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Matariki: A Monograph Prepared by Te Mata o Te Tau

# Matariki

A Monograph Prepared by

Te Mata o te Tau  
The Academy for  
Māori Research and Scholarship



Office of the Deputy Vice-Chancellor Māori  
Massey University

August 2025

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## About Te Mata o te Tau

*Matariki atua,  
ka eke mai i te rangi e roa,  
e whāngai iho ki te mata o te tau,  
e roa e,  
hei tuku i ngā wānanga  
i ngā kai ki te ao mārama.*

Te Mata o te Tau; The Academy for Māori Research and Scholarship was launched in 2003 to provide a forum for fostering Māori academic advancement and creating new knowledge. The Academy is interdisciplinary and intersectoral and unites Māori scholars from several disciplines, departments, and centres of research. It has strong links with other academic and research bodies in Massey University, in New Zealand, and with indigenous scholars overseas.

The ***broad aims*** of the Academy are:

- the advancement of Māori scholarship
- the provision of a forum for Māori scholars to collaborate across academic disciplines and subject areas
- the promotion of high-quality research that will contribute to new knowledge and positive Māori development
- the provision of leadership for Māori academics at Massey University.

The name of the Academy is linked to Matariki, the star cluster also known as the Pleiades, and symbolises the promise of a fruitful year and the advancement of knowledge.



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# FOREWORD

*Professor Chris Cunningham*  
**Tātai Hono Pukeahu**

This monograph – the eighth in the Matariki Series – presents the remarkable achievements of Māori doctoral graduates from Massey University, each exemplifying the breadth and depth of Māori scholarship across diverse disciplines. It celebrates the Māori doctoral graduates from the 2024 and 2022 academic years. Our intention as each Matariki season arrives is to review the previous year’s doctoral graduates together with a year from the previous two decades that Te Mata o te Tau has been operating.

- Dr Hona Black (Linguistics) explored the revitalisation and unique features of the Tūhoe dialect, examining its significance for iwi identity and strategies for sustaining the language among Tūhoe living both near and far from their ancestral lands;
- Dr Marjorie Beverland (Māori Studies) investigated Māori experiences and expressions of kaitiakitanga, highlighting its evolution from a metaphysical, physical, and human-centred philosophy to contemporary socio-environmental practice, and the crucial role of whānau and whakapapa in sustaining kaitiakitanga;
- Dr Elleanor Britain (Health/Wellbeing) delved into Māori narratives of wairua, illuminating its fundamental role in mental distress, healing, and recovery, and emphasising the relational and identity-based dimensions of wairua for Māori wellbeing;
- Dr Tyson Dais (Chemistry) contributed to the field of coordination chemistry by synthesising and characterising new

clusters of substituted naphthalenediols, with implications for single molecule magnetism and materials science;

- Dr Timu-o-te-rangi Niwa (Education Policy) critically examined the enactment of Ka Hikitia, the Māori education policy strategy, by primary school teachers, revealing the complexities of interpretation, subjectivity, and context in policy implementation and its implications for Māori student achievement;
- Dr Angelique Reweti (Health Promotion) investigated the social, cultural, and health benefits of whānau-centred initiatives, developing the Tū Kahikatea framework to demonstrate how Indigenous values and practices enhance whānau wellbeing and mana motuhake;
- Dr Ken Taiapa (Community Development) studied the reconnection of Ngāti Tāwhirikura hapū to their whenua through the creation of Te Moeone mārakai, exploring how ahi kā, rangatiratanga, and collective food production foster social, cultural, and environmental wellbeing;
- Dr Brendan Stevenson (Public Health/Identity Studies) introduced the Cultural Cohort Approach to better understand within-ethnic population differences among Māori, mapping distinct cultural cohorts and their health outcomes over time;
- Dr Te Raina Gunn (Sociology) explored wairua as an analytical lens for understanding emotions and affect during national commemoration days, developing A Wairua Approach (AWA) to foreground the centrality of wairua in Māori experience;
- Dr Isla Emery-Whittington (Occupational Therapy/Decolonisation) theorised a Kaupapa Māori framework of

mahi, interrogating the relationship between colonisation and occupation, and proposing Ngā Mahi a Rehua as a model for decolonising everyday practice;

- Dr Alishia Moeahu (Māori Education) examined the use of pūrākau (traditional narratives) in kura kaupapa Māori, demonstrating their power to embed mātauranga Māori and enhance educational outcomes through culturally grounded pedagogy;
- Dr Michelle Roestenburg (Indigenous Studies) traced the re-awakening and revitalisation of Indigenous spirit (wairua), synthesising narratives of healing and resilience among Indigenous individuals raised in challenging identity contexts;
- Dr Luke Rowe (Health and Wellbeing/Sport) investigated tāne ora—Māori male wellbeing—within high-performance sport, identifying the MANA TANE framework as a culturally grounded pathway for flourishing among tāne Māori;
- Dr Ruby Mae Hinepūnui Solly (Music Therapy/Health) explored the use of taonga pūoro in hauora Māori, developing the ‘He Hauora! He Hauoro!’ framework to guide practitioners and safeguard Indigenous musical traditions in health contexts;
- Dr Charlene Tipene (Clinical Psychology) studied the experiences of whānau Māori navigating ADHD diagnosis and treatment, highlighting the need for more holistic, culturally responsive clinical practices;
- Dr Eru Findlay (Criminology/Youth Justice) assessed the impact of Ngā Kōti Rangatahi (Marae Youth Courts) on the health and wellbeing of rangatahi Māori and their whānau, using Te Whare Tapa Whā as a holistic evaluative model;

- Dr Tamzyn Te Riaki (Education/Gamification) pioneered research into gamification in English-medium primary education for tāne ākonga Māori, demonstrating its effectiveness in enhancing engagement and motivation through culturally tailored approaches;
- Dr Ange Makere Watson (Social Work) explored the influence of whānau and upbringing on Māori social workers' practice, developing the Te Kāhui Mouna ki Te Toka Tūmoana framework to illustrate the enduring role of whānau values in social work;
- Dr Krystal Te Rina Warren (Internet Studies/Tikanga Māori) developed iWhakaaro and iRangahau to examine how Māori engagement online affects tikanga Māori, offering new theoretical and methodological approaches for digital spaces; and,
- Dr Elizabeth Allen (Mana Wahine Studies) critically analysed colonial discourses of deviance and desire as they pertain to wāhine Māori, interrogating the enduring impact of colonial ideologies on perceptions and realities of Māori women's bodies.

He tohu tēnei o te kaha, te māia, me te mātauranga o ngā uri Māori e whai ana i te ara o te mātauranga tiketike, e whakakotahi ana i ngā ao e rua—te ao Māori me te ao whānui—i roto i ā rātou rangahau.

