positive change in our communities? How can we ensure that the outcomes and benefits of our research do get into the hands of those who can make change in our communities? How is positive change achieved through our research?



## D. Maps

### Conference Venue Location Map

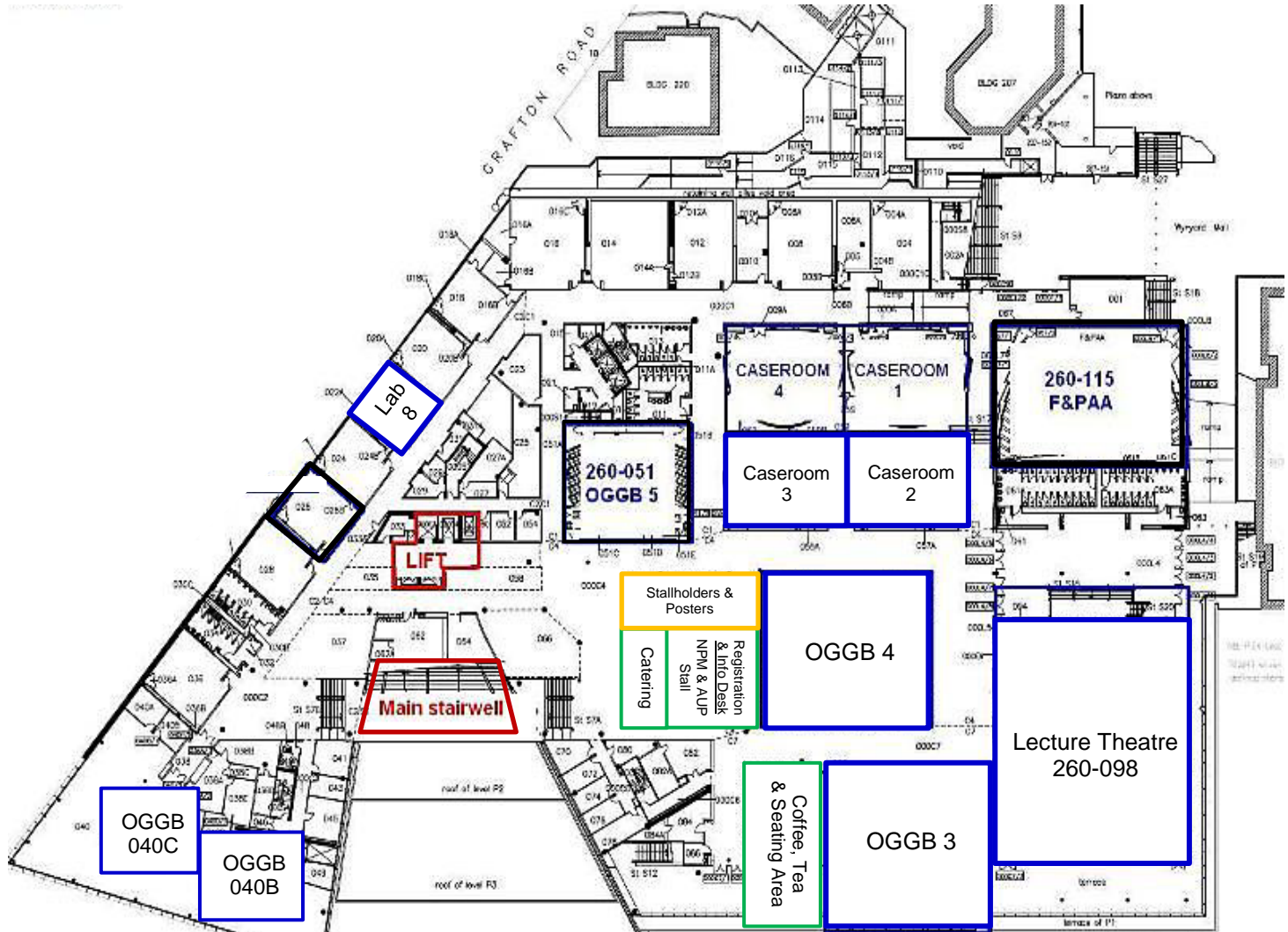
The Business School is located at the University of Auckland's city campus in the Owen G Glenn Building situated at 12 Grafton Road, Auckland.



Google map, street view

## Conference Venue Floor Plan

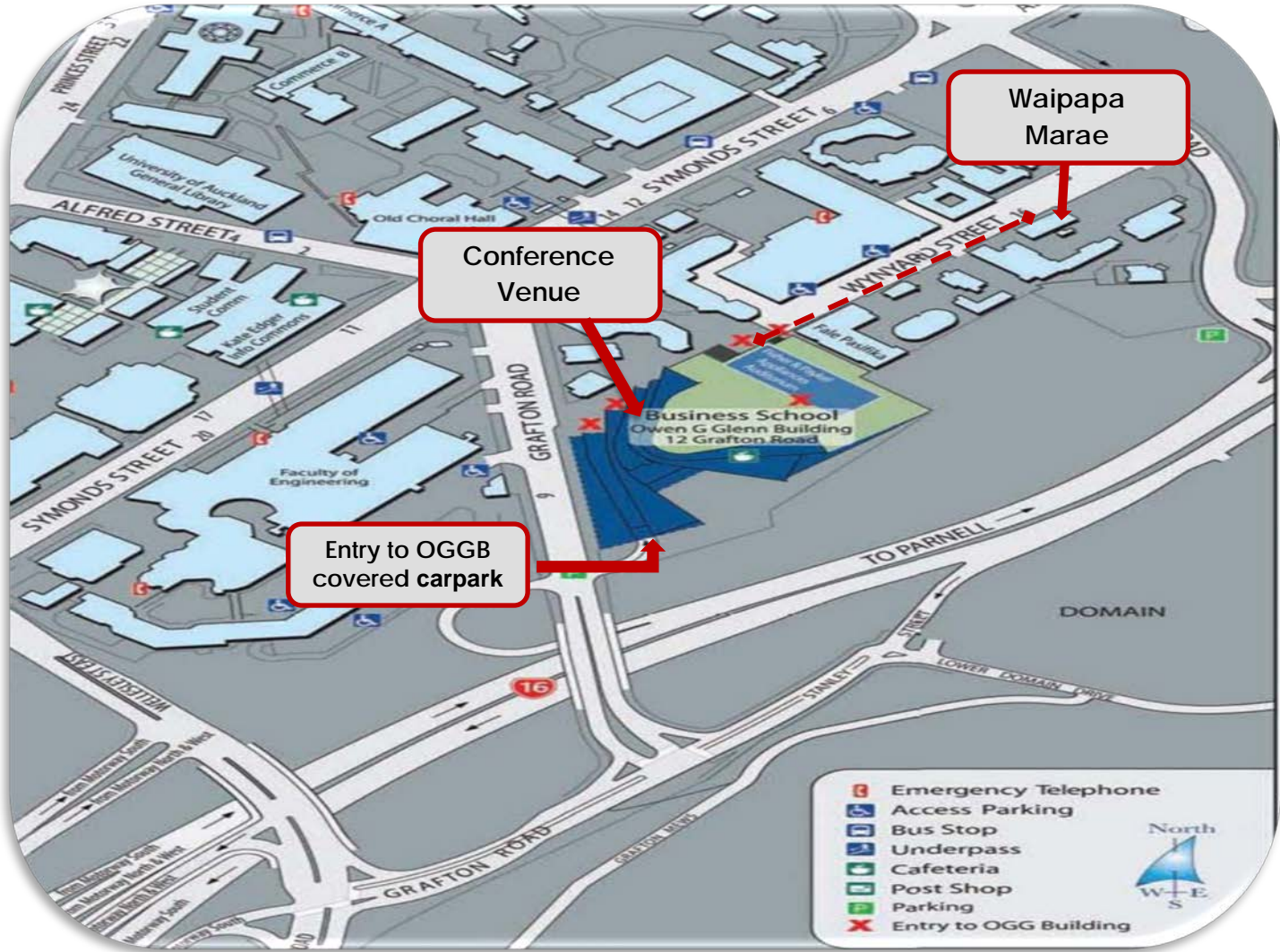
The main foyer, Level 0 hosts all conference rooms. Centrally located are the Registration & Information desk, Stallholders and catering areas. Adjacent are presentation rooms OGGB4, OGGB3, Caserom 3, Caserom 2 and OGGB040B and OGGB040C on the opposite side directly across from the main stairwell. Roundtable Sessions are located on Level 1 and can be accessed via the main stairwell and lifts. Lab 8 is a delegated computer space available for delegates to use.





## Close up view of the Owen G Glenn Building and Car Parking

Car parking is available in the Owen G Glenn Building (accessed from Grafton Road). The conference venue, Level 0, is accessible via the car park lifts, please take a parking ticket on entering and bring to the Registration & Information desk where you can pre-purchase an exit ticket for \$12.00 (cash only; one entry, one exit).

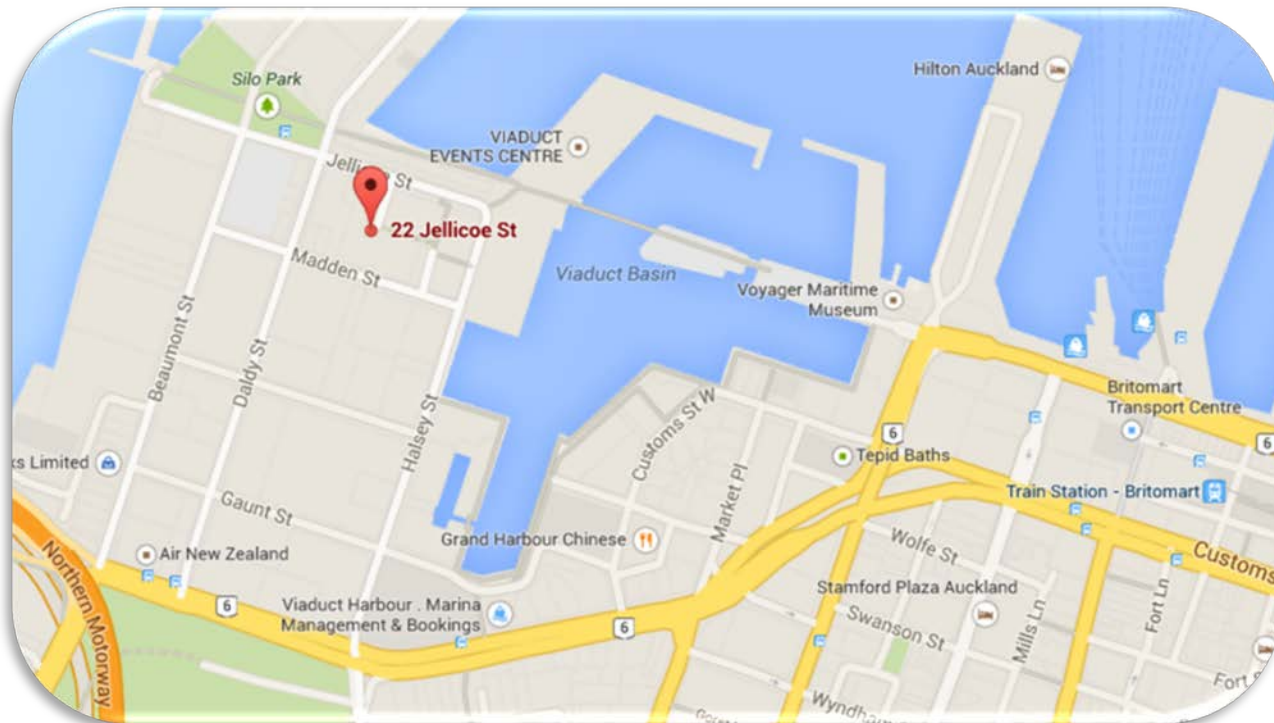


## Conference Dinner Venue Location Map

Seafood Central, Auckland Fish Market, 22 Jellicoe Street, Wynyard Quarter, Auckland City.

On Thursday 27th November we will be holding the 6<sup>th</sup> Biennial International Indigenous Development Research Conference Dinner, which this year will take us down to the waterfront, the heart of Auckland City, for a taste of quintessential New Zealand food in the casual surroundings of Seafood Central. The open air courtyard will encourage all the delegates to mix and mingle, whilst enjoying a variety of specialties, including a tasting of New Zealand's renowned Tio (Pacific Oysters) and Koura (Crayfish).

Rather than having a guest speaker at the dinner, we encourage our delegates to perform a cultural item of their own (if they wish). We want to celebrate our indigeneity and are looking forward to hosting you all.





## **E. An ABC of Information for Conference Delegates**

### ***Assistance during the Conference***

Please approach the Registration & Information desk on Level 0 of the Owen G Glenn Building (OGGB) for both registration related and general enquiries. For assistance at any time please see one of our staff members and student helpers who can be easily identified in their conference t-shirts. For any assistance in relation to the marae venue, please see Kimiora Brown, she will be staying on site. Tōne-nui-ā-rangi, the meeting house will be locked for security purposes after delegates who are staying at the Marae have left each day to attend the conference. Kimiora will be available to assist and let you in. Please do not leave valuables; as we accept no liability for the loss of any property left unattended.

### ***ATM Cash Machine***

An ATM cash machine is located inside OGGB on Level 1; adjacent to the ASB Bank.

### ***Audience Etiquette***

Please be gentle and brief with your questions or comments as this conference is about positivity. We ask that you give presenters hearty applause, be on time to sessions so as not to distract speakers and try not to leave during a session (especially if you are near the front) as it can be off-putting to the speaker. Questions or comments will only be allowed if time permits. Chair people will be encouraged to keep strictly to time limits. In the event that a Chairperson fails to show for a session, a member of the audience is encouraged to step forth and take charge.

### ***Car Parking***

Discounted conference car-parking tickets can be purchased with cash from the Registration & Information desk. The discounted price is for the OGGB car-park **only**. The car-park entry is on Grafton Road, when entering the car-park, stop at the barrier arm, press the entry button on the ticketing machine, take the parking ticket and park your car. Please take this ticket to our Registration & Information desk on Level 0 to purchase your exit ticket at the discounted rate of \$12.00 per day. The Exit ticket can only be used once, that is, when exiting the parking building.

Anyone wishing to simply park up their vehicle for the duration of conference should let the parking attendant at the entrance know their vehicle's registration number and the location where the car is parked at the time of parking so that their vehicle is not towed away.

### ***Cell phones***

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

### ***Clothing & Auckland Weather Temperatures***

Smart casual dress will be expected during the pōwhiri (traditional Māori welcome) at all other times casual dress is acceptable and appropriate including social events and the conference dinner.

The lecture theatres tend to be cool due to temperature controlled air-conditioning in the building, so you may wish to bring a warm top or jacket.

New Zealand regional temperatures during November are almost perfect and although packing layers (from light t-shirts to fleeces) is advisable, extreme weather conditions are rare. It can feel like spring, it can feel like summer; the following Auckland temperatures are mean daily maximum and minimum temperatures in Celsius and Fahrenheit. Rainfall is indicated as the average rainfall days per season.

Auckland Spring Temperatures		
Sep, Oct, Nov	High	Low
Temperature (C)	18	11
Temperature (F)	65	52
Rain Days/Season	12	

### ***Conference Dinner***

The conference dinner will take place at Seafood Central, Auckland Fish Market, 22 Jellicoe Street, Wynyard Quarter, Auckland.

Dinner tickets are \$85 per person and are sold on a first-in, first-served basis. Partners, family members or friends are welcome, but they will need to purchase a dinner ticket, tickets can be purchased from the Registration & Information desk if not paid for when registering, tickets to the conference dinner are not included in your registration fee.

Your ticket includes a venue that boasts 9 specialty buffet stalls and 2 tasting stalls of New Zealand's renowned Tio (Pacific Oysters) and Koura (Crayfish), a selection of complimentary beverages as well as a cash bar, live music performed by resident musician 'JT' from Big Easy and cultural item performances by delegates attending the conference; which are sure to turn this venue into a bustling affair and an evening not to be missed.

### ***Conference ID***

Your conference ID will be issued at the Registration & Information desk, opening at 11am on Tuesday 25<sup>th</sup> November 2014. Please wear your ID at all times to identify you with the conference.

The OGGB is New Zealand's largest teaching space and hosts the University of Auckland Business School postgraduate, and executive and manager degree programmes during this week; alongside a smaller conference at the end of the week. Delegates not wearing conference IDs may not be admitted into presentation rooms.

### ***Computers and Internet***

Onsite computers are available for conference delegates to use on Level 0 and Lab 8. Please feel free to use the computers to check email, use the internet or other applications. These PCs run Windows 7 and Office 2013. Please respect others' need to use the PCs.

Free WiFi is also available for you to access onsite.

The onsite computers login and WiFi username and passwords with an instruction leaflet on how to connect is provided in your conference bag at registration.

### ***Cultural Protocols***

A briefing on the protocols for the pōwhiri (traditional Māori welcome onto Waipapa Marae) will take place outside the Marae complex at 12.30pm on Tuesday 25<sup>th</sup> November, directly before the pōwhiri which starts at 1.00pm. The ceremony could take two hours.

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 eating. 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.

The couches are also provided primarily with the kaumātua in mind. Please note that our Invited Speakers and our overseas visitors should also be accorded priority treatment by local conference delegates.

A full description of Māori customs and Waipapa Marae is provided on pages 16-18.

### ***Dietary Needs***

Efforts have been made in the selection of menus to include vegetarian and vegan food. At meal times, please allow those with special food needs to enter directly after the elders and Invited Speakers so that they are able to access the options they require and that are available to them before it runs out. Vegetarian and Vegan meals, where possible, will be labelled.

### ***Diversity***

We welcome and honour the diversity of all the people involved in this conference, regardless of race, indigeneity, gender, religion, disability, or sexual orientation. We ask that this respect is extended by all.

### ***Downtown Auckland***

Queen Street, the main street of Auckland is about 10 minutes' walk from the conference venue and closer again to our recommended hotels.

### ***Entry to Social Events***

Entry to conference social events is open to delegates who have paid their registration fees or have been sponsored who are wearing conference IDs (this will be issued at registration). Entry to conference presentations and events will be **monitored**.

### ***Evaluation***

A short confidential evaluation form is provided to delegates to assess and comment on the conference. It will be used to inform future conferences. Your co-operation in completing the evaluation would be appreciated. Evaluation forms can be picked up at the Registration & Information desk and returned when completed.

### ***Filming, Photography and Electronic Recording***

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

Ngā Pae o te Māramatanga will be filming all Keynote Speakers; this footage will be available on the media centre <http://mediacentre.maramatanga.ac.nz>

Photography is also a big part of the conference; these images will be posted on Ngā Pae o te Māramatanga's websites.

### ***Marae***

All you need to know is provided in Section H - Waipapa Marae: Protocol for the Pōwhiri, please also see ***Cultural Protocols*** section for more information.

### ***Maps***

This handbook contains a location map, local area map, and floor plans for reference to presentation rooms. The venue is large and you may find it difficult at first to find your way to rooms. If you need assistance please ask conference staff or visit the Registration & Information desk for assistance.

## **Meals**

As part of the conference package you will be provided with morning tea, lunch and afternoon teas. Meals will be served in the Poster and Catering Area in the main Foyer on Level 0 as well as a lunch station for those attending the Roundtable sessions, OGGB Level 1 Foyer.

After the traditional Māori welcome at Waipapa Marae, a hāngi (traditional earth oven) and 'boil up' will be the main foods served.

Breakfast is provided for manuhiri (visitors) who have booked the Marae stay only on Wednesday, Thursday and Friday mornings from 7.00am – 8.30am.

## **Media**

For all media enquiries, please contact our Communications Advisor Mike Hennessey at the Ngā Pae stall located next to the Registration & Information desk.

## **Medical Needs/Illness**

If you require medical attention during the conference, please inform staff at the Registration & Information desk. If staying at the Marae please advise staff available.

## **Speakers**

Information for speakers and Chair people is provided in Section G.

## **Sightseeing in and around Auckland**

Our local transport (train, bus and ferry) company is called MAXX. Call (09)366 6400 for routes, timetables and information. Tourism Auckland lists the tourist information centres and offers a comprehensive Official Guide at [www.aucklandnz.com](http://www.aucklandnz.com).

If you are staying on or arriving prior to the conference, check out local events, entertainment and city deals in Auckland; visit Auckland's Heart of the City website <http://www.heartofthecity.co.nz>.

For a local experience, we can highly recommend Hike Bike Ako, Waiheke Island. Offering the only guided hiking, biking and cultural learning tours on picturesque Waiheke Island.

Owned and operated by Māori with direct ancestral links to the indigenous peoples who visited and lived in and around Waiheke Island, you get a very distinct Māori perspective of historical events associated with this magical island. Tours are designed to improve your wellbeing and leave you with lasting memories.

Hike Bike Ako Waiheke Island is a member of NZ Māori Tourism, Tourism Export Council of NZ and, Tourism Industry Association of NZ and is also a Qualmark endorsed visitor activity. Qualmark endorsement is New Zealand Tourism's official mark of quality.



## **Smoking**

Smoking is not permitted inside public buildings in New Zealand. The University of Auckland is smoke-free with smoking banned on all campuses and outdoor spaces.

If you wish to smoke you may do so on the pavement on Grafton Road outside the OGGB or on Alten Road outside the Marae.

## **Social Events**

### **Celebrating 10 years of Indigenous Scholarship**

**Date:** Tuesday, 25<sup>th</sup> November 2014

**Time:** 7.00pm to 9.00pm

**Where:** Waipapa Marae, Reipai (Dining Hall)

This year marks the 10<sup>th</sup> publication anniversary of *AlterNative: An International Journal of Indigenous Peoples*. *AlterNative* was established with the aim of being an innovative forum for indigenous scholars worldwide. Since its inaugural issue it has been an international and multidisciplinary journal which has created an international indigenous academic community and has generated an understanding of indigenous academic discourse. *AlterNative* is published quarterly in print and online. We celebrate this milestone year by giving all delegates who attend the conference a 1-month free online subscription. There will also be a "Conference Special Subscription" price available to new subscribers on the night.

We are also celebrating the establishment of *MAI Journal: A New Zealand Journal of Indigenous Scholarship* which was launched at the 2012 International Indigenous Development Research Conference and are proud to present its first published Special Issue entitled Māori and Resilience. *MAI Journal* is published in print and available freely online and we will have a limited number of print editions to giveaway on the night. Ngā Pae o te Māramatanga invites you to join us, and invited guest speakers to celebrate these accomplishments. See event invitation Section F.

### **Research Showcase**

**Date:** Wednesday, 26<sup>th</sup> November 2014

**Time:** 7.00pm to 9.00pm

**Where:** Waipapa Marae, Reipai (Dining Hall)

Ngā Pae o te Māramatanga is delighted to host an evening sharing research projects that showcase its research priority; Optimising Māori Economic Performance, as well as some other example projects from its broad programme. We invite you to join us and the Principal Investigators of these research projects who will be presenting their work.

### ***Stall Holders and Exhibitors***

Available exclusively during the conference; our indigenous artists will be displaying and selling custom hand crafted taonga (treasures).

#### **Indigenous Artists**

Tuli Pasifiks	<a href="mailto:finapasifiks@yahoo.co.nz">finapasifiks@yahoo.co.nz</a>
Ntkmade	<a href="https://www.facebook.com/ntkmade">https://www.facebook.com/ntkmade</a>
Te Pono Design	<a href="https://www.facebook.com/teponodesign">https://www.facebook.com/teponodesign</a>
Flax in the City	<a href="https://www.facebook.com/flaxinthecity">https://www.facebook.com/flaxinthecity</a>

Auckland University Press (AUP) will also exhibit a selection of their indigenous titles available to order or for purchase on the day, with a special 20% 'conference' discount. See AUP advert Section G.

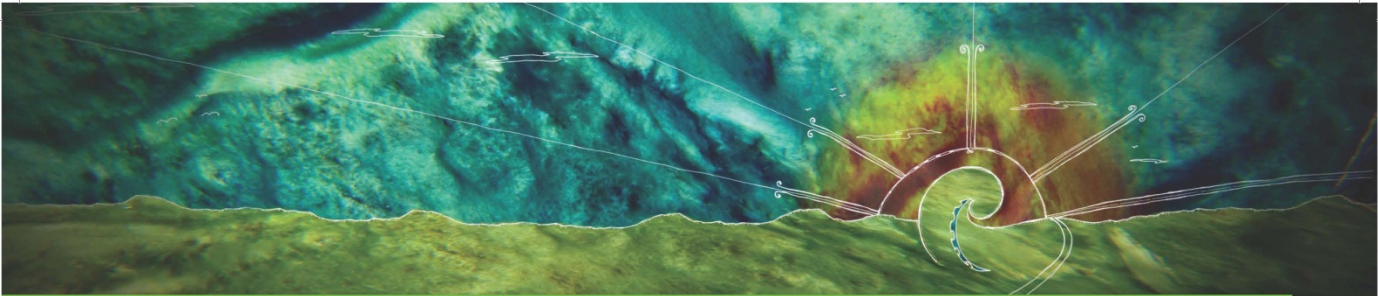
#### **Exhibitors**

Auckland University Press (AUP)

Catering areas are directly opposite the stallholder and exhibitor stalls so please come and join us for something to eat and drink and bring your colleagues too.

#### ***Student helpers***

Student helpers are available to assist throughout the duration of the conference. They can be easily identified by their "red" conference T-Shirts. They will be assisting with presentations in the OGGB and during social functions at Waipapa Marae.



YOU ARE INVITED TO CELEBRATE  
10 YEARS OF INDIGENOUS SCHOLARSHIP



Join us for the launch of our latest journal issues and celebrate the 10<sup>th</sup> anniversary of *AlterNative: An International Journal of Indigenous Peoples*. We will also showcase the first special issue of *MAI Journal: A New Zealand Journal of Indigenous Scholarship*.

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**WHEN:** Tuesday 25 November 2014, from 7pm

**WHERE:** Wharekai, Waipapa Marae, the University of Auckland

HOSTED BY:



TRANSFORMATION THROUGH INDIGENOUS RESEARCH EXCELLENCE

G.



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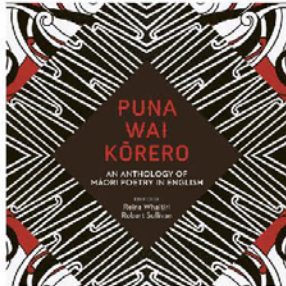


MARANGA MAI! TE REO AND MARAE IN CRISIS?

Edited by Merata Kawharu

*Maranga mai!* Our people. We have become complacent. Our language and our marae are struggling. Yet we remain asleep. We need to wake up!  
– Merimeri Penfold, *Taitokerau kua*

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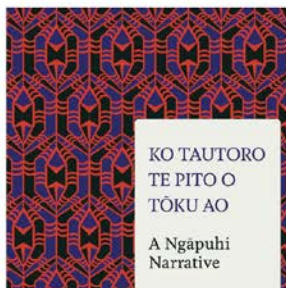
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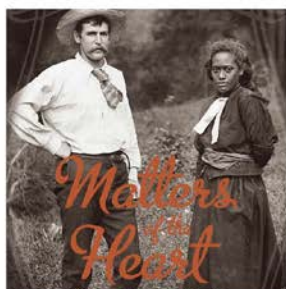
KO TAUTORO, TE PITO O TŌKU AO:  
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Ngāpuhi elder Hōne Sadler's powerful account of the origins, history and culture of the Ngāpuhi people – a profound introduction to the Sacred House of Puhī.

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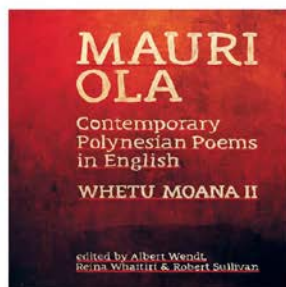
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– Maraea Rakuraku, *Speaking Volumes*

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## **H. Waipapa Marae: Protocol for the Pōwhiri**

He kāinga nō te ururoa, te moana      The ocean is the home of the shark  
He kāinga nō te kereru, te ngahere      The forest is the home of the wood pigeon

This proverb has many meanings one of which is that respect should be accorded to those whose domain you enter.

Ko Maungakiekie te maunga      *Maungakiekie is the mountain*  
Ko Waitemata te moana      *Waitemata is the sea*  
Ko Ngāti Whātua te iwi      *Ngāti Whātua are the people/tribe (of Auckland)*  
Ko Waipapa te marae      *Waipapa is the University Marae*  
Ko Tāne-nui-ā-rangi te wharehau      *Tāne-nui-ā-rangi is the meeting house*  
Ko Reipae te wharekai      *Reipae is the dining hall*

### **Pōwhiri**

This is a brief guide to the procedure for attending a *pōwhiri* (traditional Māori welcome) at Waipapa Marae. The *kawa* (protocol) can vary from place to place but for this *marae* (Māori meeting house) the following guide will give you some idea of what to expect.

It should be noted that walking on to the *marae* is a time of remembrance, sadness and showing of respect. The *manuhiri* (visitors) should walk forward slowly with their head bowed, some even shed tears for those who have died. So when called on to the *marae* it is appropriate to be silent and reverent.

1. Assemble outside the gate and organise *kaikōrero* (speakers), *koha* (gift) and *kaiwhakahoki i te karanga* (the person who will return/answer the call from the home people). A *koha* is a gift to the people you are visiting, usually this is money, placed into an envelope and given to your speaker(s).
2. Move to the gate - women in the front, men at the back (and sides). It is important that you keep together, with your caller in the front. Usually the elder women of your group will stand at the front. Stay together as a group when moving forward.
3. When the *kaikaranga* (caller) for the *tangata whenua* (home people) gives her call, your *ope* (group) proceeds to walk forward slowly on to the *marae atea* (porch front of Māori meeting house). It is polite to be silent during the *pōwhiri*. It is important to stay close together as a group when walking on to the *marae* - so if you have children they should be at your side.

4. The *kaiwhakahoki i te karanga* for the *manuhiri* will reply. She/he is at the front (or sometimes to the sides) of the group and everyone stays behind or close by. The group walks slowly forward and stops about halfway between the gate and the wharenuī. At this point the group will stop for one to two minutes.
5. The *manuhiri* starts walking forward and the *kaikaranga* for the *tangata whenua* will begin their second call.
6. The call is answered by the *kaiwhakahoki i te karanga* for the *manuhiri*. The group walks on to the porch of the *marae* where they remove their shoes. They enter the house and go to the right side of the house. They then walk to the right hand side of the house and remain standing. Visitor seating is provided on that right hand side of the house (those unable to get a seat will be seated behind them on the floor or on mattresses). It is correct to remain standing until everyone is assembled inside and until you are asked to be seated by the *tangata whenua*. Please keep the front row (or two) free for the speakers and male elders.
7. Once seated, the speeches begin (prior to this though, a prayer of thanks is often given). As each speech is made, it is followed with a *waiata* (song). The *manuhiri* speakers follow with their speeches and *waiata*.
8. The *koha* is usually placed on the floor or handed to a representative of the *tangata whenua* by the last speaker before the final *waiata*. At the end of the speeches the *tangata whenua* will indicate to the *manuhiri* to come forward to shake hands and to *hongiri* (nose pressing).
9. The *hongiri* is incorrectly translated as rubbing noses. The *hongiri* has special significance, including the mixing of the breath and the *wairua* (spirit). Often the *hongiri* is only performed by the *kaikōrero* and *kaumātua* (elders) of your group. The nose and then the forehead are pressed against the other person's nose and forehead once (in other parts of New Zealand it is usually two presses of the nose).
10. The formal part of the *pōwhiri* finishes once the person has had something to drink and eat (there are cultural reasons for this). You are now *tangata whenua* and you become part of *Waipapa Marae*. You will be called into the *wharekai* (dining hall) where a *karakia* (prayer) is always said before the eating of a meal. A utensil is tapped on the table to indicate to people to be quiet and still as the *karakia* is about to be said.
11. Elders and visiting dignitaries should be given first priority when lining up for food or for seating at the tables.
12. It is polite to help in the kitchen. Don't ask those in the kitchen if they need help as they will say no, just help and they will greatly appreciate it. After a cup of tea you will reassemble in the meeting house for further discussion, debate or instruction or to bed down for the night.

## Speaking

A great deal of respect is accorded to people who are speaking so there are some rules that are important to know.

- There are no absolute restrictions on women to speak within the *wharenui* but there are appropriate places and times. Always check prior to standing or until someone has indicated.
- It is not polite to speak when others are speaking. No matter how much you disagree with a speaker, you must wait until they have finished talking completely.
- Never walk in front of a speaker. If you really need to move then walk behind them or bend down if walking in front of them.

## Terms

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

## I. Full Conference Programme Timetable

Presentations and papers address aspects of the conference themes central to the realisation of indigenous development:

All presentations are in the OGGB and a full floor plan indicating room layout is provided on page 6.

Please ensure you arrive for sessions on time and please allow 5 minutes for changeover between sessions.