CWC

August 2025

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## FOREWORD

*Paora Ammunson,  
Puna Tātai Hono*

*Tēnei au, tēnei au,  
ka hōkai nei i taku tapuwae  
Ko te hōkai nuku, ko te hōkai rangi,  
ko te hōkai nei a tō tipuna a Tūmatuenga  
Taku tapuwae, taku tapuwae nui nā Rongo-mā-tane,  
nana te mārua roa o te mātahi o te tau, te putanga o te hinu  
Taku tapuwae, taku tapuwae nui nā Tāne-nui-a-Rangi,  
i piki ai te Rangī Tūhāhā, te Tihi o Manono  
I rokohina atu rā ko Io te Matua Kore anake,  
Ka riro iho ko ngā kete o te wānanga,  
ko te kete tūāuri, ko te kete tūātea, ko te kere aronui.  
Ka tiritiria, ka poupoua ki a Papatūanuku,  
ka puta te ira tangata ki te whaiao,  
ki te ao marama*

It is with deep pride and aroha that I write this foreword to the latest volume of *Matariki*, a collection that highlights the achievements of Māori doctoral graduates. This publication is more than a record of academic success; it reflects the ongoing commitment to Māori research and knowledge that benefits our people and communities.

The graduates featured here embody the wairua of Matariki—the constellation that marks renewal and new beginnings. As Matariki signals the Māori New Year, these scholars also mark a new chapter in advancing understanding and knowledge. Their work is deeply connected to whakapapa, whānau, and whenua, and is grounded in mātauranga Māori, with the courage to explore new ideas and approaches.

This volume covers a wide range of disciplines including health, education, environmental care, social justice, language revitalisation, and science, demonstrating the diversity and depth of Māori scholarship. These researchers carry the aspirations of their tīpuna, the support of their whānau, and the hopes of future generations. Their work honours those who came before and contributes valuable knowledge for those who will follow.

Te Kunenga ki Pūrehuroa Massey University is committed to creating an environment where Māori knowledge is respected and nurtured. Te Mata o te Tau—The Academy for Māori Research and Scholarship—provides a supportive space for Māori academic growth, interdisciplinary collaboration, and strong connections between the university, iwi, and the broader Indigenous community. This monograph shows what can be achieved when Māori perspectives are valued and Māori ways of knowing are empowered and respected.

I also want to acknowledge the collective effort that underpins every doctoral journey. The unwavering support of whānau, hapū, iwi, and communities is the foundation upon which these successes are built. Their encouragement and belief in our taurira are foundational to these achievements. Additionally, supervisors, advisors, and academic departments have played a critical part in guiding these scholars.

As you read these accounts of research and discovery, I hope you find inspiration in the dedication and creativity of our graduates. Their achievements remind us that the pursuit of knowledge is not only an individual endeavour but a collective effort—one that strengthens our identity, supports our goals, and helps ensure the wellbeing of Māori for generations to come.

Matariki reminds us of the cycles of renewal and the importance of coming together as a community to reflect, celebrate, and plan for

the future. In that spirit, I invite you to join us in recognising these graduates and reaffirming our shared commitment to advancing Māori research and scholarship, which is the foundation of Te Mata o te Tau.

Nō reira, e ngā rangatira, e ngā whānau, e ngā hapū, e ngā iwi—tēnei te mihi nui ki a koutou katoa. Kotahi tonu te hiringa nui a kake ai Tāne ki Tikitiki o Ngā Rangi, ko te hīringa tērā i te mahara.

Kia kaha, kia māia, kia manawanui tatou ki te whai atu i taua hiringa rā. Mā te mātauranga e arataki, mā te kotahitanga e whakakaha, mā te aroha e whakakotahi.

Tēnā koutou, tēnā koutou, tēnā tātou katoa.

Paora Ammunson

August 2025



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# HE KĀKANO NŌ TE TAUNUKE O TE HUE

*Dr Hona Black*  
PhD (2022), Massey University

Nō roto i ēneki tau tata nei kua kaha kē atu te pihi ake o te pūkōnohinohi a ētahi kia whakamāuitia ō rātau tūreo ā-iwi, otirā, kia mōhiohia tō rātau iwitanga i tō rātau reo. Hoi anō, tēraka hoki ētahi e whakapae ana he nenekara noa te whakamāui i ēneki reo, ā, me mātua aro kē tātau ki te whakamāui i te reo Māori whānui. Ko tā tēneki rangahau he urupare i ētahi o ngā urupounamu kua pihi ake i ēneki take, i ēneki whakataunga e hāngai ana ki te tūreo o Tūhoe. Mātua o ēneki urupounamu ko ēneki nā, he aha tēneki reo te tūreo o Tūhoe?, he wāhi nui tonu ōna mō ōna uri, haere ake nei?, he aha ōna āhuetanga kua rerekē i roto i ngā tau? Hai āpitianga atu ki ēneki urupounamu, i te nui o ngā uri o Tūhoe kai tawhiti i ōna maunga, ka uia anō te urupounamu, me pēhea e ora ai te tūreo o Tūhoe i ngā kāinga ōna kai tawhiti i ōna maunga? Hai urupare i ēneki urupounamu i nanaioretia ngā ariā Kaupapa Māori, Tūhoetanga me te rangatiratanga hai tūāpapa mōna. Ka mutu, i nanaioretia ngā tikanga pūrākau hai uiui i ētahi pākeke o Tūhoe i pakeke ake i roto i tēraka reo me tētahi whānau kai tawhiti i ōna maunga. Me te aha ko ngā kai i hua ake i ēneki nohonga tahitanga e aronui ana ki 1) te hira o te tūreo o Tūhoe ki ōna uri, 2) ōna motuhaketanga, 3) te tipu o tēneki tūreo, otirā, 4) te wāhi ki te tūreo ā-iwi me te reo Māori, haere ake nei. Hai āpitianga atu, ko ngā kōrero mō ngā rautaki whakamāui i te reo whānui me te tūreo ā-iwi i ōna kāinga maha, ahakoa tata, ahakoa tawhiti.

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# KAITIAKITANGA: MĀORI EXPERIENCES, EXPRESSIONS, AND UNDERSTANDINGS

*Dr Marjorie Jane Hera Beverland*  
PhD (2022), Massey University

This doctoral thesis investigates Māori experiences, expressions, and understandings of kaitiakitanga. Kaitiakitanga is understood as a philosophy connected to three realms, the metaphysical, physical, and human realms. Whether the practice of kaitiakitanga has morphed from its customary understanding situated within the metaphysical, physical, and human realms to a human centric practice is a key focus explored in this study.

Kaitiakitanga is considered an environmental ethic and concerns Māori responsibilities and obligations regarding land, water, wāhi tapu, and taonga. Kaitiakitanga is often defined to justify the Māori worldview regarding the environment, resource management, and sustainability. There is a solid and growing base of literature concerning Kaitiakitanga as an environment, sustainability, and productivity ethic, which is derived primarily from hapū, iwi, Waitangi Tribunals, and legal contexts. However, further research is needed regarding the human realm and human experiences, expressions, and understandings of kaitiakitanga and its practice. Kawharu (1998) argued in her seminal work on kaitiakitanga, that its implementation is as much about managing people as it is about managing resources and specifically noted that kaitiakitanga is not simply an environmental ethic but a socio-environmental ethic. The human realm is explored throughout this thesis to identify areas to grow and develop kaitiakitanga in ways that enable consistent, accurate, and clear use of this Māori body of knowledge.

The study is underpinned by a Kaupapa Māori methodology. Application of Kaupapa Māori requires honouring and privileging Māori people and knowledge and this carried an obligation to apply Māori ways of knowing and being across all areas of this study. Kaupapa Māori principles provided signposts to organise ideas, views, and experiences in a way that carried cultural integrity. The principles also provided the base for organising and theming the information gathered from the kaikōrero. All 24 kaikōrero are Māori and their experiences and knowledge spanned a range of contexts such as mātauranga Māori, education, rongoā, rangatahi, social work, and whānau. Both individual and group hui were held with the kaikōrero.

Regarding the human realm, there are several key findings. Whānau and kuia are considered key knowledge holders in the human realm, and they are crucial to maintaining and sustaining kaitiakitanga practices. This study identifies human beings as ‘kaitiaki’, where traditionally kaitiaki were understood only as spiritual beings and guides, and these roles are determined by whānau, hapū, and iwi. Whakapapa and mana whenua is the precursor to being a kaitiaki or carrying kaitiakitanga roles in the human realm. When kaitiakitanga is enacted within the human realm it is not isolated or separate from the metaphysical and physical realm. Te reo, whakaaro, tikanga and mātauranga are critical to the Māori experience, expression and understanding of kaitiakitanga in the human realm. Finally, the practice of kaitiakitanga in the human realm engages all parts of the self which includes the inner being, personality, attributes, values, qualities, emotions, and feelings.

This thesis extends on the three realms of kaitiakitanga and adds further layers of discussion related to tikanga and mātauranga. It contributes to the kaitiakitanga literature regarding whānau understandings, taiao, taonga tuku iho and tino rangatiratanga. The use of kaitiakitanga, by who and in what contexts are also presented. New knowledge is highlighted regarding te tuakiritanga,

whānau, and kaitiaki understandings and roles. The study reaffirms that the three realms of kaitiakitanga are an inseparable part of its understanding and practice and that, when situated outside of kaupapa that is Māori, kaitiakitanga becomes divorced from its traditional understanding and its underpinning elements, and therefore loses integrity.

Traditionally and in contemporary times Māori understand kaitiaki as spiritual beings and guides, this is extended on here by naming people as 'kaitiaki'. This thesis provides a significant contribution to the human realm of kaitiakitanga or what is described by Forster (2012) as active kaitiaki and by Kawharu (1998) as social spheres. This study affirms kaitiakitanga as an environmental ethic but adds that it is underpinned by Kaupapa Māori whereby whakapapa is a pre-cursor to kaitiakitanga, and kaitiakitanga is led, defined, experienced, and practiced by Māori.

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# KO WAI, KO WAIRUA: NARRATIVES OF WAIRUA AND WELLBEING

*Dr Eleanor Britain*  
PhD (2022), Massey University

Wairua is a fundamental, boundless, and connective aspect of Māori ways of being and the significance of wairua to wellbeing is reiterated in foundational models of health. The research sought to understand Māori narratives and meaning-making of wairua pertaining to experiences of mental distress, healing, and recovery. This entailed developing a Kaupapa Māori narrative approach, to embed the research within Māori worldviews, to draw from mātauranga, and to amplify the relevance and meaningfulness of the research processes and outcomes. Kaupapa Māori theory was the interpretive framework, determining and shaping the research foundations, narrative inquiry informed the methodology, and the research processes mirrored Māori rituals and ways of engaging. Recruitment occurred through Māori networks and used a snowball approach. Twelve Māori adults, who at some time experienced mental distress or accessed mental health services, took part in one-on-one interviews. Narrative interpretations were undertaken at an individual level and as a collection of narratives. The overarching narrative interpretation is laid out in three components, arranged around salient and meaningful metaphors. Firstly, ‘Te pō, te ao mārama’, darkness and light, emerged from the narratives as a metaphor for experiences and temporal phases. Secondly, ‘Aro atu, aro mai’ figuratively conveys a continuum of distance and closeness; it is used to illustrate and represent the qualities of the relationship with wairua. Thirdly, ‘Ko wai, nā wai’ draws on the recurrent narrative imagery of water, as a metaphor for the contextual nature of identity, focusing on the significance

of Māori identity and relationships with others. Narratives of wairua entailed a retelling of experiences as Māori. Distress and despair were inevitably experiences of wairua and characteristic to healing and recovery was enriching wairua. Moreover, healing and recovery were inherently relational and enhanced through connections with whānau and collectives.

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# FROM TRIANGLES TO RINGS: COLOURFUL CLUSTERS OF SUBSTITUTED NAPHTHALENEDIOLS

*Dr Tyson Dais*  
PhD (2022), Massey University

Coordination chemistry is perhaps one of the most base-level fields within chemistry, with a rich past and an ever expanding future. Existing in a relatively newer niche, however, is the field of single molecule magnetism, sitting at an intersection between synthetic chemistry and chemical physics with an aspiring road leading to materials chemistry and advanced information technology. While the fundamentals of the field are established, it has not yet reached the stage of implementing single molecule magnet technology, for which a broader understanding is needed. A crucial part of this is the ability to interpret magneto-structural correlations, to understand the ways in which molecular structure effects the electronic structure of the metal ions, and hence their performance as single molecule magnets.

A series of new homo- and heterometallic complexes are reported; which, where possible, have been magnetically characterized. A non-macrocyclic triangular complex featuring a planar  $\text{Cu}_3\text{TbO}_6$  core represents the first of its class to exhibit slow relaxation of magnetization in zero applied field, a characteristic of single molecule magnets, while similar  $\text{Cu}_3\text{Gd}$ ,  $\text{Cu}_3\text{Dy}$ , and  $\text{Ni}_3\text{Gd}$  complexes show field supported magnetic properties. The regularity with which the  $\text{Cu}_3\text{Ln}$  and  $\text{Ni}_3\text{Ln}$  complexes crystallize, and the observation of ferromagnetic ground states for each, exemplifies the reliability of the present synthetic strategy to

produce potential single molecule magnets. The  $\text{Co}_3\text{Ln}$  complexes presented here were found to have variable cobalt coordination geometries, a subtle effect induced by the size of each lanthanide, with the  $\text{Co}_3\text{Dy}$  complex being the sole example of purely octahedral cobalt centres. Magnetic measurements of  $\text{Co}_3\text{La}$  revealed a ground state spin of  $S = 3/2$  with a relatively large zero-field splitting parameter, likely associated with the presence of a trigonal bipyramidal cobalt centre.