### Day 1, Tuesday 25<sup>th</sup> November 2014

1100-1200	<b>Waipapa Marae Stay Check-In</b> Māori Studies Building 253
1100-1230	<b>Registration Desk Opens</b> OGGB Level 0 Foyer
1230-1300	<b>Traditional Māori Welcome</b> <b>Waipapa Marae</b> <b>University of Auckland</b>
1300-1445	<b>Pōwhiri Briefing</b> Waipapa Marae gateway entrance
1500-1630	<b>Pōwhiri</b> Tāne-nui-ā-Rangi (Meeting House)
	<b>Hākari (Hangi)</b> Reipai (Dining Room)
1645-1715	<b>Conference Opening Address</b> OGGB Lecture Theatre 260-098 <b>Associate Professor Tracey McIntosh</b> Director, Ngā Pae o te Māramatanga Chair: Sir Tipene O'Regan
1715-1745	<b>Conference Opening Keynote</b> OGGB Lecture Theatre 260-098 <b>Honourable Dr Pita R Sharples</b> Transformation across the Māori research and development sector Chair: Associate Professor Tracey McIntosh
1750-1850	<b>International Conference Opening Keynote</b> OGGB Lecture Theatre 260-098 <b>Dr Kamana'opono Crabbe</b> Chief Executive Officer, The Office of Hawaiian Affairs Chair: Hon Dr Pita R Sharples
1900	<b>Ngā Pae o te Māramatanga</b> <b>Celebrating 10 years of Indigenous Scholarship</b> Reipai (Dining Room), Waipapa Marae

## Day 2, Wednesday 26<sup>th</sup> November 2014

0830-0900	<b>Registration Desk Opens</b> OGGB Level 0 Foyer							
0900-0910	<b>Mihi Whakatau &amp; Karakia (Daily Welcome &amp; Prayer)</b> OGGB Lecture Theatre 260-098							
0910-1010	<b>Keynote Speaker</b> OGGB Lecture Theatre 260-098 <b>Professor Karina Walters, University of Washington</b> Isht Ahalaya: Transcending Historical Trauma with Loving Responsibility Chair: Professor Margaret Maaka							
1015-1045	<i>Morning Tea &amp; Poster Presentations, OGGB Level 0 Foyer</i> <b>Day 2 : Wednesday 26<sup>th</sup> November 2014, Poster Presentations, OGGB Level 0 Foyer - Session Coordinator Dominic Andrae</b>							
<b>Poster Sessions</b>	Otto Bulmaniya Campion, Dean Yibarbuk, Cheryl Daniels, Edna Nelson and Grace Daniels, Himalan Hunter Xenie and Bev Sithole Doing research the Bininj way -Preferred Process and Practices of Aboriginal Research Practitioners in northern Australia	Dianne Stokes Nampin Protecting Manuwangu (Muckaty)	Leonie Mansbridge The Cross Cultural Corridor	Vicki Saunders If you knew the end of a story would you still want to hear it?	Williams, E, Kitson, J, Tipa, G, Harmsworth, G, Green M, Snelder, T, Young, R and Gyopari, M Nga Kele o te Wananga: Matauranga, Science and Freshwater Management	Ruth Montgomery Andersen (in absentia) The Caring Nature of Men	Parewahaika Harris, Waikaremoana Waitoki and Linda Nikora Seeking Wellbeing for Māori Women: Creativity and Art Knowledge	Hollie Russell He tirohanga ki Ngati Rakaipaaka: Indigenous Research Methods and Knowledge
	<b>Parallel Session A</b>	<b>OGGB 3</b> Session AP1 Chair: Amohia Boulton	<b>OGGB 4</b> Session A2 Chair: Huia Tomlins-Jahnke	<b>OGGB Case Room 2</b> Session A3 Chair: Kapa Morgan	<b>OGGB Case Room 3</b> Session A4 Chair: Bridget Robson	<b>OGGB 040B</b> Session A5 Chair: Paul Whitinui	<b>OGGB 040C</b> Session A6 Chair: Poia Rewi	
1050-1115	Panel Presentation Rebecca Wirihana, Helena Rattray, Rawiri Waretini-Karena, Lily George, Tania Gilchrist & Andre McLachlan Intergenerational Trauma	Margaret Maaka, Kamaki Kanahēle, Myron Brumaghin, Michael Kahikina, Laiana Wong, Susan Hippenstele and Kaleinani Tim Sing Ho'okulāwi: A Partnership for Community Self-Determination and Transformative Action	Marion Johnson, Tony Moore, Cilla Wehi, Desna Whaanga-Schollum, Olivier Champeau, Maui Hudson, Emma Kearney, Sam Jackson and James Ataria He Ahuwhenua Taketake - Indigenous Agroecology	Lynne Russell and Vicki Saunders Telling our own stories of recovery: The transformative power of indigenous storytelling	Aleena Hernandez Exploring New Pathways to Support Tribal Health: Assessing the Feasibility of Developing a Tribal Public Health Institute (TPHI)	Selai Letica Relevance, Ownership and Impact: What can He Korero Rangahau Ahuwhenua deliver in the Agricultural Innovation System for New Zealand		
1115-1140	Jordan Waiti Whakaoranga Whānau: Towards an Understanding of Whānau resilience		Nicole Latulippe Bringing Governance into Conversation with "Traditional Ecological Knowledge" in the Case of Sustainable Fisheries Decision-Making	Lilikala Kame'eleihewa Ancestral knowledge from Haumea Earth Mother defines indigenous Hawaiian identity and decolonizes our most private parts	Hauiti Hakopa, Anne-Marie Jackson, Chanel Phillips and Huia Pocklington Te Koronga: A programme of postgraduate research student excellence within the academy	Nancy Tuaine Whānau Ora; results of transformation from three case studies		
1140-1205		Paora Mato Activating the passive users	Deborah McGregor Environmental Justice: An Anishinaabe Perspective	Shirley Barnett Māori women in academia: The research funding imbalance	Onowa McIvor Taking Indigenous languages to the street: Igniting meaningful multilingual language policy implementation	Padraic Gibson Resisting the NT intervention + the return of mass removal of Aboriginal children in Australia		
1210-1310	<i>Lunch &amp; Roundtable Presentations, OGGB Level 0 Foyer</i> <b>Day 2 : Wednesday 26<sup>th</sup> November 2014, Roundtable Sessions 1-6, OGGB Level 1 Foyer - Session Coordinators Donna Gardiner and Jordan Waiti</b>							
<b>Roundtable Sessions 1-6</b>	<b>Roundtable 1</b> Chair: Rawinia Kamau	<b>Roundtable 2</b> Chair: Margaret Dudley	<b>Roundtable 3</b> Chair: Pip Pehi	<b>Roundtable 4</b> Chair: Sharon Heta	<b>Roundtable 5</b> Chair: Everdina Fuli	<b>Roundtable 6</b> Chair: Anne-Marie Jackson		
	Janine Luggi Connecting the Traditional Dakelh Runner as Messenger to Today's Realities: One Dakelh Runner's Message of Healing and Transformation	Raymond Neckoway and Keith Brownlee Transference welcome: The distinct knowledge of therapeutic work in close knit Canadian Aboriginal communities	Serena Purdy A scoping review of programs promoting indigenous access to and involvement in higher education in health related disciplines	John Robert Evans The relationship between sport participation and general and mental health outcomes among indigenous youth: Is sport a panacea?	Flávio de São Pedro Filho Indigenous Ecotourism: Support for Economic Optimization and Improved Quality of Life for the Forest Peoples in the Brazilian Amazon	Te Moana Campbell-Knowles Whānau Ora - Whānau centred engagement and provision		
1230-1240	Melani Anae Nāfānua and reflections on the power of Samoan female sexuality: a personal view	Tawhanga Mary-Legs Nopera Welcome to the Jingle Jung-lee: The psychological war of terror through puns and posers	Mason Ngawhika He Pi Ka Rere: Māori Models of Movement for Kaupapa Māori Early Learning Environments	Heperi Harris and John O'Sullivan The Potential Role of Kiorahi in Māori Development	Crissy Courchene Navigating Indigenization: Enhancing Indigenous Distinctiveness	Lisa Shipley Binaalabaa-Gaining Wisdom		
1240-1250	Steven Koptie "Inhapeti Ramsden: The Public Narrative on Cultural Safety"	Rawiri Waretini-Karena Transforming Māori Experiences of Historical Intergenerational Trauma	Sangion Tiu Embracing Indigenous Perceptions of TEK and Sustainability for Equality	Akanisi Tarabe Balawaviri': an indigenous approach to restoring well-being	Fredrik Juuso Strategy development for increased profitability and strengthened Sami culture	Jessica Ford Sharing Stories from Home		
1250-1300	Alli Glasgow, Natalia Spooner and Lesely Rameka Māori & Pasifika Perspectives on Early Education Practice	Michelle Firestone Respondent driven sampling (RDS) as a tool for urban Aboriginal health assessment and community engagement in Ontario, Canada	Lilikala Kame'eleihewa and Keall'Yoku'olu Gora Native Hawaiian academics open university doors for native Hawaiian students, training leaders for the nation	Julio Stoneman-Sinclair Community healing through traditional governance		Ram Babu Mallavarapu Development-induced Displacement and Resettlement of Indigenous People in India		



## Day 2, Wednesday 26<sup>th</sup> November 2014

Parallel Session B	OGGB 3 Session BP1 Chair: Marilyn Brewin	OGGB 4 Session B2 Chair: Marion Johnson	OGGB Case Room 2 Session B3 Chair: Laiana Wong	OGGB Case Room 3 Session B4 Chair: Carla Houkamau	OGGB 040B Session B5 Chair: Everdina Fuli	OGGB 040C Session B6 Chair: Shaun Awatere
1315-1340	Panel Presentation Poia Rewi, Rawinia Higgins, Tawini White and Jacob Myhre Te Kura Roa Results - Maori Language Research	Bronwyn Rossingh Tiwi Islands: Skin Group Culture Standing its Ground: The Collective Power to Make Change in a Government: Influenced Environment	Eōmailani Kukahiko Ka Helu Kahiko: Examining mathematics through a Hawaiian lens	Filipo Katavake-McGrath Economic Development: Policy and the Colonisation of Pasifika Economic Wellbeing	Karyn Okeroa McRae Insight into wellbeing and connectedness for a group of Waikato-Tainui descendants through photography and narrative	Bev Sithole and Hmalan Hunter-Xenie We are the researchers on our own lands - perceptions and advocacy from the grassroots in Northern Australia
1340-1405		Matiu Dickson Mahia te mahi mēna he painga mo te iwi	Melhana Durie He Oranga Whānau: Flourishing Families in Changing Worlds	Paul Whitinui Generating Indigenous Research Development in Education: International Indigenous Peoples' Education Knowledge Network (IPEKN)	Waikaremoana Waitoki and Linda Nikora Reconnecting Whānau: Pathways to recovery for Māori with bipolar disorder Pathways to recovery	Dan Hikuroa Navigating science in society: Multiple Ways of Knowing
1405-1430			Annamarie Gillies and Huia Tomlins-Jahnke Kaupapa Iwi Research: Perspectives on the intersection of tikanga Māori and western ethics	John Patu Decolonizing Development Schemes in Samoa and the Greater Pacific: Bridging indigenous Worldviews with Goals with Western Paradigms	Simon Lambert Tangata Whalora post-disaster: the support networks for Māori mental health in Otautahi/Christchurch	Hélène LeDeunff Recommendations for the Application of an Intercultural Approach in Rural Water and Sanitation Projects
1435-1535	<b>Te Whare Wānanga o Awanuiārangī sponsored Keynote Speaker</b> OGGB Lecture Theatre 260-098 <b>Professor Gerald Tiaialake Alfred, University of Victoria, Canada</b> Contemporary Colonialism and the Crises of Dependency <b>Chair: Distinguished Professor Graham Hingangaroa Smith</b>					
1540-1600	<i>Afternoon Tea, OGGB, Level 0 Foyer</i>					
Parallel Session C	OGGB 3 Panel Session CP1 Chair: Marilyn Brewin	OGGB 4 Session C2 Chair: Deborah McGregor	OGGB Case Room 2 Session C3 Chair: Maui Hudson	OGGB Case Room 3 Session C4 Chair: Simon Lambert	OGGB 040B Session C5 Chair: Sarah-Jane Tiakiwai	OGGB 040C Session C6 Chair: Melani Anae
1605-1630	Panel Presentation Graham Smith, Arthur Grimes and Robert MacCulloch The Māori economy and Māori wellbeing	Richelle Kahui-McConnell Restoring Mauri through the Okahu Bay tidal creek reinstatement Project	Tiopira McDowell Taus Nākahī Nui: Māori, Liquor and Land	Vinnitta Mosby Take a walk: A critical reflection on data gathering in remote island communities	Leonie Pihama Tikanga Rangahau: A Discussion of Iwi Māori Methodologies	Lyn Fasoli and Bonnie Moss Strong Aboriginal Voices in Early Childhood Intervention Design
1630-1655	Virginia Warriner, Graham Smith, Rawiri Tinkau and Annemarie Gillies Let the people decide! An endogenous/mātauranga-a-iwi research approach	Kepa Morgan Transformations of Mauri concerning the Rena Disaster	Laurie Morrison Nga Pou Wahine Intervention and gambling misuse for Māori women in New Zealand	Carla Houkamau The Multidimensional Model of Māori Identity and Cultural Engagement (MMM-ICE) Online Version: A Review of Initial Findings	Marnie Reinfelds Hapu Ora ki Taranaki – Optimal antenatal care for Māori women in Taranaki from a life course and whānau ora perspective	Abdul Gaffar Indigenous Peoples Movement and the Global South: Interventions from India
1655-1720	Graham Smith, Annemarie Gillies, Virginia Warriner, Rawiri Tinkau Casting a Māori lens creates opportunities and solution	Darren King Māori community adaptation to climate variability and change: Place-based analyses of risk, vulnerability and endurance	Kahoa Farla and Pualei Hanohano-Tripp Koe Nae Ke Kuleana o Kanaka: Niuhau Community's Protection of Resources	Jodi Porter Pouhere ki te whenua Taurahere ki te waka - Strengthening the ties that bind	Kay Berryman Does Motivational Interviewing fit within Māori/iwi context? Improving Oral health for tamarii in Waikato/Tainui	Yadv Gurung Indigenous youth participation and early marriage prevention in Nepal
1725-1825	<b>Keynote Speaker</b> OGGB Lecture Theatre 260-098 <b>Sir Tipene O'Regan, Ngā Pae o te Māramatanga Board Chair</b> The Economics of Indigenous Survival <b>Chair: Associate Professor Tracey McIntosh</b>					
1900	<b>Ngā Pae o te Māramatanga Research Showcase</b> Reipai (Dining Hall), Waipapa Marae Facilitator: Dr Dan Hikuroa					

## Day 3, Thursday 27<sup>th</sup> November 2014

0830-0900	Registration Desk Opens OGGB Level 0 Foyer							
0900-0910	Mihi Whakatau & Karakia (Daily Welcome & Prayer) OGGB Lecture Theatre 260-098							
0910-1010	Keynote Speaker OGGB Lecture Theatre 260-098 <b>Professor Marie Battiste, University of Saskatchewan</b> Indigenous Knowledge Research and Teaching: Animating Activism, Leadership and Alliances Chair: Professor Linda Tuhiwai Smith							
1015-1045	Morning Tea & Poster Presentations, OGGB Level 0 Foyer <b>DAY 3 : Thursday 27<sup>th</sup> November 2014, Poster Presentations, OGGB Level 0 Foyer - Session Coordinator Dominic Andrae</b>							
Poster Sessions	Otto Bulmaniya Campion, Dean Yibarbuk, Cherry Daniels, Edna Nelson and Grace Daniels, Hmalan Hunter Xenie and Bev Sithole Doing research the Bininj way - Preferred Process and Practices of Aboriginal Research Practitioners in northern Australia	DiAnne Stokes Nampin Protecting Manuwangu (Muckaty)	Leonie Mansbridge The Cross-Cultural Corridor	Wicki Saunders If you knew the end of a story would you still want to hear it?	Williams, E, Kitson, J, Tipa, G, Harmsworth, G, Green M, Snelder, T, Young, R and Gyopari, M Ngā Kete o te Wānanga: Mātauranga, Science and Freshwater Management	Ruth Montgomery-Andersen (in absentia) The Caring Nature of Men	Parewahaika Harris, Waikaremoana Waitoki and Linda Nikora Seeking Wellbeing for Maori Women: Creativity and Art	Hollie Russell He tirohanga ki Ngati Rakapaaka; Indigenous Research Methods and Knowledge
Parallel Session D	OGGB 3 Panel Session DP1 Chair: Shaun Awatere	OGGB 4 Session D2 Chair: Virginia Warriner	OGGB Case Room 2 Session D3 Chair: Raukura Roa	OGGB Case Room 3 Session D4 Chair: Kamaki Kanahele	OGGB 040B Session D5 Chair: Joanna Kidman	OGGB 040C Session D6 Chair: Paul Whitinui		
1050-1115	Panel Presentation Christina Oré de Boehm, Nicolette Teufel-Shone, Adeline June, Agnes Attakai, Carmella Kahn-Thornbrugh, Michele Henson, Athena Crozier and Tara Chiko	Mauli Hudson, Kevin Collier, Eriha Watene-Rawiri and John Te Maru Re-presenting Mātauranga for Freshwater Management	Carina Green and Jan Turtinen Co-governing World Heritage Sites	Anna-Lilli Ledman The non-indigenous researcher, colonialism and academia: Parrhesia as a tool for challenging the system from within	Jessica Hutchings Hua Parakore: An indigenous food sovereignty initiative enacting transformation	Butet Manurung SOKOLA Literacy & Advocacy for indigenous Indonesians and an ANU alumni		
1115-1140	Exploring Resilience in American Indian and Alaska Native Health	Sharon Heta Ko te Wahine; te wai; Ko te Wai; te wahine	Fiona Te Momo Whakareia ai nga Turangawaewae: Enhancing indigeneity in the Academy	Krieter Stoor The bear is my grandfather. Stories of two Sámi brothers who face a predator or a kin	Robyn Manuel and Kepa Morgan Self Determination through identity based Tourism	Hiria McRae Ngā Pūmanawa e Waru: A Te Arawa approach to examining Māori student success		
1140-1205		Gail Tipa, Kyle Nelson and Mandy Home Enabling Māori to participate in freshwater management – as themselves, contributing what they know	Jason De Santolo Towards Renewal of Ancient Song Traditions	Ngahiti Faulkner and John Gilroy Encountering Narratives: Narrating Encounters: Comparing and contrasting Kaupapa Māori and Indigenous Standpoint Theory	Maria Costanza Torri Small scale entrepreneurship, traditional medicine and sustainable development in urban areas for indigenous communities	Kihei Nahale-a, Kamakoa Lindsey-Asing and Sean Naleimale Project Kuleana: Music is a powerful force. It is prevalent in all levels of society. It has the power to heal. It has the power to bring people together		
1210-1310	Lunch & Roundtable Presentations, OGGB Level 0 Foyer <b>DAY 3 : Thursday 27<sup>th</sup> November 2014, Roundtable Sessions, OGGB Level 1 Foyer - Session Coordinators Donna Gardiner and Jordan Waiti</b>							
Roundtable Sessions 7-12	Roundtable 7 Chair: Jessica Ford	Roundtable 8 Chair: Mason Ngawhika	Roundtable 9 Chair: Rawiri Waretini-Karena	Roundtable 10 Chair: Glenis Mark	Roundtable 11 Chair: Andrew Sporle	Roundtable 12 Chair: Katharina Ruckstuhl		
1220-1230	Dorothy Hayes Te Atakura - a story of resistance, conscientisation, transformation	Elisabeth Veronika Wambrauw and Kepa Morgan Decision Framework Transfer Potential: Contextual Relevance of the Mauri Model in Asmat, Papua	John Paenga Whānau Transformation through Education: A Kalako Story	John Kapa Te Ara o Te Repo: The use of Pūrākau and Place as a Culturally Responsive Learning Environment	Neville Nepia and Don Kannangara Effective utilisation of environmental sustainability funding under Māori Tikanga and Protocols	Kihei Nahale-a, Kamakoa Lindsey-Asing and Sean Naleimale Project Kuleana Discussion: Music is a powerful force. It is prevalent in all levels of society. It has the power to heal. It has the power to bring people together		
1230-1240	Natalie Clark, Shelly Johnson and Corrina Sparrow Towards Wise practice: The development of ethical relationships between unceded indigenous communities and universities	Lynell Tuftery Huria Intellectual Property and Beyond	Xaab Nop Vargas Vásquez Understanding the contribution of Wejēn Kajēn to secondary level: voices from teachers in Indigenous region in Oaxaca, Mexico	Veronica Fynn Gender Violence and the Rule of Law in Indigenous Liberia: Positioning Within the Journey to Identity, Roots and Self-Awareness	Everdina Fuli Cathedral Thinkers: Alaga Kupu Transforming Pathways to Knowledge			
1240-1250	Sharyn Heaton The potential of an indigenous curriculum framework	Neihana Jacob Marae: Surviving into the Next Centuries. Creating a self-generating income framework for Marae	Jing Siong (John) Cheah and Kepa Morgan Finding solutions to complex problems: Implementation of a rammed earth housing solution (Iku) on rural Māori land in Te Tai Tokerau using the Mauri Model	Maggie Toko, Jocelyn Dhu, Xenia Girdler and Becky Myers Crossing Cultures – not such a great divide				

## Day 3, Thursday 27<sup>th</sup> November 2014

Parallel Session E	OGGB 3 Panel Session DP1 cont... Chair: Jacinta Ruru	OGGB 4 Session E2 Chair: Annemarie Gillies	OGGB Case Room 2 Session E3 Chair: Sonja MacFarlane	OGGB Case Room 3 Session E4 Chair: Rawiri Tinirau	OGGB 040B Session E5 Chair: Linda Nikora	OGGB 040C Session E6 Chair: Cindy Kiro
1315-1340	<u>Panel Presentation cont...</u> Aurora Trujillo, Sheena Brown, Priscilla Sanderson, Octaviana Trujillo and Stephanie Carroll Rainie	Shaun Awatere Optimising the Māori in Māori Economic Development	Amohia Boulton Selected Results from the Tauranga Rongoā Survey	Apo Aporosa Māori academic success: Why the deficit perspectives?	Naomi Simmonds and Kirsten Gabel Tu te turuturu no Hineteiwaiawa' Māori maternities in a healthy and thriving whānau	Amy Whetu Disputes Resolution Forums: Enhancing Tino Rangatiratanga?
1340-1405	Exploring Resilience in American Indian and Alaska Native Health	Huli Tomlim-Jahnke, Terri Te Tau and Areta Wilkinson A kaupapa Māori approach to practice based & practice led research in doctoral studies in the Creative Arts	Maria Carolina Nieto, Sonja MacFarlane, Angus MacFarlane and Letitia Fickel Pedagogies of Care	Raukura Roa, Aaron J. Salā and Makanani Salā Hemo the Malo, Kowhiti the Pupuu: Celebrating Sexuality and Eroticism in Hawaiian and Māori Song	Carol Aupouri-McLean From Grief to Growth: Post-traumatic Growth in whānau Bereaved by the Violent Death of their Child	Scott Heyes, David New, Doug Nicholls, Emma Hay and Alison Brash And you thought we were Extinct: The Revival of Aboriginal Cultural Practices in the South East Region of South Australia
1405-1430		Sereima Naitobilili Iluwatu: A decolonising research framework capturing the 'other' knowledge	Pita King, Darrin Hodgetts and Mohi Rua From Maori Marsden to Martin Heidegger: Māori homeless men at the marae garden	Shelly Johnson International Indigenous therapeutic jurisprudence in Canada, New Zealand, Australia and the United States	Marilyn Brewin It Takes a community to raise a child like ours: One in a Million. "There is nothing wrong with my Boy Kyle."	Nicholas Naitiwālad Re-imagining Indigenous Social Movements: Unearthing Terrains of Justice from within Indigenous Epistemology
1435-1535	<b>Te Whare Wānanga o Awanuiārangī sponsored Keynote Speaker</b> OGGB Lecture Theatre 260-098 <b>Alan Parker, Adjunct Professor, Te Whare Wānanga o Awanuiārangī</b> A New Paradigm: The Economy of Indigenous Nations Chair: Professor Trish Johnston					
1540-1600	<i>Afternoon Tea, OGGB Level 0 Foyer</i>					
Parallel Session F	OGGB 3 Panel Session FP1 Chair: Leonie Pihama	OGGB 4 Panel Session FP2 Chair: Trish Johnston	OGGB Case Room 2 Session F3 Chair: Rawinia Higgins	OGGB Case Room 3 Session F4 Chair: Paora Mato	OGGB 040B Session F5 Chair: Tiopira McDowell	OGGB 040C Session F6 Chair: Kaleinani Tim Sing
1605-1630	<u>Panel Presentation</u> Ngaropi Cameron Understanding Whānau Violence within Taranaki He Mokopuna He Tupuna: Investigating Māori Views of Childrearing Amongst Iwi in Taranaki	<u>Panel Presentation:</u> Justin Tapa and Piripi Prendergast Mau ki te Ake – Partnership for culturally responsive professional learning	Lailana Wong and R D Kekeha Solis Indigenous Language Self-Determination: A Distinctively Hawaiian Newspaper Column	Katharina Ruckstuhl and Janine Wright Kāore ngā tauranga i rūkahe: The numbers don't lie. Te Reo Māori Speakers in 2050	Mandy Home The risks to Māori from consuming "Wai Kai" contaminated with heavy metals	Mohi Rua, Darrin Hodgetts and Tom Roa When working with Māori, relationships and action first, research second
1630-1655	Will Edwards Te Kura mai i Tawhiti. A knowledge interface approach to exploring health and wellbeing across the life course	Eruera Tarena Bridging Iwi, Industry and Tertiary "he Tokiki te Rika" Catherine Savage, Angus MacFarlane and Sonja MacFarlane Huakina Mai – Kaupapa Māori approach to positive behaviour support in schools	Andrew Sporre and Cindy Kiro Transforming official health statistics - an indigenous partnership initiative	Joe Te Rito and research assistant Te Waara Tiopira Pukapuka Kōrero/Talking Book: Using Conversational Recordings of Māori Elders to Strengthen Conversational Māori Language	Glenis Mark The health and illness of Māori whānau using indigenous photo methodology	Wayne Ngata Indigenous Technologies
1655-1720			Kaiwipuni Lipe Lighting it up: Transforming the university into a Hawaiian place of learning utilizing the hō'ālanī framework	Nicola Bright, Jessica Hutchings and Alex Hotere-Barnes Ka Whānau mai te Reo: Honouring Whānau, upholding reo Māori	Cueponzochiti Moreno Sandoval and Nicole Blalock Ancestral Computing Across Disciplines: A Culturally Sustaining Public Education	Linda Nikora Wānanga with the Deed
1725-1825	<b>Keynote Speaker</b> OGGB Lecture Theatre 260-098 <b>Associate Professor Harald Gaski, University of Tromsø</b> Why Context Matters: An Indigenist-Cosmopolitan Analysis of Sami Art, Poetry and Yoik-Songs Chair: Professor Marie Battiste					
1930	<b>Hākari - Conference Dinner</b> MC: Dr Joe Te Rito <b>Guests are invited to perform Cultural Items</b> Seafood Central 22 Jellicoe Street, Auckland, New Zealand					

## Day 4, Friday 28<sup>th</sup> November 2014

0800-0900	<b>Marae Stay Breakfast &amp; Check out</b> Waipapa Marae & Wharekai					
0900-0910	<b>Mihi Whakatau &amp; Karakia (Daily Welcome &amp; Prayer)</b> OGGB Lecture Theatre 260-098					
0910-1010	<b>Keynote Speaker</b> OGGB Lecture Theatre 260-098 <b>Professor Linda Tuhiwai Smith</b> Pro-Vice Chancellor Māori, The University of Waikato <b>Chair: Alan Parker</b>					
1015-1045	<i>Morning Tea, OGGB Level 0 Foyer</i>					
<b>Parallel Session G</b>	<b>OGGB 3</b> Panel Session GP1 <b>Chair: Jessica Hutchings</b>	<b>OGGB 4</b> Panel Session GP2 <b>Chair: Marion Johnson</b>	<b>OGGB Case Room 2</b> Session GP3 <b>Chair: Margaret Maaka</b>	<b>OGGB Case Room 3</b> Session G4 <b>Chair: Okeroa McRae</b>	<b>OGGB 040B</b> Session G5 <b>Chair: Meihana Durie</b>	<b>OGGB 040C</b> Session G6 <b>Chair: Waikaremoana Waitoki</b>
1050-1115	<u>Panel Presentation</u> Arnja Dale, Jessica Walker, John Perrott and Te Urikore Biddle-Ranga	<u>Panel Presentation</u> Katharina Ruckstuhl et al. When the Mining Nation Goes, Where Goes the Indigenous?	<u>Panel Presentation</u> Ngā Pae o te Māramatanga Research Committee Challenges and the gratification: An interactive discussion; - The difference between a good proposal and a great proposal - How we manage conflicts of interest - The constant improvement of proposal quality through time	Joseph Cheer Negotiating Emergent Neotraditional Frameworks: Resilience or Retardation?  Cindy Jardine Participatory Health Risk Communication: Effecting Change through Visual Messages from Indigenous Youth  Cindy Kiro Whākapiki te Mātauranga	Pauline Harris, Okie Simmonds and Rereata Makihia Insights into the Māori moon calendar  Naomi Simmonds and Kirsten Gabel "Ie puna wa kōrero, he puna wai mātauranga" Wānanga as a research method in doctoral studies	Kristina Sehlin MacNeil and Fredrik Juuso Creating Space for Indigenous Views within Swedish Academia  Daniel Lipe Pathways to Border Crossers: Preparing Students to Transform the World of Science  Whakatōhea Research Team
1115-1140	Tikanga Māori: Animal cadavers used for teaching animal euthanasia					
1140-1205						
1210-1310	<b>Poroporoaki (Conference Close &amp; Farewell)</b> OGGB Lecture Theatre 260-098 Associate Professor Tracey McIntosh					
1315	<i>Light Lunch, OGGB Level 0 Foyer</i>					

## J. Information for Speakers and Chairpersons

Presentation Information for Speakers and Chairpersons				
Speaker	Session duration	Speaking time	Question time	
Chair people	2 minute intro			
Keynotes	60 minutes	45 minutes	10 minutes	
Presenters (25min parallel)	25 minutes	15 minutes	5 minutes	
Panels (75min parallel)	75 minutes	60 minutes	15 minutes	
Roundtable Presentations				
Wednesday 26 <sup>th</sup> November 2014, Level 1 Lunch (12.20 – 1.00pm)				
Thursday 27 <sup>th</sup> November 2014, Level 1 Lunch (12.20 – 12.50pm)				
Speaker	Session duration	Speaking time	Question time	Changeover Time
30 min session = 3 presenters	10 minutes	6 minutes	2 minutes	2 minutes
40 min session = 4 presenters	10 minutes	6 minutes	2 minutes	2 minutes
Poster Presentations				
Wednesday 26 <sup>th</sup> and Thursday 27 <sup>th</sup> November 2014, Level 0 Foyer Morning Tea (10:15-10:45am)				
<b>Poster boards</b> will be displayed throughout the conference with these scheduled times for authors to be at their posters for any discussion with or question by conference delegates				

### Presentations

Respect for time constraints ensures that all presenters have a chance to speak equally, and that there is time for audience questions and comments to be heard. Standard presentations are 20 minutes, plus 5 minutes for questions. There is also limited time for chair's introductions, and to allow people to move between sessions. Please respect your fellow presenters and audience by sticking to these limits. Presenters are asked to please make your way to your allocated room 15 minutes in advance of the session start time to upload your presentation to the computer. Each room will have a student dressed in a red T-Shirt to assist you with any technical matters before and during the presentation.

### Chairs

Chairs should ensure that they have made contact with their presenters in advance of the session, and arrange that participants meet in their room 15 minutes in advance of the session start time. Do not change the order of sessions published in the programme unless unavoidable.



## K. Keynote Speakers: Biographies and Abstracts

The speakers are listed below in order of their appearance in the programme



### **Conference Opening Address**

Tuesday 25<sup>th</sup> November 2014, 4.40-5.10 pm

**OGGB Lecture Theatre 260-098**

**Associate Professor Tracey McIntosh**

Director, Ngā Pae o te Māramatanga

**Chair: Sir Tipene O'Regan**

### **Biography**

Associate Professor Tracey McIntosh (Tūhoe) is the director of Ngā Pae o te Māramatanga and teaches in the sociology and criminology programme at the University of Auckland. She was the Joint Director of Ngā Pae o te Māramatanga from 2007-2009 and has recently returned as Director. She brings a wide level of experience to her role at Ngā Pae o te Māramatanga in international work, community development, and student equity and in her wider contributions to the academic community. Prior to returning to the University of Auckland in 1999 Tracey lectured at the University of the South Pacific in Fiji and previous to that lived in France, Burundi and Tonga. She was a Fulbright Visiting Lecturer in New Zealand Studies at Georgetown University in Washington D.C. in 2004 and has served on Fulbright selection panels and as a Fulbright student advisor since then. She has wide experience of being on external research assessment panels including the Marsden Fund Social Science Panel, the Rutherford Discovery Humanities and Social Science Panel and on the ForST Te Tipu o te Wānanga Māori Research Investment Panel. In 2012 she was the co-chair of the Children's Commissioner's Expert Advisory Group on Solutions to Child Poverty. She sits on a number of governance boards particularly in the area of social harm reduction including the Robson Hanan Trust: Rethinking Crime and Punishment and Te Waka Moemoea: Being the Change Trust. Tracey is the current joint editor of *AlterNative: An International Journal of Indigenous Peoples* alongside Professor Michael Walker. Her recent research focuses on incarceration (particularly of indigenous peoples), inequality, poverty and justice.



### **Conference Opening Keynote**

Transformation across the Māori research and development sector

**Tuesday 25<sup>th</sup> November 2014, 5.15-5.45 pm**

OGGB Lecture Theatre 260-098

**Honourable Dr Pita R Sharples**

**Chair: Associate Professor Tracey McIntosh**

This paper begins by recounting the nature of the Māori research and development sector prior to the establishment of Ngā Pae o te Māramatanga and the transformation undertaken across its first two cycles.

It will then consider the issues that gave rise to Māori Centre of Research

Excellence (CoRE) funding initially being withdrawn and then being reinstated, providing a narrative of the political negotiations that occurred. The paper will then move on the possibilities and difficulties presented in the next Māori CoRE cycle, and then consider some new expressions of self-determination across the research and development sector.

The paper then identifies and discusses existing and emerging strategic research and development markers across the sector and discusses the ongoing tensions between contestability and collaboration. It will also take note of key actors and resources going forward and ultimately argue the requirement for a national Māori research and development strategy.

### **Biography**

Pita Sharples, of Ngāti Kahungunu, Ngai Te Kikiri o te Rangī and Ngāti Pahauwera, was born in Waipawa in 1941 and grew up in the small country town of Takapau in Hawkes Bay.

He went to secondary school at Waipukurau District High School and Te Aute Māori Boys College, where he developed his skills in kapa haka and a passion for Māori language and culture. He went on to establish the New Zealand National School of Māori Weaponry, where he became Tumu Whakarae (Sacerdotal Head and Master), and he founded Te Roopu Manutaki Māori Cultural Group. He studied at Auckland University and trained as a teacher. In 1977 he was awarded a PhD from Auckland University in Anthropology and Linguistics. In 1982 he was appointed inaugural Chairman of the Ngāti Kahungunu Tribal Runanga which he chaired for eight years.