A number of higher nuclearity complexes are also reported. Four variations of a  $\text{Ni}_{16}$  molecular wheel have been crystallographically identified, three of which are nearly-isostructural acetate containing polymorphs and the last of which is a formate analogue. One polymorph exhibited a capsule like packing arrangement within its crystal structure, however, attempts to drive the inclusion of a guest molecule were unsuccessful. Synthetic efforts to produce a copper based analogue resulted in the unexpected formation of a  $\text{Cu}_{14}$  cluster which exhibited the same binding pattern as  $\text{Ni}_{16}$ . Two manganese containing complexes,  $\text{Mn}_8$  and  $\text{MnLa}_6$ , were also obtained where the former exhibited the relatively uncommon homometallic square-in-square architecture.

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# **PROBLEMATIZING MĀORI ACHIEVEMENT IN EDUCATION POLICY: AN EXPLORATORY MIXED- METHODS STUDY ON TEACHER ENACTMENT OF KA HIKITIA**

*Dr Timu-o-te-rangi Niwa*  
**PhD (2022), Massey University**

This thesis analyses and describes a range of factors that impact upon mainstream primary school teachers' enactments of the Māori education policy strategy, Ka Hikitia (Ministry of Education, 2013, 2018, 2020). Where this study differs is that it goes beyond the traditional implementation approach to policy research and seeks to identify and investigate the 'messier' aspects of interpretation, subjectivity and context, factors that are often missing in accounts of how policy works in schools.

It has utilised an exploratory, two-phase mixed-methods approach to collect the data. The initial phase was a series of one-to-one interviews with a small cohort of primary school teachers from the Manawatū region of New Zealand. The data collated helped to develop a set of initial themes that were used to formulate the second phase survey that was sent out to a wider cohort. The themes from both two phases of the study have been used in a complementary manner to engage with research and literature from the fields of Māori education, culturally responsive pedagogy and critical policy enactment.

This study concludes that teachers rely heavily upon school context and personal subjectivities to interpret and enact Ka Hikitia. It contends that teachers respond to Ka Hikitia in three key ways:

considered enactment, perfunctory enactment, and/or enactment resistance. While teacher enactment is a focus of this study, it is purported that a broader consideration of how government and institutional factors impact upon teacher enactment of Ka Hikitia needs to be taken into account. Solely focusing on teachers as mere ciphers of policy reinforces institutional invisibility.

This study calls for a broader understanding of how Māori student achievement is understood and problematized in Ka Hikitia. While supporting the necessity for Māori language, culture and identity to be an integral part of mainstream primary schools, this research urges policy makers and Māori academics to re-consider and re-calibrate the impact of socio-economic factors upon Māori student achievement and, henceforth, rework policy designed to address this.

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**MĀ TE WHIRITAHĪ, KA  
WHAKATUTUKI AI NGĀ  
PŪMANAWA Ā TĀNGATA =  
TOGETHER WEAVING THE  
REALISATION OF POTENTIAL:  
EXPLORING THE SOCIAL,  
CULTURAL AND HEALTH BENEFITS  
OF WHĀNAU-CENTRED INITIATIVES**

*Dr Angelique Reweti*  
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The persistence of Māori health inequities, exacerbated by deficit narratives, underscores the importance of conducting research on the strengths and capabilities whānau possess and use in their daily lives in order to actively rethink and redesign health promotion practice in Aotearoa New Zealand in a way that will be beneficial for whānau.

Focusing on health promotion within an Indigenous context, this thesis synthesises results from three case studies about whānau-centred initiatives where Māori (Indigenous to New Zealand) values and practices are foundational.

Akaupapa whānau research framework, developed in collaboration with whānau, draws on mātauranga (Māori epistemologies/ways of knowing) expressed in pūrākau (epistemological narratives), tikanga (cultural principles), te reo (Māori language), and lived experience, which serve as the foundation for the methodology employed in this research.

The findings illustrate the diversity and potential capabilities of

whānau-centred initiatives in addressing Māori health inequities, emphasising the critical role of whānau in improving Māori health and wellbeing.

A conceptual framework, Tū Kahikatea, is developed to present findings demonstrating the connection between the values underpinning the initiatives and their outcomes. Furthermore, the framework emphasises how whānau-centred initiatives can aid whānau in achieving mana motuhake (mana achieved through collective self-determination and control over one's own destiny).

Consistent with an Indigenous approach to health promotion, this research indicates that health promotion activities that take into account Māori worldviews and values, as well as those generated within Māori communities, will have a greater influence on Māori health outcomes than programmes that take a top-down, single issue approach to health promotion.

As part of a global movement for more inclusive healthcare that prioritises Indigenous voices and knowledge systems, this research bridges the gap between academia and local flax roots community action. With new opportunities created by recent changes to Aotearoa New Zealand's health system, findings highlight the diversity and potential of whānau-centred initiatives, and advocate for the continuation of current strengths-based whānau ora practices as a strategy to attain mana motuhake within whānau and thus improve whānau health outcomes.

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# TE MOEONE MĀRAKAI: CONNECTION, AHI KĀ AND HEALING

*Dr Ken Taiapa*  
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There are significant Māori led initiatives in Aotearoa New Zealand that seek to uplift the wellbeing of people and whenua through assertion of rangatiratanga, connection and reconnection. Rangatiratanga, combined with other living philosophies and practices such as ahi kā, manaakitanga, mana whenua and kaitiakitanga, provides a foundation for the development and implementation of such initiatives. One common expression of Māori (and non-Māori) community action in relation to respectful environmental relationships and connection, is through community gardens. This approach to collective food production is recognised for its ability to increase access to fresh, healthy food, promote physical activity, build community, and share knowledge and practices in relation to food gardens. Mārakai, as they are known in Māori communities have multiplied to the point where they can be found in most towns around the country.

My doctoral study is set at Tārereare, a small holding of Māori-owned land situated on top of Mangaone Hill, in New Plymouth city. A relocated house serves as a whare for the mana whenua, Ngāti Tāwhirikura hapū, one of eight hapū that make up Te Atiawa iwi. Adjacent to this is an additional acre of land no longer owned by the hapū that has been converted into a mārakai known as Te Moeone. I worked with Ngāti Tāwhirikura hapū as they pursued the reignition of ahi kā, a vision articulated in their aspirations framework, developed in response to a challenging

Treaty claims settlement process. To achieve this, I followed the development and implementation of their food-production vision and other related initiatives aimed at restoring their social, cultural, and environmental wellbeing. Through haerenga kitea video records, qualitative interviews, hui and wānanga, we explored the reconnection of the hapū to their tūrangawaewae through the mārakai. The story of the mārakai is one of tensions and challenges inherent in the Treaty claims settlement process and the emergence of the aspirations framework to assert values of peace, rangatiratanga and ahi kā. As a vehicle to pursue these aspirations, the mārakai brought the hapū and other community members together, with impacts across multiple domains of identity, mana, hauora and hapūtanga.