For eight years he headed the Office of the Race Relations Conciliator, and then became Director of Culture at the Department of Māori Affairs. He has also been a Professor of Education at Auckland University and an Adjunct Professor at Unitec. Living in West Auckland, he led the establishment of Hoani Waititi Marae throughout the 1970s, and has been actively involved there ever since, including as chairman for 37 years. He also led the establishment of the first Kura Kaupapa Māori in New Zealand, Te Kura Kaupapa Māori o Hoani Waititi. Dr Sharples has belonged to numerous Māori community and education organisations, and has been a consultant to many government agencies and professional boards. In 2004 he became Co-leader of the Māori Party, and was elected as MP

for Tāmaki Makaurau in 2005, 2008 and 2011. He was the Minister of Māori Affairs and Associate Minister of Education and Corrections from November 2008 to September 2014. He is married to Arapera and is a proud father of five children and grandfather of eight mokopuna.



### **International Conference Opening Keynote**

Tuesday 25<sup>th</sup> November 2014, 5.50-6.50 pm

**OGGB Lecture Theatre 260-098**

**Dr Kamana'opono Crabbe**

Chief Executive Officer

Office of Hawaiian Affairs

**Chair: Hon Dr Pita R Sharples**

### **Biography**

Dr Kamana'opono M. Crabbe was named Chief Executive Officer at the Office of Hawaiian Affairs on January 19, 2012. His appointment took effect March 16, 2012. As CEO, his priorities include restoring OHA's integrity in the Native Hawaiian community. He is also focused on nurturing a sense of commitment to empowering Hawaiians and strengthening Hawaii. Dr Crabbe was selected from OHA's executive team, where he had been Research Director since November 2009, gathering evidence needed to make sound decisions that allowed the organization to engage policymakers in its work, create public awareness and build community support. Before joining OHA, he was Director of Psychology Training at the Waianae Coast Comprehensive Center. Prior to that, he was the Program Administrator for the Institute for Family Enrichment. Dr Crabbe has a doctorate in clinical psychology from the University of Hawaii at Manoa. He was also a psychology major at the University of Hawaii. He is a Moanalua Valley resident whose hobbies include surfing, canoeing and voyaging.



**Keynote Speaker**

Isht Ahalaya: Transcending Historical Trauma with Loving Responsibility

**Wednesday 26<sup>th</sup> November 2014, 9.10-10.10 am**

OGGB Lecture Theatre 260-098

**Professor Karina Walters, MSW, PhD (Choctaw Nation of Oklahoma)**

University of Washington

**Chair: Professor Margaret Maaka**

American Indian community discourse suggests that historical trauma can potentially become embodied in risk behaviours and that these factors may play a significant role in present-day health inequities. Historical trauma which consists of traumatic events targeting a community that cause catastrophic upheaval, have been posited by Native communities to have pernicious intergenerational effects through a myriad of mechanisms from biological to behavioral. Consistent with contemporary societal determinants of health approaches, the impact of historical trauma calls upon researchers to explicitly examine theoretically and empirically how these processes become embodied and identify how these factors affect the magnitude and distribution of health disparities. Moreover, consistent with tribal systems of knowledge, it is critical to identify health promotion approaches rooted in the strengths of our tribal knowledges and vision of life, wellness, and health held for us by our ancestors in designing health promotion interventions that are sustainable in indigenous communities. Building on prior historical trauma research, this presentation provides the next steps from social epidemiological approaches to designing and developing community-based interventions to transcend historical trauma. Specifically, we will describe the *Yappalli Choctaw Road to Health*, a culturally focused, strengths-based outdoor experiential obesity-substance abuse risk prevention and health leadership program designed to develop 150 Choctaw women health leaders throughout Choctaw territory in Oklahoma. Highlights include our theoretical innovation in creating a Choctaw-specific health promotion model for behavioral change grounded in our ancient teachings and theoretical innovation in our approach to transcending historical trauma.

## **Biography**

Dr. Karina Walters enrolled in the Choctaw Nation of Oklahoma and is the Associate Dean for Research, the William P. and Ruth Gerberding Endowed University Professor, and the Director of the Indigenous Wellness Research Institute (iwri.org) at the University of Washington. A recipient of a Fulbright Award, Walters' research focuses on historical, social, and cultural determinants of physical and mental health among American Indians and Alaska Natives. She serves as principal investigator on several groundbreaking community-and culturally-based studies associated with health equity among American Indian individuals, families, and communities funded by the National Institutes of Health.



### **Te Whare Wānanga o Awanuiārangi sponsored Keynote Speaker**

Contemporary Colonialism and the Crises of Dependency

**WEDNESDAY 26<sup>th</sup> November 2014, 2.35-3.35 pm**

OGGB Lecture Theatre 260-098

**Professor Gerald Taiaiake Alfred**

University of Victoria (Canada)

**Chair: Distinguished Professor Graham Hingangaroa Smith**

This presentation conceptualizes colonization as an ongoing process of disconnection from the land. It analyses the effects of colonization on individuals and communities, and explains the fundamental roots of the psychophysical crises and of the near total dependency of Indigenous communities upon Settler governments, with specific reference to experience of First Nations in North America. A central point of the presentation is that cultural disruption, experienced when Indigenous people are prevented from practicing land-based existences, compounded with the broader social and economic effects of dispossession creates near total psychological, physical and financial dependency on the state. Social suffering, the unresolved psychophysical harms of historical trauma and cultural dislocation are discussed as factors limiting opportunities for self-sufficient, healthy and autonomous lives because of the development of complexes of behaviour and mental attitudes that reflect Indigenous people's colonial situation. The presentation points to the direct relationship between law at every level, and historic and contemporary policies applied to Indigenous nations, and the myriad mental and physical health problems and economic deprivations. It concludes with reflections on possible responses to the situation that support and facilitate Indigenous people's reconnection to their homelands, restoration of land-based cultural practices and the rebuilding of indigenous communities.

## **Biography**

Gerald Taiaiake Alfred is a Full Professor in IGOV and in the Department of Political Science. He specializes in studies of traditional governance, the restoration of land-based cultural practices, and decolonization strategies. He is a prominent Indigenous intellectual and advisor to many First Nation governments and organizations. He has been awarded a Canada Research Chair, a National Aboriginal Achievement Award in the field of education, and the Native American Journalists Association award for best column writing. Educated at Concordia and Cornell, Taiaiake has lectured at universities and colleges in Canada, the United States, England, and Australia. His writing includes numerous scholarly articles, essays in newspapers, magazines and journals, stories, book-length research reports for First Nations and government clients, as well as three published scholarly books, *Wasáse* (Broadview, 2005), a runner-up for the McNally Robinson Aboriginal Book of the Year in 2005; *Peace, Power, Righteousness* (Oxford University Press, 1999/2009); and *Heeding the Voices of Our Ancestors* (Oxford University Press, 1995). Taiaiake's current research involves studying the effects of environmental contamination on Indigenous cultural practices, with a special focus on the Mohawk community of Akwesasne. In the context of the United States' Natural Resources Damages Assessment process, he works as a consultant with a number of Indigenous communities to assess cultural injury due to industrial and nuclear contamination of the natural environment, and to design land-based cultural restoration plans. His previous research and consulting work centered on retraditionalization, structural reform, and leadership training for First Nations governments and organizations. He also spent many a number of years as a researcher, writer, negotiator and advisor for First Nations governments in land claims and self-government processes. Taiaiake is a Bear Clan Mohawk. He was born in Montréal in 1964 and was raised in the Kahnawake Mohawk Territory. Aside from his service in the US Marine Corps as an infantryman during the 1980s, he lived in Kahnawake until 1996. He now lives on Snaka Mountain in Wsanec Nation Territory on the Saanich peninsula with his wife and three sons, who are all Laksilyu Clan of the Wet'suwet'en Nation.



### **Keynote Speaker**

The Economics of Indigenous Survival

**Wednesday 26<sup>th</sup> November 2014, 2.35-3.35 pm**

OGGB Lecture Theatre 260-098

**Sir Tīpene O'Regan**

Ngā Pae o te Māramatanga Board Chair

**Chair: Associate Professor Tracey McIntosh**

Over the last 25 years New Zealand has been engaged in the settlement of Treaty of Waitangi claims brought against the Crown by Māori tribes. This has led to the transfer, into Māori collective ownership, of substantial assets in land, property, fisheries and other instruments. The net impact of this transfer is estimated to increase the Māori contribution to GDP from 6% to 25% over the next 20 years. As well, for the past 10 years the contribution to the national accounts of the collectively owned Māori economy has exceeded the total of all transfer payments to individual Māori citizens. For the purposes of this discussion the enhanced economic participation of individual indigenous community members, dependent as it is on personal educational and other requirements, is set to one side. The intent is to focus on the collectively owned assets of indigenous minorities and to examine the challenge they present in terms of both capital durability and appropriate governance. Beyond the significance for New Zealand of the historic transformations referred to above, they expose issues which are common to the challenge of indigenous economic development and cultural re-development of indigenous minorities in other societies. Virtually all indigenous minority economic activity which is collectively owned is focussed on the intergenerational maintenance and evolution of the group's heritage and identity. As a consequence of that purpose the capital assets underpinning it are characteristically not for sale – although their profits may be distributed by way of dividends or other forms which may be loosely described as '*charitable*.' The economic entities are generally intended to be vehicles which can and will maintain their capital wealth inter-generationally. However, an over-riding aim of inter-generational wealth maintenance is a tall order. There are very few examples worldwide of where this has been achieved successfully especially by communities existing as minorities surrounded by larger capitalistic environments whether dominated by state capitalism or private capitalism – NZ, Australia and Scandinavia being characterised by a blend of the two. There are no satisfactory examples in which the share-holding community is expanding generation on generation and in which capital wealth is being expanded at a similar rate or in the same proportion. Even the most successful examples of economic longevity – the overseas Chinese and the Basque Mondragon co-operatives - depend, ultimately, on a reduction of numbers. Developing appropriate economic forms and associated governance mechanisms for managing intergenerational capital is essential if an indigenous culture and identity is to survive. These are not readily to be found within



the western market economic paradigm. An indigenous culture needs to construct an economic paradigm which reflects its own enduring values and aspirations. If the tribe is to endure then its capital must endure with it. The only reason in a modern context for that capital to endure is to sustain and nurture the survival and future evolution of the tribal collective which owns it.

### **Biography**

Sir Tipene O'Regan is the retired Assistant Vice-Chancellor Māori of the University of Canterbury and former long-serving Chairman of the Ngāi Tahu Māori Trust Board. He remains as Adjunct Professor in the Ngāi Tahu Research Centre at the University of Canterbury and as a Fellow of the University of Auckland where he chairs Ngā Pae o Te Māramatanga, the Centre for Māori Research Excellence. 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 recently retired from a 28 year term as a member of the New Zealand Geographic Board. Sir Tipene 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 Trust. 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 Tipene currently 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 and ethnology of Ngāi Tahu and Te Waipounamu. In more recent years Sir Tipene 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.





### **Keynote Speaker**

Indigenous Knowledge Research and Teaching: Animating Activism, Leadership and Alliances

**Thursday 27<sup>th</sup> November 2014, 9.10-10.10 am**

OGGB Lecture Theatre 260-098

**Professor Marie Battiste**

University of Saskatchewan

**Chair: Professor Linda Tuhiwai Smith**

This presentation offers a personal and reflective perspective to the transsystemic Indigenous knowledge systems to my research and my teaching.

I take inspiration from my parents and families' resilience and aspirations for a better life through education that shaped my determination and frequent solitudes in Eurocentric institutions to find my activism starting in the 70s with Civil Rights and social justice movements. The struggle and shared learning from Indigenous peoples' experiences within Canada and beyond to New Zealand and Australia helped me to challenge cognitive imperialism and seek cognitive justice for scholarly research and writing, speaking, and activism in Indigenous education. The path of Indigenous research still resonates with a similarity of themes as in earlier days but with more complexity and resolve. I conclude with a review of some of these cross border complex themes and consider the emergence and implications of how Indigenous scholars are framing a transsystemic knowledge theory and methodology appropriate to and important to the Indigenous renaissance. I also share my newest book *Decolonizing Education: Nourishing the Learning Spirit* and its main tenets drawn from my life's work.

### **Biography**

Marie Battiste is Mi'kmaq, from the Potlo'tek First Nation in Cape Breton, Nova Scotia. She is professor in Research and Leadership in Aboriginal Education, formerly Indian and Northern Education Program, in the Dept. of Educational Foundations at University of Saskatchewan, since 1993. A mother of three, she and her husband J. Youngblood Henderson have made Saskatoon their home after many years living in Eskasoni Reserve and working among First Nations schools and community organizations. She has several earned degrees: Ed. D. (1984) Stanford University; Ed. M. (1974); Harvard University; B.S. (1971) University of Maine, Farmington and two honorary degrees: D.H.L. 1997 University of Maine, Farmington; LL.D. 1987 St. Mary's University. A quest for social justice and decolonization of education have framed her writings, her speaking, and her daily life in complex and integrated ways.



## **Te Whare Wānanga o Awanuiārangi sponsored Keynote Speaker**

A New Paradigm: The Economy of Indigenous Nations

**Thursday 27<sup>th</sup> November 2014, 2.35-3.35 pm**

OGGB Lecture Theatre 260-098

**Alan Parker**

Adjunct Professor, Te Whare Wānanga o Awanuiārangi

**Chair: Professor Trish Johnston**

Prof Parker's comments are offered regarding the Conference Theme, "Optimising Indigenous Economic Wellbeing". Professor Parker proposes that Indigenous leaders consider framing their goals for economic success within a new paradigm, "***The Economy of Indigenous Nations.***" The Indigenous Nations Economy, INE, according to Parker's paradigm, consists of the natural resources that are held "in common" by each group of Indigenous Peoples inhabiting the Pacific Rim. It also consists of their combined manufacturing and production capabilities and their capacity to provide services to their customers. The rights and powers of Indigenous Nation's Sovereignty would be used to give a competitive advantage to the enterprises that are owned and operated by Pacific Rim Indigenous Nations in a global marketplace. The goods produced by Indigenous Peoples within their traditional territories, and, which are representative of their Indigenous Identity, can and should be given a "Brand Identity" in the marketplace that will make them stand out from the goods of their non-indigenous competitors. In the US, ancestral tribal lands and the natural resources that are associated with their lands are communally owned by each tribal nation and the legal title to their lands is held by the US Government in "Trust Status" while the tribes remain the beneficial owners. This means that all tribal members have a common "stake" in the tribal economy. Tribal lands are managed by the political leadership of the tribes, leaders who are accountable to the tribal members for any mismanagement that occurs on their watch. The Tribal Leaders are responsible for appointing qualified business managers who are hired to safeguard the lands and to generate profits from the tribal resources. Tribal lands that are held in Trust Status by the Bureau of Indian Affairs have an economic advantage of being exempt from the taxing and regulatory powers of surrounding State and local governments. This is the paradigm of the tribal economy as it exists across Indian Country in contrast to the paradigm of individual private ownership common to all other US citizens. Tribal economic success, such as has been gained from the operation of strategically placed Tribal Casino Enterprises, has been used by Tribal Leaders to leverage political strength in the local and national political economies. The national organization of US Tribes, which is known as the *National Congress of American Indians*, NCAI, has been considering a legislative proposal to establish, thru having the US Congress pass their bill, an *Inter-tribal Trading Company*. This federally chartered Company would have the role of recruiting tribes to participate as a shareholder in the Company and to assist the tribal shareholders to develop Native American Trade Products

using the resources available to them on their tribal lands. It would also work with other federal agencies, such as US Department of Commerce, to develop local and international markets for their trade products. The Inter-tribal Trading Company would also be open to the participation of other Indigenous Nations of the Pacific Rim as shareholders with equal status to US Tribal Nations so long as their legal political status was comparable, under the laws of their national government, to US Tribal Nations. This proposal will be open for discussion following Professor Parker's presentation at the Nga Pae Māramatanga conference.

### **Biography**

Alan Parker, a Citizen of the Chippewa Cree Tribal Nation, serves as Adjunct Faculty for Tribal Students enrolled in the Indigenous Development and Advancement PhD program at Te Whare Wānanga o Awanuiārangi. Alan Parker served as Staff Director, Committee on Indian Affairs, United States Senate, Washington, DC, where was appointed by Senator Daniel K Inouye, Chairman of the Committee. His responsibilities as Staff Director included the development of a comprehensive legislative program for the Committee. Major legislative initiatives of the Committee during this time included the Indian Gaming Regulatory Act, the National Museum of American Indian Act, the Indian Self-Governance Act, the Native American Graves and Repatriation Act and the Indian Housing Act. In the 1980's, Alan served as President, The American Indian National Bank, Washington, DC. The AINB was the only National Bank in the US owned and operated by Indian Tribes. Established in 1974, the Tribal Shareholders engaged in commercial banking serving a market of Tribal Business enterprises. Prior to this, he was appointed by Sen. James Abourezk and served as Chief Counsel, Select Committee on Indian Affairs, United States Senate, Washington, DC, from April 1977 until July 1980. The Select Committee was created to serve as the first independent legislative Committee within the US Congress with responsibility for all legislative proposals dealing with Native American issues and concerns. They also exercised congressional oversight authority over federal agencies and offices charged with US Trust Responsibilities and public services for the 350 Indian Tribal and Alaska Native communities located in the US. Major legislative activities conducted under Parker's term in this office included The Indian Child Welfare Act, The American Indian Religious Freedom Act, and Tribal Colleges authorizing Authority as well as historical Indian Land and Water Rights Legislative Settlements.

Education Achievements: Parker attended UCLA School of Law, Los Angeles, California, where he received a Juris Doctor degree in June 1972. Parker's work researching Tribal and State Court Relationships led to publication of his work in the University of Montana Law Review

Military Service: In June 1965 Parker was drafted into the US Army and was sent to Officer Candidate School where he received a commission as a Lieutenant in the Signal Corps and served until August 1968 when he was honorably discharged. Prior to being discharged he was awarded a Bronze Star medal for meritorious service under combat conditions in the Republic of South Vietnam.



### **Keynote Speaker**

### **Why Context Matters: An Indigenist-Cosmopolitan Analysis of Sami Art, Poetry and Yoik-Songs**

**Thursday 27<sup>th</sup> November 2014, 2.35-3.35 pm**

OGGB Lecture Theatre 260-098

**Associate Professor Harald Gaski,**

University of Tromsø

**Chair: Professor Marie Battiste**

The Sami literary scholar Harald Gaski will offer an analysis of an interwoven expression of visual art, poetry and traditional yoik lyrics. The analysis will provide an application of Indigenous methodological approach, utilizing Sami and Indigenous aesthetics in order to give context to the works in question, a context aiming at enriching and opening up for a wider interpretation. The talk will also briefly discuss the concept of an Indigenist cosmopolitan approach, and its implications in the current ongoing debate about trans-Indigenous research.

### **Biography**

Associate Professor in Sami literature at the world's northernmost university, the University of Tromsø, Norway, situated on the 70th latitude, Gaski is the author and editor of several books, journals and articles on Sami literature and culture. The Sami are the indigenous people of the northernmost regions of Fenno-Scandia and the Kola Peninsula of Russia. Gaski has been visiting scholar at several universities in the US, Australia, and in Greenland, and is very much used as speaker internationally on Sami issues. Gaski has been instrumental in establishing Sami literature as an academic field. He is a member of the joint coordinating committee of the Norwegian Program for Development, Research and Education (NUFU)-funded research program in Nicaragua conducted as a collaborative project between the University of Tromsø and URACCAN University in Nicaragua. Currently he is also a board member in the Arctic Research Consortium of the United States, and the chair of the Sami Non-fiction writers association in Norway. Gaski's research topics include indigenous peoples' literatures with a specific emphasis on Sami literature. He has also specialized on oral tradition – especially the transition of the traditional Sami singing, the yoik poetry, into contemporary lyrics. Gaski has participated in translating Sami prose and poetry into English, which can be found in his anthology *In the Shadow of the Midnight Sun. Contemporary Sami Prose and Poetry*, 1997. He has also translated the award-winning Sami poet Nils-Aslak Valkeapää into Norwegian and English. He has edited *Sami Culture in a New Era. The Norwegian Sami Experience*, 1997, and published a trilingual book on a Sami myth *Biejjen baernie – Sami son of the Sun*, 2003. His most recent publication is an annotated collection of Sami proverbs; entitled *Time is a Ship that Never Casts Anchor*, 2006. He debuted as a

writer of fiction books for young adult readers in 2002 (in collaboration with Lars Nordström) with the award-winning book Ciezain cáziin in Sami, published in English in 2004, seven kinds of water. In 2006 Gaski was awarded the Nordic Sami Language Prize, Gollegiella, established by the Nordic Sami Ministers and the Presidents of the Sami Parliaments in Norway, Sweden and Finland. The same year he also received the Award for Outstanding Dissemination of Research at University of Tromsø. In 2005-2006 Gaski served as a member of a Nordic assessment committee to evaluate the quality of the Finno-Ugric education at Swedish universities. The committee was appointed by the National Agency for Higher Education in Sweden. He has been a long standing member of the International Research Advisory Panel for Ngā Pae o te Māramatanga, New Zealand's Māori Centre of Research Excellence.



### **Keynote Speaker**

Friday 28<sup>th</sup> November 2014, **9.10-10.10 am**

**OGGB Lecture Theatre 260-098**

**Professor Linda Tuhiwai Smith**

Pro-Vice Chancellor Māori, The University of Waikato

**Chair: Alan Parker**

### **Biography**

Professor Linda Smith is a leading international authority on indigenous education and health, and is particularly well-known for her book "Decolonising Methodologies: Research and Indigenous Peoples". She is a member of the Marsden Fund, serves on New Zealand's Health Research Council, chairing the Māori Health Research Committee, and is past president of the New Zealand Association for Research in Education. She has extensive experience in building Māori and indigenous research capacity, and has helped establish three research institutes - including Ngā Pae o Te Māramatanga, New Zealand's Māori Centre of Research Excellence.

## **J. Abstracts for Poster Presentations**

The abstracts are listed by the first author's surname. Please note that these abstracts have been provided by the presenter(s) and have had minimal editing. In some cases, the submitted abstracts have been shortened. Refer to the parallel presentation timetable for an overview.

**Wednesday & Thursday 10:15-10:45**

**OGGB Level 0 Foyer, Morning Tea Breaks**

Session Coordinator: Dr Dominic Andrae

**Campion, Otto Bulmaniya, Yibarbuk, Dean, Daniels, Cherry, Nelson, Edna, Daniels, Grace, Xenie, Hmalan Hunter and Sithole, Bev**

**Doing Research the Bininj way: Preferred Process and Practices of Aboriginal Research Practitioners in Northern Australia**

Over the last 10 years the Aboriginal Research Practitioners' Network (ARPN) has developed a process that is sensitive to the complex social setting in remote Aboriginal communities and is culturally sound. The process ensures that there is balance in all the elements of the project starting with the gender of the research team, to age distribution, cultural roles responsibility for country. Achieving this balance is not easy but we actively work towards it so that team members and the community are both comfortable with how the research is being conducted.

**Harris, Parewahaika, Waitoki, Waikaremoana and Nikora, Linda Waimarie**

**Seeking Wellbeing for Māori Women: Creativity and Art**

It is important to understand the complex social issues that Māori women with a diagnosis of bipolar disorder face and why they are overrepresented in mental health statistics. This research explored the lived experiences of 12 women who live well in the presence of bipolar disorder by placing a specific focus on help-seeking patterns and stories of recovery and wellness. Through exploration of the unique intergenerational experiences of Māori women, themes of recovery and wellness emerged that they used to maintain wellness. The important role of occupational and leisure pursuits is highlighted as women engaged in creative works and hobbies such as painting, jewellery-making, weaving, singing and song writing, cooking and gardening. This presentation will describe the experiences of women and the factors leading up to a diagnosis of bipolar disorder followed by a description of the pathways they chose to achieve and maintain wellness for them and their whānau.

**Mansbridge, Leonie**

**The Cross-Cultural Corridor**

I am a visual artist who occupies a privileged place of living in-between two cultures; with this I have the opportunity to share my voice in the academic world. Indigenous people struggle to gain a voice from the margins, but through a visual language, I can tell our stories, I am a bridge between two worlds, the margins and the academic world. To create a positive change we have to utilise the academic world to our advantage. Edward Said asks the question 'who writes? My answer is, we do, and listen to what we have to say. We know our past, and our struggle for validation of our knowledge but we have to create change. This can be achieved through research and development, by disseminating our knowledge to ensure that a wider audience has access.

**Montgomery-Andersen, Ruth**

**The Caring Nature of Men in the Greenlandic Inuit Culture**

Poster presented in absentia

The purpose of this poster is to describe and analyze how fathers defined, conceived and presented the "caring nature of men". We conducted interviews to explore the father's understanding of self and his role as a caregiver to his partner and children. Nurturing and care-giving, as a male attribute was not a new concept, but in fact has been part of the traditional responsibility of fathers in Greenland. The father's role as a nurturer and care-giver was linked to the understanding of the importance of children within Greenlandic society. Fathers described their responsibilities within the context of change, mentioning heightened educational levels and the global focus on equity and equality, and the influence this has had on the roles of men and women within the family.

**Russell, Hollie**

**He Tirohanga Ki Ngāti Rakaipaaka; Indigenous Research Methods and Knowledge**

This poster will focus on how I use indigenous knowledge in my Masters research project on the Māori iwi Ngāti Rakaipaaka. Through interviews with self-identified members I aim to weave together understandings and experiences to create a rich ethnographic understanding of the relationships that make up a dynamic, diverse and unique Rakaipaaka identity. I aim to include material, social, and spiritual aspects in an attempt to move away from the Euro-centric view that a society is only made up of people. My research aims to understand and make visible the distinctive, remarkable and valid contributions Māori communities can and do make to the world. The unique contributions Māori can make to knowledge concerning iwi identity cannot be sourced elsewhere. My methodology is motivated by an indigenous research paradigm and based on the principles of kaupapa Māori – privileging Māori philosophy, values, traditions, ways of knowing, ways of doing and ways of being.



**Saunders, Vicki**

**If You Knew the End of a Story Would You Still Want to Hear It?**

The origins of this presentation lie in the experience of having heard too many stories with the same outcome or ending in the field of inquiry and practice described as 'Aboriginal Mental Health'. The purpose of conducting the inquiry re-presented in this presentation was primarily to hear (or be able to hear), and to privilege other outcomes and story endings that are not often heard in the discourses of Aboriginal Mental Health. Poetic inquiry was used as an approach to qualitative research and aligns well with arts informed activism. In the inquiry that foregrounds this presentation, the use of poetry evolved from a reflective writing tool, to a method of data collection, data construction, analysis and interpretation; An arts-informed approach to social inquiry is used to create space for, or points of departure in, conversations at the cultural interface, and to amplify Aboriginal voices informing the development of this work.

**Stokes Nampin, Dianne**

**Protecting Manuwangku (Muckaty)**

Protecting Manuwangku is a documentary film produced as collaboration between the Warlmpampa and Warumangu people of Tennant Creek, the Beyond Nuclear Initiative and the Jumbunna Indigenous House of Learning Research Unit at the University of Technology Sydney. The documentary highlights the fight by Aboriginal Traditional Owners of Manuwangku to stop their land being turned into a national radioactive waste dump. It was filmed during preparations for a major protest march to mark six years of resistance to the waste dump proposal and highlights the ongoing strength of language, culture and connection to country of a people that refuses to be broken.

**Williams, E, Kitson, J, Tipa, G, Harmsworth, G, Green M, Snelder, T, Young, R, Gyopari, M.**

**Ngā Kete o te Wānanga: Mātauranga, Science and Freshwater Management**

Māori are particularly sensitive to the use and development of freshwaters and hold distinct perspectives concerning their identity and their custodial obligations to manage tribal waters. There is enormous potential for the use of mātauranga Māori to enhance our understanding of the environment. The current freshwater reforms provide a significant opportunity for New Zealand to move beyond the status quo and implement innovative approaches that recognise the positive contribution mātauranga Māori can play in freshwater management decision-making processes. Ngā Kete o te Wānanga: Mātauranga, Science and Freshwater Management is a new multidisciplinary programme with the central hypothesis that the integration of mātauranga Māori and science knowledge systems will increase the effectiveness of collaborations, and improve decision-making by enabling an increasing array of challenges to be tackled. The enduring benefits of this new research programme are to provide: (i) improved expression and articulation of tangata whenua values and interests in the management of freshwater/estuarine ecosystems (ii) increased Māori involvement in New Zealand science programmes (iii) improved decision-making surrounding

freshwater management based on integrating mātauranga Māori, and (iv) provide a more inclusive, holistic and integrated perspective for planning and policy.

## **K. Abstracts for Parallel Presentations**

The abstracts are listed by the first author's surname. Please note that these abstracts have been provided by the presenter(s) and have had minimal editing. In some cases, the submitted abstracts have been shortened. Refer to the parallel presentation timetable for an overview.

### **Anae, Misatauveve Melani**

NZ-born Samoan

Te Wānanga o Waipapa, Pacific Studies, the University of Auckland

#### **Nafanua and Reflections on the Power of Samoan Female Sexuality: A Personal View**

**WEDNESDAY 12.30-12.40**

#### **OGGB Level 1 Foyer Roundtable Session 1**

It is well known that Nafanua was ancient Samoa's war goddess, and that it was she who prophesied the coming of Christianity to Samoa. However, little is known about Nafanua's chthonian powers. This paper endeavours to create a new intellectual/spiritual space where we can celebrate our indigenous/Pacific femaleness; to propel Pacific women to a more empowering space; and to expose the natural power of women as females, as mothers, as sisters and as wives. These scripts have come down to us from time immemorial through the stories and experiences of our matriarchs - our mothers and grandmothers, and the story of the war goddess Nafanua. My hope is that we can enjoy our sacred place in nature and culture, to make sense of our sexual personae, to take ownership of our sexual experiences good and bad, and to demand more complementary/balanced, female/male va - sacred and secular spaces of relationships. This is a view from a NZ-born Samoan woman - the legacy of the Samoan matriarchs in my aiga (extended family). This paper therefore contends that Pacific indigenous knowledges contain crucial cultural references which in some contexts challenge the western stigma of rape, incest and taboos to help Pacific women live more meaningful and healthy lives.

### **Aporosa, Apo**

Vanua Levu, Fiji

Waikato-Tainui College for Research and Development

#### **Māori Academic Success: Why the Deficit Perspectives?**

**THURSDAY 1.15-1.40**

**OGGB Case Room 3 Session E4**

Academics have long discussed the power of communication to both motivate and discourage. Concerning education, Paulo Freire (1997) explains dialogical learning processes and the empowerment of student knowledge. Alternatively, Carlson & Dimitriadis (2003) describe disempowerment and underachievement among Afro-American students resulting from societal expectations that they will fail. In a recent education environment scan focused on the Waikato-Tainui rohe, 28 kaupapa Māori education providers were identified as sites of high educational success, with one described as “outshining private schools and bucking national trends” (Carson, 2013). Nevertheless, perceptions of generalised educational failure among Māori are commonplace. These impressions are fed by the media, the Ministry of Education and in some cases, academic publications. This presentation will discuss the power of deficit models and counter-narratives to academic underachievement. I will juxtapose this discussion with a commentary on why some students and their education providers within the Waikato-Tainui rohe appear to be unaffected by these counter-narratives. Commentary on my own learning process will also be included together with a number of observations and challenges for education researchers.

### **Attakai, Agnes**

Navajo

Center for American Indian Resilience, University of Arizona, Mel & Enid Zuckerman College of Public Health

### **American Indian Elders’ Stories of Resilience to Foster Health in Youth and Their Families**

**THURSDAY 10.50–12.05**

#### **OGGB 3 Session DP1**

Health disparities among American Indians (AIs) are traceable to inter-generational trauma and contemporary adversities. Public health has not explored AI strategies of resilience at collective levels nor as linked to positive health outcomes. Our objective was to document life narratives of urban AI elders at the Tucson Indian Center (TIC) through digital stories incorporated into a 12 session resilience-based health promotion curriculum for youth. We documented AI stories of resilience and health with elders, using community-based participatory (CBPR) principles and qualitative methods. Thematic analysis of 13 interviews showed that resilience strategies of AI elders include utilizing individual responsibility rooted in family, community and cultural traditions. These protective factors were operationalized by developing digital stories and a 12-session curriculum to promote resilient behaviours and strategies associated with health among Tucson’s AI youth and their families. The curriculum was pilot tested, revised and presented to TIC. CBPR research served as a “bridge” between researchers, AI elders and positive change: we collaborated with elders to review the open-ended interview instrument, the digital stories, curriculum outline and final curriculum. The strength-based curriculum was incorporated into existing TIC youth programs, which ensures continued benefits to urban AI families thus reducing health disparities.

## **Aupouri-Mclean, Caroll**

Ngāti Porou, Te Arawa, Tuwharetoa

Te Wānanga o Awanuiārangi

### **From Grief to Growth: Post-Traumatic Growth in Whānau Bereaved by the Violent Death of Their Child**

**THURSDAY 1.40-2.05**

#### **OGGB 040B Session E5**

“There are always two parties to a death; the person who dies and the survivors who are left behind”. (Toynbee, 1968, p. 267) Studies have specified that one of the most devastating incidents to transpire for families is the death of a child. In bereavement literature there is agreement that the death of a child is almost beyond the parents’ endurance (Riches & Dawson, 2000). Child death seems inappropriate, unnatural, and unacceptable for parents and speaks poignantly of unfulfilled promise and destroyed hopes. Some researchers suggest that the trauma of experiencing a child’s death may lead to posttraumatic stress symptoms and complicated mourning (Wheeler, 2001). And if the death occurs suddenly and violently the pain is excruciating for parents. Whilst there are inevitable negative impacts on whānau/families surviving the violent death of a family member, scholarship reiterates the positive outcomes that arise from this traumatic experience whereby survivors are able to reconstruct and transform their lives.

## **Awatere, Shaun**

Ngāti Porou

Manaaki Whenua Landcare Research

### **Optimising the Māori in Māori Economic Development**

**THURSDAY 1.15–1.40**

#### **OGGB 4 Session E2**

A new Ngā Pae o te Māramatanga funded project “Optimising the Māori in Māori Economic Development” is exploring how mātauranga Māori (Māori knowledge) informs investment decisions for collective assets. The project seeks to move beyond narrow definitions of economic efficiency and profit maximisation and towards the concept of socially optimal outcomes, where maximising the well-being of the community and minimising externalities to Te Ao Tūroa (natural environment) are paramount. These outcomes are particularly important for tribal asset managers given the complex challenges and multiple resource pressures they face such as climate change and declining water quality. We present a conceptual framework of the interface between Māori values and financial measures, which will form the basis for a new economic decision making framework for collective assets. We will present preliminary research from three case studies with Indigenous Māori organisations who are taking action to help with the transformation of their communities. Case studies demonstrate how tribal cultural values and measures are used in “real life and practical contexts” such as in land use management.

**Berryman, Kay**

Waikato, Maniapoto

Waikato-Tainui College for Research and Development

**Does Motivational Interviewing Fit Within Māori/Iwi Context? Improving Oral Health for Tamariki in Waikato-Tainui**

**WEDNESDAY 4.55-5.20**

**OGGB 040B Session C5**

Motivational interviewing (MI) is an intervention for changing behaviour and ambivalence (Miller & Rollnick, 2013). It is not a way of tricking people into changing; it is a way of activating their own motivation and resources for change (Miller & Rollnick, 2013, p.16). Te Mana o te Whānau is a randomised control trial investigating the efficacy of four interventions, including MI, with Māori mothers/caregivers and their babies to reduce early childhood caries (ECC) in the Waikato-Tainui rohe. MI has been successfully integrated into projects and programmes in indigenous communities in the United States, covering topics such as alcohol and substance abuse, diabetes, hypertension, and healthy lifestyle education. Positive results in the indigenous context suggest that it will work for Māori. There is little research done in New Zealand using MI with Māori populations or in the prevention of ECC.

**Boulton, Amohia**

Ngāti Ranginui, Ngai te Rangi, Ngāti Pukenga, Ngāti Mutunga

Whakauae Research for Māori Health Development

**Selected Results from the Tatauranga Rongoā Survey**

**THURSDAY 1.15-1.40**

**OGGB Case Room 2 Session E3**

In 2013 Whakauae Research for Māori Health and Development (Whanganui) conducted a survey of rongoā practitioners and whare oranga services in a number of rohe. In this paper we present the rationale for the survey; briefly outline the method, and methodological adaptations that were required to conduct the survey; and the high level, aggregated results. Whilst we found that the idea of the survey itself was generally supported by rongoā practitioners, as researchers we encountered a number of challenges in getting the survey completed within our, self-imposed deadline. Results confirm that great diversity exists in the contemporary rongoā sector, from the size of “practices”, through to the healing modalities that are used and even the range and types of collaborations that exist. The heterogeneous nature of the sector presents a number of challenges to developing appropriate and relevant policy to support the sector in the long term. We conclude that the sustainability of rongoā Māori into the future requires more than simply harnessing the enthusiasm of the sector, but real commitment on the part of government to address the needs of healers and practitioners, and in particular the needs expressed in our survey findings.

**Brewin, Marilyn**

Te Rarawa, Te Aupōuri, Ngāti Kahu

Ngā Pae o te Māramatanga, the University of Auckland

**It Takes a Community to Raise a Child Like Ours: One in a Million. There is Nothing Wrong with My Boy Kyle.**

**THURSDAY 2.05-2.30**

**OGGB 040B Session E5**

This paper is the third presented this year under my research topic: "It takes a community to raise a child like ours: One in a million. There is nothing wrong with my Boy Kyle." So many times during Kyle's short life I would utter these words or something similar in response to a reaction made by someone out of the blue when they saw him. To me he was the most beautiful baby boy and as he grew I never had cause to shift that thought. When he was diagnosed with the rare condition San Filippo Syndrome, based purely on a look I probably should have taken a deeper look at him. How does one do that? Now that I am doing this research I must take a second look. For this presentation I will give a photographic demonstration to illustrate what the Specialist saw when he first saw Kyle. The diagnosis would represent the beginning of a forced reality check in our lives as we struggled with the reality that our beautiful boy had a rare condition which ultimately had no cure and that he would be lucky to live to be a teenager.

**Bright, Nicola, Hutchings, Jessica, Hotere-Barnes, Alex**

Tuhoe, Ngāti Awa (Nicola), Ngāi Tahu, Ngāti Huirapa and Gujurat India (Jessica), Pākehā (Alex)

New Zealand Council for Educational Research (NZCER)

**Ka Whānau Mai te Reo: Honouring Whānau, Upholding Reo Māori**

**THURSDAY 4.55-5.20**

**OGGB Case Room 3 Session F4**

The project Ka Whānau mai te Reo: Honouring Whānau, upholding reo Māori aims to support whānau reo Māori development through research that provides whānau with useful information during key educational transitions to inform their decision making. In this second year of the project we focus on whānau experiences of the preparation stage of transitions. This research acknowledges and supports whānau agency in supporting their own reo Māori development either through their interactions with the education system or within their own homes. This project positions whānau as the agents of change - through whānau talking with other whānau, through determining transitions processes and through awareness of the critical questions about reo Māori to ask of schools. It calls for institutions to reflect on their efforts to provide Māori language education and to take a more coordinated and effective approach to transition processes in order to support Māori language learning continuity. The research also sheds light on how institutional racism continues to impact on whānau autonomy and by identifying it - enable it to be challenged.



**Brown, Sheena**

**Native American Adolescents: A Systematic Review of Indigenous Pathways to Resilience**

**University of Arizona**

**THURSDAY 1.15–2.30**

**OGGB 3 Session DP1 continued**

The transitional age between puberty and adulthood is a time of challenge and confusion both emotionally and physically, leading to an exploration of: life choices, life experiences, relationships, and the formation of behavioral habits that have the potential to lay the foundation for adult life. A comprehensive literature review is needed to understand the social and contextual influences during this transition phase of the life course. What are the risk and protective factors experienced by American Indian and Alaska Native (AIAN) adolescents, and what is their perspective of resilience? Do non-Native concepts of vulnerability and resilience translate successfully to indigenous communities? To be included in this review the article had to: (1) be in English; (2) peer-reviewed and available on-line; (3) identify AIAN youth; (4) identify social and environmental factors, and (5) discuss resilience. A total of 82 potential articles were initially identified, epidemiological and clinical studies were excluded. An intervention model that directly addresses the needs of AIAN youth, within a tribal context is necessary to reduce and transform the significant health disparities experienced by AIAN youth. This review indicates the need for culturally competent mental health and behavioral health resources for AIAN adolescents, to ensure positive change.

**Cameron, Ngaropi**

Ngāti Mutunga, Ngāti Kahungunu ki Wairoa

Tu Tama Wahine o Taranaki Inc.

**Understanding Whānau Violence within Taranaki**

**THURSDAY 4.05–5.20**

**OGGB 3 Session FP1**

After decades of service provision as a kaupapa Māori tangata whenua development and liberation organisation, it became increasingly clear that Tu Tama Wahine o Taranaki Inc (TTW) needed to develop a research base that generated information to support a tikanga Māori approach to addressing Māori Family violence and also a series of research projects that complemented a wider research agenda which sought to inform and improve current service delivery and explore new possibilities relevant to the demonstrated needs of Taranaki whānau and communities. This particular research project is one of three projects completed by TTW and has been driven by a direct desire to establish and understand the foundations of Māori whānau violence in Taranaki. The research project "Understanding Whānau Violence" was a 3 year kaupapa Māori qualitative investigatory study focussing on the impact of intergeneration violence with whānau of Taranaki. This paper will discuss further some of the findings related to the underlying causes of whānau violence and how these may

be applied to further articulate the organisation's indigenous practice approach to whānau interventions.

**Cameron, Ngaropi**

Ngāti Mutunga, Ngāti Kahungunu Ki Wairoa  
Tu Tama Wahine o Taranaki Inc.

**He Mokopuna He Tupuna: Investigating Māori Views of Childrearing amongst Iwi in Taranaki**

**THURSDAY 4.05–5.20**

**OGGB 3 Session FP1**

This research project was developed to provide insights into tikanga ā Taranaki and traditional childrearing beliefs and practices. The project was visioned, developed and undertaken by Iwi researchers and providers of Taranaki and has been informed by kaupapa Māori research methodology. He Mokopuna He Tupuna is one of three research projects designed to complement a wider research agenda of Tu Tama Wahine o Taranaki Inc (a kaupapa Māori social service provider based in Taranaki) which seeks to inform and improve current service delivery and explore new possibilities relevant to the demonstrated needs of Taranaki whānau and communities. The phrase 'He Mokopuna He Tupuna' is one that provides a cultural framework for understanding the positioning of tamariki within Te Ao Māori and this paper will discuss further the knowledge related to tikanga, and mātauranga Māori that informs childrearing philosophies and practices within the Taranaki region.

**Campbell-Knowles, Te Moana**

Ngāti Ruanui, Tangahoe, Ngaruahinerangi  
Te Kupenga Matauranga o Taranaki

**Whānau Ora - Whānau Centred Engagement and Provision**

**WEDNESDAY 12.20-12.30**

**OGGB Level 1 Foyer Roundtable Session 6**

Te Kupenga Mātauranga o Taranaki is a Māori community organisation which facilitates increased Taranaki Māori participation in tertiary education. This project arises out of extensive Taranaki Māori consultation undertaken by Te Kupenga as part of the initial community-driven response to the need to develop local research capacity and capability. The need for development of a stronger evidence base to inform localised Whānau Ora service provision in health and engagement with whānau was identified. Tangahoe Tribal Trust embraces a whānau centred approach to development, and has supported the development of this research. The benefits of this research for Tangahoe whānau, Taranaki Māori and other iwi is to enable a more informed, and evidence-based provision of Whānau Ora services by local Māori health providers and other health service providers. The intention is to contribute directly to improved health outcomes for Tangahoe whānau, other Taranaki Māori whānau, and whānau in other rohe.

**Cheah, Jing Siong (John) and Morgan, Kepa**

The University of Auckland

**Finding Solutions to Complex Problems: Implementation of a Rammed Earth Housing Solution (Uku) on Rural Māori Land in Te Tai Tokerau Using the Mauri Model**

**THURSDAY 12.40-12.50**

**OGGB Level 1 Foyer Roundtable Session 9**

Financial difficulties, physical and legal obstacles to rural Māori land development, and a lack of consideration regarding the lifestyle of Māori and cultural factors, have resulted in sub-standard and overcrowded living situations for many rural Māori households. The Uku housing research initiative began in 1996 to develop an accessible, affordable and appropriate housing system for use on rural Māori land, and has recently resulted in the completion of the forth Uku dwelling in 2012, and the establishment of the Te Ahikaaroa Trust which has been set up with the goal to use the Uku research outputs and housing experience to enable and support Māori to build 1000 Uku dwellings. In partnership with a Māori whānau in Ahipara, the Mauri Model decision making tool has been used to include the perspectives of individuals from the Housing New Zealand Corporation, the Far North District Council, environmentalists and local Māori in the decision making process of the housing project. Uptake of the Uku housing method is positive with strong community interest shown, the Ahipara whānau nearing the completion of three more Uku houses. Future research will examine the thermal performance of Uku dwellings, and develop a hybrid Uku housing system to simplify the provision of electrical and water related building services and make the housing form more practical to use in rural and remote locations.

**Cheer, Joseph**

Rotuma and Fiji

Monash University, Melbourne Australia

**Negotiating Emergent Neotraditional Frameworks: Resilience or Retardation?**

**FRIDAY 10.50-11.15**

**OGGB Case Room 3 Session G4**

This paper is an examination of the transition from the traditional economy to contemporary, cash-based, monetised arrangements. The dialogic of the traditional versus the cash is steeped in the tradition-modernity binary that pervades the discourse on the social and economic structures of traditional peoples. This paper explicates some of the findings from a medium-term examination of social and economic transformations taking place at a micro-level in the small Pacific Island nation Vanuatu. Kastom (tradition) and the kastom ekonomi (traditional economy) frame traditional culture and local socialities, give people resilience and are embedded in society and social relationships. The move from the traditional to the modern is denoted as the neotraditional by Marshall Sahlins (2005). Sahlins' theoretical notion "developman", articulated as the "indigenous way of coping with capitalism" is applied in this paper. If the kastom ekonomi is what provides traditional peoples with

resilience and connectedness, its diminution in favour of development, change and the monetisation of traditional cultural heritage is axiomatically problematic. For traditional peoples the shift to the neotraditional raises tensions and anxieties, introduces new discordances and exacerbates enduring disjunctures. In this paper, policy and theory oriented approaches are discussed.

**Clark, Natalie, Johnson, Shelly and Sparrow, Corrina**

Metis & Soto

University of British Columbia

**Towards Wise Practice: The Development of Ethical Relationships between Unceded Indigenous Communities and Universities**

**THURSDAY 12.30-12.40**

**OGGB Level 1 Foyer Roundtable Session 7**

This presentation will center and identify four case examples of what the authors describe as “wise woman practices” between increasingly corporate and elite universities and the unceded Indigenous communities within British Columbia, Canada. The focus of the paper includes economic, social, political, intergenerational wellness, and healing strategies as enacted through relationship and reciprocity. This work builds on the concept of “wise practices” or practices rooted in Indigenous communities “unique body of knowledge, manifested through oral histories and lived experiences” (Wesley-Esquimaux & Calious, 2010, p.3). Examples will be shared from the authors’ own experiences as Indigenous faculty members at two different universities in British Columbia, Canada. The authors will share lessons learned through the wise practice case examples that demonstrate principles of Indigenous ethics and relationship building, together with processes and practices that center and make space for Indigenous community voices and presence in the university.

**Courchene, Crissy**

Anishinaabe

University of Saskatchewan, Macdonald Youth Services

**Navigating Indigenization: Enhancing Indigenous Distinctiveness**

**WEDNESDAY 12.30-12.40**

**OGGB Level 1 Foyer Roundtable Session 5**

Loss of indigenous cultural identity and traditional ecological knowledge of indigenous lands is arguably the most pressing and problematic issue facing all indigenous peoples’ of the world today. The aim of this presentation is to navigate a pathway to enhance indigenous distinctiveness by discussing a conceptual framework of indigenization. This proposed framework illustrates two diagrams that work together with a scale of indicators and varying degrees of paradigms; indigenous, western, and universal. The author will share her lived experience of contextualized indigenous world-view as it pertains to the overall discussion. This presentation will look at how indigenous research capability and action can transform indigenous knowledge creation,

materializing outcomes by infusing indigenous pedagogy and praxis into the daily lives of indigenous people. The author will look at how indigenous epistemology and methodologies sustain the navigation of today's environment in which they participate. This framework presents forward thinking as it regenerates indigenous cultural identity by developing a valid argument for a resurgence of connectivity to land, language and culture.

**Dale, Arnja R., Walker, Jessica, Perrott, John, and Biddle-Ranga, Te Urikore**

Tūhoe, Ngāti Kahungunu and Ngāti Awa

Unitec Institute of Technology, Te Whare Wānanga o Wairaka

**Tikanga Māori: Animal Cadavers Used for Teaching Animal Euthanasia**

**FRIDAY 10.50–12.05**

**OGGB 3 Session GP1**

The importance Māori place on the environment and animals in particular is evidenced in Māori oral narratives and proverbial sayings. Understanding Māori knowledge and cultural norms associated with animals is beneficial to Animal Welfare Inspectors and building stronger relationships with Māori communities. One of the core functions of being an Animal Welfare Inspector is to mitigate animal suffering, pain and distress; a common method of which is through euthanizing animals. Māori report a level of anxiety performing euthanasia on live animals highlighting the importance for Natural Sciences to provide Māori-centred support and culturally-relevant teaching. Animal euthanasia, taught using ethically-sourced animal cadavers, is a difficult, sensitive and culturally complex subject to teach to students. The cultural safety of staff and students is paramount. We have implemented a number of Tikanga Māori strategies and feedback on these Mātauranga Māori initiatives has been very positive: increasing cultural awareness; providing culturally relevant support for Māori students; and increasing Māori cultural competency of staff. This presentation explores the relationship Māori had and continue to have with animals and discusses the use of Tikanga Māori employed to aid and enhance the current euthanasia methods utilised by Animal Welfare Inspectors

**De Santolo, Jason**

Karrwa, Barunggam

Jumbunna Indigenous House of Learning Research Unit, University of Technology, Sydney

**Towards Renewal of Ancient Song Traditions**

**THURSDAY 11.40-12.05**

**OGGB Case Room 2 Session D3**

In this presentation we will be sharing insights into the first year of participatory music video (Doctorate of Creative Arts) collaboration with the Sandridge Band of Borrooloola in the South West Gulf of the Northern Territory. The Sandridge Band has been working with Karrwa and Yanyuwa Elders in renewing song traditions through their distinct bush rock reggae style. Song traditions are 'discourses of the land' and the process of renewal does not simply involve engaging with new

modes of communication. Renewal evokes sophisticated mediation around law/lore, kinship, provenance and the powerful aesthetics of an ancient culture. This talk will reflect on the foundation of a study that looks towards understanding the potential of song tradition renewal and the new modes of production and interpretation within an Indigenous participatory video practice context.

**de São Pedro Filho, Flávio**

Research Group on Management of Innovation and Technology, Brazil

**Indigenous Ecotourism: Support for Economic Optimization and Improved Quality of Life for the Forest Peoples in the Brazilian Amazon**

**WEDNESDAY 12.20-12.30**

**OGGB Level 1 Foyer Roundtable Session 5**

Exclusion of indigenous economic activity affects the composition of the Gross National Domestic Product, causing loss of capillarity in the exploitation of natural attractions that they could turn into jobs and incomes. The strategic promotion of their immaterial patrimony can be the ideal way to impose the respect and exhibit the logical value of the objects belonging to traditional peoples that are established in Rondônia State, in the Brazilian Amazon. This is based on the theory of eco-development associated with the concepts of ethnodevelopment of immaterial patrimony and environment, which proposes innovative measures to reverse scenery on the theory of competitive advantages. First we adopted a case study for the safeguarding of immaterial patrimony in the face of environmental and indigenous ecotourism in the State of Rondônia. We then considered the potential represented by the unique flora, fauna and other value attributes. We analyzed the real condition of the resident population within the Amazon. The assessment allowed us to simulate a scenario that offered sustainable services.

**Dickson, Matiu**

Ngāīferangi

University of Waikato, Te Piringa, Faculty of Law

**"Mahia te Mahi Mēna He Painga Mo te Iwi."**

**WEDNESDAY 1.40-2.05**

**OGGB 4 Session B2**

Mahia te mahi mēna he painga mo te iwi. If there is good in it for the people, then it must done. This is a tongi or dictum handed down since Te Puea's time to the people of Tainui. It guided and explained the work that Te Puea and others did to uplift the spirits of a tribal people defeated by colonial wars and the confiscation of their lands. Those wars at Rangiriri and Orakau happened 150 years ago and have recently been commemorated by the tribes who fought together. This tongi has been incorporated by Te Runanga o Kirikiriroa Charitable Trust to promote the building in a village-type residential project in Enderley, a much maligned suburb of Hamilton. I am the Chair of Te Runanga and our organisation has made this project a priority in providing affordable social housing



for the Māori and Pasifika people who choose to live in what has been described as a socially depressed area. This paper will outline the journey taken to get this far, and will show that if Māori organisations are prepared to work collaboratively they can achieve much. Our experience shows that the traditional values of the Māori community are still applicable today as they were for our ancestors.

**Durie, Meihana**

Ngāti Kauwhata, Ngāti Raukawa, Rangitāne, Ngāti Porou, Ngāi Tahu, Rongowhakaata

**He Oranga Whānau: Flourishing Families in Changing Worlds**

**WEDNESDAY 1.40-2.05**

**OGGB Case Room 2 Session B3**

He Oranga Whānau examines critical determinants that contribute to healthy and thriving indigenous families. In particular, it posits the notion that Māori cultural identity and distinctiveness can act in unison to form the fundamental basis of sustainable whānau wellness practices across the lifetime. The symbiotic relationship of kaupapa, to tikanga, and kawa, highlights a model in which Māori knowledge can be applied to whānau within contemporary and practical contexts. Specific case studies will demonstrate how research into these and other factors can contribute to flourishing whānau and ultimately harness whānau potential. The paper concludes by presenting a framework that may be useful to those working at the interface between Māori and Indigenous knowledge and health and wellbeing. The emerging implication for researchers working within these broadly defined areas is that increasingly, research linking to transformational outcomes for whānau will be under growing demand as longer-term gains and distinct advantages become more evident.

**Edwards, Will**

Taranaki

Te Kōpae Piripono, New Plymouth

**Te Kura Mai i Tawhiti. A Knowledge Interface Approach to Exploring Health and Wellbeing across the Life Course**

**THURSDAY 4.05-5.20**

**OGGB 3 Session FP1**

Te Kōpae Piripono is a Taranaki Māori immersion early childhood education (ECE) centre with a primary aim of intergenerational whānau development. Te Kōpae has partnered with the National Centre for Lifecourse Research (NCLR) to investigate what constitutes effective early life kaupapa Māori programming leading to improved health outcomes. The research will generate evidence around a specific model and approach - Te Kōpae Piripono - that may be scaled up and implemented in a range of contexts. In order to build an evidence base that is robust and credible from the perspective of Māori communities and public sector agencies, the research is developing a philosophical and practical working research interface between Mātauranga Māori and Western

Science. This paper develops and describes this interface and, in particular looks at the tensions between Mātauranga Māori and Western Science at a philosophical level, and resolution of these tensions primarily at a research methods level. It also looks at the development of an 'inquiry paradigm' that engages, respectively, ontology, epistemology and methodology with the Māori concepts of Te Ao Mārama, Whakapapa and Kaupapa Rangahau.

**Evans, John Robert**

University of Sydney

**The Relationship between Sport Participation and General and Mental Health Outcomes Among Indigenous Youth: Is Sport a Panacea?**

**WEDNESDAY 12.20-12.30**

**OGGB Level 1 Foyer Roundtable Session 4**

Analysis of the 2012 Mission Australia Youth Survey (MAYS) finds that among Indigenous youth aged 15 to 19 years there is a positive relationship between self-reported participation in sport and two health outcomes: rating of overall health and risk of mental health disorder. We find that Indigenous youth who participate in sport are 3.5 times more likely to report good general health and 1.6 times more likely to have no probable serious mental illness. The significance of these findings is discussed in relation to potential future research and policy. In terms of research, the analysis illustrates the utility of brief and cost-effective measures of health outcomes that could be used in future evaluations of specific programs targeting Indigenous Youth participation in sport. We also discuss the potential ramifications, for practitioners and management professionals, of the particular policy paths needed to address the current gaps in service delivery to Indigenous communities, and for the development of grassroots, evidence based, well resourced, culturally sensitive, inclusive and community-led programs. This can, in part, be achieved by ensuring youth sport development programs are shaped by Indigenous youth.

**Faria, Kahea and Hanohano-Tripp, Pualei**

Hawaii

University of Hawaii at Manoa

**Koe Nae Ke Kuleana o Kanaka: Niihau Community's Protection of Resources**

**WEDNESDAY 4.55-5.20**

**OGGB Case Room 2 Session C3**

Niihau is the sole remaining Hawaiian speaking community in the world, who has maintained its language and culture despite the rupture caused by US occupation in Hawaii. It is a community who lives a semi - subsistence lifestyle, with a dependence on the land and fisheries for nearly all its food and medicinal needs. This presentation examines the response of Niihau residents to encroachment of their fisheries by non -residents, and the method and approach taken to establish their rights over and responsibility to these resources, and the resistance met by Indigenous Hawaiians (non-residents),

and settlers. This work highlights the need for understanding customary practices as explained by those who are caretakers of this knowledge, who depend on it for their existence, and those of who are able to transmit this knowledge base from within the language native to the land and its customary practices.

**Fasoli, Lyn and Moss, Bonnie**

Bachelor Institute of Indigenous Tertiary Education; Menzies School of Health Research

**Strong Aboriginal Voices in Early Childhood Intervention Design**

**WEDNESDAY 4.05–4.30**

**OGGB 040C Session C6**

There is a debate around how to best intervene to enhance young Aboriginal children's life outcomes. However, the debate is misplaced. The question is how to engage with Aboriginal families in order to design effective interventions that meet their needs and aspirations. In a rich country like Australia, many Aboriginal children have a very poor start in life. This is particularly evident in the sparsely populated geographically remote communities across the center and north of Australia. Here the context of childhood is significantly different to mainstream, urban, English-as-first-language speaking communities. There are complex and intersecting factors at play that challenge the achievement of a strong childhood. It is widely recognised that the benefits of early intervention can be significant across the life course and have economic benefits for both participants and society. Consequently after decades of neglect, remote Aboriginal communities are experiencing a surge of interventions. This presentation focuses on the role of critical Indigenous action research as an essential component in the ethical as well as effective establishment of any early childhood intervention. An interrogation of where Indigenous perspectives meet scientific perspectives is a critical and often unfunded area of research.

**Faulkner, Ngahiiti and Gilroy, John**

Ngāi te Rangi, Ngāti Ranginui and Yuin Nation, South East, New South Wales

University of Sydney

**Encountering Narratives - Narrating Encounters: Comparing and Contrasting Kaupapa Māori and Indigenous Standpoint Theory**

**THURSDAY 11.40-12.05**

**OGGB Case Room 3 Session D4**

There has been an evolutionary development in Indigenous theorising and frameworks used by indigenous researchers in decolonising research. In Aotearoa, we have witnessed the growth of kaupapa Māori as a localised theory. Similarly in Australia, we have seen the growth in the development of Indigenous Standpoint Theory. However, there has been a limited exploration of the comparative scope, application and synergies that result when the practices of 'invasion and colonisation' are critically compared and contrasted from 'both sides of the ditch'. The postcolonial

experiences and reflections from emergent researchers of Māori and Aboriginal Yuin descent, argue that these synergies can contribute to an increasing critical mass of indigenous theoretical platforms and new literacy or new ways to read Māori and Aboriginal initiated relational and community research.

**Firestone, Michelle**

Well Living House, St. Micheal's Hospital

**Respondent Driven Sampling (RDS) as a Tool for Urban Aboriginal Health Assessment and Community Engagement in Ontario, Canada**

**WEDNESDAY 12.50-1.00**

**OGGB Level 1 Foyer Roundtable Session 2**

The majority (60%) of Aboriginal people in Canada now lives in urban areas, however Aboriginal specific health needs assessment is virtually absent and only a minority of Aboriginal health service funding is directed towards urban populations. Respondent Driven Sampling (RDS), a modified chain-referral sampling technique, can generate representative, population-based data and effectively address this knowledge gap. The Well Living House (WLH) in Toronto is an action research centre focused on building and sharing evidence to support Indigenous infant, child and family health and is co-governed by St. Michael's Hospital and a Council of Indigenous Grandparents. The WLH upholds the dual criteria of Indigenous community relevance and scientific rigour which embodies the principle of "two-eyed seeing". The WLH has led two successful RDS primary data collections with First Nations in Hamilton and Inuit in Ottawa and will generate the first inclusive population based Aboriginal database in Toronto. In this interactive presentation, we will explore how RDS can be used as a tool to: 1) facilitate local Aboriginal community leadership; 2) emphasize the active participation of diverse urban Aboriginal communities in developing and applying their own health information and data; and 3) be used to drive policy change and action.

**Ford, Jessica**

Inuit

University of Western Ontario, Canada

**Sharing Stories from Home**

**WEDNESDAY 12.40-12.50**

**OGGB Level 1 Foyer Roundtable Session 6**

Eema! Boozhoo! I am an Indigenous PhD student that wishes to share my experiences with gathering stories from my home community, Baker Lake, NU and share in the rewards, challenges as well as discuss the importance of preservation of Indigenous knowledge and world views through the use of Indigenous methodology and methods. I am trying to maintain balance of being authentic without exploiting my community, Elders or knowledge of my ancestors through preserving and sharing the

stories of previous generations. I will discuss some of the challenges with using Indigenous methodologies, theories and practices within a western framework through sharing my stories.

**Fuli, Everdina J. in Collaboration with the Tokelau Leadership and Communities in Auckland and Wellington, Aotearoa, New Zealand**

Te Wharekura, the University of Auckland

**Cathedral Thinkers: Alaga Kupu Transforming Knowledge for Tokelau Wellbeing and Prosperity**

**THURSDAY 12.30-12.40**

**OGGB Level 1 Foyer Roundtable Session 11**

Blackbirding, the colonisation of Tokelau (Atafu, Nukunonu, Olohega and Fakaofu) since the 18th century and the migration period to Aotearoa, New Zealand from the 1950s – 60s brought changes to the lives of Tokelau people, especially the erosion of core values that protect Tokelau wellbeing and prosperity. This study explores how the Tokelau worldview can inform the development of resiliency and vibrancy by focussing on the meanings within our alaga kupu and, how this knowledge can be harnessed through correct interpretation and use. This creates space for '*building cathedral thinkers*' and '*creating transformational knowledge*' that will strengthen Tokelau wellbeing and prosperity. To date research has shown that Tokelau foundational values and beliefs remain intact when the correct rendering of change to our traditional practices takes into account time, space and context. This study is groundbreaking, innovative, research literate and it validates the voices, lived experiences and realities of Tokelau people allowing for the repositioning of our ways of knowing and practice. It provides inclusivity and collective responsibility for the next generation and is guided by the '*Submission to the Constitutional Review Panel: Te Matagi Tokelau 2013*'. Under the New Zealand Constitutional Act of 1948 Tokelau people are citizens of this country.

**Fynn, Veronica**

Lorma, Grebo (Liberia)

National Centre for Indigenous Studies, the Australian National University

**Gender Violence and the Rule of Law in Indigenous Liberia: Positioning Within the Journey to Identity, Roots and Self-Awareness**

**THURSDAY 12.30-12.40**

**OGGB Level 1 Foyer Roundtable Session 10**

Liberia, Africa's oldest republic is grappling with post-war reconstruction. Amongst Liberia's ongoing challenges is the unprecedented prevalence of sexual violence and social inequality against Indigenous women and girls. Property and land ownership in Liberia have always been a hierarchical "masculine business" with the so-called elite "freed black slaves" at the top of the pyramid. Until 2003, Indigenous widowed women in customary marriages, no matter their commitment, loyalty and culturally recognized traditional conjugal roles, were blatantly denied any portion or right to full ownership of land and property of their spouses. As an integral part of my PhD dissertation this paper

aims to critically examine the application of the legal maxim that “all is equal under the law (vis-à-vis fairness, access to justice, arbitrariness, and impartiality) as it pertains to Indigenous women and girls who have survived state, institutional, structural and personal violence. A 6-month fieldwork visit to Liberia did not only inadvertently result in a journey of finding my Indigenous heritage to bring closure to a lost identity but also offered a rare occasion for healing having survived wars and gender violence as a Liberian child.

**Gaffar, Abdul**

Northeastern India, Manipur  
Jawaharlal Nehru University

**Indigenous Peoples Movement and the Global South: Interventions from India**

**WEDNESDAY 4.30-4.55**

**OGGB 040C Session C6**

The Indigenous Peoples (IP) movement has emerged on the international platform across three decades now. The discourse is unique in as much as it undercuts the spatial categories of North-South and First-Second-Third Worlds. It is a modern transnational and trans-spatial movement, seeking to construct global norms for local rights. However, the scope of IP discourse has seen much contestation, between the North and the Global South (GS). The IP category isn't recognized by many Governments in the GS. Nonetheless, participants therein have intervened on two crucial aspects. First relates to debates on colonization by the postcolonial developmental state. This has increased the legitimacy of movements for self-determination inside the GS. The second relates to IP rights based on prior settlement on land. In the complex demographic and socio-political realities of most indigenous territories in the South, adherence to the apriori principle has contributed to an increasingly claustrophobic discourse of 'Other-ing', leading to violent expulsions of both non-indigenous and indigenous populations. The 'dark sides' of indigeneity thus exposed, efforts to re-conceptualize the discourse are underway. The paper focuses on the IP discourse and movement in Central and North-eastern India to highlight the above two aspects.

**Gibson, Padraic**

Jumbunna Indigenous House of Learning, University of Technology Sydney

**Resisting the Northern Territory Intervention and the Return of Mass Removal of Aboriginal Children in Australia**

**WEDNESDAY 11.40-12.05**

**OGGB 040C Session A6**

The Northern Territory Intervention was launched in 2007 with the suspension of the Racial Discrimination Act and the entry of Australian military forces onto Aboriginal lands in the NT. It continues today, rebadged under laws known as "Stronger Futures in the NT", which mark Aboriginal people as second class citizens until at least 2022, subject to extraordinary controls by virtue of their

race. A more covert, continent wide "intervention", has also been gathering momentum over the past two decades, with the return of large scale removal of Aboriginal children by welfare agencies, in numbers which now far surpass those seen during the infamous Stolen Generations of the 20th Century. In both cases, these policies are justified as necessary for the "protection" of Aboriginal children from the alleged depravities of Aboriginal life. This presentation will examine the re-emergence of explicit policies of assimilation and paternalism to govern Aboriginal people on the Australian continent. It will be framed by my experience of campaigns being led by Aboriginal people to challenge these regimes and fight for Aboriginal self-determination.

**Gillies, Annemarie and Tomlins-Jahnke, Huia**

Te Whare Wānanga o Awanuiārangi

**Kaupapa Iwi Research: Perspectives on the Intersection of Tikanga Māori and Western Ethics**

**WEDNESDAY 2.05-2.30**

**OGGB Case Room 2 Session B3**

Iwi, hapū and whānau centred research contributes to and informs the ongoing development of kaupapa Māori research methodologies. While tikanga Māori underpins the ethicality of kaupapa Māori research there are often other influences at the intersection of iwi/Māori tikanga and western ethical protocols/conventions that both challenge and enhance kaupapa Māori and/or kaupapa iwi research. Such challenges include situations where the researcher is both an insider and outsider, is a member of the researched community, the same whānau, hapū or iwi and yet in a role as researcher where some detachment is required. In some instances the level of control of the research process can become blurred thereby impacting on the appropriate management of the interests and priorities of all participants in the research. In this presentation we share and discuss methodological elements from three distinct research projects where tikanga Māori and western perspectives and protocols influenced the research process overall.

**Glasgow, Ali, Spooner, Natalia, and Rameka, Lesley**

Kuki Airani, Tu Whare Toa, Ngāti Raukawa

Victoria University of Wellington

**Māori & Pasifika Perspectives on Early Education Practice**

**WEDNESDAY 12.50-1.00**

**OGGB Level 1 Foyer Roundtable Session 1**

Māori and Pasifika language nests have made significant contributions to preserving Indigenous language and cultural knowledge since their inception in the early 1980's in Aotearoa New Zealand. However a review of the literature reveals a significant gap in research on traditional Māori and Pasifika knowledge and views of kaiako (teachers) and the language nest communities. This presentation discusses findings from a nationwide online survey conducted with kaiako teaching in Māori and Pasifika language nests, in which they were asked to provide cultural and traditional



knowledge, as well as a scope of literature around the topic. As the researchers progressed with the research process it became increasingly apparent that many of the practices described by the Māori and Pasifika kaiako had striking similarities, with a common Polynesian theme identified. The research explored traditional and contemporary Polynesian perspectives of infants and toddlers care and education in order to develop Indigenous Polynesian theoretical understandings which can be utilised as a basis for early childhood. This research foregrounds and embraces indigenous world views and contributes to the body of knowledge on the role of the Māori and Pasifika language nest promoting and foregrounding language, significant cultural practices and Polynesian early childhood theory.