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# MEASURING MĀORI IDENTITY AND HEALTH: THE CULTURAL COHORT APPROACH

*Dr Brendan Stevenson*  
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Current statistical methods of disaggregating populations by ethnic or cultural identity wrongly assume cultural invariance within an ethnic population over time and place. Calculating risk factors between ethno-cultural populations also wrongly assumes homogeneity of risk, obscuring what may be distinct sub-populations with very different demographics, risk profiles, and health outcomes. The Cultural Cohort Approach (CCA) proposes a novel method for understanding within-ethnic population difference, whereby cultural identity is framed as the enduring membership of multiple related cultural cohorts, rather than the contextual and unstable measure of ethnic group affiliation currently used. It predicts that multiple cultural cohorts exist inside an ethno-cultural population, that these cultural cohorts are resilient and culturally distinct, exist over generations, and can divide at pre-existing social or economic stratifications in response to powerful external forces. The cultural cohort approach unites history, extant identity theories and research to identify and describe these within-ethnic cultural cohorts. The measurement of a Māori cultural cohort joins existing Māori identity research, historical documents, and personal accounts to enumerate distinct Māori cultural cohorts, describe relationships between cultural cohorts, and exclude unrelated cultural cohorts. Across three distinct components of this thesis the Cultural Cohort Approach (CCA) is first described and a worked example of its use in identifying Māori cultural cohorts given. Second, these

hypothesised cultural cohorts were mapped to a cross-sectional data collection wave of Māori participants (n=3287, born between 1941 and 1955) from Massey University's longitudinal Health, Work and Retirement (HWR) study in a test of the CCA's predictive accuracy using latent class analysis. Third, longitudinal HWR study data for Māori participants (n=1252, born between 1941 and 1955) was used in a second worked example to test the stability of the predicted cultural cohorts using latent transition analyses and further refine the CCA. The Māori cultural cohorts identified using the CCA had clear narratives, shared cultural characteristics, and identifiable cultural differences that persisted across time as predicted. The CCA will allow researchers to better represent the diverse lived realities of ethno-cultural populations and support more nuanced analytical insights into how health and well-being is patterned between distinct cultural cohorts.

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# WAIRUA, AFFECT AND NATIONAL COMMEMORATION DAYS

*Dr Te Raina Gunn*  
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Wairua, a Māori (indigenous peoples of Aotearoa New Zealand) concept, somewhat restrictively translated as spirit or spirituality, resonates with many indigenous peoples globally. While spirit is recognised as an important human dimension, the denigration of non-western spiritual understandings means that indigenous peoples often choose to remain silent. Transferring these concerns to research approaches, we edit our voices, with a view to what we think will count as knowledge and what we choose to share with academic audiences.

The aim of my study is to explore wairua and investigate how wairua might provide an analytical approach to understanding emotions and feelings evoked by Waitangi Day and Anzac Day. This project sits within a major research programme “Wairua, Affect and National Days” funded by the Marsden Fund of the Royal Society. The overall objective of the wider project was to explore wairua and the affective politics evoked as people relate, engage and grapple with observance and charged acts of remembrance around national days in Aotearoa New Zealand.

Drawing on literature, qualitative in-depth interviews and haerenga kitea, an audio-visual method recording people’s experiences of national days, I arrived at several overlapping domains that provided a starting point for the development of A Wairua Approach (AWA) to research. The literature revealed wairua as a topic that appears in diverse sources but is rarely investigated in its own right; while wairua is acknowledged as central to

Māori experience, and ‘in everything’, it is rarely engaged with explicitly in research. People understand and experience wairua in diverse ways, with wairua weaving in and out of everyday life for some people. However, for many Māori, living in a western society that has largely determined what is considered reality, such understandings are often discounted, marginalised and a source of discomfort.

A wairua approach, when applied to haerenga kitea data was able to frame participant experiences within wider meanings, relating to diverse concepts such as identity and mana. Addressing wairua explicitly in research, was a challenging exercise, but one that enabled a depth of emotions and feelings to be uncovered.

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# DECOLONISING MAHI: A KAUPAPA MĀORI THEORY AND PRACTICE FRAMEWORK

*Dr Isla Emery-Whittington*  
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The thesis is a narration of a process to reclaim theoretical space where everyday acts are once again regarded as mahi and as Māori. It is a philosophical decolonial examination of both Western theories and notions of occupation (activities, acts, work, deeds) and Kaupapa Māori praxis of mahi. The aim of this Kaupapa Māori study is to examine the relationship between ‘colonisation’ and ‘occupation’ and specifically, how this relationship contributes to both the reproduction of colonialism and decolonisation of everyday life for Māori peoples. This provides a basis for formalising the Māori Occupational Therapy Network’s theorising of a Kaupapa Māori theory of mahi and practice model.

Kaupapa Māori methodology provided a foundation that privileged tikanga and mātauranga through the study. Wānanga as theory making, writing to understand, publishing to disrupt and building antiracist collectives were the Kaupapa Māori methods utilised. These methods supported a critical examination of the links between occupation and colonisation. Specifically, notions of ‘occupation as a series of separations’, ‘occupations as having’, and ‘occupational justice’ were examined for their utility in reproducing and maintaining colonialism. A taxonomy of human occupations in settler-colonial states captured the observations and is outlined alongside emerging Indigenous and critical occupational therapy and occupational science literature.

This study used a ‘thesis with publications pathway’ to

collaboratively disrupt colonial reckons about occupation and carved new spaces to share how decoloniality is generated and transforms everyday tasks of life. Guidance for antiracist, Tiriti-based praxis is designed into a Kaupapa Māori Theory of Mahi and a practice framework called Ngā Mahi a Rehua. The study was tasked with noticing, examining and explaining how the 'colonised' struggle is lived and transcended in the minutiae of everyday occupations. In so doing, it also highlighted the links between institutionalised dehumanisation practices within occupational therapy and occupational science, and monocultural theorising of occupation. Despite this, the study also highlighted how an Indigenous way of being, is transformative and necessary. Evidently, despite the chronic, multi-layered, and shape-shifting nature of 'being colonised', mahi is a potent and abundantly accessible site of decoloniality.

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# TE KURA I HUNA : TE WHAKAHĀNGAI I NGĀ PŪRĀKAU HEI WHEAKO AKORANGA TINO WHAI HUA I NGĀ KURA KAUPAPA MĀORI

*Dr Alishia Moeahu*  
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Ka whai mana tonu ngā mahi pūrākau i te mātauranga Māori, i te mea kei te pupuri ēnei kōrero i ngā taonga tuku iho ā wō tātau tūpuna. Ka taea hoki ngā pūrākau te whakarato i ngā pūmanawa ako i roto i te akomanga. Nā reira ko te kaupapa matua o tēnei rangahau, ko te tūhura ki te whakahāngai i te pūrākau, i te pakiwaitara, i te kōrero tuku iho hoki, hei wheako akoranga tino whai hua i roto i ngā kura kaupapa Māori.