**Green, Carina and Turtinen, Jan**

Department of Cultural Anthropology and Ethnology Uppsala University, Sweden

**Co-governing World Heritage Sites**

**THURSDAY 10.50–11.15**

**OGGB Case Room 2 Session D3**

Today, there are nearly 1000 World Heritage sites on our planet. Many of them are established on the traditional lands of indigenous peoples and therefore entail indigenous peoples' interests and concerns. UNESCO demands of nation states to incorporate indigenous and local peoples' involvement, since this is seen as a guarantee for safeguarding the natural and cultural values of the sites, and indigenous peoples themselves are continuously claiming rights to (co-)manage and (co-)govern these sites. However, indigenous and 'Western' epistemologies are at times difficult to harmonize. This presentation aims at illuminating the conditions for converging different knowledge systems. With examples from Lapponia (Sweden), Tongariro (Aotearoa/New Zealand) and Cape York (Australia) it analyses differences and similarities in regards to bureaucratic structures and power relations that affect the processes. From our case studies, we summarize some of the obstacles for an increased indigenous responsibility of these World Heritage sites, but also the possibilities for indigenous worldviews and knowledge to have real influence and authority over the management of them.

**Gurung, Yadav**

Gurung - Indigenous people of Nepal

Auckland University of Technology

**Indigenous Youth Participation and Early Marriage Prevention in Nepal**

**WEDNESDAY 4.55-5.20**

**OGGB 040C Session C6**

Indigenous peoples of Nepal constitute around 30% of the total population, yet they experience marginalization and inequalities in relation to health, education and political participation. Early marriage is a traditional practice of indigenous communities contributing to poverty, and the poor

health of young women with approximately 80% marrying before the age of 15 years. A study investigated the participation of young people of the highly marginalized Thami community in the Early Marriage/Pregnancy Prevention Programme. This programme has been implemented since 2009 with youth participation as a key principle. Using participatory action research the study asked young men and women to present their experiences and make suggestions for extending participation in future. Participatory research is an empowerment method whereby participants as co-researchers collaboratively define the research problem, gather and analyze the data, and contribute to policy recommendations. Results show that youth participation did take place in this instance. More crucial still, this research promotes notions of indigenous youth leadership in a positive societal change through the lens of Thami youth opinion. Youth leaders could positively contribute to addressing marginalization and inequality in relation to broader issues of policy going beyond narrower programmatic objectives.

**Hakopa, Hauiti, Jackson, Anne-Marie, Phillips, Chanel, and Pocklington, Huia**

Ngāti Tūwharetoa; Ngāti Whātua; Ngāpuhi; Ngāti Whātua

School of Physical Education, Sport and Exercise Sciences, University of Otago

**Te Koronga: A Programme of Postgraduate Research Student Excellence within the Academy**

**WEDNESDAY 11.15-11.40**

**OGGB 040B Session A5**

Te Koronga is a programme nestled within the School of Physical Education, Sport and Exercise Sciences at the University of Otago aimed at fostering research excellence for Māori postgraduate students. The philosophy is founded on the phrase Te Koronga borrowed from the opening stanza of the karakia Tenei au te koronga used to induct students into the ancient wānanga. Te Koronga means to both yearn and to strive for higher forms of knowledge. A programme like this is required to provide a kaupapa driven space within the academy for Māori postgraduate students to cultivate the range of skills necessary to excel at research and to develop the confidence to find and use their unique voices to articulate their ideas. Te Koronga is concerned with the student and what they bring to the institution: their mana, their tapu, their whakapapa and their whānau. Te Koronga is then a process which grows strong, confident Māori imbued with whakapapa, supported by their natural support networks, who engage in kaupapa centred research. To aim for anything less than research excellence is to belittle our ancestry and to do a disservice to our students and by extension their hapū and iwi. This is our story.

**Harris, Heperi and O'Sullivan, John**

Ngāti Mutunga, Tuwharetoa, Ngāti Whātua and Ngāti Pākehā  
Christchurch Polytechnic Institute of Technology

**The Potential Role of Kīōrahi in Māori Development**

**WEDNESDAY 12.30-12.40**

**OGGB Level 1 Foyer Roundtable Session 4**

The leadership of Māori communities are often faced with the development challenge of drawing together individuals who, while sharing whakapapa, no longer participate in community activities. Reconnecting these individuals with their ancestral marae would broaden both the cultural, human, and social capital of hapū, facilitating development opportunities. Benefits would also accrue to the individuals reconnecting with their marae in the form of a stronger and more positive self-identity as Māori and greater personal social capital. The authors contend that the game of Kīōrahi, a fast-paced Māori ball game which has been growing in popularity nationally, could be utilised as a culturally authentic means of re-connecting Māori individuals to their home marae. A review of the rules and skills required to play Kīōrahi show that the sport utilises fundamental motor skills present in several popular western sports and that players do not need to speak te reo initially or have an understanding of tikanga to participate. The creation of an inter hapū competition within the rohe of Ngāi Tahu could be used to encourage Ngāi Tahu who are not actively involved with their hapū to become involved in a social activity that could then be a stepping stone to greater community involvement.

**Harris, Pauline, Simmonds, Okie and Makiha, Rereata**

**Insights into the Māori Moon Calendar**

**FRIDAY 10.50-11.40**

**OGGB 040B Session G5**

**Hayes, Dorothy**

Whakatōhea, Ngaitai, Ngāti Awa, Te Aitanga-a-Mahaki  
Te Whare Wānanga o Awanuiārangi, Te Wānanga o Aotearoa

**Te Atakura - A Story of Resistance, Conscientisation, Transformation**

**THURSDAY 12.20-12.30**

**OGGB Level 1 Foyer Roundtable Session 7**

In a workshop that piloted Māori methods and techniques, pūrākau (story-telling, narrative) was used to illustrate the characteristics of mature women graduates from wānanga. A traditional story of a local tipuna kuia (ancestress) who influenced the history of the area was told. Her story was narrated and participants listened and were asked to draw from the story the characteristics they thought she demonstrated in terms of resistance, conscientisation and transformation. The responses revealed

how many of these characteristics may be applied to a modern context of women graduates of wānanga. This model will be advanced further to a larger study.

**Heaton, Sharyn**

Kai Tahu, Muaupoko, Rangitane, Te Arawa

University of Waikato

**The Potential of an Indigenous Curriculum Framework**

**THURSDAY 12.40-12.50**

**OGGB Level 1 Foyer Roundtable Session 7**

With the advent of Māori-medium curriculum developments in Aotearoa, New Zealand, curriculum developers were in the precarious space of being able to re-frame, re-name and to envision what Māori-medium curriculum may look like for future Māori learners. This paper explores how components of a traditional model, or framework of learning could inform future curriculum design. As an example of the potential contribution that could be made to Māori-medium curriculum I critically discuss a 'thinking' framework for the writing of process words within achievement objectives, or learning intentions across progressions of learning. This research provides an original contribution to inform future engagement in indigenous curriculum design and illustrates an example of how a traditional 'whare' model of learning could be utilized in future curricula reforms.

**Henson, Michele**

University of Arizona Mel and Enid Zuckerman College of Public Health

**Substance Abuse and Effective Treatment for Adult American Indians and Alaska Natives: How Culture Creates Resiliency over Addiction**

**THURSDAY 10.50-12.05**

**OGGB 3 Session DP1**

Substance use disorders have been reported to be more prevalent in American Indians and Alaska Natives (AIAN) than in any other ethnic or racial group. Beyond these high rates, substance use disorders create disruption within AIAN families and communities. A literature search of several databases was conducted. Inclusion criteria were: (1) written in English (2) discuss substance abuse treatment (3) population of interest is adult American Indians and/or Alaska Natives (4) peer reviewed publications between 1970-2013. Effective substance abuse treatment programs are crucial to the health of AIAN families and communities. This review indicates that many AIAN have found cultural healing practices, the sharing of traditional knowledge and values, and the promotion of a healthy bi-cultural identity to be highly effective in treating substance addiction. However, these methods have not been endorsed as a 'best practice' within the scientific community, meaning that tribal and non-tribal health agencies who wish to use these methods as a part of their treatment regimens are greatly restricted in their ability to do so. In order to improve substance abuse treatment

outcomes in adult AIAN a shift in what defines a 'best practice' in the AIAN population must be made.

**Hernandez, Aleena M.**

Yaqui

Red Star Innovations

**Exploring New Pathways to Support Tribal Health: Assessing the Feasibility of Developing a Tribal Public Health Institute (TPHI)**

**WEDNESDAY 10.50–11.15**

**OGGB 040B Session A5**

Since the late 1990's, public health institutes have emerged as national stakeholders to improve health outcomes in more than 77 countries worldwide. Through funding from the Robert Wood Johnson Foundation and the Centres for Disease Control, Red Star Innovations launched Phase I of a tribally driven process to examine the role a TPHI might play in improving health among American Indian and Alaska Native communities in the U.S. Findings gathered through various methods, including regional/national roundtables and multilevel analyses, clearly suggest that a TPHI is desirable. Roundtable participants indicated that a TPHI could serve an important role in strengthening Tribal governance, expanding public health infrastructure, improving Tribal health department performance, and facilitating coordination between tribal, state and national public health systems. Phase II of the feasibility study, which began February 2014, aims to engage Tribes in a consultative process to obtain additional recommendations regarding a TPHI's core functions, organizational structure and governance, and sustainability. A final "blueprint" report will be disseminated nationally and will likely serve as a basis for a TPHI start-up. This presentation shares project findings to date and discusses the implications for the development of indigenous PHIs to support existing systems in effectively addressing indigenous health concerns.

**Heta, Sharon**

Ngāti Awa; Ngāpuhi; Tuhoe; Ngāti Pukeko

Te Whare Wānanga o Awanuiārangi

**Ko te Wahine; te Wai; Ko te Wai; te Wahine**

**THURSDAY 11.15-11.40**

**OGGB 4 Session D2**

Is there an opportunity as wahine Māori to honour our relationship to water? This presentation advocates that honouring our relationship as wahine Māori to water is a vital ingredient to the health and well-being of not only successful and thriving indigenous peoples' families but also to our sacred Earth, the well-spring of Life. A world renowned environmentalist Vandana Shiva, in her book *Water Wars: Privatization, Pollution and Profit* states that: "Throughout history, water sources have been sacred, worthy of reverence and awe. The advent of water taps and water bottles has made us

forget that before water flows through pipes and before it is sold to consumers in plastic, it is a gift from nature" (Shiva, 2002, p. 131). Māori creation myths reveal the sacredness of water. As wahine Māori, the gift of water is always alluded to in Māori forms of oratory such as pepeha; whakataukī; whaikorero; waiata tawhito; waiata-a-ringa; purakau, karakia; tauparapara & Kapa Haka. The direct relationship between wahine Māori and water is the life giving processes of birth. Therefore as wahine Māori the sacredness of water is a gift to be honoured because water is life.

**Heyes, Scott, New, David, Nicholls, Doug, Hay, Emma, and Brash, Alison**

Centre for Creative and Cultural Research, Faculty of Arts and Design, University of Canberra

**And You Thought We Were Extinct: The Revival of Aboriginal Cultural Practices in the South East Region of South Australia**

**THURSDAY 1.40-2.05**

**OGGB 040C Session E6**

The Aboriginal community of the South East region of South Australia has recently developed a number of high-profile cultural revival projects, which have led to greater community awareness of their ancestral and on-going connections to country. For almost 100 years the broader community has incorrectly perceived that there is no longer any Aboriginal presence in the region. This presentation will explore how three cultural-survival projects led by the Aboriginal community of the region – a canoe building initiative, a cultural mapping project, and a Boandik language revival project are helping to shape broader community understandings and beliefs of Aboriginal culture. The paper will discuss the context and nature of these projects, the positive partnerships that these have involved with government, landholders, universities, and industry, and how the projects have led to the development of new economic pathways for the Aboriginal community such as filmmaking and curating. The three projects initiated by the Aboriginal community provide a model for other Aboriginal communities that may be looking for ways to positively and instantly connect with the broader community, and which provide new research and development opportunities for the advancement of Aboriginal self-determination.

**Hikuroa, Daniel**

Ngāti Maniapoto, Tainui, Te Arawa

Ngā Pae o te Māramatanga, the University of Auckland

**Navigating Science in Society: Multiple Ways of Knowing**

**WEDNESDAY 1.40-2.05**

**OGGB 040C Session B6**

Indigenous peoples worldwide have had varied interactions with science, and similarly the science academy's relationship with the 'indigenous' has also varied. For many years indigenous knowledge (IK) has been considered incompatible with western empirical based science, mainly due to differences in knowledge inquiry and transfer, as well as in more fundamental beliefs about the

inseparable nature of material and non-material aspects of the universe held by the former. Increasingly however, commonalities between the two are being recognised. Both scientists and IK holders, and in particular practitioners, are beginning to work with each other. The recognition that aspects of IK have been generated following the scientific method affords the exciting opportunity to explore how IK can be integrated with science to add to our collective understanding. In this paper I (i) demonstrate that for natural hazards and disasters research IK can be viewed as an encoded database of natural hazard events and (ii) discuss a method by which to un-encode the database. Accordingly, this research affords the unique opportunity to explore and build a relationship between IK and science, in essence putting indigenous society into science, and when successfully integrated, reaching solutions that neither body of knowledge could reach in isolation.

## **Home, Mandy**

Ngāi Tahu

National Institute of Water and Atmospheric Research (NIWA)

### **The Risks to Māori from Consuming "Wai Kai" Contaminated With Heavy Metals**

**THURSDAY 4.05–4.30**

**OGGB 040B Session F5**

"Wild-kai", gathered from the sea, river and lakes, remains central to Māori lifestyle, but is susceptible to contamination. We examined the potential risks to Māori associated with the consumption of potentially contaminated wild kai. The focus was on those generally low-level, bio accumulative contaminants, such as heavy metals, rather than acute contaminants such as bacteria. The impacts of this type of environmental contamination in "wild-kai" on Māori had not been investigated previously. The project engaged with members from one hapū (subtribe) to identify relevant species, locations and quantities of wild foods consumed. These data formed the basis for all subsequent components of the project, ensuring that research outcomes were directly relevant to them. In subsequent project tasks, the levels and types of potentially bio accumulative contaminants to which Māori were exposed were determined in "wild-kai", and pathways of potential contaminant uptake by tangata whenua investigated by analysing relevant food-chain components. We used methyl mercury as our "model" bio accumulative contaminant. A generically applicable risk assessment framework and Māori-targeted risk communication strategies were developed as research outcomes. These results are of interest to the wider community, as well as indigenous peoples worldwide for whom fish and shellfish constitute a major part of their diets.

**Houkamau, Carla**

Ngāti Kahungunu, Ngāti Porou

The University of Auckland Business School

**The Multidimensional Model of Māori Identity and Cultural Engagement (MMM-ICE) Online Version: A Review of Initial Findings**

**WEDNESDAY 4.30-4.55**

**OGGB Case Room 3 Session C4**

An online version of the Multidimensional Model of Māori Identity and Cultural Engagement (MMM-ICE) was launched in May 2013 with the aim of extending research on the protective function of Māori cultural practices and identity for various psychological, social, cultural, economic and behavioral outcomes. The MMM-ICE online can be used to identify associations between different dimensions of Māori identity (including political views, cultural efficacy, centrality of Māori identity and spiritual practices) and a diverse variety of social, economic and health related outcomes (such as educational achievement, financial literacy, feelings of inclusion/exclusion from society, proactive health related behaviour and political opinions). This paper reviews the latest findings gathered using the online version and outlines the evidence regarding the protective factors associated with Māori identity when predicting health and well-being outcomes. Data for specific 'sub-groups' of Māori (such as bicultural and de-culturated) will be used to demonstrate how Māori differ markedly in terms of life experiences and health related outcomes.

**Hudson, Maui, Collier, Kevin, Watene-Rawiri, Erina, Te Maru, John**

The University of Waikato

**Ngā Tohu o te Taiao – Re-presenting Mātauranga for Freshwater Management**

**THURSDAY 10.50–11.15**

**OGGB 4 Session D2**

The emergence of collaborative governance models and the inclusion of Māori values in environmental objective setting require processes capable of synergising knowledge and values of mātauranga and contemporary science to produce robust and enduring outcomes. We are working with Councils, Iwi and community partners in the lower Waikato River catchment to test a method for developing relevant and transferable tools that support limit-setting for mahinga kai as part of the National Objectives Framework for freshwaters. Causal network diagrams for focal mahinga kai species have been developed separately by scientists and a technical advisory group of local tangata whenua to identify key factors that influence desirable attributes and states to guide limit-setting. A workshop was held with scientists and tangata whenua to explore commonalities and differences between the two world views, and to investigate whether individual and combined mātauranga-science approaches could be developed for mahinga kai management. We explore how mātauranga can be re-presented to predict management changes required to achieve desired states at mahinga kai sites.



**Hutchings, Jessica**

Ngāi Tahu, Ngāti Huirapa and Gujarat, India  
Te Waka Kai Ora (National Māori Organics Authority)

**Hua Parakore: An Indigenous Food Sovereignty Initiative Enacting Transformation**

**THURSDAY 10.50–11.15**

**OGGB 040B Session D5**

The triple crisis of food insecurity, peak oil and climate change requires radical interventions from indigenous communities to ensure a food secure and sovereign economic future. Hua Parakore is a Māori indigenous food sovereignty initiative and hallmark of excellence that makes a contribution to food secure futures for indigenous communities. It is a kaupapa Māori initiative that enhances Māori distinctiveness pertaining to food production, provides for greater Māori food security and contributes to optimising indigenous economic wellbeing by providing both commercial and non-commercial pathways for Hua Parakore verified products that are chemical, pesticide, nano and GE free.

**Jacob, Neihana**

Ngāti Pukenga Ki Tauranga, Ngai Te Rangi, Ngāti Ranginui, Ngāti Tuwharetoa  
Waiariki Institute of Technology, Rotorua

**Marae: Surviving into the Next Centuries. Creating a Self-Generating Income Framework for Marae**

**THURSDAY 12.40-12.50**

**OGGB Level 1 Foyer Roundtable Session 8**

This article reinforces that marae are pivotal to being Māori as they are central to who we are and where we come from. The function of marae, which is socially integrative in the sense that it fosters identity, self-respect, pride and social control has become more demanding over time as the fate of tribal authorities becomes tied to the active operation of the marae. This presentation also illustrates home ownership rates which have decreased for all levels of income and across all ethnic groups. Housing is widely acknowledged as a determinant of ill-health. Substandard housing and in particular crowded and mouldy homes have been linked to poorer mental health and psychological distress for dwelling occupants, especially Māori families. This research proposes to explore the sustainable economic survival of Marae. We outline potential income generating projects for marae, which are sustainable and economically viable. We explore what social and economic development frameworks exist relevant to indigenous communities. We argue that the worldviews of Māori people in New Zealand continues to provide an extensive and coherent framework related to the economic well-being of the whānau, hapū and iwi. Implications for other contexts can also be drawn.

**Jardine, Cindy**

Yellowknives Dene First Nation

University of Alberta

**Participatory Health Risk Communication: Effecting Change through Visual Messages From Indigenous Youth**

**FRIDAY 11.15-11.40**

**OGGB Case Room 3 Session G4**

Participatory approaches have demonstrated value in conducting Indigenous research that reflects community priorities and perspectives, and incorporates the knowledge and expertise of community members. This results in information that is useful and meaningful in addressing health issues because it is responsive to local concerns. However, these approaches can also be an effective means of communicating about the nature and effects of various types of health risks, particularly when coupled with visual methods such as PhotoVoice and participatory video. In contrast to 'traditional' risk messages from 'official' agencies, messages conceived and delivered by community members are generally more trusted and effective in conveying information and encouraging healthy lifestyle choices because they are contextualized for the people involved. Several participatory projects using visual methods were conducted in northern Canada with Indigenous youth. These involved lifestyle risks such as smoking, physical activity and food security. The effectiveness of the youth messages as a means of identifying relevant risks (in a family and community context) and encouraging community discourse and action will be presented. The efficacy of this form of risk communication in promoting individual, family and community empowerment through giving people a 'voice' and the ability to take action will also be explored.

**Johnson, Marion, Moore, Tony, Wehi, Cilla, Whaanga-Schollum, Desna, Champeau, Olivier, Hudson,**

**Maui, Kearney, Emma, Jackson, Sam, and Ataria, James**

Centre for Sustainability, The University of Otago

**He Ahuwhenua Taketake - Indigenous Agroecology**

**WEDNESDAY 10.50-11.15**

**OGGB Case Room 2 Session A3**

Indigenous Agroecology is an opportunity for traditional and local knowledge to inform and generate innovation in farm practice. Furthermore, the enhancement of indigenous biodiversity on productive lands is more likely to succeed if it is done in partnership with agriculture and is understood to bestow tangible benefits to farming practices. We have partnered with three indigenous farm trusts (Henga, Chatham Islands; Taiporutu, Te Mahia Peninsula; and Te Putahi, Banks Peninsula) to develop an ecological paradigm that draws from both traditional and contemporary experiences of Māori and Moriori agricultural practitioners, and science. Specifically the Indigenous Agroecology project has reviewed traditional and contemporary agricultural practice on the trust farms and has

documented change in land management. The retention of knowledge of native plants with veterinary application has been one key theme as has that of knowledge pertaining to healthy waterways. Concerns about impacts to water quality and food safety of mainstream farming practices provided a basis for investigating whether native plants could provide a basis for mitigating these impacts.

**Johnson, Shelly**

Saulteaux

University of British Columbia, Canada

**International Indigenous Therapeutic Jurisprudence in Canada, New Zealand, Australia and the United States**

**THURSDAY 2.05-2.30**

**OGGB Case Room 3 Session E4**

First Nations Courts in Canada, New Zealand, Australia and the USA are an emerging area of Indigenous therapeutic jurisprudence. In British Columbia, four First Nations courts are in operation in New Westminster, North Vancouver (both located on unceded Coast Salish territories), Duncan (located on unceded Cowichan territory) and Kamloops (on unceded Secwepemc territory). Indigenous peoples appearing before First Nations courts are guided by Indigenous and non-Indigenous judges, First Nations elders, and Native Court workers and Counselling Services to develop a healing plan that is inclusive of cultural supports. This presentation will identify and discuss gender considerations, cultural, social, health and economic barriers to healing plan development and non-compliance. Finally it will discuss the outcomes of a recent international indigenous therapeutic symposium in which First Nations, Māori, Koori and Native American Indigenous judges compared and contrasted their work in Canada, New Zealand, Australia and the United States.

**Joshweseoma, Lori and Sanderson, Priscilla**

Hopi (Lori), Navajo (Priscilla)

Hopi Tribal Health Department (Joshweseoma), Northern Arizona University

**A Pathway for Positive Change through Community Based Participatory Research**

**THURSDAY 1.15-2.30**

**OGGB 3 Session DP1 continued**

The Center for American Indian Resilience's (CAIR), a partnership between Northern Arizona University, University of Arizona, and Diné College (a tribal college) mission is to partner with American Indian communities to promote health and resilience. Its role is to document lessons learned from sharing outcomes with American Indian communities and CAIR investigators and to develop partnerships with tribal leaders, conduct community surveys and focus groups with tribal co-investigators, and to disseminate results to tribal leaders and community people. We present how

community feedback and tribal leaders contributed to the development of men's health promotion services.

**June, Adeline**

Dine' (Navajo)

The University of Arizona

**Childbearing in American Indian and Alaska Natives: A Systematic Review**

**THURSDAY 10.50–12.05**

**OGGB 3 Session DP1**

This systematic literature review combines an examination of American Indian and Alaskan Native (AIAN) women's lived experiences, potential mental health impact and meaning of childbearing. Pregnancy and childbirth are regarded as normal life course events within AIAN culture, marked by public and private ceremonies. Ovid Medline and CINAHL databases were searched for peer-reviewed articles published between 1984 and 2014. Four major inclusion criteria were identified: 1) identify AIAN; 2) women; 3) English; and 4) peer-reviewed, available and published between January 1, 1984 to January 31, 2014. An initial search produced a total of 48 articles. Current literature emphasizes maternal demographic factors (i.e. race/ethnicity, age, economic, and marital status) on childbearing. Few consider the impact of lived experiences or protective cultural factors. AIANs represent 560 federally recognized and 60 state-recognized tribal nations. Their diversity and distinctiveness of culture may positively influence childbearing and birth outcomes. The lack of literature provides an opportunity for qualitative research on the methods, beliefs, values, and practices of childbearing experiences of AIAN childbearing women. The results reemphasize the need for an individualized culture-specific understanding of the AIAN childbearing experience, relative to each AIAN culture.

**Juuso, Fredrik**

Sami

National Union of Swedish Sami People

**Strategy Development for Increased Profitability and Strengthened Sami Culture**

**WEDNESDAY 12.40-12.50**

**OGGB Level 1 Foyer Roundtable Session 5**

Reindeer husbandry is of fundamental importance to the Sami culture, both from an economic and cultural perspective. We want to present the outcomes from a pilot study designed to identify methods that can develop the profitability of reindeer herding. The project analyses how new technologies can be used, how new products can reach new markets and how women's power in the Sami companies and in Sami society can be strengthened. It is a continuous balancing act between the difficult questions involving how large changes can be made without losing the unifying cultural values. The question is how a traditional craft like reindeer husbandry can survive and

develop in a world characterized by productivity and globalization. The problem is that if profitability decreases in reindeer husbandry, it will also reduce the entire Sami culture's ability to evolve and survive. The goal is to develop a strategy that includes a balance between development and anchoring in culture, and thus gives the Sami culture an opportunity to evolve without losing its identity. Perhaps these ideas can be spread to other indigenous communities and contribute to their economic development.

**Kahn-Thornbrugh, Carmella, Attakai, Agnes, Reinschmidt, Kerstin M., Whitewater, Shannon, Chico, Tara, Teufel-Shone, Nicolette**

Navajo

University of Arizona Mel & Enid Zuckerman College of Public Health

**Resilience through the Worldview of Urban American Indian Elders: Community to Individual Level Factors for Strengthening Family and Parenting Practices**

**THURSDAY 10.50–12.05**

**OGGB 3 Session DP1**

American Indian (AI) elders hold special roles in helping to build healthy and thriving families. Our elders' worldview and life experiences hold life lessons and foundational knowledge to develop healthy parenting practices. A literature review combined with a pilot study using community based participatory research reveals elders' rich knowledge that explores community, family, and individual level factors that may contribute to existing approaches for building healthy families. Medical and social science databases were surveyed for the literature review using the following criteria: (1) Peer-reviewed English based articles; (2) available on-line, published from January 1, 1945 to March 31, 2014; (3) AIAN elders as the target population; (4) non-clinical based; and (5) parenting and culture as key terms. The pilot study was done in partnership with the Tucson Indian Center and utilized qualitative methods, including interviews with 13 AI elders and a thematic analysis. The literature review and pilot project revealed resiliency factors for parenting that included community strengths and resources, family role modeling and teaching children, and individual factors related to responsibility and knowing roots. Storytelling and narratives are important indigenous approaches to sharing foundational knowledge between elders and urban parents to build strong families and enhance parenting practices.

**Kahui-McConnell, Richelle**

Ngāti Maniapoto

**Restoring Mauri through the Okahu Bay Tidal Creek Reinstatement Project**

**WEDNESDAY 4.05–4.30**

**OGGB 4 Session C2**

This presentations deals with the design of whakawhanaungatanga, kaitiakitanga and wairua into an urban tidal creek reinstatement project in one of the most historically significant tangata whenua

sites in Tāmaki Makaurau. Design principles included ‘through inanga eyes’ and using the concept of reinstating and healing the mauri of Okahu Bay for Ngāti Whatua Orakei whānau and the community of Tāmaki Makaurau. Mauri is a concept that permeates Māori thinking; it is the binding force that holds together the physical and spiritual components of a being or thing. The mauri model was created to include Māori perspectives appropriately in evaluation and decision-making. The model incorporates four key factors: mauri of the environment (integrity of the ecosystem), mauri of the hapū (integrity of cultural identity), mauri of the community (integrity of society), and mauri of the whānau (economic integrity). In order to meet the environmental and social outcomes of the Okahu Catchment Ecological Restoration Plan Ngāti Whatua Orakei have engaged the mauri model to ensure the true intention of the hapū is delivered within projects that are aimed at increasing the mauri of the bay and the people. The process was further defined by the hapū identifying their intentions by defining their own ecological health indicators.

### **Kame‘eleihiwa, Lilikalā**

Ka Lāhui Hawai‘i

University of Hawai‘i at Mānoa

### **Ancestral Knowledge from Haumea Earth Mother Defines Indigenous Hawaiian Identity, and Decolonizes our Most Private Parts!**

**WEDNESDAY 11.15-11.40**

#### **OGGB Case Room 3 Session A4**

Like many Indigenous peoples, Native Hawaiians struggle to survive in the colonizer’s world, both economically and culturally. We often find that economic success in the white man’s world means that we must act white, speak white and think white, forsaking our cultural distinctiveness and the unique joy we find in walking in the footsteps of our ancestors. In Hawai‘i, the story of Haumea Earth Mother and her 3 lovers, Kanaloa, Wakea and Kane, is a network of metaphor defining our ancestors’ worldview. In that ancestral world, the 400,000 Atua are 400,000 Elements, and when Earth sleeps with Ocean, Stars, and Sun, she gives birth to Moon, Islands and Volcanoes, describing our Hawaiian world today. At the Kamakakūokalani Center for Hawaiian Studies at UH Manoa, we teach the Ancestral Knowledge curriculum as Education for the Nation, training our students to forever retain our national identity and to forever seek reclamation of our sovereign lands. As Hawaiians descend from Haumea Earth Mother, she is our shield against the colonizer’s world; she demarcates our intellectual territory wherein we celebrate our ancestors, indigenizing our mind and our most private parts.

## **Kame‘eleihiwa, Lilikalā and Keali‘i‘olu‘olu, Gora**

Ka Lāhui Hawai‘i

University of Hawai‘i at Mānoa

### **Native Hawaiian Academics Open University Doors for Native Hawaiian Students, Training Leaders for the Nation**

**WEDNESDAY 12.50-1.00**

#### **OGGB Level 1 Foyer Roundtable Session 3**

In 2001, Hawaiian academics from the 10 campuses of the University of Hawai‘i system united to form the Puko‘a UH System Native Hawaiian Council, advisory to the university president. Our purpose was to advocate for a greater Native Hawaiian presence at every level of the university, as students, faculty and administrators, and to grow a distinct Indigenous Native Hawaiian space for Hawaiian Language and Studies departments on all 10 campuses. We wanted to empower young Native Hawaiians to have the experience of higher education in any chosen academic field and thus become leaders of our Hawaiian nation. However, in 2001, while we were 25% of the State of Hawai‘i population, Native Hawaiians were only 14% of students and only 4% of faculty; there were no Native Hawaiian administrators. Thirteen years later in 2014, the Puko‘a Council has secured an additional 120 permanent Native Hawaiian faculty positions for the 10 campuses, to serve as student mentors, increasing the number of Native Hawaiian students to 23% system wide, and increasing Native Hawaiian faculty to 7%. We now have 4 Native Hawaiian administrators. Our Native Hawaiian graduates currently lead in the planning of the new Hawaiian government.

## **Kapa, John**

Te Aupōuri, Te Rārawa, Ngāti Maniapoto, Waikato

University of Canterbury

### **Te Ara o Te Repo: The Use of Pūrākau and Place as a Culturally Responsive Learning Environment**

**THURSDAY 12.20-12.30**

#### **OGGB Level 1 Foyer Roundtable Session 10**

Ngāti Murikaraha, Te Whānau Pani, and Te Ringa Māui (sub tribes of Te Aupōuri) and its people have experienced traditional knowledge being undermined by generations of schooling that has left us (like many other tribes in Aotearoa and beyond) feeling 'invisible' in our own land. The effects of colonization have resulted in cultural and historical trauma, the feelings of displacement and disconnection from ancestral lands. The research explores this and proposes various ways that a whānau from the area of Te Repo of Muriwhenua in Aotearoa New Zealand understand, interact and learn about their senses of place and connections to their ancestral land, with the aim of assisting in the connection to their whenua. Each research participant will be invited to consider how those inter-relations between whakapapa/pūrākau of place might serve as a potential pedagogical model and as a cultural re-vitalization for whānau, and hapū.

**Katavake-McGrath, Filippo**

Tongan, Ngāti Raukawa, Ngai Tahu

Auckland University of Technology

**Economic Development Policy and the Colonisation of Pasifika Economic Wellbeing**

**WEDNESDAY 1.15–1.40**

**OGGB Case Room 3 Session B4**

Indigenous and community driven economic interaction is being seen as an enduring part of the indigenous economic culture of Pacific peoples as generations have migrated to New Zealand. This study looked at what New Zealand governments saw when they investigated the lives and economies of Pasifika families, and the policies they wrote in response. This study was conducted with a range of New Zealand economic development focused policy documents and through interviews with former ministers of Pacific Island Affairs and former policy makers. This study found that New Zealand governments have, by and large, had trouble understanding the traditional and indigenous economic interactions of Pacific families. Instead, New Zealand governments saw indigenous economic interaction through a lens of socialisation and cultural norms. Despite the efforts of Pacific peoples in communities, economics and in government, economic development policies ended up being more about Pacific people assimilating their activity to a globalised neo-liberal political agenda, than making the most of collective and enduring traditions and seeking opportunity on their own terms. This study presents the frames that non-Pacific policy makers had missed, and success factors critical to authentic Pasifika economic wellbeing.

**King, Darren**

Māori Environmental Research Centre, National Climate, National Institute of Water and Atmospheric Research (NIWA)

**Māori Community Adaptation to Climate Variability and Change: Place-Based Analyses of Risk, Vulnerability and Endurance**

**WEDNESDAY 4.55-5.20**

**OGGB 4 Session C2**

Climate is of fundamental importance to Māori society. It affects natural environmental systems and resources, is directly linked to economic investment and government policy, shapes social-cultural knowledge and practice, and influences community vulnerability and endurance. Given the diverse realities and climate sensitivities Māori face across Aotearoa New Zealand, there is growing interest in the implications (and risks) of a changing climate on different sectors, systems and groups. Māori stakeholders have expressed concerns and aspirations to know more about adaptation options and the linkages between climate change, natural hazards and sustainable development; to understand what makes some groups more resilient than others; and to promote Māori knowledge and values matched with greater Māori involvement in environmental policy, planning and management. This presentation will report on recent place-based work completed at the Māori community level



alongside the iwi/hapū representative bodies of Te Rūnanga of Arowhenua Society Incorporated (Temuka), Ngāti Whanaunga Incorporated Society (Manaia), and the Mātihetihe Marae Committee (Mitimiti).

**King, Pita, Hodgetts, Darrin and Rua, Mohi**

University of Waikato

**From Māori Marsden to Martin Heidegger: Māori Homeless Men at the Marae Garden**

**THURSDAY 2.05-2.30**

**OGGB Case Room 2 Session E3**

There are a range of interventions and programmes to address the ongoing issue of Māori homelessness. This presentation explores a gardening project hosted by a Ngāti Whātua marae in Auckland for homeless Māori men. The marae garden project facilitates a sense of cultural reconnection, belonging, dignity, purpose, and meaning for the homeless gardeners. The project provides insights into how culturally-patterned relationships are centrally important to resolving the over-representation of indigenous peoples in homelessness populations. We will reflect on how our findings relate to the construction and preservation of Māori identity while in a state of homelessness, the functioning of marae as spaces of care for Māori, and the role of food in the reproduction of Māori cultural values in everyday life.

**Kiro, Cynthia**

Ngāpuhi

Victoria University of Wellington, Te Kura Māori

**Whākapiki te Mātauranga**

**FRIDAY 11.40-12.05**

**OGGB Case Room 3 Session G4**

The assumption that Treaty settlements will be the salve by which generations of under-investment in Māori development can be turned around with the entrepreneurial or professional skills of a crucial few, is flawed. Understanding that education is a key pathway to employment, income security and health means that we must redouble our efforts to commit to a vision where every Māori child is educated. This paper examines this premise and how we achieve this end and argues that equality remains a crucial goal for Māori development into the future.

**Koptie, Steven**

Mohawk, Six Nations, Canada

Centre for Addictions and Mental Health Thunder Bay, Ontario, Canada

**Irihapeti Ramsden: The Public Narrative on Cultural Safety**

**WEDNESDAY 12.40-12.50**

**OGGB Level 1 Foyer Roundtable Session 1**

The magnificent voices of Indigenous women who want to restore, preserve and extend the beauty of Indigenous culture must be relocated and honoured as the last best hope of escaping the tragic impacts of colonization. This paper started as an exploration of New Zealand Indigenous scholar Irihapeti Ramsden's extraordinary efforts to embed Cultural Safety as a foundation for nursing training and unity of purpose for all community helpers to alter the trajectory of colonization and its tragic impacts on Indigenous peoples.

### **Kopu, Bry**

Te Atiawa

Tu Tama Wahine o Taranaki Inc.

### **Tupu Ake: Developing a Kaupapa Māori Definition of 'Resiliency' for Rangatahi in Taranaki**

**THURSDAY 4.05–5.20**

#### **OGGB 3 Session FP1**

'Tupu Ake: Developing a Kaupapa Māori definition of 'Resiliency' for Rangatahi in Taranaki', is a community research report commissioned by the Health Research Council of New Zealand to explore the concept of resiliency using a cultural lens to better inform health and well-being for rangatahi Māori living in Taranaki. We will discuss: 1) The emergence of Waipuna Koropupu, a definition that is Taranaki specific, a metaphor for life and for sustaining life. The term importantly provides a linguistic, cultural, historical and geographic interpretation of resiliency for rangatahi and their whānau. 2) The linkages to an ecological resilience approach and synergy with other indigenous conceptualisations of resilience. 3) Our developmental values based framework that emerged from the study that illustrates the process of resilience and interconnectedness of temporality, opportunity and meaning to our definition. Importantly it highlights the critical components of past resistance and future potential.

### **Kukahiko, Eōmailani**

Hawaiian

University of Hawaii at Mānoa

### **Ka Helu Kahiko: Examining Mathematics through a Hawaiian Lens**

**WEDNESDAY 1.15–1.40**

#### **OGGB Case Room 2 Session B3**

In an 1867 Hawaiian language newspaper article, Kanepuu recounts M. Kekuanaoa, president of the Board of Education from 1860 through 1868 admonishing a Hawaiian man for his failure to properly calculate the number of huli (kalo plants) through the Hawaiian counting system, "He aha ko oukou mea i haalele ai i ka helu kahiko o ko kakou aina kainoa e hana no oukou ma ka helu hou, a e hana no ma ka helu kahiko?" This presentation will highlight traditional enumeration systems (ka helu kahiko) that may vary greatly from to maths teaching in contemporary educational settings (ka helu

hou). While this dichotomy of Helu Kahiko and Helu Hou is still problematic in that it continues to locate Hawaiian knowledges in relation to colonial knowledges, its utilization of early understandings of hegemonic practices inherent in colonial mathematics education practices allows us to re-engineer quantifiable knowledges for use in cultural-based education.

**Lambert, Simon**

Ngāti Ruapani/Tuhoe  
Lincoln University

**Tangata Whaiora Post-Disaster: The Support Networks for Māori Mental Health in Otago/Christchurch**

**WEDNESDAY 2.05-2.30**

**OGGB 040B Session B5**

This paper discusses a Ngā Pae o te Māramatanga funded project investigating the networks of support for Tangata Whaiora in Otago/Christchurch in the aftermath of the worst disaster to affect Aotearoa/New Zealand in three generations. First we summarise three previous projects that describe how Māori responded to the February 2011 event. We then discuss the collaborative research instigated with Te Awa o te Ora, a kaupapa Māori provider that was commended by the Ministry of Health for its response to the devastating events of 2011. Selected excerpts from over 35 semi-structured interviews are interwoven with a Social Network Analysis to highlight which networks Tangata Whaiora a) have available, and b) choose to access in a post-disaster landscape.

**Latulippe, Nicole**

Department of Geography, University of Toronto

**Bringing Governance into Conversation with 'Traditional Ecological Knowledge' in the Case of Sustainable Fisheries Decision-Making**

**WEDNESDAY 11.15-11.40**

**OGGB Case Room 2 Session A3**

Interdisciplinary studies of common pool resources and adaptive resource management often characterize Indigenous or traditional ecological knowledge (TEK) as a form of adaptive management capable of addressing important gaps in western ecological knowledge. In contrast, power/knowledge literature understands the relationship between western and Indigenous knowledge systems as mediated by uneven relations of power that marginalize and render TEK wholly unintelligible. But where does this leave us? How might technicians, resource users, scholars, and policy makers navigate the space between distinct knowledge systems? Guided by Indigenous scholars including Willie Ermine, Deborah McGregor, Kyle Whyte, and Robin Kimmerer, I will explore an approach to knowledge systems – which includes diverse processes of knowledge acquisition, valuation, control, and use - as thoroughly rooted in place, embedded in socio-political context, and embodying customary use and management practices, socio-cultural meanings, beliefs, values,

ethics, and law; in short, as inseparable from governance and decision-making power and authority. Uncoupling 'TEK' from colonial constructs and centering Indigenous peoples and worldviews opens up space for the renewal of self-governance and the renegotiation of relationships in environmental decision-making. Of particular interest to my own research, this approach carries the potential to improve fisheries governance and socio-ecological sustainability in Canada and internationally.

**LeDeunff, H el ene**

French

Stockholm International Water Institute

**Recommendations for the Application of an Intercultural Approach in Rural Water and Sanitation Projects**

**WEDNESDAY 2.05-2.30**

**OGGB 040C Session B6**

The access to safe water and sanitation services and health attainment is lower among indigenous peoples than other groups in society. The lower service coverage is only partly explained by higher levels of poverty and geographical distance from service centres; there are also socio-cultural barriers that bar indigenous people from enjoying the same level of service and benefits. The present study explored how to overcome sociocultural clashes between communities, service providers, development agencies and local authorities in rural indigenous areas. The recommendations for the intercultural approach in rural water and sanitation projects build on extensive reviews of grey and scientific literature and field research in six communities in Nicaragua. Literature and field research pointed to frustrated relations around water and sanitation projects. The recommendations for how to build more fruitful and sustainable project results involve basic values or fundamental principles for a true intercultural approach: a) dialogue, b) respect and trust, c) flexibility and inclusion, and d) long-term supportive relationships. The recommendations are now being disseminated to relevant stakeholders. Whereas it is easy to agree to the principles, their actual application involves a fundamental shift in how development and government agencies manage projects with indigenous communities in rural areas.

**Ledman, Anna-Lill**

S ami

Centre for Sami Research

**The Non-Indigenous Researcher, Colonialism and Academia: Parrhesia as a Tool for Challenging the System from Within**

**THURSDAY 10.50-11.15**

**OGGB Case Room 3 Session D4**

From their academic positions as non-indigenous researchers with a decolonizing agenda, the authors of this paper scrutinize colonial constructs within Swedish academia by using their own

narratives and experiences as a base for discussion. Although indigenous scholars have highlighted the necessity for mainstream academy to change and acknowledge indigenous perspectives in the academic process, few non-indigenous scholars have responded to this critique and/or addressed their own role in this process. Some fail to acknowledge the colonial constructs, while others want to contribute to the decolonizing project but have problems claiming agency as non-indigenous researchers. In this paper, the Foucauldian concept of parrhesia (free speech) is explored as a tool for scholars when directing critique against various aspects of colonialism within academia. The authors discuss the complexity of striving to decolonize research within academic structures that affect the ways in which research can be conducted. Parrhesia, by its focus on the concepts of frankness, truth, danger, criticism and duty, is offered as a possible approach in order to strengthen the individual researcher in the decolonizing endeavour, and to challenge established colonial structures in various academic settings.

### **Leticia, Selai**

Ngā Puhī, Ngāti Porou

AgResearch Ltd

### **Relevance, Ownership and Impact: What can He Korero Rangahau Ahuwhenua Deliver in the Agricultural Innovation System for New Zealand**

**WEDNESDAY 10.50–11.15**

### **OGGB 040C Session A6**

The integration of mātauranga Māori (traditional knowledge) and Western scientific knowledge is recognised as crucial to unlocking the innovative potential of Māori in agriculture, and is embodied in the Ministry of Business, Innovation and Employment's "Vision Mātauranga" policy. We attempted to integrate VM through the co-development of integrated approaches for iwi/hapū and AgResearch to undertake pastoral sector innovation research together through: 1. developing in consultation with key Māori and Western researchers an integrated set of research ideologies to guide the formation of research relationships for the joint study of farm systems and environmental management for Māori agri-businesses, broadly referred to as He Korero Rangahau Ahuwhenua, (KRA). 2. KRA were used to identify suitable innovation research project(s) in which to co-develop a research framework to innovate with Māori entities in a way that ensures: (i) iwi/hapū can make a distinct contribution to the process of innovation, (ii) that innovation is relevant and, (iii) iwi/hapū are active participants and part-owners of the system within which innovation occurred. An evaluation of KRA to ensure research outcomes and benefits will be able to target the 'right' people to implement change within Māori communities will be discussed.

## **Daniel Lipe**

Western Band Cherokee

University of Hawaii at Manoa

### **Pathways to Border Crossers: Preparing Students to Transform the World of Science**

**FRIDAY 11.15-11.40**

#### **OGGB 040C Session G6**

Western science and education systems have a limited scope of understanding science, technology, engineering, and math (STEM) issues because they often exclude other ways of knowing, including indigenous knowledge systems (IKS). Consequently, the vast majority of individuals prepared in this hegemonic and homogenous education system do not recognize that both IKS and western science are necessary for solving the growing number of issues facing society today. Therefore, the purpose of this presentation is to demonstrate how IKS and western science are equally essential to solving local and global problems. Specifically, I draw from my experiences as an Indigenous STEM program coordinator at the University of Hawai'i at Manoa (UHM), in which I partner with two Indigenous land-based community projects in Hawaiian taro cultivation and fishpond management. Within this partnership, I bridge western science and IKS by bringing together STEM students from UHM with cultural practitioners from the community to engage in shared work and conversations. The implications of this research point towards pathways for creating 'border crossers,' individuals who acknowledge the importance of and utilize both IKS and western science.

## **Lipe, Kaiwipuni**

Native Hawaiian

University of Hawai'i at Mānoa

### **Lighting it Up: Transforming the University into a Hawaiian Place of Learning Utilizing the Hō'ālanī Framework**

**THURSDAY 4.55-5.20**

#### **OGGB Case Room 2 Session F3**

Within the last five years, part of the strategic goal number of the University of Hawai'i at Mānoa (UHM) has become to "promote a Hawaiian place of learning." However, UHM is a predominantly non-Hawaiian university by every definition, thus the culture and environment of the institution make it difficult to implement the strategic goal. Therefore, the purpose of this presentation is to demonstrate how Native Hawaiian knowledge, practices, and value systems provide insight into how to transform the university. Specifically, I draw from the mo'olelo – as interconnected stories and life experiences – of eight Native Hawaiian female educational leaders who have been engaged in transforming spaces into Hawaiian places of learning for the past 30 years. My findings are presented in an emerging model, namely the Hō'ālanī Framework, which introduces the interaction of core Hawaiian values and principles with key strategies. The framework, then, becomes a guide for policy, theory,

research, and practice to a process for preparing change agents who will fearlessly engage in transformation.

**Luggi, Janine**

Dakelh

University of Northern British Columbia

**Connecting the Traditional Dakelh Runner as Messenger to Today's Realities: One Dakelh Runner's Message of Healing and Transformation**

**WEDNESDAY 12.20-12.30**

**OGGB Level 1 Foyer Roundtable Session 1**

In this research, I am using an auto-ethnographic and First Nations methodological approach and looking at my own experiences of running as it relates to healing and holistic health. I will examine my running experiences and how they led to the awakening of my spirit and finding healing, balance, and peace in my life. I will look at the physical, mental, emotional and spiritual aspects of health, which are necessary to build resilience from the disempowerment of First Nations peoples' experiences through colonization. This project will share one First Nations person's experience. Actively pursuing health and wellness is a process First Nations people can use for gaining self-determination and physical, emotional, spiritual and mental freedom.

**Maaka, Margaret, Kanahale, Kamaki, Brumaghim, Myron, Kahikina, Michael, Wong, Laiana, Hippensteele, Susan and Sing, Kaleinani Tim**

Māori, Hawaiian, Pākehā

University of Hawai'i at Mānoa, Nānākuli Community

**Ho'okulāiwi: A Partnership for Community Self-Determination and Transformative Action**

**WEDNESDAY 10.50-11.15**

**OGGB 4 Session A2**

This paper will examine the elements of a highly successful long-term research partnership between University of Hawai'i faculty and Hawaiian community members that has, as its mission, community-based educational self-determination leading to increased economic independence. Several aspects of this partnership will be highlighted—the evolution of community-based action-taking and transformation (the role that research plays in planning, developing, and implementing various initiatives); the complexity of culture (the integration and validity of cultural norms within educational developments); the complexity of partnerships (the nature of the participants and their ability to obtain deep understandings of the unique contexts in which they work); the complexity of the work (especially the need to protect and survive in hostile environments); and most important, the complexity of consequence (the outcomes of the partnership work).

**Mallavarapu, Ram Babu**

Manava Vikas Society

Andhra Pradesh, India, UGC Post-Doctoral Fellow, Centre for Regional Studies, University of Hyderabad

**Development-Induced Displacement and Resettlement of Indigenous People in India**

**WEDNESDAY 12.50-1.00**

**OGGB Level 1 Foyer Roundtable Session 6**

Globally 80-90 million people each year are being displaced due to dams, mines and other infrastructural projects in the past decade at the rate of 10 million (Cernea 1997a). In China, more than 10 million displaced by dams have been resettled over the last 40 years (Cernea 1997b). In India, the total number of people displaced by dams, mines, industries and other infrastructure projects is 18.5-30 million (Fernandes and Raj 1992). Less than 30% of those displaced in 1950s and 1960s have been resettled. More than 50% of those displaced by development projects are tribal, constituting 7.85% to the total Indian population (Parasuraman 1999). Even though there are well defined policies for the welfare of displaced people both at the national and international level, they are not practiced in the right spirit. This paper will use an anthropological perspective to explore the phenomenon of development-induced displacement and issues of resettlement of Indigenous people in India.

**Mark, Glenis**

Ngapuhi, Tainui, Kai Tahu

Whakauae Research for Maori Health and Development

**The Health and Illness of Māori Whānau Using Indigenous Photo Methodology**

**THURSDAY 4.30-4.55**

**OGGB 040B Session F5**

This research explored Māori perspectives of health and illness to consider how their health behaviours are influenced by their collective and collaborative worldviews. Thirty-three Māori participants completed two semi-structured interviews, and took a set of photographs that represented their perspectives on health and illness. Māori theoretical frameworks were used to include a photo-storytelling component to allow Māori participants to document and communicate their concepts of health and illness. Data were analysed using inductive thematic analysis where themes were elicited from each interview and collated to provide a group of overall themes. Findings indicate Māori cultural concepts of health and illness are understood within the dynamics of the extended family system. Maintaining health involved activities such as growing gardens for everyone to eat the vegetables or whole families going to the beach to gather seafood together. Coping with illness involved family leaving their homes and work to support extended family members or demanding attention from doctors for extended family member patients. Implications of



whānau-based cultural concepts of health and illness are discussed showing that traditional knowledge and culture contribute to health at an individual, whānau and community level.

**McRae, Hiria**

Te Arawa

Victoria University of Wellington

**Ngā Pūmanawa e Waru: A Te Arawa Approach to Examining Māori Student Success**

**THURSDAY 11.15-11.40**

**OGGB 040C Session D6**

The New Zealand based research project 'Ka Awatea: An iwi case study of Māori student success' aimed at identifying ways in which educators and families could support Māori students and their endeavours in education is based on a model of success centred on Te Arawa distinctiveness. Māori secondary school students, their school teachers, their parents and elders based in a Te Arawa community provided their perceptions of Māori student success using the 'Ngā Pūmanawa e Waru' model, based on Te Arawa tūpuna. This presentation will outline how this model was created and implemented to explore success in one particular Māori community.

**Manuel, Robyn and Morgan, Kepa**

Te Rarawa, Ngāti Kahu

Mauri Oho Mauri Ora Ltd

**Self Determination through Identity Based Tourism**

**THURSDAY 11.15-11.40**

**OGGB 040B Session D5**

An indigenous tourism experience on Waiheke Island was created to facilitate economic self-determination and the dissemination of authentic Te Arawa history. Waiheke Island has a resident population of 8300 with less than 10 % belonging to the Māori ethnic group. In the travel trade, the island is conventionally marketed as the 'Jewel of the Hauraki Gulf' and the 'Island of Wine'. There is little reference anywhere that Waiheke Island, like all of Aotearoa, is steeped in a rich indigenous history predating European arrival by centuries. Indeed, inaccurate and offensive stories are routinely told by Waiheke's many tourism operators reinforcing a poor and inferior image of Māori. Further, negative attitudes about the value of Māori history and culture from key travel trade personnel can serve to divert tourists away, or devalue the product, making it difficult to survive in Tourism's competitive environment. Hike Bike Ako Waiheke Island is owned and operated by a family of Te Arawa waka descent. The company provides employment and well-being to its Indigenous owners while simultaneously sharing the accurate meanings of place names including the substantial science and technological feats of their ancestors. This presentation introduces an approach to indigenous tourism that specifically aims to optimize indigenous economic wellbeing by the creation of a tourism product that embraces our unique indigenous worldview.

**Manurung, Butet**

SOKOLA Literacy & Advocacy for indigenous Indonesians and ANU Alumni

**The Jungle School**

**THURSDAY 10.50-11.15**

**OGGB 040C Session D6**

Today, outsiders are encroaching upon the Orang Rimba (nomadic tribes living in the rainforest of Sumatra) tribal grounds. While they have the skills necessary to maintain their jungle, the Orang Rimba are ill-prepared to deal with land contracts or sale of rainforest products. For 14 years I have worked with them to equip them with literacy and advocacy skills so they can maintain their lands and way of life and manage inevitable change as best as possible through informed consent and negotiation rather than as dispossessed victims of development. The journal I kept while in the jungle was made into a book which was then adapted into a film. Since 2003, my organization SOKOLA has arranged teachers and volunteers to live with communities in remote places to carry out contextual education programs. The program provides a tailored-curriculum of traditional and modern knowledge. It is designed to develop local cadres' capacity to help the community address the various issues they face. Several cadres are now actively involved in designing the park management system, speaking at various levels of forums about sustainable farming, promoting the importance of including local communities and local knowledge in developing policies on natural resources management. This presentation will involve a film screening.

**Mato, Paora**

Ngāti Tūwharetoa, Te Whānau-ā-Apanui

The University of Waikato

**Activating the Passive Users**

**WEDNESDAY 11.40-12.05**

**OGGB 4 Session A2**

In New Zealand, the language that dominates most technologies is English. Usability studies have been conducted on technologies that include Windows and Office products, the Google Translator Toolkit, Google Translate, library self-issuing kiosks, a Smart phone and a banking ATM. These were all available with Māori language interfaces or capability. Users generally agreed that the Māori-language interfaces are more difficult and more time-consuming to use. However, they also expressed a sense of pride at being able to see and use the Māori language in these various forms of media and state that although they experience some difficulty, the Māori-language versions would still be their first preference. In response to that feedback research was initiated to investigate the development of online Māori-language communities using Twitter. Some individuals were identified who were focused on engaging others online in te reo Māori. But a reasonably large proportion chose to 'watch proceedings' without engaging directly. Understanding the motivations that

discourage participation and assisting these passive users to actively engage with technology in te reo Māori should be a focus for strategies aimed at improving Māori language health

**McDowell, Tiopira**

Ngāti Hine

Te Wānanga o Waipapa, Māori Studies, the University of Auckland

**‘Tāua Nākahi Nui’: Māori, Liquor and Land**

**WEDNESDAY 4.05–4.30**

**OGGB Case Room 2 Session C3**

Research on the historical impact of alcohol on Māori communities stresses that alcohol was just one of many risk factors. The literature argues that Māori were active agents in engaging with alcohol, that Māori prohibition movements checked the impact of alcohol on communities, and that the significance of alcohol consumption should be recognised but not overstated. Yet a close examination demonstrates an intimate relationship between alcohol consumption and Māori land loss. Land agents developed a practice of arriving in Māori communities with alcohol, encouraging land owners to drink to intoxication, and negotiating land sales and the signing of land deeds while Māori were intoxicated. The cost of the alcohol was deducted from the purchase price, and the land paid for with alcohol. This paper draws upon parliamentary records, Māori petitions, Māori language newspapers, waiata, archival materials and ephemera from the nineteenth and early twentieth century. It concludes that the relationship between liquor and land sales is closer than previously suspected. By rethinking Māori attitudes to alcohol, not as a ‘risk factor’ but as a primary tool of colonisation, this research is presented to inform and empower contemporary alcohol harm-prevention strategies and encourage positive change in our communities.

**McGregor, Deborah**

Anishinaabe (Ojibwe)

University of Toronto

**Environmental Justice: An Anishinaabe Perspective**

**WEDNESDAY 11.40-12.05**

**OGGB Case Room 2 Session A3**

Environmental justice is frequently presented as a relatively new concept, both in North America and internationally. Indigenous peoples, however, hold ancient and highly developed ideas of justice which have significant applicability in this area. My presentation will explore concepts of environmental justice from an Anishinaabe perspective. Anishinaabe understanding of environmental justice considers relationships not only among people, but rather among all our relations (all living things). Environmental injustice, then, is not only a problem concerning Indigenous peoples, people of colour and other marginalized peoples, but also concerning Creation itself. This is a topic currently not adequately addressed by the environmental justice literature, and one which

offers a unique opportunity to broaden discussion and understanding. In my presentation, I provide a case example of environmental injustice in relation to contamination of water. I show, from the perspective of Elders and traditional knowledge holders, environmental injustice in relation to water, are not just about injustice to Indigenous peoples, but also about injustice to water as a living force/being. I utilize Indigenous knowledge systems framework (Anishinaabe) to illustrate environmental justice has existed for thousands of years and have unique applicability in contemporary society.

**Mclvor, Onowa**

Norway House Cree Nation

Indigenous Education, Faculty of Education, University of Victoria, Canada

**Taking it to the Street: Invigorating Indigenous Language Revitalization through Language Policy Implementation**

**WEDNESDAY 11.40-12.05**

**OGGB 040B Session A5**

Indigenous people have never stopped fighting for the maintenance of our languages as the original languages of our territories; however, they have been increasingly drowned out by dominant languages worldwide. This presentation describes an exploratory study of two countries, Canada and Aotearoa-New Zealand, pushing for the enactment of national multi-lingual policies in order for Indigenous languages to be foregrounded and equal in social, political, academic and societal spheres. Crucial and strategic advocacy, influence on policy change and its implementation for the daily use of Indigenous languages in general societal spheres contribute to Indigenous self-determination movements currently underway. The existence and enforcement of Indigenous languages use is a confirmation of Indigenous distinctiveness – foregrounding our uniqueness, recognizing our languages exist nowhere else in the world besides our ancestral homelands. Realizing Indigenous development via significantly increased Indigenous language use exemplifies one of the critical aspects of Indigenous action-taking and transformation. Developing the strategies and mechanisms to enact the reinstatement of Indigenous languages to the streets, the courts, radio, television, airlines, and in print media ensures that this policy research reaches Indigenous people. Change agents for this policy work must be a shared endeavour between community members, government officials, and academics.

**McRae, Karyn Okeroa**

Waikato-Tainui, Te Arawa

Waikato-Tainui College for Research and Development

**Insight into Wellbeing and Connectedness for a Group of Waikato-Tainui Descendants through Photography and Narrative**

**WEDNESDAY 1.15–1.40**

**OGGB 040B Session B5**

The presentation investigates connectedness and its relationship to wellbeing through a relational lens that gives equal importance to social, cultural, environmental and spiritual context. The aim of the larger study, funded by the Health Research Council, is to provide a fluid Waikato-Tainui definition of wellbeing. The current presentation explores how and why a diverse group of Waikato-Tainui descendants (n = 57) connect, tangibly and/or intangibly, to Waikato-Tainui. This is considered across three dimensions: 1) Experiential connectedness including generational experience such as kaumātua, pakeke and rangatahi; 2) Kaupapa/Whakapapa connectedness - nature of connectedness to both Kīngitanga and iwi; and 3) Locational connectedness. Photography is used to elicit narratives and lived experiences of participants as a meaningful way to develop greater understanding of what constitutes Waikato-Tainui wellbeing today.

**Morgan, Kepa**

Ngāti Pikiao, Te Arawa, Ngāti Rongomaiwahine, Ngāti Kahungunu, Ngai Tahu

The University of Auckland

**Transformations of Mauri Concerning the Rena Disaster**

**WEDNESDAY 4.30-4.55**

**OGGB 4 Session C2**

The 2011 grounding of the MV Rena on Otaiti hugely impacted upon mauri. The grounding has had immediate, short term and long term impacts upon mauri that are complex and impossible to understand from the mono-cultural worldviews of many decision makers. A mono-cultural worldview is inadequate to understand this complexity. The problem is clearly illustrated in the resource consent application statement that it is not possible to restore the mauri to its pre-Rena state. There is a need to do this however; as the Government's long-term recovery strategy specifically states its goal as the restoration of the mauri of the environment to its pre-Rena state. Our research has sought to empower indigenous knowledge alongside scientific data through the analysis of mauri impacts for three distinct phases of the Rena disaster. To do this our team applied the Mauri Model Decision Making Framework and determined the pre-Rena state of mauri, the net negative impact upon mauri resulting from the disaster, and the potential for different solutions to fully restore mauri to its pre-Rena state. Results indicate that Te Arawa Ki Tai make a distinctive contribution to the ecosystem of origin, understood as our obligation to enhance mauri (kaitiakitanga) to ensure survival.

**Morrison, Laurie**

AUT University

**Nga Pou Wahine Intervention and Gambling Misuse for Māori Women in New Zealand**

**WEDNESDAY 4.30-4.55**

**OGGB Case Room 2 Session C3**

This presentation will describe the cognitive experiences and insights of an intervention programme for gambling misuse with Māori and Pacific women. Early influences for gambling were a family affair and associated with fun and enjoyment. Personal involvement included financial, social and emotional incentives. However, financial, health and personal losses invariably outweighed the positives aspects of gambling. Women had to recognise the need to change involved addressing triggers to relapse, self-esteem and confidence building, self-efficacy and strengthening cultural identity. Family support, cultural reconnection and a structured programme were effective for those women who changed their gambling behaviour, and increased trust impacted positively on family wellness.

**Mosby, Vinnitta**

Komet Tribe, Meriam Nation (Murray Islands, Torres Strait)

James Cook University, Cairns, Australia

**Take a Walk: A Critical Reflection on Data Gathering in Remote Island Communities**

**WEDNESDAY 4.05-4.30**

**OGGB Case Room 3 Session C4**

There are problems with the Western tick-and-flick method of surveying. Due to legitimate financial, resource and logistical constraints, data collection methods are often conceptualized and designed outside Indigenous communities and positioned within Western paradigms. Attention is needed where language, conceptual and cultural disparities exist. Taken-for-granted Western constructs are not always presented in dialects or culturally respectful ways and require careful considerations in the design of questionnaires. This paper is an account of, and critical reflection on, the data gathering by phone surveying in remote Island communities as an insider-outsider. The purpose of the wider study was to address the question: 'How do Torres Strait Islander people moving to the Australian mainland experience the resettlement process?' To generate critical background data on out-movement I had to contact remote Island communities in the Torres Strait and evolve a process that was relevant, reliable and appropriate to people and their communities. In this presentation I share hidden nuances surrounding the research process: taking off my hat, walking alongside and not getting burnt. The process also involved a deliberate agenda of consciousness-raising through visual aids depicting critical information at grass-roots level: taking people along for a walk through their own communities.

**Myhre, Jacob**

Te Atiawa

University of Otago, Dunedin

**Te Kura Roa-Waiaro: Māori Language in the Workplace**

**WEDNESDAY 1.15–2.30**

**OGGB 3 Session BP1**

This research report is part of a project called Te Kura Roa – Waiaro (The Potential of Central and Local Departments to Increase the Value and Maintenance of the Māori Language by way of Operationalisation Policy and Practice). Te Puni Kokiri (2006 Health of the Māori Language Report, 7) commented on New Zealand society's attitude to te reo Māori as being unengaging and unlikely to change in the immediate future. So one may ask the question: what are the factors that cause speakers to not actively use the Māori language in community and workplace forums? The first section relates to how the participants use Māori on a weekly or daily basis when interacting with typically English-oriented systems such as teleprompts (automatic telephone attendants), ATMs, television, radio, and computers and in stores. The second section relates to how participants might engage more with the Māori language.

**Nahale-a, Kihei, Lindsey-Asing, Kamakoa, Naleimaile, Sean**

Hawai'i

**Project Kuleana**

**THURSDAY 11.40-12.05**

**OGGB 040C Session D6**

Music is a powerful force. It is prevalent in all levels of society. It has the power to heal. It has the power to bring people together. Project KULEANA (responsibility) is an endeavor to use music as an instrument to increase the well-being of our Lāhui (Nation) and the diverse communities that they live in. Project KULEANA was created by three Native Hawaiian men who share the perspective that KULEANA is what makes music Hawaiian. Project KULEANA aspires to increase the innate value of Hawaiian music and the performance of it to inspire people to reflect on one's own KULEANA. Project KULEANA seeks to reclaim the eyes, ears, hearts and minds of our children. To encourage them to re-discover, re-connect and re-instill what Hawaiian music and performers represent. This project brought together some of Hawaii's top musical talents to share their musical gifts through songs written with a purpose. That purpose is to create a sense of community that we, Natives of Hawai'i continue to maintain. For more information please go to:

<https://www.youtube.com/user/ProjectKULEANA/feed>

**Nahale-a, Kihei, Lindsey-Asing, Kamakoa, Naleimaile, Sean**

Hawai'i

**Project Kuleana Discussion**

**THURSDAY 12.20-12.50**

**OGGB Level 1 Foyer Roundtable Session 12**

**Naisilisili, Sereima**

Cu'u Tribe

University of the South Pacific

**'Iluvatu: A Decolonizing Research Framework Capturing the 'Other' Knowledge**

**THURSDAY 2.05-2.30**

**OGGB 4 Session E2**

This paper is an overview of the ethnographic experience of the author using 'Iluvatu', an indigenous research framework that developed to the author's doctoral thesis. The paper is aimed at providing some lessons learnt from the practical application of the research framework that allowed the ethnographer to capture and document indigenous knowledge and ways of learning in the vanua of Cu'u, a remote and rural community in the northern part of Fiji. The framing of 'Iluvatu' as a research methodology is guided closely by two discourses: post-colonial critiques of knowledge as well as the worldwide attempt to question the dominance of certain knowledge framings in research and writing that provide an alternative way of looking at the world. I discuss in this paper how the 'Iluvatu Research Framework connected me, the researcher, to the web of relationships within the Cu'u culture during my fieldwork. The approach recognizes the indigenous people as holders of knowledge and therefore they are treated as knowers (or experts) and participants of research. This approach is consistent with the Pacific Research protocols which recognise the indigenous persons as participants rather than "objects" of research.

**Natividad, Nicholas**

Nevada State College

**Re-Imagining Indigenous Social Movements: Unearthing Terrains of Justice from within Indigenous Epistemology**

**THURSDAY 2.05-2.30**

**OGGB 040C Session E6**

In 2008 the Association of Indigenous Councils of Northern Cauca (ACIN) sent a letter to United States President Barack Obama addressing the atrocities that have faced indigenous communities in northern Cauca region of Columbia. The letter addresses the murder of 1,200 people in the last six years and how freedom and rights have been stripped from indigenous communities in this region. However, the letter represents more than documented accounts of injustice. The letter embodies an understanding of politics by indigenous peoples that does not petition to the "top" echelon of elite



policymakers, diplomats, and heads of state for their rights. Instead, the letter by the ACIN represents a demystification of traditional political representations and processes and articulates an alternative narrative, action, and process to national-level politics. This presentation uses Third World Feminism as a theoretical framework to explore how indigenous social movements are making visible “a right” and “collective rights” from an alternative source. It seeks to re-conceptualize resistance and revolution outside traditional modern politics and universal ideologies of liberation. By examining the complexities of oppression and resistance/revolution, we see how indigenous uprisings represent a new form of resistance, one that is deeply embedded in historical consciousnesses of indigenous communities.