I whakahāngaitia anō tētahi huarahi rangahau, tikanga Māori, mā te whakamahi i tētahi anga o ‘Ngā Tai o Whakaaro’ me ngā mātāpono o Te Aho Matua, hei wetewete i ngā raraunga, me te whakaatu i ngā uara e huna ana i ngā pūrākau. I whakamahia te tātaringa kaupapa (thematic analysis) i ngā tikanga arohaehae me ngā kaupapa pūputu i ngā raraunga (Braun & Clarke, 2006).

I whakamaheretia te rangahau nei, ki ngā pātai, mai roto i ngā uiuinga, ki te tiroiro ki te whakamahinga o ngā pūrākau, ki roto i ngā mahi whakaako o ngā kaiako e waru, i roto i ngā kura kaupapa Māori. Ko te pātai matua: He nui ngā hua i puta mai i ngā kitenga i ngā kaupapa maha, me te hononga anō o ngā kaupapa ki ngā mātāpono o Te Aho Matua. Ka tiroiro e te rangahau nei ēnei tino hua. Ko te whakamahinga o te pūrākau, he whai mana ki te whakatinana i te mātauranga Māori, kua mau ki roto i ngā pūrākau.

E whai hua ana te whakamahi pūrākau hei whakaakoranga i ngā wheako ako. Kua kitea te angitū me te orangatonutanga o te mātauranga i roto i ngā kura kaupapa Māori nā te whakamahi pūrākau. Kua kitea hoki te whakaritenga anō o te pūrākau, kia torotoro i te kaha o te ako, hei tautoko i ngā mahi ako mō te roanga o te wā. Ko te whanaketanga ahurea anō hoki tētahi āhuatanga kua kitea.

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# **TE WHAKAOHOOHO, TE WHAKARAUORA MAURI: THE RE-AWAKENING AND RE-VITALISING INDIGENOUS 'SPIRIT' OF POWER, HEALING, GOODNESS AND WELLBEING**

*Dr Michelle Waireti Maria Roestenburg*  
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A 'spirit' of Indigenous healing, wellbeing and re-vitalisation has been quietly, yet surely re-awakening our personal-global Indigenous hearts, homes and nations for the last few decades. To trace, track and understand the source, force and course of this movement and release much needed healing into our communities, the stories of six Indigenous people who were raised in 'against-all-odds' identity development conditions, yet are now proudly and perpetuatingly Indigenous have been received, held, analysed and synthesised.

To ensure the Original teachings, stories and Indigenous-centric scholarship of this research remain grounded in the vital and re-vitalising relevancies of our everyday embodied experiences of Indigenous source, a 'Mana Wairua' ('spirit' is primary) Kaupapa Māori theoretical form was created. By tracing the growing, yet not well understood movement of Indigenous re-vitalisation into and through my own and other Indigenous people's hearts, bodies, lives and literature, the power, presence and movement of an indelible Indigenous source force, and the knowings, knowledge and language related to it have been re-emerged.

This unstoppable force derives from the source of creation.

It inspires the healing, wellbeing and dignity associated with Indigenous identities and development. Even when separated from our people, lands and lifeways, we continue to embody pools of Indigenous knowing that enable us to feel and respond to this force and to our Ancestors.

This research confirms, a ‘spirit’ of Indigenous re-vitalisation is indeed stirring in and moving our personal-global indigenous ‘hearts-bodies’ and lives, however, subsequent to the past-ongoing silencing, denigration and dismantling of the institutions that taught us how to understand, speak about and align with it - a yawning discrepancy now exists between our almost unconscious-embodied, ‘individualised’ experiences, and our collective capacities to tune into and deliberately release these life-giving vitalities into all levels of our lives.

In accord with Indigenous source and Ancestors, this work calls us to wake up and illumine our personal-collective-global Indigenous minds with the ‘spirit’ of re-vitalisation that is already moving our hearts and bodies. It is time for us to turn towards and come home to the wholeness of our indomitable and sovereign Indigenous healing, wellbeing, dignities and potentials.

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# WHAT GOES ON TOA: LESSONS FROM TĀNE ORA O AOTEAROA (TOA) IN HIGH-PERFORMANCE

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Disproportionately high burden of disease, social exclusion and deprivation among Māori men are well documented across most health and social indices, and they are reflected within a broad range of policy, strategy, and service delivery initiatives. The reasons underpinning these inequities are certainly complex though clear, as they are connected to a suite of social, cultural, environmental, historical, and structural factors that each coalesce to undermine the overall health status of Māori men. Despite this, there is a growing population of tāne (Māori men) who continue to buck these trends. They are referred to in this thesis as, “tāne ora.” The focus on tāne ora, rather than on Māori men’s health, is deliberate and emphasises the fact that while these two concepts share similar goals and objectives, they are founded on different principles and philosophies.

Like the renowned Gould et al (2002) study which interviewed 10 Olympic gold medallists revealing a number of common characteristics between them, this research is about What Drives Tāne Ora focusing on a specific subset of tāne who operate within high-performance environments. Grounded in Kaupapa Māori and Mana Tāne theories, a phenomenological and qualitative research design provided the framework for exploring the journeys of eight tāne within professional rugby aged between 20 and 36 years old. This thesis presents findings of the relationship between high-performance (one phenomena) and tāne ora (another

phenomena). By taking this approach, these tāne offer insights into their childhood through to their present-day high-performance endeavours as current All Blacks and/or Māori All Blacks.

Three seminal findings were established from this research. Firstly, research into the health and wellbeing of tāne requires broader emphases and attention. Not to simply perpetuate health disparities and deprivation, but to cast a light on where opportunities for gains exist and how more bespoke solutions can be developed. Secondly, health and wellbeing of tāne should be informed by research methodologies which are equally as nuanced and framed. The need for a Mana Tāne Research methodology is overdue if not desirable.

Lastly, what drives tāne ora involves a complex interplay of conditions referred to in an acronym format as, MANA TANE. Notably, that any pursuits related to tāne ora needed to be mātauranga-informed, and activated by mana in the first instance. MANA TANE highlights that while all conditions are important, there are some (i.e., MANA) that are essential and others (TANE) that are complimentary. These illustrate the convergence of the conditions as an alternative pathway towards achieving tāne ora. One in which the rules of the sporting and Māori worlds are different with one being more transient and the other, enduring. And that those who are most successful are likely to be those that can have a positive relationship with both modes seamlessly.