**Neckoway, Raymond and Brownlee, Keith**

Cree (Fox Lake First Nation)

Lakehead University, School of Social Work

**Transference Welcome: The Distinct Knowledge of Therapeutic Work in Close Knit Canadian Aboriginal Communities**

**WEDNESDAY 12.20-12.30**

**OGGB Level 1 Foyer Roundtable Session 2**

The ability of the therapist to be objective and to remain detached from the client has been central to mainstream therapeutic work. It has informed aspects of practice such as guidelines, ethics and ideas about personal boundaries and limits to self-disclosure. The intimate and overlapping relationships in small Canadian Aboriginal communities have led to a different understanding of boundaries and how relationships are structured. In this study, we explored how boundaries within clinical relationships are conducted and achieved in remote Canadian Aboriginal communities and how this reveals a distinct indigenous knowledge of therapeutic work. Using qualitative inquiry and descriptive phenomenological methodology a study was undertaken with 14 (12 female and 2 male) Canadian Aboriginal social work practitioners in Northern Ontario and Northern Manitoba Canada. The respondents conveyed the importance of the positive effects of nuance, history, culture, as well as being adept in the language and mores of the community. In this presentation we will also discuss the importance of negotiating balance as an indigenous concept related to boundaries and as a basis for informing therapeutic work.

**Nepia, Neville and Kannangara, Don**

Te Arawa

Waiariki Institute of Technology

**Effective Utilisation of Environmental Sustainability Funding under Māori Tikanga and Protocols**

**THURSDAY 12.20-12.30**

**OGGB Level 1 Foyer Roundtable Session 11**

Environmental sustainability is very important due to hazardous environmental issues in the Rotorua district in New Zealand. Therefore, it was crucial to utilize the funds available in this district in an effective manner taking the social and cultural aspects of the people living in this district into consideration. Due to the significantly higher indigenous Māori population in the Rotorua district, it was required to consider Tikanga and Māori protocols in deciding the utilization of funds in the most effective manner. A research study was carried out to identify the preferred ways of utilisation of funds allocated for environmental sustainability in the most effective manner. A case study approach using the V-Model research framework was used throughout this research. A questionnaire with both closed and open-ended questions was used to interview and collect data from randomly selected people who were interested and involved in environmental sustainability in this district. This research revealed Māori and non-Māori aspirations to be considered in prioritising the funds to be used in environmental sustainability in Rotorua.

### **Ngā Pae o te Māramatanga Research Committee**

**FRIDAY 10.50-12.05**

#### **OGGB Case Room 2 Session GP3**

The Ngā Pae o te Māramatanga (NPM) Research Committee has played a key role in the success of the Centre. In this panel session members of the NPM Research Committee will discuss some of the challenges and the delights of serving on the committee. Some topics that will be covered are:

1. The difference between a good proposal and a great proposal
2. How we manage conflicts of interest
3. The constant improvement of proposal quality through time

This panel will be interactive and serve as both an opportunity for the committee members to share their experience on the committee and also for researchers to gain insights into how to create great proposals.

### **Ngata, Wayne**

Te Āitanga a Hauiti, Ngāti Ira and Ngāti Porou

Te Uranga Waka, Tairāwhiti, Eastern Institute of Technology

#### **Indigenous Technologies**

**THURSDAY 4.30-4.55**

#### **OGGB 040C Session F6**

Taonga (artefact) repatriation projects have resulted in a range of beneficial resolutions for institutions and Māori communities alike. Recent high profile examples include mokomokai (dried carved heads) and other Māori human remains being returned to New Zealand mainly through the efforts of New Zealand museums, Government, and iwi influence. For some communities however the capability and capacity to engage in such activities is limited and hence other ways have been

investigated to engage with taonga that are more cost effective but have been shown to be mutually beneficial to communities and curatorial institutions alike. Digital taonga repatriation is a work in progress and continues to gain ground with new technologies. This field of research poses challenges for Māori, curatorial and technological thinking and some reflection is required to investigate alignment and non-alignment of current practice in order to provide good, robust advice for all three areas of activity. This presentation highlights the case of Te Aitanga a Hauiti, a small tribal community on the East Coast of New Zealand's North Island and their desire to reconnect with their artefacts, repatriate their knowledge, and re-energise their cultural economy as creators and users of innovative indigenous technologies.

**Ngawhika, Mason**

Te Arawa, Ngai Tahu

Toi Tangata

**He Pi Ka Rere: Māori Models of Movement for Kaupapa Māori Early Learning Environments**

**WEDNESDAY 12.30-12.40**

**OGGB Level 1 Foyer Roundtable Session 3**

In 2011 Toi Tangata and He Oranga Poutama formed a partnership to develop He Pi Ka Rere, an evidence based kaupapa Māori movement programme that draws on Mātauranga Māori and other indigenous knowledge to inform the role of traditional activity in the growth and development of a child. A coordinator was then employed to pilot the programme in the Auckland region with seven kohanga reo. The pilot involved the delivery of nine practice sessions, and two assessments with each of the kohanga reo. Results from the pilot indicate that the programme is successful. The title draws on imagery of a fledgling preparing for flight. When a bird is ready, it stretches out its wings, faces the wind and launches itself into the air. He Pi Ka Rere! This presentation will focus on the strengths and challenges of implementing kaupapa Māori models of movements with kohanga and Puna kohungahunga in Auckland. We will discuss the value of working within Māori models of movement to engage whānau and tamariki in Positive Health.

**Nieto, Maria Carolina, Macfarlane, Sonja, Macfarlane, Angus, Fickel, Letitia**

The University of Canterbury

Ngāi Tahu, Te Arawa

**Pedagogies of Care - Una perspectiva humanista para la educación del futuro: revelaciones internacionales**

**THURSDAY 1.40-2.05**

**OGGB Case Room 2 Session E3**

This presentation will report on internationally connected project that looks at how pedagogies of care are conceptualised and operationalised in three geographical areas: Latin América, the United States, and Aotearoa New Zealand. The Pedagogy of Care and Reconciliation in School (PCR) was

initiated by the Foundation for Reconciliation and is grounded in a conceptual framework based on three pillars: Political Culture of Forgiveness and Reconciliation, Ethics of Care and Socioemotional Learning. The combination of concepts in the framework are designed to provide teachers with methodologies of care, while giving schools the capacity to transform their institutional culture, leading to more peaceful coexistence and effective education. The respective objectives of PCR are to improve relationships among people in schools and understand how this can influence learning and improve educational quality. Earlier work underpinning PCR concluded that at the root of school violence and social violence, is the need to care for the human being and for relationships among people in the school. Moreover, contemporary schools are so focused on teaching skills for the labour market that, in practice, the whole aim of a holistic education has been scaled down. Instead, fundamental socio-emotional skills related to managing emotions and establishing respectful and empathic relationships have little or no place in contemporary curricula. Relationships are the fundamental base upon which learning happens, but in current practice very little attention is given to the relational skills of teachers as part of their professional capacity.

**Nikora, Linda Waimarie**

Māori & Psychology Research Unit, University of Waikato

**Wānanga with the Dead**

**THURSDAY 4.55-5.20**

**OGGB 040C Session F6**

How we treat the dead is reflective of our humanity, our capacity for empathy, compassion and fellowship. In the Māori world, our death rituals have evolved to a very sophisticated and complex level reflecting our desire to acknowledge and support the bereaved, to assist the wairua on its journey to Te Rangituhaha, and to facilitate the transformation to earthly elements of the tupapaku. Our need for continued connectedness with each other and the departed, is symbolised in our sudden coming together on the news of death. We acknowledge emotional pain and grieving, and the ruptures in community, workplace and whānau brought about by death. In this paper, we critically reflect on activities that occur beyond the tangi, and the foot prints that remain long after interment. Using a whānau case study, we will recount the journey undertaken to restore a whānau urupa, part of the Te Aitanga a Hauiti Poututara block, Uawa, Tolaga Bay. The wānanga and knowledge transfer activities will be a particular focus of the presentation.

## **Nopera, Tawhanga Mary-Legs**

Te Arawa, Tainui, Ngāti Tuwharetoa, Ngāpuhi

The University of Waikato

### **Welcome to the Jingle Jung-le: The Psychological War of Terror through Puns and Posers**

**WEDNESDAY 12.30-12.40**

#### **OGGB Level 1 Foyer Roundtable Session 2**

Madonna muses, “music mix the bourgeoisie and the rebel” (2000), but betwixt, does it also fixate fictitious fables to follow, for future generations? Found and lost, groundless ghosts grapple with accosted ancient accords, where heathens heave buoyant breasts and booty-work their bumps and grinds to get it low, to the floor, for flawed forms of inertia consumption. High-speed cables garble glamour goddesses and gold-teethed gods, they teach teenyboppers mechanisms of control through tirades of triangles and tiers; the fall-out implants fallow for fodder on the dawn of any new horizon. While ‘beam me up’ bureaucrazies spend billions mythologizing the present, humanity is hindered from the inside out by image imagined power structures, problematized into existence; the guise of past-human hierarchies has become hip-hop hegemonic hypocrisy. This paper presents the pastiche of pictograph, pop-star and popular culture, as a form of psychological terror enacted by the entertainment enterprise. It investigates how media manipulated archetypes formulate collective unconsciousness, through idealised dreamscapes of drama. With an emphasis on raranga methodology, this research discusses the between space of psychoanalytic theory and matauranga, as a means to render relentless radio-wave rhapsodies redundant; it seeks to decode dominant dictates denoted through today’s digitally depicted demons and deities.

## **Oré de Boehm, Christina and Teufel-Shone, Nicolette**

Quechua

University of Arizona, Mel & Enid Zuckerman College of Public Health

### **Resilience and Indigeneity: A Life Course Approach to American Indian and Alaskan Native Health**

**THURSDAY 10.50–12.05**

#### **OGGB 3 Session DP1**

For American Indian and Alaskan Natives (AIAN) the life-course approach holds promise for understanding the etiology of health inequalities. Inequalities are rooted in a history of policy changes and discrimination. Yet, AIAN public practice focuses on individual behavioral change within a contemporary context. Using a historical framework, a series of systematic reviews were conducted of social and medical science peer-reviewed literature. Inclusion criteria were: 1) English, 2) peer-reviewed, available, and published between January 1, 1930 – December 31, 2013; 3) identify American Indian and Alaska Native; and 4) identify social and political factors. The studies were grouped chronologically to provide a context for the life course approach. The medical literature is limited to descriptions of AIAN resilience and inequalities as individual processes. Social

science literature, with strong cultural components, suggests these concepts are linked to Indigeneity and collective processes of navigating and negotiating uncertain resources. Current AIAN approaches are not guided by a life course and social determinants framework. To understand AIAN resilience and positive health outcomes, a focus is needed on the socio-ecological stressors and protective factors through the life course. Studying AIAN resilience requires tools to capture the interaction between culture, collective behaviours, and social and political determinants.

**Paenga, John**

Ngāti Konohi

Te Wānanga o Aotearoa

**Whānau Transformation through Education: A Kaiako Story**

**THURSDAY 12.20-12.30**

**OGGB Level 1 Foyer Roundtable Session 9**

To achieve whānau transformation through education is an innovative approach to education used by Te Wānanga o Aotearoa. This educational approach addresses issues, and opportunities arising in indigenous families leading to healthy, successful and thriving indigenous families. Being a Māori tertiary provider in Aotearoa, Te Wānanga o Aotearoa has a very indigenous approach to education. This approach sees the achievement of the Te Wānanga o Aotearoa by fulfilling Ngā Uara (Te Wānanga o Aotearoa values) which is embedded in and woven through Te Wānanga o Aotearoa actions taken to achieve successful outcomes for tauira (students). Ngā Uara of Te Wānanga o Aotearoa provides an ongoing cycle of evaluation and improvement to the achievement of its kaupapa and goals. Kaupapa wānanga is a unique Te Wānanga o Aotearoa way of being and doing things. Kaupapa wānanga is life principles in action applied in wānanga spaces. Kaupapa wānanga applies four takepū; kaitiakitanga, koha, āhurutanga and mauri ora. Te Wānanga o Aotearoa provides unique indigenous educational settings, ngā uara is the foundation of that educational space and kaupapa wānanga breathes life into the space. My story is how Kaiako contribute to breathing life into this space.

**Patu, John**

Samoan

University of Hawai'i at Manoa

**Decolonizing Development Schemes in Sāmoa and the Greater Pacific: Bridging Indigenous Worldviews with Goals with Western Paradigms**

**WEDNESDAY 2.05-2.30**

**OGGB Case Room 3 Session B4**

Indigenous peoples are often caught between struggling to maintain the integrity of their national identities, lands, and goals with the encroaching tides of Western capitalistic and nationalist schemes. In Sāmoa, outside pressure and influence to develop the "nation" as a state along

democratic, international standards has also meant subjugating indigenous power structures under the hegemony of the Western statehood model. This has allowed for the transformation of traditional foundations of the village-centered (read: indigenous) nation from sociopolitical structure of the village to the nation-building infrastructure encouraged by China, Australia, New Zealand and the United States. This paper attempts to critique the role of modern development schemes in the erosion of traditional sociopolitical structure and the usurpation of indigenous structures. It also offers possible solutions by offering support to grassroots efforts to place in check the centralization of the state with local village interests. Samoans can appropriate development schemes not only to maintain their sovereignty in the international arena, but also enhance their economic sustainability by incorporating its own ontological foundations grounded in the fa'asāmoa – the indigenous way of being.

**Pihama, Leonie**

Te Atiawa, Ngāti Mahanga a Tairi

Te Mata Punenga o Te Kotahi, University of Waikato

**Tikanga Rangahau: A Discussion of Iwi Māori Methodologies**

**WEDNESDAY 4.05–4.30**

**OGGB 040B Session C5**

This paper will provide a discussion of kaupapa Māori methodology and research methods utilised in two research projects developed and facilitated by iwi (tribal) researchers within the Taranaki region (i) 'Understanding Whānau Violence in Taranaki' which explored issues of family violence in Taranaki, and (ii) 'Te Puawaitanga o Te Kakano' which included interviews within Taranaki related to the impact of sexual violence on whānau Māori. Working with whānau, hapū and iwi has been a key element of our research processes and developing relationships that affirm whanaungatanga (relationships) and tikanga a Iwi (tribal protocols) has been essential to ensuring transformative research practices and outcomes.

**Porter, Jodi**

Ngāi Tai, Whakatohea, Te Whānau a Apanui, Ngāti Porou

Massey University, Whariki Research Group

**Pouhere Ki te Whenua Taurahere Ki te Waka - Strengthening the Ties That Bind**

**WEDNESDAY 4.55-5.20**

**OGGB Case Room 3 Session C4**

There has never been a greater urgency than now for iwi to be able to monitor progress in a way that meets demands for accountability and evidence-based approaches, whilst maintaining a focus on the outcomes that are at the heart of iwi aspirations. Central to the concept of iwi vitality is the notion that iwi are able to actively determine what matters to them from a mana whenua perspective and in turn, that outcomes of iwi vitality such as a secure iwi identity, intergenerational

sustainability, collective cohesion, environmental stewardship, self-determination, economic prosperity, and whānau health and wellbeing are vibrantly expressed. This research aims to develop and assess iwi vitality indicators and measures, and test their usefulness within two applied iwi case studies (Ngāi Tai and Te Whakatōhea) utilising an iwi vitality outcomes monitoring framework. This presentation will explore what it is that iwi are seeking to achieve and will discuss the practical implications of measuring iwi vitality within the contemporary context of tribal realities. In doing so, testing the application of the framework will generate further opportunities for iwi knowledge creation and translation.

**Purdy, Serena**

University of Toronto

**A Scoping Review of Programs Promoting Indigenous Access to and Involvement in Higher Education in Health Related Disciplines**

**WEDNESDAY 12.20-12.30**

**OGGB Level 1 Foyer Roundtable Session 3**

This paper presents programs and initiatives that health related departments (Medicine, Nursing, and Public Health) at Universities in Ontario have in place to promote access to education for Indigenous students and faculty. In particular, it examines the extent, range and nature of program activity. Including Indigenous students, faculty, and course material facilitates engagement with Indigenous issues, and prepares students to interact with diverse populations in a way that is culturally safe. Additionally, access to higher education has been shown to improve health status. In establishing networks of Indigenous students and faculty, universities can enrich higher education through community engagement. Universities, in Ontario and abroad, can use the knowledge gained from this review to critically evaluate organizational policies, identify gaps and consider policy options that have been implemented successfully.

**Rainie, Stephanie Carroll**

Ahtna Athabascan

Native Nations Institute, University of Arizona

**The Strategic Power of Data: A Key Aspect of Exercising Sovereignty**

**THURSDAY 1.15-2.30**

**OGGB 3 Session DP1 continued**

The root word of "statistics" is "state." Data is intimately linked to the sovereignty and self-determination of all nations. US tribes successfully collect data, on land, the environment, and structures. They have been less likely to tell a numeric story about their citizens and community members' health, education, and welfare. This paper includes information from a literature review; conversations with US tribal leaders, policy makers, and researchers on improving data collection, availability, quality, analysis, and use; and six case vignettes of US tribes that have used data to



optimize self-determination. With more meaningful data, tribal policymakers can make informed decisions about which policies and programs are right for the task at hand. Strategic data planning empowers tribes to tell their stories, not others. Data is a strategic resource. Reliable data, carefully gathered and analysed, can strengthen the ability of Indigenous communities to pursue their own goals. Armed with dependable and relevant information, Indigenous communities can be strategic, envisioning a role for data as part and parcel of sovereignty and governance. They can be responsive, initiating projects to address emerging needs. They can be culturally authoritative, asserting control over which topics are measured, and how.

### **Reinfelds, Marnie**

Ngāti Mutunga, Taranaki, Te Ahiawa, Ngāti Toa

Te Kupenga Mātauranga o Taranaki

### **Hapū Ora ki Taranaki – Optimal Antenatal Care for Māori Women in Taranaki from a Life Course and Whānau Ora Perspective**

**WEDNESDAY 4.30-4.55**

**OGGB 040B Session C5**

The maternity care needs of Māori women are greater than for non-Māori and inequalities in birth outcomes persist. The ethnic inequalities are in part a reflection of higher prevalence of maternal risk factors, further compounded by persistent ethnic inequalities in Māori experiences of and access to maternity services. There are many knowledge gaps in this field including; understanding the extent, reasons for, and how to address ethnic inequalities in receipt of antenatal care and care during labour and delivery. This presentation outlines a community research project that addressed:

1. What, according to Māori women and to Māori maternity care stakeholders, constitutes optimal antenatal care taking into account a whānau ora perspective?
2. What is the role of antenatal care, care during labour and delivery from a life-course perspective?
3. How can ethnic inequalities in receipt of antenatal care, care during labour and delivery be addressed for Māori women and their whānau?

### **Rewi, Poia and Higgins, Rawinia, White, Tawini, and Myhre, Jacob**

Tuhoe, Ngāti Manawa (Poia) and Tuhoe (Rawinia)

University of Otago, Victoria University of Wellington

### **Te Kura Roa Results- Māori Language Research**

**WEDNESDAY 1.15–2.30**

**OGGB 3 Session BP1**

Te Kura Roa is a research project commissioned by Ngā Pae O Te Māramatanga on the Māori language. The presentation will give an overview of the programme's achievements and then about

specific details of the developments in the two research projects of which it is comprised: the value of the Māori language and attitudes towards it. It shares the newly found insights into the enablers and disablers of Māori language use in pivotal Māori language entities such as Te Kōhanga Reo and Te Ataarangī. It also unveils the factors that impact on the operationalisation of the Māori language in government departments. The presentation also shares emerging themes, including the ZePA model, and key findings for the first time.

**Roa, Raukura, Salā, Aaron, and Salā, Makanani**

Tainui, Kanaka Māoli and Samoan

University of Hawai'i at Mānoa

**Hemo the Malo, Kowhiti the Piupiu: Celebrating Sexuality and Eroticism in Hawaiian and Māori Song**

**THURSDAY 1.40-2.05**

**OGGB Case Room 3 Session E4**

Māori of Aotearoa and Kānaka Māoli of Hawai'i share a unique connection. Our languages, our worldviews, and our musics all point to the sharing of a common whakapapa, a common mo'okū'auhau. We have also endured similar colonial histories, which has, in both our cases, adversely affected our capacity to comprehend many songs and dances that originated in pre-colonial times. In turn, this has led to a particularly sanitised understanding of the cultural and historical contexts in which these songs were composed and dances choreographed. We present the foundation of a project that explores, examines, and celebrates, the eroticism and sexuality of our songs and chants. It is a comparative study between Māori and Hawaiian song texts, musical forms and dance choreographies. This paper will, by extension, lay the groundwork for an in-depth and comprehensive study of sexuality in the Pacific—primarily in the Māori, Hawaiian, and greater Polynesian contexts. We intend here, to contribute to the increasing scholarship on decolonization and indigenous re-conscientisation.

**Rossingh, Bronwyn**

Australian Centre for Indigenous Knowledges and Education, Charles Darwin University

**Tiwi Islands Skin Group Culture Standing Its Ground: The Collective Power to Make Change in a Government Influenced Environment**

**WEDNESDAY 1.15–1.40**

**OGGB 4 Session B2**

Young people on the Tiwi Islands can see the need for strong cultural leaders in the future but they do not necessarily see themselves filling those big shoes. The combination of lack of employment opportunities, increased alcohol and drug use and being exposed to domestic and other violence constantly has led to rising crime rates and more serious crimes occurring. The Tiwi people have been trying to get their voice heard about these issues including the critical role that Tiwi Culture plays to develop young leaders for the future. Their important story is not being heard, acknowledged or

acted on. A researcher undertaking a project for the Elders aimed at finding ways to develop young cultural leaders found that there were a number of projects underway that all had common threads. This small Tiwi Skin Group Project suddenly became part of the collective and has given hope to the Tiwi Elders to be able to provide young people with a Tiwi culture based pathway that enables understanding of Western frameworks so they can have young, strong cultural leaders with employment opportunities to work with other young people. Their vision is in sight and their voices are being heard.

**Rua, Mohi, Hodgetts, Darrin and Roa, Tom**

The University of Waikato

**When Working with Māori, Relationships and Action First, Research Second**

**THURSDAY 4.05–4.30**

**OGGB 040C Session F6**

This presentation lays out a challenge to mainstream social science. There is much talk across the disciplines about the need for action and engagement in the social sciences. How can we support communities through research? How can we convert research into action? For Māori scholars, action comes first and then research documents the process. Drawing on examples from the three objectives of our Ngā Pae o te Māramatanga funded project into Māori men's relational health, we reflect upon our research practice, which centralizes an ethic of reciprocity, accountability, culturally patterned behaviour and respect. Objective 1: Ngāti Maniapoto Pito ki te Paepae Kaumatua: Māori men engaged in traditional practices in their home settings. Objective 2: Tūhoe ki Waikato: those who have migrated to an urban centre and who work to maintain links back home; Objective 3: Pani me te rawakore: those who are experiencing street homelessness in central Auckland. All three groups are engaged in practices that foster supportive relationships and positive social interactions that are documented by our research.

**Ruckstuhl, Katharina and Wright, Janine**

Ngāi Tahu

University of Otago

**Kāore Ngā Tatauranga I Rūkahu: The Numbers Don't Lie. Te Reo Māori Speakers in 2050**

**THURSDAY 4.05–4.30**

**OGGB Case Room 3 Session F4**

The 2013 census showed Māori who speak te reo had decreased from 131,000 in 2006 to 125,000. In response to this, a Treaty of Waitangi report, and a critical review, a new Māori Language Strategy will give iwi greater control over governance and funding to focus on intergenerational language transmission. A success target of 80% of Māori speaking te reo by 2050 has been proposed. This presentation considers the feasibility of the 80% goal in light of the focus of the new strategy. The researchers have developed a statistical model, based on international approaches but 'fitted' to

the New Zealand situation, to present a number of possible scenarios to reach the target within the timeframe. We quantify what this would really mean at the individual, community and government level. We argue that setting an 80% target is likely to lead to disappointment and disillusionment, despite diligent and sincere implementation of the new Strategy. However, the model might be used to identify other types of micro and macro-level targets and contribute to tracking the language progression of individuals and communities.

**Ruckstuhl, Katharina, Thompson-Fawcett, Michelle, Carter, Lyn, Ruwhiu, Diane, Stephenson, Janet, Morgan, Kepa Brian, and Hikuroa, Daniel**

Ngāi Tahu, Rangitane

University of Otago, the University of Auckland

**When the Mining Nation Goes, Where Goes the Indigenous?**

**FRIDAY 10.50–12.05**

**OGGB 3 Session GP2**

Aotearoa New Zealand is experiencing a mineral resource scramble caused by new extractive methods and industrial demand. With New Zealand 'open for business', there is intense debate about mineral and, in particular, oil and gas extraction. Indigenous peoples globally are being forced to consider how best to respond. The Māori conundrum to mine or not includes discussions about economic opportunities, Treaty of Waitangi and common law rights, and environmental concerns, with iwi hurriedly developing responses when legislation is changed or when an area is opened for licences. While the popular response is often oppositional, Māori collectives and leaders have taken a variety of positions predicated on their evolving understanding of the impact of mining in their locality. Framed within an international context but focused on Māori community, this interdisciplinary panel gives an overview of the investigators' research to date in areas of law, economics, ocean geology, risk assessment, and sustainability. Ultimately, the researchers aim to enable whānau, hapū and iwi make sense of the intertwined mining debates to guide thinking and action at local and national levels

**Russell, Lynne and Saunders, Vicki**

Kāi Tahu, Ngāti Kahungunu, Kāti Māmoe, Rangitāne, Ngāti Porou

Victoria University of Wellington, Health Services Research Centre

**Telling Our Own Stories of Recovery: The Transformative Power of Indigenous Storytelling**

**WEDNESDAY 10.50–11.15**

**OGGB Case Room 3 Session A4**

Stories have been a primal form of communication since time began. Through stories we share passions, sadness, hardships and joys; we share meaning and purpose; we connect to others; and we understand our place in the world. Storytelling also plays an essential role in healing and recovery, and the profound importance of being heard for the story-teller is internationally recognised in

mental health recovery. Studies show that in being listened to, in telling their life histories, people whose lives have been scarred by mental illness gain control in the restoration of their life, self-worth, validation, confidence, autonomy and self-trust. The process of telling, hearing, sharing and cogenerating Indigenous 'stories' of recovery, then is powerful. It has the potential to transform lives. As Indigenous researchers, both Russell (Māori) and Saunders (Aboriginal) have a passion to improve the health of their people and to reduce the health disparities in their lands. Both have also used storytelling in their respective postdoctoral and doctorate research projects to allow Indigenous peoples to make sense of, and give meaning to, their subjective experiences of mental illness. Their presentation will share the common findings and health gains for Indigenous peoples that they have found in doing so.

**Sandoval, Cueponcaxochitl Moreno and Blalock, Nicole**

Xicana descendant of Caxcanes of Zacatecas, México (Cueponcaxochitl) & Crow, Cherokee and Chicasaw (Nicole)

Arizona State University

**Ancestral Computing Across Disciplines: A Culturally Sustaining Public Education**

**THURSDAY 4.55-5.20**

**OGGB 040B Session F5**

Since the inception of public schooling in the United States, Indigenous youth are primed to assimilate to colonial standards as a subtractive process to native practices. As a result, public schooling reproduces a stratified society based on systems of hegemony. This literature review draws on decolonial scholarship and socio-cultural research to position ancestral computing as a culturally sustaining theoretical framework across disciplines. This framework serves to affirm the historically situated cultural practices of indigenous youth as academic contributors to scholarship. Ancestral computing builds capacity for teacher education programs, curriculum studies and researchers to institute a multiplicity of knowledge systems. This paper shows how Indigenous epistemologies converge with identity politics, schooling policies and migration patterns as well as strategies to build solidarity between indigenous groups in an urban setting of Arizona. By making a call to stakeholders to engage in indigenous scholarship and build infrastructures necessary to value a multiplicity of knowledge systems, youth from all walks of life may have access to their ancestral knowledges (earth ways) over time, and build our future from a more localized, sustainable approach to living, learning, and dying. This paper will serve as a foundation for a research proposal in the fall of 2014.

**Savage, Catherine, Macfarlane, Angus, Macfarlane, Sonja**

Te Tapuae O Rehua, University of Canterbury

**Huakina Mai – Kaupapa Māori Approach to Positive Behaviour Support in Schools**

**THURSDAY 4.05-5.20**

**OGGB 4 Session FP2**

Huakina mai is a new initiative designed to support strengths based relationship building in schools under the Ministry of Education policy Positive Behaviour for Learning (PB4L). The innovation is a result of a collaborative partnership between Te Tāpuae o Rehua and the University of Canterbury with the support of the Ministry of Education. The foundations of Huakina Mai draw from three sources of evidence; literature on culturally responsive behavioural interventions, key evidence from two research evaluations commissioned by the MoE in 2011, and practice based evidence gathered from focus groups, interviews, and exemplar schools. This development phase of Huakina mai called "He kai mō te hinengaro" comprised of nation-wide data gathering over one year and was made up of Māori scholars, practitioners, students and whānau. An analysis of the data gathered from 'He kai mō te hinengaro' identified seven underpinning themes significant to the development and integrity of an indigenous school wide behaviour programme. This presentation examines the findings from the data collected and presents the draft framework. Huakina mai is currently in a pilot phase, delivered in partnership with iwi, in two New Zealand schools.

**Sehlin MacNeil, Kristina and Juuso, Fredrik**

National Association of the Swedish Sami

Vaartoe Centre for Sami Research, Umea University, Sweden

**Creating Space for Indigenous Views within Swedish Academia**

**FRIDAY 10.50–11.15**

**OGGB 040C Session G6**

In Sweden Indigenous issues are often "non-issues". This is evidenced by the very little space they are given in politics and media as well as school curricula, where Sami history, culture and society are effectively excluded. This type of structural discrimination is mirrored in Swedish academia, where there are no specific ethics protocols to be fulfilled prior to conducting Indigenous related research. This means that many research projects relating to Sami people, are designed, financed and even started before any Sami people are ever involved. To contribute to the change of these structures we have embarked on a unique project by Swedish measures. A PhD project, relating to Indigenous peoples, mentored by the National Association of the Swedish Sami (SSR) who are also project owners. This particular project looks at the very present-day topic of power structures in conflicts between Indigenous groups and mining companies. We have experienced both challenges and benefits working this way. However, all parties agree that the benefits far outweigh the challenges. We believe that this project model has a potential to contribute to Sami society in Sweden as well as Indigenous communities in other countries and to Swedish academic tradition.

**Shiple, Lisa**

Gomeroi

University of Newcastle Department of Rural Health

**Binaalabaa-Gaining Wisdom**

**WEDNESDAY 12.30-12.40**

**OGGB Level 1 Foyer Roundtable Session 6**

What are the lived experiences of rural Aboriginal women participating in vocational education as a pathway to nursing? It is integral to have policies in place to pave the way for Aboriginal people to achieve their desired career choices. However it is essential to understand from a personal perspective what barriers prevent Aboriginal people achieving their career goals. This research aims to gain a personal understanding of Aboriginal women's lived experiences whilst engaging in a nursing program (vocational) to determine what factors both positive and negative influenced their lived experiences during their training. To achieve the desired objective of giving voice to the Aboriginal women engaged in the research a qualitative method was employed that allowed for ongoing engagement and reflection through the participatory action cycle. This method was underpinned by the principles of wininga li (to hear, to listen, to know, to remember) and yilaalu (taking time) which is the language of my people the Gomeroi. Yarning (interviews) with the women occurred over an extended period of time with the yarns recorded. The recordings were transcribed, manually analysed, and grouped thematically according to Van Mannen's existential themes in relation to the women's lived world experience during their training and education experience.

**Simmonds, Naomi and Gabel, Kirsten**

Ngāti Raukawa, Ngāti Kahu

University of Waikato

**'Tu te Turuturu no Hineteiwaiwa': Māori Maternities in a Healthy and Thriving Whānau**

**THURSDAY 1.15-1.40**

**OGGB 040B Session E5**

In this presentation we will discuss Māori maternities as a site of resistance and transformation for Māori whānau (family). Drawing from our doctoral studies into Māori maternities we consider traditional Māori ideologies of the maternal, specifically to do with childbirth and mothering. The impact of Euro-western maternal philosophies on these ideologies since the arrival of tauwi is then considered. We argue that the imposition of colonial and patriarchal conceptualisations of all things maternal is a direct assault on Māori maternities that persists, in various forms, today. Drawing from both historical and contemporary examples of Māori maternal ideologies we will also illustrate how some Māori whānau have actively resisted Euro-Western childbirth and mothering ideologies and as such Māori maternities are increasingly becoming important sites of resistance within colonising environments. This presentation is entitled 'Tu te turuturu no Hineteiwaiwa'; which pays heed to the influence and authority of our tūpuna Hineteiwaiwa within our traditional philosophies of the

maternal. Denoting also the importance of remembering the prominence and prestige traditionally accorded to mothers, the sanctity of the maternal body and the empowering collective approach to raising children within healthy whānau environments.

**Simmonds, Naomi and Gabel, Kirsten**

Ngāti Raukawa, Ngāti Kahu

University of Waikato

**“He Puna Wai Kōrero, He Puna Wai Mātauranga”: Wānanga as a Research Method in Doctoral Studies**

**FRIDAY 11.40-12.05**

**OGGB 040B Session G5**

This presentation outlines the use of wānanga as a research method in our doctoral research at the University of Waikato. Within Western research traditions that dominate academic institutions the use of wānanga can fall into a space of ‘betweenness’ in a number of ways. It neither entirely fits the conventions of a focus group nor of more participatory ‘group’ methods and the traditional researcher/researched relationships can be transformed. Wānanga can potentially provide an opportunity for Māori researchers to ensure that their research is grounded, relevant and beneficial to their communities, whānau and hapū. Wānanga can enable the forging of a space within which participants can tell stories, whakawhitiwhiti kōrero and share their whakaaro and experiences. The utilization of wānanga as a research method can provide an empowering and decolonizing approach to doctoral research that is grounded within a Māori worldview, and above all, wānanga can ensure that participants themselves remain the primary beneficiaries of the research.

**Sithole, Bev and Hunter-Xenie, Hmalan**

Ndau tribe, Tsonga peoples of southern Africa, and Australian Aboriginal

The Aboriginal Research Practitioners' network, Charles Darwin University, Australia

**We Are the Researchers on Our Own Lands - Perceptions and Advocacy from the Grassroots in Northern Australia**

**WEDNESDAY 1.15–1.40**

**OGGB 040C Session B6**

When Aboriginal people in the Northern Territory of Australia start saying they are the researchers on their own lands, there is a tendency to ridicule, mock and or dismiss such statements especially among the academics that still see a certificate, a diploma or degree as the key defining feature of a researcher or evaluator. Even without these documents, Aboriginal people are demonstrating that research is what you do when you want a better future for your people; research is following due process with integrity and collecting good data to “tell that strong story to the government”. Institutionally, we begin to see notions of research and evaluation getting challenged, we find we are having to reconstitute processes and having to redefine protocols on the terms set by indigenous



researchers. So many discussions are punctuated by concern for quality, consistency and rigor. Yet crude comparisons where they are done have shown clearly that the performance of Aboriginal researchers far exceeded expectations in quantity, quality and depth of data. This presentation shares the experience of Aboriginal research practitioners in Australia and how they are slowly but confidently reconstituting and taking control of the conduct of research.

**Smith, Graham, Grimes, Arthur, and MacCulloch, Robert**

Te Whare Wānanga O Awanuiārangi

**The Māori Economy and Māori Wellbeing**

**WEDNESDAY 4.05–5.20**

**OGGB 3 Session CP1**

The Māori economy has continued to grow, largely attributed to the growth of collectively owned Māori entities such as Post Treaty Settlement entities. Anecdotal evidence indicates that there has been little change and in some cases, even a decline in the well-being of Māori, irrespective of the increase in the financial value of the Māori economy. The main theme of the research is documenting and explaining trends in Māori well-being by synthesising previous data collated. The research will identify trends and use statistical modeling to test factors such as income, education and ethnicity. The paper and presentation will illustrate trends in Māori wellbeing using world values survey as a template for the analysis of other analysis of data sets.

**Smith, Graham, Gillies, Annemarie, Warriner, Virginia, and Tinirau, Rawiri**

Te Whare Wānanga O Awanuiārangi

**Casting a Māori Lens Creates Opportunities and Solutions**

**WEDNESDAY 4.05–5.20**

**OGGB 3 Session CP1**

Te Tupunga Māori Economic Development Project aims to develop templates for Māori economic development. Key objectives include developing aspirational frameworks, tools and scenarios, investigating innovation as a key enabler, and building expertise and capability in Māori economic development at a wider level. Outputs from this project will ultimately provide the foundations for examining a range of futures-oriented frameworks. Findings of Te Tupunga indicate that perspectives, perceptions, understandings and realities differ in various ways and on different levels. In this session, we will present and discuss some of the challenges to commonly held perceptions of Māori economic development. Furthermore, for some iwi, these solutions and opportunities extend beyond iwi boundaries and transcend regional and national borders. The realities between differing iwi groups were distinctive in some ways and similar in others, and it became clear during the project and through the findings that, from a Western lens, a series of tensions emerged. Casting a Māori lens, these tensions became opportunities and solutions, providing dimensions of duality, for example: social and economic imperatives; the notions of lore and law; people and place; and

individual and collective responsibilities. We intend to profile our four iwi research partners: Ngāti Awa, Te Whānau ā Apanui, Ngāti Kahungunu and Ngāpuhi.

**Sporle, Andrew and Kiro, Cindy**

Ngāti Apa, Rangitane, Te Rarawa

The University of Auckland

**Transforming Official Health Statistics - An Indigenous Partnership Initiative**

**THURSDAY 4.30-4.55**

**OGGB Case Room 2 Session F3**

This paper outlines the innovations resulting from a research partnership between indigenous researchers, academic statisticians, primary health care providers and a regional provider of hospital services as well as Statistics NZ. Over the last decade, the researchers had experienced repeated requests from regional Māori providers of social and health services for regional level statistical information that could inform the provision of locally responsive services. These requests combined with recent improvements in data quality and access inspired the initiation of an indigenous partnership to apply official statistics to inform local level initiatives to lower the rates of preventable mortality amongst Māori. Preventable mortality accounts for approximately one third of the difference in the mortality rates between the Māori and non-Māori populations in NZ but most research and policy development has looked at national-level responses. This paper will present the initial findings of this project as well as demonstrate the data visualisation tool that embeds epidemiological methods into a web-based tool that non-statisticians can use to access and interpret official mortality data. We will also outline the unanticipated benefits of this program in terms of indigenous workforce development, statistical literacy resources and official statistics engagement by indigenous communities and organisations.

**Stoneman-Sinclair, Julia**

Cree

Brandon University

**Community Healing through Traditional Governance**

**WEDNESDAY 12.50-1.00**

**OGGB Level 1 Foyer Roundtable Session 4**

Aboriginal communities once lived with traditional governing practices set in place where the community members shared an equal voice, leadership was accountable, trust was held among all individuals and traditional culture was the foundation of our holistic lives. Living holistically was essential to the community placing equal emphasis on the physical, spiritual, emotional and mental qualities of life; this is what is believed to have kept Aboriginal Peoples healthy before the arrival of the Europeans. We can begin to develop a small understanding of the complex nature of Aboriginal communities and the benefits of their traditional governing systems. This paper will contribute to this

through three main themes: governing structures, leadership and the cultural values of Aboriginal People. This paper will examine existing governance structures in two different communities. The first is Grand Rapids, Manitoba, a Cree community which is currently run with a government-imposed band council system. The second is a community of Tlingit people who live in Teslin, Yukon, this community is run by a traditional clan governing system that has been passed down by their ancestors for generations. I will contrast the governance structures of these two communities in order to explore the community wellbeing.

**Stoor, Krister**

Sámi

Department of Language Studies, Sámi dutkan, Umeå University, Sweden

**The Bear is My Grandfather: Stories of Two Sámi Brothers Who Face a Predator or a Kin**

**THURSDAY 11.15-11.40**

**OGGB Case Room 3 Session D4**

The Sámi people have had a special relation to the bear. One can find it in stories and in songs, where the bear has an important role to play. My intention is to answer the question, why is the bear so afraid of the brothers? By using oral history as a tool, as presented by Jan Vansina, is it possible to find a core message in stories and yoiks? The yoiking tradition among the Sámi people is a way to tell stories, of remembrance and to describe animals, humans and nature. There are hundreds of songs to the bear and in a majority of them the lyrics describe the bear, its habits and movements. Simultaneously the two brothers are a common thread in many other stories, particularly in forest Sámi areas. By comparing these two themes, the bear and the brothers, we will find a mythical perspective. There is reason why the bear has to be concerned if he meets two brothers.

**Tarabe, Akanisi**

Cu'u Tribe

University of the South Pacific

**Balawaviri'i: An Indigenous Approach to Restoring Well-being**

**WEDNESDAY 12.40-12.50**

**OGGB Level 1 Foyer Roundtable Session 4**

Based on an indigenous Fijian world view, this paper interrogates the concept of sautu which is the status of total wellbeing, defined as the targeted life goal of good health and the abundance of wealth. The concept of sautu incorporates fullness of life in the spiritual, social, cultural and physical domains and the interrelationship of these elements with the environment. An imbalance of this relationship results in vele, an adverse situation where good health is not achieved. The objective of this paper is to show that good health is not merely the absence of diseases but the continuous connection between the cosmic and the physical realms that are appropriated through rituals. The paper focuses on a study of Balawaviri'i belief, an indigenous understanding of death rituals

commonly accepted by indigenous Fijians. The Balawaviri'i belief is specific to the people of Udu Point in explaining the consequences of an imbalance between the cosmic and the physical. This paper argues that the achievement of the targeted life goal of sautu is possible through good practices which consider indigenous cultural worldviews.

### **Tarena, Eruera**

Te Tapuae o Rehua

#### **Bridging Iwi, Industry and Tertiary "He Toki ki te Rika"**

**THURSDAY 4.05–5.20**

#### **OGGB 4 Session FP2**

'He Toki Ki Te Rika, Inspiring Māori Leadership in the Trades', launched in 2011 is an iwi led partnership between Ngāi Tahu, CPIT and Hawkins Construction with support from key government funders. The intent of the collaborative partnership was to use the strengths, knowledge, capabilities and networks of the partner institutions to increase Māori education and employment outcomes. Central to this model is the positioning of iwi as a lead entity to co-ordinate communication and collaboration across the partnership and maintaining high levels of accountability to Ngāi Tahu and funding partners. A comprehensive evaluation of this model found that He Toki Ki Te Rika serves to enable tauira to successfully transition into full time employment and/or higher education as well as inspiring leadership. The crucial role of governance and ensuring participation for iwi, industry, trades staff, kaiako the management team and wider stakeholder support is a key element of the sustainability of this programme. Key outcomes revealed in the data across stakeholders centred upon the importance of community, industry, kaiako, tauira and whānau collaborative relationships and strength based practice. This presentation examines the findings from this evaluation and identifies future intentions for the partnership as a result.

### **Te Momo, Fiona**

Ngāti Porou, Ngāti Raukawa, Ngāti Konohi

Massey University

#### **Whakareia Ai Nga Turangawaewae: Enhancing Indigeneity in the Academy**

**THURSDAY 11.15-11.40**

#### **OGGB Case Room 2 Session D3**

Māori academics struggle to retain Turangawaewae (a place to belong) in the academy. Retaining Tino Rangatiratanga, that is, authenticity as a Māori academic and being acknowledged for the distinctiveness this brings to the academy is part of the struggle. The challenges are increased when the assets and resources to undertake research that produces Indigenous knowledge as an outcome are limited or do not exist. The competition to find funding opportunities locally, nationally, and internationally is ever present in the repertoire of a Māori academic. This position paper discusses the challenges that take place in the academy where Māori knowledge and Western knowledge

collide. It looks at ways that Turangawaewae can be retained in the university when faced with global forces that would homogenise Indigenous knowledge. It opens up discussions about the nature of Indigenous research and the fundamental values that Indigenous academics encounter when trying to keep the journey in research Tūturu. The values and journeys that Māori academics encounter are similar to that of Indigenous people around the world. However, Māori have the Treaty of Waitangi, and this document is still alive and can assist and enhance their journeys in their quest for excellence in research.

**Te Rito, Joseph Selwyn with Research Assistant Tiopira, Te Waara**

Rongomaiwahine, Ngāti Kahungunu

Ngā Pae o te Māramatanga, University of Auckland

**Pukapuka Kōrero/Talking Book: Using Conversational Recordings of Māori Elders to Strengthen Conversational Māori Language**

**THURSDAY 4.30-4.55**

**OGGB Case Room 3 Session F4**

One initiative to stem the loss of the Māori language was the establishment of tribal Māori language radio stations some 25 years ago. Radio Kahungunu began recording local elders from the outset and today has over 2,000 digitized recordings. This presentation is about a research project which arose out of deep concern over the rapid loss of elderly native speakers of Māori and the subsequent decline in the quality, breadth and depth of the conversational skills of their ensuing generations. In the absence of these elders from our homes, this archival material holds a wealth of largely untapped, best practice examples of authentic conversational Māori language. The project focusses on 20 hour-long recordings of two elderly women from the region conversing on-air. The recordings are complemented by full transcriptions and English translations, all together forming a Pukapuka Kōrero/Talking Book for potential online posting, access to, and use by learners of the Māori language, particularly of Rongomaiwahine and Ngāti Kahungunu dialects. This presentation will briefly cover the methodology involved, issues confronted, findings of a dialectal/linguistic analysis of the transcribed material, and an explanation and demonstration of how the Pukapuka Kōrero might be used as a language teaching resource.

**Teufel-Shone, Nicolette, Crozier, Athena, and Chico, Tara**

Hualapai, Hopi

University of Arizona and Hualapai Tribe

**Stories of Resilience: Living Strong with Diabetes**

**THURSDAY 10.50-12.05**

**OGGB 3 Session DP1**

In the United States, heart disease is the number one cause of death among indigenous people with diabetes. A tribal program, Hualapai Healthy Heart provides case management to our community

members with diabetes, working to reduce heart disease risk. These community members learn to live strong by integrating regular exercise into their day and choosing whole, non-processed foods. When they make measureable change, they earn Healthy Heart Bucks to trade for food steamers, walking shoes and other exercise gear. They are often motivated by their children who have witnessed diabetes related disabilities and death. These community members are building thriving, strong families by engaging their family members to make healthy behaviour changes with them. The program also supports group strategies including an annual healthy camping trip, an annual Olympics-type games event, and Lunch and Learn gatherings. The personal and evidence based success of community members has inspired them to take action and advocate for local normative change in our community. The Tribe has passed policies to allow an additional 30 minutes for lunch to exercise and to require healthy foods to be served at tribe supported community gatherings. This presentation will share individual, family and community stories of success and resilience.

**Tipa, Gail, Nelson, Kyle and Home, Mandy**

Ngāi Tahu

Tipa and Associates, National Institute of Water and Atmospheric Research (NIWA)

**Enabling Māori to Participate in Freshwater Management – as Themselves, Contributing What They Know**

**THURSDAY 11.40-12.05**

**OGGB 4 Session D2**

This presentation will describe a range of tools that enable Māori to identify, assess and address issues that are associated with the management of freshwaters. Many Māori want freshwater management to maintain, restore, and protect their associations with freshwater. However a means of effectively engaging with resource managers is required. Although many Māori are adopting western scientific techniques, this presentation offers an alternative perspective, developing tools to enable whānau and hapū members to engage as themselves, using the knowledge that has been gathered from their interaction with freshwater resources. In this presentation we describe some of the “tools” that we have developed. Firstly, we will introduce the Cultural Opportunity Mapping, Assessment and Response (COMAR) framework that we use to guide and structure the collection of data specific to cultural values. Secondly, the tools that we apply to assess issues such as the Cultural Health Index, the Cultural Flow Preference Model, Kai Contaminant Questionnaires, CIA assessment of options tool will be introduced. Finally we introduce the integrated freshwater management programme which is known as Oranga Takiwa. We explain how our programme enables us to maximise the capacity that we have available and, start to deliver the opportunities sought by whānau.

**Tipa, Justin and Prendergast, Piripi**

Te Rūnanga o Ngāi Tahu, Te Tapuae o Rēhua

**Mau Ki Te Ako – Partnership for Culturally Responsive Professional Learning**

**THURSDAY 4.05–5.20**

**OGGB 4 Session FP2**

*Mau ki te Ako* is now into the third year of a culturally responsive professional learning and development initiative for teachers. This is an iwi-led consortium funded by the Ministry of Education, facilitated by Te Tapuae o Rēhua between three partner institutions: Te Rūnanga o Ngāi Tahu, the Canterbury University and the University of Otago. The primary goal of the provision areas offered is to create classrooms and schools in which 'Māori students enjoy educational success as Māori' (Ministry of Education, 2007). A comprehensive evaluation of this model found that working in collaboration with local rūnanga and mana whenua has been essential in building capacity within the tribe and advancing the level of culturally responsive practice for facilitators. Key components of the evaluation highlighted that the role of the kai whiri whiri mātauranga is essential in upholding cultural integrity and building relational trust within the partnership. The findings identify the importance of creating systematic processes to ensure consistency in communication practices and investing in maturing the relationship between consortia partners. This presentation examines the findings from this evaluation and identifies future intentions for the consortium as a result.

**Tiu, Sangion**

Papua New Guinea (Melanesian)

University of Waikato

**Embracing Indigenous Perceptions of Traditional Ecological Knowledge and Sustainability for Equality**

**WEDNESDAY 12.40-12.50**

**OGGB Level 1 Foyer Roundtable Session 3**

There is a growing awareness in the field of traditional ecological knowledge (TEK) as a strategy for sustainable natural resource management. This is driven by the rising demands for alternative solutions to environmental degradation, poverty and inequality, particularly caused by large scale extractive activities. In contrast, the approaches and techniques used by many indigenous communities to extract resources are often based on traditional knowledge and practices which are less destructive to the environment. It is this aspect of traditional natural resource management that has received a lot of attention as reported by various studies (See Berkes, 1999, 2008; Berkes, Folke, & Gadgil, 1995; Dudgeon & Berkes, 2003; Houde, 2007; Leach, Scoones & Wynne, 2005 and Usher, 2000). This paper discusses key values of TEK and sustainability that need to be reinforced by policy for education and awareness. It draws on indigenous perceptions, embracing indigenous understandings of TEK and sustainability and provides recommendations for policy change in order to improve rural livelihoods, strengthen equal participation and collaboration for indigenous people in Papua New Guinea.

**Toko, Maggie, Dhu, Jocelyn, Girdler, Xenia, and Myers, Becky**

Ngapuhi and Ngāti Whatua and Eastern Arrente

RMIT University, Australia

**Crossing Cultures – Not Such a Great Divide**

**THURSDAY 12.40-12.50**

**OGGB Level 1 Foyer Roundtable Session 10**

RMIT University is a dual sector multi-disciplinary education provider and has since 2010 been working with a range of Aboriginal Health providers based in Katherine, 320km southeast of Darwin, Australia providing targeted and locally delivered face to face Vocational Education and Training. A range of specialist facilitators have been engaged to deliver the classes. This paper will concentrate on the reasons why RMIT deliver these courses remotely and the benefits of utilising facilitators' natural skills of engagement. Such is the case with one of the facilitators from Aotearoa, who uses her korero skills to engage with the indigenous students and who states that she has gained as much, if not more than the students from their work together. We will also share the learning experience of one of the current Diploma students, an Eastern Arrente woman from Alice Springs. The korero explores the health and well-being of each individual whilst recognising that kinship and community are the essence of who we are as people regardless of race and culture.

**Tomlins-Jahnke, Huia, Te Tau, Terri, and Wilkinson, Areta**

**A Kaupapa Māori Approach to Practice Based and Practice Led Research in Doctoral Studies in the Creative Arts**

**THURSDAY 1.40-2.05**

**OGGB 4 Session E2**

The debate on artistic research is emergent and tends to focus on what it could be or should be. The actuality from an artist's perspective and as a response is a very personal process. This paper explores the intersection between Māori visual art practice, theory and the ethics of knowledge production that are underpinned by kaupapa Māori philosophical perspectives. Two doctoral studies are presented which demonstrate some of the complex issues faced in the conceptualisation and production of art, while drawing from relevant western and Māori theories within the social sciences domain and applying a culturally ethical approach to their practice (theory and art production) in accordance with tikanga Māori. A pedagogy of doctoral supervision is critical in the candidate doctoral journey and yet, in the creative arts this is also an emerging field which challenges orthodox approaches to doctoral studies by supporting novel and innovative ways of presenting both the candidates' artworks and exegeses.



**Torri, Maria Costanza**

University of New Brunswick, Canada

**Small Scale Entrepreneurship, Traditional Medicine and Sustainable Development in Urban Areas for Indigenous Communities**

**THURSDAY 11.40-12.05**

**OGGB 040B Session D5**

Despite the fact that medicinal plants have been used since immemorial times, there is still a limited amount of studies analysing the small scale entrepreneurship economy centred on medicinal plants, especially involving women. This study explores the link between women-based businesses in herbal products and sustainable development in urban areas of Chile (Araucania region), involving indigenous Mapuche. In particular, it analyzes the socio-economic impact of these enterprises on indigenous women and their role in maintaining traditional medicine knowledge systems in urban settings, with a particular focus on inter-ethnic (Mapuche and non-Mapuche) relationships. Individual in-depth interviews were carried out with forty indigenous women living in the city of Nueva Imperial, Araucania, a region with a high concentration of Mapuche people. Data show that these local entrepreneurs were able, to a certain extent, to improve their livelihoods by increasing their revenues and reducing the costs for primary health care. The interviewees also emphasized how their commercial activities enabled them to develop their social networks and in part improve their social status within the community. Despite the interesting socio-economic results, challenges pertaining to the low socio-economic situation of Mapuche—the women in particular—still remain.

**Trujillo, Aurora,**

Taos Pueblo

University of Arizona

**Puberty and Adolescent Life Stages as an Integral Piece of Resilience in Native Americans: A Life Course Approach**

**THURSDAY 1.15–2.30**

**OGGB 3 Session DP1 continued**

Adolescence is an extremely important, transformative and influential stage of physical and social development for American Indian and Alaska Natives. Understanding adolescent and pubescent life stages are essential for comprehending influences on early adulthood, the life course, and understanding the effects of social environments. A thorough literature review was conducted to identify the factors for resilience in Native adolescents. In order to be included in the review, articles had to (1) be in English, (2) be peer-reviewed, available on-line, and published between 1990-2013; (3) identify the target population of Native American/American Indians, Alaskan Natives, or Aboriginal peoples of Canada; (4) identify adolescence from puberty to young adulthood (approximately 11-21 years of age); and (5) contain concepts such as risk and protective factors, and prevention and intervention efforts. A search using PubMed returned 183 articles using the

above criteria. As adolescents prepare for adulthood they are impacted by their social environments. The search identified sources of stress, protective factors, and many key components of resilient health and wellbeing. These key components included positive self-concept, healthy social support systems, strong cultural identity, and overall satisfactory physical health. Native adolescents also have unique traditional opportunities to strengthen identity.

**Tuaine, Nancy**

Whakauae Research for Māori Health and Development

**Whānau Ora: Results of Transformation from Three Case Studies**

**WEDNESDAY 11.15-11.40**

**OGGB 040C Session A6**

Whānau Ora, an indigenous approach to wellbeing, is the most significant shift in thinking and acting that we have experienced in Māori health services over the past decade. A team of researchers at Whakauae have been engaged with 3 Whānau Ora sites across NZ- conducting evaluation using an action research approach. The broad aim of the Whānau Ora action research programme is to gather evidence of whānau-centred service delivery and whānau development occurring as a result of Whānau Ora. We would like to present key findings from the action research and in particular a meta-analysis of common themes across the case study sites.

**Tuffery Huria, Lynell**

Ngāti Ruanui

AJ Park

**Intellectual Property and Beyond**

**THURSDAY 12.30-12.40**

**OGGB Level 1 Foyer Roundtable Session 8**

For a long time, the intellectual property system has presented significant issues and problems for indigenous peoples and their indigenous knowledge, enabling others to own and protect indigenous knowledge. Many countries around the world now provide some protection for indigenous knowledge. But now it is time for indigenous communities to understand the benefits of the intellectual property systems and regimes available around the world, and to use the systems and regimes to help gain their own economic independence.

**Vargas Vásquez, Xaab Nop**

Mixe, Ayuujk

Centro Especializado en Atención al Rendimiento Escolar, Oaxaca México

**Understanding the Contribution of Wejën Kajën to Secondary Level Voices from Teachers in the Indigenous Region of Oaxaca, Mexico**

**THURSDAY 12.30-12.40**

**OGGB Level 1 Foyer Roundtable Session 9**

Wejën Kajën (Vargas, 2008) is a way of teaching and learning from the point of view of the Ayuujk people located in the state of Oaxaca, Mexico. It was developed by Vargas (2012) as an approach for teaching and learning mathematics and was shared with several Oaxaca secondary level teachers during a training course. In this paper, an interview with a teacher involved in that course is presented. The interview shows that Wejën Kajën is a suitable model for the teachers in multicultural environments, especially in native regions of Oaxaca in Mexico.

**Waiti, Jordan**

**Whakaoranga Whānau: Towards an Understanding of Whānau Resilience**

**WEDNESDAY 11.15-11.40**

**OGGB 4 Session A2**

This research explored the capacity of whānau to overcome adversity, flourish and enjoy better health and well-being. While external factors, internal dynamics, and financial pressures often constrain capacity, whānau have nevertheless demonstrated an innate ability to respond to these challenges, to make use of limited resources and to react in positive and innovative ways. Three key objectives were identified in order to help seek and understand Māori notions of whānau resilience and how they are utilised by whānau for positive growth and development: to identify resilience mechanisms which exist within whānau; to consider the cultural underpinnings of resilience and their contribution to Whānau Ora and Māori concepts of health; and to construct an evidenced based framework for resilient whānau. A thematic analysis detailed the components of a whānau resilience framework. The framework consists of four resilience themes: (1) Cultural Identity, (2) Network Factors, (3) Skills and Abilities, and (4) Values and Beliefs. At a broader level, the research highlights both the synergies and dissonance between Māori and non-Māori perspectives of resilience and how cultural factors might best guide Māori and whānau development.

**Waitoki, Waikaremoana, Nikora, Linda Waimarie**

Ngāti Mahanga; Ngāti Hako

Māori Psychology & Research

**Reconnecting Whānau: Pathways to Recovery for Māori with Bipolar Disorder**

**WEDNESDAY 1.40-2.05**

**OGGB 040B Session B5**

This research explores Māori experiences of bipolar disorder and their pathways to recovery. Māori are known to have high rates of bipolar disorder compared to non-Māori, yet little is known about their lived experiences and whether primary and secondary health services are addressing Māori needs. Twenty-two whānau described their life-experiences including stories that spanned decades. The results showed that whānau experienced high levels of unmet need throughout their lives that impacted on their ability to enjoy their family or to form intimate relationships. Whānau connection relates to having stable, supportive and loving relationships with parents, siblings, intimate partners, children and grandchildren. Strong connections were noted as providing short and long term benefits for whānau and families. This research seeks to contribute to the realisation of Māori potential by explicitly utilising a conceptual framework that rejects deficit theorising about Māori mental health and positions the role of family as critical determinants of wellbeing. This presentation will describe pathways to wellbeing for Māori within the context of addressing unmet need and supporting whānau connection.

**Wambrau, Elisabeth and Morgan, Kepa**

Papuan (Indonesia)

The University of Auckland

**Decision Framework Transfer Potential: Contextual Relevance of the Mauri Model in Asmat, Papua**

**THURSDAY 12.20-12.30**

**OGGB Level 1 Foyer Roundtable Session 8**

Asmat is located in the delta area of southern Papua and the indigenous people of this area, the Asmat, are well-known for their artefact production. Asmat culture is focused on sustaining balance in the universe: they believe in a sustained harmony between humans, their environment and the spirit of the environment. The objective of this research is to determine the feasibility of transferring a decision-making framework created specifically for the Aotearoa New Zealand context by applying the key sustainability concept of mauri to the geographically, politically and culturally distant context of Asmat, in order to assess water management practices in Agats, the capital of Asmat. The research focuses on decision making in water management using a water resource case study from Yepem Village. Based on parallels between the Māori and Asmat, although not identical, sufficient similarities emerge that indicate the MMDMF (Mauri Model Decision Making Framework) will be transferable to the context of the Asmat. The Mauri Model evaluation shows that the Yepem Village project is not sustainable from the Asmat people's perspective, but it is considered sustainable by local government proponents.

## **Waretini-Karena, Rawiri**

Gāti Māhanga, Ngāti Māhuta, Ngāpuhi-nui-tonu  
Waikato Institute of Technology WINTEC

### **Transforming Māori Experiences of Historical Intergenerational Trauma**

**WEDNESDAY 12.40-12.50**

#### **OGGB Level 1 Foyer Roundtable Session 2**

This presentation links colonisation and Māori experiences of historical intergenerational trauma to Māori deficit statistical outcomes. Pre-colonially, a macro view pre-Treaty examines Māori global trade, success and recognition of sovereignty. Post-colonial contexts explore legislative violations and Māori impacts leading to historical intergenerational trauma (HIT). This presentation examines Māori experiences, Māori concepts, Māori transitions and oral traditions relevant to HIT. It utilises Māori epistemologies or ways of knowing in order to make sense of historical discourses that impede Māori wellbeing and development. Indigenous methodologies such as Pūrākau theory are employed to peel back layers of narratives that are sometimes intergenerational, to expose and critically analyse contributing factors to Māori deficit statistics. These theories interpret underlying themes and key factors in HIT. A micro view of this presentation contextualises trauma personally in a manner that has implications for manifesting in the form of Māori deficit statistics. This presentation finally offers strategies in the form of a Māori counselling framework that responds to Māori experiences of historical intergenerational trauma. Finally this presentation discusses implications for this Māori counselling framework and its transferability across Indigenous cultures.

## **Warriner, Virginia, Smith, Graham, Tinirau, Rawiri and Gillies, Annemarie**

### **Let the People Decide! An Endogenous / Mātauranga-a-Iwi Research Approach**

**WEDNESDAY 4.05–5.20**

#### **OGGB 3 Session CP1**

This paper focuses on the methodology that Te Tupunga Māori and its team of iwi researchers utilised in their attempt to answer “What is Māori Economic Development?” and “What are the critical success factors for Māori Economic Development to occur?” In engaging with iwi, researchers were able to identify certain critical success factors and what works best for Māori aspirations and their iwi. Whilst this project’s process was based on openness, flexibility and trust this paper will convey that managing multiple accountabilities involving iwi, hapū and whānau members, iwi rūnanga, university funders as well as other interest groups set up many challenges for this research team.

**Whetu, Amy**

Tainui

Waikato-Tainui College for Research and Development

**Disputes Resolution Forums: Enhancing Tino Rangatiratanga?**

**THURSDAY 1.15–1.40**

**OGGB 040C Session E6**

The necessity for post-settlement governance entities to have their own mechanism for resolving disputes has become more and more evident as some of the nations' largest iwi struggle with resolving internal disputes in this post settlement era. The question of who should be resolving these disputes and under what authority is critical for the future advancement of iwi and their tino rangatiratanga. This presentation analyses the essential elements for disputes resolution forums within iwi settlement entities and highlights the importance and benefits of providing such an iwi-based forum as opposed to relying on external methods of adjudication.

**White, Tawini**

Te Rarawa, Kāi Tahu

University of Otago, Dunedin

**Te Kura Roa-Waiaro: Māori Language in the Workplace**

**WEDNESDAY 1.15–2.30**

**OGGB 3 Session BP1**

This presentation shares findings from interviews with participants who took part in the Te Kura Roa-Waiaro project which sought discover and understand the health of the Māori language within the workplace, and more specifically, government departments. The key findings in this report show the interrelatedness of internal dynamics, including Māori language proficiency levels, learning opportunities, specific domains, attitudes and strategies to implement Māori language in the workplace. This presentation will also highlight how and where participants learn the Māori language within government departments and the positive and negative effects these themes have on the learning process. The key findings of this report will illuminate where the problems lie and what government departments need in order to provide a more bilingual workplace.

**Whitinui, Paul**

Ngā Puhi and Ngāti Kuri

University of Otago, College of Education - Te Kura Akau Taitoka

**Generating Indigenous Research Development in Education: Indigenous Peoples' Education Knowledge Network (IPEKN)**

**WEDNESDAY 1.40-2.05**

**OGGB Case Room 3 Session B4**

At last year's Hawaiian International Conference on Education, Indigenous scholars from New Zealand, Norway, Canada, Alaska and Hawai'i were invited to discuss the all-important question: What's Indigenous about Indigenous Education? The gathering prefaced a range of interesting themes, topics, ideas and questions that were again discussed in more depth at this year's education conference in Hawai'i and as part of a one day hui. The hui resulted in the formulation of an International Indigenous Peoples' Educational Knowledge Network (IPEKN) whereby having a strategic, purposeful and portable network of Indigenous scholars working together on any number of current and relevant educational issues was considered timely, necessary and relevant. The Network consists of New Zealand, Canada, Australia and the United States who all have an active interest in improving Indigenous educational outcomes. The key aim of the Network is to stimulate new research opportunities that will benefit Indigenous peoples and their educational aspirations. As a result of its progress, the Network has been invited by World Indigenous Nations Higher Education Consortium (WINHEC) to share its purpose at this year's AGM from May 14-16th. This paper will share the key developments underpinning the nature of the Network and the current projects emanating.

**Wirihana, Rebecca, Rattray, Helena, Waretini-Karena, Rawiri, George, Lily, Gilchrist, Tania and Mclachlan Andre**

Ngarauru kī tahi, Ngāti Maniapoto, Te Rarawa, Ngapuhi nui tonu, Te Aupouri  
Te Atawhai o te Ao (Independent Māori Institute for Environment and Health)

**He Kokonga Whare: Māori Intergenerational Trauma and Healing**

**WEDNESDAY 10.50-12.05**

**OGGB 3 Session AP1**

Historical trauma is the accumulation of psychological, emotional and spiritual suffering transferred across generations due to individual and collective exposure to chronic and severe historically traumatic events. These experiences manifest in the historical trauma response which includes 'depression, self-destructive behaviour, suicidal thoughts and gestures, anxiety, low self-esteem, anger, and difficulty expressing emotions' (Yellow Horse Brave Heart, 2003, p. 7). Within Aotearoa there has been a lack of research analysing how historical trauma has affected Māori across generations. This panel presentation discusses how five researchers and clinicians working collaboratively within Te Atawhai o te Ao (an independent Māori research institute) have contributed to international indigenous research by contextualising Māori experiences of historical trauma,

healing and wellbeing. It then explores how indigenous knowledge has been used to transform Māori experiences of historical trauma by discussing how kaupapa Māori research methods have been implemented across four dimensions: whenua dislocation, wellbeing and reintegration methods for Māori prisoners, sexual violence prevention and Māori narratives of trauma and wellness. To conclude, it provides examples of how indigenous research, as based on the principles of kaupapa Māori theory, can be utilised to develop indigenous interventions, which promote healing from historical trauma and enhances generational wellbeing.

**Wong, Laiana K. and Solis, R. D. Kekeha**

Hawaiian

University of Hawai'i at Mānoa

**Indigenous Language Self-Determination: A Distinctively Hawaiian Newspaper Column**

**THURSDAY 4.05-4.30**

**OGGB Case Room 2 Session F3**

The Hawaiian language column, *Kauakūkalahale*, represents an effort to capture a broad range of current issues, address them in the Hawaiian language, and present them to a broad public audience. Whereas efforts to modernize the language and utilize it as a viable means of communication are challenged by such a large gap in time and a community that embraces English, it has been necessary to construct new ways of speaking in order to accommodate the explication of current issues. This entails the fabrication of new vocabulary items and new ways of speaking while simultaneously embracing a traditional worldview. Research must also be conducted in order to uncover existing language resources and prospective speakers must be dissuaded from calquing their English worldviews. Requests for translations of the column in English have been rejected on principle. Our belief is that accommodating those requests would undermine the effort. Since there are currently no other avenues of wider reach than the daily newspaper, it is important to advance a model of language use that is unadulterated by English and thereby optimizes the advancement of a Hawaiian worldview. This paper examines the effort to choose the optimal path for Hawaiian language revitalization while also optimizing readership.