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# HE HAUORA! HE HAUORO! : THE USE OF TAONGA PŪORO IN HAUORA MĀORI

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Taonga pūoro, often referred to as the traditional musical instruments of the Māori, hold a deeper significance beyond their musicality. Before colonisation, taonga pūoro were integral to Māori wellbeing and health practices. However, during the period of the Tohunga Suppression Act from 1907 to 1962, taonga pūoro were banned and forced underground. The 1980s saw a revival of taonga pūoro, marking the beginning of a renaissance phase. This resurgence has increased their use by clinicians without whakapapa Māori or those with limited experience in their use. This research aims to explore these factors in greater depth, recognising the dangers associated with the professionalisation of taonga pūoro in the context of hauora. A kaupapa Māori approach was used to examine the uses, philosophies, histories, and practitioners of taonga pūoro within hauora to create a framework of models for Māori hauora practitioners and relevant groups. This qualitative design utilised mātauranga Māori as epistemology and whakapapa as ontology, acknowledging the interconnected nature of te ao Māori and the discipline. The first study, 'Ngā Pou o Pūoro,' involved interviews with important figures within taonga pūoro ki hauora. Key themes from this study were te taiao (the environment), pūoro as a means of communication, the role of wāhine as kaitiaki pūoro, and the significance of tīpuna and whakapapa.

The findings from this study were translated into the 'He Hauora! He Hauoro!' framework for taonga pūoro ki hauora. This framework

consists of five models, each focusing on different knowledge areas within taonga pūoro ki hauora, such as practitioner safety, mana wāhine, environment, and experimentation. The framework was then applied in the second study, ‘Taonga Pūoro ki Waihao,’ within a marae-based community context during a wānanga series for whānau. Themes of mana wāhine and wāhine as kaitiaki of taonga pūoro were found to be crucial, along with the relationship with the environment and Indigenous joy. Implications of this research include the use of the ‘He Hauora! He Hauoro!’ framework by Māori and Māori health organisations, including the inclusion of taonga pūoro ki hauora practitioners within hospitals and other public health services as part of the integration of rongoā Māori into healthcare. Recommendations include further research to explore how taonga pūoro can support those with specific health conditions and better enhance overall hauora needs. The research also advocates for increased measures to safeguard taonga pūoro practices for Māori. It is suggested that a form of school or kura be developed to assist with disseminating this knowledge for all Māori, focusing on wāhine, and assisting practitioner development.

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# WHĀNAU MĀORI AND THEIR EXPERIENCES OF ATTENTION- DEFICIT/HYPERACTIVITY DISORDER: IMPLICATIONS FOR CLINICAL PRACTICE

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Health care in New Zealand (NZ) is based on the ideal of universal health coverage for all. However, for many Māori health inequities exist in health outcomes and in access to services which adequately meet the needs of whānau Māori. Researchers have considered explanations (and solutions) for this situation, including whether health services are able to meet the cultural needs of Māori clients through a more holistic approach. Rather than considering this generally for all services, this research considers this specifically in relation to Attention-Deficit Hyperactivity Disorder (ADHD). Alongside core symptoms of hyperactivity, impulsivity, and inattention, for there to be a diagnosis of ADHD there must be associated functional impairment and diffuse impact of behavioural symptoms in multiple domains of a person's life. This means that ADHD is well suited to the application of holistic understandings of wellbeing, such as those that exist in mātauranga Māori. A lack of research about ADHD among Māori highlights a need for research which explores the experiences of tamariki Māori and their whānau as they navigate ADHD diagnosis and treatment. This research used a Māori-centred framework and throughout, was guided by He Awa Whiria (Gillon & Macfarlane, 2017) which emphasises the importance of drawing together cultural and clinical knowledge. There were three main objectives: to understand the

experiences of whānau Māori with a child assessed and treated for ADHD; to describe how whānau understood and accommodated ADHD behaviours before diagnosis; and to identify any barriers or facilitators for whānau Māori in accessing assessment and/or treatment. Semi-structured interviews took place with 10 whānau members, representing 13 young people who had been diagnosed with ADHD. The interview responses were analysed using (codebook) thematic analysis. The main findings revealed firstly that there were different levels of knowledge about ADHD among caregivers and some whānau struggled to know where to begin, to get support; secondly, it was difficult to access the service, and there was a lack of ongoing support available other than medication; and thirdly, while in all cases medication was offered as treatment, whānau found this a difficult decision to make for their child, preferring a more holistic approach. Most whānau were not asked about their cultural background or beliefs during assessment and half of the participants would have accessed a kaupapa Māori service if available. The implications of the findings for clinical practice are discussed with recommendations for how to blend cultural and clinical knowledge to ultimately benefit whānau Māori and achieve the best possible outcomes.

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# WHAT ARE THE EFFECTS OF NGĀ KŌTI RANGATAHI ON THE HEALTH AND WELLBEING OF RANGATAHI AND THEIR WHĀNAU WHO ENTER THIS SYSTEM?

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In the last two decades, Aotearoa New Zealand has established a judicial system in Māori communities. These establishments are termed Ngā Kōti Rangatahi (NKR), also known as Marae Youth Courts. The primary role of the establishment is to arrest the increase in crime by creating an environment that leads to a decrease in Māori youth reoffending nationally (The Justice and Electoral Committee, 2017). Rangatahi, youth aged 14 to 16 years of Māori ethnicity, are currently appearing in the New Zealand justice system more than any other ethnic group – and this is increasing (Ministry of Justice, 2017). There are many reasons why this is occurring, and the reasons can be broad and range from the individual experience to social conditions, or universal trends.

The objective of this research was to investigate the effectiveness of NKR on the health and well-being of rangatahi and their whānau (families that take care of the wellbeing of Māori youth). This research also explored the relationship between youth offending and contemporary Māori socialization processes to identify customary approaches in Te Ao Māori and their relevance to contemporary views on what counts as justice for Māori. It looked at the theoretical perspectives which underpin NKR and examined the involved processes and their effects on rangatahi and their whānau. In doing so, this research assessed the potential

of NKR to impact wellbeing as an alternative to the mainstream youth court system via the implementation of Durie's (1984) Te Whare Tapa Whā model as a holistic approach to NKR.

Drawing on a mixed methods qualitative approach this study was conducted with NKR professionals, NKR youth, and their whānau. The research found that rangatahi and their whānau experienced health outcomes that corresponded with the four dimensions of Te Whare Tapa Whā model; physical, psychological, spiritual, and familial.

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# GAMIFICATION IN EDUCATION FOR ENGAGING TĀNE ĀKONGA MĀORI IN THEIR LEARNING SPACES

*Dr Tamzyn Te Riaki*  
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This PhD research project sought to identify how the motivation and engagement of tāne ākonga Māori (Māori boy students) could be enhanced in English medium education settings in Aotearoa, New Zealand, through a Māori gamification model. The rationale for this focus is to provide tāne ākonga Māori with learning experiences in English medium education settings that better cater to their needs compared to what they are currently receiving. This is critical considering that Māori are a minority in Aotearoa and must conform to an education system not designed to cater to their needs. Furthermore, only 1.9% of kaiako (teachers) in Aotearoa are tāne Māori (Māori men). Consequently, tāne ākonga Māori would benefit from additional support to help meet their needs.

This research project is, therefore, embraced by Kaupapa Māori research methodology and consists of two phases of data collection. Phase One involved Pakeke Kōrero, discussion groups with pakeke (older tāne Māori aged 17 and above) that provided pakeke with the opportunity to share their wisdom regarding how to best support the next generation of tāne ākonga Māori. The kōrero (discussions) from Phase One guided Phase Two, the Gamification Implementation, where action research was conducted in a English medium primary school. During Phase Two, feedback was gained from the kaiako and ākonga (student) participants. The data collected provided an intergenerational perspective from tāne

Māori, which was then compiled and examined concerning how gamification in education could be tailored to the needs of tāne ākonga Māori. Two factors were identified as significant to the effectiveness of tailoring gamification in education to the needs of tāne ākonga Māori: their cultural needs and their needs as male learners. This project is the first Aotearoa-based doctoral research investigating gamification in English medium primary school education settings catering to the needs of tāne ākonga Māori. The findings from this PhD research prove that gamification in education is highly effective for enhancing the engagement and motivation of tāne ākonga Māori and their non-Māori and female peers. The findings are significant because they contribute to a gap in research and knowledge base in the emerging field of gamification in education.

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# MAI I TE KĀHUI MOUNGA KI TE TOKA TŪMOANA : MĀORI SOCIAL WORKERS' EXPERIENCES OF GROWING UP, THE INFLUENCE OF WHĀNAU ON THEIR UPBRINGING, AND HOW THESE EXPERIENCES IMPACT THEIR SOCIAL WORK PRACTICE

*Dr Andrea (Ange) Makere Watson*  
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Kaimahi (Māori social workers) are like toka tūmoana – sometimes standing steadfast in a sea of chaos and uncertainty when working alongside whānau on change journeys. This thesis examines kaimahi growing up experiences, the influence of whānau on their upbringing, and how these experiences impact on their mahi as social work practitioners. This qualitative research project utilised Kaupapa Māori theory, incorporating a Mātauranga-ā-Taranaki methodological approach. The pūrākau of Pukeonaki ki Taranaki was utilised to assist in the interpretation of kaimahi experiences resulting in the construction of an overarching Te Kāhui Mounga ki Te Toka Tūmoana framework. Sixteen kaimahi were interviewed for this project, alongside separate interviews for some of their whānau members – eleven individual whānau members participated in six whānau hui.

Key findings identified that kaimahi bring their lived experiences to social work which enables them to connect with maginalised whānau they work alongside. Theoretical understandings about becoming within te ao Māori illustrate how social work practice is

always evolving with no finite end. The research also captured the voices of the whānau of kaimahi who were positive about having social work trained whānau members, often accessing them for their specialist knowledge, skillset, networks and resources. Participants identified that Māori have always been social workers practicing kaimahi ā whānau within whānau, hapū and iwi. It is subsequently argued that contemporary Māori social work practice can be traced to the Parihaka peace resistance movement, as the first documented form of Māori social and community work in Aotearoa. He Whāriki Haumarū model, developed within this thesis, illustrates how natural social work happens within whānau Māori with the threads of aroha (loving relationships), mokopuna ora, ngā mātāpono ā whānau (whānau values and beliefs), te taiao, hāpaitia (whānau happiness, unity, and connection), pou manawa (resources and resilience) kōrero (clear communication), and moemoeā (whānau aspirations) included. Kaimahi ā whānau networks have always operationalised these Māori-centric value systems to encourage oranga-ā-whānau – flourishing families.

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# IPURANGI: MĀORI, THE INTERNET AND IMPLICATIONS FOR TIKANGA MĀORI

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As the world incorporates technology and the internet, new developments provide challenges and opportunities for Māori engaging in these spaces. By developing and applying iWhakaaro (Kaupapa Māori Internet Theories) and iRanghau (Kaupapa Māori cyber ethnography) this research explores the overall question: what are the implications of Māori engaging online for tikanga Māori? And explores, how are tikanga Māori (Māori values, customs and protocols) maintained or transgressed through the use of the internet by Māori?

Ipurangi, this research thesis, is framed around the cosmogenealogical narrative of Tāwhaki who ascends through the heavens to obtain new knowledge. Just like the journey of Tāwhaki, Māori engaging online are presented with opportunities for great potential as well as obstacles that pose a threat to tikanga Māori. A new theoretical approach, iWhakaaro and a new methodological approach iRangahau, was used to analyse literature and identify themes that emerged from interviews with expert Māori who lead the use of the internet and apply tikanga Māori. eColonialism and Kaupapa Māori theory are applied to analyse how colonisation takes place online, and to develop a new theoretical position - iTāmi.

This research makes three major contributions to research: first,

a new lexicon for Māori engaging in the online space; second, new theoretical and methodological approaches for Kaupapa Māori research; and third, ipuRangi - a framework to guide Māori engagement with the internet.

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# COLONIAL DISCOURSES OF DEVIANCE AND DESIRE AND THE BODIES OF WĀHINE MĀORI

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This research traces how colonial ideologies of race, gender, and sexuality contributed to nineteenth and early twentieth-century representations of wāhine Māori and questions how these repetitive inscriptions might continue to have a negative impact on perceptions of wāhine Māori and kōtiro Māori in contemporary culture. As a Mana Wahine study, I demonstrate that fundamental codes of the developing colonial state were affirmed by how Pākehā guarded sexuality, ordered gender, and surveilled race. As a wāhine Māori centred project, it examines the colonial dimensions of “domesticity,” the “civilising mission,” and the ‘paternalism of liberalism’ in Aotearoa/New Zealand, specifically, on the assumption that differentiations of race and colonial power were essentially ordered in terms of Western notions of gender. Of particular concern is the management of wāhine Māori sexuality, procreation, child-rearing, and marriage as a mechanism of colonial control of their bodies. Focusing on spaces of perceived proximity and desire as a source from which we can search for newly recognisable forms of social perceptions in relating, it offers an engagement with myriad forms of art across multidisciplinary fields to provide a unique window into a colonial exercise of the imperial project that had a direct impact on the bodies of wāhine Māori. A critical examination of the colonial metaphors around desire and degeneration, of the intimate and affect, attempts to decolonise its representative paradigms by addressing the consequential structural and material histories that,

for wāhine Māori, resulted in meting out differential futures based on ‘fabulated’ divisions of worth, prompting the central questions of the dissertation, how are bodies similar or not? How are bodies available or not? How are bodies knowable or not? And to whom?

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